

Grace

III. Atonement and Miracles

1. I am in charge of the process of Atonement, which I undertook to begin. ² When you offer a miracle to any of my brothers, you do it to *yourself* and me. ³ The reason you come before me is that I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily. ⁴ My part in the Atonement is the cancelling out of all errors that you could not otherwise correct. ⁵ When you have been restored to the recognition of your original state, you naturally become part of the Atonement yourself. ⁶ As you share my unwillingness to accept error in yourself and others, you must join the great crusade to correct it; listen to my voice, learn to undo error and act to correct it. ⁷ The power to work miracles belongs to you. ⁸ I will provide the opportunities to do them, but you must be ready and willing. ⁹ Doing them will bring conviction in the ability, because conviction comes through accomplishment. ¹⁰ The ability is the potential, the achievement is its expression, and the Atonement, which is the natural profession of the children of God, is the purpose.
2. "Heaven and earth shall pass away" means that they will not continue to exist as separate states. ² My word, which is the resurrection and the life, shall not pass away because life is eternal. ³ You are the work of God, and His work is wholly lovable and wholly loving. ⁴ This is how a man must think of himself in his heart, because this is what he is.
3. The forgiven are the means of the Atonement. ² Being filled with spirit, they forgive in return. ³ Those who are released must join in releasing their brothers, for this is the plan of the Atonement. ⁴ Miracles are the way in which minds that serve the Holy Spirit unite with me for the salvation or release of all of God's creations.
4. I am the only one who can perform miracles indiscriminately, because I am the Atonement. ² You have a role in the Atonement which I will dictate to you. ³ Ask me which miracles you should perform. ⁴ This spares you needless effort, because you will be acting under direct communication. ⁵ The impersonal nature of the miracle is an essential ingredient, because it enables me to direct its application, and under my guidance miracles lead to the highly personal experience of revelation. ⁶ A guide does not control but he does direct, leaving it up to you to follow. ⁷ "Lead us not into temptation" means "Recognize your errors and choose to abandon them by following my guidance."
5. Error cannot really threaten truth, which can always withstand it. ² Only the error is actually vulnerable. ³ You are free to establish your kingdom where you see fit, but the right choice is inevitable if you remember this:

4 Spirit is in a state of grace forever.

5 Your reality is only spirit.

6 Therefore you are in a state of grace forever.

⁷ Atonement undoes all errors in this respect, and thus uproots the source of fear. ⁸ Whenever you experience God's reassurances as threat, it is always because you are defending misplaced or misdirected loyalty. ⁹ When you project this to others you imprison them, but only to the extent to which you reinforce errors they have already made. ¹⁰ This makes them vulnerable to the distortions of others, since their own perception of themselves is distorted. ¹¹ The miracle worker can only bless them, and this undoes their distortions and frees them from prison.

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6. You respond to what you perceive, and as you perceive so shall you behave. ² The Golden Rule asks you to do unto others as you would have them do unto you. ³ This means that the perception of both must be accurate. ⁴ The Golden Rule is the rule for appropriate behavior. ⁵ You cannot behave appropriately unless you perceive correctly. ⁶ Since you and your neighbor are equal members of one family, as you perceive both so you will do to both. ⁷ You should look out from the perception of your own holiness to the holiness of others.
7. Miracles arise from a mind that is ready for them. ² By being united this mind goes out to everyone, even without the awareness of the miracle worker himself. ³ The impersonal nature of miracles is because the Atonement itself is one, uniting all creations with their Creator. ⁴ As an expression of what you truly are, the miracle places the mind in a state of grace. ⁵ The mind then naturally welcomes the Host within and the stranger without. ⁶ When you bring in the stranger, he becomes your brother.
8. That the miracle may have effects on your brothers that you may not recognize is not your concern. ² The miracle will always bless *you*. ³ Miracles you are not asked to perform have not lost their value. ⁴ They are still expressions of your own state of grace, but the action aspect of the miracle should be controlled by me because of my complete awareness of the whole plan. ⁵ The impersonal nature of miracle-mindedness ensures your grace, but only I am in a position to know where they can be bestowed.
9. Miracles are selective only in the sense that they are directed towards those who can use them for themselves. ² Since this makes it inevitable that they will extend them to others, a strong chain of Atonement is welded. ³ However, this selectivity takes no account of the magnitude of the miracle itself, because the concept of size exists on a plane that is itself unreal. ⁴ Since the miracle aims at restoring the awareness of reality, it would not be useful if it were bound by laws that govern the error it aims to correct.

XI. The State of Grace

1. The Holy Spirit will always guide you truly, because your joy is His. ² This is His Will for everyone because He speaks for the Kingdom of God, which *is* joy. ³ Following Him is therefore the easiest thing in the world, and the only thing that is easy, because it is not of the world. ⁴ It is therefore natural. ⁵ The world goes against your nature, being out of accord with God's laws. ⁶ The world perceives orders of difficulty in everything. ⁷ This is because the ego perceives nothing as wholly desirable. ⁸ By demonstrating to yourself there is no order of difficulty in miracles, you will convince yourself that, in your natural state, there is no difficulty at all *because* it is a state of grace.
2. Grace is the natural state of every Son of God. ² When he is not in a state of grace, he is out of his natural environment and does not function well. ³ Everything he does becomes a strain, because he was not created for the environment that he has made. ⁴ He therefore cannot adapt to it, nor can he adapt it to him. ⁵ There is no point in trying. ⁶ A Son of God is happy only when he knows he is with God. ⁷ That is the only environment in which he will not experience strain, because that is where he belongs. ⁸ It is also the only environment that is worthy of him, because his own worth is beyond anything he can make.

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3. Consider the kingdom you have made and judge its worth fairly. ² Is it worthy to be a home for a child of God? ³ Does it protect his peace and shine love upon him? ⁴ Does it keep his heart untouched by fear, and allow him to give always, without any sense of loss? ⁵ Does it teach him that this giving is his joy, and that God Himself thanks him for his giving? ⁶ That is the only environment in which you can be happy. ⁷ You cannot make it, any more than you can make yourself. ⁸ It has been created for you, as you were created for it. ⁹ God watches over His children and denies them nothing. ¹⁰ Yet when they deny Him they do not know this, because they deny themselves everything. ¹¹ You who could give the Love of God to everything you see and touch and remember, are literally denying Heaven to yourself.
4. I call upon you to remember that I have chosen you to teach the Kingdom *to* the Kingdom. ² There are no exceptions to this lesson, because the lack of exceptions *is* the lesson. ³ Every Son who returns to the Kingdom with this lesson in his heart has healed the Sonship and given thanks to God. ⁴ Everyone who learns this lesson has become the perfect teacher, because he has learned it of the Holy Spirit.
5. When a mind has only light, it knows only light. ² Its own radiance shines all around it, and extends out into the darkness of other minds, transforming them into majesty. ³ The Majesty of God is there, for you to recognize and appreciate and know. ⁴ Recognizing the Majesty of God as your brother is to accept your own inheritance. ⁵ God gives only equally. ⁶ If you recognize His gift in anyone, you have acknowledged what He has given you. ⁷ Nothing is so easy to recognize as truth. ⁸ This is the recognition that is immediate, clear and natural. ⁹ You have trained yourself not to recognize it, and this has been very difficult for you.
6. Out of your natural environment you may well ask, "What is truth?" since truth is the environment by which and for which you were created. ² You do not know yourself, because you do not know your Creator. ³ You do not know your creations because you do not know your brothers, who created them with you. ⁴ I have already said that only the whole Sonship is worthy to be co-creator with God, because only the whole Sonship can create like Him. ⁵ Whenever you heal a brother by recognizing his worth, you are acknowledging his power to create and yours. ⁶ He cannot have lost what you recognize, and you must have the glory you see in him. ⁷ He is a co-creator with God with you. ⁸ Deny his creative power, and you are denying yours and that of God Who created you.
7. You cannot deny part of truth. ² You do not know your creations because you do not know their creator. ³ You do not know yourself because you do not know yours. ⁴ Your creations cannot establish your reality, any more than you can establish God's. ⁵ But you can *know* both. ⁶ Being is known by sharing. ⁷ Because God shared His Being with you, you can know Him. ⁸ But you must also know all He created, to know what they have shared. ⁹ Without your Father you will not know your fatherhood. ¹⁰ The Kingdom of God includes all His Sons and their children, who are as like the Sons as they are like the Father. ¹¹ Know, then, the Sons of God, and you will know all creation.
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

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through faith.

IV. The Light You Bring

1. Minds that are joined and recognize they are, can feel no guilt. ² For they cannot attack, and they rejoice that this is so, seeing their safety in this happy fact. ³ Their joy is in the innocence they see. ⁴ And thus they seek for it, because it is their purpose to behold it and rejoice. ⁵ Everyone seeks for what will bring him joy as he defines it. ⁶ It is not the aim, as such, that varies. ⁷ Yet it is the way in which the aim is seen that makes the choice of means inevitable, and beyond the hope of change unless the aim is changed. ⁸ And then the means are chosen once again, as what will bring rejoicing is defined another way and sought for differently.
2. Perception's basic law could thus be said, "You will rejoice at what you see because you see it to rejoice." ² And while you think that suffering and sin will bring you joy, so long will they be there for you to see. ³ Nothing is harmful or beneficent apart from what you wish. ⁴ It is your wish that makes it what it is in its effects on you. ⁵ Because you chose it as a means to gain these same effects, believing them to be the bringers of rejoicing and of joy. ⁶ Even in Heaven does this law obtain. ⁷ The Son of God creates to bring him joy, sharing his Father's purpose in his own creation, that his joy might be increased, and God's along with his.
3. You maker of a world that is not so, take rest and comfort in another world where peace abides. ² This world you bring with you to all the weary eyes and tired hearts that look on sin and beat its sad refrain. ³ From you can come their rest. ⁴ From you can rise a world they will rejoice to look upon, and where their hearts are glad. ⁵ In you there is a vision that extends to all of them, and covers them in gentleness and light. ⁶ And in this widening world of light the darkness that they thought was there is pushed away, until it is but distant shadows, far away, not long to be remembered as the sun shines them to nothingness. ⁷ And all their "evil" thoughts and "sinful" hopes, their dreams of guilt and merciless revenge, and every wish to hurt and kill and die, will disappear before the sun you bring.
4. Would you not do this for the Love of God? ² And for *yourself*? ³ For think what it would do for you. ⁴ Your "evil" thoughts that haunt you now will seem increasingly remote and far away from you. ⁵ And they go farther and farther off, because the sun in you has risen that they may be pushed away before the light. ⁶ They linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever. ⁷ And in the sunlight you will stand in quiet, in innocence and wholly unafraid. ⁸ And from you will the rest you found extend, so that your peace can never fall away and leave you homeless. ⁹ Those who offer peace to everyone have found a home in Heaven the world cannot destroy. ¹⁰ For it is large enough to hold the world within its peace.
5. In you is all of Heaven. ² Every leaf that falls is given life in you. ³ Each bird that ever sang will sing again in you. ⁴ And every flower that ever bloomed has saved its perfume and its loveliness for you. ⁵ What aim can supersede the Will of God and of His Son, that Heaven be restored to him for whom it was created as his only home? ⁶ Nothing before and nothing after it. ⁷ No other place; no other state nor time. ⁸ Nothing beyond nor nearer. ⁹ Nothing else. ¹⁰ In any form. ¹¹ This can you bring to all the world, and all the thoughts that entered it and were mistaken for a little while. ¹² How better could your own mistakes be brought to truth than by your willingness to bring the light of Heaven with you, as you walk beyond the world of darkness into light?

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VIII. The Immediacy of Salvation

1. The one remaining problem that you have is that you see an interval between the time when you forgive, and will receive the benefits of trusting in your brother. ² This but reflects the little you would keep between you and your brother, that you and he might be a little separate. ³ For time and space are one illusion, which takes different forms. ⁴ If it has been projected beyond your mind you think of it as time. ⁵ The nearer it is brought to where it is, the more you think of it in terms of space.
2. There is a distance you would keep apart from your brother, and this space you perceive as time because you still believe you are external to him. ² This makes trust impossible. ³ And you cannot believe that trust would settle every problem now. ⁴ Thus do you think it safer to remain a little careful and a little watchful of interests perceived as separate. ⁵ From this perception you cannot conceive of gaining what forgiveness offers *now*. ⁶ The interval you think lies in between the giving and receiving of the gift seems to be one in which you sacrifice and suffer loss. ⁷ You see eventual salvation, not immediate results.
3. Salvation *is* immediate. ² Unless you so perceive it, you will be afraid of it, believing that the risk of loss is great between the time its purpose is made yours and its effects will come to you. ³ In this form is the error still obscured that is the source of fear. ⁴ Salvation *would* wipe out the space you see between you still, and let you instantly become as one. ⁵ And it is here you fear the loss would lie. ⁶ Do not project this fear to time, for time is not the enemy that you perceive. ⁷ Time is as neutral as the body is, except in terms of what you see it for. ⁸ If you would keep a little space between you and your brother still, you then would want a little time in which forgiveness is withheld a little while. ⁹ And this but makes the interval between the time in which forgiveness is withheld from you and given seem dangerous, with terror justified.
4. Yet space between you and your brother is apparent only in the present, *now*, and cannot be perceived in future time. ² No more can it be overlooked except within the present. ³ Future loss is not your fear. ⁴ But present joining is your dread. ⁵ Who can feel desolation except now? ⁶ A future cause as yet has no effects. ⁷ And therefore must it be that if you fear, there is a present cause. ⁸ And it is *this* that needs correction, not a future state.
5. The plans you make for safety all are laid within the future, where you cannot plan. ² No purpose has been given it as yet, and what will happen has as yet no cause. ³ Who can predict effects without a cause? ⁴ And who could fear effects unless he thought they had been caused, and judged disastrous *now*? ⁵ Belief in sin arouses fear, and like its cause, is looking forward, looking back, but overlooking what is here and now. ⁶ Yet only here and now its cause must be, if its effects already have been judged as fearful. ⁷ And in overlooking this, is it protected and kept separate from healing. ⁸ For a miracle is *now*. ⁹ It stands already here, in present grace, within the only interval of time that sin and fear have overlooked, but which is all there is to time.
6. The working out of all correction takes no time at all. ² Yet the acceptance of the working out can seem to take forever. ³ The change of purpose the Holy Spirit brought to your relationship has in it all effects that you will see. ⁴ They can be looked at *now*. ⁵ Why wait till they unfold in time and fear they may not come, although already there? ⁶ You have been told that everything brings good that comes from God. ⁷ And yet it seems as if this is not so. ⁸ Good in disaster's form is difficult to credit in advance. ⁹ Nor is there really sense in this idea.

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7. Why should the good appear in evil's form? ² And is it not deception if it does? ³ Its cause is here, if it appears at all. ⁴ Why are not its effects apparent, then? ⁵ Why in the future? ⁶ And you seek to be content with sighing, and with "reasoning" you do not understand it now, but will some day. ⁷ And then its meaning will be clear. ⁸ This is not reason, for it is unjust, and clearly hints at punishment until the time of liberation is at hand. ⁹ Given a change of purpose for the good, there is no reason for an interval in which disaster strikes, to be perceived as "good" some day but now in form of pain. ¹⁰ This is a sacrifice of *now*, which could not be the cost the Holy Spirit asks for what He gave without a cost at all.
8. Yet this illusion has a cause which, though untrue, must be already in your mind. ² And this illusion is but one effect that it engenders, and one form in which its outcome is perceived. ³ This interval in time, when retribution is perceived to be the form in which the "good" appears, is but one aspect of the little space that lies between you, unforgiven still.
9. Be not content with future happiness. ² It has no meaning, and is not your just reward. ³ For you have cause for freedom *now*. ⁴ What profits freedom in a prisoner's form? ⁵ Why should deliverance be disguised as death? ⁶ Delay is senseless, and the "reasoning" that would maintain effects of present cause must be delayed until a future time, is merely a denial of the fact that consequence and cause must come as one. ⁷ Look not to time, but to the little space between you still, to be delivered from. ⁸ And do not let it be disguised as time, and so preserved because its form is changed and what it is cannot be recognized. ⁹ The Holy Spirit's purpose now is yours. ¹⁰ Should not His happiness be yours as well?

LESSON 168.

Your grace is given me. I claim it now.

1. God speaks to us. ² Shall we not speak to Him? ³ He is not distant. ⁴ He makes no attempt to hide from us. ⁵ We try to hide from Him, and suffer from deception. ⁶ He remains entirely accessible. ⁷ He loves His Son. ⁸ There is no certainty but this, yet this suffices. ⁹ He will love His Son forever. ¹⁰ When his mind remains asleep, He loves him still. ¹¹ And when his mind awakes, He loves him with a never-changing Love.
2. If you but knew the meaning of His Love, hope and despair would be impossible. ² For hope would be forever satisfied; despair of any kind unthinkable. ³ His grace His answer is to all despair, for in it lies remembrance of His Love. ⁴ Would He not gladly give the means by which His Will is recognized? ⁵ His grace is yours by your acknowledgment. ⁶ And memory of Him awakens in the mind that asks the means of Him whereby its sleep is done.
3. Today we ask of God the gift He has most carefully preserved within our hearts, waiting to be acknowledged. ² This the gift by which God leans to us and lifts us up, taking salvation's final step Himself. ³ All steps but this we learn, instructed by His Voice. ⁴ But finally He comes Himself, and takes us in His Arms and sweeps away the cobwebs of our sleep. ⁵ His gift of grace is more than just an answer. ⁶ It restores all memories the sleeping mind forgot; all certainty of what Love's meaning is.

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4. God loves His Son. ² Request Him now to give the means by which this world will disappear, and vision first will come, with knowledge but an instant later. ³ For in grace you see a light that covers all the world in love, and watch fear disappear from every face as hearts rise up and claim the light as theirs. ⁴ What now remains that Heaven be delayed an instant longer? ⁵ What is still undone when your forgiveness rests on everything?
5. It is a new and holy day today, for we receive what has been given us. ² Our faith lies in the Giver, not our own acceptance. ³ We acknowledge our mistakes, but He to Whom all error is unknown is yet the One Who answers our mistakes by giving us the means to lay them down, and rise to Him in gratitude and love.
6. And He descends to meet us, as we come to Him. ² For what He has prepared for us He gives and we receive. ³ Such is His Will, because He loves His Son. ⁴ To Him we pray today, returning but the word He gave to us through His Own Voice, His Word, His Love:

⁵ Your grace is given me. ⁶ I claim it now. ⁷ Father, I come to You. ⁸ And You will come to me who ask. ⁹ I am the Son You love.

LESSON 169.

By grace I live. By grace I am released.

1. Grace is an aspect of the Love of God which is most like the state prevailing in the unity of truth. ² It is the world's most lofty aspiration, for it leads beyond the world entirely. ³ It is past learning, yet the goal of learning, for grace cannot come until the mind prepares itself for true acceptance. ⁴ Grace becomes inevitable instantly in those who have prepared a table where it can be gently laid and willingly received; an altar clean and holy for the gift.
2. Grace is acceptance of the Love of God within a world of seeming hate and fear. ² By grace alone the hate and fear are gone, for grace presents a state so opposite to everything the world contains, that those whose minds are lighted by the gift of grace can not believe the world of fear is real.
3. Grace is not learned. ² The final step must go beyond all learning. ³ Grace is not the goal this course aspires to attain. ⁴ Yet we prepare for grace in that an open mind can hear the Call to waken. ⁵ It is not shut tight against God's Voice. ⁶ It has become aware that there are things it does not know, and thus is ready to accept a state completely different from experience with which it is familiarly at home.
4. We have perhaps appeared to contradict our statement that the revelation of the Father and the Son as One has been already set. ² But we have also said the mind determines when that time will be, and has determined it. ³ And yet we urge you to bear witness to the Word of God to hasten the experience of truth, and speed its advent into every mind that recognizes truth's effects on you.
5. Oneness is simply the idea God is. ² And in His Being, He encompasses all things. ³ No mind

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holds anything but Him. ⁴ We say "God is," and then we cease to speak, for in that knowledge words are meaningless. ⁵ There are no lips to speak them, and no part of mind sufficiently distinct to feel that it is now aware of something not itself. ⁶ It has united with its Source. ⁷ And like its Source Itself, it merely is.

6. We cannot speak nor write nor even think of this at all. ² It comes to every mind when total recognition that its will is God's has been completely given and received completely. ³ It returns the mind into the endless present, where the past and future cannot be conceived. ⁴ It lies beyond salvation; past all thought of time, forgiveness and the holy face of Christ. ⁵ The Son of God has merely disappeared into his Father, as his Father has in him. ⁶ The world has never been at all. ⁷ Eternity remains a constant state.
7. This is beyond experience we try to hasten. ² Yet forgiveness, taught and learned, brings with it the experiences which bear witness that the time the mind itself determined to abandon all but this is now at hand. ³ We do not hasten it, in that what you will offer was concealed from Him Who teaches what forgiveness means.
8. All learning was already in His Mind, accomplished and complete. ² He recognized all that time holds, and gave it to all minds that each one might determine, from a point where time was ended, when it is released to revelation and eternity. ³ We have repeated several times before that you but make a journey that is done.
9. For oneness must be here. ² Whatever time the mind has set for revelation is entirely irrelevant to what must be a constant state, forever as it always was; forever to remain as it is now. ³ We merely take the part assigned long since, and fully recognized as perfectly fulfilled by Him Who wrote salvation's script in His Creator's Name, and in the Name of His Creator's Son.
10. There is no need to further clarify what no one in the world can understand. ² When revelation of your oneness comes, it will be known and fully understood. ³ Now we have work to do, for those in time can speak of things beyond, and listen to words which explain what is to come is past already. ⁴ Yet what meaning can the words convey to those who count the hours still, and rise and work and go to sleep by them?
11. Suffice it, then, that you have work to do to play your part. ² The ending must remain obscure to you until your part is done. ³ It does not matter. ⁴ For your part is still what all the rest depends on. ⁵ As you take the role assigned to you, salvation comes a little nearer each uncertain heart that does not beat as yet in tune with God.
12. Forgiveness is the central theme that runs throughout salvation, holding all its parts in meaningful relationships, the course it runs directed and its outcome sure. ² And now we ask for grace, the final gift salvation can bestow. ³ Experience that grace provides will end in time, for grace foreshadows Heaven, yet does not replace the thought of time but for a little while.
13. The interval suffices. ² It is here that miracles are laid; to be returned by you from holy instants you receive, through grace in your experience, to all who see the light that lingers in your face. ³ What is the face of Christ but his who went a moment into timelessness, and brought a clear reflection of the unity he felt an instant back to bless the world? ⁴ How could you finally attain to it forever, while a part of you remains outside, unknowing, unawakened, and in need of you as witness

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to the truth?

14. Be grateful to return, as you were glad to go an instant, and accept the gifts that grace provided you. ² You carry them back to yourself. ³ And revelation stands not far behind. ⁴ Its coming is ensured. ⁵ We ask for grace, and for experience that comes from grace. ⁶ We welcome the release it offers everyone. ⁷ We do not ask for the unaskable. ⁸ We do not look beyond what grace can give. ⁹ For this we can give in the grace that has been given us.
15. Our learning goal today does not exceed this prayer. ² Yet in the world, what could be more than what we ask this day of Him Who gives the grace we ask, as it was given Him?

³ *By grace I live.* ⁴ *By grace I am released.*

⁵ *By grace I give.* ⁶ *By grace I will release.*

LESSON 183.

I call upon God's Name and on my own.

1. God's Name is holy, but no holier than yours. ² To call upon His Name is but to call upon your own. ³ A father gives his son his name, and thus identifies the son with him. ⁴ His brothers share his name, and thus are they united in a bond to which they turn for their identity. ⁵ Your Father's Name reminds you who you are, even within a world that does not know; even though you have not remembered it.
2. God's Name can not be heard without response, nor said without an echo in the mind that calls you to remember. ² Say His Name, and you invite the angels to surround the ground on which you stand, and sing to you as they spread out their wings to keep you safe, and shelter you from every worldly thought that would intrude upon your holiness.
3. Repeat God's Name, and all the world responds by laying down illusions. ² Every dream the world holds dear has suddenly gone by, and where it seemed to stand you find a star; a miracle of grace. ³ The sick arise, healed of their sickly thoughts. ⁴ The blind can see; the deaf can hear. ⁵ The sorrowful cast off their mourning, and the tears of pain are dried as happy laughter comes to bless the world.
4. Repeat the Name of God, and little names have lost their meaning. ² No temptation but becomes a nameless and unwanted thing before God's Name. ³ Repeat His Name, and see how easily you will forget the names of all the gods you valued. ⁴ They have lost the name of god you gave them. ⁵ They become anonymous and valueless to you, although before you let the Name of God replace their little names, you stood before them worshipfully, naming them as gods.
5. Repeat the Name of God, and call upon your Self, Whose Name is His. ² Repeat His Name, and all the tiny, nameless things on earth slip into right perspective. ³ Those who call upon the Name of God can not mistake the nameless for the Name, nor sin for grace, nor bodies for the holy Son of God. ⁴ And should you join a brother as you sit with him in silence, and repeat God's Name along

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with him within your quiet mind, you have established there an altar which reaches to God Himself and to His Son.

6. Practice but this today; repeat God's Name slowly again and still again. ² Become oblivious to every name but His. ³ Hear nothing else. ⁴ Let all your thoughts become anchored on this. ⁵ No other word we use except at the beginning, when we say today's idea but once. ⁶ And then God's Name becomes our only thought, our only word, the only thing that occupies our minds, the only wish we have, the only sound with any meaning, and the only Name of everything that we desire to see; of everything that we would call our own.
7. Thus do we give an invitation which can never be refused. ² And God will come, and answer it Himself. ³ Think not He hears the little prayers of those who call on Him with names of idols cherished by the world. ⁴ They cannot reach Him thus. ⁵ He cannot hear requests that He be not Himself, or that His Son receive another name than His.
8. Repeat God's Name, and you acknowledge Him as sole Creator of reality. ² And you acknowledge also that His Son is part of Him, creating in His Name. ³ Sit silently, and let His Name become the all-encompassing idea that holds your mind completely. ⁴ Let all thoughts be still except this one. ⁵ And to all other thoughts respond with this, and see God's Name replace the thousand little names you gave your thoughts, not realizing that there is one Name for all there is, and all that there will be.
9. Today you can achieve a state in which you will experience the gift of grace. ² You can escape all bondage of the world, and give the world the same release you found. ³ You can remember what the world forgot, and offer it your own remembering. ⁴ You can accept today the part you play in its salvation, and your own as well. ⁵ And both can be accomplished perfectly.
10. Turn to the Name of God for your release, and it is given you. ² No prayer but this is necessary, for it holds them all within it. ³ Words are insignificant, and all requests unneeded when God's Son calls on his Father's Name. ⁴ His Father's Thoughts become his own. ⁵ He makes his claim to all his Father gave, is giving still, and will forever give. ⁶ He calls on Him to let all things he thought he made be nameless now, and in their place the holy Name of God becomes his judgment of their worthlessness.
11. All little things are silent. ² Little sounds are soundless now. ³ The little things of earth have disappeared. ⁴ The universe consists of nothing but the Son of God, who calls upon his Father. ⁵ And his Father's Voice gives answer in his Father's holy Name. ⁶ In this eternal, still relationship, in which communication far transcends all words, and yet exceeds in depth and height whatever words could possibly convey, is peace eternal. ⁷ In our Father's Name, we would experience this peace today. ⁸ And in His Name, it shall be given us.

LESSON 310.

In fearlessness and love I spend today.

Grace

1. *This day, my Father, would I spend with You, as You have chosen all my days should be. ² And what I will experience is not of time at all. ³ The joy that comes to me is not of days nor hours, for it comes from Heaven to Your Son. ⁴ This day will be Your sweet reminder to remember You, Your gracious calling to Your holy Son, the sign Your grace has come to me, and that it is Your Will I be set free today.*
2. We spend this day together, you and I. ² And all the world joins with us in our song of thankfulness and joy to Him Who gave salvation to us, and Who set us free. ³ We are restored to peace and holiness. ⁴ There is no room in us for fear today, for we have welcomed love into our hearts.