

1. An Overview of A Course in Miracles

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A Course in Miracles is something of a phenomenon that has affected the lives of many thousands of people. This three-volume set of books was received through a process of inner dictation by a psychologist at Columbia University, beginning in 1965. After ten years of preparation, the Course was first published in 1976 by the Foundation for Inner Peace. Since then, over 1,7 million sets of these books have been sold without the benefit of any paid advertising, to men and women in every walk of life and every major faith, in all fifty states and nearly fifty foreign countries.

The Course consists of a 669 page Text, which describes the theoretical foundation upon which its thought system is based; a 486 page Workbook for Students, containing 365 daily lessons that are designed to train the mind of the student along the lines set forth by the Text; and an 92 page Manual for Teachers, which answers some of the questions most likely to be asked by one studying the Course, and clarifies some of the terms used in the books. While the Course is primarily a self-study program, many hundreds of study groups have been established worldwide.

On one level *A Course in Miracles* is a restatement of the core of wisdom found in every major world religion. However, the Course is a spiritual teaching rather than a religion. While it uses Christian terminology, it is ecumenical in nature and states that “a universal theology is impossible, but a universal experience is not only possible but necessary.” The Course makes no claim of being “the only way,” but clearly states that it is only one of many thousands of forms of “the universal course” that can be used for personal transformation.

The language of *A Course in Miracles* is extraordinarily rich and profound. Many sections of the Text and Workbook are very poetic and written in blank verse, and have led some people to compare the Course with some of the world’s great literature. The thought system of the Course is intellectually sophisticated, and combines spiritual inspiration with deep psychological understanding of such phenomena as belief and defense systems, perception and identity.

However, *A Course in Miracles*, is also very practical. The daily Workbook lessons provide a systematic, step-by-step approach by which one can apply the principles of the Course. The lessons do not require a lot of time nor long practice periods, but they do require a willingness to question every value one holds as to what the world is all about, and the willingness to see things differently – through the eyes of God.

A Course in Miracles teaches that there are only two basic thought systems, one of perception and the other of knowledge. The thought system of perception is inherently illusory because it is based upon interpretation, not on fact. It is founded on our belief in our separation from God and from one another. From this flows a belief in evil, sin, guilt, fear, and scarcity. It is a world of appearances, of birth and death, of time and constant change. This thought system of perception is what the Course calls the ego, which is actually a set of beliefs that center around the body as our reality and the limit of our being.

The world of knowledge, on the other hand, is truth. The Course teaches that the real world, which reflects truth, can be seen only through spiritual vision, and not through the body’s eyes. The world of knowledge is one of unity, love, sinlessness and abundance. The Course views reality as composed only of God’s thoughts, which are loving, constant, timeless and eternal. Evil, sin and guilt are regarded as misperceptions. Sin is regarded as lack of love, or as a mistake calling for correction and love, rather than for guilt and punishment.

Once we are caught in the world of perception, or the ego’s thought system, it is as though we were caught in a dream. In order to awaken to reality, it is necessary to reverse our thinking and correct our mistakes. We need help to awaken from the dream because our physical senses accept only that information which reinforces our belief in the reality of the dream. *A Course in Miracles* offers us an avenue of awakening by showing us that our usual perception and sense of identity are distorted. It offers us a way of correcting these distortions so that we can see ourselves and the world more clearly. This change in perception is what the Course means by a ‘miracle.’

Unlike some other thought systems, *A Course in Miracles* does not suggest withdrawal from the world. It teaches that our relationships offer us unique and valuable opportunities for learning, awakening and healing. The Course offers a variety of approaches by which relationships based on fear and lack can be healed. Forgiveness of ourselves and others provides the means by which we can use relationships to let go of the past with its burden of guilt and grievances. In the context of the Course “forgiveness” means recognizing that what you thought your brother did to you has not occurred. Forgiveness does not pardon sins and make them real. It sees that there was no sin. Forgiveness shows us only the extensions of love or the calls for love, not the attack or hate. By changing our perception in this way, we can remove the blocks to the awareness of love’s presence, which the Course says is our natural inheritance.

A goal of *A Course in Miracles* is to train us to listen to God’s voice, the Holy Spirit. This extension of God’s mind serves as our inner guide, who will direct our thoughts, telling us exactly what to do, and directing all our efforts. To be truly effective, we must learn to rely on our own internal teacher rather than looking for help outside ourselves. We are thus guided to discover our own God-given function.

As we are led from the world of the ego to the world of love, our perception of ourselves as separated persons is corrected, and we remember our higher, or true Self. We remember we were created by God as His Child, and we are enabled to accept the Christ within, and to see with Christ's vision. We recognize our oneness with God, our Self, and all our brothers, and are able, finally, to "teach only love," which is our true function as Children of God.

2. An extract from the Introduction to the Course

What It Says

Nothing real can be threatened.

Nothing unreal exist.

Herein lies the peace of God.

This is how *A Course in Miracles* begins. It makes a fundamental distinction between the real and the unreal; between knowledge and perception. Knowledge is truth, under one law, the law of love or God. Truth is unalterable, eternal and unambiguous. It can be unrecognized, but it cannot be changed. It applies to everything that God created, and only what He created is real. It is beyond time and process. It has no opposite; no beginning and no end. It merely is.

The world of perception, on the other hand, is the world of time, of change, of beginnings and endings. It is based on interpretation, not on facts. It is the world of birth and death, founded on the belief in scarcity, loss, separation and death. It is learned rather than given, selective in its perceptual emphases, unstable in its functioning, and inaccurate in its interpretations.

From knowledge and perception respectively, two distinct thought systems arise which are opposite in every respect. In the realm of knowledge no thoughts exist apart from God, because God and His Creation share one Will. The world of perception, however, is made by the belief in opposites and separate wills, in perpetual conflict with each other and with God. What perception sees and hears appears to be real because it permits into awareness only what conforms to the wishes of the perceiver. This leads to a world of illusions, a world which needs constant defense precisely because it is not real.

When you have been caught in the world of perception you are caught in a dream. You cannot escape without help, because everything your senses show merely witnesses to the reality of the dream. God has provided the Answer, the only Way out, the true Helper. It is the function of His Voice, His Holy Spirit, to mediate between the two worlds. He can do this because, while on the one hand He knows the truth, on the other He also recognizes our illusions, but without believing in them. It is the Holy Spirit's goal to help us escape from the dream world by teaching us how to reverse our thinking and unlearn our mistakes. Forgiveness is the Holy Spirit's great learning aid in bring this thought reversal about. However, the Course has its own definition of what forgiveness really is just as it defines the world in its own way.

The world we see merely reflects our own internal frame of reference – the dominant ideas, wishes and emotions in our minds. "Projection makes perception" (Text, p. 445). We look inside first, decide the kind of world we want to see and then project that world outside making it the truth as we see it. We make it true by our interpretations of what it is we are seeing. If we are using perception to justify our own mistakes – our anger, our impulses to attack, our lack of love in whatever form it may take – we will see a world of evil, destruction, malice, envy and despair. All this we must learn to forgive, not because we are being "good" and "charitable," but because what we are seeing is not true. We have distorted the world by our twisted defenses, and are therefore seeing what is not there. As we learn to recognize our perceptual errors, we also learn to look past them or "forgive." At the same time we are forgiving ourselves, looking past our distorted self-concepts to the Self That God created in us and as us.

Sin is defined as "lack of love" (Text, p. 11). Since love is all there is, sin in the sight of the Holy Spirit is a mistake to be corrected, rather than an evil to be punished. Our sense of inadequacy, weakness and incompleteness comes from the strong investment in the "scarcity principle" that governs the whole world of illusions. From that point of view, we seek in others what we feel is wanting in ourselves. We "love" another in order to get something ourselves. That, in fact, is what passes for love in the dream world. There can be no greater mistake than that, for love is incapable of asking for anything.

Only minds can really join, and whom God has joined no man can put asunder (Text, p. 356). It is, however, only at the level of Christ Mind that true union is possible, and has, in fact, never been lost. The "little I" seeks to enhance itself by external approval, external possessions and external "love." The Self that God created needs nothing. It is forever complete, safe, loved and loving. It seeks to share rather than to get; to extend rather than project. It has no needs and wants to join with others out of their mutual awareness of abundance.

The special relationships of the world are destructive, selfish and childish egocentric. Yet, if given to the Holy Spirit, these relationships can become the holiest things on earth – the miracles that point the way to the return to Heaven. The world uses its special relationships as final weapon of exclusion and a demonstration of separateness. The Holy Spirit transforms them into perfect lessons in forgiveness and in awakening from the dream. Each one is an opportunity to let perceptions be healed and errors corrected. Each one is another chance to forgive oneself by forgiving the other. And each one becomes still another invitation to the Holy Spirit and to the remembrance of God.

Perception is a function of the body, and therefore represents a limit on awareness. Perception sees through the body's eyes and hears through the body's ears. It evokes the limited responses which the body makes. The body appears to be largely self-motivated and

independent, yet it actually responds only to the intentions of the mind. If the mind wants to use it for attack in any form, it becomes prey to sickness, age and decay. If the mind accepts the Holy Spirit's purpose for it instead, it becomes a useful way of communicating with others, invulnerable as long as it is needed, and to be gently laid by when its use is over. Of itself it is neutral, as is everything in the world of perception. Whether it is used for the goals of the ego or the Holy Spirit depends entirely on what the mind wants.

The opposite of seeing through the body's eyes is the vision of Christ, which reflects strength rather than weakness, unity rather than separation, and love rather than fear. The opposite of hearing through the body's ears is communication through the Voice for God, the Holy Spirit, which abides in each of us. His voice seems distant and difficult to hear because the ego, which speaks for the little, separated self, seems to be much louder. This is actually reversed. The Holy Spirit speaks with unmistakable clarity and overwhelming appeal. No one who does not choose to identify with the body could possibly be deaf to His messages of release and hope, nor could he fail to accept joyously the vision of Christ in glad exchange for this miserable picture of himself.

Christ's vision is the Holy spirit's gift, God's alternative to the illusion of separation and to the belief in the reality of sin, guilt and death. It is the one correction for all errors of perception; the reconciliation of the seeming opposites on which this world is based. Its kindly light shows all things from another point of view, reflecting the thought system that arises from knowledge and making return to God not only possible but inevitable. What was regarded as injustices done to one by someone else now becomes a call for help and for union. Sin, sickness and attack are seen as misperceptions calling for remedy through gentleness and love. Defenses are laid down because where there is no attack there is no need for them. Our brothers' needs become our own, because they are taking the journey with us as we go to God. Without us they would lose their way. Without them we could never find our own.

Forgiveness is unknown in Heaven, where the need for it would be inconceivable. However, in this world, forgiveness is a necessary correction for all the mistakes that we have made. To offer forgiveness is the only way for us to have it, for it reflects the law of Heaven that giving and receiving are the same. Heaven is the natural state of all the Sons of God as He created them. Such is their reality forever. It has not changed because it has been forgotten.

Forgiveness is the means by which we will remember. Through forgiveness the thinking of the world is reversed. The forgiven world becomes the gate of Heaven, because by its mercy we can at last forgive ourselves. Holding no one prisoner to guilt, we become free. Acknowledging Christ in all our brothers, we recognize His Presence in ourselves. Forgetting all our misperceptions, and with nothing from the past to hold us back, we can remember God. Beyond this, learning cannot go. When we are ready, God Himself will take the final step in our return to Him.

3. An extract from the Text

Chapter 9

THE ACCEPTANCE OF THE ATONEMENT

I. The Acceptance of Reality

1. Fear of the Will of God is one of the strangest beliefs the human mind has ever made. 2 It could not possibly have occurred unless the mind were already profoundly split, making it possible for it to be afraid of what it really is. 3Reality cannot "threaten" anything except illusions, since reality can only uphold truth. 4 The very fact that the Will of God, which is what you are, is perceived as fearful, demonstrates that you *are* afraid of what you are. 5It is not, then, the Will of God of which you are afraid, but yours.

2. Your will is not the ego's, and that is why the ego is against you. 2What seems to be the fear of God is really the fear of your own reality. 3It is impossible to learn anything consistently in a state of panic. 4If the purpose of this course is to help you remember what you are, and if you believe that what you are is fearful, then it must follow that you will not learn this course. 5Yet the reason for the course is that you do not know what you are.

3. If you do not know what your reality is, why would you be so sure that it is fearful? 2The association of truth and fear, which would be highly artificial at most, is particularly inappropriate in the minds of those who do not know what truth is. 3All this could mean is that you are arbitrarily associating something beyond your awareness with something you do not want. 4It is evident, then, that you are judging something of which you are totally unaware. 5You have set up this strange situation so that it is impossible to escape from it without a Guide Who *does* know what your reality is. 6The purpose of this Guide is merely to remind you of what you want. 7He is not attempting to force an alien will upon you. 8He is merely making every possible effort, within the limits you impose on Him, to re-establish your own will in your awareness.

4. You have imprisoned your will beyond your own awareness, where it remains, but cannot help you. 2When I said that the Holy Spirit's function is to sort out the true from the false in your mind, I meant that He has the power to look into what you have hidden and recognize the Will of God there. 3His recognition of this Will can make it real to you because He is in your mind, and therefore He is your reality. 4If, then, His perception of your mind brings its reality to you, He *<is>* helping you to remember what you are. 5 The only source of fear in this process is what you think you will lose. 6Yet it is only what the Holy Spirit sees that you can possibly have.

5. I have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything. 2But if you ask the sacrifice of reality of yourself, the Holy Spirit must remind you that this is not God's Will because it is not yours. 3There is no difference between your will and God's. 4If you did not have a split mind, you would recognize that willing is salvation because it is communication.

6. It is impossible to communicate in alien tongues. 2You and your Creator can communicate through creation, because that, and only that is Your joint Will. 3A divided mind cannot communicate, because it speaks for different things to the same mind. 4This loses the ability to communicate simply because confused communication does not mean anything. 5A message cannot be communicated unless it makes sense. 6How sensible can your messages be, when you ask for what you do not want? 7Yet as long as you are afraid of your will, that is precisely what

you are asking for.

7. You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of questioner you are. 2You do not ask only for what you want. 3This is because you are afraid you might receive it, and you would. 4That is why you persist in asking the teacher who could not possibly give you what you want. 5Of him you can never learn what it is, and this gives you the illusion of safety. 6Yet you cannot be safe <from> truth, but only <in> truth. 7Reality is the only safety. 8Your will is your salvation because it is the same as God's. 9 The separation is nothing more than the belief that it is different.

8. No right mind can believe that its will is stronger than God's. 2If, then, a mind believes that its will is different from His, it can only decide either that there is no God or that God's Will is fearful. 3The former accounts for the atheist and the latter for the martyr, who believes that God demands sacrifices. 4Either of these insane decisions will induce panic, because the atheist believes he is alone, and the martyr believes that God is crucifying him. 5Yet no one really wants either abandonment or retaliation, even though many may seek both. 6Can you ask the Holy Spirit for "gifts" such as these, and actually expect to receive them? 7He cannot give you something you do not want. 8When you ask the Universal Giver for what you do not want, you are asking for what cannot be given because it was never created. 9It was never created, because it was never your will for you.

9. Ultimately everyone must remember the Will of God, because ultimately everyone must recognize himself. 2This recognition is the recognition that his will and God's are one. 3In the presence of truth, there are no unbelievers and no sacrifices. 4In the security of reality, fear is totally meaningless. 5To deny what is can only *seem* to be fearful. 6Fear cannot be real without a cause, and God is the only Cause. 7God is Love and you do want Him. 8This *is* your will. 9Ask for this and you will be answered, because you will be asking only for what belongs to you. 10. When you ask the Holy Spirit for what would hurt you He cannot answer because nothing can hurt you, and so you are asking for nothing. 2Any wish that stems from the ego is a wish for nothing, and to ask for it is not a request. 3It is merely a denial in the form of a request. 4The Holy Spirit is not concerned with form, being aware only of meaning. 5The ego cannot ask the Holy Spirit for anything, because there is complete communication failure between them. 6Yet you can ask for everything of the Holy Spirit, because your requests to Him are real, being of your right mind. 7Would the Holy Spirit deny the Will of God? 8And could He fail to recognize it in His Son?

11. You do not recognize the enormous waste of energy you expend in denying truth. 2What would you say of someone who persists in attempting the impossible, believing that to achieve it is to succeed? 3The belief that you must have the impossible in order to be happy is totally at variance with the principle of creation. 4God could not will that happiness depended on what you could never have. 5The fact that God is Love does not require belief, but it does require acceptance. 6It is indeed possible for you to deny facts, although it is impossible for you to change them. 7If you hold your hands over your eyes, you will not see because you are interfering with the laws of seeing. 8If you deny love, you will not know it because your cooperation is the law of its being. 9You cannot change laws you did not make, and the laws of happiness were created for you, not by you.

12. Any attempt to deny what *is* must be fearful, and if the attempt is strong it will induce panic. 2Willing against reality, though impossible, can be made into a very persistent goal even though you do not want it. 3But consider the result of this strange decision. 4You are devoting your mind to what you do not want. 5How real can this devotion be? 6If you do not want it, it was never created. 7If it were never created, it is nothing. 8Can you really devote yourself to nothing?

13. God in His devotion to you created you devoted to everything, and gave you what you are devoted *to*. 2Otherwise you would not have been created perfect. 3Reality is everything, and you have everything because you are real. 4You cannot make the unreal because the absence of reality is fearful, and fear cannot be created. 5As long as you believe that fear is possible, you will not create. 6Opposing orders of reality make reality meaningless, and reality *is* meaning.

14. Remember, then, that God's Will is already possible, and nothing else will ever be. 2This is the simple acceptance of reality, because only that is real. 3You cannot distort reality and know what it is. 4And if you do distort reality you will experience anxiety, depression and ultimately panic, because you are trying to make yourself unreal. 5When you feel these things, do not try to look beyond yourself for truth, for truth can only be within you. 6Say, therefore:

7Christ is in me, and where He is God must be, for Christ is part of Him.

II. The Answer to Prayer

1. Everyone who ever tried to use prayer to ask for something has experienced what appears to be failure. 2This 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. 4You must remember, however, that the course states, and repeatedly, that its purpose is the escape from fear.

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. 2Should this be the case, your attainment of it would no longer *be* what you want. 3This is why certain specific forms of healing are not achieved, even when the state of healing is. 4An individual may ask for physical healing because he is fearful of bodily harm. 5At 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. 6In 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. 2The very fact that the Holy Spirit has been asked for anything will ensure a response. 3Yet 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. 5It is impossible, however, that it will be lost. 6There are many answers you have already received but have not yet heard. 7I assure you that they are waiting for you.

4. If you would know your prayers are answered, never doubt a Son of God. 2Do not question him and do not confound him, for your faith in him is your faith in yourself. 3If you would know God and His Answer, believe in me whose faith in you cannot be shaken. 4Can you ask of the

Holy Spirit truly, and doubt your brother? 5Believe his words are true because of the truth that is in him. 6You will unite with the truth in him, and his words will *be* true. 7As you hear him you will hear me. 8Listening 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. 2What does he say to you? 3What would you have him say? 4Your decision about him determines the message you receive. 5Remember that the Holy Spirit is in him, and His Voice speaks to you through him. 6What can so holy a brother tell you except truth? 7But are you listening to it? 8Your brother may not know who he is, but there is a light in his mind that does know. 9This 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. 11Is 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. 2Prayer is the restatement of inclusion, directed by the Holy Spirit under the laws of God. 3Salvation is of your brother. 4The Holy Spirit extends from your mind to his, and answers *you*. 5You cannot hear the Voice for God in yourself alone, because you are not alone. 6And His answer is only for what you are. 7 You will not know the trust I have in you unless you extend it. 8You will not trust the guidance of the Holy Spirit, or believe that it is for you unless you hear it in others. 9It must be for your brother because it is for you. 10Would God have created a Voice for you alone? 11Could you hear His answer except as He answers all of God's Sons? 12Hear 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. 2Your deceptions may deceive you, but they cannot deceive me. 3Knowing what you are, I cannot doubt you. 4I hear only the Holy Spirit in you, Who speaks to me through you. 5If you would hear me, hear my brothers in whom God's Voice speaks. 6The answer to all prayers lies in them. 7You will be answered as you hear the answer in everyone. 8Do 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. 2Believe in me *by* believing in them, for the sake of what God gave them. 3They will answer you if you learn to ask only truth of them. 4Do not ask for blessings without blessing them, for only in this way can you learn how blessed you are. 5By following this way you are seeking the truth in you. 6This is not going beyond yourself but toward yourself. 7Hear only God's Answer in His Sons, and you are answered.

9. To disbelieve is to side against, or to attack. 2To believe is to accept, and to side with. 3To believe is not to be credulous, but to accept and appreciate. 4What 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. 6And 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. 2You will have forgotten, however, that to price is to value, so that your return is in proportion to your judgment of worth. 3If paying is associated with giving it cannot be perceived as loss, and the reciprocal relationship of giving and receiving will be recognized. 4The price will then be set high, because of the value of the return. 5The price for getting is to lose sight of value, making it inevitable that you will not value what you receive. 6Valuing 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. 2To believe that it is possible to get much for little is to believe that you can bargain with God. 3God's laws are always fair and perfectly consistent. 4By giving you receive. 5But to receive is to accept, not to get. 6It is impossible not to have, but it is possible not to know you have. 7The recognition of having is the willingness for giving, and only by this willingness can you recognize what you have. 8What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. 9And 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. 2If you recognize Him in everyone, consider how much you will be asking of Him, and how much you will receive. 3He will deny you nothing because you have denied Him nothing, and so you can share everything. 4This is the way, and the only way to have His answer, because His answer is all you can ask for and want. 5Say, then, to everyone:

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

III. The Correction of Error

1. The alertness of the ego to the errors of other egos is not the kind of vigilance the Holy Spirit would have you maintain. 2Egos are critical in terms of the kind of "sense" they stand for. 3They understand this kind of sense, because it is sensible to them. 4To the Holy Spirit it makes no sense at all.

2. To the ego it is kind and right and good to point out errors and "correct" them. 2This makes perfect sense to the ego, which is unaware of what errors are and what correction is. 3Errors are of the ego, and correction of errors lies in the relinquishment of the ego. 4When you correct a brother, you are telling him that he is wrong. 5He may be making no sense at the time, and it is certain that, if he is speaking from the ego, he will not be making sense. 6But your task is still to tell him he is right. 7You do not tell him this verbally, if he is speaking foolishly. 8He needs correction at another level, because his error is at another level. 9He is still right, because he is a Son of God. 10His ego is always wrong, no matter what it says or does.

3. If you point out the errors of your brother's ego you must be seeing through yours, because the Holy Spirit does not perceive his errors. 2This *must* be true, since there is no communication between the ego and the Holy Spirit. 3The ego makes no sense, and the Holy Spirit does not attempt to understand anything that arises from it. 4Since He does not understand it, He does not judge it, knowing that nothing the ego makes means anything.

4. When you react to all to errors, you are not listening to the Holy Spirit. 2He has merely disregarded them, and if you attend to them you are not hearing Him. 3If you do not hear Him, you are listening to your ego and making as little sense as the brother whose errors you perceive. 4This cannot be correction. 5Yet it is more than merely a lack of correction for him. 6It is the giving up of correction in yourself.

5. When a brother behaves insanely, you can heal him only by perceiving the sanity in him. 2If you perceive his errors and accept them, you are accepting yours. 3If you want to give yours over to the Holy Spirit, you must do this with his. 4Unless this becomes the one way in which you

handle all errors, you cannot understand how all errors are undone. 5How is this different from telling you that what you teach you learn?

6Your brother is as right as you are, and if you think he is wrong you are condemning yourself.

6. You cannot correct yourself. 2Is it possible, then, for you to correct another? 3Yet you can see him truly, because it is possible for you to see yourself truly. 4It is not up to you to change your brother, but merely to accept him as he is. 5His errors do not come from the truth that is in him, and only this truth is yours. 6His errors cannot change this, and can have no effect at all on the truth in you. 7 To perceive errors in anyone, and to react to them as if they were real, is to make them real to you. 8You will not escape paying the price for this, not because you are being punished for it, but because you are following the wrong guide and will therefore lose your way.

7. Your brother's errors are not of him, any more than yours are of you. 2Accept his errors as real, and you have attacked yourself. 3If you would find your way and keep it, see only truth beside you for you walk together. 4The Holy Spirit in you forgives all things in you and in your brother. 5His errors are forgiven with yours. 6Atonement is no more separate than love. 7Atonement cannot be separate because it comes from love. 8Any attempt you make to correct a brother means that you believe correction by you is possible, and this can only be the arrogance of the ego. 9Correction is of God, Who does not know of arrogance.

8. The Holy Spirit forgives everything because God created everything. 2Do not undertake His function, or you will forget yours. 3 Accept only the function of healing in time, because that is what time is for. 4God gave you the function to create in eternity. 5You do not need to learn that, but you do need to learn to want it. 6For that all learning was made. 7This is the Holy Spirit's use of an ability that you do not need, but that you made. 8Give it to Him! 9You do not understand how to use it. 10He will teach you how to see yourself without condemnation, by learning how to look on everything without it. 11Condemnation will then not be real to you, and all your errors will be forgiven.

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. 2To forgive is to overlook. 3Look, then, beyond error and do not let your perception rest upon it, for you will believe what your perception holds. 4Accept as true only what your brother is, if you would know yourself. 5Perceive what he is not and you cannot know what you are, because you see him falsely. 6Remember 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. 2You do not understand how to overlook errors, or you would not make them. 3It 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. 4And if you do not follow this Guide, your errors will not be corrected. 5The plan is not yours because of your limited ideas about what you are. 6This sense of limitation is where all errors arise. 7The 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. 2The Holy Spirit merely reminds you of the natural use of your abilities. 3By reinterpreting the ability to attack into the ability to share, He translates what you have made into what God created. 4If 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. 5All their harmfulness lies in the ego's judgment. 6All 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. 2The ego's plan, of course, makes no sense and will not work. 3By following its plan you will merely place yourself in an impossible situation, to which the ego always leads you. 4The ego's plan is to have you see error clearly first, and then overlook it. 5Yet how can you overlook what you have made real? 6By seeing it clearly, you have made it real and *cannot* overlook it. 7This is where the ego is forced to appeal to "mysteries," insisting that you must accept the meaningless to save yourself. 8Many have tried to do this in my name, forgetting that my words make perfect sense because they come from God. 9They 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. 2Nor 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. 4Do 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. 5What has no effect does not exist, and to the Holy Spirit the effects of error are nonexistent. 6By 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. 3Miracles 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. 2The ego believes that all functions belong to it, even though it has no idea what they are. 3This is more than mere confusion. 4It is a particularly dangerous combination of grandiosity and confusion that makes the ego likely to attack anyone and anything for no reason at all. 5This 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? 2You 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. 3Let 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. 4Anyone who elects a totally insane guide must be totally insane himself. 5Nor 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.

9. The ego literally lives on borrowed time, and its days are numbered. 2Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is "borrowed" from your eternity. 3This is the Second Coming that was made for you as the First was created. 4The Second Coming is merely the return of sense. 5Can this possibly be fearful?

10. What can be fearful but fantasy, and who turns to fantasy unless he despairs of finding satisfaction in reality? 2Yet it is certain that you will never find satisfaction in fantasy, so that your only hope is to change your mind about reality. 3Only if the decision that reality is fearful is wrong can God be right. 4And I assure you that God *is* right. 5Be glad, then, that you have been wrong, but this was only because you did not know who you were. 6Had you known, you could no more have been wrong than God can.

11. The impossible can happen only in fantasy. 2When you search for reality in fantasies you will not find it. 3The symbols of fantasy are of the ego, and of these you will find many. 4But do not look for meaning in them. 5They have no more meaning than the fantasies into which they are woven. 6Fairy tales can be pleasant or fearful, but no one calls them true. 7Children may believe them, and so, for a while, the tales are true for them. 8Yet when reality dawns, the fantasies are gone. 9Reality has not gone in the meanwhile. 10The Second Coming is the awareness of reality, not its return.

12. Behold, my child, reality is here. 2It belongs to you and me and God, and is perfectly satisfying to all of Us. 3Only this awareness heals, because it is the awareness of truth.

V. The Unhealed Healer

1. The ego's plan for forgiveness is far more widely used than God's. 2This is because it is undertaken by unhealed healers, and is therefore of the ego. 3Let us consider the unhealed healer more carefully now. 4By definition, he is trying to give what he has not received. 5If an unhealed healer is a theologian, for example, he may begin with the premise, "I am a miserable sinner, and so are you." 6If he is a psychotherapist, he is more likely to start with the equally incredible belief that attack is real for both himself and the patient, but that it does not matter for either of them.

2. I have repeatedly said that beliefs of the ego cannot be shared, and this is why they are unreal. 2How, then, can "uncovering" them make them real? 3Every healer who searches fantasies for truth must be unhealed, because he does not know where to look for truth, and therefore does not have the answer to the problem of healing.

3. There is an advantage to bringing nightmares into awareness, but only to teach that they are not real, and that anything they contain is meaningless. 2The unhealed healer cannot do this because he does not believe it. 3All unhealed healers follow the ego's plan for forgiveness in one form or another. 4If they are theologians they are likely to condemn themselves, teach condemnation and advocate a fearful solution. 5Projecting condemnation onto God, they make Him appear retaliative, and fear His retribution. 6 What they have done is merely to identify with the ego, and by perceiving what *it* does, condemn themselves because of this confusion. 7It is understandable that there have been revolts against this concept, but to revolt against it is still to believe in it.

4. Some newer forms of the ego's plan are as unhelpful as the older ones, because form does not matter and the content has not changed. 2In one of the newer forms, for example, a psychotherapist may interpret the ego's symbols in a nightmare, and then use them to prove that the nightmare is real. 3Having made it real, he then attempts to dispel its effects by depreciating the importance of the dreamer. 4This would be a healing approach if the dreamer were also identified as unreal. 5Yet if the dreamer is equated with the mind, the mind's corrective power through the Holy Spirit is denied. 6This is a contradiction even in the ego's terms, and one which it usually notes even in its confusion.

5. If the way to counteract fear is to reduce the importance of the mind, how can this build ego strength? 2Such evident inconsistencies account for why no one has really explained what happens in psychotherapy. 3Nothing really does. 4Nothing real has happened to the unhealed healer, and he must learn from his own teaching. 5His ego will always seek to get something from the situation. 6The unhealed healer therefore does not know how to give, and consequently cannot share. 7He cannot correct because he is not working correctively. 8He believes that it is up to him to teach the patient what is real, although he does not know it himself.

6. What, then, should happen? 2When God said, "Let there be light," there *was* light. 3Can you find light by analyzing darkness, as the psychotherapist does, or like the theologian, by acknowledging darkness in yourself and looking for a distant light to remove it, while emphasizing the distance? 4Healing is not mysterious. 5Nothing will change unless it is understood, since light <is> understanding. 6A "miserable sinner" cannot be healed without magic, nor can an "unimportant mind" esteem itself without magic.

7. Both forms of the ego's approach, then, must arrive at an impasse; the characteristic "impossible situation" to which the ego always leads. 2It may help someone to point out where he is heading, but the point is lost unless he is also helped to change his direction. 3The unhealed healer cannot do this for him, since he cannot do it for himself. 4The only meaningful contribution the healer can make is to present an example of one whose direction has been changed *for* him, and who no longer believes in nightmares of any kind. 5The light in his mind will therefore answer the questioner, who must decide with God that there is light *because* he sees it. 6And by his acknowledgment the healer knows it is there. 7That is how perception ultimately is translated into knowledge. 8The miracle worker begins by perceiving light, and translates his perception into sureness by continually extending it and accepting its acknowledgment. 9Its effects assure him it is there.

8. A therapist does not heal; *he lets healing be*. 2He can point to darkness but he cannot bring light of himself, for light is not of him. 3Yet, being *for* him, it must also be for his patient. 4The Holy Spirit is the only Therapist. 5He makes healing clear in any situation in which He is the Guide. 6You can only let Him fulfill His function. 7He needs no help for this. 8He will tell you exactly what to do to help anyone He sends to you for help, and will speak to him through you if you do not interfere. 9Remember that you choose the guide for helping, and the wrong choice will not help. 10But remember also that the right one will. 11Trust Him, for help is His function, and He is of God. 12As you awaken other minds to the Holy Spirit through Him, and not yourself, you will understand that you are not obeying the laws of this world. 13But the laws you are obeying work. 14"The good is what works" is a sound though insufficient statement. 15Only the good <can> work. 16Nothing else works at all.

9. This course offers a very direct and a very simple learning situation, and provides the Guide Who tells you what to do. 2If you do it, you will see that it works. 3Its results are more convincing than its words. 4They will convince you that the words are true. 5By following the right Guide, you will learn the simplest of all lessons:

6By their fruits ye shall know them, and they shall know themselves.

VI. The Acceptance of Your Brother

1. How can you become increasingly aware of the Holy Spirit in you except by His effects? 2You cannot see Him with your eyes nor hear Him with your ears. 3How, then, can you perceive Him at all? 4If you inspire joy and others react to you with joy, even though you are not experiencing joy yourself there must be something in you that is capable of producing it. 5If it is in you and can produce joy, and if you see that it does produce joy in others, you must be dissociating it in yourself.

2. It seems to you that the Holy Spirit does not produce joy consistently in you only because you do not consistently arouse joy in others. 2Their reactions to you are your evaluations of His consistency. 3When you are inconsistent you will not always give rise to joy, and so you will not always recognize His consistency. 4What you offer to your brother you offer to Him, because He cannot go beyond your offering in His giving. 5This is not because He limits His giving, but simply because you have limited your receiving. 6 The decision to receive is the decision to accept.

3. If your brothers are part of you, will you accept them? 2Only they can teach you what you are, for your learning is the result of what you taught them. 3What you call upon in them you call upon in yourself. 4And as you call upon it in them it becomes real to you. 5God has but one Son, knowing them all as One. 6Only God Himself is more than they but they are not less than He is. 7Would you know what this means? 8If what you do to my brother you do to me, and if you do everything for yourself because we are part of you, everything we do belongs to you as well. 9Everyone God created is part of you and shares His glory with you. 10His glory belongs to Him, but it is equally yours. 11You cannot, then, be less glorious than He is.

4. God is more than you only because He created you, but not even this would He keep from you. 2Therefore you can create as He did, and your dissociation will not alter this. 3Neither God's light nor yours is dimmed because you do not see. 4Because the Sonship must create as one, you remember creation whenever you recognize part of creation. 5Each part you remember adds to your wholeness because each part is whole. 6Wholeness is indivisible, but you cannot learn of your wholeness until you see it everywhere. 7You can know yourself only as God knows His Son, for knowledge is shared with God. 8When you awake in Him you will know your magnitude by accepting His limitlessness as yours. 9But meanwhile you will judge it as you judge your brother's, and will accept it as you accept his.

5. You are not yet awake, but you can learn how to awaken. 2Very simply, the Holy Spirit teaches you to awaken others. 3As you see them waken you will learn what waking means, and because you have chosen to wake them, their gratitude and their appreciation of what you have given them will teach you its value. 4They will become the witnesses to your reality, as you were created witnesses to God's. 5Yet when the Sonship comes together and accepts its Oneness it will be known by its creations, who witness to its reality as the Son does to the Father.

6. Miracles have no place in eternity, because they are reparative. 2Yet while you still need healing, your miracles are the only witnesses to your reality that you can recognize. 3You cannot perform a miracle for yourself, because miracles are a way of giving acceptance and receiving it. 4In time the giving comes first, though they are simultaneous in eternity, where they cannot be separated. 5When you have learned they are the same, the need for time is over.

7. Eternity is one time, its only dimension being "always." 2This cannot mean anything to you until you remember God's open Arms, and finally know His open Mind. 3Like Him, *you* are "always"; in His Mind and with a mind like His. 4In your open mind are your creations, in perfect communication born of perfect understanding. 5Could you but accept one of them you would not want anything the world has to offer. 6Everything else would be totally meaningless. 7God's meaning is incomplete without you, and you are incomplete without your creations. 8Accept your brother in this world and accept nothing else, for in him you will find your creations because he created them with you. 9You will never know that you are co-creator with God until you learn that your brother is co-creator with you.

VII. The Two Evaluations

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

4. You, then, have two conflicting evaluations of yourself in your mind, and they cannot both be true. 2You 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. 4The ego is deceived by everything you do, especially when you respond to the Holy Spirit, because at such times its confusion increases. 5The 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. 6The ego will attack your motives as soon as they become clearly out of accord with its perception of you. 7This is when it will shift abruptly from suspiciousness to viciousness, since its uncertainty is increased. 8Yet it is surely pointless to attack in return. 9What 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. 2You are condemning yourself and must therefore regard yourself as

inadequate. 3Would you look to the ego to help you escape from a sense of inadequacy it has produced, and must maintain for its existence?
4Can 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. 2Its range precludes this. 3You can only go beyond it, look back from a point where sanity exists and *see the contrast*. 4Only by this contrast can insanity be judged as insane. 5With the grandeur of God in you, you have chosen to be little and to lament your littleness. 6Within the system that dictated this choice the lament is inevitable. 7Your littleness is taken for granted there and you do not ask, "Who granted it?" 8The 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. 2Lack 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. 3Not to question your littleness therefore is to deny all knowledge, and keep the ego's whole thought system intact. 4You cannot retain part of a thought system, because it can be questioned only at its foundation. 5And this must be questioned from beyond it, because within it its foundation does stand. 6The Holy Spirit judges against the reality of the ego's thought system merely because He knows its foundation is not true. 7Therefore, nothing that arises from it means anything. 8He judges every belief you hold in terms of where it comes from. 9If it comes from God, He knows it to be true. 10If it does not, He knows that it is meaningless.

8. Whenever you question your value, say:

2God Himself is incomplete without me.

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

1. Grandeur is of God, and only of Him. 2Therefore it is in you. 3Whenever 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." 5Self-inflation is the only offering it can make. 6The grandiosity of the ego is its alternative to the grandeur of God. 7Which will you choose?

2. Grandiosity is always a cover for despair. 2It is without hope because it is not real. 3It is an attempt to counteract your littleness, based on the belief that the littleness is real. 4Without this belief grandiosity is meaningless, and you could not possibly want it. 5 The essence of grandiosity is competitiveness, because it always involves attack. 6It is a delusional attempt to outdo, but not to undo. 7We said before that the ego vacillates between suspiciousness and viciousness. 8It remains suspicious as long as you despair of yourself. 9It shifts to viciousness when you decide not to tolerate self-abasement and seek relief. 10Then 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. 2I told you that the ego is aware of threat to its existence, but makes no distinctions between these two very different kinds of threat. 3Its profound sense of vulnerability renders it incapable of judgment except in terms of attack. 4When the ego experiences threat, its only decision is whether to attack now or to withdraw to attack later. 5If you accept its offer of grandiosity it will attack immediately. 6If you do not, it will wait.

4. The ego is immobilized in the presence of God's grandeur, because His grandeur establishes your freedom. 2Even the faintest hint of your reality literally drives the ego from your mind, because you will give up all investment in it. 3Grandeur is totally without illusions, and because it is real it is compellingly convincing. 4Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it. 5The ego will make every effort to recover and mobilize its energies against your release. 6It 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. 7Yet your grandeur is not delusional because you did not make it. 8You 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. 2By blessing you hold it in your mind, protecting it from illusions and keeping yourself in the Mind of God. 3Remember always that you cannot be anywhere except in the Mind of God. 4When you forget this, you *will* despair and you *will* attack.

6. The ego depends solely on your willingness to tolerate it. 2If you are willing to look upon your grandeur you cannot despair, and therefore you cannot want the ego. 3Your grandeur is God's answer to the ego, because it is true. 4Littleness and grandeur cannot coexist, nor is it possible for them to alternate. 5Littleness and grandiosity can and must alternate, since both are untrue and are therefore on the same level. 6Being 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. 2Truth does not vacillate; it is always true. 3When grandeur slips away from you, you have replaced it with something you have made. 4Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. 5Yet it must be insane because it is not true. 6Your grandeur will never deceive you, but your illusions always will. 7Illusions are deceptions. 8You cannot triumph, but you *are* exalted. 9And 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. 2Pride will not produce miracles, and will therefore deprive you of the true witnesses to your reality. 3Truth is not obscure nor hidden, but its obviousness to you lies in the joy you bring to its witnesses, who show it to you. 4They attest to your grandeur, but they cannot attest to pride because pride is not shared. 5God wants you to behold what He created because it is His joy.

9. Can your grandeur be arrogant when God Himself witnesses to it? 2And what can be real that has no witnesses? 3What good can come of it?

4And if no good can come of it the Holy Spirit cannot use it. 5What He cannot transform to the Will of God does not exist at all. 6Grandiosity is delusional, because it is used to replace your grandeur. 7Yet what God has created cannot be replaced. 8God 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. 2No 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. 3God, through His Voice, reminds you of it, and God Himself keeps your extensions safe within it. 4Yet you do not know them until you return to them. 5You cannot replace the Kingdom, and you cannot replace yourself. 6God, Who knows your value, would not have it so, and so it is not so. 7Your value is in God's Mind, and therefore not in yours alone. 8To accept yourself as God created you cannot be arrogance, because it is the denial of arrogance. 9To 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. 2You did not establish your value and it needs no defense. 3Nothing can attack it nor prevail over it. 4It does not vary. 5It merely *is*. 6Ask the Holy Spirit what it is and He will tell you, but do not be afraid of His answer, because it comes from God. 7It is an exalted answer because of its Source, but the Source is true and so is Its answer. 8Listen and do not question what you hear, for God does not deceive. 9He 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.

4. An extract from the Workbook

LESSON 121

Forgiveness is the key to happiness.

1. Here is the answer to your search for peace. 2Here is the key to meaning in a world that seems to make no sense. 3Here is the way to safety in apparent dangers that appear to threaten you at every turn, and bring uncertainty to all your hopes of ever finding quietness and peace. 4Here are all questions answered; here the end of all uncertainty ensured at last.

2. The unforgiving mind is full of fear, and offers love no room to be itself; no place where it can spread its wings in peace and soar above the turmoil of the world. 2The unforgiving mind is sad, without the hope of respite and release from pain. 3It suffers and abides in misery, peering about in darkness, seeing not, yet certain of the danger lurking there.

3. The unforgiving mind is torn with doubt, confused about itself and all it sees; afraid and angry, weak and blustering, afraid to go ahead, afraid to stay, afraid to waken or to go to sleep, afraid of every sound, yet more afraid of stillness; terrified of darkness, yet more terrified at the approach of light. 2What can the unforgiving mind perceive but its damnation? 3What can it behold except the proof that all its sins are real?

4. The unforgiving mind sees no mistakes, but only sins. 2It looks upon the world with sightless eyes, and shrieks as it beholds its own projections rising to attack its miserable parody of life. 3It wants to live, yet wishes it were dead. 4It wants forgiveness, yet it sees no hope. 5It wants escape, yet can conceive of none because it sees the sinful everywhere.

5. The unforgiving mind is in despair, without the prospect of a future which can offer anything but more despair. 2Yet it regards its judgment of the world as irreversible, and does not see it has condemned itself to this despair. 3It thinks it cannot change, for what it sees bears witness that its judgment is correct. 4It does not ask, because it thinks it knows. 5It does not question, certain it is right.

6. Forgiveness is acquired. 2It is not inherent in the mind, which cannot sin. 3As sin is an idea you taught yourself, forgiveness must be learned by you as well, but from a Teacher other than yourself, Who represents the other Self in you. 4Through Him you learn how to forgive the self you think you made, and let it disappear. 5Thus you return your mind as one to Him Who is your Self, and Who can never sin.

7. Each unforgiving mind presents you with an opportunity to teach your own how to forgive itself. 2Each one awaits release from hell through you, and turns to you imploringly for Heaven here and now. 3It has no hope, but you become its hope. 4And as its hope, do you become your own. 5The unforgiving mind must learn through your forgiveness that it has been saved from hell. 6And as you teach salvation, you will learn. 7Yet all your teaching and your learning will be not of you, but of the Teacher Who was given you to show the way to you.

8. Today we practice learning to forgive. 2If you are willing, you can learn today to take the key to happiness, and use it on your own behalf. 3We will devote ten minutes in the morning, and at night another ten, to learning how to give forgiveness and receive forgiveness, too.

9. The unforgiving mind does not believe that giving and receiving are the same. 2Yet we will try to learn today that they are one through practicing forgiveness toward one whom you think of as an enemy, and one whom you consider as a friend. 3And as you learn to see them both as one, we will extend the lesson to yourself, and see that their escape included yours.

10. Begin the longer practice periods by thinking of someone you do not like, who seems to irritate you, or to cause regret in you if you should meet him; one you actively despise, or merely try to overlook. 2It does not matter what the form your anger takes. 3You probably have chosen him already. 4He will do.

11. Now close your eyes and see him in your mind, and look at him a while. 2Try to perceive some light in him somewhere; a little gleam which you had never noticed. 3Try to find some little spark of brightness shining through the ugly picture that you hold of him. 4Look at this picture till you see a light somewhere within it, and then try to let this light extend until it covers him, and makes the picture beautiful and good.

12. Look at this changed perception for a while, and turn your mind to one you call a friend. 2Try to transfer the light you learned to see around your former "enemy" to him. 3Perceive him now as more than friend to you, for in that light his holiness shows you your savior, saved and saving, healed and whole.

13. Then let him offer you the light you see in him, and let your "enemy" and friend unite in blessing you with what you gave. 2Now are you one with them, and they with you. 3Now have you been forgiven by yourself. 4Do not forget, throughout the day, the role forgiveness plays in bringing happiness to every unforgiving mind, with yours among them. 5Every hour tell yourself:

6Forgiveness is the key to happiness. 7I will awaken from the dream that I am mortal, fallible and full of sin, and know I am the perfect Son of

God.

5. An extract from the Manual for Teachers

WHAT ARE THE CHARACTERISTICS OF GOD'S TEACHERS?

1. The surface traits of God's teachers are not at all alike. 2They do not look alike to the body's eyes, they come from vastly different backgrounds, their experiences of the world vary greatly, and their superficial "personalities" are quite distinct. 3Nor, at the beginning stages of their functioning as teachers of God, have they as yet acquired the deeper characteristics that will establish them as what they are. 4God gives special gifts to His teachers, because they have a special role in His plan for Atonement. 5Their specialness is, of course, only temporary; set in time as a means of leading out of time. 6These special gifts, born in the holy relationship toward which the teaching-learning situation is geared, become characteristic of all teachers of God who have advanced in their own learning. 7In this respect they are all alike.

2. All differences among the Sons of God are temporary. 2Nevertheless, in time it can be said that the advanced teachers of God have the following characteristics:

I. Trust

1. This is the foundation on which their ability to fulfill their function rests. 2Perception is the result of learning. 3In fact, perception *is* learning, because cause and effect are never separated. 4The teachers of God have trust in the world, because they have learned it is not governed by the laws the world made up. 5It is governed by a power that is *in* them but not *of* them. 6It is this power that keeps all things safe. 7It is through this power that the teachers of God look on a forgiven world.

2. When this power has once been experienced, it is impossible to trust one's own petty strength again. 2Who would attempt to fly with the tiny wings of a sparrow when the mighty power of an eagle has been given him? 3And who would place his faith in the shabby offerings of the ego when the gifts of God are laid before him? 4What is it that induces them to make the shift.

A. Development of Trust

3. First, they must go through what might be called "a period of undoing." 2This need not be painful, but it usually is so experienced. 3It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. 4How can lack of value be perceived unless the perceiver is in a position where he must see things in a different light? 5He is not yet at a point at which he can make the shift entirely internally. 6And so the plan will sometimes call for changes in what seem to be external circumstances. 7These changes are always helpful. 8When the teacher of God has learned that much, he goes on to the second stage.

4. Next, the teacher of God must go through "a period of sorting out." 2This is always somewhat difficult because, having learned that the changes in his life are always helpful, he must now decide all things on the basis of whether they increase the helpfulness or hamper it. 3He will find that many, if not most of the things he valued before will merely hinder his ability to transfer what he has learned to new situations as they arise. 4Because he has valued what is really valueless, he will not generalize the lesson for fear of loss and sacrifice. 5It takes great learning to understand that all things, events, encounters and circumstances are helpful. 6It is only to the extent to which they are helpful that any degree of reality should be accorded them in this world of illusion. 7The word "value" can apply to nothing else.

5. The third stage through which the teacher of God must go can be called "a period of relinquishment." 2If this is interpreted as giving up the desirable, it will engender enormous conflict. 3Few teachers of God escape this distress entirely. 4There is, however, no point in sorting out the valuable from the valueless unless the next obvious step is taken. 5Therefore, the period of overlap is apt to be one in which the teacher of God feels called upon to sacrifice his own best interests on behalf of truth. 6He has not realized as yet how wholly impossible such a demand would be. 7He can learn this only as he actually does give up the valueless. 8Through this, he learns that where he anticipated grief, he finds a happy lightheartedness instead; where he thought something was asked of him, he finds a gift bestowed on him.

6. Now comes "a period of settling down." 2This is a quiet time, in which the teacher of God rests a while in reasonable peace. 3Now he consolidates his learning. 4Now he begins to see the transfer value of what he has learned. 5Its potential is literally staggering, and the teacher of God is now at the point in his progress at which he sees in it his whole way out. 6"Give up what you do not want, and keep what you do." 7How simple is the obvious! 8And how easy to do! 9The teacher of God needs this period of respite. 10He has not yet come as far as he thinks. 11Yet when he is ready to go on, he goes with mighty companions beside him. 12Now he rests a while, and gathers them before going on. 13He will not go on from here alone.

7. The next stage is indeed "a period of unsettling." 2Now must the teacher of God understand that he did not really know what was valuable and what was valueless. 3All that he really learned so far was that he did not want the valueless, and that he did want the valuable. 4Yet his own sorting out was meaningless in teaching him the difference. 5The idea of sacrifice, so central to his own thought system, had made it impossible for him to judge. 6He thought he learned willingness, but now he sees that he does not know what the willingness is for. 7And now he must attain a state that may remain impossible to reach for a long, long time. 8He must learn to lay all judgment aside, and ask only what he really wants in every circumstance. 9Were not each step in this direction so heavily reinforced, it would be hard indeed!

8. And finally, there is "a period of achievement." 2It is here that learning is consolidated. 3Now what was seen as merely shadows before become solid gains, to be counted on in all "emergencies" as well as tranquil times. 4Indeed, the tranquility is their result; the outcome of honest learning, consistency of thought and full transfer. 5This is the stage of real peace, for here is Heaven's state fully reflected. 6From here, the way to Heaven is open and easy. 7In fact, it is here. 8Who would "go" anywhere, if peace of mind is already complete? 9And who would seek to change tranquility for something more desirable? 10What could be more desirable than this?

II. Honesty

1.All other traits of God's teachers rest on trust. 2Once that has been achieved, the others cannot fail to follow. 3Only the trusting can afford honesty, for only they can see its value. 4Honesty does not apply only to what you say. 5The term actually means consistency. 6There is nothing you say that contradicts what you think or do; no thought opposes any other thought; no act belies your word; and no word lacks

agreement with another. 7Such are the truly honest. 8At no level are they in conflict with themselves. 9Therefore it is impossible for them to be in conflict with anyone or anything.

2. The peace of mind which the advanced teachers of God experience is largely due to their perfect honesty. 2It is only the wish to deceive that makes for war. 3No one at one with himself can even conceive of conflict. 4Conflict is the inevitable result of self-deception, and self-deception is dishonesty. 5There is no challenge to a teacher of God. 6Challenge implies doubt, and the trust on which God's teachers rest secure makes doubt impossible. 7Therefore they can only succeed. 8In this, as in all things, they are honest. 9They can only succeed, because they never do their will alone. 10They choose for all mankind; for all the world and all things in it; for the unchanging and unchangeable beyond appearances; and for the Son of God and his Creator. 11How could they not succeed? 12They choose in perfect honesty, sure of their choice as of themselves.

III. Tolerance

1. God's teachers do not judge. 2To judge is to be dishonest, for to judge is to assume a position you do not have. 3Judgment without self-deception is impossible. 4Judgment implies that you have been deceived in your brothers. 5How, then, could you not have been deceived in yourself? 6Judgment implies a lack of trust, and trust remains the bedrock of the teacher of God's whole thought system. 7Let this be lost, and all his learning goes. 8Without judgment are all things equally acceptable, for who could judge otherwise? 9Without judgment are all men brothers, for who is there who stands apart? 10Judgment destroys honesty and shatters trust. 11No teacher of God can judge and hope to learn.

.IV. Gentleness

1. Harm is impossible for God's teachers. 2They can neither harm nor be harmed. 3Harm is the outcome of judgment. 4It is the dishonest act that follows a dishonest thought. 5It is a verdict of guilt upon a brother, and therefore on oneself. 6It is the end of peace and the denial of learning. 7It demonstrates the absence of God's curriculum, and its replacement by insanity. 8No teacher of God but must learn, --and fairly early in his training, --that harmfulness completely obliterates his function from his awareness. 9It will make him confused, fearful, angry and suspicious. 10It will make the Holy Spirit's lessons impossible to learn. 11Nor can God's Teacher be heard at all, except by those who realize that harm can actually achieve nothing. 12No gain can come of it.

2. Therefore, God's teachers are wholly gentle. 2They need the strength of gentleness, for it is in this that the function of salvation becomes easy. 3 To those who would do harm, it is impossible. 4To those to whom harm has no meaning, it is merely natural. 5What choice but this has meaning to the sane? 6Who chooses hell when he perceives a way to Heaven? 7And who would choose the weakness that must come from harm in place of the unfailing, all-encompassing and limitless strength of gentleness? 8The might of God's teachers lies in their gentleness, for they have understood their evil thoughts came neither from God's Son nor his Creator. 9 Thus did they join their thoughts with Him Who is their Source. 10And so their will, which always was His Own, is free to be itself.

V. Joy

1. Joy is the inevitable result of gentleness. 2Gentleness means that fear is now impossible, and what could come to interfere with joy? 3The open hands of gentleness are always filled. 4The gentle have no pain. 5They cannot suffer. 6Why would they not be joyous? 7They are sure they are beloved and must be safe. 8Joy goes with gentleness as surely as grief attends attack. 9God's teachers trust in Him. 10And they are sure His Teacher goes before them, making sure no harm can come to them. 11They hold His gifts and follow in His way, because God's Voice directs them in all things. 12Joy is their song of thanks. 13And Christ looks down on them in thanks as well. 14His need of them is just as great as theirs of Him. 15How joyous it is to share the purpose of salvation!

VI. Defenselessness

1. God's teachers have learned how to be simple. 2They have no dreams that need defense against the truth. 3They do not try to make themselves. 4Their joy comes from their understanding Who created them. 5And does what God created need defense? 6No one can become an advanced teacher of God until he fully understands that defenses are but foolish guardians of mad illusions. 7The more grotesque the dream, the fiercer and more powerful its defenses seem to be. 8Yet when the teacher of God finally agrees to look past them, he finds that nothing was there. 9Slowly at first he lets himself be undeceived. 10But he learns faster as his trust increases. 11It is not danger that comes when defenses are laid down. 12It is safety. 13It is peace. 14It is joy. 15And it is God.

VII. Generosity

1. The term generosity has special meaning to the teacher of God. 2It is not the usual meaning of the word; in fact, it is a meaning that must be learned and learned very carefully. 3Like all the other attributes of God's teachers this one rests ultimately on trust, for without trust no one can be generous in the true sense. 4To the world, generosity means "giving away" in the sense of "giving up." 5 To the teachers of God, it means giving away in order to keep. 6This has been emphasized throughout the text and the workbook, but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. 7Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. 8In the clearest way possible, and at the simplest of levels, the word means the exact opposite to the teachers of God and to the world.

2. The teacher of God is generous out of Self interest. 2This does not refer, however, to the self of which the world speaks. 3The teacher of God does not want anything he cannot give away, because he realizes it would be valueless to him by definition. 4What would he want it *for*? 5He could only lose because of it. 6He could not gain. 7Therefore he does not seek what only he could keep, because that is a guarantee of loss. 8He does not want to suffer. 9Why should he ensure himself pain? 10But he does want to keep for himself all things that are of God, and therefore for His Son. 11These are the things that belong to him. 12These he can give away in true generosity, protecting them forever for himself.

VIII. Patience

1. Those who are certain of the outcome can afford to wait, and wait without anxiety. 2Patience is natural to the teacher of God. 3All he sees is certain outcome, at a time perhaps unknown to him as yet, but not in doubt. 4The time will be as right as is the answer. 5 And this is true for everything that happens now or in the future. 6The past as well held no mistakes; nothing that did not serve to benefit the world, as well as him to whom it seemed to happen. 7Perhaps it was not understood at the time. 8Even so, the teacher of God is willing to reconsider all his past decisions, if they are causing pain to anyone. 9Patience is natural to those who trust. 10Sure of the ultimate interpretation of all things in time, no outcome already seen or yet to come can cause them fear.

IX. Faithfulness

1. The extent of the teacher of God's faithfulness is the measure of his advancement in the curriculum. 2Does he still select some aspects of his life to bring to his learning, while keeping others apart? 3If so, his advancement is limited, and his trust not yet firmly established. 4Faithfulness is the teacher of God's trust in the Word of God to set all things right; not some, but all. 5Generally, his faithfulness begins by resting on just some problems, remaining carefully limited for a time. 6To give up all problems to one Answer is to reverse the thinking of the world entirely. 7And that alone is faithfulness. 8Nothing but that really deserves the name. 9Yet each degree, however small, is worth achieving. 10Readiness, as the text notes, is not mastery.

2. True faithfulness, however, does not deviate. 2Being consistent, it is wholly honest. 3Being unswerving, it is full of trust. 4Being based on fearlessness, it is gentle. 5Being certain, it is joyous. 6And being confident, it is tolerant. 7Faithfulness, then, combines in itself the other attributes of God's teachers. 8It implies acceptance of the Word of God and His definition of His Son. 9It is to Them that faithfulness in the true sense is always directed. 10Toward Them it looks, seeking until it finds. 11Defenselessness attends it naturally, and joy is its condition. 12And having found, it rests in quiet certainty on that alone to which all faithfulness is due.

X. Open-Mindedness

1. The centrality of open-mindedness, perhaps the last of the attributes the teacher of God acquires, is easily understood when its relation to forgiveness is recognized. 2Open-mindedness comes with lack of judgment. 3As judgment shuts the mind against God's Teacher, so open-mindedness invites Him to come in. 4As condemnation judges the Son of God as evil, so open-mindedness permits him to be judged by the Voice for God on His behalf. 5As the projection of guilt upon him would send him to hell, so open-mindedness lets Christ's image be extended to him. 6Only the open-minded can be at peace, for they alone see reason for it.

2. How do the open-minded forgive? 2They have let go all things that would prevent forgiveness. 3They have in truth abandoned the world, and let it be restored to them in newness and in joy so glorious they could never have conceived of such a change. 4Nothing is now as it was formerly. 5Nothing but sparkles now which seemed so dull and lifeless before. 6And above all are all things welcoming, for threat is gone. 7No clouds remain to hide the face of Christ. 8Now is the goal achieved. 9Forgiveness is the final goal of the curriculum. 10It paves the way for what goes far beyond all learning. 11The curriculum makes no effort to exceed its legitimate goal. 12Forgiveness is its single aim, at which all learning ultimately converges. 13It is indeed enough.

3. You may have noticed that the list of attributes of God's teachers does not include things that are the Son of God's inheritance. 2 Terms like love, sinlessness, perfection, knowledge and eternal truth do not appear in this context. 3They would be most inappropriate here. 4What God has given is so far beyond our curriculum that learning but disappears in its presence. 5Yet while its presence is obscured, the focus properly belongs on the curriculum. 6It is the function of God's teachers to bring true learning to the world. 7Properly speaking it is unlearning that they bring, for that is "true learning" in the world. 8It is given to the teachers of God to bring the glad tidings of complete forgiveness to the world. 9Blessed indeed are they, for they are the bringers of salvation.

6. An extract from the Clarification of Terms

1. MIND -- SPIRIT

1. The term *mind* is used to represent the activating agent of spirit, supplying its creative energy. 2When the term is capitalized it refers to God or Christ (ie, the Mind of God or the Mind of Christ). 3*Spirit* is the Thought of God which He created like Himself. 4The unified spirit is God's one Son, or Christ.

2. In this world, because the mind is split, the Sons of God appear to be separate. 2Nor do their minds seem to be joined. 3In this illusory state, the concept of an "individual mind" seems to be meaningful. 4It is therefore described in the course *as if* it has two parts; spirit and ego.

3. Spirit is the part that is still in contact with God through the Holy Spirit, Who abides in this part but sees the other part as well. 2The term "soul" is not used except in direct biblical quotations because of its highly controversial nature. 3It would, however, be an equivalent of "spirit," with the understanding that, being of God, it is eternal and was never born.

4. The other part of the mind is entirely illusory and makes only illusions. 2Spirit retains the potential for creating, but its Will, which is God's, seems to be imprisoned while the mind is not unified. 3Creation continues unabated because that is the Will of God. 4This Will is always unified and therefore has no meaning in this world. 5It has no opposite and no degrees.

5. The mind can be right or wrong, depending on the voice to which it listens. 2*Right-mindedness* listens to the Holy Spirit, forgives the world, and through Christ's vision sees the real world in its place. 3This is the final vision, the last perception, the condition in which God takes the final step Himself. 4Here time and illusions end together.

6. *Wrong-mindedness* listens to the ego and makes illusions; perceiving sin and justifying anger, and seeing guilt, disease and death as real. 2Both this world and the real world are illusions because right-mindedness merely overlooks, or forgives, what never happened. 3Therefore it is not the *One-mindedness* of the Christ Mind, Whose Will is One with God's.

7. In this world the only remaining freedom is the freedom of choice; always between two choices or two voices. 2Will is not involved in perception at any level, and has nothing to do with choice. 3*Consciousness* is the receptive mechanism, receiving messages from above or below; from the Holy Spirit or the ego. 4Consciousness has levels and awareness can shift quite dramatically, but it cannot transcend the perceptual realm. 5At its highest it becomes aware of the real world, and can be trained to do so increasingly. 6 Yet the very fact that it has levels and can be trained demonstrates that it cannot reach knowledge.