

Purpose of Holy Spirit

V. The Ego's Use of Guilt

1. Perhaps some of our concepts will become clearer and more personally meaningful if the ego's use of guilt is clarified. ² The ego has a **purpose**, just as the **Holy Spirit** has. ³ The ego's **purpose** is fear, because only the fearful can be egotistic. ⁴ The ego's logic is as impeccable as that of the **Holy Spirit**, because your mind has the means at its disposal to side with Heaven or earth, as it elects. ⁵ But again, remember that both are in you.
2. In Heaven there is no guilt, because the Kingdom is attained through the Atonement, which releases you to create. ² The word "create" is appropriate here because, once what you have made is undone by the Holy Spirit, the blessed residue is restored and therefore continues in creation. ³ What is truly blessed is incapable of giving rise to guilt, and must give rise to joy. ⁴ This makes it invulnerable to the ego because its peace is unassailable. ⁵ It is invulnerable to disruption because it is whole. ⁶ Guilt is *always* disruptive. ⁷ Anything that engenders fear is divisive because it obeys the law of division. ⁸ If the ego is the symbol of the separation, it is also the symbol of guilt. ⁹ Guilt is more than merely not of God. ¹⁰ It is the symbol of attack on God. ¹¹ This is a totally meaningless concept except to the ego, but do not underestimate the power of the ego's belief in it. ¹² This is the belief from which all guilt really stems.
3. The ego is the part of the mind that believes in division. ² How could part of God detach itself without believing it is attacking Him? ³ We spoke before of the authority problem as based on the concept of usurping God's power. ⁴ The ego believes that this is what you did because it believes that it *is* you. ⁵ If you identify with the ego, you must perceive yourself as guilty. ⁶ Whenever you respond to your ego you will experience guilt, and you will fear punishment. ⁷ The ego is quite literally a fearful thought. ⁸ However ridiculous the idea of attacking God may be to the sane mind, never forget that the ego is not sane. ⁹ It represents a delusional system, and speaks for it. ¹⁰ Listening to the ego's voice means that you believe it is possible to attack God, and that a part of Him has been torn away by you. ¹¹ Fear of retaliation from without follows, because the severity of the guilt is so acute that it must be projected.
4. Whatever you accept into your mind has reality for you. ² It is your acceptance of it that makes it real. ³ If you enthrone the ego in your mind, your allowing it to enter makes it your reality. ⁴ This is because the mind is capable of creating reality or making illusions. ⁵ I said before that you must learn to think with God. ⁶ To think with Him is to think like Him. ⁷ This engenders joy, not guilt, because it is natural. ⁸ Guilt is a sure sign that your thinking is unnatural. ⁹ Unnatural thinking will always be attended with guilt, because it is the belief in sin. ¹⁰ The ego does not perceive sin as a lack of love, but as a positive act of assault. ¹¹ This is necessary to the ego's survival because, as soon as you regard sin as a lack, you will automatically attempt to remedy the situation. ¹² And you will succeed. ¹³ The ego regards this as doom, but you must learn to regard it as freedom.
5. The guiltless mind cannot suffer. ² Being sane, the mind heals the body because *it* has been healed. ³ The sane mind cannot conceive of illness because it cannot conceive of attacking anyone or anything. ⁴ I said before that illness is a form of magic. ⁵ It might be better to say that it is a form of magical solution. ⁶ The ego believes that by punishing itself it will mitigate the punishment of God. ⁷ Yet even in this it is arrogant. ⁸ It attributes to God a punishing intent, and then takes this intent as its own prerogative. ⁹ It tries to usurp all the functions of God as it perceives them, because it recognizes that only total allegiance can be trusted.

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6. The ego cannot oppose the laws of God any more than you can, but it can interpret them according to what it wants, just as you can. ² That is why the question, "What do you want?" must be answered. ³ You are answering it every minute and every second, and each moment of decision is a judgment that is anything but ineffectual. ⁴ Its effects will follow automatically until the decision is changed. ⁵ Remember, though, that the alternatives themselves are unalterable. ⁶ The Holy Spirit, like the ego, is a decision. ⁷ Together they constitute all the alternatives the mind can accept and obey. ⁸ The Holy Spirit and the ego are the only choices open to you. ⁹ God created one, and so you cannot eradicate it. ¹⁰ You made the other, and so you can. ¹¹ Only what God creates is irreversible and unchangeable. ¹² What you made can always be changed because, when you do not think like God, you are not really thinking at all. ¹³ Delusional ideas are not real thoughts, although you can believe in them. ¹⁴ But you are wrong. ¹⁵ The function of thought comes from God and is in God. ¹⁶ As part of His Thought, you *cannot* think apart from Him.
7. Irrational thought is disordered thought. ² God Himself orders your thought because your thought was created by Him. ³ Guilt feelings are always a sign that you do not know this. ⁴ They also show that you believe you can think apart from God, and want to. ⁵ Every disordered thought is attended by guilt at its inception, and maintained by guilt in its continuance. ⁶ Guilt is inescapable by those who believe they order their own thoughts, and must therefore obey their dictates. ⁷ This makes them feel responsible for their errors without recognizing that, by accepting this responsibility, they are reacting irresponsibly. ⁸ If the sole responsibility of the miracle worker is to accept the Atonement for himself, and I assure you that it is, then the responsibility for *what* is atoned for cannot be yours. ⁹ The dilemma cannot be resolved except by accepting the solution of undoing. ¹⁰ You *would* be responsible for the effects of all your wrong thinking if it could not be undone. ¹¹ The purpose of the Atonement is to save the past in purified form only. ¹² If you accept the remedy for disordered thought, a remedy whose efficacy is beyond doubt, how can its symptoms remain?
8. The continuing decision to remain separated is the only possible reason for continuing guilt feelings. ² We have said this before, but did not emphasize the destructive results of the decision. ³ Any decision of the mind will affect both behavior and experience. ⁴ What you want you expect. ⁵ This is not delusional. ⁶ Your mind *does* make your future, and it will turn it back to full creation at any minute if it accepts the Atonement first. ⁷ It will also return to full creation the instant it has done so. ⁸ Having given up its disordered thought, the proper ordering of thought becomes quite apparent.

VI. Time and Eternity

1. God in His knowledge is not waiting, but His Kingdom is bereft while *you* wait. ² All the Sons of God are waiting for your return, just as you are waiting for theirs. ³ Delay does not matter in eternity, but it is tragic in time. ⁴ You have elected to be in time rather than eternity, and therefore believe you *are* in time. ⁵ Yet your election is both free and alterable. ⁶ You do not belong in time. ⁷ Your place is only in eternity, where God Himself placed you forever.
2. Guilt feelings are the preservers of time. ² They induce fears of retaliation or abandonment, and thus ensure that the future will be like the past. ³ This is the ego's continuity. ⁴ It gives the ego a false sense of security by believing that you cannot escape from it. ⁵ But you can and must. ⁶ God offers you the continuity of eternity in exchange. ⁷ When you choose to make this exchange, you will

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simultaneously exchange guilt for joy, viciousness for love, and pain for peace. ⁸ My role is only to unchain your will and set it free. ⁹ Your ego cannot accept this freedom, and will oppose it at every possible moment and in every possible way. ¹⁰ And as its maker, you recognize what it can do because you gave it the power to do it.

3. Remember the Kingdom always, and remember that you who are part of the Kingdom cannot be lost. ² The Mind that was in me *is* in you, for God creates with perfect fairness. ³ Let the Holy Spirit remind you always of His fairness, and let me teach you how to share it with your brothers. ⁴ How else can the chance to claim it for yourself be given you? ⁵ The two voices speak for different interpretations of the same thing simultaneously; or almost simultaneously, for the ego always speaks first. ⁶ Alternate interpretations were unnecessary until the first one was made.
4. The ego speaks in judgment, and the **Holy Spirit** reverses its decision, much as a higher court has the power to reverse a lower court's decisions in this world. ² The ego's decisions are always wrong, because they are based on the error they were made to uphold. ³ Nothing the ego perceives is interpreted correctly. ⁴ Not only does the ego cite Scripture for its **purpose**, but it even interprets Scripture as a witness for itself. ⁵ The Bible is a fearful thing in the ego's judgment. ⁶ Perceiving it as frightening, it interprets it fearfully. ⁷ Being afraid, you do not appeal to the Higher Court because you believe its judgment would also be against you.
5. There are many examples of how the ego's interpretations are misleading, but a few will suffice to show how the Holy Spirit can reinterpret them in His Own light.
6. "As ye sow, so shall ye reap" He interprets to mean what you consider worth cultivating you will cultivate in yourself. ² Your judgment of what is worthy makes it worthy for you.
7. "Vengeance is mine, saith the Lord" is easily reinterpreted if you remember that ideas increase only by being shared. ² The statement emphasizes that vengeance cannot be shared. ³ Give it therefore to the Holy Spirit, Who will undo it in you because it does not belong in your mind, which is part of God.
8. "I will visit the sins of the fathers unto the third and fourth generation," as interpreted by the ego, is particularly vicious. ² It becomes merely an attempt to guarantee the ego's own survival. ³ To the Holy Spirit, the statement means that in later generations He can still reinterpret what former generations had misunderstood, and thus release the thoughts from the ability to produce fear.
9. "The wicked shall perish" becomes a statement of Atonement, if the word "perish" is understood as "be undone." ² Every loveless thought must be undone, a word the ego cannot even understand. ³ To the ego, to be undone means to be destroyed. ⁴ The ego will not be destroyed because it is part of your thought, but because it is uncreative and therefore unsharing, it will be reinterpreted to release you from fear. ⁵ The part of your mind that you have given to the ego will merely return to the Kingdom, where your whole mind belongs. ⁶ You can delay the completion of the Kingdom, but you cannot introduce the concept of fear into it.
10. You need not fear the Higher Court will condemn you. ² It will merely dismiss the case against you. ³ There can be no case against a child of God, and every witness to guilt in God's creations is bearing false witness to God Himself. ⁴ Appeal everything you believe gladly to God's Own Higher Court, because it speaks for Him and therefore speaks truly. ⁵ It will dismiss the case against you,

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however carefully you have built it up. ⁶ The case may be fool-proof, but it is not God-proof. ⁷ The Holy Spirit will not hear it, because He can only witness truly. ⁸ His verdict will always be "thine is the Kingdom," because He was given to you to remind you of what you are.

11. When I said "I am come as a light into the world," I meant that I came to share the light with you. ² Remember my reference to the ego's dark glass, and remember also that I said, "Do not look there." ³ It is still true that where you look to find yourself is up to you. ⁴ Your patience with your brother is your patience with yourself. ⁵ Is not a child of God worth patience? ⁶ I have shown you infinite patience because my will is that of our Father, from Whom I learned of infinite patience. ⁷ His Voice was in me as It is in you, speaking for patience towards the Sonship in the Name of its Creator.
12. Now you must learn that only infinite patience produces immediate effects. ² This is the way in which time is exchanged for eternity. ³ Infinite patience calls upon infinite love, and by producing results *now* it renders time unnecessary. ⁴ We have repeatedly said that time is a learning device to be abolished when it is no longer useful. ⁵ The Holy Spirit, Who speaks for God in time, also knows that time is meaningless. ⁶ He reminds you of this in every passing moment of time, because it is His special function to return you to eternity and remain to bless your creations there. ⁷ He is the only blessing you can truly give, because He is truly blessed. ⁸ Because He has been given you freely by God, you must give Him as you received Him.

I. The Message of the Crucifixion

1. For learning purposes, let us consider the crucifixion again. ² I did not dwell on it before because of the fearful connotations you may associate with it. ³ The only emphasis laid upon it so far has been that it was not a form of punishment. ⁴ Nothing, however, can be explained in negative terms only. ⁵ There is a positive interpretation of the crucifixion that is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood.
2. The crucifixion is nothing more than an extreme example. ² Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. ³ It can be, and has been, misunderstood. ⁴ This is only because the fearful are apt to perceive fearfully. ⁵ I have already told you that you can always call on me to share my decision, and thus make it stronger. ⁶ I have also told you that the crucifixion was the last useless journey the Sonship need take, and that it represents release from fear to anyone who understands it. ⁷ While I emphasized only the resurrection before, the purpose of the crucifixion and how it actually led to the resurrection was not clarified then. ⁸ Nevertheless, it has a definite contribution to make to your own life, and if you will consider it without fear, it will help you understand your own role as a teacher.
3. You have probably reacted for years as if you were being crucified. ² This is a marked tendency of the separated, who always refuse to consider what they have done to themselves. ³ Projection means anger, anger fosters assault, and assault promotes fear. ⁴ The real meaning of the crucifixion lies in the *apparent* intensity of the assault of some of the Sons of God upon another. ⁵ This, of course, is impossible, and must be fully understood *as* impossible. ⁶ Otherwise, I cannot serve as a model for learning.
4. Assault can ultimately be made only on the body. ² There is little doubt that one body can assault another, and can even destroy it. ³ Yet if destruction itself is impossible, anything that is destructible

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cannot be real. ⁴ Its destruction, therefore, does not justify anger. ⁵ To the extent to which you believe that it does, you are accepting false premises and teaching them to others. ⁶ The message the crucifixion was intended to teach was that it is not necessary to perceive any form of assault in persecution, because you cannot *be* persecuted. ⁷ If you respond with anger, you must be equating yourself with the destructible, and are therefore regarding yourself insanely.

5. I have made it perfectly clear that I am like you and you are like me, but our fundamental equality can be demonstrated only through joint decision. ² You are free to perceive yourself as persecuted if you choose. ³ When you do choose to react that way, however, you might remember that I was persecuted as the world judges, and did not share this evaluation for myself. ⁴ And because I did not share it, I did not strengthen it. ⁵ I therefore offered a different interpretation of attack, and one which I want to share with you. ⁶ If you will believe it, you will help me teach it.
6. As I have said before, "As you teach so shall you learn." ² If you react as if you are persecuted, you are teaching persecution. ³ This is not a lesson a Son of God should want to teach if he is to realize his own salvation. ⁴ Rather, teach your own perfect immunity, which is the truth in you, and realize that it cannot *be* assailed. ⁵ Do not try to protect it yourself, or you are believing that it is assailable. ⁶ You are not asked to be crucified, which was part of my own teaching contribution. ⁷ You are merely asked to follow my example in the face of much less extreme temptations to misperceive, and not to accept them as false justifications for anger. ⁸ There can be no justification for the unjustifiable. ⁹ Do not believe there is, and do not teach that there is. ¹⁰ Remember always that what you believe you will teach. ¹¹ Believe with me, and we will become equal as teachers.
7. Your resurrection is your reawakening. ² I am the model for rebirth, but rebirth itself is merely the dawning on your mind of what is already in it. ³ God placed it there Himself, and so it is true forever. ⁴ I believed in it, and therefore accepted it as true for me. ⁵ Help me to teach it to our brothers in the name of the Kingdom of God, but first believe that it is true for you, or you will teach amiss. ⁶ My brothers slept during the so-called "agony in the garden," but I could not be angry with them because I knew I could not *be* abandoned.
8. I am sorry when my brothers do not share my decision to hear only one Voice, because it weakens them as teachers and as learners. ² Yet I know they cannot really betray themselves or me, and that it is still on them that I must build my church. ³ There is no choice in this, because only you can be the foundation of God's church. ⁴ A church is where an altar is, and the presence of the altar is what makes the church holy. ⁵ A church that does not inspire love has a hidden altar that is not serving the purpose for which God intended it. ⁶ I must found His church on you, because those who accept me as a model are literally my disciples. ⁷ Disciples are followers, and if the model they follow has chosen to save them pain in all respects, they are unwise not to follow him.
9. I elected, for your sake and mine, to demonstrate that the most outrageous assault, as judged by the ego, does not matter. ² As the world judges these things, but not as God knows them, I was betrayed, abandoned, beaten, torn, and finally killed. ³ It was clear that this was only because of the projection of others onto me, since I had not harmed anyone and had healed many.
10. We are still equal as learners, although we do not need to have equal experiences. ² The **Holy Spirit** is glad when you can learn from mine, and be reawakened by them. ³ That is their only **purpose**, and that is the only way in which I can be perceived as the way, the truth and the life. ⁴ When you hear only one Voice you are never called on to sacrifice. ⁵ On the contrary, by being able

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to hear the **Holy Spirit** in others you can learn from their experiences, and can gain from them without experiencing them directly yourself. ⁶ That is because the **Holy Spirit** is One, and anyone who listens is inevitably led to demonstrate His way for all.

11. You are not persecuted, nor was I. ² You are not asked to repeat my experiences because the Holy Spirit, Whom we share, makes this unnecessary. ³ To use my experiences constructively, however, you must still follow my example in how to perceive them. ⁴ My brothers and yours are constantly engaged in justifying the unjustifiable. ⁵ My one lesson, which I must teach as I learned it, is that no perception that is out of accord with the judgment of the Holy Spirit can be justified. ⁶ I undertook to show this was true in an extreme case, merely because it would serve as a good teaching aid to those whose temptation to give in to anger and assault would not be so extreme. ⁷ I will with God that none of His Sons should suffer.
12. The crucifixion cannot be shared because it is the symbol of projection, but the resurrection is the symbol of sharing because the reawakening of every Son of God is necessary to enable the Sonship to know its Wholeness. ² Only this is knowledge.
13. The message of the crucifixion is perfectly clear:

² Teach only love, for that is what you are.
14. If you interpret the crucifixion in any other way, you are using it as a weapon for assault rather than as the call for peace for which it was intended. ² The Apostles often misunderstood it, and for the same reason that anyone misunderstands it. ³ Their own imperfect love made them vulnerable to projection, and out of their own fear they spoke of the "wrath of God" as His retaliatory weapon. ⁴ Nor could they speak of the crucifixion entirely without anger, because their sense of guilt had made them angry.
15. These are some of the examples of upside-down thinking in the New Testament, although its gospel is really only the message of love. ² If the Apostles had not felt guilty, they never could have quoted me as saying, "I come not to bring peace but a sword." ³ This is clearly the opposite of everything I taught. ⁴ Nor could they have described my reactions to Judas as they did, if they had really understood me. ⁵ I could not have said, "Betrayest thou the Son of man with a kiss?" unless I believed in betrayal. ⁶ The whole message of the crucifixion was simply that I did not. ⁷ The "punishment" I was said to have called forth upon Judas was a similar mistake. ⁸ Judas was my brother and a Son of God, as much a part of the Sonship as myself. ⁹ Was it likely that I would condemn him when I was ready to demonstrate that condemnation is impossible?
16. As you read the teachings of the Apostles, remember that I told them myself that there was much they would understand later, because they were not wholly ready to follow me at the time. ² I do not want you to allow any fear to enter into the thought system toward which I am guiding you. ³ I do not call for martyrs but for teachers. ⁴ No one is punished for sins, and the Sons of God are not sinners. ⁵ Any concept of punishment involves the projection of blame, and reinforces the idea that blame is justified. ⁶ The result is a lesson in blame, for all behavior teaches the beliefs that motivate it. ⁷ The crucifixion was the result of clearly opposed thought systems; the perfect symbol of the "conflict" between the ego and the Son of God. ⁸ This conflict seems just as real now, and its lessons must be learned now as well as then.

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17. I do not need gratitude, but you need to develop your weakened ability to be grateful, or you cannot appreciate God. ² He does not need your appreciation, but *you* do. ³ You cannot love what you do not appreciate, for fear makes appreciation impossible. ⁴ When you are afraid of what you are you do not appreciate it, and will therefore reject it. ⁵ As a result, you will teach rejection.
18. The power of the Sons of God is present all the time, because they were created as creators. ² Their influence on each other is without limit, and must be used for their joint salvation. ³ Each one must learn to teach that all forms of rejection are meaningless. ⁴ The separation is the notion of rejection. ⁵ As long as you teach this you will believe it. ⁶ This is not as God thinks, and you must think as He thinks if you are to know Him again.
19. Remember that the Holy Spirit is the Communication Link between God the Father and His separated Sons. ² If you will listen to His Voice you will know that you cannot either hurt or be hurt, and that many need your blessing to help them hear this for themselves. ³ When you perceive only this need in them, and do not respond to any other, you will have learned of me and will be as eager to share your learning as I am.

II. The Law of the Kingdom

1. To heal is the only kind of thinking in this world that resembles the Thought of God, and because of the elements they share, can transfer easily to it. ² When a brother perceives himself as sick, he is perceiving himself as not whole, and therefore in need. ³ If you, too, see him this way, you are seeing him as if he were absent from the Kingdom or separated from it, thus making the Kingdom itself obscure to both of you. ⁴ Sickness and separation are not of God, but the Kingdom is. ⁵ If you obscure the Kingdom, you are perceiving what is not of God.
2. To heal, then, is to correct perception in your brother and yourself by sharing the Holy Spirit with him. ² This places you both within the Kingdom, and restores its wholeness in your mind. ³ This reflects creation, because it unifies by increasing and integrates by extending. ⁴ What you project or extend is real for you. ⁵ This is an immutable law of the mind in this world as well as in the Kingdom. ⁶ However, the content is different in this world, because the thoughts it governs are very different from the Thoughts in the Kingdom. ⁷ Laws must be adapted to circumstances if they are to maintain order. ⁸ The outstanding characteristic of the laws of mind as they operate in this world is that by obeying them, and I assure you that you must obey them, you can arrive at diametrically opposed results. ⁹ This is because the laws have been adapted to the circumstances of this world, in which diametrically opposed outcomes seem possible because you can respond to two conflicting voices.
3. Outside the Kingdom, the law that prevails inside is adapted to "What you project you believe." ² This is its teaching form, because outside the Kingdom learning is essential. ³ This form implies that you will learn what you are from what you have projected onto others, and therefore believe they are. ⁴ In the Kingdom there is no teaching or learning, because there is no belief. ⁵ There is only certainty. ⁶ God and His Sons, in the surety of being, know that what you extend you are. ⁷ That form of the law is not adapted at all, being the law of creation. ⁸ God Himself created the law by creating *by* it. ⁹ And His Sons, who create like Him, follow it gladly, knowing that the increase of the Kingdom depends on it, just as their own creation did.

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4. Laws must be communicated if they are to be helpful. ² In effect, they must be translated for those who speak different languages. ³ Nevertheless, a good translator, although he must alter the form of what he translates, never changes the meaning. ⁴ In fact, his whole **purpose** is to change the form so that the original meaning is retained. ⁵ The **Holy Spirit** is the Translator of the laws of God to those who do not understand them. ⁶ You could not do this yourself because a conflicted mind cannot be faithful to one meaning, and will therefore change the meaning to preserve the form.
5. The Holy Spirit's purpose in translating is exactly the opposite. ² He translates only to preserve the original meaning in all respects and in all languages. ³ Therefore, He opposes the idea that differences in form are meaningful, emphasizing always that *these differences do not matter*. ⁴ The meaning of His message is always the same; only the meaning matters. ⁵ God's law of creation does not involve the use of truth to convince His Sons of truth. ⁶ The extension of truth, which *is* the law of the Kingdom, rests only on the knowledge of what truth is. ⁷ This is your inheritance and requires no learning at all, but when you disinherited yourself you became a learner of necessity.
6. No one questions the connection of learning and memory. ² Learning is impossible without memory since it must be consistent to be remembered. ³ That is why the Holy Spirit's teaching is a lesson in remembering. ⁴ I said before that He teaches remembering and forgetting, but the forgetting is only to make the remembering consistent. ⁵ You forget in order to remember better. ⁶ You will not understand His translations while you listen to two ways of interpreting them. ⁷ Therefore you must forget or relinquish one to understand the other. ⁸ This is the only way you can learn consistency, so that you can finally *be* consistent.
7. What can the perfect consistency of the Kingdom mean to those who are confused? ² It is apparent that confusion interferes with meaning, and therefore prevents the learner from appreciating it. ³ There is no confusion in the Kingdom, because there is only one meaning. ⁴ This meaning comes from God and *is* God. ⁵ Because it is also you, you share it and extend it as your Creator did. ⁶ This needs no translation because it is perfectly understood, but it does need extension because it *means* extension. ⁷ Communication is perfectly direct and perfectly united. ⁸ It is totally free, because nothing discordant ever enters. ⁹ That is why it is the Kingdom of God. ¹⁰ It belongs to Him and is therefore like Him. ¹¹ That is its reality, and nothing can assail it.

IV. Healing as the Recognition of Truth

1. Truth can only *be* recognized and *need* only be recognized. ² Inspiration is of the Holy Spirit, and certainty is of God according to His laws. ³ Both, therefore, come from the same Source, since inspiration comes from the Voice for God and certainty comes from the laws of God. ⁴ Healing does not come directly from God, Who knows His creations as perfectly whole. ⁵ Yet healing is still of God, because it proceeds from His Voice and from His laws. ⁶ It is their result, in a state of mind that does not know Him. ⁷ The state is unknown to Him and therefore does not exist, but those who sleep are unaware. ⁸ Because they are unaware, they do not know.
2. The Holy Spirit must work *through* you to teach you He is *in* you. ² This is an intermediary step toward the knowledge that you are in God because you are part of Him. ³ The miracles the Holy Spirit inspires can have no order of difficulty, because every part of creation is of one order. ⁴ This is God's Will and yours. ⁵ The laws of God establish this, and the Holy Spirit reminds you of it. ⁶

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When you heal, you are remembering the laws of God and forgetting the laws of the ego. ⁷ I said before that forgetting is merely a way of remembering better. ⁸ It is therefore not the opposite of remembering when it is properly perceived. ⁹ Perceived improperly, it induces a perception of conflict with something else, as all incorrect perception does. ¹⁰ Properly perceived, it can be used as a way out of conflict, as all proper perception can.

3. The ego does not want to teach everyone all it has learned, because that would defeat its **purpose**. ² Therefore it does not really learn at all. ³ The **Holy Spirit** teaches you to use what the ego has made, to teach the opposite of what the ego has "learned." ⁴ The kind of learning is as irrelevant as is the particular ability that was applied to the learning. ⁵ All you need do is make the effort to learn, for the **Holy Spirit** has a unified goal for the effort. ⁶ If different abilities are applied long enough to one goal, the abilities themselves become unified. ⁷ This is because they are channelized in one direction, or in one way. ⁸ Ultimately, then, they all contribute to one result, and by so doing, their similarity rather than their differences is emphasized.
4. All abilities should therefore be given over to the Holy Spirit, Who understands how to use them properly. ² He uses them only for healing, because He knows you only as whole. ³ By healing you learn of wholeness, and by learning of wholeness you learn to remember God. ⁴ You have forgotten Him, but the Holy Spirit understands that your forgetting must be translated into a way of remembering.
5. The ego's goal is as unified as the Holy Spirit's, and it is because of this that their goals can never be reconciled in any way or to any extent. ² The ego always seeks to divide and separate. ³ The Holy Spirit always seeks to unify and heal. ⁴ As you heal you are healed, because the Holy Spirit sees no order of difficulty in healing. ⁵ Healing is the way to undo the belief in differences, being the only way of perceiving the Sonship as one. ⁶ This perception is therefore in accord with the laws of God, even in a state of mind that is out of accord with His. ⁷ The strength of right perception is so great that it brings the mind into accord with His, because it serves His Voice, which is in all of you.
6. To think you can oppose the Will of God is a real delusion. ² The ego believes that it can, and that it can offer you its own "will" as a gift. ³ *You do not want it.* ⁴ It is not a gift. ⁵ It is nothing at all. ⁶ God has given you a gift that you both *have* and *are*. ⁷ When you do not use it, you forget that you have it. ⁸ By not remembering it, you do not know what you are. ⁹ Healing, then, is a way of approaching knowledge by thinking in accordance with the laws of God, and recognizing their universality. ¹⁰ Without this recognition, you have made the laws meaningless to you. ¹¹ Yet the laws are not meaningless, since all meaning is contained by them and in them.
7. Seek ye first the Kingdom of Heaven, because that is where the laws of God operate truly, and they can operate only truly because they are the laws of truth. ² But seek this only, because you can find nothing else. ³ There *is* nothing else. ⁴ God is All in all in a very literal sense. ⁵ All being is in Him Who is all Being. ⁶ You are therefore in Him since your being is His. ⁷ Healing is a way of forgetting the sense of danger the ego has induced in you, by not recognizing its existence in your brother. ⁸ This strengthens the Holy Spirit in both of you, because it is a refusal to acknowledge fear. ⁹ Love needs only this invitation. ¹⁰ It comes freely to all the Sonship, being what the Sonship is. ¹¹ By your awakening to it, you are merely forgetting what you are not. ¹² This enables you to remember what you are.

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IX. Healing as Corrected Perception

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

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7. The Bible enjoins you to be perfect, to heal all errors, to take no thought of the body as separate and to accomplish all things in my name. ² This is not my name alone, for ours is a shared identification. ³ The Name of God's Son is One, and you are enjoined to do the works of love because we share this Oneness. ⁴ Our minds are whole because they are one. ⁵ If you are sick you are withdrawing from me. ⁶ Yet you cannot withdraw from me alone. ⁷ You can only withdraw from yourself *and* me.
8. You have surely begun to realize that this is a very practical course, and one that means exactly what it says. ² I would not ask you to do things you cannot do, and it is impossible that I could do things you cannot do. ³ Given this, and given this quite literally, nothing can prevent you from doing exactly what I ask, and everything argues *for* your doing it. ⁴ I give you no limits because God lays none upon you. ⁵ When you limit yourself we are not of one mind, and that is sickness. ⁶ Yet sickness is not of the body, but of the mind. ⁷ All forms of sickness are signs that the mind is split, and does not accept a unified purpose.
9. The unification of purpose, then, is the Holy Spirit's only way of healing. ² This is because it is the only level at which healing means anything. ³ The re-establishing of meaning in a chaotic thought system *is* the way to heal it. ⁴ Your task is only to meet the conditions for meaning, since meaning itself is of God. ⁵ Yet your return to meaning is essential to His, because your meaning is part of His. ⁶ Your healing, then, is part of His health, since it is part of His Wholeness. ⁷ He cannot lose this, but you *can* not know it. ⁸ Yet it is still His Will for you, and His Will must stand forever and in all things.

VII. Looking Within

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

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4. You cannot see the **Holy Spirit**, but you can see His manifestations. ² And unless you do, you will not realize He is there. ³ Miracles are His witnesses, and speak for His Presence. ⁴ What you cannot see becomes real to you only through the witnesses that speak for it. ⁵ For you can be aware of what you cannot see, and it can become compellingly real to you as its presence becomes manifest through you. ⁶ Do the Holy Spirit's work, for you share in His function. ⁷ As your function in Heaven is creation, so your function on earth is healing. ⁸ God shares His function with you in Heaven, and the **Holy Spirit** shares His with you on earth. ⁹ As long as you believe you have other functions, so long will you need correction. ¹⁰ For this belief is the destruction of peace, a goal in direct opposition to the Holy Spirit's **purpose**.
5. You see what you expect, and you expect what you invite. ² Your perception is the result of your invitation, coming to you as you sent for it. ³ Whose manifestations would you see? ⁴ Of whose presence would you be convinced? ⁵ For you will believe in what you manifest, and as you look out so will you see in. ⁶ Two ways of looking at the world are in your mind, and your perception will reflect the guidance you have chosen.
6. I am the manifestation of the Holy Spirit, and when you see me it will be because you have invited Him. ² For He will send you His witnesses if you will but look upon them. ³ Remember always that you see what you seek, for what you seek you will find. ⁴ The ego finds what it seeks, and only that. ⁵ It does not find love, for that is not what it is seeking. ⁶ Yet seeking and finding are the same, and if you seek for two goals you will find them, but you will recognize neither. ⁷ You will think they are the same because you want both of them. ⁸ The mind always strives for integration, and if it is split and wants to keep the split, it will still believe it has one goal by making it seem to be one.
7. I said before that what you project or extend is up to you, but you must do one or the other, for that is a law of mind, and you must look in before you look out. ² As you look in, you choose the guide for seeing. ³ And then you look out and behold his witnesses. ⁴ This is why you find what you seek. ⁵ What you want in yourself you will make manifest, and you will accept it from the world because you put it there by wanting it. ⁶ When you think you are projecting what you do not want, it is still because you *do* want it. ⁷ This leads directly to dissociation, for it represents the acceptance of two goals, each perceived in a different place; separated from each other because you made them different. ⁸ The mind then sees a divided world outside itself, but not within. ⁹ This gives it an illusion of integrity, and enables it to believe that it is pursuing one goal. ¹⁰ Yet as long as you perceive the world as split, you are not healed. ¹¹ For to be healed is to pursue one goal, because you have accepted only one and want but one.
8. When you want only love you will see nothing else. ² The contradictory nature of the witnesses you perceive is merely the reflection of your conflicting invitations. ³ You have looked upon your mind and accepted opposition there, having sought it there. ⁴ But do not then believe that the witnesses for opposition are true, for they attest only to your decision about reality, returning to you the messages you gave them. ⁵ Love, too, is recognized by its messengers. ⁶ If you make love manifest, its messengers will come to you because you invited them.
9. The power of decision is your one remaining freedom as a prisoner of this world. ² You can decide to see it right. ³ What you made of it is not its reality, for its reality is only what you give it. ⁴ You cannot really give anything but love to anyone or anything, nor can you really receive anything

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but love from them. ⁵ If you think you have received anything else, it is because you have looked within and thought you saw the power to give something else within yourself. ⁶ It was only this decision that determined what you found, for it was the decision for what you sought.

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

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the deathless in yourself, and you will see only the eternal as you look out upon a world that cannot die.

IV. The Function of Time

1. And now the reason why you are afraid of this course should be apparent. ² For this is a course on love, because it is about you. ³ You have been told that your function in this world is healing, and your function in Heaven is creating. ⁴ The ego teaches that your function on earth is destruction, and you have no function at all in Heaven. ⁵ It would thus destroy you here and bury you here, leaving you no inheritance except the dust out of which it thinks you were made. ⁶ As long as it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. ⁷ When it becomes overtly savage, it offers you hell.
2. Yet neither oblivion nor hell is as unacceptable to you as Heaven. ² Your definition of Heaven *is* hell and oblivion, and the real Heaven is the greatest threat you think you could experience. ³ For hell and oblivion are ideas that you made up, and you are bent on demonstrating their reality to establish yours. ⁴ If their reality is questioned, you believe that yours is. ⁵ For you believe that attack is your reality, and that your destruction is the final proof that you were right.
3. Under the circumstances, would it not be more desirable to have been wrong, even apart from the fact that you were wrong? ² While it could perhaps be argued that death suggests there *was* life, no one would claim that it proves there *is* life. ³ Even the past life that death might indicate, could only have been futile if it must come to this, and needs this to prove that it was at all. ⁴ You question Heaven, but you do not question this. ⁵ Yet you could heal and be healed if you did question it. ⁶ And even though you know not Heaven, might it not be more desirable than death? ⁷ You have been as selective in your questioning as in your perception. ⁸ An open mind is more honest than this.
4. The ego has a strange notion of time, and it is with this notion that your questioning might well begin. ² The ego invests heavily in the past, and in the end believes that the past is the only aspect of time that is meaningful. ³ Remember that its emphasis on guilt enables it to ensure its continuity by making the future like the past, and thus avoiding the present. ⁴ By the notion of paying for the past in the future, the past becomes the determiner of the future, making them continuous without an intervening present. ⁵ For the ego regards the present only as a brief transition to the future, in which it brings the past to the future by interpreting the present in past terms.
5. "Now" has no meaning to the ego. ² The present merely reminds it of past hurts, and it reacts to the present as if it *were* the past. ³ The ego cannot tolerate release from the past, and although the past is over, the ego tries to preserve its image by responding as if it were present. ⁴ It dictates your reactions to those you meet in the present from a past reference point, obscuring their present reality. ⁵ In effect, if you follow the ego's dictates you will react to your brother as though he were someone else, and this will surely prevent you from recognizing him as he is. ⁶ And you will receive messages from him out of your own past because, by making it real in the present, you are forbidding yourself to let it go. ⁷ You thus deny yourself the message of release that every brother offers you *now*.
6. The shadowy figures from the past are precisely what you must escape. ² They are not real, and have no hold over you unless you bring them with you. ³ They carry the spots of pain in your mind, directing you to attack in the present in retaliation for a past that is no more. ⁴ And this decision is

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one of future pain. ⁵ Unless you learn that past pain is an illusion, you are choosing a future of illusions and losing the many opportunities you could find for release in the present. ⁶ The ego would preserve your nightmares, and prevent you from awakening and understanding they are past. ⁷ Would you recognize a holy encounter if you are merely perceiving it as a meeting with your own past? ⁸ For you would be meeting no one, and the sharing of salvation, which makes the encounter holy, would be excluded from your sight. ⁹ The Holy Spirit teaches that you always meet yourself, and the encounter is holy because you are. ¹⁰ The ego teaches that you always encounter your past, and because your dreams were not holy, the future cannot be, and the present is without meaning.

7. It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's. ² The reason is equally clear, for they perceive the goal of time as diametrically opposed. ³ The **Holy Spirit** interprets time's **purpose** as rendering the need for time unnecessary. ⁴ He regards the function of time as temporary, serving only His teaching function, which is temporary by definition. ⁵ His emphasis is therefore on the only aspect of time that can extend to the infinite, for *now* is the closest approximation of eternity that this world offers. ⁶ It is in the reality of "now," without past or future, that the beginning of the appreciation of eternity lies. ⁷ For only "now" is here, and only "now" presents the opportunities for the holy encounters in which salvation can be found.
8. The ego, on the other hand, regards the function of time as one of extending itself in place of eternity, for like the **Holy Spirit**, the ego interprets the goal of time as its own. ² The continuity of past and future, under its direction, is the only **purpose** the ego perceives in time, and it closes over the present so that no gap in its own continuity can occur. ³ Its continuity, then, would keep you in time, while the **Holy Spirit** would release you from it. ⁴ It is His interpretation of the means of salvation that you must learn to accept, if you would share His goal of salvation for you.
9. You, too, will interpret the function of time as you interpret yours. ² If you accept your function in the world of time as one of healing, you will emphasize only the aspect of time in which healing can occur. ³ Healing cannot be accomplished in the past. ⁴ It must be accomplished in the present to release the future. ⁵ This interpretation ties the future to the present, and extends the present rather than the past. ⁶ But if you interpret your function as destruction, you will lose sight of the present and hold on to the past to ensure a destructive future. ⁷ And time will be as you interpret it, for of itself it is nothing.

X. Release from Guilt

1. You are accustomed to the notion that the mind can see the source of pain where it is not. ² The doubtful service of such displacement is to hide the real source of guilt, and keep from your awareness the full perception that it is insane. ³ Displacement always is maintained by the illusion that the source of guilt, from which attention is diverted, must be true; and must be fearful, or you would not have displaced the guilt onto what you believed to be less fearful. ⁴ You are therefore willing to look upon all kinds of "sources," provided they are not the deeper source to which they bear no real relationship at all.
2. Insane ideas have no real relationships, for that is why they are insane. ² No real relationship can rest on guilt, or even hold one spot of it to mar its purity. ³ For all relationships that guilt has touched are used but to avoid the person *and* the guilt. ⁴ What strange relationships you have made for this strange **purpose**! ⁵ And you forgot that real relationships are holy, and cannot be used by

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- you at all. ⁶ They are used only by the **Holy Spirit**, and it is that which makes them pure. ⁷ If you displace your guilt upon them, the **Holy Spirit** cannot use them. ⁸ For, by pre-empting for your own ends what you should have given Him, He cannot use it for your release. ⁹ No one who would unite in any way with anyone for his individual salvation will find it in that strange relationship. ¹⁰ It is not shared, and so it is not real.
3. In any union with a brother in which you seek to lay your guilt upon him, or share it with him or perceive his own, *you* will feel guilty. ² Nor will you find satisfaction and peace with him, because your union with him is not real. ³ You will see guilt in that relationship because you put it there. ⁴ It is inevitable that those who suffer guilt will attempt to displace it, because they do believe in it. ⁵ Yet though they suffer, they will not look within and let it go. ⁶ They cannot know they love, and cannot understand what loving is. ⁷ Their main concern is to perceive the source of guilt outside themselves, beyond their own control.
 4. When you maintain that you are guilty but the source of your guilt lies in the past, you are not looking inward. ² The past is not *in* you. ³ Your weird associations to it have no meaning in the present. ⁴ Yet you let them stand between you and your brothers, with whom you find no real relationships at all. ⁵ Can you expect to use your brothers as a means to "solve" the past, and still to see them as they really are? ⁶ Salvation is not found by those who use their brothers to resolve problems that are not there. ⁷ You wanted not salvation in the past. ⁸ Would you impose your idle wishes on the present, and hope to find salvation now?
 5. Determine, then, to be not as you were. ² Use no relationship to hold you to the past, but with each one each day be born again. ³ A minute, even less, will be enough to free you from the past, and give your mind in peace over to the Atonement. ⁴ When everyone is welcome to you as you would have yourself be welcome to your Father, you will see no guilt in you. ⁵ For you will have accepted the Atonement, which shone within you all the while you dreamed of guilt, and would not look within and see it.
 6. As long as you believe that guilt is justified in any way, in anyone, whatever he may do, you will not look within, where you would always find Atonement. ² The end of guilt will never come as long as you believe there is a reason for it. ³ For you must learn that guilt is always totally insane, and has no reason. ⁴ The **Holy Spirit** seeks not to dispel reality. ⁵ If guilt were real, Atonement would not be. ⁶ The **purpose** of Atonement is to dispel illusions, not to establish them as real and then forgive them.
 7. The Holy Spirit does not keep illusions in your mind to frighten you, and show them to you fearfully to demonstrate what He has saved you from. ² What He has saved you from is gone. ³ Give no reality to guilt, and see no reason for it. ⁴ The Holy Spirit does what God would have Him do, and has always done so. ⁵ He has seen separation, but knows of union. ⁶ He teaches healing, but He also knows of creation. ⁷ He would have you see and teach as He does, and through Him. ⁸ Yet what He knows you do not know, though it is yours.
 8. *Now* it is given you to heal and teach, to make what will be *now*. ² As yet it is not now. ³ The Son of God believes that he is lost in guilt, alone in a dark world where pain is pressing everywhere upon him from without. ⁴ When he has looked within and seen the radiance there, he will remember how much his Father loves him. ⁵ And it will seem incredible that he ever thought his Father loved him not, and looked upon him as condemned. ⁶ The moment that you realize guilt is insane, wholly

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unjustified and wholly without reason, you will not fear to look upon the Atonement and accept it wholly.

9. You who have been unmerciful to yourself do not remember your Father's Love. ² And looking without mercy upon your brothers, you do not remember how much you love Him. ³ Yet it is forever true. ⁴ In shining peace within you is the perfect purity in which you were created. ⁵ Fear not to look upon the lovely truth in you. ⁶ Look through the cloud of guilt that dims your vision, and look past darkness to the holy place where you will see the light. ⁷ The altar to your Father is as pure as He Who raised it to Himself. ⁸ Nothing can keep from you what Christ would have you see. ⁹ His Will is like His Father's, and He offers mercy to every child of God, as He would have you do.
10. Release from guilt as you would be released. ² There is no other way to look within and see the light of love, shining as steadily and as surely as God Himself has always loved His Son. ³ *And as His Son loves Him.* ⁴ There is no fear in love, for love is guiltless. ⁵ You who have always loved your Father can have no fear, for any reason, to look within and see your holiness. ⁶ You cannot be as you believed you were. ⁷ Your guilt is without reason because it is not in the Mind of God, where you are. ⁸ And this *is* reason, which the Holy Spirit would restore to you. ⁹ He would remove only illusions. ¹⁰ All else He would have you see. ¹¹ And in Christ's vision He would show you the perfect purity that is forever within God's Son.
11. You cannot enter into real relationships with any of God's Sons unless you love them all and equally. ² Love is not special. ³ If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. ⁴ You can love only as God loves. ⁵ Seek not to love unlike Him, for there is no love apart from His. ⁶ Until you recognize that this is true, you will have no idea what love is like. ⁷ No one who condemns a brother can see himself as guiltless and in the peace of God. ⁸ If he is guiltless and in peace and sees it not, he is delusional, and has not looked upon himself. ⁹ To him I say:

¹⁰ Behold the Son of God, and look upon his purity and be still. ¹¹ In quiet look upon his holiness, and offer thanks unto his Father that no guilt has ever touched him.
12. No illusion that you have ever held against him has touched his innocence in any way. ² His shining purity, wholly untouched by guilt and wholly loving, is bright within you. ³ Let us look upon him together and love him. ⁴ For in love of him is your guiltlessness. ⁵ But look upon yourself, and gladness and appreciation for what you see will banish guilt forever. ⁶ I thank You, Father, for the purity of Your most holy Son, whom You have created guiltless forever.
13. Like you, my faith and my belief are centered on what I treasure. ² The difference is that I love *only* what God loves with me, and because of this I treasure you beyond the value that you set on yourself, even unto the worth that God has placed upon you. ³ I love all that He created, and all my faith and my belief I offer unto it. ⁴ My faith in you is as strong as all the love I give my Father. ⁵ My trust in you is without limit, and without the fear that you will hear me not. ⁶ I thank the Father for your loveliness, and for the many gifts that you will let me offer to the Kingdom in honor of its wholeness that is of God.
14. Praise be to you who make the Father One with His Own Son. ² Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think of it. ³ Before the

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glorious radiance of the Kingdom guilt melts away, and transformed into kindness will never more be what it was. ⁴ Every reaction you experience will be so purified that it is fitting as a hymn of praise unto your Father. ⁵ See only praise of Him in what He has created, for He will never cease His praise of you. ⁶ United in this praise we stand before the gates of Heaven where we will surely enter in our sinlessness. ⁷ God loves you. ⁸ Could I, then, lack faith in you and love Him perfectly?

VI. The Light of Communication

1. The journey that we undertake together is the exchange of dark for light, of ignorance for understanding. ² Nothing you understand is fearful. ³ It is only in darkness and in ignorance that you perceive the frightening, and shrink away from it to further darkness. ⁴ And yet it is only the hidden that can terrify, not for what it is, but for its hiddenness. ⁵ The obscure is frightening because you do not understand its meaning. ⁶ If you did, it would be clear and you would be no longer in the dark. ⁷ Nothing has hidden value, for what is hidden cannot be shared, and so its value is unknown. ⁸ The hidden is kept apart, but value always lies in joint appreciation. ⁹ What is concealed cannot be loved, and so it must be feared.
2. The quiet light in which the Holy Spirit dwells within you is merely perfect openness, in which nothing is hidden and therefore nothing is fearful. ² Attack will always yield to love if it is brought to love, not hidden from it. ³ There is no darkness that the light of love will not dispel, unless it is concealed from love's beneficence. ⁴ What is kept apart from love cannot share its healing power, because it has been separated off and kept in darkness. ⁵ The sentinels of darkness watch over it carefully, and you who made these guardians of illusion out of nothing are now afraid of them.
3. Would you continue to give imagined power to these strange ideas of safety? ² They are neither safe nor unsafe. ³ They do not protect; neither do they attack. ⁴ They do nothing at all, being nothing at all. ⁵ As guardians of darkness and of ignorance look to them only for fear, for what they keep obscure *is* fearful. ⁶ But let them go, and what was fearful will be so no longer. ⁷ Without protection of obscurity only the light of love remains, for only this has meaning and can live in light. ⁸ Everything else must disappear.
4. Death yields to life simply because destruction is not true. ² The light of guiltlessness shines guilt away because, when they are brought together, the truth of one must make the falsity of its opposite perfectly clear. ³ Keep not guilt and guiltlessness apart, for your belief that you can have them both is meaningless. ⁴ All you have done by keeping them apart is lose their meaning by confusing them with each other. ⁵ And so you do not realize that only one means anything. ⁶ The other is wholly without sense of any kind.
5. You have regarded the separation as a means for breaking your communication with your Father. ² The **Holy Spirit** reinterprets it as a means of re-establishing what was not broken, but *has* been made obscure. ³ All things you made have use to Him, for His most holy **purpose**. ⁴ He knows you are not separate from God, but He perceives much in your mind that lets you think you are. ⁵ All this and nothing else would He separate from you. ⁶ The power of decision, which you made in place of the power of creation, He would teach you how to use on your behalf. ⁷ You who made it to crucify yourself must learn of Him how to apply it to the holy cause of restoration.
6. You who speak in dark and devious symbols do not understand the language you have made. ² It

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has no meaning, for its **purpose** is not communication, but rather the disruption of communication. ³ If the **purpose** of language is communication, how can this tongue mean anything? ⁴ Yet even this strange and twisted effort to communicate through not communicating holds enough of love to make it meaningful if its Interpreter is not its maker. ⁵ You who made it are but expressing conflict, from which the **Holy Spirit** would release you. ⁶ Leave what you would communicate to Him. ⁷ He will interpret it to you with perfect clarity, for He knows with Whom you are in perfect communication.

7. You know not what you say, and so you know not what is said to you. ² Yet your Interpreter perceives the meaning in your alien language. ³ He will not attempt to communicate the meaningless. ⁴ But He will separate out all that has meaning, dropping off the rest and offering your true communication to those who would communicate as truly with you. ⁵ You speak two languages at once, and this must lead to unintelligibility. ⁶ Yet if one means nothing and the other everything, only that one is possible for purposes of communication. ⁷ The other but interferes with it.
8. The Holy Spirit's function is entirely communication. ² He therefore must remove whatever interferes with communication in order to restore it. ³ Therefore, keep no source of interference from His sight, for He will not attack your sentinels. ⁴ But bring them to Him and let His gentleness teach you that, in the light, they are not fearful, and cannot serve to guard the dark doors behind which nothing at all is carefully concealed. ⁵ We must open all doors and let the light come streaming through. ⁶ There are no hidden chambers in God's temple. ⁷ Its gates are open wide to greet His Son. ⁸ No one can fail to come where God has called him, if he close not the door himself upon his Father's welcome.

VII. Sharing Perception with the Holy Spirit

1. What do you want? ² Light or darkness, knowledge or ignorance are yours, but not both. ³ Opposites must be brought together, not kept apart. ⁴ For their separation is only in your mind, and they are reconciled by union, as you are. ⁵ In union, everything that is not real must disappear, for truth *is* union. ⁶ As darkness disappears in light, so ignorance fades away when knowledge dawns. ⁷ Perception is the medium by which ignorance is brought to knowledge. ⁸ Yet the perception must be without deceit, for otherwise it becomes the messenger of ignorance rather than a helper in the search for truth.
2. The search for truth is but the honest searching out of everything that interferes with truth. ² Truth *is*. ³ It can neither be lost nor sought nor found. ⁴ It is there, wherever you are, being within you. ⁵ Yet it can be recognized or unrecognized, real or false to you. ⁶ If you hide it, it becomes unreal to you *because* you hid it and surrounded it with fear. ⁷ Under each cornerstone of fear on which you have erected your insane system of belief, the truth lies hidden. ⁸ Yet you cannot know this, for by hiding truth in fear, you see no reason to believe that the more you look at fear the less you see it, and the clearer what it conceals becomes.
3. It is not possible to convince the unknowing that they know. ² From their point of view it is not true. ³ Yet it is true because God knows it. ⁴ These are clearly opposite viewpoints on what the "unknowing" are. ⁵ To God, unknowing is impossible. ⁶ It is therefore not a point of view at all, but merely a belief in something that does not exist. ⁷ It is only this belief that the unknowing have, and by it they are wrong about themselves. ⁸ They have defined themselves as they were not created. ⁹ Their creation was not a point of view, but rather a certainty. ¹⁰ Uncertainty brought to certainty

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does not retain any conviction of reality.

4. Our emphasis has been on bringing what is undesirable to the desirable; what you do not want to what you do. ² You will realize that salvation must come to you this way, if you consider what dissociation is. ³ Dissociation is a distorted process of thinking whereby two systems of belief which cannot coexist are both maintained. ⁴ If they are brought together, their joint acceptance becomes impossible. ⁵ But if one is kept in darkness from the other, their separation seems to keep them both alive and equal in their reality. ⁶ Their joining thus becomes the source of fear, for if they meet, acceptance must be withdrawn from one of them. ⁷ You cannot have them both, for each denies the other. ⁸ Apart, this fact is lost from sight, for each in a separate place can be endowed with firm belief. ⁹ Bring them together, and the fact of their complete incompatibility is instantly apparent. ¹⁰ One will go, because the other is seen in the same place.
5. Light cannot enter darkness when a mind believes in darkness, and will not let it go. ² Truth does not struggle against ignorance, and love does not attack fear. ³ What needs no protection does not defend itself. ⁴ Defense is of your making. ⁵ God knows it not. ⁶ The **Holy Spirit** uses defenses on behalf of truth only because you made them against it. ⁷ His perception of them, according to His **purpose**, merely changes them into a call for what you have attacked with them. ⁸ Defenses, like everything you made, must be gently turned to your own good, translated by the **Holy Spirit** from means of self-destruction to means of preservation and release. ⁹ His task is mighty, but the power of God is with Him. ¹⁰ Therefore, to Him it is so easy that it was accomplished the instant it was given Him for you. ¹¹ Do not delay in your return to peace by wondering how He can fulfill what God has given Him to do. ¹² Leave that to Him Who knows. ¹³ You are not asked to do mighty tasks yourself. ¹⁴ You are merely asked to do the little He suggests you do, trusting Him only to the small extent of believing that, if He asks it, you can do it. ¹⁵ You will see how easily all that He asks can be accomplished.
6. The Holy Spirit asks of you but this; bring to Him every secret you have locked away from Him. ² Open every door to Him, and bid Him enter the darkness and lighten it away. ³ At your request He enters gladly. ⁴ He brings the light to darkness if you make the darkness open to Him. ⁵ But what you hide He cannot look upon. ⁶ He sees for you, and unless you look with Him He cannot see. ⁷ The vision of Christ is not for Him alone, but for Him with you. ⁸ Bring, therefore, all your dark and secret thoughts to Him, and look upon them with Him. ⁹ He holds the light, and you the darkness. ¹⁰ They cannot coexist when both of You together look on them. ¹¹ His judgment must prevail, and He will give it to you as you join your perception to His.
7. Joining with Him in seeing is the way in which you learn to share with Him the interpretation of perception that leads to knowledge. ² You cannot see alone. ³ Sharing perception with Him Whom God has given you teaches you how to recognize what you see. ⁴ It is the recognition that nothing you see means anything alone. ⁵ Seeing with Him will show you that all meaning, including yours, comes not from double vision, but from the gentle fusing of everything into *one* meaning, *one* emotion and *one* **purpose**. ⁶ God has one **purpose** which He shares with you. ⁷ The single vision which the **Holy Spirit** offers you will bring this oneness to your mind with clarity and brightness so intense you could not wish, for all the world, not to accept what God would have you have. ⁸ Behold your will, accepting it as His, with all His Love as yours. ⁹ All honor to you through Him, and through Him unto God.

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III. Shadows of the Past

1. To forgive is merely to remember only the loving thoughts you gave in the past, and those that were given you. ² All the rest must be forgotten. ³ Forgiveness is a selective remembering, based not on your selection. ⁴ For the shadow figures you would make immortal are "enemies" of reality. ⁵ Be willing to forgive the Son of God for what he did not do. ⁶ The shadow figures are the witnesses you bring with you to demonstrate he did what he did not. ⁷ Because you bring them, you will hear them. ⁸ And you who keep them by your own selection do not understand how they came into your mind, and what their purpose is. ⁹ They represent the evil that you think was done to you. ¹⁰ You bring them with you only that you may return evil for evil, hoping that their witness will enable you to think guiltily of another and not harm yourself. ¹¹ They speak so clearly for the separation that no one not obsessed with keeping separation could hear them. ¹² They offer you the "reasons" why you should enter into unholy alliances to support the ego's goals, and make your relationships the witness to its power.
2. It is these shadow figures that would make the ego holy in your sight, and teach you what you do to keep it safe is really love. ² The shadow figures always speak for vengeance, and all relationships into which they enter are totally insane. ³ Without exception, these relationships have as their purpose the exclusion of the truth about the other, and of yourself. ⁴ This is why you see in both what is not there, and make of both the slaves of vengeance. ⁵ And why whatever reminds you of your past grievances attracts you, and seems to go by the name of love, no matter how distorted the associations by which you arrive at the connection may be. ⁶ And finally, why all such relationships become attempts at union through the body, for only bodies can be seen as means for vengeance. ⁷ That bodies are central to all unholy relationships is evident. ⁸ Your own experience has taught you this. ⁹ But what you may not realize are all the reasons that go to make the relationship unholy. ¹⁰ For unholiness seeks to reinforce itself, as holiness does, by gathering to itself what it perceives as like itself.
3. In the unholy relationship, it is not the body of the other with which union is attempted, but the bodies of those who are not there. ² For even the body of the other, already a severely limited perception of him, is not the central focus as it is, or in entirety. ³ What can be used for fantasies of vengeance, and what can be most readily associated with those on whom vengeance is really sought, is centered on and separated off as being the only parts of value. ⁴ Every step taken in the making, the maintaining and the breaking off of the unholy relationship is a move toward further fragmentation and unreality. ⁵ The shadow figures enter more and more, and the one in whom they seem to be decreases in importance.
4. Time is indeed unkind to the unholy relationship. ² For time *is* cruel in the ego's hands, as it is kind when used for gentleness. ³ The attraction of the unholy relationship begins to fade and to be questioned almost at once. ⁴ Once it is formed, doubt must enter in, because its purpose is impossible. ⁵ The "ideal" of the unholy relationship thus becomes one in which the reality of the other does not enter at all to "spoil" the dream. ⁶ And the less the other really brings to the relationship, the "better" it becomes. ⁷ Thus, the attempt at union becomes a way of excluding even the one with whom the union was sought. ⁸ For it was formed to get him out of it, and join with fantasies in uninterrupted "bliss."
5. How can the **Holy Spirit** bring His interpretation of the body as a means of communication into

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- relationships whose only purpose is separation from reality? ² What forgiveness *is* enables Him to do so. ³ If all but loving thoughts have been forgotten, what remains is eternal. ⁴ And the transformed past is made like the present. ⁵ No longer does the past conflict with *now*. ⁶ This continuity extends the present by increasing its reality and its value in your perception of it. ⁷ In these loving thoughts is the spark of beauty hidden in the ugliness of the unholy relationship where hatred is remembered; yet there to come alive as the relationship is given to Him Who gives it life and beauty. ⁸ That is why Atonement centers on the past, which is the source of separation, and where it must be undone. ⁹ For separation must be corrected where it was made.
6. The ego seeks to "resolve" its problems, not at their source, but where they were not made. ² And thus it seeks to guarantee there will be no solution. ³ The Holy Spirit wants only to make His resolutions complete and perfect, and so He seeks and finds the source of problems where it is, and there undoes it. ⁴ And with each step in His undoing is the separation more and more undone, and union brought closer. ⁵ He is not at all confused by any "reasons" for separation. ⁶ All He perceives in separation is that it must be undone. ⁷ Let Him uncover the hidden spark of beauty in your relationships, and show it to you. ⁸ Its loveliness will so attract you that you will be unwilling ever to lose the sight of it again. ⁹ And you will let this spark transform the relationship so you can see it more and more. ¹⁰ For you will want it more and more, and become increasingly unwilling to let it be hidden from you. ¹¹ And you will learn to seek for and establish the conditions in which this beauty can be seen.
 7. All this you will do gladly, if you but let Him hold the spark before you, to light your way and make it clear to you. ² God's Son is One. ³ Whom God has joined as one, the ego cannot put asunder. ⁴ The spark of holiness must be safe, however hidden it may be, in every relationship. ⁵ For the Creator of the one relationship has left no part of it without Himself. ⁶ This is the only part of the relationship the Holy Spirit sees, because He knows that only this is true. ⁷ You have made the relationship unreal, and therefore unholy, by seeing it where it is not and as it is not. ⁸ Give the past to Him Who can change your mind about it for you. ⁹ But first, be sure you fully realize what you have made the past to represent, and why.
 8. The past becomes the justification for entering into a continuing, unholy alliance with the ego against the present. ² For the present *is* forgiveness. ³ Therefore, the relationships the unholy alliance dictates are not perceived nor felt as *now*. ⁴ Yet the frame of reference to which the present is referred for meaning is an *illusion* of the past, in which those elements that fit the purpose of the unholy alliance are retained, and all the rest let go. ⁵ And what is thus let go is all the truth the past could ever offer to the present as witnesses for its reality. ⁶ What is kept but witnesses to the reality of dreams.
 9. It is still up to you to choose to join with truth or with illusion. ² But remember that to choose one is to let the other go. ³ Which one you choose you will endow with beauty and reality, because the choice depends on which you value more. ⁴ The spark of beauty or the veil of ugliness, the real world or the world of guilt and fear, truth or illusion, freedom or slavery—it is all the same. ⁵ For you can never choose except between God and the ego. ⁶ Thought systems are but true or false, and all their attributes come simply from what they are. ⁷ Only the Thoughts of God are true. ⁸ And all that follows from them comes from what they are, and is as true as is the holy Source from which they came.
 10. My holy brother, I would enter into all your relationships, and step between you and your

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fantasies. ² Let my relationship to you be real to you, and let me bring reality to your perception of your brothers. ³ They were not created to enable you to hurt yourself through them. ⁴ They were created to create with you. ⁵ This is the truth that I would interpose between you and your goal of madness. ⁶ Be not separate from me, and let not the holy purpose of Atonement be lost to you in dreams of vengeance. ⁷ Relationships in which such dreams are cherished have excluded me. ⁸ Let me enter in the Name of God and bring you peace, that you may offer peace to me.

IV. The Two Pictures

1. God established His relationship with you to make you happy, and nothing you do that does not share His purpose can be real. ² The purpose God ascribed to anything is its only function. ³ Because of His reason for creating His relationship with you, the function of relationships became forever "to make happy." ⁴ *And nothing else.* ⁵ To fulfill this function you relate to your creations as God to His. ⁶ For nothing God created is apart from happiness, and nothing God created but would extend happiness as its Creator did. ⁷ Whatever does not fulfill this function cannot be real.
2. In this world it is impossible to create. ² Yet it *is* possible to make happy. ³ I have said repeatedly that the **Holy Spirit** would not deprive you of your special relationships, but would transform them. ⁴ And all that is meant by that is that He will restore to them the function given them by God. ⁵ The function you have given them is clearly not to make happy. ⁶ But the holy relationship shares God's **purpose**, rather than aiming to make a substitute for it. ⁷ Every special relationship you have made is a substitute for God's Will, and glorifies yours instead of His because of the illusion that they are different.
3. You have made very real relationships even in this world. ² Yet you do not recognize them because you have raised their substitutes to such predominance that, when truth calls to you, as it does constantly, you answer with a substitute. ³ Every special relationship you have made has, as its fundamental purpose, the aim of occupying your mind so completely that you will not hear the call of truth.
4. In a sense, the special relationship was the ego's answer to the creation of the **Holy Spirit**, Who was God's Answer to the separation. ² For although the ego did not understand what had been created, it was aware of threat. ³ The whole defense system the ego evolved to protect the separation from the **Holy Spirit** was in response to the gift with which God blessed it, and by His blessing enabled it to be healed. ⁴ This blessing holds within itself the truth about everything. ⁵ And the truth is that the **Holy Spirit** is in close relationship with you, because in Him is your relationship with God restored to you. ⁶ The relationship with Him has never been broken, because the **Holy Spirit** has not been separate from anyone since the separation. ⁷ And through Him have all your holy relationships been carefully preserved, to serve God's **purpose** for you.
5. The ego is always alert to threat, and the part of your mind into which the ego was accepted is very anxious to preserve its reason, as it sees it. ² It does not realize that it is totally insane. ³ And you must realize just what this means if you would be restored to sanity. ⁴ The insane protect their thought systems, but they do so insanely. ⁵ And all their defenses are as insane as what they are supposed to protect. ⁶ The separation has nothing in it, no part, no "reason," and no attribute that is not insane. ⁷ And its "protection" is part of it, as insane as the whole. ⁸ The special relationship, which is its chief defense, must therefore be insane.

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6. You have but little difficulty now in realizing that the thought system the special relationship protects is but a system of delusions. ² You recognize, at least in general terms, that the ego is insane. ³ Yet the special relationship still seems to you somehow to be "different." ⁴ Yet we have looked at it far closer than we have at many other aspects of the ego's thought system that you have been more willing to let go. ⁵ While this one remains, you will not let the others go. ⁶ For this one is not different. ⁷ Retain this one, and you have retained the whole.
7. It is essential to realize that all defenses *do* what they would defend. ² The underlying basis for their effectiveness is that they offer what they defend. ³ What they defend is placed in them for safe-keeping, and as they operate they bring it to you. ⁴ Every defense operates by giving gifts, and the gift is always a miniature of the thought system the defense protects, set in a golden frame. ⁵ The frame is very elaborate, all set with jewels, and deeply carved and polished. ⁶ Its purpose is to be of value *in itself*, and to divert your attention from what it encloses. ⁷ But the frame without the picture you cannot have. ⁸ Defenses operate to make you think you can.
8. The special relationship has the most imposing and deceptive frame of all the defenses the ego uses. ² Its thought system is offered here, surrounded by a frame so heavy and so elaborate that the picture is almost obliterated by its imposing structure. ³ Into the frame are woven all sorts of fanciful and fragmented illusions of love, set with dreams of sacrifice and self-aggrandizement, and interlaced with gilded threads of self-destruction. ⁴ The glitter of blood shines like rubies, and the tears are faceted like diamonds and gleam in the dim light in which the offering is made.
9. Look at the *picture*. ² Do not let the frame distract you. ³ This gift is given you for your damnation, and if you take it you will believe that you *are* damned. ⁴ You cannot have the frame without the picture. ⁵ What you value is the frame, for there you see no conflict. ⁶ Yet the frame is only the wrapping for the gift of conflict. ⁷ The frame is not the gift. ⁸ Be not deceived by the most superficial aspects of this thought system, for these aspects enclose the whole, complete in every aspect. ⁹ Death lies in this glittering gift. ¹⁰ Let not your gaze dwell on the hypnotic gleaming of the frame. ¹¹ Look at the picture, and realize that death is offered you.
10. That is why the holy instant is so important in the defense of truth. ² The truth itself needs no defense, but you do need defense against your acceptance of the gift of death. ³ When you who are truth accept an idea so dangerous to truth, you threaten truth with destruction. ⁴ And your defense must now be undertaken, to keep truth whole. ⁵ The power of Heaven, the Love of God, the tears of Christ, and the joy of His eternal Spirit are marshalled to defend you from your own attack. ⁶ For you attack Them, being part of Them, and They must save you, for They love Themselves.
11. The holy instant is a miniature of Heaven, sent you *from* Heaven. ² It is a picture, too, set in a frame. ³ Yet if you accept this gift you will not see the frame at all, because the gift can only be accepted through your willingness to focus all your attention on the picture. ⁴ The holy instant is a miniature of eternity. ⁵ It is a picture of timelessness, set in a frame of time. ⁶ If you focus on the picture, you will realize that it was only the frame that made you think it *was* a picture. ⁷ Without the frame, the picture is seen as what it represents. ⁸ For as the whole thought system of the ego lies in its gifts, so the whole of Heaven lies in this instant, borrowed from eternity and set in time for you.
12. Two gifts are offered you. ² Each is complete, and cannot be partially accepted. ³ Each is a picture of all that you can have, seen very differently. ⁴ You cannot compare their value by comparing a

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- picture to a frame. ⁵ It must be the pictures only that you compare, or the comparison is wholly without meaning. ⁶ Remember that it is the picture that is the gift. ⁷ And only on this basis are you really free to choose. ⁸ Look at the pictures. ⁹ Both of them. ¹⁰ One is a tiny picture, hard to see at all beneath the heavy shadows of its enormous and disproportionate enclosure. ¹¹ The other is lightly framed and hung in light, lovely to look upon for what it is.
13. You who have tried so hard, and are still trying, to fit the better picture into the wrong frame and so combine what cannot be combined, accept this and be glad: These pictures are each framed perfectly for what they represent. ² One is framed to be out of focus and not seen. ³ The other is framed for perfect clarity. ⁴ The picture of darkness and of death grows less convincing as you search it out amid its wrappings. ⁵ As each senseless stone that seems to shine from the frame in darkness is exposed to light, it becomes dull and lifeless, and ceases to distract you from the picture. ⁶ And finally you look upon the picture itself, seeing at last that, unprotected by the frame, it has no meaning.
14. The other picture is lightly framed, for time cannot contain eternity. ² There is no distraction here. ³ The picture of Heaven and eternity grows more convincing as you look at it. ⁴ And now, by real comparison, a transformation of both pictures can at last occur. ⁵ And each is given its rightful place when both are seen in relation to each other. ⁶ The dark picture, brought to light, is not perceived as fearful, but the fact that it is just a picture is brought home at last. ⁷ And what you see there you will recognize as what it is; a picture of what you thought was real, and nothing more. ⁸ For beyond this picture you will see nothing.
15. The picture of light, in clear-cut and unmistakable contrast, is transformed into what lies beyond the picture. ² As you look on this, you realize that it is not a picture, but a reality. ³ This is no figured representation of a thought system, but the Thought itself. ⁴ What it represents is there. ⁵ The frame fades gently and God rises to your remembrance, offering you the whole of creation in exchange for your little picture, wholly without value and entirely deprived of meaning.
16. As God ascends into His rightful place and you to yours, you will experience again the meaning of relationship and know it to be true. ² Let us ascend in peace together to the Father, by giving Him ascendance in our minds. ³ We will gain everything by giving Him the power and the glory, and keeping no illusions of where they are. ⁴ They are in us, through His ascendance. ⁵ What He has given is His. ⁶ It shines in every part of Him, as in the whole. ⁷ The whole reality of your relationship with Him lies in our relationship to one another. ⁸ The holy instant shines alike on all relationships, for in it they *are* one. ⁹ For here is only healing, already complete and perfect. ¹⁰ For here is God, and where He is only the perfect and complete can be.

V. The Healed Relationship

1. The holy relationship is the expression of the holy instant in living in this world. ² Like everything about salvation, the holy instant is a practical device, witnessed to by its results. ³ The holy instant never fails. ⁴ The experience of it is always felt. ⁵ Yet without expression it is not remembered. ⁶ The holy relationship is a constant reminder of the experience in which the relationship became what it is. ⁷ And as the unholy relationship is a continuing hymn of hate in praise of its maker, so is the holy relationship a happy song of praise to the Redeemer of relationships.

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2. The holy relationship, a major step toward the perception of the real world, is learned. ² It is the old, unholy relationship, transformed and seen anew. ³ The holy relationship is a phenomenal teaching accomplishment. ⁴ In all its aspects, as it begins, develops and becomes accomplished, it represents the reversal of the unholy relationship. ⁵ Be comforted in this; the only difficult phase is the beginning. ⁶ For here, the goal of the relationship is abruptly shifted to the exact opposite of what it was. ⁷ This is the first result of offering the relationship to the **Holy Spirit**, to use for His **purposes**.
3. This invitation is accepted immediately, and the **Holy Spirit** wastes no time in introducing the practical results of asking Him to enter. ² At once His goal replaces yours. ³ This is accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive and even quite distressing. ⁴ The reason is quite clear. ⁵ For the relationship as it *is* is out of line with its own goal, and clearly unsuited to the **purpose** that has been accepted for it. ⁶ In its unholy condition, *your* goal was all that seemed to give it meaning. ⁷ Now it seems to make no sense. ⁸ Many relationships have been broken off at this point, and the pursuit of the old goal re-established in another relationship. ⁹ For once the unholy relationship has accepted the goal of holiness, it can never again be what it was.
4. The temptation of the ego becomes extremely intense with this shift in goals. ² For the relationship has not as yet been changed sufficiently to make its former goal completely without attraction, and its structure is "threatened" by the recognition of its inappropriateness for meeting its new purpose. ³ The conflict between the goal and the structure of the relationship is so apparent that they cannot coexist. ⁴ Yet now the goal will not be changed. ⁵ Set firmly in the unholy relationship, there is no course except to change the relationship to fit the goal. ⁶ Until this happy solution is seen and accepted as the only way out of the conflict, the relationship may seem to be severely strained.
5. It would not be kinder to shift the goal more slowly, for the contrast would be obscured, and the ego given time to reinterpret each slow step according to its liking. ² Only a radical shift in purpose could induce a complete change of mind about what the whole relationship is for. ³ As this change develops and is finally accomplished, it grows increasingly beneficent and joyous. ⁴ But at the beginning, the situation is experienced as very precarious. ⁵ A relationship, undertaken by two individuals for their unholy purposes, suddenly has holiness for its goal. ⁶ As these two contemplate their relationship from the point of view of this new purpose, they are inevitably appalled. ⁷ Their perception of the relationship may even become quite disorganized. ⁸ And yet, the former organization of their perception no longer serves the purpose they have agreed to meet.
6. This is the time for *faith*. ² You let this goal be set for you. ³ That was an act of faith. ⁴ Do not abandon faith, now that the rewards of faith are being introduced. ⁵ If you believed the **Holy Spirit** was there to accept the relationship, why would you now not still believe that He is there to purify what He has taken under His guidance? ⁶ Have faith in your brother in what but seems to be a trying time. ⁷ The goal *is* set. ⁸ And your relationship has sanity as its **purpose**. ⁹ For now you find yourself in an insane relationship, recognized as such in the light of its goal.
7. Now the ego counsels thus; substitute for this another relationship to which your former goal was quite appropriate. ² You can escape from your distress only by getting rid of your brother. ³ You need not part entirely if you choose not to do so. ⁴ But you must exclude major areas of fantasy from your brother, to save your sanity. ⁵ *Hear not this now!* ⁶ Have faith in Him Who answered you. ⁷ He heard. ⁸ Has He not been very explicit in His answer? ⁹ You are not now wholly insane. ¹⁰ Can you

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deny that He has given you a most explicit statement? ¹¹ Now He asks for faith a little longer, even in bewilderment. ¹² For this will go, and you will see the justification for your faith emerge, to bring you shining conviction. ¹³ Abandon Him not now, nor your brother. ¹⁴ This relationship has been reborn as holy.

8. Accept with gladness what you do not understand, and let it be explained to you as you perceive its purpose work in it to make it holy. ² You will find many opportunities to blame your brother for the "failure" of your relationship, for it will seem at times to have no purpose. ³ A sense of aimlessness will come to haunt you, and to remind you of all the ways you once sought for satisfaction and thought you found it. ⁴ Forget not now the misery you really found, and do not breathe life into your failing ego. ⁵ For your relationship has not been disrupted. ⁶ It has been saved.
9. You are very new in the ways of salvation, and think you have lost your way. ² *Your way is lost*, but think not this is loss. ³ In your newness, remember that you and your brother have started again, *together*. ⁴ And take his hand, to walk together along a road far more familiar than you now believe. ⁵ Is it not certain that you will remember a goal unchanged throughout eternity? ⁶ For you have chosen but the goal of God, from which your true intent was never absent.
10. Throughout the Sonship is the song of freedom heard, in joyous echo of your choice. ² You have joined with many in the holy instant, and they have joined with you. ³ Think not your choice will leave you comfortless, for God Himself has blessed your holy relationship. ⁴ Join in His blessing, and withhold not yours upon it. ⁵ For all it needs now is your blessing, that you may see that in it rests salvation. ⁶ Condemn salvation not, for it has come to you. ⁷ And welcome it together, for it has come to join you and your brother together in a relationship in which all the Sonship is together blessed.
11. You undertook, together, to invite the Holy Spirit into your relationship. ² He could not have entered otherwise. ³ Although you may have made many mistakes since then, you have also made enormous efforts to help Him do His work. ⁴ And He has not been lacking in appreciation for all you have done for Him. ⁵ Nor does He see the mistakes at all. ⁶ Have you been similarly grateful to your brother? ⁷ Have you consistently appreciated the good efforts, and overlooked mistakes? ⁸ Or has your appreciation flickered and grown dim in what seemed to be the light of the mistakes? ⁹ Perhaps you are now entering upon a campaign to blame him for the discomfort of the situation in which you find yourself. ¹⁰ And by this lack of thanks and gratitude you make yourself unable to express the holy instant, and thus lose sight of it.
12. The experience of an instant, however compelling it may be, is easily forgotten if you allow time to close over it. ² It must be kept shining and gracious in your awareness of time, but not concealed within it. ³ The instant remains. ⁴ But where are you? ⁵ To give thanks to your brother is to appreciate the holy instant, and thus enable its results to be accepted and shared. ⁶ To attack your brother is not to lose the instant, but to make it powerless in its effects.
13. You *have* received the holy instant, but you may have established a condition in which you cannot use it. ² As a result, you do not realize that it is with you still. ³ And by cutting yourself off from its expression, you have denied yourself its benefit. ⁴ You reinforce this every time you attack your brother, for the attack must blind you to yourself. ⁵ And it is impossible to deny yourself, and to recognize what has been given and received by you.

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14. You and your brother stand together in the holy presence of truth itself. ² Here is the goal, together with you. ³ Think you not the goal itself will gladly arrange the means for its accomplishment? ⁴ It is just this same discrepancy between the purpose that has been accepted and the means as they stand now which seems to make you suffer, but which makes Heaven glad. ⁵ If Heaven were outside you, you could not share in its gladness. ⁶ Yet because it is within, the gladness, too, is yours. ⁷ You *are* joined in purpose, but remain still separate and divided on the means. ⁸ Yet the goal is fixed, firm and unalterable, and the means will surely fall in place because the goal is sure. ⁹ And you will share the gladness of the Sonship that it is so.
15. As you begin to recognize and accept the gifts you have so freely given to your brother, you will also accept the effects of the holy instant and use them to correct all your mistakes and free you from their results. ² And learning this, you will have also learned how to release all the Sonship, and offer it in gladness and thanksgiving to Him Who gave you your release, and Who would extend it through you.

VI. Setting the Goal

1. The practical application of the Holy Spirit's purpose is extremely simple, but it is unequivocal. ² In fact, in order to be simple it *must* be unequivocal. ³ The simple is merely what is easily understood, and for this it is apparent that it must be clear. ⁴ The setting of the Holy Spirit's goal is general. ⁵ Now He will work with you to make it specific, for application *is* specific. ⁶ There are certain very specific guidelines He provides for any situation, but remember that you do not yet realize their universal application. ⁷ Therefore, it is essential at this point to use them in each situation separately, until you can more safely look beyond each situation, in an understanding far broader than you now possess.
2. In any situation in which you are uncertain, the first thing to consider, very simply, is "What do I want to come of this? ² What is it *for*?" ³ The clarification of the goal belongs at the beginning, for it is this which will determine the outcome. ⁴ In the ego's procedure this is reversed. ⁵ The situation becomes the determiner of the outcome, which can be anything. ⁶ The reason for this disorganized approach is evident. ⁷ The ego does not know what it wants to come of the situation. ⁸ It is aware of what it does not want, but only that. ⁹ It has no positive goal at all.
3. Without a clear-cut, positive goal, set at the outset, the situation just seems to happen, and makes no sense until it has already happened. ² Then you look back at it, and try to piece together what it must have meant. ³ And you will be wrong. ⁴ Not only is your judgment in the past, but you have no idea what should happen. ⁵ No goal was set with which to bring the means in line. ⁶ And now the only judgment left to make is whether or not the ego likes it; is it acceptable, or does it call for vengeance? ⁷ The absence of a criterion for outcome, set in advance, makes understanding doubtful and evaluation impossible.
4. The value of deciding in advance what you want to happen is simply that you will perceive the situation as a means to *make* it happen. ² You will therefore make every effort to overlook what interferes with the accomplishment of your objective, and concentrate on everything that helps you meet it. ³ It is quite noticeable that this approach has brought you closer to the Holy Spirit's sorting out of truth and falsity. ⁴ The true becomes what can be used to meet the goal. ⁵ The false becomes

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the useless from this point of view. ⁶ The situation now has meaning, but only because the goal has made it meaningful.

5. The goal of truth has further practical advantages. ² If the situation is used for truth and sanity, its outcome must be peace. ³ And this is quite apart from what the outcome *is*. ⁴ If peace is the condition of truth and sanity, and cannot be without them, where peace is they must be. ⁵ Truth comes of itself. ⁶ If you experience peace, it is because the truth has come to you and you will see the outcome truly, for deception cannot prevail against you. ⁷ You will recognize the outcome *because* you are at peace. ⁸ Here again you see the opposite of the ego's way of looking, for the ego believes the situation brings the experience. ⁹ The Holy Spirit knows that the situation is as the goal determines it, and is experienced according to the goal.
6. The goal of truth requires faith. ² Faith is implicit in the acceptance of the Holy Spirit's **purpose**, and this faith is all-inclusive. ³ Where the goal of truth is set, there faith must be. ⁴ The **Holy Spirit** sees the situation as a whole. ⁵ The goal establishes the fact that everyone involved in it will play his part in its accomplishment. ⁶ This is inevitable. ⁷ No one will fail in anything. ⁸ This seems to ask for faith beyond you, and beyond what you can give. ⁹ Yet this is so only from the viewpoint of the ego, for the ego believes in "solving" conflict through fragmentation, and does not perceive the situation as a whole. ¹⁰ Therefore, it seeks to split off segments of the situation and deal with them separately, for it has faith in separation and not in wholeness.
7. Confronted with any aspect of the situation that seems to be difficult, the ego will attempt to take this aspect elsewhere, and resolve it there. ² And it will seem to be successful, except that this attempt conflicts with unity, and must obscure the goal of truth. ³ And peace will not be experienced except in fantasy. ⁴ Truth has not come because faith has been denied, being withheld from where it rightfully belonged. ⁵ Thus do you lose the understanding of the situation the goal of truth would bring. ⁶ For fantasy solutions bring but the illusion of experience, and the illusion of peace is not the condition in which truth can enter.

VII. The Call for Faith

1. The substitutes for aspects of the situation are the witnesses to your lack of faith. ² They demonstrate that you did not believe the situation and the problem were in the same place. ³ The problem *was* the lack of faith, and it is this you demonstrate when you remove it from its source and place it elsewhere. ⁴ As a result, you do not see the problem. ⁵ Had you not lacked faith that it could be solved, the problem would be gone. ⁶ And the situation would have been meaningful to you, because the interference in the way of understanding would have been removed. ⁷ To remove the problem elsewhere is to keep it, for you remove yourself from it and make it unsolvable.
2. There is no problem in any situation that faith will not solve. ² There is no shift in any aspect of the problem but will make solution impossible. ³ For if you shift part of the problem elsewhere the meaning of the problem must be lost, and the solution to the problem is inherent in its meaning. ⁴ Is it not possible that all your problems have been solved, but you have removed yourself from the solution? ⁵ Yet faith must be where something has been done, and where you see it done.
3. A situation is a relationship, being the joining of thoughts. ² If problems are perceived, it is because the thoughts are judged to be in conflict. ³ But if the goal is truth, this is impossible. ⁴ Some

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- idea of bodies must have entered, for minds cannot attack. ⁵ The thought of bodies is the sign of faithlessness, for bodies cannot solve anything. ⁶ It is their intrusion on the relationship, an error in your thoughts about the situation, which then becomes the justification for your lack of faith. ⁷ You will make this error, but be not at all concerned with that. ⁸ The error does not matter. ⁹ Faithlessness brought to faith will never interfere with truth. ¹⁰ But faithlessness used *against* truth will always destroy faith. ¹¹ If you lack faith, ask that it be restored where it was lost, and seek not to have it made up to you elsewhere, as if you had been unjustly deprived of it.
4. Only what *you* have not given can be lacking in any situation. ² But remember this; the goal of holiness was set for your relationship, and not by you. ³ You did not set it because holiness cannot be seen except through faith, and your relationship was not holy because your faith in your brother was so limited and little. ⁴ Your faith must grow to meet the goal that has been set. ⁵ The goal's reality will call this forth, for you will see that peace and faith will not come separately. ⁶ What situation can you be in without faith, and remain faithful to your brother?
 5. Every situation in which you find yourself is but a means to meet the purpose set for your relationship. ² See it as something else and you are faithless. ³ Use not your faithlessness. ⁴ Let it enter and look upon it calmly, but do not use it. ⁵ Faithlessness is the servant of illusion, and wholly faithful to its master. ⁶ Use it, and it will carry you straight to illusions. ⁷ Be tempted not by what it offers you. ⁸ It interferes, not with the goal, but with the value of the goal to you. ⁹ Accept not the illusion of peace it offers, but look upon its offering and recognize it *is* illusion.
 6. The goal of illusion is as closely tied to faithlessness as faith to truth. ² If you lack faith in anyone to fulfill, and perfectly, his part in any situation dedicated in advance to truth, your dedication is divided. ³ And so you have been faithless to your brother, and used your faithlessness against him. ⁴ No relationship is holy unless its holiness goes with it everywhere. ⁵ As holiness and faith go hand in hand, so must its faith go everywhere with it. ⁶ The goal's reality will call forth and accomplish every miracle needed for its fulfillment. ⁷ Nothing too small or too enormous, too weak or too compelling, but will be gently turned to its use and purpose. ⁸ The universe will serve it gladly, as it serves the universe. ⁹ But do not interfere.
 7. The power set in you in whom the Holy Spirit's goal has been established is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. ² And you can use *this* in perfect safety. ³ Yet for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make it useless, if you would use the faithlessness instead.
 8. Yet think on this, and learn the cause of faithlessness: You think you hold against your brother what he has done to you. ² But what you really blame him for is what *you* did to *him*. ³ It is not his past but yours you hold against him. ⁴ And you lack faith in him because of what you were. ⁵ Yet you are as innocent of what you were as he is. ⁶ What never was is causeless, and is not there to interfere with truth. ⁷ There is no cause for faithlessness, but there *is* Cause for faith. ⁸ That Cause has entered any situation that shares Its purpose. ⁹ The light of truth shines from the center of the situation, and touches everyone to whom the situation's purpose calls. ¹⁰ It calls to everyone. ¹¹ There is no situation that does not involve your whole relationship, in every aspect and complete in every part. ¹² You can leave nothing of yourself outside it and keep the situation holy. ¹³ For it shares the purpose of your whole relationship, and derives its meaning from it.

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9. Enter each situation with the faith you give your brother, or you are faithless to your own relationship. ² Your faith will call the others to share your purpose, as the same purpose called forth the faith in you. ³ And you will see the means you once employed to lead you to illusions transformed to means for truth. ⁴ Truth calls for faith, and faith makes room for truth. ⁵ When the Holy Spirit changed the purpose of your relationship by exchanging yours for His, the goal He placed there was extended to every situation in which you enter, or will ever enter. ⁶ And every situation was thus made free of the past, which would have made it purposeless.
10. You call for faith because of Him Who walks with you in every situation. ² You are no longer wholly insane, nor no longer alone. ³ For loneliness in God must be a dream. ⁴ You whose relationship shares the Holy Spirit's goal are set apart from loneliness because the truth has come. ⁵ Its call for faith is strong. ⁶ Use not your faithlessness against it, for it calls you to salvation and to peace.

II. The Basis of the Dream

1. Does not a world that seems quite real arise in dreams? ² Yet think what this world is. ³ It is clearly not the world you saw before you slept. ⁴ Rather it is a distortion of the world, planned solely around what you would have preferred. ⁵ Here, you are "free" to make over whatever seemed to attack you, and change it into a tribute to your ego, which was outraged by the "attack." ⁶ This would not be your wish unless you saw yourself as one with the ego, which always looks upon itself, and therefore on you, as under attack and highly vulnerable to it.
2. Dreams are chaotic because they are governed by your conflicting wishes, and therefore they have no concern with what is true. ² They are the best example you could have of how perception can be utilized to substitute illusions for truth. ³ You do not take them seriously on awaking because the fact that reality is so outrageously violated in them becomes apparent. ⁴ Yet they are a way of looking at the world, and changing it to suit the ego better. ⁵ They provide striking examples, both of the ego's inability to tolerate reality, and of your willingness to change reality on its behalf.
3. You do not find the differences between what you see in sleep and on awaking disturbing. ² You recognize that what you see on waking is blotted out in dreams. ³ Yet on awakening, you do not expect it to be gone. ⁴ In dreams *you* arrange everything. ⁵ People become what you would have them be, and what they do you order. ⁶ No limits on substitution are laid upon you. ⁷ For a time it seems as if the world were given you, to make it what you wish. ⁸ You do not realize you are attacking it, trying to triumph over it and make it serve you.
4. Dreams are perceptual temper tantrums, in which you literally scream, "I want it thus!" ² And thus it seems to be. ³ And yet the dream cannot escape its origin. ⁴ Anger and fear pervade it, and in an instant the illusion of satisfaction is invaded by the illusion of terror. ⁵ For the dream of your ability to control reality by substituting a world that you prefer *is* terrifying. ⁶ Your attempts to blot out reality are very fearful, but this you are not willing to accept. ⁷ And so you substitute the fantasy that reality is fearful, not what you would do to it. ⁸ And thus is guilt made real.
5. Dreams show you that you have the power to make a world as you would have it be, and that because you want it you see it. ² And while you see it you do not doubt that it is real. ³ Yet here is a

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world, clearly within your mind, that seems to be outside. ⁴ You do not respond to it as though you made it, nor do you realize that the emotions the dream produces must come from you. ⁵ It is the figures in the dream and what they do that seem to make the dream. ⁶ You do not realize that you are making them act out for you, for if you did the guilt would not be theirs, and the illusion of satisfaction would be gone. ⁷ In dreams these features are not obscure. ⁸ You seem to waken, and the dream is gone. ⁹ Yet what you fail to recognize is that what caused the dream has not gone with it. ¹⁰ Your wish to make another world that is not real remains with you. ¹¹ And what you seem to waken to is but another form of this same world you see in dreams. ¹² All your time is spent in dreaming. ¹³ Your sleeping and your waking dreams have different forms, and that is all. ¹⁴ Their content is the same. ¹⁵ They are your protest against reality, and your fixed and insane idea that you can change it. ¹⁶ In your waking dreams, the special relationship has a special place. ¹⁷ It is the means by which you try to make your sleeping dreams come true. ¹⁸ From this, you do not waken. ¹⁹ The special relationship is your determination to keep your hold on unreality, and to prevent yourself from waking. ²⁰ And while you see more value in sleeping than in waking, you will not let go of it.

6. The **Holy Spirit**, ever practical in His wisdom, accepts your dreams and uses them as means for waking. ² You would have used them to remain asleep. ³ I said before that the first change, before dreams disappear, is that your dreams of fear are changed to happy dreams. ⁴ That is what the **Holy Spirit** does in the special relationship. ⁵ He does not destroy it, nor snatch it away from you. ⁶ But He does use it differently, as a help to make His **purpose** real to you. ⁷ The special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom. ⁸ It will not be for you alone, for therein lay its misery. ⁹ As its unholiness kept it a thing apart, its holiness will become an offering to everyone.
7. Your special relationship will be a means for undoing guilt in everyone blessed through your holy relationship. ² It will be a happy dream, and one which you will share with all who come within your sight. ³ Through it, the blessing the **Holy Spirit** has laid upon it will be extended. ⁴ Think not that He has forgotten anyone in the **purpose** He has given you. ⁵ And think not that He has forgotten you to whom He gave the gift. ⁶ He uses everyone who calls on Him as means for the salvation of everyone. ⁷ And He will waken everyone through you who offered your relationship to Him. ⁸ If you but recognized His gratitude! ⁹ Or mine through His! ¹⁰ For we are joined as in one **purpose**, being of one mind with Him.
8. Let not the dream take hold to close your eyes. ² It is not strange that dreams can make a world that is unreal. ³ It is the *wish* to make it that is incredible. ⁴ Your relationship with your brother has now become one in which the wish has been removed, because its purpose has been changed from one of dreams to one of truth. ⁵ You are not sure of this because you think it may be this that is the dream. ⁶ You are so used to choosing among dreams you do not see that you have made, at last, the choice between the truth and *all* illusions.
9. Yet Heaven is sure. ² This is no dream. ³ Its coming means that you have chosen truth, and it has come because you have been willing to let your special relationship meet its conditions. ⁴ In your relationship the Holy Spirit has gently laid the real world; the world of happy dreams, from which awaking is so easy and so natural. ⁵ For as your sleeping and your waking dreams represent the same wishes in your mind, so do the real world and the truth of Heaven join in the Will of God. ⁶ The dream of waking is easily transferred to its reality. ⁷ For this dream reflects your will joined with the Will of God. ⁸ And what this Will would have accomplished has never *not* been done.

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I. Healing and Faith

1. We said before that when a situation has been dedicated wholly to truth, peace is inevitable. ² Its attainment is the criterion by which the wholeness of the dedication can be safely assumed. ³ Yet we also said that peace without faith will never be attained, for what is dedicated to truth as its only goal is brought to truth *by* faith. ⁴ This faith encompasses everyone involved, for only thus the situation is perceived as meaningful and as a whole. ⁵ And everyone must be involved in it, or else your faith is limited and your dedication incomplete.
2. Every situation, properly perceived, becomes an opportunity to heal the Son of God. ² And he is healed *because* you offered faith to him, giving him to the **Holy Spirit** and releasing him from every demand your ego would make of him. ³ Thus do you see him free, and in this vision does the **Holy Spirit** share. ⁴ And since He shares it He has given it, and so He heals through you. ⁵ It is this joining Him in a united **purpose** that makes this **purpose** real, because you make it whole. ⁶ And this *is* healing. ⁷ The body is healed because you came without it, and joined the Mind in which all healing rests.
3. The body cannot heal, because it cannot make itself sick. ² It *needs* no healing. ³ Its health or sickness depends entirely on how the mind perceives it, and the purpose that the mind would use it for. ⁴ It is obvious that a segment of the mind can see itself as separated from the Universal Purpose. ⁵ When this occurs the body becomes its weapon, used against this Purpose, to demonstrate the "fact" that separation has occurred. ⁶ The body thus becomes the instrument of illusion, acting accordingly; seeing what is not there, hearing what truth has never said and behaving insanely, being imprisoned *by* insanity.
4. Do not overlook our earlier statement that faithlessness leads straight to illusions. ² For faithlessness is the perception of a brother as a body, and the body cannot be used for purposes of union. ³ If, then, you see your brother as a body, you have established a condition in which uniting with him becomes impossible. ⁴ Your faithlessness to him has separated you from him, and kept you both apart from being healed. ⁵ Your faithlessness has thus opposed the Holy Spirit's purpose, and brought illusions, centered on the body, to stand between you. ⁶ And the body will seem to be sick, for you have made of it an "enemy" of healing and the opposite of truth.
5. It cannot be difficult to realize that faith must be the opposite of faithlessness. ² Yet the difference in how they operate is less apparent, though it follows directly from the fundamental difference in what they are. ³ Faithlessness would always limit and attack; faith would remove all limitations and make whole. ⁴ Faithlessness would destroy and separate; faith would unite and heal. ⁵ Faithlessness would interpose illusions between the Son of God and his Creator; faith would remove all obstacles that seem to rise between them. ⁶ Faithlessness is wholly dedicated to illusions; faith wholly to truth. ⁷ Partial dedication is impossible. ⁸ Truth is the absence of illusion; illusion the absence of truth. ⁹ Both cannot be together, nor perceived in the same place. ¹⁰ To dedicate yourself to both is to set up a goal forever impossible to attain, for part of it is sought through the body, thought of as a means for seeking out reality through attack. ¹¹ The other part would heal, and therefore calls upon the mind and not the body.
6. The inevitable compromise is the belief that the body must be healed, and not the mind. ² For this

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- divided goal has given both an equal reality, which could be possible only if the mind is limited to the body and divided into little parts of seeming wholeness, but without connection. ³ This will not harm the body, but it *will* keep the delusional thought system in the mind. ⁴ Here, then, is healing needed. ⁵ And it is here that healing *is*. ⁶ For God gave healing not apart from sickness, nor established remedy where sickness cannot be. ⁷ They are together, and when they are seen together, all attempts to keep both truth and illusion in the mind, where both must be, are recognized as dedication to illusion; and given up when brought to truth, and seen as totally unreconcilable with truth, in any respect or in any way.
7. Truth and illusion have no connection. ² This will remain forever true, however much you seek to connect them. ³ But illusions are always connected, as is truth. ⁴ Each is united, a complete thought system, but totally disconnected to each other. ⁵ And to perceive this is to recognize where separation is, and where it must be healed. ⁶ The result of an idea is never separate from its source. ⁷ The idea of separation produced the body and remains connected to it, making it sick because of the mind's identification with it. ⁸ You think you are protecting the body by hiding this connection, for this concealment seems to keep your identification safe from the "attack" of truth.
 8. If you but understood how much this strange concealment has hurt your mind, and how confused your own identification has become because of it! ² You do not see how great the devastation wrought by your faithlessness, for faithlessness is an attack that seems to be justified by its results. ³ For by withholding faith you see what is unworthy of it, and cannot look beyond the barrier to what is joined with you.
 9. To have faith is to heal. ² It is the sign that you have accepted the Atonement for yourself, and would therefore share it. ³ By faith, you offer the gift of freedom from the past, which you received. ⁴ You do not use anything your brother has done before to condemn him now. ⁵ You freely choose to overlook his errors, looking past all barriers between yourself and him, and seeing them as one. ⁶ And in that one you see your faith is fully justified. ⁷ There is no justification for faithlessness, but faith is always justified.
 10. Faith is the opposite of fear, as much a part of love as fear is of attack. ² Faith is the acknowledgment of union. ³ It is the gracious acknowledgment of everyone as a Son of your most loving Father, loved by Him like you, and therefore loved by you as yourself. ⁴ It is His Love that joins you and your brother, and for His Love you would keep no one separate from yours. ⁵ Each one appears just as he is perceived in the holy instant, united in your purpose to be released from guilt. ⁶ You see the Christ in him, and he is healed because you look on what makes faith forever justified in everyone.
 11. Faith is the gift of God, through Him Whom God has given you. ² Faithlessness looks upon the Son of God, and judges him unworthy of forgiveness. ³ But through the eyes of faith, the Son of God is seen already forgiven, free of all the guilt he laid upon himself. ⁴ Faith sees him only *now* because it looks not to the past to judge him, but would see in him only what it would see in you. ⁵ It sees not through the body's eyes, nor looks to bodies for its justification. ⁶ It is the messenger of the new perception, sent forth to gather witnesses unto its coming, and to return their messages to you.
 12. Faith is as easily exchanged for knowledge as is the real world. ² For faith arises from the Holy Spirit's perception, and is the sign you share it with Him. ³ Faith is a gift you offer to the Son of God through Him, and wholly acceptable to his Father as to Him. ⁴ And therefore offered you. ⁵ Your

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holy relationship, with its new purpose, offers you faith to give unto your brother. ⁶ Your faithlessness has driven you and him apart, and so you do not recognize salvation in him. ⁷ Yet faith unites you in the holiness you see, not through the body's eyes, but in the sight of Him Who joined you, and in Whom you are united.

13. Grace is not given to a body, but to a mind. ² And the mind that receives it looks instantly beyond the body, and sees the holy place where it was healed. ³ There is the altar where the grace was given, in which it stands. ⁴ Do you, then, offer grace and blessing to your brother, for you stand at the same altar where grace was laid for both of you. ⁵ And be you healed by grace together, that you may heal through faith.
14. In the holy instant, you and your brother stand before the altar God has raised unto Himself and both of you. ² Lay faithlessness aside, and come to it together. ³ There will you see the miracle of your relationship as it was made again through faith. ⁴ And there it is that you will realize that there is nothing faith cannot forgive. ⁵ No error interferes with its calm sight, which brings the miracle of healing with equal ease to all of them. ⁶ For what the messengers of love are sent to do they do, returning the glad tidings that it was done to you and your brother who stand together before the altar from which they were sent forth.
15. As faithlessness will keep your little kingdoms barren and separate, so will faith help the Holy Spirit prepare the ground for the most holy garden that He would make of it. ² For faith brings peace, and so it calls on truth to enter and make lovely what has already been prepared for loveliness. ³ Truth follows faith and peace, completing the process of making lovely that they begin. ⁴ For faith is still a learning goal, no longer needed when the lesson has been learned. ⁵ Yet truth will stay forever.
16. Let, then, your dedication be to the eternal, and learn how not to interfere with it and make it slave to time. ² For what you think you do to the eternal you do to *you*. ³ Whom God created as His Son is slave to nothing, being lord of all, along with his Creator. ⁴ You can enslave a body, but an idea is free, incapable of being kept in prison or limited in any way except by the mind that thought it. ⁵ For it remains joined to its source, which is its jailer or its liberator, according to which it chooses as its purpose for itself.

A. The First Obstacle: The Desire to Get Rid of It

1. The first obstacle that peace must flow across is your desire to get rid of it. ² For it cannot extend unless you keep it. ³ You are the center from which it radiates outward, to call the others in. ⁴ You are its home; its tranquil dwelling place from which it gently reaches out, but never leaving you. ⁵ If you would make it homeless, how can it abide within the Son of God? ⁶ If it would spread across the whole creation, it must begin with you, and from you reach to everyone who calls, and bring him rest by joining you.
2. Why would you want peace homeless? ² What do you think that it must dispossess to dwell with you? ³ What seems to be the cost you are so unwilling to pay? ⁴ The little barrier of sand still stands between you and your brother. ⁵ Would you reinforce it now? ⁶ You are not asked to let it go for yourself alone. ⁷ Christ asks it of you for Himself. ⁸ He would bring peace to everyone, and how can He do this except through you? ⁹ Would you let a little bank of sand, a wall of dust, a tiny seeming barrier, stand between your brothers and salvation? ¹⁰ And yet, this little remnant of attack you

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cherish still against your brother *is* the first obstacle the peace in you encounters in its going forth. ¹¹ This little wall of hatred would still oppose the Will of God, and keep it limited.

3. The Holy Spirit's purpose rests in peace within you. ² Yet you are still unwilling to let it join you wholly. ³ You still oppose the Will of God, just by a little. ⁴ And that little is a limit you would place upon the whole. ⁵ God's Will is One, not many. ⁶ It has no opposition, for there is none beside it. ⁷ What you would still contain behind your little barrier and keep separate from your brother seems mightier than the universe, for it would hold back the universe and its Creator. ⁸ This little wall would hide the purpose of Heaven, and keep it *from* Heaven.
4. Would you thrust salvation away from the giver of salvation? ² For such have you become. ³ Peace could no more depart from you than from God. ⁴ Fear not this little obstacle. ⁵ It cannot contain the Will of God. ⁶ Peace will flow across it, and join you without hindrance. ⁷ Salvation cannot be withheld from you. ⁸ It is your **purpose**. ⁹ You cannot choose apart from this. ¹⁰ You have no **purpose** apart from your brother, nor apart from the one you asked the **Holy Spirit** to share with you. ¹¹ The little wall will fall away so quietly beneath the wings of peace. ¹² For peace will send its messengers from you to all the world, and barriers will fall away before their coming as easily as those that you interpose will be surmounted.
5. To overcome the world is no more difficult than to surmount your little wall. ² For in the miracle of your holy relationship, without this barrier, is every miracle contained. ³ There is no order of difficulty in miracles, for they are all the same. ⁴ Each is a gentle winning over from the appeal of guilt to the appeal of love. ⁵ How can this fail to be accomplished, wherever it is undertaken?. ⁶ Guilt can raise no real barriers against it. ⁷ And all that seems to stand between you and your brother must fall away because of the appeal you answered. ⁸ From you who answered, He Who answered you would call. ⁹ His home is in your holy relationship. ¹⁰ Do not attempt to stand between Him and His holy purpose, for it is yours. ¹¹ But let Him quietly extend the miracle of your relationship to everyone contained in it as it was given.
6. There is a hush in Heaven, a happy expectancy, a little pause of gladness in acknowledgment of the journey's end. ² For Heaven knows you well, as you know Heaven. ³ No illusions stand between you and your brother now. ⁴ Look not upon the little wall of shadows. ⁵ The sun has risen over it. ⁶ How can a shadow keep you from the sun? ⁷ No more can you be kept by shadows from the light in which illusions end. ⁸ Every miracle is but the end of an illusion. ⁹ Such was the journey; such its ending. ¹⁰ And in the goal of truth which you accepted must all illusions end.
7. The little insane wish to get rid of Him Whom you invited in and push Him out *must* produce conflict. ² As you look upon the world, this little wish, uprooted and floating aimlessly, can land and settle briefly upon anything, for it has no **purpose** now. ³ Before the **Holy Spirit** entered to abide with you it seemed to have a mighty **purpose**; the fixed and unchangeable dedication to sin and its results. ⁴ Now it is aimless, wandering pointlessly, causing no more than tiny interruptions in love's appeal.
8. This feather of a wish, this tiny illusion, this microscopic remnant of the belief in sin, is all that remains of what once seemed to be the world. ² It is no longer an unrelenting barrier to peace. ³ Its pointless wandering makes its results appear to be more erratic and unpredictable than before. ⁴ Yet what could be more unstable than a tightly organized delusional system? ⁵ Its seeming stability is its pervasive weakness, which extends to everything. ⁶ The variability the little remnant induces merely

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indicates its limited results.

9. How mighty can a little feather be before the great wings of truth? ² Can it oppose an eagle's flight, or hinder the advance of summer? ³ Can it interfere with the effects of summer's sun upon a garden covered by the snow? ⁴ See but how easily this little wisp is lifted up and carried away, never to return, and part with it in gladness, not regret. ⁵ For it is nothing in itself, and stood for nothing when you had greater faith in its protection. ⁶ Would you not rather greet the summer sun than fix your gaze upon a disappearing snowflake, and shiver in remembrance of the winter's cold?

i. The Attraction of Guilt

10. The attraction of guilt produces fear of love, for love would never look on guilt at all. ² It is the nature of love to look upon only the truth, for there it sees itself, with which it would unite in holy union and completion. ³ As love must look past fear, so must fear see love not. ⁴ For love contains the end of guilt, as surely as fear depends on it. ⁵ Love is attracted only to love. ⁶ Overlooking guilt completely, it sees no fear. ⁷ Being wholly without attack, it could not be afraid. ⁸ Fear is attracted to what love sees not, and each believes that what the other looks upon does not exist. ⁹ Fear looks on guilt with just the same devotion that love looks on itself. ¹⁰ And each has messengers which it sends forth, and which return to it with messages written in the language in which their going forth was asked.
 11. Love's messengers are gently sent, and return with messages of love and gentleness. ² The messengers of fear are harshly ordered to seek out guilt, and cherish every scrap of evil and of sin that they can find, losing none of them on pain of death, and laying them respectfully before their lord and master. ³ Perception cannot obey two masters, each asking for messages of different things in different languages. ⁴ What fear would feed upon, love overlooks. ⁵ What fear demands, love cannot even see. ⁶ The fierce attraction that guilt holds for fear is wholly absent from love's gentle perception. ⁷ What love would look upon is meaningless to fear, and quite invisible.
 12. Relationships in this world are the result of how the world is seen. ² And this depends on which emotion was called on to send its messengers to look upon it, and return with word of what they saw. ³ Fear's messengers are trained through terror, and they tremble when their master calls on them to serve him. ⁴ For fear is merciless even to its friends. ⁵ Its messengers steal guiltily away in hungry search of guilt, for they are kept cold and starving and made very vicious by their master, who allows them to feast only upon what they return to him. ⁶ No little shred of guilt escapes their hungry eyes. ⁷ And in their savage search for sin they pounce on any living thing they see, and carry it screaming to their master, to be devoured.
 13. Send not these savage messengers into the world, to feast upon it and to prey upon reality. ² For they will bring you word of bones and skin and flesh. ³ They have been taught to seek for the corruptible, and to return with gorges filled with things decayed and rotted. ⁴ To them such things are beautiful, because they seem to allay their savage pangs of hunger. ⁵ For they are frantic with the pain of fear, and would avert the punishment of him who sends them forth by offering him what they hold dear.
 14. The Holy Spirit has given you love's messengers to send instead of those you trained through fear. ² They are as eager to return to you what they hold dear as are the others. ³ If you send them forth, they will see only the blameless and the beautiful, the gentle and the kind. ⁴ They will be as careful
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to let no little act of charity, no tiny expression of forgiveness, no little breath of love escape their notice. ⁵ And they will return with all the happy things they found, to share them lovingly with you. ⁶ Be not afraid of them. ⁷ They offer you salvation. ⁸ Theirs are the messages of safety, for they see the world as kind.

15. If you send forth only the messengers the Holy Spirit gives you, wanting no messages but theirs, you will see fear no more. ² The world will be transformed before your sight, cleansed of all guilt and softly brushed with beauty. ³ The world contains no fear that you laid not upon it. ⁴ And none you cannot ask love's messengers to remove from it, and see it still. ⁵ The Holy Spirit has given you His messengers to send to your brother and return to you with what love sees. ⁶ They have been given to replace the hungry dogs of fear you sent instead. ⁷ And they go forth to signify the end of fear.
16. Love, too, would set a feast before you, on a table covered with a spotless cloth, set in a quiet garden where no sound but singing and a softly joyous whispering is ever heard. ² This is a feast that honors your holy relationship, and at which everyone is welcomed as an honored guest. ³ And in a holy instant grace is said by everyone together, as they join in gentleness before the table of communion. ⁴ And I will join you there, as long ago I promised and promise still. ⁵ For in your new relationship am I made welcome. ⁶ And where I am made welcome, there I am.
17. I am made welcome in the state of grace, which means you have at last forgiven me. ² For I became the symbol of your sin, and so I had to die instead of you. ³ To the ego sin means death, and so atonement is achieved through murder. ⁴ Salvation is looked upon as a way by which the Son of God was killed instead of you. ⁵ Yet would I offer you my body, you whom I love, *knowing* its littleness? ⁶ Or would I teach that bodies cannot keep us apart? ⁷ Mine was of no greater value than yours; no better means for communication of salvation, but not its Source. ⁸ No one can die for anyone, and death does not atone for sin. ⁹ But you can live to show it is not real. ¹⁰ The body does appear to be the symbol of sin while you believe that it can get you what you want. ¹¹ While you believe that it can give you pleasure, you will also believe that it can bring you pain. ¹² To think you could be satisfied and happy with so little is to hurt yourself, and to limit the happiness that you would have calls upon pain to fill your meager store and make your life complete. ¹³ This is completion as the ego sees it. ¹⁴ For guilt creeps in where happiness has been removed, and substitutes for it. ¹⁵ Communion is another kind of completion, which goes beyond guilt, because it goes beyond the body.

VII. The Consistency of Means and End

1. We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you only joy. ² But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose. ³ Being so simple and direct, this course has nothing in it that is not consistent. ⁴ The seeming inconsistencies, or parts you find more difficult than others, are merely indications of areas where means and end are still discrepant. ⁵ And this produces great discomfort. ⁶ This need not be. ⁷ This course requires almost nothing of you. ⁸ It is impossible to imagine one that asks so little, or could offer more.
2. The period of discomfort that follows the sudden change in a relationship from sin to holiness may now be almost over. ² To the extent you still experience it, you are refusing to leave the means to Him Who changed the purpose. ³ You recognize you want the goal. ⁴ Are you not also willing to

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accept the means? ⁵ If you are not, let us admit that *you* are inconsistent. ⁶ A purpose is attained by means, and if you want a purpose you must be willing to want the means as well. ⁷ How can one be sincere and say, "I want this above all else, and yet I do not want to learn the means to get it?"

3. To obtain the goal the **Holy Spirit** indeed asks little. ² He asks no more to give the means as well. ³ The means are second to the goal. ⁴ And when you hesitate, it is because the **purpose** frightens you, and not the means. ⁵ Remember this, for otherwise you will make the error of believing the means are difficult. ⁶ Yet how can they be difficult if they are merely given you? ⁷ They guarantee the goal, and they are perfectly in line with it. ⁸ Before we look at them a little closer, remember that if you think they are impossible, your wanting of the **purpose** has been shaken. ⁹ For if a goal is possible to reach, the means to do so must be possible as well.
4. It *is* impossible to see your brother as sinless and yet to look upon him as a body. ² Is this not perfectly consistent with the goal of holiness? ³ For holiness is merely the result of letting the effects of sin be lifted, so what was always true is recognized. ⁴ To see a sinless body is impossible, for holiness is positive and the body is merely neutral. ⁵ It is not sinful, but neither is it sinless. ⁶ As nothing, which it is, the body cannot meaningfully be invested with attributes of Christ or of the ego. ⁷ Either must be an error, for both would place the attributes where they cannot be. ⁸ And both must be undone for purposes of truth.
5. The body *is* the means by which the ego tries to make the unholy relationship seem real. ² The unholy instant *is* the time of bodies. ³ But the *purpose* here is sin. ⁴ It cannot be attained but in illusion, and so the illusion of a brother as a body is quite in keeping with the purpose of unholiness. ⁵ Because of this consistency, the means remain unquestioned while the end is cherished. ⁶ Seeing adapts to wish, for sight is always secondary to desire. ⁷ And if you see the body, you have chosen judgment and not vision. ⁸ For vision, like relationships, has no order. ⁹ You either see or not.
6. Who sees a brother's body has laid a judgment on him, and sees him not. ² He does not really see him as sinful; he does not see him at all. ³ In the darkness of sin he is invisible. ⁴ He can but be imagined in the darkness, and it is here that the illusions you hold about him are not held up to his reality. ⁵ Here are illusions and reality kept separated. ⁶ Here are illusions never brought to truth, and always hidden from it. ⁷ And here, in darkness, is your brother's reality imagined as a body, in unholy relationships with other bodies, serving the cause of sin an instant before he dies.
7. There is indeed a difference between this vain imagining and vision. ² The difference lies not in them, but in their purpose. ³ Both are but means, each one appropriate to the end for which it is employed. ⁴ Neither can serve the purpose of the other, for each one is a *choice* of purpose, employed on its behalf. ⁵ Either is meaningless without the end for which it was intended, nor is it valued as a separate thing apart from the intention. ⁶ The means seem real because the goal is valued. ⁷ And judgment has no value unless the goal is sin.
8. The body cannot be looked upon except through judgment. ² To see the body is the sign that you lack vision, and have denied the means the **Holy Spirit** offers you to serve His **purpose**. ³ How can a holy relationship achieve its **purpose** through the means of sin? ⁴ Judgment you taught yourself; vision is learned from Him Who would undo your teaching. ⁵ His vision cannot see the body because it cannot look on sin. ⁶ And thus it leads you to reality. ⁷ Your holy brother, sight of whom is your release, is no illusion. ⁸ Attempt to see him not in darkness, for your imaginings about him will seem real there. ⁹ You closed your eyes to shut him out. ¹⁰ Such was your **purpose**, and while this

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purpose seems to have a meaning, the means for its attainment will be evaluated as worth the seeing, and so you will not see.

9. Your question should not be, "How can I see my brother without the body?"² Ask only, "Do I really wish to see him sinless?"³ And as you ask, forget not that his sinlessness is *your* escape from fear.⁴ Salvation is the Holy Spirit's goal.⁵ The means is vision.⁶ For what the seeing look upon *is* sinless.⁷ No one who loves can judge, and what he sees is free of condemnation.⁸ And what he sees he did not make, for it was given him to see, as was the vision that made his seeing possible.

III. Faith, Belief and Vision

1. All special relationships have sin as their goal.² For they are bargains with reality, toward which the seeming union is adjusted.³ Forget not this; to bargain is to set a limit, and any brother with whom you have a limited relationship, you hate.⁴ You may attempt to keep the bargain in the name of "fairness," sometimes demanding payment of yourself, perhaps more often of the other.⁵ Thus in the "fairness" you attempt to ease the guilt that comes from the accepted purpose of the relationship.⁶ And that is why the Holy Spirit must change its purpose to make it useful to Him and harmless to you.
2. If you accept this change, you have accepted the idea of making room for truth.² The *source* of sin is gone.³ You may imagine that you still experience its effects, but it is not your purpose and you no longer want it.⁴ No one allows a purpose to be replaced while he desires it, for nothing is so cherished and protected as is a goal the mind accepts.⁵ This it will follow, grimly or happily, but always with faith and with the persistence that faith inevitably brings.⁶ The power of faith is never recognized if it is placed in sin.⁷ But it is always recognized if it is placed in love.
3. Why is it strange to you that faith can move mountains?² This is indeed a little feat for such a power.³ For faith can keep the Son of God in chains as long as he believes he is in chains.⁴ And when he is released from them it will be simply because he no longer believes in them, withdrawing faith that they can hold him, and placing it in his freedom instead.⁵ It is impossible to place equal faith in opposite directions.⁶ What faith you give to sin you take away from holiness.⁷ And what you offer holiness has been removed from sin.
4. Faith and belief and vision are the means by which the goal of holiness is reached.² Through them the Holy Spirit leads you to the real world, and away from all illusions where your faith was laid.³ This is His direction; the only one He ever sees.⁴ And when you wander, He reminds you there is but one.⁵ His faith and His belief and vision are all for you.⁶ And when you have accepted them completely instead of yours, you will have need of them no longer.⁷ For faith and vision and belief are meaningful only before the state of certainty is reached.⁸ In Heaven they are unknown.⁹ Yet Heaven is reached through them.
5. It is impossible that the Son of God lack faith, but he can choose where he would have it be.² Faithlessness is not a lack of faith, but faith in nothing.³ Faith given to illusions does not lack power, for by it does the Son of God believe that he is powerless.⁴ Thus is he faithless to himself, but strong in faith in his illusions about himself.⁵ For faith, perception and belief you made, as means for losing certainty and finding sin.⁶ This mad direction was your choice, and by your faith in what you chose, you made what you desired.

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6. The **Holy Spirit** has a use for all the means for sin by which you sought to find it. ² But as He uses them they lead away from sin, because His **purpose** lies in the opposite direction. ³ He sees the means you use, but not the **purpose** for which you made them. ⁴ He would not take them from you, for He sees their value as a means for what He wills for you. ⁵ You made perception that you might choose among your brothers, and seek for sin with them. ⁶ The **Holy Spirit** sees perception as a means to teach you that the vision of a holy relationship is all you *want* to see. ⁷ Then will you give your faith to holiness, desiring and believing in it because of your desire.
7. Faith and belief become attached to vision, as all the means that once served sin are redirected now toward holiness. ² For what you think is sin is limitation, and whom you try to limit to the body you hate because you fear. ³ In your refusal to forgive him, you would condemn him to the body because the means for sin are dear to you. ⁴ And so the body has your faith and your belief. ⁵ But holiness would set your brother free, removing hatred by removing fear, not as a symptom, but at its source.
8. Those who would free their brothers from the body can have no fear. ² They have renounced the means for sin by choosing to let all limitations be removed. ³ As they desire to look upon their brothers in holiness, the power of their belief and faith sees far beyond the body, supporting vision, not obstructing it. ⁴ But first they chose to recognize how much their faith had limited their understanding of the world, desiring to place its power elsewhere should another point of view be given them. ⁵ The miracles that follow this decision are also born of faith. ⁶ For all who choose to look away from sin are given vision, and are led to holiness.
9. Those who believe in sin must think the **Holy Spirit** asks for sacrifice, for this is how they think *their purpose* is accomplished. ² Brother, the **Holy Spirit** knows that sacrifice brings nothing. ³ He makes no bargains. ⁴ And if you seek to limit Him, you will hate Him because you are afraid. ⁵ The gift that He has given you is more than anything that stands this side of Heaven. ⁶ The instant for its recognition is at hand. ⁷ Join your awareness to what has been already joined. ⁸ The faith you give your brother can accomplish this. ⁹ For He Who loves the world is seeing it for you, without one spot of sin upon it, and in the innocence that makes the sight of it as beautiful as Heaven.
10. Your faith in sacrifice has given it great power in your sight; except you do not realize you cannot see because of it. ² For sacrifice must be exacted of a body, and by another body. ³ The mind could neither ask it nor receive it of itself. ⁴ And no more could the body. ⁵ The intention is in the mind, which tries to use the body to carry out the means for sin in which the mind believes. ⁶ Thus is the joining of mind and body an inescapable belief of those who value sin. ⁷ And so is sacrifice invariably a means for limitation, and thus for hate.
11. Think you the Holy Spirit is concerned with this? ² He gives not what it is His purpose to lead you *from*. ³ You think He would deprive you for your good. ⁴ But "good" and "deprivation" are opposites, and cannot meaningfully join in any way. ⁵ It is like saying that the moon and sun are one because they come with night and day, and so they must be joined. ⁶ Yet sight of one is but the sign the other has disappeared from sight. ⁷ Nor is it possible that what gives light be one with what depends on darkness to be seen. ⁸ Neither demands the sacrifice of the other. ⁹ Yet on the absence of the other does each depend.
12. The body was made to be a sacrifice to sin, and in the darkness so it still is seen. ² Yet in the light

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of vision it is looked upon quite differently. ³ You can have faith in it to serve the Holy Spirit's goal, and give it power to serve as means to help the blind to see. ⁴ But in their seeing they look past it, as do you. ⁵ The faith and the belief you gave it belongs beyond. ⁶ You gave perception and belief and faith from mind to body. ⁷ Let them now be given back to what produced them, and can use them still to save itself from what it made.

VI. Salvation from Fear

1. Before your brother's holiness the world is still, and peace descends on it in gentleness and blessing so complete that not one trace of conflict still remains to haunt you in the darkness of the night. ² He is your savior from the dreams of fear. ³ He is the healing of your sense of sacrifice and fear that what you have will scatter with the wind and turn to dust. ⁴ In him is your assurance God is here, and with you now. ⁵ While he is what he is, you can be sure that God is knowable and will be known to you. ⁶ For He could never leave His Own creation. ⁷ And the sign that this is so lies in your brother, offered you that all your doubts about yourself may disappear before his holiness. ⁸ See in him God's creation. ⁹ For in him his Father waits for your acknowledgment that He created you as part of Him.
2. Without you there would be a lack in God, a Heaven incomplete, a Son without a Father. ² There could be no universe and no reality. ³ For what God wills is whole, and part of Him because His Will is One. ⁴ Nothing alive that is not part of Him, and nothing is but is alive in Him. ⁵ Your brother's holiness shows you that God is One with him and you; that what he has is yours because you are not separate from him nor from his Father.
3. Nothing is lost to you in all the universe. ² Nothing that God created has He failed to lay before you lovingly, as yours forever. ³ And no Thought within His Mind is absent from your own. ⁴ It is His Will you share His Love for you, and look upon yourself as lovingly as He conceived of you before the world began, and as He knows you still. ⁵ God changes not His Mind about His Son with passing circumstance which has no meaning in eternity where He abides, and you with Him. ⁶ Your brother *is* as He created him. ⁷ And it is this that saves you from a world that He created not.
4. Forget not that the healing of God's Son is all the world is for. ² That is the only **purpose** the **Holy Spirit** sees in it, and thus the only one it has. ³ Until you see the healing of the Son as all you wish to be accomplished by the world, by time and all appearances, you will not know the Father nor yourself. ⁴ For you will use the world for what is not its **purpose**, and will not escape its laws of violence and death. ⁵ Yet it is given you to be beyond its laws in all respects, in every way and every circumstance, in all temptation to perceive what is not there, and all belief God's Son can suffer pain because he sees himself as he is not.
5. Look on your brother, and behold in him the whole reversal of the laws that seem to rule this world. ² See in his freedom yours, for such it is. ³ Let not his specialness obscure the truth in him, for not one law of death you bind him to will you escape. ⁴ And not one sin you see in him but keeps you both in hell. ⁵ Yet will his perfect sinlessness release you both, for holiness is quite impartial, with one judgment made for all it looks upon. ⁶ And that is made, not of itself, but through the Voice that speaks for God in everything that lives and shares His Being.
6. It is His sinlessness that eyes that see can look upon. ² It is His loveliness they see in everything. ³

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And it is He they look for everywhere, and find no sight nor place nor time where He is not. ⁴ Within your brother's holiness, the perfect frame for your salvation and the world's, is set the shining memory of Him in Whom your brother lives, and you along with him. ⁵ Let not your eyes be blinded by the veil of specialness that hides the face of Christ from him, and you as well. ⁶ And let the fear of God no longer hold the vision you were meant to see from you. ⁷ Your brother's body shows not Christ to you. ⁸ He *is* set forth within his holiness.

7. Choose, then, his body or his holiness as what you want to see, and which you choose is yours to look upon. ² Yet will you choose in countless situations, and through time that seems to have no end, until the truth be your decision. ³ For eternity is not regained by still one more denial of Christ in him. ⁴ And where is your salvation, if he is but a body? ⁵ Where is your peace but in his holiness? ⁶ And where is God Himself but in that part of Him He set forever in your brother's holiness, that you might see the truth about yourself, set forth at last in terms you recognized and understood?
8. Your brother's holiness is sacrament and benediction unto you. ² His errors cannot withhold God's blessing from himself, nor you who see him truly. ³ His mistakes can cause delay, which it is given you to take from him, that both may end a journey that has never begun, and needs no end. ⁴ What never was is not a part of you. ⁵ Yet you will think it is, until you realize that it is not a part of him who stands beside you. ⁶ He is the mirror of yourself, wherein you see the judgment you have laid on both of you. ⁷ The Christ in you beholds his holiness. ⁸ Your specialness looks on his body and beholds him not.
9. See him as what he is, that your deliverance may not be long. ² A senseless wandering, without a purpose and without accomplishment of any kind, is all the other choice can offer you. ³ Futility of function not fulfilled will haunt you while your brother lies asleep, till what has been assigned to you is done and he is risen from the past. ⁴ He who condemned himself, and you as well, is given you to save from condemnation, along with you. ⁵ And both shall see God's glory in His Son, whom you mistook as flesh, and bound to laws that have no power over him at all.
10. Would you not gladly realize these laws are not for you? ² Then see him not as prisoner to them. ³ It cannot be what governs part of God holds not for all the rest. ⁴ You place yourself under the laws you see as ruling him. ⁵ Think, then, how great the Love of God for you must be, that He has given you a part of Him to save from pain and give you happiness. ⁶ And never doubt but that your specialness will disappear before the Will of God, Who loves each part of Him with equal love and care. ⁷ The Christ in you can see your brother truly. ⁸ Would you decide against the holiness He sees?
11. Specialness is the function that you gave yourself. ² It stands for you alone, as self-created, self-maintained, in need of nothing, and unjoined with anything beyond the body. ³ In its eyes you are a separate universe, with all the power to hold itself complete within itself, with every entry shut against intrusion, and every window barred against the light. ⁴ Always attacked and always furious, with anger always fully justified, you have pursued this goal with vigilance you never thought to yield, and effort that you never thought to cease. ⁵ And all this grim determination was for this; you wanted specialness to be the truth.
12. Now you are merely asked that you pursue another goal with far less vigilance; with little effort and with little time, and with the power of God maintaining it, and promising success. ² Yet of the two, it is this one you find more difficult. ³ The "sacrifice" of self you understand, nor do you deem

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this cost too heavy. ⁴ But a tiny willingness, a nod to God, a greeting to the Christ in you, you find a burden wearisome and tedious, too heavy to be borne. ⁵ Yet to the dedication to the truth as God established it no sacrifice is asked, no strain called forth, and all the power of Heaven and the might of truth itself is given to provide the means, and guarantee the goal's accomplishment.

13. You who believe it easier to see your brother's body than his holiness, be sure you understand what made this judgment. ² Here is the voice of specialness heard clearly, judging against the Christ and setting forth for you the purpose that you can attain, and what you cannot do. ³ Forget not that this judgment must apply to what you do with it as your ally. ⁴ For what you do through Christ it does not know. ⁵ To Him this judgment makes no sense at all, for only what His Father wills is possible, and there is no alternative for Him to see. ⁶ Out of His lack of conflict comes your peace. ⁷ And from His purpose comes the means for effortless accomplishment and rest.

I. The Link to Truth

1. It cannot be that it is hard to do the task that Christ appointed you to do, since it is He Who does it. ² And in the doing of it will you learn the body merely seems to be the means to do it. ³ For the Mind is His. ⁴ And so it must be yours. ⁵ His Holiness directs the body through the mind at one with Him. ⁶ And you are manifest unto your holy brother, as he to you. ⁷ Here is the meeting of the holy Christ unto Himself; nor any differences perceived to stand between the aspects of His Holiness, which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting Love.
2. How can you manifest the Christ in you except to look on holiness and see Him there? ² Perception tells you *you* are manifest in what you see. ³ Behold the body, and you will believe that you are there. ⁴ And every body that you look upon reminds you of yourself; your sinfulness, your evil and, above all, your death. ⁵ And would you not despise the one who tells you this, and seek his death instead? ⁶ The message and the messenger are one. ⁷ And you must see your brother as yourself. ⁸ Framed in his body you will see your sinfulness, wherein you stand condemned. ⁹ Set in his holiness, the Christ in him proclaims Himself as you.
3. Perception is a choice of what you want yourself to be; the world you want to live in, and the state in which you think your mind will be content and satisfied. ² It chooses where you think your safety lies, at your decision. ³ It reveals yourself to you as you would have you be. ⁴ And always is it faithful to your purpose, from which it never separates, nor gives the slightest witness unto anything the purpose in your mind upholdeth not. ⁵ Perception is a part of what it is your purpose to behold, for means and end are never separate. ⁶ And thus you learn what seems to have a life apart has none.
4. *You* are the means for God; not separate, nor with a life apart from His. ² His life is manifest in you who are His Son. ³ Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete it wishes only that it may release all that it looks upon unto itself. ⁴ Its radiance shines through each body that it looks upon, and brushes all its darkness into light merely by looking past it *to* the light. ⁵ The veil is lifted through its gentleness, and nothing hides the face of Christ from its beholders. ⁶ You and your brother stand before Him now, to let Him draw aside the veil that seems to keep you separate and apart.
5. Since you believe that you are separate, Heaven presents itself to you as separate, too. ² Not that it

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is in truth, but that the link that has been given you to join the truth may reach to you through what you understand. ³ Father and Son and Holy Spirit are as One, as all your brothers join as one in truth. ⁴ Christ and His Father never have been separate, and Christ abides within your understanding, in the part of you that shares His Father's Will. ⁵ The Holy Spirit links the other part—the tiny, mad desire to be separate, different and special—to the Christ, to make the oneness clear to what is really one. ⁶ In this world this is not understood, but can be taught.

6. The **Holy Spirit** serves Christ's **purpose** in your mind, so that the aim of specialness can be corrected where the error lies. ² Because His **purpose** still is one with both the Father and the Son, He knows the Will of God and what you really will. ³ But this is understood by mind perceived as one, aware that it is one, and so experienced. ⁴ It is the Holy Spirit's function to teach you how this oneness is experienced, what you must do that it can be experienced, and where you should go to do it.
7. All this takes note of time and place as if they were discrete, for while you think that part of you is separate, the concept of a Oneness joined as One is meaningless. ² It is apparent that a mind so split could never be the Teacher of a Oneness which unites all things within Itself. ³ And so What is within this mind, and does unite all things together, must be its Teacher. ⁴ Yet must It use the language that this mind can understand, in the condition in which it thinks it is. ⁵ And It must use all learning to transfer illusions to the truth, taking all false ideas of what you are, and leading you beyond them to the truth that *is* beyond them. ⁶ All this can very simply be reduced to this:

⁷ What is the same can not be different, and what is one can not have separate parts.

II. The Savior from the Dark

1. Is it not evident that what the body's eyes perceive fills you with fear? ² Perhaps you think you find a hope of satisfaction there. ³ Perhaps you fancy to attain some peace and satisfaction in the world as you perceive it. ⁴ Yet it must be evident the outcome does not change. ⁵ Despite your hopes and fancies, always does despair result. ⁶ And there is no exception, nor will there ever be. ⁷ The only value that the past can hold is that you learn it gave you no rewards which you would want to keep. ⁸ For only thus will you be willing to relinquish it, and have it gone forever.
2. Is it not strange that you should cherish still some hope of satisfaction from the world you see? ² In no respect, at any time or place, has anything but fear and guilt been your reward. ³ How long is needed for you to realize the chance of change in this respect is hardly worth delaying change that might result in better outcome? ⁴ For one thing is sure; the way you see, and long have seen, gives no support to base your future hopes, and no suggestions of success at all. ⁵ To place your hopes where no hope lies must make you hopeless. ⁶ Yet is this hopelessness your choice, while you would seek for hope where none is ever found.
3. Is it not also true that you have found some hope apart from this; some glimmering,—inconstant, wavering, yet dimly seen,—that hopefulness is warranted on grounds that are not in this world? ² And yet your hope that they may still be here prevents you still from giving up the hopeless and unrewarding task you set yourself. ³ Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that it will suddenly succeed and bring what it has never brought before?

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4. Its past *has* failed. ² Be glad that it is gone within your mind, to darken what is there. ³ Take not the form for content, for the form is but a means for content. ⁴ And the frame is but a means to hold the picture up, so that it can be seen. ⁵ A frame that hides the picture has no purpose. ⁶ It cannot be a frame if it is what you see. ⁷ Without the picture is the frame without its meaning. ⁸ Its purpose is to set the picture off, and not itself.
5. Who hangs an empty frame upon a wall and stands before it, deep in reverence, as if a masterpiece were there to see? ² Yet if you see your brother as a body, it is but this you do. ³ The masterpiece that God has set within this frame is all there is to see. ⁴ The body holds it for a while, without obscuring it in any way. ⁵ Yet what God has created needs no frame, for what He has created He supports and frames within Himself. ⁶ His masterpiece He offers you to see. ⁷ And would you rather see the frame instead of this? ⁸ And see the picture not at all?
6. The **Holy Spirit** is the frame God set around the part of Him that you would see as separate. ² Yet its frame is joined to its Creator, One with Him and with His masterpiece. ³ This is its **purpose**, and you do not make the frame into the picture when you choose to see it in its place. ⁴ The frame that God has given it but serves His **purpose**, not yours apart from His. ⁵ It is your separate **purpose** that obscures the picture, and cherishes the frame instead of it. ⁶ Yet God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. ⁷ But think you not the picture is destroyed in any way. ⁸ What God creates is safe from all corruption, unchanged and perfect in eternity.
7. Accept God's frame instead of yours, and you will see the masterpiece. ² Look at its loveliness, and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as itself. ³ Its holiness lights up the sinlessness the frame of darkness hides, and casts a veil of light across the picture's face which but reflects the light that shines from it to its Creator. ⁴ Think not this face was ever darkened because you saw it in a frame of death. ⁵ God kept it safe that you might look on it, and see the holiness that He has given it.
8. Within the darkness see the savior *from* the dark, and understand your brother as his Father's Mind shows him to you. ² He will step forth from darkness as you look on him, and you will see the dark no more. ³ The darkness touched him not, nor you who brought him forth for you to look upon. ⁴ His sinlessness but pictures yours. ⁵ His gentleness becomes your strength, and both will gladly look within, and see the holiness that must be there because of what you looked upon in him. ⁶ He is the frame in which your holiness is set, and what God gave him must be given you. ⁷ However much he overlooks the masterpiece in him and sees only a frame of darkness, it is still your only function to behold in him what he sees not. ⁸ And in this seeing is the vision shared that looks on Christ instead of seeing death.
9. How could the Lord of Heaven not be glad if you appreciate His masterpiece? ² What could He do but offer thanks to you who love His Son as He does? ³ Would He not make known to you His Love, if you but share His praise of what He loves? ⁴ God cherishes creation as the perfect Father that He is. ⁵ And so His joy is made complete when any part of Him joins in His praise, to share His joy. ⁶ This brother is His perfect gift to you. ⁷ And He is glad and thankful when you thank His perfect Son for being what he is. ⁸ And all His thanks and gladness shine on you who would complete His joy, along with Him. ⁹ And thus is yours completed. ¹⁰ Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. ¹¹ The gratitude of God

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Himself is freely offered to everyone who shares His purpose. ¹² It is not His Will to be alone. ¹³ And neither is it yours.

10. Forgive your brother, and you cannot separate yourself from him nor from his Father. ² You need no forgiveness, for the wholly pure have never sinned. ³ Give, then, what He has given you, that you may see His Son as one, and thank his Father as He thanks you. ⁴ Nor believe that all His praise is given not to you. ⁵ For what you give is His, and giving it, you learn to understand His gift to you. ⁶ And give the Holy Spirit what He offers unto the Father and the Son alike. ⁷ Nothing has power over you except His Will and yours, which but extends His Will. ⁸ It was for this you were created, and your brother with you and at one with you.
11. You and your brother are the same, as God Himself is One and not divided in His Will. ² And you must have one purpose, since He gave the same to both of you. ³ His Will is brought together as you join in will, that you be made complete by offering completion to your brother. ⁴ See not in him the sinfulness he sees, but give him honor that you may esteem yourself and him. ⁵ To you and your brother is given the power of salvation, that escape from darkness into light be yours to share; that you may see as one what never has been separate, nor apart from all God's Love as given equally.

X. The End of Injustice

1. What, then, remains to be undone for you to realize Their Presence? ² Only this; you have a differential view of when attack is justified, and when you think it is unfair and not to be allowed. ³ When you perceive it as unfair, you think that a response of anger now is just. ⁴ And thus you see what is the same as different. ⁵ Confusion is not limited. ⁶ If it occurs at all it will be total. ⁷ And its presence, in whatever form, will hide Their Presence. ⁸ They are known with clarity or not at all. ⁹ Confused perception will block knowledge. ¹⁰ It is not a question of the size of the confusion, or how much it interferes. ¹¹ Its simple presence shuts the door to Theirs, and keeps Them there unknown.
2. What does it mean if you perceive attack in certain forms to be unfair to you? ² It means that there must be some forms in which you think it fair. ³ For otherwise, how could some be evaluated as unfair? ⁴ Some, then, are given meaning and perceived as sensible. ⁵ And only some are seen as meaningless. ⁶ And this denies the fact that *all* are senseless, equally without a cause or consequence, and cannot have effects of any kind. ⁷ Their Presence is obscured by any veil that stands between Their shining innocence, and your awareness that it is your own and equally belongs to every living thing along with you. ⁸ God limits not. ⁹ And what is limited cannot be Heaven. ¹⁰ So it must be hell.
3. Unfairness and attack are one mistake, so firmly joined that where one is perceived the other must be seen. ² You cannot be unfairly treated. ³ The belief you are is but another form of the idea you are deprived by someone not yourself. ⁴ Projection of the cause of sacrifice is at the root of everything perceived to be unfair and not your just deserts. ⁵ Yet it is you who ask this of yourself, in deep injustice to the Son of God. ⁶ You have no enemy except yourself, and you are enemy indeed to him because you do not know him *as* yourself. ⁷ What could be more unjust than that he be deprived of what he is, denied the right to be himself, and asked to sacrifice his Father's Love and yours as not his due?

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4. Beware of the temptation to perceive yourself unfairly treated. ² In this view, you seek to find an innocence that is not Theirs but yours alone, and at the cost of someone else's guilt. ³ Can innocence be purchased by the giving of your guilt to someone else? ⁴ And *is* it innocence that your attack on him attempts to get? ⁵ Is it not retribution for your own attack upon the Son of God you seek? ⁶ Is it not safer to believe that you are innocent of this, and victimized despite your innocence? ⁷ Whatever way the game of guilt is played, there must be loss. ⁸ Someone must lose his innocence that someone else can take it from him, making it his own.
5. You think your brother is unfair to you because you think that one must be unfair to make the other innocent. ² And in this game do you perceive one **purpose** for your whole relationship. ³ And this you seek to add unto the **purpose** given it. ⁴ The Holy Spirit's **purpose** is to let the Presence of your holy Guests be known to you. ⁵ And to this **purpose** nothing can be added, for the world is purposeless except for this. ⁶ To add or take away from this one goal is but to take away all **purpose** from the world and from yourself. ⁷ And each unfairness that the world appears to lay upon you, you have laid on it by rendering it purposeless, without the function that the **Holy Spirit** sees. ⁸ And simple justice has been thus denied to every living thing upon the earth.
6. What this injustice does to you who judge unfairly, and who see as you have judged, you cannot calculate. ² The world grows dim and threatening, not a trace of all the happy sparkle that salvation brings can you perceive to lighten up your way. ³ And so you see yourself deprived of light, abandoned to the dark, unfairly left without a purpose in a futile world. ⁴ The world is fair because the Holy Spirit has brought injustice to the light within, and there has all unfairness been resolved and been replaced with justice and with love. ⁵ If you perceive injustice anywhere, you need but say:

⁶ *By this do I deny the Presence of the Father and the Son.*

⁷ *And I would rather know of Them than see injustice, which Their Presence shines away.*

I. The Picture of Crucifixion

1. The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. ² Who can combine the wholly incompatible, and make a unity of what can never join? ³ Walk you the gentle way, and you will fear no evil and no shadows in the night. ⁴ But place no terror symbols on your path, or you will weave a crown of thorns from which your brother and yourself will not escape. ⁵ You cannot crucify yourself alone. ⁶ And if you are unfairly treated, he must suffer the unfairness that you see. ⁷ You cannot sacrifice yourself alone. ⁸ For sacrifice is total. ⁹ If it could occur at all it would entail the whole of God's creation, and the Father with the sacrifice of His beloved Son.
2. In your release from sacrifice is his made manifest, and shown to be his own. ² But every pain you suffer do you see as proof that he is guilty of attack. ³ Thus would you make yourself to be the sign that he has lost his innocence, and need but look on you to realize that he has been condemned. ⁴ And what to you has been unfair will come to him in righteousness. ⁵ The unjust vengeance that you suffer now belongs to him, and when it rests on him are you set free. ⁶ Wish not to make yourself a living symbol of his guilt, for you will not escape the death you made for him. ⁷ But in his innocence you find your own.

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3. Whenever you consent to suffer pain, to be deprived, unfairly treated or in need of anything, you but accuse your brother of attack upon God's Son. ² You hold a picture of your crucifixion before his eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him, closing off the gate and damning him to hell. ³ Yet this is writ in hell and not in Heaven, where you are beyond attack and prove his innocence. ⁴ The picture of yourself you offer him you show yourself, and give it all your faith. ⁵ The Holy Spirit offers you, to give to him, a picture of yourself in which there is no pain and no reproach at all. ⁶ And what was martyred to his guilt becomes the perfect witness to his innocence.
4. The power of witness is beyond belief because it brings conviction in its wake. ² The witness is believed because he points beyond himself to what he represents. ³ A sick and suffering you but represents your brother's guilt; the witness that you send lest he forget the injuries he gave, from which you swear he never will escape. ⁴ This sick and sorry picture *you* accept, if only it can serve to punish him. ⁵ The sick are merciless to everyone, and in contagion do they seek to kill. ⁶ Death seems an easy price, if they can say, "Behold me, brother, at your hand I die." ⁷ For sickness is the witness to his guilt, and death would prove his errors must be sins. ⁸ Sickness is but a "little" death; a form of vengeance not yet total. ⁹ Yet it speaks with certainty for what it represents. ¹⁰ The bleak and bitter picture you have sent your brother *you* have looked upon in grief. ¹¹ And everything that it has shown to him have you believed, because it witnessed to the guilt in him which you perceived and loved.
5. Now in the hands made gentle by His touch, the Holy Spirit lays a picture of a different you. ² It is a picture of a body still, for what you really are cannot be seen nor pictured. ³ Yet this one has not been used for purpose of attack, and therefore never suffered pain at all. ⁴ It witnesses to the eternal truth that you cannot be hurt, and points beyond itself to both your innocence and his. ⁵ Show this unto your brother, who will see that every scar is healed, and every tear is wiped away in laughter and in love. ⁶ And he will look on his forgiveness there, and with healed eyes will look beyond it to the innocence that he beholds in you. ⁷ Here is the proof that he has never sinned; that nothing which his madness bid him do was ever done, or ever had effects of any kind. ⁸ That no reproach he laid upon his heart was ever justified, and no attack can ever touch him with the poisoned and relentless sting of fear.
6. Attest his innocence and not his guilt. ² Your healing is his comfort and his health because it proves illusions are not true. ³ It is not will for life but wish for death that is the motivation for this world. ⁴ Its only purpose is to prove guilt real. ⁵ No worldly thought or act or feeling has a motivation other than this one. ⁶ These are the witnesses that are called forth to be believed, and lend conviction to the system they speak for and represent. ⁷ And each has many voices, speaking to your brother and yourself in different tongues. ⁸ And yet to both the message is the same. ⁹ Adornment of the body seeks to show how lovely are the witnesses for guilt. ¹⁰ Concerns about the body demonstrate how frail and vulnerable is your life; how easily destroyed is what you love. ¹¹ Depression speaks of death, and vanity of real concern with anything at all.
7. The strongest witness to futility, that bolsters all the rest and helps them paint the picture in which sin is justified, is sickness in whatever form it takes. ² The sick have reason for each one of their unnatural desires and strange needs. ³ For who could live a life so soon cut short and not esteem the worth of passing joys? ⁴ What pleasures could there be that will endure? ⁵ Are not the frail entitled to believe that every stolen scrap of pleasure is their righteous payment for their little lives? ⁶ Their

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death will pay the price for all of them, if they enjoy their benefits or not. ⁷ The end of life must come, whatever way that life be spent. ⁸ And so take pleasure in the quickly passing and ephemeral.

8. These are not sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike within the termination of the grave. ² If this were true, there would be reason to remain content to seek for passing joys and cherish little pleasures where you can. ³ Yet in this picture is the body not perceived as neutral and without a goal inherent in itself. ⁴ For it becomes the symbol of reproach, the sign of guilt whose consequences still are there to see, so that the cause can never be denied.
9. Your function is to show your brother sin can have no cause. ² How futile must it be to see yourself a picture of the proof that what your function is can never be! ³ The Holy Spirit's picture changes not the body into something it is not. ⁴ It only takes away from it all signs of accusation and of blamefulness. ⁵ Pictured without a purpose, it is seen as neither sick nor well, nor bad nor good. ⁶ No grounds are offered that it may be judged in any way at all. ⁷ It has no life, but neither is it dead. ⁸ It stands apart from all experience of love or fear. ⁹ For now it witnesses to nothing yet, its purpose being open, and the mind made free again to choose what it is for. ¹⁰ Now is it not condemned, but waiting for a purpose to be given, that it may fulfill the function that it will receive.
10. Into this empty space, from which the goal of sin has been removed, is Heaven free to be remembered. ² Here its peace can come, and perfect healing take the place of death. ³ The body can become a sign of life, a promise of redemption, and a breath of immortality to those grown sick of breathing in the fetid scent of death. ⁴ Let it have healing as its purpose. ⁵ Then will it send forth the message it received, and by its health and loveliness proclaim the truth and value that it represents. ⁶ Let it receive the power to represent an endless life, forever unattacked. ⁷ And to your brother let its message be, "Behold me, brother, at your hand I live."
11. The simple way to let this be achieved is merely this; to let the body have no **purpose** from the past, when you were sure you knew its **purpose** was to foster guilt. ² For this insists your crippled picture is a lasting sign of what it represents. ³ This leaves no space in which a different view, another **purpose**, can be given it. ⁴ You do *not* know its **purpose**. ⁵ You but gave illusions of a **purpose** to a thing you made to hide your function from yourself. ⁶ This thing without a **purpose** cannot hide the function that the **Holy Spirit** gave. ⁷ Let, then, its **purpose** and your function both be reconciled at last and seen as one.

VI. The Witnesses to Sin

1. Pain demonstrates the body must be real. ² It is a loud, obscuring voice whose shrieks would silence what the **Holy Spirit** says, and keep His words from your awareness. ³ Pain compels attention, drawing it away from Him and focusing upon itself. ⁴ Its **purpose** is the same as pleasure, for they both are means to make the body real. ⁵ What shares a common **purpose** is the same. ⁶ This is the law of **purpose**, which unites all those who share in it within itself. ⁷ Pleasure and pain are equally unreal, because their **purpose** cannot be achieved. ⁸ Thus are they means for nothing, for they have a goal without a meaning. ⁹ And they share the lack of meaning which their **purpose** has.
2. Sin shifts from pain to pleasure, and again to pain. ² For either witness is the same, and carries but one message: "You are here, within this body, and you can be hurt. ³ You can have pleasure, too, but

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only at the cost of pain." ⁴ These witnesses are joined by many more. ⁵ Each one seems different because it has a different name, and so it seems to answer to a different sound. ⁶ Except for this, the witnesses of sin are all alike. ⁷ Call pleasure pain, and it will hurt. ⁸ Call pain a pleasure, and the pain behind the pleasure will be felt no more. ⁹ Sin's witnesses but shift from name to name, as one steps forward and another back. ¹⁰ Yet which is foremost makes no difference. ¹¹ Sin's witnesses hear but the call of death.

3. This body, purposeless within itself, holds all your memories and all your hopes. ² You use its eyes to see, its ears to hear, and let it tell you what it is it feels. ³ *It does not know.* ⁴ It tells you but the names you gave to it to use, when you call forth the witnesses to its reality. ⁵ You cannot choose among them which are real, for any one you choose is like the rest. ⁶ This name or that, but nothing more, you choose. ⁷ You do not make a witness true because you called him by truth's name. ⁸ The truth is found in him if it is truth he represents. ⁹ And otherwise he lies, if you should call him by the holy Name of God Himself.
4. God's Witness sees no witnesses against the body. ² Neither does He harken to the witnesses by other names that speak in other ways for its reality. ³ He knows it is not real. ⁴ For nothing could contain what you believe it holds within. ⁵ Nor could it tell a part of God Himself what it should feel and what its function is. ⁶ Yet must He love whatever you hold dear. ⁷ And for each witness to the body's death He sends a witness to your life in Him Who knows no death. ⁸ Each miracle He brings is witness that the body is not real. ⁹ Its pains and pleasures does He heal alike, for all sin's witnesses do His replace.
5. The miracle makes no distinctions in the names by which sin's witnesses are called. ² It merely proves that what they represent has no effects. ³ And this it proves because its own effects have come to take their place. ⁴ It matters not the name by which you called your suffering. ⁵ It is no longer there. ⁶ The One Who brings the miracle perceives them all as one, and called by name of fear. ⁷ As fear is witness unto death, so is the miracle the witness unto life. ⁸ It is a witness no one can deny, for it is the effects of life it brings. ⁹ The dying live, the dead arise, and pain has vanished. ¹⁰ Yet a miracle speaks not but for itself, but what it represents.
6. Love, too, has symbols in a world of sin. ² The miracle forgives because it stands for what is past forgiveness and is true. ³ How foolish and insane it is to think a miracle is bound by laws that it came solely to undo! ⁴ The laws of sin have different witnesses with different strengths. ⁵ And they attest to different sufferings. ⁶ Yet to the One Who sends forth miracles to bless the world, a tiny stab of pain, a little worldly pleasure, and the throes of death itself are but a single sound; a call for healing, and a plaintive cry for help within a world of misery. ⁷ It is their sameness that the miracle attests. ⁸ It is their sameness that it proves. ⁹ The laws that call them different are dissolved, and shown as powerless. ¹⁰ The purpose of a miracle is to accomplish this. ¹¹ And God Himself has guaranteed the strength of miracles for what they witness to.
7. Be you then witness to the miracle, and not the laws of sin. ² There is no need to suffer any more. ³ But there *is* need that you be healed, because the suffering and sorrow of the world have made it deaf to its salvation and deliverance.
8. The resurrection of the world awaits your healing and your happiness, that you may demonstrate the healing of the world. ² The holy instant will replace all sin if you but carry its effects with you. ³ And no one will elect to suffer more. ⁴ What better function could you serve than this? ⁵ Be healed

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that you may heal, and suffer not the laws of sin to be applied to you. ⁶ And truth will be revealed to you who chose to let love's symbols take the place of sin.

LESSON 64.

Let me not forget my function.

1. Today's idea is merely another way of saying "Let me not wander into temptation." ² The purpose of the world you see is to obscure your function of forgiveness, and provide you with a justification for forgetting it. ³ It is the temptation to abandon God and His Son by taking on a physical appearance. ⁴ It is this the body's eyes look upon.
2. Nothing the body's eyes seem to see can be anything but a form of temptation, since this was the **purpose** of the body itself. ² Yet we have learned that the **Holy Spirit** has another use for all the illusions you have made, and therefore He sees another **purpose** in them. ³ To the **Holy Spirit**, the world is a place where you learn to forgive yourself what you think of as your sins. ⁴ In this perception, the physical appearance of temptation becomes the spiritual recognition of salvation.
3. To review our last few lessons, your function here is to be the light of the world, a function given you by God. ² It is only the arrogance of the ego that leads you to question this, and only the fear of the ego that induces you to regard yourself as unworthy of the task assigned to you by God Himself. ³ The world's salvation awaits your forgiveness, because through it does the Son of God escape from all illusions, and thus from all temptation. ⁴ The Son of God is you.
4. Only by fulfilling the function given you by God will you be happy. ² That is because your function is to be happy by using the means by which happiness becomes inevitable. ³ There is no other way. ⁴ Therefore, every time you choose whether or not to fulfill your function, you are really choosing whether or not to be happy.
5. Let us remember this today. ² Let us remind ourselves of it in the morning and again at night, and all through the day as well. ³ Prepare yourself in advance for all the decisions you will make today by remembering they are all really very simple. ⁴ Each one will lead to happiness or unhappiness. ⁵ Can such a simple decision really be difficult to make? ⁶ Let not the form of the decision deceive you. ⁷ Complexity of form does not imply complexity of content. ⁸ It is impossible that any decision on earth can have a content different from just this one simple choice. ⁹ That is the only choice the Holy Spirit sees. ¹⁰ Therefore it is the only choice there is.

6. Today, then, let us practice with these thoughts:

² *Let me not forget my function.*

³ *Let me not try to substitute mine for God's.*

⁴ *Let me forgive and be happy.*

⁵ At least once devote ten or fifteen minutes today to reflecting on this with closed eyes. ⁶ Related thoughts will come to help you, if you remember the crucial importance of your function to you and to the world.

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7. In the frequent applications of today's idea throughout the day, devote several minutes to reviewing these thoughts, and then thinking about them and about nothing else. ² This will be difficult, at first particularly, since you are not proficient in the mind discipline that it requires. ³ You may need to repeat "Let me not forget my function" quite often to help you concentrate.
8. Two forms of shorter practice periods are required. ² At times, do the exercises with your eyes closed, trying to concentrate on the thoughts you are using. ³ At other times, keep your eyes open after reviewing the thoughts, and then look slowly and unselectively around you, telling yourself:

⁴ *This is the world it is my function to save.*

LESSON 65.

My only function is the one God gave me.

1. The idea for today reaffirms your commitment to salvation. ² It also reminds you that you have no function other than that. ³ Both these thoughts are obviously necessary for a total commitment. ⁴ Salvation cannot be the only purpose you hold while you still cherish others. ⁵ The full acceptance of salvation as your only function necessarily entails two phases; the recognition of salvation as your function, and the relinquishment of all the other goals you have invented for yourself.
2. This is the only way in which you can take your rightful place among the saviors of the world. ² This is the only way in which you can say and mean, "My only function is the one God gave me." ³ This is the only way in which you can find peace of mind.
3. Today, and for a number of days to follow, set aside ten to fifteen minutes for a more sustained practice period, in which you try to understand and accept what the idea for the day really means. ² Today's idea offers you escape from all your perceived difficulties. ³ It places the key to the door of peace, which you have closed upon yourself, in your own hands. ⁴ It gives you the answer to all the searching you have done since time began.
4. Try, if possible, to undertake the daily extended practice periods at approximately the same time each day. ² Try, also, to determine this time in advance, and then adhere to it as closely as possible. ³ The **purpose** of this is to arrange your day so that you have set apart the time for God, as well as for all the trivial **purposes** and goals you will pursue. ⁴ This is part of the long-range disciplinary training your mind needs, so that the **Holy Spirit** can use it consistently for the **purpose** He shares with you.
5. For the longer practice period, begin by reviewing the idea for the day. ² Then close your eyes, repeat the idea to yourself once again, and watch your mind carefully to catch whatever thoughts cross it. ³ At first, make no attempt to concentrate only on thoughts related to the idea for the day. ⁴ Rather, try to uncover each thought that arises to interfere with it. ⁵ Note each one as it comes to you, with as little involvement or concern as possible, dismissing each one by telling yourself:

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⁶ *This thought reflects a goal that is preventing me from accepting my only function.*

6. After a while, interfering thoughts will become harder to find. ² Try, however, to continue a minute or so longer, attempting to catch a few of the idle thoughts that escaped your attention before, but do not strain or make undue effort in doing this. ³ Then tell yourself:

⁴ *On this clean slate let my true function be written for me.*

⁵ You need not use these exact words, but try to get the sense of being willing to have your illusions of purpose be replaced by truth.

7. Finally, repeat the idea for today once more, and devote the rest of the practice period to trying to focus on its importance to you, the relief its acceptance will bring you by resolving your conflicts once and for all, and the extent to which you really want salvation in spite of your own foolish ideas to the contrary.

8. In the shorter practice periods, which should be undertaken at least once an hour, use this form in applying today's idea:

² *My only function is the one God gave me. ³ I want no other and I have no other.*

⁴ Sometimes close your eyes as you practice this, and sometimes keep them open and look about you. ⁵ It is what you see now that will be totally changed when you accept today's idea completely.

LESSON 199.

I am not a body. I am free.

1. Freedom must be impossible as long as you perceive a body as yourself. ² The body is a limit. ³ Who would seek for freedom in a body looks for it where it can not be found. ⁴ The mind can be made free when it no longer sees itself as in a body, firmly tied to it and sheltered by its presence. ⁵ If this were the truth, the mind were vulnerable indeed!
2. The mind that serves the Holy Spirit is unlimited forever, in all ways, beyond the laws of time and space, unbound by any preconceptions, and with strength and power to do whatever it is asked. ² Attack thoughts cannot enter such a mind, because it has been given to the Source of love, and fear can never enter in a mind that has attached itself to love. ³ It rests in God. ⁴ And who can be afraid who lives in Innocence, and only loves?
3. It is essential for your progress in this course that you accept today's idea, and hold it very dear. ² Be not concerned that to the ego it is quite insane. ³ The ego holds the body dear because it dwells in it, and lives united with the home that it has made. ⁴ It is a part of the illusion that has sheltered it from being found illusory itself.

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4. Here does it hide, and here it can be seen as what it is. ² Declare your innocence and you are free. ³ The body disappears, because you have no need of it except the need the Holy Spirit sees. ⁴ For this, the body will appear as useful form for what the mind must do. ⁵ It thus becomes a vehicle which helps forgiveness be extended to the all-inclusive goal that it must reach, according to God's plan.
5. Cherish today's idea, and practice it today and every day. ² Make it a part of every practice period you take. ³ There is no thought that will not gain thereby in power to help the world, and none which will not gain in added gifts to you as well. ⁴ We sound the call of freedom round the world with this idea. ⁵ And would you be exempt from the acceptance of the gifts you give?
6. The **Holy Spirit** is the home of minds that seek for freedom. ² In Him they have found what they have sought. ³ The body's **purpose** now is unambiguous. ⁴ And it becomes perfect in the ability to serve an undivided goal. ⁵ In conflict-free and unequivocal response to mind with but the thought of freedom as its goal, the body serves, and serves its **purpose** well. ⁶ Without the power to enslave, it is a worthy servant of the freedom which the mind within the **Holy Spirit** seeks.
7. Be free today. ² And carry freedom as your gift to those who still believe they are enslaved within a body. ³ Be you free, so that the Holy Spirit can make use of your escape from bondage, to set free the many who perceive themselves as bound and helpless and afraid. ⁴ Let love replace their fears through you. ⁵ Accept salvation now, and give your mind to Him Who calls to you to make this gift to Him. ⁶ For He would give you perfect freedom, perfect joy, and hope that finds its full accomplishment in God.
8. You are God's Son. ² In immortality you live forever. ³ Would you not return your mind to this? ⁴ Then practice well the thought the Holy Spirit gives you for today. ⁵ Your brothers stand released with you in it; the world is blessed along with you, God's Son will weep no more, and Heaven offers thanks for the increase of joy your practice brings even to it. ⁶ And God Himself extends His Love and happiness each time you say:

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

1. THE PURPOSE OF PSYCHOTHERAPY

Introduction

1. Very simply, the purpose of psychotherapy is to remove the blocks to truth. ² Its aim is to aid the patient in abandoning his fixed delusional system, and to begin to reconsider the spurious cause and effect relationships on which it rests. ³ No one in this world escapes fear, but everyone can reconsider its causes and learn to evaluate them correctly. ⁴ God has given everyone a Teacher Whose wisdom and help far exceed whatever contributions an earthly therapist can provide. ⁵ Yet there are times and situations in which an earthly patient-therapist relationship becomes the means through which He offers His greater gifts to both.

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Purpose of Holy Spirit

2. What better **purpose** could any relationship have than to invite the **Holy Spirit** to enter into it and give it His Own great gift of rejoicing? ² What higher goal could there be for anyone than to learn to call upon God and hear His Answer? ³ And what more transcendent aim can there be than to recall the way, the truth and the life, and to remember God? ⁴ To help in this is the proper **purpose** of psychotherapy. ⁵ Could anything be holier? ⁶ For psychotherapy, correctly understood, teaches forgiveness and helps the patient to recognize and accept it. ⁷ And in his healing is the therapist forgiven with him.
3. Everyone who needs help, regardless of the form of his distress, is attacking himself, and his peace of mind is suffering in consequence. ² These tendencies are often described as "self-destructive," and the patient often regards them in that way himself. ³ What he does not realize and needs to learn is that this "self," which can attack and be attacked as well, is a concept he made up. ⁴ Further, he cherishes it, defends it, and is sometimes even willing to "sacrifice" his "life" on its behalf. ⁵ For he regards it as himself. ⁶ This self he sees as being acted on, reacting to external forces as they demand, and helpless midst the power of the world.
4. Psychotherapy, then, must restore to his awareness the ability to make his own decisions. ² He must become willing to reverse his thinking, and to understand that what he thought projected its effects on him were made by his projections on the world. ³ The world he sees does therefore not exist. ⁴ Until this is at least in part accepted, the patient cannot see himself as really capable of making decisions. ⁵ And he will fight against his freedom because he thinks that it is slavery.
5. The patient need not think of truth as God in order to make progress in salvation. ² But he must begin to separate truth from illusion, recognizing that they are not the same, and becoming increasingly willing to see illusions as false and to accept the truth as true. ³ His Teacher will take him on from there, as far as he is ready to go. ⁴ Psychotherapy can only save him time. ⁵ The Holy Spirit uses time as He thinks best, and He is never wrong. ⁶ Psychotherapy under His direction is one of the means He uses to save time, and to prepare additional teachers for His work. ⁷ There is no end to the help that He begins and He directs. ⁸ By whatever routes He chooses, all psychotherapy leads to God in the end. ⁹ But that is up to Him. ¹⁰ We are all His psychotherapists, for He would have us all be healed in Him.