

Judgement and Attack 1

II. The Ego and False Autonomy

1. It is reasonable to ask how the mind could ever have made the ego. ² In fact, it is the best question you could ask. ³ There is, however, no point in giving an answer in terms of the past because the past does not matter, and history would not exist if the same errors were not being repeated in the present. ⁴ Abstract thought applies to knowledge because knowledge is completely impersonal, and examples are irrelevant to its understanding. ⁵ Perception, however, is always specific, and therefore quite concrete.
2. Everyone makes an ego or a self for himself, which is subject to enormous variation because of its instability. ² He also makes an ego for everyone else he perceives, which is equally variable. ³ Their interaction is a process that alters both, because they were not made by or with the Unalterable. ⁴ It is important to realize that this alteration can and does occur as readily when the interaction takes place in the mind as when it involves physical proximity. ⁵ Thinking about another ego is as effective in changing relative perception as is physical interaction. ⁶ There could be no better example that the ego is only an idea and not a fact.
3. Your own state of mind is a good example of how the ego was made. ² When you threw knowledge away it is as if you never had it. ³ This is so apparent that one need only recognize it to see that it does happen. ⁴ If this occurs in the present, why is it surprising that it occurred in the past? ⁵ Surprise is a reasonable response to the unfamiliar, though hardly to something that occurs with such persistence. ⁶ But do not forget that the mind need not work that way, even though it does work that way now.
4. Think of the love of animals for their offspring, and the need they feel to protect them. ² That is because they regard them as part of themselves. ³ No one dismisses something he considers part of himself. ⁴ You react to your ego much as God does to His creations,—with love, protection and charity. ⁵ Your reactions to the self you made are not surprising. ⁶ In fact, they resemble in many ways how you will one day react to your real creations, which are as timeless as you are. ⁷ The question is not how you respond to the ego, but what you believe you are. ⁸ Belief is an ego function, and as long as your origin is open to belief you are regarding it from an ego viewpoint. ⁹ When teaching is no longer necessary you will merely know God. ¹⁰ Belief that there is another way of perceiving is the loftiest idea of which ego thinking is capable. ¹¹ That is because it contains a hint of recognition that the ego is not the Self.
5. Undermining the ego's thought system must be perceived as painful, even though this is anything but true. ² Babies scream in rage if you take away a knife or scissors, although they may well harm themselves if you do not. ³ In this sense you are still a baby. ⁴ You have no sense of real self-preservation, and are likely to decide that you need precisely what would hurt you most. ⁵ Yet whether or not you recognize it now, you have agreed to cooperate in the effort to become both harmless and helpful, attributes that must go together. ⁶ Your attitudes even toward this are necessarily conflicted, because all attitudes are ego-based. ⁷ This will not last. ⁸ Be patient a while and remember that the outcome is as certain as God.
6. Only those who have a real and lasting sense of abundance can be truly charitable. ² This is obvious when you consider what is involved. ³ To the ego, to give anything implies that you will have to do without it. ⁴ When you associate giving with sacrifice, you give only because you believe

Judgement and Attack 1

that you are somehow getting something better, and can therefore do without the thing you give.⁵ "Giving to get" is an inescapable law of the ego, which always evaluates itself in relation to other egos.⁶ It is therefore continually preoccupied with the belief in scarcity that gave rise to it.⁷ Its whole perception of other egos as real is only an attempt to convince itself that *it* is real.⁸ "Self-esteem" in ego terms means nothing more than that the ego has deluded itself into accepting its reality, and is therefore temporarily less predatory.⁹ This "self-esteem" is always vulnerable to stress, a term which refers to any perceived threat to the ego's existence.

7. The ego literally lives by comparisons.² Equality is beyond its grasp, and charity becomes impossible.³ The ego never gives out of abundance, because it was made as a substitute for it.⁴ That is why the concept of "getting" arose in the ego's thought system.⁵ Appetites are "getting" mechanisms, representing the ego's need to confirm itself.⁶ This is as true of body appetites as it is of the so-called "higher ego needs."⁷ Body appetites are not physical in origin.⁸ The ego regards the body as its home, and tries to satisfy itself through the body.⁹ But the idea that this is possible is a decision of the mind, which has become completely confused about what is really possible.
8. The ego believes it is completely on its own, which is merely another way of describing how it thinks it originated.² This is such a fearful state that it can only turn to other egos and try to unite with them in a feeble attempt at identification, or attack them in an equally feeble show of strength.³ It is not free, however, to open the premise to question, because the premise is its foundation.⁴ The ego is the mind's belief that it is completely on its own.⁵ The ego's ceaseless attempts to gain the spirit's acknowledgment and thus establish its own existence are useless.⁶ Spirit in its knowledge is unaware of the ego.⁷ It does not attack it; it merely cannot conceive of it at all.⁸ While the ego is equally unaware of spirit, it does perceive itself as being rejected by something greater than itself.⁹ This is why self-esteem in ego terms must be delusional.¹⁰ The creations of God do not create myths, although creative effort can be turned to mythology.¹¹ It can do so, however, only under one condition; what it makes is then no longer creative.¹² Myths are entirely perceptual, and so ambiguous in form and characteristically good-and-evil in nature that the most benevolent of them is not without fearful connotations.
9. Myths and magic are closely associated, since myths are usually related to ego origins, and magic to the powers the ego ascribes to itself.² Mythological systems generally include some account of "the creation," and associate this with its particular form of magic.³ The so-called "battle for survival" is only the ego's struggle to preserve itself, and its interpretation of its own beginning.⁴ This beginning is usually associated with physical birth, because it is hard to maintain that the ego existed before that point in time.⁵ The more "religiously" ego-oriented may believe that the soul existed before, and will continue to exist after a temporary lapse into ego life.⁶ Some even believe that the soul will be punished for this lapse.⁷ However, salvation does not apply to spirit, which is not in danger and does not need to be salvaged.
10. Salvation is nothing more than "right-mindedness," which is not the One-mindedness of the Holy Spirit, but which must be achieved before One-mindedness is restored.² Right-mindedness leads to the next step automatically, because right perception is uniformly without attack, and therefore wrong-mindedness is obliterated.³ The ego cannot survive without judgment, and is laid aside accordingly.⁴ The mind then has only one direction in which it can move.⁵ Its direction is always automatic, because it cannot but be dictated by the thought system to which it adheres.

11. It cannot be emphasized too often that correcting perception is merely a temporary expedient.² It

Judgement and Attack 1

is necessary only because misperception is a block to knowledge, while accurate perception is a steppingstone towards it. ³ The whole value of right perception lies in the inevitable realization that *all* perception is unnecessary. ⁴ This removes the block entirely. ⁵ You may ask how this is possible as long as you appear to be living in this world. ⁶ That is a reasonable question. ⁷ You must be careful, however, that you really understand it. ⁸ Who is the "you" who are living in this world? ⁹ Spirit is immortal, and immortality is a constant state. ¹⁰ It is as true now as it ever was or ever will be, because it implies no change at all. ¹¹ It is not a continuum, nor is it understood by being compared to an opposite. ¹² Knowledge never involves comparisons. ¹³ That is its main difference from everything else the mind can grasp.

IV. This Need Not Be

1. If you cannot hear the Voice for God, it is because you do not choose to listen. ² That you *do* listen to the voice of your ego is demonstrated by your attitudes, your feelings and your behavior. ³ Yet this is what you want. ⁴ This is what you are fighting to keep, and what you are vigilant to save. ⁵ Your mind is filled with schemes to save the face of your ego, and you do not seek the face of Christ. ⁶ The glass in which the ego seeks to see its face is dark indeed. ⁷ How can it maintain the trick of its existence except with mirrors? ⁸ But where you look to find yourself is up to you.
2. I have said that you cannot change your mind by changing your behavior, but I have also said, and many times, that you *can* change your mind. ² When your mood tells you that you have chosen wrongly, and this is so whenever you are not joyous, then *know this need not be*. ³ In every case you have thought wrongly about some brother God created, and are perceiving images your ego makes in a darkened glass. ⁴ Think honestly what you have thought that God would not have thought, and what you have not thought that God would have you think. ⁵ Search sincerely for what you have done and left undone accordingly, and then change your mind to think with God's. ⁶ This may seem hard to do, but it is much easier than trying to think against it. ⁷ Your mind is one with God's. ⁸ Denying this and thinking otherwise has held your ego together, but has literally split your mind. ⁹ As a loving brother I am deeply concerned with your mind, and urge you to follow my example as you look at yourself and at your brother, and see in both the glorious creations of a glorious Father.
3. When you are sad, *know this need not be*. ² Depression comes from a sense of being deprived of something you want and do not have. ³ Remember that you are deprived of nothing except by your own decisions, and then decide otherwise.
4. When you are anxious, realize that anxiety comes from the capriciousness of the ego, and *know this need not be*. ² You can be as vigilant against the ego's dictates as for them.
5. When you feel guilty, remember that the ego has indeed violated the laws of God, but *you* have not. ² Leave the "sins" of the ego to me. ³ That is what Atonement is for. ⁴ But until you change your mind about those whom your ego has hurt, the Atonement cannot release you. ⁵ While you feel guilty your ego is in command, because only the ego can experience guilt. ⁶ *This need not be*.
6. Watch your mind for the temptations of the ego, and do not be deceived by it. ² It offers you nothing. ³ When you have given up this voluntary dis-spiriting, you will see how your mind can focus and rise above fatigue and heal. ⁴ Yet you are not sufficiently vigilant against the demands of the ego to disengage yourself. ⁵ *This need not be*.

Judgement and Attack 1

7. The habit of engaging with God and His creations is easily made if you actively refuse to let your mind slip away. ² The problem is not one of concentration; it is the belief that no one, including yourself, is worth consistent effort. ³ Side with me consistently against this deception, and do not permit this shabby belief to pull you back. ⁴ The disheartened are useless to themselves and to me, but only the ego can *be* disheartened.
8. Have you really considered how many opportunities you have had to gladden yourself, and how many of them you have refused? ² There is no limit to the power of a Son of God, but he can limit the expression of his power as much as he chooses. ³ Your mind and mine can unite in shining your ego away, releasing the strength of God into everything you think and do. ⁴ Do not settle for anything less than this, and refuse to accept anything but this as your goal. ⁵ Watch your mind carefully for any beliefs that hinder its accomplishment, and step away from them. ⁶ Judge how well you have done this by your own feelings, for this is the one right use of judgment. ⁷ Judgment, like any other defense, can be used to attack or protect; to hurt or to heal. ⁸ The ego *should* be brought to judgment and found wanting there. ⁹ Without your own allegiance, protection and love, the ego cannot exist. ¹⁰ Let it be judged truly and you must withdraw allegiance, protection and love from it.
9. You are a mirror of truth, in which God Himself shines in perfect light. ² To the ego's dark glass you need but say, "I will not look there because I know these images are not true." ³ Then let the Holy One shine on you in peace, knowing that this and only this must be. ⁴ His Mind shone on you in your creation and brought your mind into being. ⁵ His Mind still shines on you and must shine through you. ⁶ Your ego cannot prevent Him from shining on you, but it can prevent you from letting Him shine through you.
10. The First Coming of Christ is merely another name for the creation, for Christ is the Son of God. ² The Second Coming of Christ means nothing more than the end of the ego's rule and the healing of the mind. ³ I was created like you in the First, and I have called you to join with me in the Second. ⁴ I am in charge of the Second Coming, and my judgment, which is used only for protection, cannot be wrong because it never attacks. ⁵ Yours may be so distorted that you believe I was mistaken in choosing you. ⁶ I assure you this is a mistake of your ego. ⁷ Do not mistake it for humility. ⁸ Your ego is trying to convince you that it is real and I am not, because if I am real, I am no more real than you are. ⁹ That knowledge, and I assure you that it *is* knowledge, means that Christ has come into your mind and healed it.
11. I do not attack your ego. ² I do work with your higher mind, the home of the Holy Spirit, whether you are asleep or awake, just as your ego does with your lower mind, which is its home. ³ I am your vigilance in this, because you are too confused to recognize your own hope. ⁴ I am not mistaken. ⁵ Your mind will elect to join with mine, and together we are invincible. ⁶ You and your brother will yet come together in my name, and your sanity will be restored. ⁷ I raised the dead by knowing that life is an eternal attribute of everything that the living God created. ⁸ Why do you believe it is harder for me to inspire the dis-spirited or to stabilize the unstable? ⁹ I do not believe that there is an order of difficulty in miracles; you do. ¹⁰ I have called and you will answer. ¹¹ I understand that miracles are natural, because they are expressions of love. ¹² My calling you is as natural as your answer, and as inevitable.

Introduction

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Judgement and Attack 1

1. The relationship of anger to attack is obvious, but the relationship of anger to fear is not always so apparent. ² Anger always involves projection of separation, which must ultimately be accepted as one's own responsibility, rather than being blamed on others. ³ Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it. ⁴ Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love must follow. ⁵ What can be expected from insane premises except an insane conclusion? ⁶ The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. ⁷ You cannot *be* attacked, attack *has* no justification, and you *are* responsible for what you believe.
2. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device. ² Everyone teaches, and teaches all the time. ³ This is a responsibility you inevitably assume the moment you accept any premise at all, and no one can organize his life without some thought system. ⁴ Once you have developed a thought system of any kind, you live by it and teach it. ⁵ Your capacity for allegiance to a thought system may be misplaced, but it is still a form of faith and can be redirected.

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 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

Judgement and Attack 1

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 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

Judgement and Attack 1

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.
17. I do not need gratitude, but you need to develop your weakened ability to be grateful, or you

Judgement and Attack 1

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 Alternative to Projection

1. Any split in mind must involve a rejection of part of it, and this *is* the belief in separation. ² The Wholeness of God, which is His peace, cannot be appreciated except by a whole mind that recognizes the Wholeness of God's creation. ³ By this recognition it knows its Creator. ⁴ Exclusion and separation are synonymous, as are separation and dissociation. ⁵ We have said before that the separation was and is dissociation, and that once it occurs projection becomes its main defense, or the device that keeps it going. ⁶ The reason, however, may not be so obvious as you think.
2. What you project you disown, and therefore do not believe is yours. ² You are excluding yourself by the very judgment that you are different from the one on whom you project. ³ Since you have also judged against what you project, you continue to attack it because you continue to keep it separated. ⁴ By doing this unconsciously, you try to keep the fact that you attacked yourself out of awareness, and thus imagine that you have made yourself safe.
3. Yet projection will always hurt you. ² It reinforces your belief in your own split mind, and its only purpose is to keep the separation going. ³ It is solely a device of the ego to make you feel different from your brothers and separated from them. ⁴ The ego justifies this on the grounds that it makes you seem "better" than they are, thus obscuring your equality with them still further. ⁵ Projection and attack are inevitably related, because projection is always a means of justifying attack. ⁶ Anger without projection is impossible. ⁷ The ego uses projection only to destroy your perception of both yourself and your brothers. ⁸ The process begins by excluding something that exists in you but which you do not want, and leads directly to excluding you from your brothers.
4. We have learned, however, that there *is* an alternative to projection. ² Every ability of the ego has a better use, because its abilities are directed by the mind, which has a better Voice. ³ The Holy Spirit extends and the ego projects. ⁴ As their goals are opposed, so is the result.
5. The Holy Spirit begins by perceiving you as perfect. ² Knowing this perfection is shared He recognizes it in others, thus strengthening it in both. ³ Instead of anger this arouses love for both, because it establishes inclusion. ⁴ Perceiving equality, the Holy Spirit perceives equal needs. ⁵ This

Judgement and Attack 1

- invites Atonement automatically, because Atonement is the one need in this world that is universal. ⁶ To perceive yourself this way is the only way in which you can find happiness in the world. ⁷ That is because it is the acknowledgment that you are not in this world, for the world *is* unhappy.
6. How else can you find joy in a joyless place except by realizing that you are not there? ² You cannot be anywhere God did not put you, and God created you as part of Him. ³ That is both where you are and what you are. ⁴ It is completely unalterable. ⁵ It is total inclusion. ⁶ You cannot change it now or ever. ⁷ It is forever true. ⁸ It is not a belief, but a Fact. ⁹ Anything that God created is as true as He is. ¹⁰ Its truth lies only in its perfect inclusion in Him Who alone is perfect. ¹¹ To deny this is to deny yourself and Him, since it is impossible to accept one without the other.
 7. The perfect equality of the Holy Spirit's perception is the reflection of the perfect equality of God's knowing. ² The ego's perception has no counterpart in God, but the Holy Spirit remains the Bridge between perception and knowledge. ³ By enabling you to use perception in a way that reflects knowledge, you will ultimately remember it. ⁴ The ego would prefer to believe that this memory is impossible, yet it is *your* perception the Holy Spirit guides. ⁵ Your perception will end where it began. ⁶ Everything meets in God, because everything was created by Him and in Him.
 8. God created His Sons by extending His Thought, and retaining the extensions of His Thought in His Mind. ² All His Thoughts are thus perfectly united within themselves and with each other. ³ The Holy Spirit enables you to perceive this wholeness *now*. ⁴ God created you to create. ⁵ You cannot extend His Kingdom until you know of its wholeness.
 9. Thoughts begin in the mind of the thinker, from which they reach outward. ² This is as true of God's Thinking as it is of yours. ³ Because your mind is split, you can perceive as well as think. ⁴ Yet perception cannot escape the basic laws of mind. ⁵ You perceive from your mind and project your perceptions outward. ⁶ Although perception of any kind is unreal, you made it and the Holy Spirit can therefore use it well. ⁷ He can inspire perception and lead it toward God. ⁸ This convergence seems to be far in the future only because your mind is not in perfect alignment with the idea, and therefore does not want it now.
 10. The Holy Spirit uses time, but does not believe in it. ² Coming from God He uses everything for good, but He does not believe in what is not true. ³ Since the Holy Spirit is in your mind, your mind can also believe only what is true. ⁴ The Holy Spirit can speak only for this, because He speaks for God. ⁵ He tells you to return your whole mind to God, because it has never left Him. ⁶ If it has never left Him, you need only perceive it as it is to be returned. ⁷ The full awareness of the Atonement, then, is the recognition that *the separation never occurred*. ⁸ The ego cannot prevail against this because it is an explicit statement that the ego never occurred.
 11. The ego can accept the idea that return is necessary because it can so easily make the idea seem difficult. ² Yet the Holy Spirit tells you that even return is unnecessary, because what never happened cannot be difficult. ³ However, you can *make* the idea of return both necessary and difficult. ⁴ Yet it is surely clear that the perfect need nothing, and you cannot experience perfection as a difficult accomplishment, because that is what you are. ⁵ This is the way in which you must perceive God's creations, bringing all of your perceptions into the one line the Holy Spirit sees. ⁶ This line is the direct line of communication with God, and lets your mind converge with His. ⁷ There is no conflict anywhere in this perception, because it means that all perception is guided by the Holy Spirit, Whose Mind is fixed on God. ⁸ Only the Holy Spirit can resolve conflict, because

Judgement and Attack 1

only the Holy Spirit is conflict-free. ⁹ He perceives only what is true in your mind, and extends outward only to what is true in other minds.

12. The difference between the ego's projection and the Holy Spirit's extension is very simple. ² The ego projects to exclude, and therefore to deceive. ³ The Holy Spirit extends by recognizing Himself in every mind, and thus perceives them as one. ⁴ Nothing conflicts in this perception, because what the Holy Spirit perceives is all the same. ⁵ Wherever He looks He sees Himself, and because He is united He offers the whole Kingdom always. ⁶ This is the one message God gave to Him and for which He must speak, because that is what He is. ⁷ The peace of God lies in that message, and so the peace of God lies in you. ⁸ The great peace of the Kingdom shines in your mind forever, but it must shine outward to make you aware of it.
13. The Holy Spirit was given you with perfect impartiality, and only by recognizing Him impartially can you recognize Him at all. ² The ego is legion, but the Holy Spirit is One. ³ No darkness abides anywhere in the Kingdom, but your part is only to allow no darkness to abide in your own mind. ⁴ This alignment with light is unlimited, because it is in alignment with the light of the world. ⁵ Each of us is the light of the world, and by joining our minds in this light we proclaim the Kingdom of God together and as one.

VI. From Vigilance to Peace

1. Although you can love the Sonship only as one, you can perceive it as fragmented. ² It is impossible, however, to see something in part of it that you will not attribute to all of it. ³ That is why attack is never discrete, and why it must be relinquished entirely. ⁴ If it is not relinquished entirely it is not relinquished at all. ⁵ Fear and love make or create, depending on whether the ego or the Holy Spirit begets or inspires them, but they *will* return to the mind of the thinker and they will affect his total perception. ⁶ That includes his concept of God, of His creations and of his own. ⁷ He will not appreciate any of Them if he regards Them fearfully. ⁸ He will appreciate all of Them if he regards Them with love.
2. The mind that accepts attack cannot love. ² That is because it believes it can destroy love, and therefore does not understand what love is. ³ If it does not understand what love is, it cannot perceive itself as loving. ⁴ This loses the awareness of being, induces feelings of unreality and results in utter confusion. ⁵ Your thinking has done this because of its power, but your thinking can also save you from this because its power is not of your making. ⁶ Your ability to direct your thinking as you choose is part of its power. ⁷ If you do not believe you can do this you have denied the power of your thought, and thus rendered it powerless in your belief.
3. The ingeniousness of the ego to preserve itself is enormous, but it stems from the very power of the mind the ego denies. ² This means that the ego attacks what is preserving it, which must result in extreme anxiety. ³ That is why the ego never recognizes what it is doing. ⁴ It is perfectly logical but clearly insane. ⁵ The ego draws upon the one source that is totally inimical to its existence *for* its existence. ⁶ Fearful of perceiving the power of this source, it is forced to depreciate it. ⁷ This threatens its own existence, a state which it finds intolerable. ⁸ Remaining logical but still insane, the ego resolves this completely insane dilemma in a completely insane way. ⁹ It does not perceive *its* existence as threatened by projecting the threat onto *you*, and perceiving your being as nonexistent. ¹⁰ This ensures its continuance if you side with it, by guaranteeing that you will not know your own

Judgement and Attack 1

safety.

4. The ego cannot afford to know anything. ² Knowledge is total, and the ego does not believe in totality. ³ This unbelief is its origin, and while the ego does not love you it *is* faithful to its own antecedents, begetting as it was begotten. ⁴ Mind always reproduces as it was produced. ⁵ Produced by fear, the ego reproduces fear. ⁶ This is its allegiance, and this allegiance makes it treacherous to love because you *are* love. ⁷ Love is your power, which the ego must deny. ⁸ It must also deny everything this power gives you *because* it gives you everything. ⁹ No one who has everything wants the ego. ¹⁰ Its own maker, then, does not want it. ¹¹ Rejection is therefore the only decision the ego could possibly encounter, if the mind that made it knew itself. ¹² And if it recognized any part of the Sonship, it *would* know itself.
5. The ego therefore opposes all appreciation, all recognition, all sane perception and all knowledge. ² It perceives their threat as total, because it senses that all commitments the mind makes are total. ³ Forced, therefore, to detach itself from you, it is willing to attach itself to anything else. ⁴ But there *is* nothing else. ⁵ The mind can, however, make up illusions, and if it does so it will believe in them, because that is how it made them.
6. The Holy Spirit undoes illusions without attacking them, because He cannot perceive them at all. ² They therefore do not exist for Him. ³ He resolves the apparent conflict they engender by perceiving conflict as meaningless. ⁴ I have said before that the Holy Spirit perceives the conflict exactly as it is, and it *is* meaningless. ⁵ The Holy Spirit does not want you to understand conflict; He wants you to realize that, because conflict is meaningless, it is not understandable. ⁶ As I have already said, understanding brings appreciation and appreciation brings love. ⁷ Nothing else can be understood, because nothing else is real and therefore nothing else has meaning.
7. If you will keep in mind what the Holy Spirit offers you, you cannot be vigilant for anything *but* God and His Kingdom. ² The only reason you may find this hard to accept is because you may still think there is something else. ³ Belief does not require vigilance unless it is conflicted. ⁴ If it is, there are conflicting components within it that have led to a state of war, and vigilance has therefore become essential. ⁵ Vigilance has no place in peace. ⁶ It is necessary against beliefs that are not true, and would never have been called upon by the Holy Spirit if you had not believed the untrue. ⁷ When you believe something, you have made it true for you. ⁸ When you believe what God does not know, your thought seems to contradict His, and this makes it appear as if you are attacking Him.
8. I have repeatedly emphasized that the ego does believe it can attack God, and tries to persuade you that you have done this. ² If the mind cannot attack, the ego proceeds perfectly logically to the belief that you must be a body. ³ By not seeing you as you are, it can see itself as it wants to be. ⁴ Aware of its weakness the ego wants your allegiance, but not as you really are. ⁵ The ego therefore wants to engage your mind in its own delusional system, because otherwise the light of your understanding would dispel it. ⁶ It wants no part of truth, because the ego itself is not true. ⁷ If truth is total, the untrue cannot exist. ⁸ Commitment to either must be total; they cannot coexist in your mind without splitting it. ⁹ If they cannot coexist in peace, and if you want peace, you must give up the idea of conflict entirely and for all time. ¹⁰ This requires vigilance only as long as you do not recognize what is true. ¹¹ While you believe that two totally contradictory thought systems share truth, your need for vigilance is apparent.
9. Your mind is dividing its allegiance between two kingdoms, and you are totally committed to

Judgement and Attack 1

- neither. ² Your identification with the Kingdom is totally beyond question except by you, when you are thinking insanely. ³ What you are is not established by your perception, and is not influenced by it at all. ⁴ Perceived problems in identification at any level are not problems of fact. ⁵ They are problems of understanding, since their presence implies a belief that what you are is up to you to decide. ⁶ The ego believes this totally, being fully committed to it. ⁷ It is not true. ⁸ The ego therefore is totally committed to untruth, perceiving in total contradiction to the Holy Spirit and to the knowledge of God.
10. You can be perceived with meaning only by the Holy Spirit because your being *is* the knowledge of God. ² Any belief you accept apart from this will obscure God's Voice in you, and will therefore obscure God to you. ³ Unless you perceive His creation truly you cannot know the Creator, since God and His creation are not separate. ⁴ The Oneness of the Creator and the creation is your wholeness, your sanity and your limitless power. ⁵ This limitless power is God's gift to you, because it is what you are. ⁶ If you dissociate your mind from it you are perceiving the most powerful force in the universe as if it were weak, because you do not believe you are part of it.
 11. Perceived without your part in it, God's creation is seen as weak, and those who see themselves as weakened do attack. ² The attack must be blind, however, because there is nothing to attack. ³ Therefore they make up images, perceive them as unworthy and attack them for their unworthiness. ⁴ That is all the world of the ego is. ⁵ Nothing. ⁶ It has no meaning. ⁷ It does not exist. ⁸ Do not try to understand it because, if you do, you are believing that it can be understood and is therefore capable of being appreciated and loved. ⁹ That would justify its existence, which cannot be justified. ¹⁰ You cannot make the meaningless meaningful. ¹¹ This can only be an insane attempt.
 12. Allowing insanity to enter your mind means that you have not judged sanity as wholly desirable. ² If you want something else you will make something else, but because it is something else, it will attack your thought system and divide your allegiance. ³ You cannot create in this divided state, and you must be vigilant against this divided state because only peace can be extended. ⁴ Your divided mind is blocking the extension of the Kingdom, and its extension is your joy. ⁵ If you do not extend the Kingdom, you are not thinking with your Creator and creating as He created.
 13. In this depressing state the Holy Spirit reminds you gently that you are sad because you are not fulfilling your function as co-creator with God, and are therefore depriving yourself of joy. ² This is not God's choice but yours. ³ If your mind could be out of accord with God's, you would be willing without meaning. ⁴ Yet because God's Will is unchangeable, no conflict of will is possible. ⁵ This is the Holy Spirit's perfectly consistent teaching. ⁶ Creation, not separation, is your will *because* it is God's, and nothing that opposes this means anything at all. ⁷ Being a perfect accomplishment, the Sonship can only accomplish perfectly, extending the joy in which it was created, and identifying itself with both its Creator and its creations, knowing They are One.

II. The Answer to Prayer

1. Everyone who ever tried to use prayer to ask for something has experienced what appears to be failure. ² This is not only true in connection with specific things that might be harmful, but also in connection with requests that are strictly in line with this course. ³ The latter in particular might be incorrectly interpreted as "proof" that the course does not mean what it says. ⁴ You must remember, however, that the course states, and repeatedly, that its purpose is the escape from fear.

Judgement and Attack 1

2. Let us suppose, then, that what you ask of the Holy Spirit is what you really want, but you are still afraid of it. ² Should this be the case, your attainment of it would no longer *be* what you want. ³ This is why certain specific forms of healing are not achieved, even when the state of healing is. ⁴ An individual may ask for physical healing because he is fearful of bodily harm. ⁵ At the same time, if he were healed physically, the threat to his thought system might be considerably more fearful to him than its physical expression. ⁶ In this case he is not really asking for release from fear, but for the removal of a symptom that he himself selected. ⁷ This request is, therefore, not for healing at all.
3. The Bible emphasizes that all prayer is answered, and this is indeed true. ² The very fact that the Holy Spirit has been asked for anything will ensure a response. ³ Yet it is equally certain that no response given by Him will ever be one that would increase fear. ⁴ It is possible that His answer will not be heard. ⁵ It is impossible, however, that it will be lost. ⁶ There are many answers you have already received but have not yet heard. ⁷ I assure you that they are waiting for you.
4. If you would know your prayers are answered, never doubt a Son of God. ² Do not question him and do not confound him, for your faith in him is your faith in yourself. ³ If you would know God and His Answer, believe in me whose faith in you cannot be shaken. ⁴ Can you ask of the Holy Spirit truly, and doubt your brother? ⁵ Believe his words are true because of the truth that is in him. ⁶ You will unite with the truth in him, and his words will *be* true. ⁷ As you hear him you will hear me. ⁸ Listening to truth is the only way you can hear it now, and finally know it.
5. The message your brother gives you is up to you. ² What does he say to you? ³ What would you have him say? ⁴ Your decision about him determines the message you receive. ⁵ Remember that the Holy Spirit is in him, and His Voice speaks to you through him. ⁶ What can so holy a brother tell you except truth? ⁷ But are you listening to it? ⁸ Your brother may not know who he is, but there is a light in his mind that does know. ⁹ This light can shine into yours, giving truth to his words and making you able to hear them. ¹⁰ His words are the Holy Spirit's answer to you. ¹¹ Is your faith in him strong enough to let you hear?
6. You can no more pray for yourself alone than you can find joy for yourself alone. ² Prayer is the restatement of inclusion, directed by the Holy Spirit under the laws of God. ³ Salvation is of your brother. ⁴ The Holy Spirit extends from your mind to his, and answers *you*. ⁵ You cannot hear the Voice for God in yourself alone, because you are not alone. ⁶ And His answer is only for what you are. ⁷ You will not know the trust I have in you unless you extend it. ⁸ You will not trust the guidance of the Holy Spirit, or believe that it is for you unless you hear it in others. ⁹ It must be for your brother *because* it is for you. ¹⁰ Would God have created a Voice for you alone? ¹¹ Could you hear His answer except as He answers all of God's Sons? ¹² Hear of your brother what you would have me hear of you, for you would not want me to be deceived.
7. I love you for the truth in you, as God does. ² Your deceptions may deceive you, but they cannot deceive me. ³ Knowing what you are, I cannot doubt you. ⁴ I hear only the Holy Spirit in you, Who speaks to me through you. ⁵ If you would hear me, hear my brothers in whom God's Voice speaks. ⁶ The answer to all prayers lies in them. ⁷ You will be answered as you hear the answer in everyone. ⁸ Do not listen to anything else or you will not hear truly.
8. Believe in your brothers because I believe in you, and you will learn that my belief in you is justified. ² Believe in me *by* believing in them, for the sake of what God gave them. ³ They will

Judgement and Attack 1

answer you if you learn to ask only truth of them. ⁴ Do not ask for blessings without blessing them, for only in this way can you learn how blessed you are. ⁵ By following this way you are seeking the truth in you. ⁶ This is not going beyond yourself but toward yourself. ⁷ Hear only God's Answer in His Sons, and you are answered.

9. To disbelieve is to side against, or to attack. ² To believe is to accept, and to side with. ³ To believe is not to be credulous, but to accept and appreciate. ⁴ What you do not believe you do not appreciate, and you cannot be grateful for what you do not value. ⁵ There is a price you will pay for judgment, because judgment is the setting of a price. ⁶ And as you set it you will pay it.
10. If paying is equated with getting, you will set the price low but demand a high return. ² You will have forgotten, however, that to price is to value, so that your return is in proportion to your judgment of worth. ³ If paying is associated with giving it cannot be perceived as loss, and the reciprocal relationship of giving and receiving will be recognized. ⁴ The price will then be set high, because of the value of the return. ⁵ The price for getting is to lose sight of value, making it inevitable that you will not value what you receive. ⁶ Valuing it little, you will not appreciate it and you will not want it.
11. Never forget, then, that you set the value on what you receive, and price it by what you give. ² To believe that it is possible to get much for little is to believe that you can bargain with God. ³ God's laws are always fair and perfectly consistent. ⁴ By giving you receive. ⁵ But to receive is to accept, not to get. ⁶ It is impossible not to have, but it is possible not to know you have. ⁷ The recognition of having is the willingness for giving, and only by this willingness can you recognize what you have. ⁸ What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. ⁹ And this, in turn, is the measure of how much you want it.
12. You can ask of the Holy Spirit, then, only by giving to Him, and you can give to Him only where you recognize Him. ² If you recognize Him in everyone, consider how much you will be asking of Him, and how much you will receive. ³ He will deny you nothing because you have denied Him nothing, and so you can share everything. ⁴ This is the way, and the only way to have His answer, because His answer is all you can ask for and want. ⁵ Say, then, to everyone:

⁶ Because I will to know myself, I see you as God's Son and my brother.

IV. The Holy Spirit's Plan of Forgiveness

1. Atonement is for all, because it is the way to undo the belief that anything is for you alone. ² To forgive is to overlook. ³ Look, then, beyond error and do not let your perception rest upon it, for you will believe what your perception holds. ⁴ Accept as true only what your brother is, if you would know yourself. ⁵ Perceive what he is not and you cannot know what you are, because you see him falsely. ⁶ Remember always that your Identity is shared, and that Its sharing is Its reality.
2. You have a part to play in the Atonement, but the plan of the Atonement is beyond you. ² You do not understand how to overlook errors, or you would not make them. ³ It would merely be further error to believe either that you do not make them, or that you can correct them without a Guide to correction. ⁴ And if you do not follow this Guide, your errors will not be corrected. ⁵ The plan is not yours because of your limited ideas about what you are. ⁶ This sense of limitation is where all errors

Judgement and Attack 1

arise. ⁷ The way to undo them, therefore, is not *of* you but *for* you.

3. The Atonement is a lesson in sharing, which is given you because *you have forgotten how to do it*. ² The Holy Spirit merely reminds you of the natural use of your abilities. ³ By reinterpreting the ability to attack into the ability to share, He translates what you have made into what God created. ⁴ If you would accomplish this through Him you cannot look on your abilities through the eyes of the ego, or you will judge them as *it* does. ⁵ All their harmfulness lies in the ego's judgment. ⁶ All their helpfulness lies in the judgment of the Holy Spirit.
4. The ego, too, has a plan of forgiveness because you are asking for one, though not of the right teacher. ² The ego's plan, of course, makes no sense and will not work. ³ By following its plan you will merely place yourself in an impossible situation, to which the ego always leads you. ⁴ The ego's plan is to have you see error clearly first, and then overlook it. ⁵ Yet how can you overlook what you have made real? ⁶ By seeing it clearly, you have made it real and *cannot* overlook it. ⁷ This is where the ego is forced to appeal to "mysteries," insisting that you must accept the meaningless to save yourself. ⁸ Many have tried to do this in my name, forgetting that my words make perfect sense because they come from God. ⁹ They are as sensible now as they ever were, because they speak of ideas that are eternal.
5. Forgiveness that is learned of me does not use fear to undo fear. ² Nor does it make real the unreal and then destroy it. ³ Forgiveness through the Holy Spirit lies simply in looking beyond error from the beginning, and thus keeping it unreal for you. ⁴ Do not let any belief in its realness enter your mind, or you will also believe that you must undo what you have made in order to be forgiven. ⁵ What has no effect does not exist, and to the Holy Spirit the effects of error are nonexistent. ⁶ By steadily and consistently cancelling out all its effects, everywhere and in all respects, He teaches that the ego does not exist and proves it.
6. Follow the Holy Spirit's teaching in forgiveness, then, because forgiveness is His function and He knows how to fulfill it perfectly. ² That is what I meant when I said that miracles are natural, and when they do not occur something has gone wrong. ³ Miracles are merely the sign of your willingness to follow the Holy Spirit's plan of salvation, recognizing that you do not understand what it is. ⁴ His work is not your function, and unless you accept this you cannot learn what your function is.
7. The confusion of functions is so typical of the ego that you should be quite familiar with it by now. ² The ego believes that all functions belong to it, even though it has no idea what they are. ³ This is more than mere confusion. ⁴ It is a particularly dangerous combination of grandiosity and confusion that makes the ego likely to attack anyone and anything for no reason at all. ⁵ This is exactly what the ego does. ⁶ It is unpredictable in its responses, because it has no idea of what it perceives.
8. If you have no idea what is happening, how appropriately can you expect to react? ² You might ask yourself, regardless of how you may account for the reaction, whether its unpredictability places the ego in a sound position as your guide. ³ Let me repeat that the ego's qualifications as a guide are singularly unfortunate, and that it is a remarkably poor choice as a teacher of salvation. ⁴ Anyone who elects a totally insane guide must be totally insane himself. ⁵ Nor is it true that you do not realize the guide is insane. ⁶ You realize it because I realize it, and you have judged it by the same standard I have.

Judgement and Attack 1

9. The ego literally lives on borrowed time, and its days are numbered. ² Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is "borrowed" from your eternity. ³ This is the Second Coming that was made for you as the First was created. ⁴ The Second Coming is merely the return of sense. ⁵ Can this possibly be fearful?
10. What can be fearful but fantasy, and who turns to fantasy unless he despairs of finding satisfaction in reality? ² Yet it is certain that you will never find satisfaction in fantasy, so that your only hope is to change your mind about reality. ³ Only if the decision that reality is fearful is wrong can God be right. ⁴ And I assure you that God *is* right. ⁵ Be glad, then, that you have been wrong, but this was only because you did not know who you were. ⁶ Had you known, you could no more have been wrong than God can.
11. The impossible can happen only in fantasy. ² When you search for reality in fantasies you will not find it. ³ The symbols of fantasy are of the ego, and of these you will find many. ⁴ But do not look for meaning in them. ⁵ They have no more meaning than the fantasies into which they are woven. ⁶ Fairy tales can be pleasant or fearful, but no one calls them true. ⁷ Children may believe them, and so, for a while, the tales are true for them. ⁸ Yet when reality dawns, the fantasies are gone. ⁹ Reality has not gone in the meanwhile. ¹⁰ The Second Coming is the awareness of reality, not its return.
12. Behold, my child, reality is here. ² It belongs to you and me and God, and is perfectly satisfying to all of Us. ³ Only this awareness heals, because it is the awareness of truth.

VII. The Two Evaluations

1. God's Will is your salvation. ² Would He not have given you the means to find it? ³ If He wills you to have it, He must have made it possible and easy to obtain it. ⁴ Your brothers are everywhere. ⁵ You do not have to seek far for salvation. ⁶ Every minute and every second gives you a chance to save yourself. ⁷ Do not lose these chances, not because they will not return, but because delay of joy is needless. ⁸ God wills you perfect happiness now. ⁹ Is it possible that this is not also your will? ¹⁰ And is it possible that this is not also the will of your brothers?
2. Consider, then, that in this joint will you are all united, and in this only. ² There may be disagreement on anything else, but not on this. ³ This, then, is where peace abides. ⁴ And you abide in peace when you so decide. ⁵ Yet you cannot abide in peace unless you accept the Atonement, because the Atonement *is* the way to peace. ⁶ The reason is very simple, and so obvious that it is often overlooked. ⁷ The ego is afraid of the obvious, since obviousness is the essential characteristic of reality. ⁸ Yet *you* cannot overlook it unless you are not looking.
3. It is perfectly obvious that if the Holy Spirit looks with love on all He perceives, He looks with love on you. ² His evaluation of you is based on His knowledge of what you are, and so He evaluates you truly. ³ And this evaluation must be in your mind, because He is. ⁴ The ego is also in your mind, because you have accepted it there. ⁵ Its evaluation of you, however, is the exact opposite of the Holy Spirit's, because the ego does not love you. ⁶ It is unaware of what you are, and wholly mistrustful of everything it perceives because its perceptions are so shifting. ⁷ The ego is therefore capable of suspiciousness at best and viciousness at worst. ⁸ That is its range. ⁹ It cannot exceed it because of its uncertainty. ¹⁰ And it can never go beyond it because it can never *be* certain.

Judgement and Attack 1

4. You, then, have two conflicting evaluations of yourself in your mind, and they cannot both be true.² You do not yet realize how completely different these evaluations are, because you do not understand how lofty the Holy Spirit's perception of you really is.³ He is not deceived by anything you do, because He never forgets what you are.⁴ The ego is deceived by everything you do, especially when you respond to the Holy Spirit, because at such times its confusion increases.⁵ The ego is, therefore, particularly likely to attack you when you react lovingly, because it has evaluated you as unloving and you are going against its judgment.⁶ The ego will attack your motives as soon as they become clearly out of accord with its perception of you.⁷ This is when it will shift abruptly from suspiciousness to viciousness, since its uncertainty is increased.⁸ Yet it is surely pointless to attack in return.⁹ What can this mean except that you are agreeing with the ego's evaluation of what you are?
5. If you choose to see yourself as unloving you will not be happy.² You are condemning yourself and must therefore regard yourself as inadequate.³ Would you look to the ego to help you escape from a sense of inadequacy it has produced, and must maintain for its existence?⁴ Can you escape from its evaluation of you by using its methods for keeping this picture intact?
6. You cannot evaluate an insane belief system from within it.² Its range precludes this.³ You can only go beyond it, look back from a point where sanity exists and *see the contrast*.⁴ Only by this contrast can insanity be judged as insane.⁵ With the grandeur of God in you, you have chosen to be little and to lament your littleness.⁶ Within the system that dictated this choice the lament is inevitable.⁷ Your littleness is taken for granted there and you do not ask, "Who granted it?"⁸ The question is meaningless within the ego's thought system, because it would open the whole thought system to question.
7. I have said that the ego does not know what a real question is.² Lack of knowledge of any kind is always associated with unwillingness to know, and this produces a total lack of knowledge simply because knowledge is total.³ Not to question your littleness therefore is to deny all knowledge, and keep the ego's whole thought system intact.⁴ You cannot retain part of a thought system, because it can be questioned only at its foundation.⁵ And this must be questioned from beyond it, because within it its foundation does stand.⁶ The Holy Spirit judges against the reality of the ego's thought system merely because He knows its foundation is not true.⁷ Therefore, nothing that arises from it means anything.⁸ He judges every belief you hold in terms of where it comes from.⁹ If it comes from God, He knows it to be true.¹⁰ If it does not, He knows that it is meaningless.
8. Whenever you question your value, say:

² *God Himself is incomplete without me.*

³ Remember this when the ego speaks, and you will not hear it.⁴ The truth about you is so lofty that nothing unworthy of God is worthy of you.⁵ Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for Him.⁶ You do not want anything else.⁷ Return your part to Him, and He will give you all of Himself in exchange for the return of what belongs to Him and renders Him complete.

VIII. Grandeur versus Grandiosity

Judgement and Attack 1

1. Grandeur is of God, and only of Him. ² Therefore it is in you. ³ Whenever you become aware of it, however dimly, you abandon the ego automatically, because in the presence of the grandeur of God the meaninglessness of the ego becomes perfectly apparent. ⁴ When this occurs, even though it does not understand it, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its "protection." ⁵ Self-inflation is the only offering it can make. ⁶ The grandiosity of the ego is its alternative to the grandeur of God. ⁷ Which will you choose?
2. Grandiosity is always a cover for despair. ² It is without hope because it is not real. ³ It is an attempt to counteract your littleness, based on the belief that the littleness is real. ⁴ Without this belief grandiosity is meaningless, and you could not possibly want it. ⁵ The essence of grandiosity is competitiveness, because it always involves attack. ⁶ It is a delusional attempt to outdo, but not to undo. ⁷ We said before that the ego vacillates between suspiciousness and viciousness. ⁸ It remains suspicious as long as you despair of yourself. ⁹ It shifts to viciousness when you decide not to tolerate self-abasement and seek relief. ¹⁰ Then it offers you the illusion of attack as a "solution."
3. The ego does not understand the difference between grandeur and grandiosity, because it sees no difference between miracle impulses and ego-alien beliefs of its own. ² I told you that the ego is aware of threat to its existence, but makes no distinctions between these two very different kinds of threat. ³ Its profound sense of vulnerability renders it incapable of judgment except in terms of attack. ⁴ When the ego experiences threat, its only decision is whether to attack now or to withdraw to attack later. ⁵ If you accept its offer of grandiosity it will attack immediately. ⁶ If you do not, it will wait.
4. The ego is immobilized in the presence of God's grandeur, because His grandeur establishes your freedom. ² Even the faintest hint of your reality literally drives the ego from your mind, because you will give up all investment in it. ³ Grandeur is totally without illusions, and because it is real it is compellingly convincing. ⁴ Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it. ⁵ The ego will make every effort to recover and mobilize its energies against your release. ⁶ It will tell you that you are insane, and argue that grandeur cannot be a real part of you because of the littleness in which it believes. ⁷ Yet your grandeur is not delusional because you did not make it. ⁸ You made grandiosity and are afraid of it because it is a form of attack, but your grandeur is of God, Who created it out of His Love.
5. From your grandeur you can only bless, because your grandeur is your abundance. ² By blessing you hold it in your mind, protecting it from illusions and keeping yourself in the Mind of God. ³ Remember always that you cannot be anywhere except in the Mind of God. ⁴ When you forget this, you *will* despair and you *will* attack.
6. The ego depends solely on your willingness to tolerate it. ² If you are willing to look upon your grandeur you cannot despair, and therefore you cannot want the ego. ³ Your grandeur is God's answer to the ego, because it is true. ⁴ Littleness and grandeur cannot coexist, nor is it possible for them to alternate. ⁵ Littleness and grandiosity can and must alternate, since both are untrue and are therefore on the same level. ⁶ Being the level of shift, it is experienced as shifting and extremes are its essential characteristic.
7. Truth and littleness are denials of each other because grandeur is truth. ² Truth does not vacillate; it is always true. ³ When grandeur slips away from you, you have replaced it with something you

Judgement and Attack 1

have made. ⁴ Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. ⁵ Yet it must be insane because it is not true. ⁶ Your grandeur will never deceive you, but your illusions always will. ⁷ Illusions are deceptions. ⁸ You cannot triumph, but you *are* exalted. ⁹ And in your exalted state you seek others like you and rejoice with them.

8. It is easy to distinguish grandeur from grandiosity, because love is returned and pride is not. ² Pride will not produce miracles, and will therefore deprive you of the true witnesses to your reality. ³ Truth is not obscure nor hidden, but its obviousness to you lies in the joy you bring to its witnesses, who show it to you. ⁴ They attest to your grandeur, but they cannot attest to pride because pride is not shared. ⁵ God wants you to behold what He created because it is His joy.
9. Can your grandeur be arrogant when God Himself witnesses to it? ² And what can be real that has no witnesses? ³ What good can come of it? ⁴ And if no good can come of it the Holy Spirit cannot use it. ⁵ What He cannot transform to the Will of God does not exist at all. ⁶ Grandiosity is delusional, because it is used to replace your grandeur. ⁷ Yet what God has created cannot be replaced. ⁸ God is incomplete without you because His grandeur is total, and you cannot be missing from it.
10. You are altogether irreplaceable in the Mind of God. ² No one else can fill your part in it, and while you leave your part of it empty your eternal place merely waits for your return. ³ God, through His Voice, reminds you of it, and God Himself keeps your extensions safe within it. ⁴ Yet you do not know them until you return to them. ⁵ You cannot replace the Kingdom, and you cannot replace yourself. ⁶ God, Who knows your value, would not have it so, and so it is not so. ⁷ Your value is in God's Mind, and therefore not in yours alone. ⁸ To accept yourself as God created you cannot be arrogance, because it is the denial of arrogance. ⁹ To accept your littleness *is* arrogant, because it means that you believe your evaluation of yourself is truer than God's.
11. Yet if truth is indivisible, your evaluation of yourself must *be* God's. ² You did not establish your value and it needs no defense. ³ Nothing can attack it nor prevail over it. ⁴ It does not vary. ⁵ It merely *is*. ⁶ Ask the Holy Spirit what it is and He will tell you, but do not be afraid of His answer, because it comes from God. ⁷ It is an exalted answer because of its Source, but the Source is true and so is Its answer. ⁸ Listen and do not question what you hear, for God does not deceive. ⁹ He would have you replace the ego's belief in littleness with His Own exalted Answer to what you are, so that you can cease to question it and know it for what it is.