

Judgement and Attack 2

I. The Judgment of the Holy Spirit

1. You have been told not to make error real, and the way to do this is very simple. ² If you want to believe in error, you would have to make it real because it is not true. ³ But truth is real in its own right, and to believe in truth *you do not have to do anything*. ⁴ Understand that you do not respond to anything directly, but to your interpretation of it. ⁵ Your interpretation thus becomes the justification for the response. ⁶ That is why analyzing the motives of others is hazardous to you. ⁷ If you decide that someone is really trying to attack you or desert you or enslave you, you will respond as if he had actually done so, having made his error real to you. ⁸ To interpret error is to give it power, and having done this you will overlook truth.
2. The analysis of ego motivation is very complicated, very obscuring, and never without your own ego involvement. ² The whole process represents a clear-cut attempt to demonstrate your own ability to understand what you perceive. ³ This is shown by the fact that you react to your interpretations as if they were correct. ⁴ You may then control your reactions behaviorally, but not emotionally. ⁵ This would obviously be a split or an attack on the integrity of your mind, pitting one level within it against another.
3. There is but one interpretation of motivation that makes any sense. ² And because it is the Holy Spirit's judgment it requires no effort at all on your part. ³ Every loving thought is true. ⁴ Everything else is an appeal for healing and help, regardless of the form it takes. ⁵ Can anyone be justified in responding with anger to a brother's plea for help? ⁶ No response can be appropriate except the willingness to give it to him, for this and only this is what he is asking for. ⁷ Offer him anything else, and you are assuming the right to attack his reality by interpreting it as you see fit. ⁸ Perhaps the danger of this to your own mind is not yet fully apparent. ⁹ If you believe that an appeal for help is something else you will react to something else. ¹⁰ Your response will therefore be inappropriate to reality as it is, but not to your perception of it.
4. There is nothing to prevent you from recognizing all calls for help as exactly what they are except your own imagined need to attack. ² It is only this that makes you willing to engage in endless "battles" with reality, in which you deny the reality of the need for healing by making it unreal. ³ You would not do this except for your unwillingness to accept reality as it is, and which you therefore withhold from yourself.
5. It is surely good advice to tell you not to judge what you do not understand. ² No one with a personal investment is a reliable witness, for truth to him has become what he wants it to be. ³ If you are unwilling to perceive an appeal for help as what it is, it is because you are unwilling to give help and to receive it. ⁴ To fail to recognize a call for help is to refuse help. ⁵ Would you maintain that you do not need it? ⁶ Yet this is what you are maintaining when you refuse to recognize a brother's appeal, for only by answering his appeal *can* you be helped. ⁷ Deny him your help and you will not recognize God's Answer to you. ⁸ The Holy Spirit does not need your help in interpreting motivation, but you do need His.
6. Only appreciation is an appropriate response to your brother. ² Gratitude is due him for both his loving thoughts and his appeals for help, for both are capable of bringing love into your awareness if you perceive them truly. ³ And all your sense of strain comes from your attempts not to do just this. ⁴ How simple, then, is God's plan for salvation. ⁵ There is but one response to reality, for reality

Judgement and Attack 2

evokes no conflict at all. ⁶ There is but one Teacher of reality, Who understands what it is. ⁷ He does not change His Mind about reality because reality does not change. ⁸ Although your interpretations of reality are meaningless in your divided state, His remain consistently true. ⁹ He gives them to you because they are *for* you. ¹⁰ Do not attempt to "help" a brother in your way, for you cannot help yourself. ¹¹ But hear his call for the Help of God, and you will recognize your own need for the Father.

7. Your interpretations of your brother's needs are your interpretation of yours. ² By giving help you are asking for it, and if you perceive but one need in yourself you will be healed. ³ For you will recognize God's Answer as you want It to be, and if you want It in truth, It will be truly yours. ⁴ Every appeal you answer in the Name of Christ brings the remembrance of your Father closer to your awareness. ⁵ For the sake of your need, then, hear every call for help as what it is, so God can answer *you*.
8. By applying the Holy Spirit's interpretation of the reactions of others more and more consistently, you will gain an increasing awareness that His criteria are equally applicable to you. ² For to recognize fear is not enough to escape from it, although the recognition is necessary to demonstrate the need for escape. ³ The Holy Spirit must still translate the fear into truth. ⁴ If you were left with the fear, once you had recognized it, you would have taken a step away from reality, not towards it. ⁵ Yet we have repeatedly emphasized the need to recognize fear and face it without disguise as a crucial step in the undoing of the ego. ⁶ Consider how well the Holy Spirit's interpretation of the motives of others will serve you then. ⁷ Having taught you to accept only loving thoughts in others and to regard everything else as an appeal for help, He has taught you that fear itself is an appeal for help. ⁸ This is what recognizing fear really means. ⁹ If you do not protect it, He will reinterpret it. ¹⁰ That is the ultimate value in learning to perceive attack as a call for love. ¹¹ We have already learned that fear and attack are inevitably associated. ¹² If only attack produces fear, and if you see attack as the call for help that it is, the unreality of fear must dawn on you. ¹³ For fear *is* a call for love, in unconscious recognition of what has been denied.
9. Fear is a symptom of your own deep sense of loss. ² If when you perceive it in others you learn to supply the loss, the basic cause of fear is removed. ³ Thereby you teach yourself that fear does not exist in you. ⁴ The means for removing it is in yourself, and you have demonstrated this by giving it. ⁵ Fear and love are the only emotions of which you are capable. ⁶ One is false, for it was made out of denial; and denial depends on the belief in what is denied for its own existence. ⁷ By interpreting fear correctly as a positive affirmation of the underlying belief it masks, you are undermining its perceived usefulness by rendering it useless. ⁸ Defenses that do not work at all are automatically discarded. ⁹ If you raise what fear conceals to clear-cut unequivocal predominance, fear becomes meaningless. ¹⁰ You have denied its power to conceal love, which was its only purpose. ¹¹ The veil that you have drawn across the face of love has disappeared.
10. If you would look upon love, which *is* the world's reality, how could you do better than to recognize, in every defense against it, the underlying appeal *for* it? ² And how could you better learn of its reality than by answering the appeal for it by giving it? ³ The Holy Spirit's interpretation of fear does dispel it, for the awareness of truth cannot be denied. ⁴ Thus does the Holy Spirit replace fear with love and translate error into truth. ⁵ And thus will you learn of Him how to replace your dream of separation with the fact of unity. ⁶ For the separation is only the denial of union, and correctly interpreted, attests to your eternal knowledge that union is true.

Judgement and Attack 2

Introduction

1. If you did not feel guilty you could not attack, for condemnation is the root of attack. ² It is the judgment of one mind by another as unworthy of love and deserving of punishment. ³ But herein lies the split. ⁴ For the mind that judges perceives itself as separate from the mind being judged, believing that by punishing another, it will escape punishment. ⁵ All this is but the delusional attempt of the mind to deny itself, and escape the penalty of denial. ⁶ It is not an attempt to relinquish denial, but to hold on to it. ⁷ For it is guilt that has obscured the Father to you, and it is guilt that has driven you insane.
2. The acceptance of guilt into the mind of God's Son was the beginning of the separation, as the acceptance of the Atonement is its end. ² The world you see is the delusional system of those made mad by guilt. ³ Look carefully at this world, and you will realize that this is so. ⁴ For this world is the symbol of punishment, and all the laws that seem to govern it are the laws of death. ⁵ Children are born into it through pain and in pain. ⁶ Their growth is attended by suffering, and they learn of sorrow and separation and death. ⁷ Their minds seem to be trapped in their brain, and its powers to decline if their bodies are hurt. ⁸ They seem to love, yet they desert and are deserted. ⁹ They appear to lose what they love, perhaps the most insane belief of all. ¹⁰ And their bodies wither and gasp and are laid in the ground, and are no more. ¹¹ Not one of them but has thought that God is cruel.
3. If this were the real world, God *would* be cruel. ² For no Father could subject His children to this as the price of salvation and *be* loving. ³ *Love does not kill to save.* ⁴ If it did, attack would be salvation, and this is the ego's interpretation, not God's. ⁵ Only the world of guilt could demand this, for only the guilty could conceive of it. ⁶ Adam's "sin" could have touched no one, had he not believed it was the Father Who drove him out of Paradise. ⁷ For in that belief the knowledge of the Father was lost, since only those who do not understand Him could believe it.
4. This world *is* a picture of the crucifixion of God's Son. ² And until you realize that God's Son cannot be crucified, this is the world you will see. ³ Yet you will not realize this until you accept the eternal fact that God's Son is not guilty. ⁴ He deserves only love because he has given only love. ⁵ He cannot be condemned because he has never condemned. ⁶ The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no need of salvation.

I. Guiltlessness and Invulnerability

1. Earlier, I said that the Holy Spirit shares the goal of all good teachers, whose ultimate aim is to make themselves unnecessary by teaching their pupils all they know. ² The Holy Spirit wants only this, for sharing the Father's Love for His Son, He seeks to remove all guilt from his mind that he may remember his Father in peace. ³ Peace and guilt are antithetical, and the Father can be remembered only in peace. ⁴ Love and guilt cannot coexist, and to accept one is to deny the other. ⁵ Guilt hides Christ from your sight, for it is the denial of the blamelessness of God's Son.
2. In the strange world that you have made the Son of God *has* sinned. ² How could you see him, then? ³ By making him invisible, the world of retribution rose in the black cloud of guilt that you accepted, and you hold it dear. ⁴ For the blamelessness of Christ is the proof that the ego never was,

Judgement and Attack 2

and can never be. ⁵ Without guilt the ego has no life, and God's Son *is* without guilt.

3. As you look upon yourself and judge what you do honestly, you may be tempted to wonder how you can be guiltless. ² Yet consider this: You are not guiltless in time, but in eternity. ³ You have "sinned" in the past, but there is no past. ⁴ Always has no direction. ⁵ Time seems to go in one direction, but when you reach its end it will roll up like a long carpet spread along the past behind you, and will disappear. ⁶ As long as you believe the Son of God is guilty you will walk along this carpet, believing that it leads to death. ⁷ And the journey will seem long and cruel and senseless, for so it is.
4. The journey the Son of God has set himself is useless indeed, but the journey on which his Father sets him is one of release and joy. ² The Father is not cruel, and His Son cannot hurt himself. ³ The retaliation that he fears and that he sees will never touch him, for although he believes in it the Holy Spirit knows it is not true. ⁴ The Holy Spirit stands at the end of time, where you must be because He is with you. ⁵ He has already undone everything unworthy of the Son of God, for such was His mission, given Him by God. ⁶ And what God gives has always been.
5. You will see me as you learn the Son of God is guiltless. ² He has always sought his guiltlessness, and he has found it. ³ For everyone is seeking to escape from the prison he has made, and the way to find release is not denied him. ⁴ Being in him, he has found it. ⁵ *When* he finds it is only a matter of time, and time is but an illusion. ⁶ For the Son of God is guiltless now, and the brightness of his purity shines untouched forever in God's Mind. ⁷ God's Son will always be as he was created. ⁸ Deny your world and judge him not, for his eternal guiltlessness is in the Mind of his Father, and protects him forever.
6. When you have accepted the Atonement for yourself, you will realize there is no guilt in God's Son. ² And only as you look upon him as guiltless can you understand his oneness. ³ For the idea of guilt brings a belief in condemnation of one by another, projecting separation in place of unity. ⁴ You can condemn only yourself, and by so doing you cannot know that you are God's Son. ⁵ You have denied the condition of his being, which is his perfect blamelessness. ⁶ Out of love he was created, and in love he abides. ⁷ Goodness and mercy have always followed him, for he has always extended the Love of his Father.
7. As you perceive the holy companions who travel with you, you will realize that there is no journey, but only an awakening. ² The Son of God, who sleepeth not, has kept faith with his Father for you. ³ There is no road to travel on, and no time to travel through. ⁴ For God waits not for His Son in time, being forever unwilling to be without him. ⁵ And so it has always been. ⁶ Let the holiness of God's Son shine away the cloud of guilt that darkens your mind, and by accepting his purity as yours, learn of him that it *is* yours.
8. You are invulnerable because you are guiltless. ² You can hold on to the past only through guilt. ³ For guilt establishes that you will be punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future. ⁴ No one who believes this can understand what "always" means, and therefore guilt must deprive you of the appreciation of eternity. ⁵ You are immortal because you are eternal, and "always" must be now. ⁶ Guilt, then, is a way of holding past and future in your mind to ensure the ego's continuity. ⁷ For if what has been will be punished, the ego's continuity is guaranteed. ⁸ Yet the guarantee of your continuity is God's, not the ego's. ⁹ And immortality is the opposite of time, for time passes away, while immortality is constant.

Judgement and Attack 2

9. Accepting the Atonement teaches you what immortality is, for by accepting your guiltlessness you learn that the past has never been, and so the future is needless and will not be. ² The future, in time, is always associated with expiation, and only guilt could induce a sense of a need for expiation. ³ Accepting the guiltlessness of the Son of God as yours is therefore God's way of reminding you of His Son, and what he is in truth. ⁴ For God has never condemned His Son, and being guiltless he is eternal.
10. You cannot dispel guilt by making it real, and then atoning for it. ² This is the ego's plan, which it offers instead of dispelling it. ³ The ego believes in atonement through attack, being fully committed to the insane notion that attack is salvation. ⁴ And you who cherish guilt must also believe it, for how else but by identifying with the ego could you hold dear what you do not want?
11. The ego teaches you to attack yourself because you are guilty, and this must increase the guilt, for guilt is the result of attack. ² In the ego's teaching, then, there is no escape from guilt. ³ For attack makes guilt real, and if it is real there *is* no way to overcome it. ⁴ The Holy Spirit dispels it simply through the calm recognition that it has never been. ⁵ As He looks upon the guiltless Son of God, He knows that this is true. ⁶ And being true for you, you cannot attack yourself, for without guilt attack is impossible. ⁷ You, then, are saved because God's Son is guiltless. ⁸ And being wholly pure, you are invulnerable.

VII. The Call for Faith

1. The substitutes for aspects of the situation are the witnesses to your lack of faith. ² They demonstrate that you did not believe the situation and the problem were in the same place. ³ The problem *was* the lack of faith, and it is this you demonstrate when you remove it from its source and place it elsewhere. ⁴ As a result, you do not see the problem. ⁵ Had you not lacked faith that it could be solved, the problem would be gone. ⁶ And the situation would have been meaningful to you, because the interference in the way of understanding would have been removed. ⁷ To remove the problem elsewhere is to keep it, for you remove yourself from it and make it unsolvable.
2. There is no problem in any situation that faith will not solve. ² There is no shift in any aspect of the problem but will make solution impossible. ³ For if you shift part of the problem elsewhere the meaning of the problem must be lost, and the solution to the problem is inherent in its meaning. ⁴ Is it not possible that all your problems have been solved, but you have removed yourself from the solution? ⁵ Yet faith must be where something has been done, and where you see it done.
3. A situation is a relationship, being the joining of thoughts. ² If problems are perceived, it is because the thoughts are judged to be in conflict. ³ But if the goal is truth, this is impossible. ⁴ Some idea of bodies must have entered, for minds cannot attack. ⁵ The thought of bodies is the sign of faithlessness, for bodies cannot solve anything. ⁶ It is their intrusion on the relationship, an error in your thoughts about the situation, which then becomes the justification for your lack of faith. ⁷ You will make this error, but be not at all concerned with that. ⁸ The error does not matter. ⁹ Faithlessness brought to faith will never interfere with truth. ¹⁰ But faithlessness used *against* truth will always destroy faith. ¹¹ If you lack faith, ask that it be restored where it was lost, and seek not to have it made up to you elsewhere, as if you had been unjustly deprived of it.

Judgement and Attack 2

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

Judgement and Attack 2

10. You call for faith because of Him Who walks with you in every situation. ² You are no longer wholly insane, nor no longer alone. ³ For loneliness in God must be a dream. ⁴ You whose relationship shares the Holy Spirit's goal are set apart from loneliness because the truth has come. ⁵ Its call for faith is strong. ⁶ Use not your faithlessness against it, for it calls you to salvation and to peace.

VIII. The Vision of Sinlessness

1. Vision will come to you at first in glimpses, but they will be enough to show you what is given you who see your brother sinless. ² Truth is restored to you through your desire, as it was lost to you through your desire for something else. ³ Open the holy place that you closed off by valuing the "something else," and what was never lost will quietly return. ⁴ It has been saved for you. ⁵ Vision would not be necessary had judgment not been made. ⁶ Desire now its whole undoing, and it is done for you.
2. Do you not want to know your own Identity? ² Would you not happily exchange your doubts for certainty? ³ Would you not willingly be free of misery, and learn again of joy? ⁴ Your holy relationship offers all this to you. ⁵ As it was given you, so will be its effects. ⁶ And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. ⁷ Rejoice in what is yours but for the asking, and think not that you need make either means or end. ⁸ All this is given you who would but see your brother sinless. ⁹ All this is given, waiting on your desire but to receive it. ¹⁰ Vision is freely given to those who ask to see.
3. Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision and to rejoice in along with Him. ² For peace will come to all who ask for it with real desire and sincerity of purpose, shared with the Holy Spirit and at one with Him on what salvation is. ³ Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. ⁴ And place no value on your brother's body, which holds him to illusions of what he is. ⁵ It is his desire to see his sinlessness, as it is yours. ⁶ And bless the Son of God in your relationship, nor see in him what you have made of him.
4. The Holy Spirit guarantees that what God willed and gave you shall be yours. ² This is your purpose now, and the vision that makes it yours is ready to be given. ³ You have the vision that enables you to see the body not. ⁴ And as you look upon your brother, you will see an altar to your Father, holy as Heaven, glowing with radiant purity and sparkling with the shining lilies you laid upon it. ⁵ What can you value more than this? ⁶ Why do you think the body is a better home, a safer shelter for God's Son? ⁷ Why would you rather look on it than on the truth? ⁸ How can the engine of destruction be preferred, and chosen to replace the holy home the Holy Spirit offers, where He will dwell with you?
5. The body is the sign of weakness, vulnerability and loss of power. ² Can such a savior help you? ³ Would you turn in your distress and need for help unto the helpless? ⁴ Is the pitifully little the perfect choice to call upon for strength? ⁵ Judgment will seem to make your savior weak. ⁶ Yet it is *you* who need his strength. ⁷ There is no problem, no event or situation, no perplexity that vision will not solve. ⁸ All is redeemed when looked upon with vision. ⁹ For this is not *your* sight, and brings with it the laws beloved of Him Whose sight it is.

Judgement and Attack 2

6. Everything looked upon with vision falls gently into place, according to the laws brought to it by His calm and certain sight. ² The end for everything He looks upon is always sure. ³ For it will meet His purpose, seen in unadjusted form and suited perfectly to meet it. ⁴ Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze. ⁵ What can the body's eyes perceive, with power to correct? ⁶ Its eyes adjust to sin, unable to overlook it in any form and seeing it everywhere, in everything. ⁷ Look through its eyes, and everything will stand condemned before you. ⁸ All that could save you, you will never see. ⁹ Your holy relationship, the source of your salvation, will be deprived of meaning, and its most holy purpose bereft of means for its accomplishment.
7. Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. ² But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws. ³ What if you recognized this world is an hallucination? ⁴ What if you really understood you made it up? ⁵ What if you realized that those who seem to walk about in it, to sin and die, attack and murder and destroy themselves, are wholly unreal? ⁶ Could you have faith in what you see, if you accepted this? ⁷ And would you see it?
8. Hallucinations disappear when they are recognized for what they are. ² This is the healing and the remedy. ³ Believe them not and they are gone. ⁴ And all you need to do is recognize that *you* did this. ⁵ Once you accept this simple fact and take unto yourself the power you gave them, you are released from them. ⁶ One thing is sure; hallucinations serve a purpose, and when that purpose is no longer held they disappear. ⁷ Therefore, the question never is whether you want them, but always, do you want the purpose that they serve? ⁸ This world seems to hold out many purposes, each different and with different values. ⁹ Yet they are all the same. ¹⁰ Again there is no order; only a seeming hierarchy of values.
9. Only two purposes are possible. ² And one is sin, the other holiness. ³ Nothing is in between, and which you choose determines what you see. ⁴ For what you see is merely how you elect to meet your goal. ⁵ Hallucinations serve to meet the goal of madness. ⁶ They are the means by which the outside world, projected from within, adjusts to sin and seems to witness to its reality. ⁷ It still is true that nothing is without. ⁸ Yet upon nothing are all projections made. ⁹ For it is the projection that gives the "nothing" all the meaning that it holds.
10. What has no meaning cannot be perceived. ² And meaning always looks within to find itself, and *then* looks out. ³ All meaning that you give the world outside must thus reflect the sight you saw within; or better, if you saw at all or merely judged against. ⁴ Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations that show you all the fearful outcomes of imagined sin into the calm and reassuring sights with which He would replace them. ⁵ These gentle sights and sounds are looked on happily, and heard with joy. ⁶ They are His substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. ⁷ They step away from sin, reminding you that it is not reality which frightens you, and that the errors which you made can be corrected.
11. When you have looked on what seemed terrifying, and seen it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and watched them change to quiet views of gardens under open skies, with clear, life-giving water running happily beside them in dancing brooks that never waste away; who need persuade you to accept the gift of vision? ² And after vision, who is there who could refuse what must come after? ³ Think but an instant just on this;

Judgement and Attack 2

you can behold the holiness God gave His Son. ⁴ And never need you think that there is something else for you to see.

II. The Laws of Chaos

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

Judgement and Attack 2

and He has but the choice whether to take his word for it or be mistaken. ⁵ This leads directly to the *third* preposterous belief that seems to make chaos eternal. ⁶ For if God cannot be mistaken, He must accept His Son's belief in what he is, and hate him for it.

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

Judgement and Attack 2

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

Judgement and Attack 2

19. There is no life outside of Heaven. ² Where God created life, there life must be. ³ In any state apart from Heaven life is illusion. ⁴ At best it seems like life; at worst, like death. ⁵ Yet both are judgments on what is not life, equal in their inaccuracy and lack of meaning. ⁶ Life not in Heaven is impossible, and what is not in Heaven is not anywhere. ⁷ Outside of Heaven, only the conflict of illusion stands; senseless, impossible and beyond all reason, and yet perceived as an eternal barrier to Heaven. ⁸ Illusions are but forms. ⁹ Their content is never true.
20. The laws of chaos govern all illusions. ² Their forms conflict, making it seem quite possible to value some above the others. ³ Yet each one rests as surely on the belief the laws of chaos are the laws of order as do the others. ⁴ Each one upholds these laws completely, offering a certain witness that these laws are true. ⁵ The seeming gentler forms of the attack are no less certain in their witnessing, or their results. ⁶ Certain it is illusions will bring fear because of the beliefs that they imply, not for their form. ⁷ And lack of faith in love, in any form, attests to chaos as reality.
21. From the belief in sin, the faith in chaos must follow. ² It is because it follows that it seems to be a logical conclusion; a valid step in ordered thought. ³ The steps to chaos do follow neatly from their starting point. ⁴ Each is a different form in the progression of truth's reversal, leading still deeper into terror and away from truth. ⁵ Think not one step is smaller than another, nor that return from one is easier. ⁶ The whole descent from Heaven lies in each one. ⁷ And where your thinking starts, there must it end.
22. Brother, take not one step in the descent to hell. ² For having taken one, you will not recognize the rest for what they are. ³ And they *will* follow. ⁴ Attack in any form has placed your foot upon the twisted stairway that leads from Heaven. ⁵ Yet any instant it is possible to have all this undone. ⁶ How can you know whether you chose the stairs to Heaven or the way to hell? ⁷ Quite easily. ⁸ How do you feel? ⁹ Is peace in your awareness? ¹⁰ Are you certain which way you go? ¹¹ And are you sure the goal of Heaven can be reached? ¹² If not, you walk alone. ¹³ Ask, then, your Friend to join with you, and give you certainty of where you go.

Introduction

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

Judgement and Attack 2

I. Specialness as a Substitute for Love

1. Love is extension. ² To withhold the smallest gift is not to know love's purpose. ³ Love offers everything forever. ⁴ Hold back but one belief, one offering, and love is gone, because you asked a substitute to take its place. ⁵ And now must war, the substitute for peace, come with the one alternative that you can choose for love. ⁶ Your choosing it has given it all the reality it seems to have.
2. Beliefs will never openly attack each other because conflicting outcomes are impossible. ² But an unrecognized belief is a decision to war in secret, where the results of conflict are kept unknown and never brought to reason, to be considered sensible or not. ³ And many senseless outcomes have been reached, and meaningless decisions have been made and kept hidden, to become beliefs now given power to direct all subsequent decisions. ⁴ Mistake you not the power of these hidden warriors to disrupt your peace. ⁵ For it is at their mercy while you decide to leave it there. ⁶ The secret enemies of peace, your least decision to choose attack instead of love, unrecognized and swift to challenge you to combat and to violence far more inclusive than you think, are there by your election. ⁷ Do not deny their presence nor their terrible results. ⁸ All that can be denied is their reality, but not their outcome.
3. All that is ever cherished as a hidden belief, to be defended though unrecognized, is faith in specialness. ² This takes many forms, but always clashes with the reality of God's creation and with the grandeur that He gave His Son. ³ What else could justify attack? ⁴ For who could hate someone whose Self is his, and Whom he knows? ⁵ Only the special could have enemies, for they are different and not the same. ⁶ And difference of any kind imposes orders of reality, and a need to judge that cannot be escaped.
4. What God created cannot be attacked, for there is nothing in the universe unlike itself. ² But what is different calls for judgment, and this must come from someone "better," someone incapable of being like what he condemns, "above" it, sinless by comparison with it. ³ And thus does specialness become a means and end at once. ⁴ For specialness not only sets apart, but serves as grounds from which attack on those who seem "beneath" the special one is "natural" and "just." ⁵ The special ones feel weak and frail because of differences, for what would make them special *is* their enemy. ⁶ Yet they protect its enmity and call it "friend." ⁷ On its behalf they fight against the universe, for nothing in the world they value more.
5. Specialness is the great dictator of the wrong decisions. ² Here is the grand illusion of what you are and what your brother is. ³ And here is what must make the body dear and worth preserving. ⁴ Specialness must be defended. ⁵ Illusions can attack it, and they do. ⁶ For what your brother must become to keep your specialness *is* an illusion. ⁷ He who is "worse" than you must be attacked, so that your specialness can live on his defeat. ⁸ For specialness is triumph, and its victory is his defeat and shame. ⁹ How can he live, with all your sins upon him? ¹⁰ And who must be his conqueror but you?
6. Would it be possible for you to hate your brother if you were like him? ² Could you attack him if you realized you journey with him, to a goal that is the same? ³ Would you not help him reach it in every way you could, if his attainment of it were perceived as yours? ⁴ You are his enemy in

Judgement and Attack 2

specialness; his friend in a shared purpose. ⁵ Specialness can never share, for it depends on goals that you alone can reach. ⁶ And he must never reach them, or your goal is jeopardized. ⁷ Can love have meaning where the goal is triumph? ⁸ And what decision can be made for this that will not hurt you?

7. Your brother is your friend because his Father created him like you. ² There is no difference. ³ You have been given to your brother that love might be extended, not cut off from him. ⁴ What you keep is lost to you. ⁵ God gave you and your brother Himself, and to remember this is now the only purpose that you share. ⁶ And so it is the only one you have. ⁷ Could you attack your brother if you chose to see no specialness of any kind between you and him? ⁸ Look fairly at whatever makes you give your brother only partial welcome, or would let you think that you are better off apart. ⁹ Is it not always your belief your specialness is limited by your relationship? ¹⁰ And is not this the "enemy" that makes you and your brother illusions to each other?
8. The fear of God and of your brother comes from each unrecognized belief in specialness. ² For you demand your brother bow to it against his will. ³ And God Himself must honor it or suffer vengeance. ⁴ Every twinge of malice, or stab of hate or wish to separate arises here. ⁵ For here the purpose that you and your brother share becomes obscured from both of you. ⁶ You would oppose this course because it teaches you you and your brother are alike. ⁷ You have no purpose that is not the same, and none your Father does not share with you. ⁸ For your relationship has been made clean of special goals. ⁹ And would you now defeat the goal of holiness that Heaven gave it? ¹⁰ What perspective can the special have that does not change with every seeming blow, each slight, or fancied judgment on itself?
9. Those who are special must defend illusions against the truth. ² For what is specialness but an attack upon the Will of God? ³ You love your brother not while it is this you would defend against him. ⁴ This is what he attacks, and you protect. ⁵ Here is the ground of battle which you wage against him. ⁶ Here must he be your enemy and not your friend. ⁷ Never can there be peace among the different. ⁸ He is your friend *because* you are the same.

V. The State of Sinlessness

1. The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is. ² The need for guilt is gone because it has no purpose, and is meaningless without the goal of sin. ³ Attack and sin are bound as one illusion, each the cause and aim and justifier of the other. ⁴ Each is meaningless alone, but seems to draw a meaning from the other. ⁵ Each depends upon the other for whatever sense it seems to have. ⁶ And no one could believe in one unless the other were the truth, for each attests the other must be true.
2. Attack makes Christ your enemy, and God along with Him. ² Must you not be afraid with "enemies" like these? ³ And must you not be fearful of yourself? ⁴ For you have hurt yourself, and made your Self your "enemy." ⁵ And now you must believe you are not you, but something alien to yourself and "something else," a "something" to be feared instead of loved. ⁶ Who would attack whatever he perceives as wholly innocent? ⁷ And who, *because* he wishes to attack, can fail to think he must be guilty to maintain the wish, while wanting innocence? ⁸ For who could see the Son of God as innocent and wish him dead? ⁹ Christ stands before you, each time you look upon your brother. ¹⁰ He has not gone because your eyes are closed. ¹¹ But what is there to see by searching for

Judgement and Attack 2

your Savior, seeing Him through sightless eyes?

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