

Chapter 25

THE JUSTICE OF GOD

Introduction

The Christ in you inhabits not a body. Yet He is in you. And thus it must be that you are not within a body. What is within you cannot be outside. And it is certain that you cannot be apart from what is at the very center of your life. What gives you life cannot be housed in death. No more can you. Christ is within a frame of holiness whose only purpose is that He may be made manifest to those who know Him not, that He may call to them to come to Him and see Him where they thought their bodies were. Then will their bodies melt away, that they may frame His holiness in them.

No one who carries Christ in him can fail to recognize Him everywhere. *Except* in bodies. And as long as he believes he is in a body, where he thinks he is He cannot be. And so he carries Him unknowingly, and does not make Him manifest. And thus he does not recognize Him where He is. The son of man is not the risen Christ. Yet does the Son of God abide exactly where he is, and walks with him within his holiness, as plain to see as is his specialness set forth within his body.

The body needs no healing. But the mind that thinks it is a body is sick indeed! And it is here that Christ sets forth the remedy. His purpose folds the body in His light, and fills it with the holiness that shines from Him. And nothing that the body says or does but makes Him manifest. To those who know Him not it carries Him in gentleness and love, to heal their minds. Such is the mission that your brother has for you. And such it must be that your mission is for him.

The Link to Truth

It cannot be that it is hard to do the task that Christ appointed you to do, since it is He Who does it. And in the doing of it will you learn the body merely seems to be the means to do it. For the Mind is His. And so it must be yours. His holiness directs the body through the mind at one with Him. And you are manifest unto your holy brother, as he to you. Here is the meeting of the holy Christ unto Himself; nor any differences perceived to stand between the aspects of His holiness, which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting Love.

How can you manifest the Christ in you except to look on holiness and see Him there? Perception tells you *you* are manifest in what you see. Behold the body, and you will believe that you are there. And every body that you look upon reminds you of yourself; your sinfulness, your evil and, above all, your death. And would you not despise the one who tells you this, and seek his death instead? The message and the messenger are one. And you must see your brother as yourself. Framed in his body you will see your sinfulness, wherein you stand condemned. Set in his holiness, the Christ in him proclaims Himself as you.

Perception is a choice of what you want yourself to be; the world you want to live in, and the state in which you think your mind will be content and satisfied. It chooses where you think your safety lies, at your decision. It reveals yourself to you as you would have you be. And always is it faithful to your purpose, from which it never separates, nor gives the slightest witness unto anything the purpose in your mind upholdeth not. Perception is a part of what it is your purpose to behold, for means and end are never separate. And thus you learn what seems to have a life apart has none.

You are the means for God; not separate, nor with a life apart from His. His Life is manifest in you who are His Son. Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete it wishes only that it may release all that it looks upon unto itself. Its radiance shines through each body that it looks upon, and brushes all its darkness into light merely by looking past it *to* the light. The veil is lifted through its gentleness, and nothing hides the face of Christ from its beholders. You and your brother stand before Him now, to let Him draw aside the veil that seems to keep you separate and apart.

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

The Holy Spirit serves Christ's purpose in your mind, so that the aim of specialness can be corrected where the error lies. Because His purpose still is one with both the Father and the Son, He knows the Will of God and what you really

will. But this is understood by mind perceived as one, aware that it is one, and so experienced. It is the Holy Spirit's function to teach you how this oneness is experienced, what you must do that it can be experienced, and where you should go to do it.

All this takes note of time and place as if they were discrete, for while you think that part of you is separate, the concept of a oneness joined as one is meaningless. It is apparent that a mind so split could never be the teacher of a Oneness Which unites all things within Itself. And so What is within this mind, and does unite all things together, must be its Teacher. Yet must It use the language that this mind can understand, in the condition in which it thinks it is. And It must use all learning to transfer illusions to the truth, taking all false ideas of what you are, and leading you beyond them to the truth that *is* beyond them. All this can very simply be reduced to this:

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

The Savior from the Dark

Is it not evident that what the body's eyes perceive fills you with fear? Perhaps you think you find a hope of satisfaction there. Perhaps you fancy to attain some peace and satisfaction in the world as you perceive it. Yet it must be evident the outcome does not change. Despite your hopes and fancies, always does despair result. And there is no exception, nor will there ever be. The only value that the past can hold is that you learn it gave you no rewards which you would want to keep. For only thus will you be willing to relinquish it, and have it gone forever.

Is it not strange that you should cherish still some hope of satisfaction from the world you see? In no respect, at any time or place, has anything but fear and guilt been your reward. How long is needed for you to realize the chance of change in this respect is hardly worth delaying change that might result in better outcome? For one thing is sure; the way you see, and long have seen, gives no support to base your future hopes, and no suggestions of success at all. To place your hopes where no hope lies must make you hopeless. Yet is this hopelessness your choice, while you would seek for hope where none is ever found.

Is it not also true that you have found some hope apart from this; some glimmering, - inconstant, wavering, yet dimly seen, - that hopefulness is warranted on grounds that are not in this world? And yet your hope that they may still be here prevents you still from giving up the hopeless and unrewarding task you set yourself. Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that it will suddenly succeed and bring what it has never brought before?

Its past *has* failed. Be glad that it is gone within your mind, to darken what is there. Take not the form for content, for the form is but a means for content. And the frame is but a means to hold the picture up, so that it can be seen. A frame that hides the picture has no purpose. It cannot be a frame if it is what you see. Without the picture is the frame without its meaning. Its purpose is to set the picture off, and not itself.

Who hangs an empty frame upon a wall and stands before it, deep in reverence, as if a masterpiece were there to see? Yet if you see your brother as a body, it is but this you do. The masterpiece that God has set within this frame is all there is to see. The body holds it for a while, without obscuring it in any way. Yet what God has created needs no frame, for what He has created He supports and frames within Himself. His masterpiece He offers you to see. And would you rather see the frame instead of this? And see the picture not at all?

The Holy Spirit is the frame God set around the part of Him that you would see as separate. Yet its frame is joined to its Creator, one with Him and with His masterpiece. This is its purpose, and you do not make the frame into the picture when you choose to see it in its place. The frame that God has given it but serves His purpose, not yours apart from His. It is your separate purpose that obscures the picture, and cherishes the frame instead of it. Yet God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. But think you not the picture is destroyed in any way. What God creates is safe from all corruption, unchanged and perfect in eternity.

Accept God's frame instead of yours, and you will see the masterpiece. Look at its loveliness, and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as Itself. Its holiness lights up the sinlessness the frame of darkness hides, and casts a veil of light across the picture's face which but reflects the light that shines from it to its Creator. Think not this face was ever darkened because you saw it in a frame of death. God kept it safe that you might look on it, and see the holiness that He has given it.

Within the darkness see the savior *from* the dark, and understand your brother as his Father's Mind shows him to you. He will step forth from darkness as you look on him, and you will see the dark no more. The darkness touched him not, nor you who brought him forth for you to look upon. His sinlessness but pictures yours. His gentleness becomes your strength, and both will gladly look within, and see the holiness that must be there because of what you looked upon in him. He is the frame in which your holiness is set, and what God gave him must be given you. However much he overlooks the masterpiece in him and sees only a frame of darkness, it is still your only function to behold in him what he sees not. And in this seeing is the vision shared that looks on Christ instead of seeing death.

How could the Lord of Heaven not be glad if you appreciate His masterpiece? What could He do but offer thanks to you who love His Son as He does? Would He not make known to you His Love, if you but share His praise of what He loves? God cherishes creation as the perfect Father that He is. And so His joy is made complete when any part of Him joins in His praise, to share His joy. This brother is His perfect gift to you. And He is glad and thankful when you thank His perfect Son for being what he is. And all His thanks and gladness shine on you who would complete His joy, along with Him. And thus is yours completed. Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. The gratitude of God Himself is freely offered to everyone who shares His purpose. It is not His Will to be alone. And neither is it yours.

Forgive your brother, and you cannot separate yourself from him nor from his Father. You need no forgiveness, for the wholly pure have never sinned. Give, then, what He has given you, that you may see His Son as one, and thank his Father as He thanks you. Nor believe that all His praise is given not to you. For what you give is His, and giving it, you learn to understand His gift to you. And give the Holy Spirit what He offers unto the Father and the Son alike. Nothing has power over you except His Will and yours, which but extends His Will. It was for this you were created, and your brother with you and at one with you.

You and your brother are the same as God Himself is One, and not divided in His Will. And you must have one purpose, since He gave the same to both of you. His Will is brought together as you join in will, that you be made complete by offering completion to your brother. See not in him the sinfulness he sees, but give him honor that you may esteem yourself and him. To you and your brother is given the power of salvation, that escape from darkness into light be yours to share; that you may see as one what never has been separate, nor apart from all God's Love as given equally.

Perception and Choice

To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. To the extent to which you recognize that guilt is meaningless, to that extent you will perceive attack cannot *be* justified. This is in accord with perception's fundamental law: You see what you believe is there, and you believe it there because you want it there. Perception has no other law than this. The rest but stems from this, to hold it up and offer it support. This is perception's form, adapted to this world, of God's more basic law; that love creates itself, and nothing but itself.

God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind to which perception has no meaning. Yet are His laws reflected everywhere. Not that the world where this reflection is, is real at all. Only because His Son believes it is, and from His Son's belief He could not let Himself be separate entirely. He could not enter His Son's insanity with him, but He could be sure His sanity went there with him, so he could not be lost forever in the madness of his wish.

Perception rests on choosing; knowledge does not. Knowledge has but one law because it has but one Creator. But this world has two who made it, and they do not see it as the same. To each it has a different purpose, and to each it is a perfect means to serve the goal for which it is perceived. For specialness, it is the perfect frame to set it off; the perfect battleground to wage its wars, the perfect shelter for illusions which it would make real. Not one but it upholds in its perception; not one but can be fully justified.

There is another Maker of the world, the simultaneous Corrector of the mad belief that anything could be established and maintained without some link that kept it still within the laws of God; not as the law itself upholds the universe as God created it, but in some form adapted to the need the Son of God believes he has. Corrected error is the error's end. And thus has God protected still His Son, even in error.

There is another purpose in the world that error made, because it has another Maker Who can reconcile its goal with His Creator's purpose. In His perception of the world, nothing is seen but justifies forgiveness and the sight of perfect sinlessness. Nothing arises but is met with instant and complete forgiveness. Nothing remains an instant, to obscure the sinlessness that shines unchanged, beyond the pitiful attempts of specialness to put it out of mind, where it must be,

and light the body up instead of it. The lamps of Heaven are not for mind to choose to see them where it will. If it elects to see them elsewhere from their home, as if they lit a place where they could never be, then must the Maker of the world correct your error, lest you remain in darkness where the lamps are not.

Everyone here has entered darkness, yet no one has entered it alone. Nor need he stay more than an instant. For he has come with Heaven's Help within him, ready to lead him out of darkness into light at any time. The time he chooses can be any time, for help is there, awaiting but his choice. And when he chooses to avail himself of what is given him, then will he see each situation that he thought before was means to justify his anger turned to an event which justifies his love. He will hear plainly that the calls to war he heard before are really calls to peace. He will perceive that where he gave attack is but another altar where he can, with equal ease and far more happiness, bestow forgiveness. And he will reinterpret all temptation as just another chance to bring him joy.

How can a misperception be a sin? Let all your brother's errors be to you nothing except a chance for you to see the workings of the Helper given you to see the world He made instead of yours. What, then, *is* justified? What do you want? For these two questions are the same. And when you see them as the same, your choice is made. For it is seeing them as one that brings release from the belief there are two ways to see. This world has much to offer to your peace, and many chances to extend your own forgiveness. Such its purpose is, to those who want to see peace and forgiveness descend on them, and offer them the light.

The Maker of the world of gentleness has perfect power to offset the world of violence and hate that seems to stand between you and His gentleness. It is not there in His forgiving eyes. And therefore it need not be there in yours. Sin is the fixed belief perception cannot change. What has been damned is damned and damned forever, being forever unforgivable. If, then, it is forgiven, sin's perception must have been wrong. And thus is change made possible. The Holy Spirit, too, sees what He sees as far beyond the chance of change. But on His vision sin cannot encroach, for sin has been corrected by His sight. And thus it must have been an error, not a sin. For what it claimed could never be, has been. Sin is attacked by punishment, and so preserved. But to forgive it is to change its state from error into truth.

The Son of God could never sin, but he can wish for what would hurt him. And he has the power to think he can be hurt. What could this be except a misperception of himself? Is this a sin or a mistake, forgivable or not? Does he need help or condemnation? Is it your purpose that he be saved or damned? Forgetting not that what he is to you will make this choice your future? For you make it *now*, the instant when all time becomes a means to reach a goal. Make, then, your choice. But recognize that in this choice the purpose of the world you see is chosen, and will be justified.

The Light You Bring

Minds that are joined and recognize they are,
can feel no guilt. For they cannot attack,
and they rejoice that this is so,
seeing their safety in this happy fact.
Their joy is in the innocence they see.
And thus they seek for it, because it is
their purpose to behold it and rejoice.
Everyone seeks for what will bring him joy
as he defines it. It is not the aim,
as such, that varies. Yet it is the way
in which the aim is seen that makes the choice
of means inevitable, and beyond
the hope of change unless the aim is changed.
And then the means are chosen once again,
as what will bring rejoicing is defined
another way and sought for differently.

Perception's basic law could thus be said,
"You will rejoice at what you see because
you see it to rejoice." And while you think
that suffering and sin will bring you joy,
so long will they be there for you to see.
Nothing is harmful or beneficent

apart from what you wish.

It is your wish that makes it what it is
in its effects on you.

Because you chose it as a means to gain
these same effects, believing them to be
the bringers of rejoicing and of joy.

Even in Heaven does this law obtain.

The Son of God creates to bring him joy,
sharing his Father's purpose in
his own creation, that his joy
might be increased, and God's along with his.

You maker of a world that is not so,
take rest and comfort in another world
where peace abides. This world you bring with you
to all the weary eyes and tired hearts
that look on sin and beat its sad refrain.

From you can come their rest. From you can rise
a world they will rejoice to look upon,
and where their hearts are glad. In you there is
a vision that extends to all of them,
and covers them in gentleness and light.

And in this widening world of light

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the darkness that they thought was there
is pushed away, until it is
but distant shadows, far away,
not long to be remembered as
the sun shines them to nothingness.

And all their "evil" thoughts and "sinful" hopes,
their dreams of guilt and merciless revenge,
and every wish to hurt and kill and die,
will disappear before the sun you bring.

Would you not do this for the Love of God? And for *yourself*? For think what it would do for you. Your "evil" thoughts that haunt you now will seem increasingly remote and far away from you. And they go farther and farther off, because the sun in you has risen that they may be pushed away before the light. They linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever. And in the sunlight you will stand in quiet, in innocence and wholly unafraid. And from you will the rest you found extend, so that your peace can never fall away and leave you homeless. Those who offer peace to everyone have found a home in Heaven the world cannot destroy. For it is large enough to hold the world within its peace.

In you is all of Heaven. Every leaf
that falls is given life in you. Each bird
that ever sang will sing again in you.
And every flower that ever bloomed has saved
its perfume and its loveliness for you.
What aim can supersede the Will of God
and of His Son,
that Heaven be restored to him for whom
it was created as his only home?
Nothing before and nothing after it.
No other place; no other state nor time.
Nothing beyond nor nearer. Nothing else.
In any form. This can you bring to all
the world, and all the thoughts that entered it
and were mistaken for a little while.
How better could your own mistakes be brought
to truth than by your willingness to bring
the light of Heaven with you, as you walk
beyond the world of darkness into light?

The State of Sinlessness

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.
The need for guilt is gone because it has
no purpose, and is meaningless without
the goal of sin. Attack and sin are bound
as one illusion, each the cause and aim
and justifier of the other. Each
is meaningless alone, but seems to draw
a meaning from the other. Each depends
upon the other for whatever sense
it seems to have. And no one could believe
in one unless the other were the truth,
for each attests the other must be true.

Attack makes Christ your enemy, and God
along with Him. Must you not be afraid

with "enemies" like these? And must you not
be fearful of yourself? For you have hurt
yourself, and made your Self your "enemy."
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.
Who would attack whatever he perceives
as wholly innocent? And who, *because*
he wishes to attack, can fail to think
he must be guilty to maintain the wish,
while wanting innocence?
For who could see the Son of God
as innocent and wish him dead?
Christ stands before you,
each time you look upon your brother.
He has not gone because your eyes are closed.
But what is there to see by searching for
your Savior, seeing Him through sightless eyes?

It is not Christ you see by looking thus.
It is the "enemy," confused with Christ,
you look upon. And hate because
there is no sin in him for you to see.
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.
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.

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. Alone
does neither have it. So must it remain
useless to both. Together, it will give
to each an equal strength to save the other,
and save himself along with him. Forgiven

by you, your savior offers you salvation.
Condemned by you, he offers death to you.
In everyone you see but the reflection
of what you choose to have him be to you.
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. But think not Heaven is lost
to him alone. Nor can it be regained
unless the way is shown to him through you,
that you may find it, walking by his side.

It is no sacrifice that he be saved,
for by his freedom will you gain your own.
To let his function be fulfilled is but
the means to let yours be. And so you walk
toward Heaven or toward hell, but not alone.
How beautiful his sinlessness will be
when you perceive it! And how great will be
your joy, when he is free to offer you
the gift of sight God gave to him for you!
He has no need but this; that you
allow him freedom to complete the task
God gave to him. Remembering but this;
that what he does you do, along with him.
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.

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. But in
the love he shows himself is God made free
to let His Will be done. In your brother
you see the picture of your own belief
in what the Will of God must be for you.
In your forgiveness will you understand
His Love for you; through your attack believe
He hates you, thinking Heaven must be hell.
Look once again upon your brother, not
without the understanding that he is
the way to Heaven or to hell, as you
perceive him. 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.

The Special Function

The grace of God rests gently on forgiving eyes,
and everything they look on speaks
of Him to the beholder. He can see

no evil; nothing in the world to fear,
and no one who is different from himself.
And as he loves them, so he looks upon
himself with love and gentleness. He would
no more condemn himself for his mistakes
than damn another. He is not an arbiter
of vengeance, nor a punisher of sin.
The kindness of his sight rests on himself
with all the tenderness it offers others.
For he would only heal and only bless.
And being in accord with what God wills,
he has the power to heal and bless all those
he looks on with the grace of God upon his sight.

Eyes become used to darkness, and the light
of brilliant day seems painful to the eyes
grown long accustomed to the dim effects
perceived at twilight. And they turn away
from sunlight and the clarity it brings
to what they look upon. Dimness seems better;
easier to see, and better recognized.
Somehow the vague and more obscure
seems easier to look upon;
less painful to the eyes than what
is wholly clear and unambiguous.
Yet this is not what eyes are for,
and who can say that he prefers
the darkness and maintain he wants to see?

The wish to see calls down the grace of God
upon your eyes, and brings the gift of light
that makes sight possible.
Would you behold your brother? God is glad
to have you look on him. He does not will
your savior be unrecognized by you.
Nor does He will that he remain without
the function that He gave to him. Let him
no more be lonely, for the lonely ones
are those who see no function in the world
for them to fill;
no place where they are needed, and no aim
which only they can perfectly fulfill.

Such is the Holy Spirit's kind perception
of specialness; His use of what you made,
to heal instead of harm. To each He gives
a special function in salvation he
alone can fill; a part for only him.
Nor is the plan complete until he finds
his special function, and fulfills the part
assigned to him, to make himself complete
within a world where incompleteness rules.

Here, where the laws of God do not prevail
in perfect form, can he yet do
one perfect thing and make one perfect choice.
And by this act of special faithfulness

to one perceived as other than himself,
he learns the gift was given to himself,
and so they must be one. Forgiveness is
the only function meaningful in time.
It is the means the Holy Spirit uses
to translate specialness from sin
into salvation. Forgiveness is
for all. But when it rests on all it is
complete, and every function of this world
completed with it. Then is time no more.

Yet while in time, there is still much to do.
And each must do what is allotted him,
for on his part does all the plan depend.
He *has* a special part in time
for so he chose,
and choosing it, he made it for himself.
His wish was not denied but changed in form,
to let it serve his brother and himself,
and thus become a means to save
instead of lose.

Salvation is no more than a reminder this world is not your home. Its laws are not imposed on you, its values are not yours. And nothing that you think you see in it is really there at all. This is seen and understood as each one takes his part in its undoing, as he did in making it. He has the means for either, as he always did. The specialness he chose to hurt himself did God appoint to be the means for his salvation, from the very instant that the choice was made. His special sin was made his special grace. His special hate became his special love.

The Holy Spirit needs your special function, that His may be fulfilled. Think not you lack a special value here. You wanted it, and it is given you. All that you made can serve salvation easily and well. The Son of God can make no choice the Holy Spirit cannot employ on his behalf, and not against himself. Only in darkness does your specialness appear to be attack. In light, you see it as your special function in the plan to save the Son of God from all attack, and let him understand that he is safe, as he has always been, and will remain in time and in eternity alike. This is the function given you for your brother. Take it gently, then, from your brother's hand, and let salvation be perfectly fulfilled in you. Do this *one* thing, that everything be given you.

The Rock of Salvation

Yet if the Holy Spirit can commute
each sentence that you laid upon yourself
into a blessing, then it cannot be a sin.
Sin is the only thing in all the world
that cannot change. It is immutable.
And on its changelessness the world depends.
The magic of the world can seem to hide
the pain of sin from sinners, and deceive
with glitter and with guile. Yet each one knows
the cost of sin is death. And so it is.
For sin is a request for death, a wish
to make this world's foundation sure as love,
dependable as Heaven, and as strong
as God Himself. The world is safe from love
to everyone who thinks sin possible.
Nor will it change. Yet is it possible
what God created not
should share the attributes of His creation,
when it opposes it in every way?

It cannot be the "sinner's" wish for death
is just as strong as is God's Will for life.
Nor can the basis of a world
He did not make be firm and sure as Heaven.
How could it be that hell and Heaven are
the same? And is it possible that what
He did not will cannot be changed? What is
immutable besides His Will? And what

can share its attributes except itself?
What wish can rise against His Will, and be
immutable? If you could realize
nothing is changeless but the Will of God,
this course would not be difficult for you.
For it is this that you do not believe.
Yet there is nothing else you could believe,
if you but looked at what it really is.

Let us go back to what we said before,
and think of it more carefully.
It must be so
that either God is mad, or is this world
a place of madness. Not one Thought of His
makes any sense at all within this world.
And nothing that the world believes as true
has any meaning in His Mind at all.
What makes no sense and has no meaning is
insanity.
And what is madness cannot be the truth.
If one belief so deeply valued here
were true, then every Thought God ever had
is an illusion. And if but one Thought
of His is true, then all beliefs the world
gives any meaning to are false, and make
no sense at all. This is the choice you make.
Do not attempt to see it differently,
nor twist it into something it is not.

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For only this decision can you make.
The rest is up to God, and not to you.

To justify one value that the world upholds is to deny your Father's sanity and yours. For God and His beloved Son do not think differently. And it is the agreement of their thought that makes the Son a co-creator with the Mind Whose Thought created him. So if he chooses to believe one thought opposed to truth, he has decided he is not his Father's Son because the Son is mad, and sanity must lie apart from both the Father and the Son. This you believe. Think not that this belief depends upon the form it takes. Who thinks the world is sane in any way, is justified in anything it thinks, or is maintained by any form of reason, believes this to be true. Sin is not real *because* the Father and the Son are not insane. This world is meaningless *because* it rests on sin. Who could create the changeless if it does not rest on truth?

The Holy Spirit has the power to change the whole foundation of the world you see to something else; a basis not insane, on which a sane perception can be based, another world perceived. And one in which nothing is contradicted that would lead the Son of God to sanity and joy. Nothing attests to death and cruelty; to separation and to differences. For here is everything perceived as one, and no one loses that each one may gain.

Test everything that you believe against this one requirement, and understand that everything that meets this one demand is worthy of your faith. But nothing else. What is not love is sin, and either one perceives the other as insane and meaningless. Love is the basis for a world perceived as wholly mad to sinners, who believe theirs is the way to sanity. But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness and rest peacefully on truth. Each sees a world immutable, as each defines the changeless and eternal truth of what you are. And each reflects a view of what the Father and the Son must be, to make that viewpoint meaningful and sane.

Your special function is the special form in which the fact that God is not insane

appears most sensible and meaningful to you. The content is the same. The form is suited to your special needs, and to the special time and place in which you think you find yourself, and where you can be free of place and time, and all that you believe must limit you. The Son of God cannot be bound by time nor place nor anything God did not will. Yet if His Will is seen as madness, then the form of sanity which makes it most acceptable to those who are insane requires special choice. Nor can this choice be made by the insane, whose problem is their choices are not free, and made with reason in the light of sense.

It *would* be madness to entrust salvation to the insane. Because He is not mad has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity as his salvation. To this One is given the choice of form most suitable to him; one which will not attack the world he sees, but enter into it in quietness and show him he is mad. This One but points to an alternative, another way of looking at what he has seen before, and recognizes as the world in which he lives, and thought he understood before.

Now must he question this, because the form of the alternative is one which he cannot deny, nor overlook, nor fail completely to perceive at all. To each his special function is designed to be perceived as possible, and more and more desired, as it proves to him that it is an alternative he really wants. From this position does his sinfulness, and all the sin he sees within the world, offer him less and less. Until he comes to understand it cost him his sanity, and stands between him and whatever hope he has of being sane. Nor is he left without escape from madness, for he has a special part in everyone's escape. He can no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son, and pass him by in careless thoughtlessness.

What is dependable except God's Love? And where does sanity abide except in Him? The One Who speaks for Him can show you this, in the alternative He chose

especially for you. It is God's Will that you remember this, and so emerge from deepest mourning into perfect joy. Accept the function that has been assigned to you in God's Own plan to show His Son that hell and Heaven are different, not the same. And that in Heaven *They* are all the same, without the differences which would have made a hell of Heaven and a heaven of hell, had such insanity been possible.

The whole belief that someone loses but reflects the underlying tenet God must be insane. For in this world it seems that one must gain *because* another lost. If this were true, then God is mad indeed! But what is this belief except a form of the more basic tenet, "Sin is real, and rules the world?" For every little gain must someone lose, and pay exact amount in blood and suffering. For otherwise would evil triumph, and destruction be the total cost of any gain at all. You who believe that God is mad, look carefully at this, and understand that it must be [that] either God or this must be insane, but hardly both.

Salvation is rebirth of the idea no one can lose for anyone to gain. And everyone *must* gain, if anyone

would be a gainer. Here is sanity restored. And on this single rock of truth can faith in God's eternal saneness rest in perfect confidence and perfect peace. Reason is satisfied, for all insane beliefs can be corrected here. And sin must be impossible, if this is true. This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. For here your special function is made whole, because it shares the function of the whole.

Remember all temptation is but this; a mad belief that God's insanity would make you sane and give you what you want; that either God or you must lose to madness because your aims can not be reconciled. Death demands life, but life is not maintained at any cost. No one can suffer for the Will of God to be fulfilled. Salvation is His Will *because* you share it. Not for you alone, but for the Self That is the Son of God. He cannot lose, for if he could the loss would be his Father's, and in Him no loss is possible. And this is sane because it is the truth.

Justice Returned to Love

The Holy Spirit can use all that you give to Him for your salvation. But He cannot use what you withhold, for He cannot take it from you without your willingness. For if He did, you would believe He wrested it from you against your will. And so you would not learn it *is* your will to be without it. You need not give it to Him wholly willingly, for if you could you had no need of Him. But this He needs; that you prefer He take it than that you keep it for yourself alone, and recognize that what brings loss to no one you would not know. This much is necessary to add to the idea no one can lose for you to gain. And nothing more.

Here is the only principle salvation needs. Nor is it necessary that your faith in it be strong, unswerving, and without attack from all beliefs opposed to it. You have no fixed allegiance. But remember salvation is not needed by the saved. You are not called upon to do what one divided still against himself would find impossible. Have little faith that wisdom could be found in such a state of mind. But be you thankful that only little faith is asked of you. What but a little faith remains to those who still believe in sin? What could they know of Heaven and the justice of the saved?

There is a kind of justice in salvation of which the world knows nothing. To the world, justice and vengeance are the same, for sinners see justice only as their punishment, perhaps sustained by someone else, but not escaped. The laws of sin demand a victim. Who it may be makes little difference. But death must be the cost and must be paid. This is not justice, but insanity. Yet how could justice be defined without insanity where love means hate, and death is seen as victory and triumph over eternity and timelessness and life?

You who know not of justice still can ask, and learn the answer. Justice looks on all in the same way. It is not just that one should lack for what another has. For that is vengeance in whatever form it takes. Justice demands no sacrifice, for any sacrifice is made that sin may be preserved and kept. It is a payment offered for the cost of sin, but not the total cost. The rest is taken from another, to be laid beside your little payment, to "atone" for all that you would

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keep, and not give up. So is the victim seen as partly you, with someone else by far the greater part. And in the total cost, the greater his the less is yours. And justice, being blind, is satisfied by being paid, it matters not by whom.

Can this be justice? God knows not of this. But justice does He know, and knows it well. For He is wholly fair to everyone. Vengeance is alien to God's Mind *because* He knows of justice. To be just is to be fair, and not be vengeful. Fairness and vengeance are impossible, for each one contradicts the other and denies that it is real. It is impossible for you to share the Holy Spirit's justice with a mind that can conceive of specialness at all. Yet how could He be just if He condemns a sinner for the crimes he did not do, but thinks he did? And where would justice be if He demanded of the ones obsessed with the idea of punishment that they lay it aside, unaided, and perceive it is not true?

It is extremely hard for those who still believe sin meaningful to understand the Holy Spirit's justice. They must believe He shares their own confusion, and cannot avoid the vengeance that their own belief in justice must entail. And so they fear the Holy Spirit, and perceive the "wrath" of God in Him. Nor can they trust Him not to strike them dead with lightning bolts torn from the "fires" of Heaven by God's Own angry Hand. They *do* believe that Heaven is hell, and *are* afraid of love. And deep suspicion and the chill of fear comes over them when they are told that they have never sinned. Their world depends on sin's stability. And they perceive the "threat" of what God knows as justice to be more destructive to themselves and to their world than vengeance, which they understand and love.

So do they think the loss of sin a curse. And flee the Holy Spirit as if He were a messenger from hell, sent from above, in treachery and guile, to work God's vengeance on them in the guise of a deliverer and friend. What could He be to them except a devil, dressed to deceive within an angel's cloak. And what escape has He for them except a door to hell that seems to look like Heaven's gate?

Yet justice cannot punish those who ask for punishment, but have a Judge Who knows that they are wholly innocent in truth. In justice He is bound to set them free, and give them all the honor they deserve and have denied themselves because they are not fair, and cannot understand that they are innocent. Love is not understandable to sinners because they think that justice is split off from love, and stands for something else. And thus is love perceived as weak, and vengeance strong. For love has lost when judgment left its side, and is too weak to save from punishment. But vengeance without love has gained in strength by being separate and apart from love. And what but vengeance now can help and save, while love stands feebly by with helpless hands, bereft of justice and vitality, and powerless to save?

What can Love ask of you who think that all of this is true? Could He, in justice and in love, believe in your confusion you have much to give? You are not asked to trust Him far. No more than what you see He offers you, and what you recognize you could not give yourself. In God's Own justice does He recognize all you deserve, but understands as well that you cannot accept it for yourself. It is His special function to hold out to you the gifts the innocent deserve.

And every one that you accept brings joy to Him as well as you. He knows that Heaven is richer made by each one you accept. And God rejoices as His Son receives what loving justice knows to be his due. For love and justice are not different. *Because* they are the same does mercy stand at God's right Hand, and gives the Son of God the power to forgive himself of sin.

To him who merits everything, how can it be that anything be kept from him? For that would be injustice, and unfair indeed to all the holiness that is in him, however much he recognize it not. God knows of no injustice. He would not allow His Son be judged by those who seek his death, and could not see his worth at all. What honest witnesses could they call forth to speak on his behalf? And who would come to plead for him, and not against his life? No justice would be given him by you. Yet God ensured that justice would be done unto the Son He loves, and would protect from all unfairness you might seek to offer, believing vengeance is his proper due.

As specialness cares not who pays the cost of sin, so it be paid, the Holy Spirit heeds not who looks on innocence at last, provided it is seen and recognized. For just *one* witness is enough, if he sees truly. Simple justice asks no more. Of each one does the Holy Spirit ask

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if he will be that one, so justice may return to love and there be satisfied. Each special function He allots is but for this; that each one learn that love and justice are not separate. And both are strengthened by their union with each other. Without love is justice prejudiced and weak. And love without justice is impossible. For love is fair, and cannot chasten without cause. What cause can be to warrant an attack upon the innocent? In justice, then, does love correct mistakes, but not in vengeance. For that would be unjust to innocence.

You can be perfect witness to the power of love and justice, if you understand it is impossible the Son of God could merit vengeance. You need not perceive, in every circumstance, that this is true. Nor need you look to your experience within the world, which is but shadows of all that is really happening within yourself. The understanding that you need comes not of you, but from a larger Self, so great and holy that He could not doubt His innocence.

Your special function is a call to Him, that He may smile on you whose sinlessness He shares. His understanding will be yours. And so the Holy Spirit's special function has been fulfilled. God's Son has found a witness unto his sinlessness and not his sins. How little need you give the Holy Spirit that simple justice may be given you.

Without impartiality there is no justice. How can specialness be just?

Judge not because you cannot, not because you are a miserable sinner too. How can the special really understand that justice is the same for everyone? To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight. Their Father gave the same inheritance to both. Who would have more or less is not aware that he has everything. He is no judge of what must be another's due, because he thinks he is deprived. And so must he be envious, and try to take away from whom he judges. He is not impartial, and cannot fairly see another's rights because his own have been obscured to him.

You have the right to all the universe; to perfect peace, complete deliverance from all effects of sin, and to the life eternal, joyous and complete in every way, as God appointed for His holy Son. This is the only justice Heaven knows, and all the Holy Spirit brings to earth. Your special function shows you nothing else but perfect justice can prevail for you. And you are safe from vengeance in all forms. The world deceives, but it cannot replace God's justice with a version of its own. For only love is just, and can perceive what justice must accord the Son of God. Let love decide, and never fear that you, in your unfairness, will deprive yourself of what God's justice has allotted you.

The Justice of Heaven

What can it be but arrogance to think your little errors cannot be undone by Heaven's justice? And what could this mean except that they are sins and not mistakes, forever uncorrectable, and to be met with vengeance, not with justice? Are you willing to be released from all effects of sin? You cannot answer this until you see all that the answer must entail. For if you answer "yes" it means you will forego all values of this world in favor of the peace of Heaven. Not one sin would you retain. And not one doubt that this is possible will you hold dear that sin be kept in place. You mean that truth has greater value now than all illusions. And you recognize that truth must be revealed to you, because you know not what it is.

To give reluctantly is not to gain the gift, because you are reluctant to accept it. It is saved for you until reluctance to receive it disappears, and you are willing it be given you. God's justice warrants gratitude, not fear. Nothing you give is lost to you or anyone, but cherished and preserved in Heaven, where all of the treasures given to God's Son are kept for him, and offered anyone who but holds out his hand in willingness they be received. Nor is the treasure less as it is given out. Each gift but adds to the supply. For God is fair. He does not fight against His Son's reluctance to perceive salvation as a gift from Him. Yet would His justice not be satisfied until it is received by everyone.

Be certain any answer to a problem the Holy Spirit solves will always be one in which no one loses. And this must be true, because He asks no sacrifice of anyone. An answer which demands the slightest loss to anyone has not resolved the problem, but has added to it and made it greater, harder to resolve and more unfair. It is impossible the Holy Spirit could see unfairness as a resolution. To Him, what is unfair must be corrected *because* it is unfair. And every error is a perception in which one, at least, is seen unfairly. Thus is justice not accorded to the Son of God. When anyone is seen as losing, he has been condemned. And punishment becomes his due instead of justice.

The sight of innocence makes punishment impossible, and justice sure. The Holy Spirit's perception leaves no ground for an attack. Only a loss could justify attack, and loss of any kind He cannot see. The world solves problems in another way. It sees a resolution as a state in which it is decided who shall win and who shall lose; how much the one shall take, and how much can the loser still defend. Yet does the problem still remain unsolved, for only justice can set up a state in which there is no loser; no one left unfairly treated and deprived, and thus with grounds for vengeance. Problem solving cannot be vengeance, which at best can bring another problem added to the first, in which the murder is not obvious.

The Holy Spirit's problem solving is the way in which the problem ends. It has been solved because it has been met with justice. Until it has it will recur, because it has not yet been solved. The principle that justice means no one can lose is crucial to this course. For miracles depend on justice. Not as it is seen through this world's eyes, but as God knows it and as knowledge is reflected in the sight the Holy Spirit gives.

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No one deserves to lose. And what would be unjust to him cannot occur. Healing must be for everyone, because he does not merit an attack of any kind. What order can there be in miracles, unless someone deserves to suffer more and others less? And is this justice to the wholly innocent? A miracle *is* justice. It is not a special gift to some, to be withheld from others as less worthy, more condemned, and thus apart from healing. Who is there who can be separate from salvation, if its purpose is the end of specialness? Where is salvation's justice if some errors are unforgivable, and warrant vengeance in place of healing and return of peace?

Salvation cannot seek to help God's Son be more unfair than he has sought to be. If miracles, the Holy Spirit's gift, were given specially to an elect and special group, and kept apart from others as less deserving, then is He ally to specialness. What He cannot perceive He bears no witness to. And everyone is equally entitled to His gift of healing and deliverance and peace. To give a problem to the Holy Spirit to solve for you means that you want it solved. To keep it for yourself to solve without

His help is to decide it should remain unsettled, unresolved, and lasting in its power of injustice and attack. No one can be unjust to you, unless you have decided first to *be* unjust. And then must problems rise to block your way, and peace be scattered by the winds of hate.

Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them because you were unjust to one with equal rights. Seek to deny and you will feel denied. Seek to deprive, and you have been deprived. A miracle can never be received because another could receive it not. Only forgiveness offers miracles. And pardon must be just to everyone.

The little problems that you keep and hide become your secret sins, because you did not choose to let them be removed for you. And so they gather dust and grow, until they cover everything that you perceive and leave you fair to no one. Not one right do you believe you have. And bitterness, with vengeance justified and mercy lost, condemns you as unworthy of forgiveness. The unforgiven have no mercy to bestow upon another. That is why your sole responsibility must be to take forgiveness for yourself.

The miracle that you receive, you give. Each one becomes an illustration of the law on which salvation rests; that justice must be done to all, if anyone is to be healed. No one can lose, and everyone must benefit. Each miracle is an example of what justice can accomplish when it is offered to everyone alike. It is received and given equally. It is awareness that giving and receiving are the same. Because it does not make the same unlike, it sees no differences where none exists. And thus it is the same for everyone, because it sees no differences in them. Its offering is universal, and it teaches but one message:

What is God's belongs to everyone, and is his due.

Chapter 26
THE TRANSITION

The "Sacrifice" of Oneness

In the "dynamics" of attack is sacrifice a key idea. It is the pivot upon which all compromise, all desperate attempts to strike a bargain, and all conflicts achieve a seeming balance. It is the symbol of the central theme that *somebody must lose*. Its focus on the body is apparent, for it is always an attempt to limit loss. The body is itself a sacrifice; a giving up of power in the name of saving just a little for yourself. To see a brother in another body, separate from yours, is the expression of a wish to see a little part of him and sacrifice the rest. Look at the world, and you will see nothing attached to anything beyond itself. All seeming entities can come a little nearer, or go a little farther off, but cannot join.

The little that the body fences off becomes the self, preserved through sacrifice of all the rest. And all the rest must lose this little part, remaining incomplete to keep its own identity intact. In this perception of yourself the body's loss would be a sacrifice indeed. For sight of bodies becomes the sign that sacrifice is limited, and something still remains for you alone. And for this little to belong to you are limits placed on everything outside, just as they are on everything you think is yours. For giving and receiving are the same. And to accept the limits of a body is to impose these limits on each brother whom you see. For you must see him as you see yourself.

The body *is* a loss, and *can* be made to sacrifice. And while you see your brother as a body, apart from you and separate in his cell, you are demanding sacrifice of him and you. What greater sacrifice could be demanded than that God's Son perceive himself without his Father? And his Father be without His Son? Yet every sacrifice demands that they be separate and without the other. The memory of God must be denied if any sacrifice is asked of anyone. What witness to the wholeness of God's Son is seen within a world of separate bodies, however much he witnesses to truth? He is invisible in such a world. Nor can his song of union and of love be heard at all. Yet is it given him to make the world recede before his song, and sight of him replace the body's eyes.

Those who would see the witnesses to truth
instead of to illusion merely ask
that they might see a purpose in the world
that gives it sense and makes it meaningful.
Without your special function has this world
no meaning for you. Yet it can become
a treasure house as rich and limitless
as Heaven itself. No instant passes here
in which your brother's holiness cannot
be seen, to add a limitless supply
to every meager scrap and tiny crumb
of happiness that you allot yourself.

You can lose sight of oneness, but can not
make sacrifice of its reality.
Nor can you lose what you would sacrifice,
nor keep the Holy Spirit from His task
of showing you that it has not been lost.
Hear, then, the song your brother sings to you,
and let the world recede, and take the rest
his witness offers on behalf of peace.
But judge him not, for you will hear no song
of liberation for yourself, nor see
what it is given him to witness to,
that you may see it and rejoice with him.
Make not his holiness a sacrifice

to your belief in sin. You sacrifice
your innocence with his, and die each time
you see in him a sin deserving death.

Yet every instant can you be reborn,
and given life again. His holiness
gives life to you, who cannot die
because his sinlessness is known to God;
and can no more be sacrificed by you
than can the light in you be blotted out
because he sees it not.
You who would make a sacrifice of life,
and make your eyes and ears bear witness to
the death of God and of His holy Son,
think not that you have power to make of Them
what God willed not They be. In Heaven, God's Son
is not imprisoned in a body, nor
is sacrificed in solitude to sin.
And as he is in Heaven, so must he be
eternally and everywhere. He is
the same forever. Born again each instant,
untouched by time, and far beyond the reach
of any sacrifice of life or death.
For neither did he make, and only one
was given him by One Who knows His gifts
can never suffer sacrifice and loss.

God's justice rests in gentleness upon
His Son, and keeps him safe from all injustice
the world would lay upon him. Could it be
that you could make his sins reality,
and sacrifice his Father's Will for him?
Condemn him not by seeing him within
the rotting prison where he sees himself.
It is your special function to ensure

the door be opened, that he may come forth
to shine on you, and give you back the gift
of freedom by receiving it of you.
What is the Holy Spirit's special function
but to release the holy Son of God
from the imprisonment he made to keep
himself from justice? Could your function be
a task apart and separate from His Own?

Many Forms; One Correction

It is not difficult to understand the reasons why you do not ask the Holy Spirit to solve all problems for you. He has not greater difficulty in resolving some than others. Every problem is the same to Him, because each one is solved in just the same respect and through the same approach. The aspects that need solving do not change, whatever form the problem seems to take. A problem can appear in many forms, and it will do so while the problem lasts. It serves no purpose to attempt to solve it in a special form. It will recur and then recur again and yet again, until it has been answered for all time and will not rise again in any form. And only then are you released from it.

The Holy Spirit offers you release from every problem that you think you have. They are the same to Him because each one, regardless of the form it seems to take, is a demand that someone suffer loss and make a sacrifice that you might gain. And when the situation is worked out so no one loses is the problem gone, because it was an error in perception that now has been corrected. One mistake is not more difficult for Him to bring to truth than is another. For there *is* but one mistake; the whole idea that loss is possible, and could result in gain for anyone. If this were true, then God would be unfair; sin would be possible, attack be justified and vengeance fair.

This one mistake, in any form, has one correction. There is no loss; to think there is, is a mistake. You have no problems, though you think you have. And yet you could not think so if you saw them vanish one by one, without regard to size, complexity, or place and time, or any attribute which you perceive that makes each one seem different from the rest. Think not the limits you impose on what you see can limit God in any way.

The miracle of justice can correct all errors. Every problem is an error. It does injustice to the Son of God, and therefore is not true. The Holy Spirit does not evaluate injustices as great or small, or more or less. They have

no properties to Him. They are mistakes from which the Son of God is suffering, but needlessly. And so He takes the thorns and nails away. He does not pause to judge whether the hurt be large or little. He makes but one judgment; that to hurt God's Son must be unfair and therefore is not so.

You who believe it safe to give but some mistakes to be corrected while you keep the others to yourself, remember this: Justice is total. There is no such thing as partial justice. If the Son of God is guilty then is he condemned, and he deserves no mercy from the God of justice. But ask not God to punish him because *you* find him guilty and would have him die. God offers you the means to see his innocence. Would it be fair to punish him because you will not look at what is there to see? Each time you keep a problem for yourself to solve, or judge that it is one that has no resolution, you have made it great, and past the hope of healing. You deny the miracle of justice *can* be fair.

If God is just, then can there be no problems that justice cannot solve. But you believe that some injustices are fair and good, and necessary to preserve yourself. It is these problems that you think are great and cannot be resolved. For there are those you want to suffer loss, and no one whom you wish to be preserved from sacrifice entirely. Consider once again your special function. One is given you

to see in him his perfect sinlessness.
And you will ask no sacrifice of him
because you could not will he suffer loss.
The miracle of justice you call forth
will rest on you as surely as on him.
Nor will the Holy Spirit be content
until it is received by everyone.
For what you give to Him is everyone's,
and by your giving it can He ensure
that everyone receives it equally.

Think, then, how great your own release will be
when you are willing to receive correction
for all your problems. You will not keep one,
for pain in any form you will not want.
And you will see each little hurt resolved
before the Holy Spirit's gentle sight.
For all of them *are* little in His sight,
and worth no more than just a tiny sigh
before they disappear, to be forever
undone and unremembered. What seemed once
to be a special problem, a mistake
without a remedy, or an affliction
without a cure, has been transformed into

a universal blessing. Sacrifice
is gone. And in its place the Love of God
can be remembered, and will shine away
all memory of sacrifice and loss.

God cannot be remembered until justice
is loved instead of feared. He cannot be
unjust to anyone or anything,
because He knows that everything that is
belongs to Him, and will forever be
as He created it. Nothing He loves
but must be sinless and beyond attack.
Your special function opens wide the door
beyond which is the memory of His Love
kept perfectly intact and undefiled.
And all you need to do is but to wish
that Heaven be given you instead of hell,
and every bolt and barrier that seems
to hold the door securely barred and locked
will merely fall away and disappear.
For it is not your Father's Will that you
should offer or receive less than He gave,
when He created you in perfect love.

The Borderland

Complexity is not of God. How could it be, when all He knows is one? He knows of one creation, one reality, one truth and but one Son. Nothing conflicts with oneness. How, then, could there be complexity in Him? What is there to decide? For it is conflict that makes choice possible. The truth is simple; it is one, without an opposite. And how could strife enter in its simple presence, and bring complexity where oneness is? The truth makes no decisions, for there is nothing to decide *between*. And only if there were could choosing be a necessary step in the advance toward oneness. What is everything leaves room for nothing else. Yet is this magnitude beyond the scope of this curriculum. Nor is it necessary we dwell on anything that cannot be immediately grasped.

There is a borderland of thought that stands
between this world and Heaven. It is not
a place, and when you reach it is apart
from time. Here is the meeting place where thoughts
are brought together; where conflicting values meet
and all illusions are laid down beside
the truth, where they are judged to be untrue.
This borderland is just beyond the gate
of Heaven. Here is every thought made pure
and wholly simple. Here is sin denied,
and everything that *is* received instead.

This is the journey's end. We have referred
to it as the real world. And yet there is
a contradiction here, in that the words
imply a limited reality,
a partial truth,
a segment of the universe made true.
This is because knowledge makes no attack

upon perception. They are brought together,
and only one continues past the gate
where Oneness is. Salvation is
a borderland where place and time and choice
have meaning still, and yet it can be seen
that they are temporary, out of place,
and every choice has been already made.

Nothing the Son of God believes can be
destroyed. But what is truth to him must be
brought to the last comparison that he
will ever make; the last evaluation
that will be possible, the final judgment
upon this world. It is the judgment of
the truth upon illusion,
of knowledge on perception:
"It has no meaning, and does not exist."
This is not your decision. It is but
a simple statement of a simple fact.

But in this world there are no simple facts, because what is the same and what is different remain unclear. The one essential thing to make a choice at all is this distinction. And herein lies the difference between the worlds. In this one, choice is made impossible. In the real world is choosing simplified.

Salvation stops just short of Heaven, for only perception needs salvation. Heaven was never lost, and so cannot be saved. Yet who can make a choice between the wish for Heaven and the wish for hell unless he recognizes they are not the same? This difference is the learning goal this course has set. It will not go beyond this aim. Its only purpose is to teach what is the same and what is different, leaving room to make the only choice that can be made.

There is no basis for a choice in this complex and over-complicated world. For no one understands what is the same, and seems to choose where no choice really is. The real world is the area of choice made real, not in the outcome, but in the perception of alternatives for choice. That there is choice is an illusion. Yet within this one lies the undoing of every illusion, not excepting this.

Is not this like your special function, where the separation is undone by change of purpose in what once was specialness, and now is union?

All illusions are but one. And in the recognition this is so lies the ability to give up all attempts to choose between them, and to make them different. How simple is the choice between two things so clearly unlike. There is no conflict here. No sacrifice is possible in the relinquishment of an illusion recognized as such. Where all reality has been withdrawn from what was never true, can it be hard to give it up, and choose what *must* be true?

Where Sin Has Left

Forgiveness is this world's equivalent of Heaven's justice. It translates the world of sin into a simple world, where justice can be reflected from beyond the gate behind which total lack of limits lies.

Nothing in boundless love could need forgiveness. And what is charity within the world gives way to simple justice past the gate that opens into Heaven. No one forgives unless he has believed in sin, and still believes that he has much to be forgiven. Forgiveness thus becomes the means by which he learns he has done nothing to forgive. Forgiveness always rests upon the one who offers it, until he sees himself as needing it no more. And thus is he returned to his real function of creating, which his forgiveness offers him again.

Forgiveness turns the world of sin into a world of glory, wonderful to see. Each flower shines in light, and every bird sings of the joy of Heaven. There is no sadness and there is no parting here, for everything is totally forgiven. And what has been forgiven must join, for nothing stands between to keep them separate and apart. The sinless must perceive that they are one, for nothing stands between to push the other off. And in the space that sin left vacant do they join as one, in gladness recognizing what is part of them has not been kept apart and separate.

The holy place on which you stand is but the space that sin has left. And here you see the face of Christ, arising in its place. Who could behold the face of Christ and not recall His Father as He really is? Who could fear love, and stand upon the ground where sin has left a place for Heaven's altar to rise and tower far above the world, and reach beyond the universe to touch the Heart of all creation? What is Heaven but a song of gratitude and love and praise by everything created to the Source of its creation? The holiest of altars is set where once sin was believed to be. And here does every light of Heaven come, to be rekindled and increased in joy. For here is what was lost restored to them, and all their radiance made whole again.

Forgiveness brings no little miracles to lay before the gate of Heaven. Here the Son of God Himself comes to receive each gift that brings him nearer to his home. Not one is lost, and none is cherished more than any other. Each reminds him of his Father's Love as surely as the rest.

And each one teaches him that what he feared
he loves the most. What but a miracle
could change his mind, so that he understands
that love cannot be feared? What other miracle
is there but this? And what else need there be
to make the space between you disappear?

Where sin once was perceived will rise a world
that will become an altar to the truth,
and you will join the lights of Heaven there,
and sing their song of gratitude and praise.
And as they come to you to be complete,
so will you go with them. For no one hears
the song of Heaven and remains without
a voice that adds its power to the song,
and makes it sweeter still. And each one joins
the singing at the altar that was raised
within the tiny spot that sin proclaimed
to be its own. And what was tiny then
has soared into a magnitude of song
in which the universe has joined
with but a single voice.

This tiny spot of sin that stands between
you and your brother still is holding back
the happy opening of Heaven's gate.
How little is the hindrance that withholds
the wealth of Heaven from you. And how great
will be the joy in Heaven when you join
the mighty chorus to the Love of God!

The Little Hindrance

A little hindrance can seem large indeed
to those who do not understand that miracles
are all the same. Yet teaching that is what
this course is for. This is its only purpose,
for only that is all there is to learn.
And you can learn it in many different ways.
All learning is a help or hindrance to
the gate of Heaven. Nothing in between
is possible. There are two teachers only,
who point in different ways. And you will go
along the way your chosen teacher leads.
There are but two directions you can take,
while time remains and choice is meaningful.
For never will another road be made
except the way to Heaven. You but choose
whether to go toward Heaven, or away
to nowhere. There is nothing else to choose.

Nothing is ever lost but time, which in
the end is meaningless. For it is but
a little hindrance to eternity,
quite meaningless to the real Teacher of

the world. Yet since you do believe in it,
why should you waste it going nowhere, when
it can be used to reach a goal as high
as learning can achieve? Think not the way
to Heaven's gate is difficult at all.
Nothing you undertake with certain purpose
and high resolve and happy confidence,
holding your brother's hand and keeping step
to Heaven's song, is difficult to do.
But it is hard indeed to wander off,
alone and miserable, down a road
that leads to nothing and that has no purpose.

God gave His Teacher to replace
the one you made, not to conflict with it.
And what He would replace has been replaced.
Time lasted but an instant in your mind,
with no effect upon eternity.
And so is all time past, and everything
exactly as it was before the way
to nothingness was made. The tiny tick
of time in which the first mistake was made,
and all of them within that one mistake,
held also the Correction for that one,
and all of them that came within the first.
And in that tiny instant time was gone,
for that was all it ever was. What God
gave answer to is answered and is gone.

To you who still believe you live in time
and know not it is gone, the Holy Spirit
still guides you through the infinitely small
and senseless maze you still perceive in time,
though it has long since gone. You think you live
in what is past. Each thing you look upon
you saw but for an instant, long ago,
before its unreality gave way
to truth. Not one illusion still remains
unanswered in your mind. Uncertainty
was brought to certainty so long ago
that it is hard indeed to hold it to
your heart, as if it were before you still.

The tiny instant you would keep and make
eternal, passed away in Heaven too soon
for anything to notice it had come.
What disappeared too quickly to affect
the simple knowledge of the Son of God
can hardly still be there, for you to choose
to be your teacher. Only in the past,
- an ancient past, too short to make a world
in answer to creation, - did this world
appear to rise. So very long ago,
for such a tiny interval of time,
that not one note in Heaven's song was missed.

Yet in each unforgiving act or thought,
in every judgment and in all belief
in sin, is that one instant still called back,
as if it could be made again in time.
You keep an ancient memory before
your eyes. And he who lives in memories
alone is unaware of where he is.

Forgiveness is the great release from time.
It is the key to learning that the past
is over. Madness speaks no more. There *is*
no other teacher and no other way.
For what has been undone no longer is.
And who can stand upon a distant shore,
and dream himself across an ocean, to
a place and time that have long since gone by?
How real a hindrance can this dream be
to where he really is? For this is fact,
and does not change whatever dreams he has.
Yet can he still imagine he is elsewhere,
and in another time. In the extreme,
he can delude himself that this is true,
and pass from mere imagining into
belief and into madness, quite convinced
that where he would prefer to be, he *is*.

Is this a hindrance to the place whereon
he stands? Is any echo from the past
that he may hear a fact in what is there
to hear where he is now? And how much can
his own illusions about time and place
effect a change in where he really is?

The unforgiven is a voice that calls
from out a past forevermore gone by.
And everything that points to it as real
is but a wish that what is gone could be
made real again and seen as here and now,
in place of what is *really* now and here.
Is this a hindrance to the truth the past
is gone, and cannot be returned to you?
And do you want that fearful instant kept,
when Heaven seemed to disappear and God
was feared and made a symbol of your hate?

Forget the time of terror that has been
so long ago corrected and undone.
Can sin withstand the Will of God?
Can it be up to you to see the past
and put it in the present? You can *not*
go back. And everything that points the way
in the direction of the past but sets
you on a mission whose accomplishment
can only be unreal. Such is the justice
your All-Loving Father has ensured
must come to you.

And from your own unfairness to yourself
has He protected you. You cannot lose
your way because there is no way but His,
and nowhere can you go except to Him.

Would God allow His Son to lose his way
along a road long since a memory
of time gone by?
This course will teach you only what is now.
A dreadful instant in a distant past,
now perfectly corrected, is of no
concern nor value. Let the dead and gone
be peacefully forgotten. Resurrection
has come to take its place. And now you are
a part of resurrection, not of death.
No past illusions have the power to keep
you in a place of death, a vault God's Son
entered an instant, to be instantly
restored unto his Father's perfect Love.
And how can he be kept in chains long since
removed and gone forever from his mind?

The Son whom God created is as free
as God created him. He was reborn
the instant that he chose to die instead
of live. And will you not forgive him now,
because he made an error in the past
that God remembers not, and is not there?
Now you are shifting back and forth between
the past and present.

Sometimes the past seems real, as if it *were*
the present. Voices from the past are heard
and then are doubted. You are like to one
who still hallucinates,
but lacks conviction in what he perceives.
This is the borderland between the worlds,
the bridge between the past and present. Here
the shadow of the past remains, but still
a present light is dimly recognized.
Once it is seen, this light can never be
forgotten. It must draw you from the past
into the present, where you really are.

The shadow voices do not change the laws
of time nor of eternity. They come
from what is past and gone, and hinder not
the true existence of the here and now.
The real world is the second part of the
hallucination time and death are real,
and have existence that can be perceived.
This terrible illusion was denied
in but the time it took for God to give
His Answer to illusion for all time
and every circumstance. And then it was
no more to be experienced as there.

Each day, and every minute in each day,
and every instant that each minute holds,
you but relive the single instant when
the time of terror took the place of love.
And so you die each day to live again,
until you cross the gap between the past
and present, which is not a gap at all.
Such is each life; a seeming interval
from birth to death and on to life again,
a repetition of an instant gone
by long ago that cannot be relived.
And all of time is but the mad belief
that what is over is still here and now.

Forgive the past and let it go, for it
is gone. You stand no longer on the ground
that lies between the worlds. You have gone on,
and reached the world that lies at Heaven's gate.
There is no hindrance to the Will of God,
nor any need that you repeat again
a journey that was over long ago.
Look gently on your brother, and behold
the world in which perception of your hate
has been transformed into a world of love.

The Appointed Friend

Anything in this world that you believe
is good and valuable and worth striving for
can hurt you, and will do so. Not because
it has the power to hurt, but just because
you have denied it is but an illusion,
and made it real. And it is real to you.
It is not nothing. And through its perceived
reality has entered all the world
of sick illusions. All belief in sin,
in power of attack, in hurt and harm,

in sacrifice and death, has come to you.
For no one can make one illusion real,
and still escape the rest. For who can choose
to keep the ones that he prefers, and find
the safety that the truth alone can give?
Who can believe illusions are the same,
and still maintain that even one is best?

Lead not your little life in solitude,
with one illusion as your only friend.
This is no friendship worthy of God's Son,
nor one with which he could remain content.
Yet God has given him a better Friend,
in Whom all power in earth and Heaven rests.
The one illusion that you think is friend
obscures His grace and majesty from you,
and keeps His friendship and forgiveness from
your welcoming embrace. Without Him you
are friendless. Seek not another friend
to take His place. There *is* no other friend.
What God appointed has no substitute,
for what illusion can replace the truth?

Who dwells with shadows is alone indeed,
and loneliness is not the Will of God.
Would you allow one shadow to usurp
the throne that God appointed for your Friend,
if you but realized its emptiness
has left yours empty and unoccupied?
Make no illusion friend, for if you do,
it can but take the place of Him Whom God
has called your Friend. And it is He Who is
your only Friend in truth. He brings you gifts
that are not of this world, and only He
to Whom they have been given can make sure
that you receive them. He will place them on
your throne, when you make room for Him on His.

The Laws of Healing

This is a course in miracles. As such, the laws of healing must be understood before the purpose of the course can be accomplished. Let us review the principles that we have covered, and arrange them in a way that summarizes all that must occur for healing to be possible. For when it once is possible it must occur.

All sickness comes from separation. When
the separation is denied, it goes.
For it is gone as soon as the idea
that brought it has been healed, and been replaced
by sanity. Sickness and sin are seen
as consequence and cause, in a relationship
kept hidden from awareness that it may
be carefully preserved from reason's light.

Guilt asks for punishment, and its request

is granted. Not in truth, but in the world
of shadows and illusions built on sin.
The Son of God perceived what he would see
because perception is a wish fulfilled.
Perception changes, made to take the place
of changeless knowledge. Yet is truth unchanged.
It cannot be perceived, but only known.
What is perceived takes many forms, but none
has meaning. Brought to truth, its senselessness

is quite apparent. Kept apart from truth, it seems to have a meaning and be real.

Perception's laws are opposite to truth, and what is true of knowledge is not true of anything that is apart from it. Yet has God given answer to the world of sickness, which applies to all its forms. God's answer is eternal, though it works in time, where it is needed. Yet because it is of God, the laws of time do not affect its workings. It is in this world, but not a part of it. For it is real, and dwells where all reality must be. Ideas leave not their source, and their effects but seem to be apart from them. Ideas are of the mind. What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in, and has not left its source.

God's answer lies where the belief in sin must be, for only there can its effects be utterly undone and without cause. Perception's laws must be reversed, because they *are* reversals of the laws of truth. The laws of truth forever will be true, and cannot be reversed; yet can be seen as upside down. And this must be corrected where the illusion of reversal lies.

It is impossible that one illusion be less amenable to truth than are the rest. But it is possible that some are given greater value, and less willingly offered to truth for healing and for help. No illusion has any truth in it. Yet it appears some are more true than others, although this clearly makes no sense at all. All that a hierarchy of illusions can show is preference, not reality. What relevance has preference to the truth? Illusions are illusions and are false. Your preference gives them no reality. Not one is true in any way, and all must yield with equal ease to what God gave as answer to them all. God's Will is one. And any wish that seems to go against His Will has no foundation in the truth.

Sin is not error, for it goes beyond correction to impossibility. Yet the belief that it is real has made some errors seem forever past the hope of healing, and the lasting grounds for hell. If this were so, would Heaven be opposed

by its own opposite, as real as it. Then would God's Will be split in two, and all creation be subjected to the laws of two opposing powers, until God becomes impatient, splits the world apart, and relegates attack unto Himself. Thus has He lost His Mind, proclaiming sin has taken His reality from Him and brought His Love at last to vengeance's heels. For such an insane picture an insane defense can be expected, but can not establish that the picture must be true.

Nothing gives meaning where no meaning is. And truth needs no defense to make it true. Illusions have no witnesses and no effects. Who looks on them is but deceived. Forgiveness is the only function here, and serves to bring the joy this world denies to every aspect of God's Son where sin was thought to rule. Perhaps you do not see the role forgiveness plays in ending death and all beliefs that rise from mists of guilt. Sins are beliefs that you impose between your brother and yourself. They limit you to time and place, and give a little space to you, another little space to him. This separating off is symbolized, in your perception, by a body which is clearly separate and a thing apart. Yet what this symbol represents is but your wish to *be* apart and separate.

Forgiveness takes away what stands between your brother and yourself. It is the wish that you be joined with him, and not apart. We call it "wish" because it still conceives of other choices, and has not yet reached beyond the world of choice entirely. Yet is this wish in line with Heaven's state, and not in opposition to God's Will. Although it falls far short of giving you your full inheritance, it does remove the obstacles that you have placed between the Heaven where you are, and recognition of where and what you are. Facts are unchanged. Yet facts can be denied and thus unknown, though they were known before they were denied.

Salvation, perfect and complete, asks but a little wish that what is true be true; a little willingness to overlook what is not there; a little sigh that speaks for Heaven as a preference to this world that death and desolation seem to rule.

The Rhythm and Reason of Reality -- chapters 26-31

In joyous answer will creation rise
within you, to replace the world you see
with Heaven, wholly perfect and complete.
What is forgiveness but a willingness
that truth be true? What can remain unhealed
and broken from a Unity Which holds
all things within Itself? There is no sin.
And every miracle is possible
the instant that the Son of God perceives
his wishes and the Will of God are one.

What is the Will of God? He wills His Son
have everything. And this He guaranteed
when He created him *as* everything.
It is impossible that anything
be lost, if what you *have* is what you *are*.
This is the miracle by which creation
became your function, sharing it with God.
It is not understood apart from Him,
and therefore has no meaning in this world.
Here does the Son of God ask not too much,
but far too little. He would sacrifice
his own identity with everything,
to find a little treasure of his own.
And this he cannot do without a sense
of isolation, loss and loneliness.
This is the treasure he has sought to find.
And he could only be afraid of it.
Is fear a treasure? Can uncertainty
be what you want? Or is it a mistake
about your will, and what you really are?

Let us consider what the error is,
so it can be corrected, not protected.
Sin is belief attack can be projected
outside the mind where the belief arose.
Here is the firm conviction that ideas
can leave their source made real and meaningful.
And from this error does the world of sin
and sacrifice arise. This world is an
attempt to prove your innocence, while cherishing
attack. Its failure lies in that you still
feel guilty, though without understanding why.
Effects are seen as separate from their source,
and seem to be beyond you to control
or to prevent. What is thus kept apart
can never join.

Cause and effect are one, not separate.
God wills you learn what always has been true:
That He created you as part of Him,
and this must still be true because ideas
leave not their source. Such is creation's law;
that each idea the mind conceives but adds
to its abundance, never takes away.

This is as true of what is idly wished
as what is truly willed, because the mind
can wish to be deceived, but cannot make
it be what it is not. And to believe
ideas can leave their source is to invite
illusions to be true, without success.
For never will success be possible
in trying to deceive the Son of God.

The miracle is possible when cause
and consequence are brought together, not
kept separate. The healing of effect
without the cause can merely shift effects
to other forms. And this is not release.
God's Son could never be content with less
than full salvation and escape from guilt.
For otherwise he still demands that he
must make some sacrifice, and thus denies
that everything is his, unlimited
by loss of any kind. A tiny sacrifice
is just the same in its effects as is
the whole idea of sacrifice. If loss
in any form is possible, then is
God's Son made incomplete and not himself.
Nor will he know himself,
nor recognize his will.
He has forsworn his Father and himself,
and made Them both his enemies in hate.

Illusions serve the purpose they were made
to serve. And from their purpose they derive
whatever meaning that they seem to have.
God gave to all illusions that were made
another purpose that would justify
a miracle whatever form they took.
In every miracle all healing lies,
for God gave answer to them all as one.
And what is one to Him must be the same.
If you believe what is the same is different
you but deceive yourself. What God calls one
will be forever one, not separate.
His Kingdom is united; thus it was
created, and thus will it ever be.

The miracle but calls your ancient Name,
which you will recognize because the truth
is in your memory. And to this Name
your brother calls for his release and yours.
Heaven is shining on the Son of God.
Deny him not, that you may be released.
Each instant is the Son of God reborn
until he chooses not to die again.
In every wish to hurt he chooses death
instead of what his Father wills for him.
Yet every instant offers life to him

because his Father wills that he should live.

In crucifixion is redemption laid,
for healing is not needed where there is
no pain or suffering. Forgiveness is
the answer to attack of any kind.
So is attack deprived of its effects,
and hate is answered in the name of love.
To you to whom it has been given to save
the Son of God from crucifixion and
from hell and death, all glory be forever.
For you have power to save the Son of God
because his Father willed that it be so.
And in your hands does all salvation lie,
to be both offered and received as one.

To use the power God has given you
as He would have it used is natural.
It is not arrogant to be as He
created you, nor to make use of what
He gave to answer all His Son's mistakes
and set him free. But it is arrogant
to lay aside the power that He gave,
and choose a little senseless wish instead
of what He wills. The gift of God to you
is limitless. There is no circumstance
it cannot answer, and no problem which
is not resolved within its gracious light.

Abide in peace, where God would have you be.
And be the means whereby your brother finds
the peace in which your wishes are fulfilled.
Let us unite in bringing blessing to
the world of sin and death. For what can save
each one of us can save us all. There is
no difference among the Sons of God.
The unity that specialness denies
will save them all, for what is one can have
no specialness. And everything belongs
to each of them. No wishes lie between
a brother and his own. To get from one
is to deprive them all. And yet to bless
but one gives blessing to them all as one.

Your ancient Name belongs to everyone,
as theirs to you. Call on your brother's name
and God will answer, for on Him you call.
Could He refuse to answer when He has
already answered all who call on Him?
A miracle can make no change at all.
But it can make what always has been true
be recognized by those who know it not;
and by this little gift of truth but let
to be itself, the Son of God allowed
to be himself, and all creation freed
to call upon the Name of God as one.

The Immediacy of Salvation

The one remaining problem that you have is that you see an interval between the time when you forgive, and will receive the benefits of trusting in your brother. This but reflects the little you would keep between you and your brother, that you and he might be a little separate. For time and space are one illusion, which takes different forms. If it has been projected beyond your mind you think of it as time. The nearer it is brought to where it is, the more you think of it in terms of space.

There is a distance you would keep apart from your brother, and this space you perceive as time because you still believe you are external to him. This makes trust impossible. And you cannot believe that trust would settle every problem now. Thus do you think it safer to remain a little careful and a little watchful of interests perceived as separate. From this perception you cannot conceive of gaining what forgiveness offers *now*. The interval you think lies in between the giving and receiving of the gift seems to be one in which you sacrifice and suffer loss. You see eventual salvation, not immediate results.

Salvation *is* immediate. Unless you so perceive it, you will be afraid of it, believing that the risk of loss is great between the time its purpose is made yours and its effects will come to you. In this form is the error still obscured that is the source of fear. Salvation *would* wipe out the space you see between you still, and let you instantly become as one. And it is here you fear the loss would lie. Do not project this fear to time, for time is not the enemy that you perceive. Time is as neutral as the body is, except in terms of what you see it for. If you would keep a little space between you and your brother still, you then would want a little time in which forgiveness is withheld a little while. And this but makes the interval between the time in which forgiveness is withheld from you and given seem dangerous, with terror justified.

Yet space between you and your brother is

apparent only in the present, *now*, and cannot be perceived in future time. No more can it be overlooked except within the present. Future loss is not your fear. But present joining is your dread. Who can feel desolation except now? A future cause as yet has no effects. And therefore must it be that if you fear, there is a present cause. And it is *this* that needs correction, not a future state.

The plans you make for safety all are laid within the future, where you cannot plan. No purpose has been given it as yet, and what will happen has as yet no cause. Who can predict effects without a cause? And who could fear effects unless he thought they had been caused, and judged disastrous *now*? Belief in sin arouses fear, and like its cause, is looking forward, looking back, but overlooking what is here and now. Yet only here and now its cause must be, if its effects already have been judged as fearful. And in overlooking this, is it protected and kept separate from healing. For a miracle is *now*. It stands already here, in present grace, within the only interval of time that sin and fear have overlooked, but which is all there is to time.

The working out of all correction takes no time at all. Yet the acceptance of the working out can seem to take forever. The change of purpose the Holy Spirit brought to your relationship has in it all effects that you will see. They can be looked at *now*. Why wait till they unfold in time and fear they may not come, although already there? You have been told that everything brings good that comes from God. And yet it seems as if this is not so. Good in disaster's form is difficult to credit in advance. Nor is there really sense in this idea.

Why should the good appear in evil's form? And is it not deception if it does? Its cause is here, if it appears at all. Why are not its effects apparent, then? Why in the future? And you seek to be content with sighing, and with "reasoning" you do not understand it now, but will some day. And then its meaning will be clear.

This is not reason, for it is unjust,
and clearly hints at punishment until
the time of liberation is at hand.
Given a change of purpose for the good,
there is no reason for an interval
in which disaster strikes, to be perceived
as "good" some day but now in form of pain.
This is a sacrifice of *now*, which could
not be the cost the Holy Spirit asks
for what He gave without a cost at all.

Yet this illusion has a cause which, though
untrue, must be already in your mind.
And this illusion is but one effect
that it engenders, and one form in which
its outcome is perceived. This interval
in time, when retribution is perceived
to be the form in which the "good" appears,
is but one aspect of the little space
that lies between you, unforgiven still.

Be not content with future happiness.
It has no meaning, and is not your just
reward. For you have cause for freedom *now*.
What profits freedom in a prisoner's form?
Why should deliverance be disguised as death?
Delay is senseless, and the "reasoning"
that would maintain effects of present cause
must be delayed until a future time,
is merely a denial of the fact
that consequence and cause must come as one.
Look not to time, but to the little space
between you still, to be delivered from.
And do not let it be disguised as time,
and so preserved because its form is changed
and what it is cannot be recognized.
The Holy Spirit's purpose now is yours.
Should not His happiness be yours as well?

For They Have Come

Think but how holy you must be from whom
the Voice for God calls lovingly unto
your brother, that you may awake in him
the Voice that answers to your call! And think
how holy he must be when in him sleeps
your own salvation, with his freedom joined!
However much you wish he be condemned,
God is in him. And never will you know
He is in you as well while you attack
His chosen home, and battle with His host.
Regard him gently. Look with loving eyes
on him who carries Christ within him, that
you may behold his glory and rejoice

that Heaven is not separate from you.

Is it too much to ask a little trust
for him who carries Christ to you, that you
may be forgiven all your sins, and left
without a single one you cherish still?
Forget not that a shadow held between
your brother and yourself obscures
the face of Christ and memory of God.
And would you trade Them for an ancient hate?
The ground whereon you stand is holy ground
because of Them Who, standing there with you,
have blessed it with Their innocence and peace.

The blood of hatred fades to let the grass
grow green again, and let the flowers be
all white and sparkling in the summer sun.
What was a place of death has now become
a living temple in a world of light.
Because of Them. It is Their Presence which
has lifted holiness again to take
its ancient place upon an ancient throne.
Because of Them have miracles sprung up
as grass and flowers on the barren ground
that hate had scorched and rendered desolate.
What hate has wrought have They undone. And now
you stand on ground so holy Heaven leans
to join with it, and make it like itself.
The shadow of an ancient hate has gone,
and all the blight and withering have passed
forever from the land where They have come.

What is a hundred or a thousand years
to Them, or tens of thousands? When They come,
time's purpose is fulfilled. What never was
passes to nothingness when They have come.
What hatred claimed is given up to love,
and freedom lights up every living thing
and lifts it into Heaven, where the lights
grow ever brighter as each one comes home.
The incomplete is made complete again,
and Heaven's joy has been increased because
what is its own has been restored to it.
The bloodied earth is cleansed, and the insane
have shed their garments of insanity
to join Them on the ground whereon you stand.

Heaven is grateful for this gift of what
has been withheld so long. For They have come
to gather in Their Own. What has been locked
is opened; what was held apart from light
is given up, that light may shine on it
and leave no space nor distance lingering
between the light of Heaven and the world.

The holiest of all the spots on earth
is where an ancient hatred has become

a present love. And They come quickly to the living temple, where a home for Them has been set up.

There is no place in Heaven holier.

And They have come

to dwell within the temple offered Them, to be Their resting place as well as yours.

What hatred has released to love becomes the brightest light in Heaven's radiance.

And all the lights in Heaven brighter grow, in gratitude for what has been restored.

Around you angels hover lovingly, to keep away all darkened thoughts of sin, and keep the light where it has entered in. Your footprints lighten up the world, for where you walk forgiveness gladly goes with you. No one on earth but offers thanks to one who has restored his home, and sheltered him

The End of Injustice

What, then, remains to be undone for you to realize Their Presence? Only this; you have a differential view of when attack is justified, and when you think it is unfair and not to be allowed.

When you perceive it as unfair, you think that a response of anger now is just. And thus you see what is the same as different. Confusion is not limited. If it occurs at all it will be total. And its presence, in whatever form, will hide Their Presence. They are known with clarity or not at all. Confused perception will block knowledge. It is not a question of the size of the confusion, or how much it interferes. Its simple presence shuts the door to Theirs, and keeps Them there unknown.

What does it mean if you perceive attack in certain forms to be unfair to you?

It means that there must be some forms in which you think it fair. For otherwise, how could some be evaluated as unfair?

Some, then, are given meaning and perceived as sensible. And only some are seen as meaningless. And this denies the fact that *all* are senseless, equally without a cause or consequence, and cannot have effects of any kind. Their Presence is obscured by any veil that stands between Their shining innocence, and your awareness that it is your own and equally belongs

from bitter winter and the freezing cold. And shall the Lord of Heaven and His Son give less in gratitude for so much more?

Now is the temple of the living God rebuilt as host again to Him by Whom it was created. Where He dwells, His Son dwells with Him, never separate. And They give thanks that They are welcome made at last. Where stood a cross stands now the risen Christ, and ancient scars are healed within His sight. An ancient miracle has come to bless and to replace an ancient enmity that came to kill. In gentle gratitude do God the Father and the Son return to what is Theirs, and will forever be. Now is the Holy Spirit's purpose done. For They have come! For They have come at last!

to every living thing along with you. God limits not. And what is limited cannot be Heaven. So it must be hell.

Unfairness and attack are one mistake, so firmly joined that where one is perceived the other must be seen. You cannot be unfairly treated. The belief you are is but another form of the idea you are deprived by someone not yourself. Projection of the cause of sacrifice is at the root of everything perceived to be unfair and not your just deserts. Yet it is you who ask this of yourself, in deep injustice to the Son of God. You have no enemy except yourself, and you are enemy indeed to him because you do not know him *as* yourself. What could be more unjust than that he be deprived of what he is, denied the right to be himself, and asked to sacrifice his Father's Love and yours as not his due?

Beware of the temptation to perceive yourself unfairly treated. In this view, you seek to find an innocence that is not Theirs but yours alone, and at the cost of someone else's guilt. Can innocence be purchased by the giving of your guilt to someone else? And *is* it innocence that your attack on him attempts to get? Is it not retribution for your own attack upon the Son of God you seek? Is it not safer to believe that you are innocent of this, and victimized

The Rhythm and Reason of Reality -- chapters 26-31

despite your innocence? Whatever way
the game of guilt is played, there must be loss.
Someone must lose his innocence
that someone else
can take it from him, making it his own.

You think your brother is unfair to you
because you think that one must be unfair
to make the other innocent. And in
this game do you perceive one purpose for
your whole relationship. And this you seek
to add unto the purpose given it.
The Holy Spirit's purpose is to let
the Presence of your holy Guests be known
to you. And to this purpose nothing can
be added, for the world is purposeless
except for this. To add or take away
from this one goal is but to take away
all purpose from the world and from yourself.
And each unfairness that the world appears
to lay upon you, you have laid on it
by rendering it purposeless, without
the function that the Holy Spirit sees.

And simple justice has been thus denied
to every living thing upon the earth.

What this injustice does to you who judge
unfairly, and who see as you have judged,
you cannot calculate. The world grows dim
and threatening, not a trace of all
the happy sparkle that salvation brings
can you perceive to lighten up your way.
And so you see yourself deprived of light,
abandoned to the dark, unfairly left
without a purpose in a futile world.
The world is fair because the Holy Spirit
has brought injustice to the light within,
and there has all unfairness been resolved
and been replaced with justice and with love.
If you perceive injustice anywhere,
you need but say:

*By this do I deny
the Presence of the Father and the Son.
And I would rather know of Them than see
injustice, which Their Presence shines away.*

Chapter 27

THE HEALING OF THE DREAM

The Picture of Crucifixion

The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. Who can combine the wholly incompatible, and make a unity of what can never join?
Walk you the gentle way, and you will fear no evil and no shadows in the night.
But place no terror symbols on your path, or you will weave a crown of thorns from which your brother and yourself will not escape.
You cannot crucify yourself alone.
And if you are unfairly treated, he must suffer the unfairness that you see.
You cannot sacrifice yourself alone.
For sacrifice is total. If it could occur at all it would entail the whole of God's creation, and the Father with the sacrifice of His beloved Son.

In your release from sacrifice is his made manifest, and shown to be his own.
But every pain you suffer do you see as proof that he is guilty of attack.
Thus would you make yourself to be the sign that he has lost his innocence, and need but look on you to realize that he has been condemned. And what to you has been unfair will come to him in righteousness.
The unjust vengeance that you suffer now belongs to him, and when it rests on him are you set free. Wish not to make yourself a living symbol of his guilt, for you will not escape the death you made for him.
But in his innocence you find your own.

Whenever you consent to suffer pain, to be deprived, unfairly treated or in need of anything, you but accuse your brother of attack upon God's Son.
You hold a picture of your crucifixion before his eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him, closing off the gate and damning him to hell. Yet this is writ in hell and not in Heaven, where you are beyond attack and prove his innocence.
The picture of yourself you offer him you show yourself, and give it all your faith.
The Holy Spirit offers you, to give

to him, a picture of yourself in which there is no pain and no reproach at all.
And what was martyred to his guilt becomes the perfect witness to his innocence.

The power of witness is beyond belief because it brings conviction in its wake.
The witness is believed because he points beyond himself to what he represents.
A sick and suffering you but represents your brother's guilt; the witness that you send lest he forget the injuries he gave, from which you swear he never will escape.
This sick and sorry picture *you* accept, if only it can serve to punish him.
The sick are merciless to everyone, and in contagion do they seek to kill.
Death seems an easy price, if they can say, "Behold me, brother, at your hand I die."
For sickness is the witness to his guilt, and death would prove his errors must be sins.
Sickness is but a "little" death; a form of vengeance not yet total. Yet it speaks with certainty for what it represents.
The bleak and bitter picture you have sent your brother *you* have looked upon in grief.
And everything that it has shown to him have you believed, because it witnessed to the guilt in him which you perceived and loved.

Now in the hands made gentle by His touch, the Holy Spirit lays a picture of a different you. It is a picture of a body still, for what you really are cannot be seen nor pictured. Yet this one has not been used for purpose of attack, and therefore never suffered pain at all.
It witnesses to the eternal truth that you cannot be hurt, and points beyond itself to both your innocence and his.
Show this unto your brother, who will see that every scar is healed, and every tear is wiped away in laughter and in love.
And he will look on his forgiveness there, and with healed eyes will look beyond it to the innocence that he beholds in you.
Here is the proof that he has never sinned; that nothing which his madness bid him do was ever done, or ever had effects of any kind. That no reproach he laid upon his heart was ever justified,

and no attack can ever touch him with
the poisoned and relentless sting of fear.

Attest his innocence and not his guilt.
Your healing is his comfort and his health
because it proves illusions are not true.
It is not will for life but wish for death
that is the motivation for this world.
Its only purpose is to prove guilt real.
No worldly thought or act or feeling has
a motivation other than this one.
These are the witnesses that are called forth
to be believed, and lend conviction to
the system they speak for and represent.
And each has many voices, speaking to
your brother and yourself in different tongues.
And yet to both the message is the same.
Adornment of the body seeks to show
how lovely are the witnesses for guilt.
Concerns about the body demonstrate
how frail and vulnerable is your life;
how easily destroyed is what you love.
Depression speaks of death, and vanity
of real concern with anything at all.

The strongest witness to futility,
that bolsters all the rest and helps them paint
the picture in which sin is justified,
is sickness in whatever form it takes.
The sick have reason for each one of their
unnatural desires and strange needs.
For who could live a life so soon cut short
and not esteem the worth of passing joys?
What pleasures could there be that will endure?
Are not the frail entitled to believe
that every stolen scrap of pleasure is
their righteous payment for their little lives?
Their death will pay the price for all of them,
if they enjoy their benefits or not.
The end of life must come, whatever way
that life be spent. And so take pleasure in
the quickly passing and ephemeral.

These are not sins, but witnesses unto
the strange belief that sin and death are real,
and innocence and sin will end alike
within the termination of the grave.
If this were true, there would be reason to
remain content to seek for passing joys
and cherish little pleasures where you can.
Yet in this picture is the body not
perceived as neutral and without a goal
inherent in itself. For it becomes
the symbol of reproach, the sign of guilt
whose consequences still are there to see,

so that the cause can never be denied.

Your function is to show your brother sin
can have no cause. How futile must it be
to see yourself a picture of the proof
that what your function is can never be!
The Holy Spirit's picture changes not
the body into something it is not.
It only takes away from it all signs
of accusation and of blamefulness.
Pictured without a purpose, it is seen
as neither sick nor well, nor bad nor good.
No grounds are offered that it may be judged
in any way at all. It has no life,
but neither is it dead. It stands apart
from all experience of love or fear.
For now it witnesses to nothing yet,
its purpose being open, and the mind
made free again to choose what it is for.
Now is it not condemned, but waiting for
a purpose to be given, that it may
fulfill the function that it will receive.

Into this empty space, from which the goal
of sin has been removed, is Heaven free
to be remembered. Here its peace can come,
and perfect healing take the place of death.
The body can become a sign of life,
a promise of redemption, and a breath
of immortality to those grown sick
of breathing in the fetid scent of death.
Let it have healing as its purpose. Then
will it send forth the message it received,
and by its health and loveliness proclaim
the truth and value that it represents.
Let it receive the power to represent
an endless life, forever unattacked.
And to your brother let its message be,
"Behold me, brother, at your hand I live."

The simple way to let this be achieved
is merely this; to let the body have
no purpose from the past, when you were sure
you knew its purpose was to foster guilt.
For this insists your crippled picture is
a lasting sign of what it represents.
This leaves no space in which a different view,
another purpose, can be given it.
You do *not* know its purpose. You but gave
illusions of a purpose to a thing
you made to hide your function from yourself.
This thing without a purpose cannot hide
the function that the Holy Spirit gave.
Let, then, its purpose and your function both
be reconciled at last and seen as one.

The Fear of Healing

Is healing frightening? To many, yes. For accusation is a bar to love, and damaged bodies are accusers. They stand firmly in the way of trust and peace, proclaiming that the frail can have no trust and that the damaged have no grounds for peace. Who has been injured by his brother, and could love and trust him still? He has attacked and will attack again. Protect him not, because your damaged body shows that *you* must be protected from him. To forgive may be an act of charity, but not his due. He may be pitied for his guilt, but not exonerated. And if you forgive him his transgressions, you but add to all the guilt that he has really earned.

The unhealed cannot pardon. For they are the witnesses that pardon is unfair. They would retain the consequences of the guilt they overlook. Yet no one can forgive a sin that he believes is real. And what has consequences must be real, because what it has done is there to see. Forgiveness is not pity, which but seeks to pardon what it thinks to be the truth. Good cannot *be* returned for evil, for forgiveness does not first establish sin and then forgive it. Who can say and mean, "My brother, you have injured me, and yet, because I am the better of the two, I pardon you my hurt." His pardon and your hurt cannot exist together. One denies the other and must make it false.

To witness sin and yet forgive it is a paradox that reason cannot see. For it maintains what has been done to you deserves no pardon. And by giving it, you grant your brother mercy but retain the proof he is not really innocent. The sick remain accusers. They cannot forgive their brothers and themselves as well. For no one in whom true forgiveness rests can suffer. He holds not the proof of sin before his brother's eyes. And thus he must have overlooked it and removed it from his own. Forgiveness cannot be for one and not the other. Who forgives is healed. And in his healing lies the proof that he has truly pardoned, and retains no trace

of condemnation that he still would hold against himself or any living thing.

Forgiveness is not real unless it brings a healing to your brother and yourself. You must attest his sins have no effect on you to demonstrate they are not real. How else could he be guiltless? And how could his innocence be justified unless his sins have no effect to warrant guilt? Sins are beyond forgiveness just because they would entail effects that cannot be undone and overlooked entirely. In their undoing lies the proof that they are merely errors. Let yourself be healed that you may be forgiving, offering salvation to your brother and yourself.

A broken body shows the mind has not been healed. A miracle of healing proves that separation is without effect. What you would prove to him you will believe. The power of witness comes from your belief. And everything you say or do or think but testifies to what you teach to him. Your body can be means to teach that it has never suffered pain because of him. And in its healing can it offer him mute testimony of his innocence. It is this testimony that can speak with power greater than a thousand tongues. For here is his forgiveness proved to him.

A miracle can offer nothing less to him than it has given unto you. So does your healing show your mind is healed, and has forgiven what he did not do. And so is he convinced his innocence was never lost, and healed along with you. Thus does the miracle undo all things the world attests can never be undone. And hopelessness and death must disappear before the ancient clarion call of life. This call has power far beyond the weak and miserable cry of death and guilt. The ancient calling of the Father to His Son, and of the Son unto his own, will yet be the last trumpet that the world will ever hear. Brother, there is no death. And this you learn when you but wish to show your brother that you had no hurt of him. He thinks your blood is on his hands, and so he stands condemned. Yet it is given you to show him, by your healing, that his guilt is but the fabric of a senseless dream.

How just are miracles! For they bestow
an equal gift of full deliverance
from guilt upon your brother and yourself.
Your healing saves him pain as well as you,
and you are healed because you wished him well.
This is the law the miracle obeys;
that healing sees no specialness at all.
It does not come from pity but from love.
And love would prove all suffering is but
a vain imagining, a foolish wish
with no effects. Your health is a result
of your desire to see your brother with
no blood upon his hands, nor guilt upon
his heart made heavy with the proof of sin.
And what you wish is given you to see.

The "cost" of your serenity is his.
This is the "price" the Holy Spirit and
the world interpret differently. The world
perceives it as a statement of the "fact"
that your salvation sacrifices his.
The Holy Spirit knows your healing is
the witness unto his, and cannot be
apart from his at all. As long as he
consents to suffer, you will be unhealed.
Yet you can show him that his suffering
is purposeless and wholly without cause.
Show him your healing, and he will consent
no more to suffer. For his innocence
has been established in your sight and his.
And laughter will replace your sighs, because
God's Son remembered that he *is* God's Son.

Who, then, fears healing? Only those to whom
their brother's sacrifice and pain are seen
to represent their own serenity.
Their helplessness and weakness represent
the grounds on which they justify his pain.
The constant sting of guilt he suffers serves
to prove that he is slave, but they are free.
The constant pain they suffer demonstrates
that they are free *because* they hold him bound.
And sickness is desired to prevent
a shift of balance in the sacrifice.
How could the Holy Spirit be deterred
an instant, even less, to reason with
an argument for sickness such as this?
And need your healing be delayed because
you pause to listen to insanity?

Correction is not your function. It belongs
to One Who knows of fairness, not of guilt.
If you assume correction's role, you lose
the function of forgiveness. No one can
forgive until he learns correction is

but to forgive, and never to accuse.
Alone, you cannot see they are the same,
and therefore is correction not of you.
Identity and function are the same,
and by your function do you know yourself.
And thus, if you confuse your function with
the function of Another, you must be
confused about yourself and who you are.
What is the separation but a wish
to take God's function from Him
and deny that it is His?
Yet if it is not His it is not yours,
for you must lose what you would take away.

In a split mind, identity must seem
to be divided. Nor can anyone
perceive a function unified which has
conflicting purposes and different ends.
Correction, to a mind so split, must be
a way to punish sins you think are yours
in someone else. And thus does he become
your victim, not your brother, different
from you in that he is more guilty, thus
in need of your correction, as the one
more innocent than he.
This splits his function off
from yours, and gives you both a different role.
And so you cannot be perceived as one,
and with a single function that would mean
a shared identity with but one end.

Correction *you* would do must separate,
because that is the function given it
by you. When you perceive correction is
the same as pardon, then you also know
the Holy Spirit's Mind and yours are one.
And so your own Identity is found.
Yet must He work with what is given Him,
and you allow Him only half your mind.
And thus He represents the other half,
and seems to have a different purpose from
the one you cherish, and you think is yours.
Thus does your function seem divided, with
a half in opposition to a half.
And these two halves appear to represent
a split within a self perceived as two.

Consider how this self-perception must
extend, and do not overlook the fact
that every thought extends because that is
its purpose, being what it really is.
From an idea of self as two, there comes
a necessary view of function split
between the two. And what you would correct
is only half the error, which you think

is all of it. Your brother's sins become the central target for correction, lest your errors and his own be seen as one. Yours are mistakes, but his are sins and not the same as yours. His merit punishment, while yours, in fairness, should be overlooked.

In this interpretation of correction, your own mistakes you will not even see. The focus of correction has been placed outside yourself, on one who cannot be a part of you while this perception lasts. What is condemned can never be returned to its accuser, who had hated it, and hates it still as symbol of his fear. This is your brother, focus of your hate, unworthy to be part of you and thus outside yourself; the other half, which is denied. And only what is left without his presence is perceived as all of you. To this remaining half the Holy Spirit must represent the other half until you recognize it *is* the other half. And this He does by giving you and him a function that is one, not different.

Correction is the function given both, but neither one alone. And when it is fulfilled as shared, it must correct mistakes in you and him. It cannot leave mistakes in one unhealed and set the other free. That is divided purpose, which can not

be shared, and so it cannot be the goal in which the Holy Spirit sees His Own. And you can rest assured that He will not fulfill a function that He does not see and recognize as His. For only thus can He keep yours preserved intact, despite Your separate views of what your function is. If He upheld divided function, you were lost indeed. His inability to see His goal divided and distinct for you and him, preserves yourself from the awareness of a function not your own. And thus is healing given you and him.

Correction must be left to One Who knows correction and forgiveness are the same. With half a mind this is not understood. Leave, then, correction to the Mind that is united, functioning as one because it is not split in purpose, and conceives a single function as its only one. Here is the function given it conceived to be its own, and not apart from that its Giver keeps *because* it has been shared. In His acceptance of this function lies the means whereby your mind is unified. His single purpose unifies the halves of you that you perceive as separate. And each forgives the other, that he may accept his other half as part of him.

Beyond All Symbols

Power cannot oppose. For opposition would weaken it, and weakened power is a contradiction in ideas. Weak strength is meaningless, and power used to weaken is employed to limit. And therefore it must be limited and weak, because that is its purpose. Power is unopposed, to be itself. No weakness can intrude on it without changing it into something it is not. To weaken is to limit, and impose an opposite that contradicts the concept that it attacks. And by this does it join to the idea a something it is not, and make it unintelligible. Who can understand a double concept, such as "weakened-power" or "hateful-love"?

You have decided that your brother is a symbol for a "hateful-love," a "weakened-power," and above all, a "living-death." And so he has no meaning to you, for he stands for what is meaningless. He represents a double thought, where half is cancelled out by the remaining half. Yet even this is quickly contradicted by the half it cancelled out, and so they both are gone. And now he stands for nothing. Symbols which but represent ideas that cannot be must stand for empty space and nothingness. Yet nothingness and empty space can not be interference. What can interfere with the awareness of reality is the belief that there is something there.

The picture of your brother that you see means nothing. There is nothing to attack or to deny; to love or hate, or to endow with power or to see as weak. The picture has been wholly cancelled out, because it symbolized a contradiction

that cancelled out the thought it represents. And thus the picture has no cause at all. Who can perceive effect without a cause? What can the causeless be but nothingness? The picture of your brother that you see is wholly absent and has never been.

Let, then, the empty space it occupies
be recognized as vacant, and the time
devoted to its seeing be perceived
as idly spent, a time unoccupied.

An empty space that is not seen as filled,
an unused interval of time not seen
as spent and fully occupied, become
a silent invitation to the truth
to enter, and to make itself at home.
No preparation can be made that would
enhance the invitation's real appeal.
For what you leave as vacant God will fill,
and where He is there must the truth abide.
Unweakened power, with no opposite,
is what creation is. For this there are
no symbols. Nothing points beyond the truth,
for what can stand for more than everything?
Yet true undoing must be kind. And so
the first replacement for your picture is
another picture of another kind.

As nothingness cannot be pictured, so
there is no symbol for totality.
Reality is ultimately known
without a form, unpictured and unseen.
Forgiveness is not yet a power known
as wholly free of limits. Yet it sets
no limits you have chosen to impose.
Forgiveness is the means by which the truth
is represented temporarily.
It lets the Holy Spirit make exchange
of pictures possible, until the time
when aids are meaningless and learning done.
No learning aid has use that can extend
beyond the goal of learning. When its aim
has been accomplished it is functionless.
Yet in the learning interval it has
a use that now you fear, but yet will love.

The picture of your brother given you
to occupy the space so lately left
unoccupied and vacant will not need
defense of any kind. For you will give
it overwhelming preference. Nor delay
an instant in deciding that it is
the only one you want. It does not stand
for double concepts. Though it is but half
the picture and is incomplete, within
itself it is the same. The other half
of what it represents remains unknown,
but is not cancelled out. And thus is God
left free to take the final step Himself.
For this you need no pictures and no learning aids.
And what will ultimately take the place

of every learning aid will merely *be*.

Forgiveness vanishes and symbols fade,
and nothing that the eyes have ever seen
or ears have heard remains to be perceived.
A Power wholly limitless has come,
not to destroy, but to receive Its Own.
There is no choice of function anywhere.
The choice you fear to lose you never had.
Yet only this appears to interfere
with power unlimited and single thoughts,
complete and happy, without opposite.
You do not know the peace of power that
opposes nothing. Yet no other kind
can be at all. Give welcome to the Power
beyond forgiveness, and beyond the world
of symbols and of limitations. He
would merely be, and so He merely is.

The Quiet Answer

In quietness are all things answered, and
is every problem quietly resolved.
In conflict there can be no answer and
no resolution, for its purpose is
to make no resolution possible,
and to ensure no answer will be plain.
A problem set in conflict has no answer,
for it is seen in different ways. And what
would be an answer from one point of view
is not an answer in another light.
You *are* in conflict. Thus it must be clear
you cannot answer anything at all,
for conflict has no limited effects.
Yet if God gave an answer there must be
a way in which your problems are resolved,
for what He wills already has been done.

Thus it must be that time is not involved
and every problem can be answered *now*.
Yet it must also be that, in your state
of mind, solution is impossible.
Therefore, God must have given you a way
of reaching to another state of mind
in which the answer is already there.
Such is the holy instant. It is here
that all your problems should be brought and left.
Here they belong, for here their answer is.
And where its answer is, a problem must
be simple and be easily resolved.
It must be pointless to attempt to solve
a problem where the answer cannot be.
Yet just as surely it must be resolved,
if it is brought to where the answer is.

Attempt to solve no problems but within the holy instant's surety. For there the problem *will* be answered and resolved. Outside there will be no solution, for there is no answer there that could be found. Nowhere outside a single, simple question is ever asked. The world can only ask a double question. One with many answers can have no answers. None of them will do. It does not ask a question to be answered, but only to restate its point of view.

All questions asked within this world are but a way of looking, not a question asked. A question asked in hate cannot be answered, because it is an answer in itself.

A double question asks and answers, both attesting the same thing in different form. The world asks but one question. It is this: "Of these illusions, which of them *is* true? Which ones establish peace and offer joy? And which can bring escape from all the pain of which this world is made?" Whatever form the question takes, its purpose is the same. It asks but to establish sin is real, and answers in the form of preference.

"Which sin do you prefer? That is the one that you should choose. The others are not true. What can the body get that you would want the most of all? It is your servant and also your friend. But tell it what you want, and it will serve you lovingly and well." And this is not a question, for it tells you what you want and where to go for it. It leaves no room to question its beliefs, except that what it states takes question's form.

A pseudo-question has no answer. It dictates the answer even as it asks. Thus is all questioning within the world a form of propaganda for itself. Just as the body's witnesses are but the senses from within itself, so are the answers to the questions of the world contained within the questions that are asked. Where answers represent the questions, they add nothing new and nothing has been learned. An honest question is a learning tool that asks for something that you do not know. It does not set conditions for response, but merely asks what the response should be. But no one in a conflict state is free to ask this question, for he does not *want* an honest answer where the conflict ends.

Only within the holy instant can an honest question honestly be asked. And from the meaning of the question does the meaningfulness of the answer come. Here is it possible to separate your wishes from the answer, so it can be given you and also be received. The answer is provided everywhere. Yet it is only here it can be heard. An honest answer asks no sacrifice because it answers questions truly asked. The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. And so, unless the answer tells "of whom," it will remain unrecognized, unheard, and thus the question is preserved intact because it gave the answer to itself. The holy instant is the interval in which the mind is still enough to hear an answer that is not entailed within the question asked. It offers something new and different from the question. How could it be answered if it but repeats itself?

Therefore, attempt to solve no problems in a world from which the answer has been barred. But bring the problem to the only place that holds the answer lovingly for you. Here are the answers that will solve your problems because they stand apart from them, and see what can be answered; what the question *is*. Within the world the answers merely raise another question, though they leave the first unanswered. In the holy instant, you can bring the question to the answer, and receive the answer that was made for you.

The Healing Example

The only way to heal is to be healed. The miracle extends without your help, but you are needed that it can begin. Accept the miracle of healing, and it will go forth because of what it is. It is its nature to extend itself the instant it is born. And it is born the instant it is offered and received. No one can ask another to be healed. But he can let *himself* be healed, and thus offer the other what he has received. Who can bestow upon another what he does not have? And who can share what he

denies himself? The Holy Spirit speaks to *you*. He does not speak to someone else. Yet by your listening His Voice extends, because you have accepted what He says.

Health is the witness unto health. As long as it is unattested, it remains without conviction. Only when it has been demonstrated is it proved, and must provide a witness that compels belief. No one is healed through double messages. If you wish only to be healed, you heal. Your single purpose makes this possible. But if you are afraid of healing, then it cannot come through you. The only thing that is required for a healing is a lack of fear. The fearful are not healed, and cannot heal.

This does not mean the conflict must be gone forever from your mind to heal. For if it were, there were no need for healing then. But it does mean, if only for an instant, you love without attack. An instant is sufficient. Miracles wait not on time.

The holy instant is the miracle's abiding place. From there, each one is born into this world as witness to a state of mind that has transcended conflict, and has reached to peace. It carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted.

There is no sadness where a miracle has come to heal. And nothing more than just one instant of your love without attack is necessary that all this occur. In that one instant you are healed, and in that single instant is all healing done. What stands apart from you, when you accept the blessing that the holy instant brings? Be not afraid of blessing, for the One Who blesses you loves all the world, and leaves nothing within the world that could be feared. But if you shrink from blessing, will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die.

Would not a world so bitterly bereft be looked on as a condemnation by the one who could have saved it, but stepped back because he was afraid of being healed?

The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?" Consider well its question. It is asked of you on your behalf. A dying world asks only that you rest an instant from attack upon yourself, that it be healed.

Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. And being blessed you will bring blessing. Life is given you to give the dying world. And suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. Healing replaces suffering. Who looks on one cannot perceive the other, for they cannot both be there. And what you see the world will witness, and will witness to.

Thus is your healing everything the world requires, that it may be healed. It needs one lesson that has perfectly been learned. And then, when you forget it, will the world remind you gently of what you have taught. No reinforcement will its thanks withhold from you who let yourself be healed that it might live. It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it. The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. And happily your brother will perceive the many friends he thought were enemies.

Problems are not specific but they take specific forms, and these specific shapes make up the world. And no one understands the nature of his problem. If he did, it would be there no more for him to see. Its very nature is that it is *not*. And thus, while he perceives it he can not perceive it as it is. But healing is apparent in specific instances, and generalizes to include them all. This is because they really are the same, despite their different forms. All learning aims at transfer, which becomes complete within two situations that are seen as one, for only common elements are there. Yet this can only be attained by One Who does not see the differences you see.

The total transfer of your learning is not made by you. But that it has been made in spite of all the differences you see, convinces you that they could not be real.

Your healing will extend, and will be brought to problems that you thought were not your own. And it will also be apparent that your many different problems will be solved as any one of them has been escaped. It cannot be their differences which made this possible, for learning does not jump from situations to their opposites and bring the same results. All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. Fear you not the way that you perceive them. You are wrong, but there is One within you Who is right.

Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited.

Your part is merely to apply what He has taught you to yourself, and He will do the rest. And it is thus the power of your learning will be proved to you by all the many different witnesses it finds.

Your brother first among them will be seen, but thousands stand behind him, and beyond each one of them there are a thousand more. Each one may seem to have a problem that is different from the rest. Yet they are solved together. And their common answer shows the questions could not have been separate.

Peace be to you to whom is healing offered. And you will learn that peace is given you when you accept the healing for yourself. Its total value need not be appraised by you to let you understand that you have benefited from it. What occurred within the instant that love entered in without attack will stay with you forever. Your healing will be one of its effects, as will your brother's. Everywhere you go, will you behold its multiplied effects. Yet all the witnesses that you behold will be far less than all there really are. Infinity cannot be understood by merely counting up its separate parts. God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

The Witnesses to Sin

Pain demonstrates the body must be real. It is a loud, obscuring voice whose shrieks would silence what the Holy Spirit says, and keep His words from your awareness. Pain compels attention, drawing it away from Him and focusing upon itself. Its purpose is the same as pleasure, for they both are means to make the body real. What shares a common purpose is the same. This is the law of purpose, which unites all those who share in it within itself. Pleasure and pain are equally unreal, because their purpose cannot be achieved. Thus are they means for nothing, for they have a goal without a meaning. And they share the lack of meaning which their purpose has.

Sin shifts from pain to pleasure, and again to pain. For either witness is the same, and carries but one message: "You are here, within this body, and you can be hurt. You can have pleasure, too, but only at the cost of pain." These witnesses are joined by many more. Each one seems different because it has a different name, and so it seems to answer to a different sound. Except for this, the witnesses of sin are all alike. Call pleasure pain, and it will hurt. Call pain a pleasure, and the pain behind the pleasure will be felt no more. Sin's witnesses but shift from name to name, as one steps forward and another back. Yet which is foremost makes no difference. Sin's witnesses hear but the call of death.

This body, purposeless within itself, holds all your memories and all your hopes. You use its eyes to see, its ears to hear, and let it tell you what it is it feels. *It does not know.* It tells you but the names you gave to it to use, when you call forth the witnesses to its reality. You cannot choose among them which are real, for any one you choose is like the rest. This name or that, but nothing more, you choose. You do not make a witness true because you called him by truth's name. The truth is found in him if it is truth he represents. And otherwise he lies, if you should call him by the holy Name of God Himself.

God's Witness sees no witnesses against

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the body. Neither does He harken to
the witnesses by other names that speak
in other ways for its reality.
He knows it is not real. For nothing could
contain what you believe it holds within.
Nor could it tell a part of God Himself
what it should feel and what its function is.
Yet must He love whatever you hold dear.
And for each witness to the body's death
He sends a witness to your life in Him
Who knows no death. Each miracle He brings
is witness that the body is not real.
Its pains and pleasures does He heal alike,
for all sin's witnesses do His replace.

The miracle makes no distinctions in
the names by which sin's witnesses are called.
It merely proves that what they represent
has no effects. And this it proves because
its own effects have come to take their place.
It matters not the name by which you called
your suffering. It is no longer there.
The One Who brings the miracle perceives
them all as one, and called by name of fear.
As fear is witness unto death, so is
the miracle the witness unto life.
It is a witness no one can deny,
for it is the effects of life it brings.
The dying live, the dead arise, and pain
has vanished. Yet a miracle speaks not
but for itself, but what it represents.

Love, too, has symbols in a world of sin.
The miracle forgives because it stands
for what is past forgiveness and is true.
How foolish and insane it is to think
a miracle is bound by laws that it
came solely to undo! The laws of sin
have different witnesses with different strengths.
And they attest to different sufferings.
Yet to the One Who sends forth miracles
to bless the world, a tiny stab of pain,
a little worldly pleasure, and the throes
of death itself are but a single sound;
a call for healing, and a plaintive cry
for help within a world of misery.
It is their sameness that the miracle
attests. It is their sameness that it proves.
The laws that call them different are dissolved,
and shown as powerless. The purpose of
a miracle is to accomplish this.
And God Himself has guaranteed the strength
of miracles for what they witness to.

Be you then witness to the miracle,

and not the laws of sin. There is no need
to suffer any more. But there *is* need
that you be healed, because the suffering
and sorrow of the world have made it deaf
to its salvation and deliverance.

The resurrection of the world awaits
your healing and your happiness, that you
may demonstrate the healing of the world.
The holy instant will replace all sin
if you but carry its effects with you.
And no one will elect to suffer more.
What better function could you serve than this?
Be healed that you may heal, and suffer not
the laws of sin to be applied to you.
And truth will be revealed to you who chose
to let love's symbols take the place of sin.

The Dreamer of the Dream

Suffering is an emphasis upon all that the world has done to injure you. Here is the world's demented version of salvation clearly shown. Like to a dream of punishment, in which the dreamer is unconscious of what brought on the attack against himself, he sees himself attacked unjustly and by something not himself. He is the victim of this "something else," a thing outside himself, for which he has no reason to be held responsible. He must be innocent because he knows not what he does, but what is done to him. Yet is his own attack upon himself apparent still, for it is he who bears the suffering. And he cannot escape because its source is seen outside himself.

Now you are being shown you *can* escape. All that is needed is you look upon the problem as it is, and not the way that you have set it up. How could there be another way to solve a problem that is very simple, but has been obscured by heavy clouds of complication, which were made to keep the problem unresolved? Without the clouds the problem will emerge in all its primitive simplicity. The choice will not be difficult, because the problem is absurd when clearly seen. No one has difficulty making up his mind to let a simple problem be resolved if it is seen as hurting him, and also very easily removed.

The "reasoning" by which the world is made, on which it rests, by which it is maintained, is simply this: "*You* are the cause of what I do. Your presence justifies my wrath, and you exist and think apart from me. While you attack I must be innocent. And what I suffer from is your attack." No one who looks upon this "reasoning" exactly as it is could fail to see it does not follow and it makes no sense. Yet it seems sensible, because it looks as if the world were hurting you. And so it seems as if there is no need to go beyond the obvious in terms of cause.

There is indeed a need. The world's escape from condemnation is a need which those within the world are joined in sharing. Yet

they do not recognize their common need. For each one thinks that if he does his part, the condemnation of the world will rest on him. And it is this that he perceives to *be* his part in its deliverance.

Vengeance must have a focus. Otherwise is the avenger's knife in his own hand, and pointed to himself. And he must see it in another's hand, if he would be a victim of attack he did not choose. And thus he suffers from the wounds a knife he does not hold has made upon himself.

This is the purpose of the world he sees. And looked at thus, the world provides the means by which this purpose seems to be fulfilled. The means attest the purpose, but are not themselves a cause. Nor will the cause be changed by seeing it apart from its effects. The cause produces the effects, which then bear witness to the cause, and not themselves. Look, then, beyond effects. It is not here the cause of suffering and sin must lie. And dwell not on the suffering and sin, for they are but reflections of their cause.

The part you play in salvaging the world from condemnation is your own escape. Forget not that the witness to the world of evil cannot speak except for what has seen a need for evil in the world. And this is where your guilt was first beheld. In separation from your brother was the first attack upon yourself begun. And it is this the world bears witness to. Seek not another cause, nor look among the mighty legions of its witnesses for its undoing. They support its claim on your allegiance. What conceals the truth is not where you should look to *find* the truth.

The witnesses to sin all stand within one little space. And it is here you find the cause of your perspective on the world. Once you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must really be. Of one thing you were sure: Of all the many causes you perceived as bringing pain and suffering to you, your guilt was not among them. Nor did you in any way request them for yourself. This is how all illusions came about. The one who makes them does not see himself as making them, and their reality

does not depend on him. Whatever cause they have is something quite apart from him, and what he sees is separate from his mind. He cannot doubt his dreams' reality, because he does not see the part he plays in making them and making them seem real.

No one can waken from a dream the world is dreaming for him. He becomes a part of someone else's dream. He cannot choose to waken from a dream he did not make. Helpless he stands, a victim to a dream conceived and cherished by a separate mind. Careless indeed of him this mind must be, as thoughtless of his peace and happiness as is the weather or the time of day. It loves him not, but casts him as it will in any role that satisfies its dream. So little is his worth that he is but a dancing shadow, leaping up and down according to a senseless plot conceived within the idle dreaming of the world.

This is the only picture you can see; the one alternative that you can choose, the other possibility of cause, if you be not the dreamer of your dreams. And this is what you choose if you deny the cause of suffering is in your mind. Be glad indeed it is, for thus are you the one decider of your destiny in time. The choice is yours to make between a sleeping death and dreams of evil or a happy wakening and joy of life.

What could you choose between but life or death, waking or sleeping, peace or war, your dreams or your reality? There is a risk of thinking death is peace, because the world equates the body with the Self Which God created. Yet a thing can never be its opposite. And death is opposite to peace, because it is the opposite of life. And life is peace. Awaken and forget all thoughts of death, and you will find you have the peace of God. Yet if the choice is really given you, then you must see the causes of the things you choose between exactly as they are and where they are.

What choices can be made between two states, but one of which is clearly recognized? Who could be free to choose between effects, when only one is seen as up to him? An honest choice could never be perceived as one in which the choice is split between

a tiny you and an enormous world, with different dreams about the truth in you. The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. They are one. The dreaming of the world is but a part of your own dream you gave away, and saw as if it were its start and ending, both. Yet was it started by your secret dream, which you do not perceive although it caused the part you see and do not doubt is real. How could you doubt it while you lie asleep, and dream in secret that its cause is real?

A brother separated from yourself, an ancient enemy, a murderer who stalks you in the night and plots your death, yet plans that it be lingering and slow; of this you dream. Yet underneath this dream is yet another, in which you become the murderer, the secret enemy, the scavenger and the destroyer of your brother and the world alike. Here is the cause of suffering, the space between your little dreams and your reality. The little gap you do not even see, the birthplace of illusions and of fear, the time of terror and of ancient hate, the instant of disaster, all are here. Here is the cause of unreality. And it is here that it will be undone.

You are the dreamer of the world of dreams. No other cause it has, nor ever will. Nothing more fearful than an idle dream has terrified God's Son, and made him think that he has lost his innocence, denied his Father, and made war upon himself. So fearful is the dream, so seeming real, he could not waken to reality without the sweat of terror and a scream of mortal fear, unless a gentler dream preceded his awaking, and allowed his calmer mind to welcome, not to fear, the Voice That calls with love to waken him; a gentler dream, in which his suffering was healed and where his brother was his friend. God willed he waken gently and with joy, and gave him means to waken without fear.

Accept the dream He gave instead of yours. It is not difficult to change a dream when once the dreamer has been recognized. Rest in the Holy Spirit, and allow His gentle dreams to take the place of those

you dreamed in terror and in fear of death.
He brings forgiving dreams, in which the choice
is not who is the murderer and who
shall be the victim. In the dreams He brings
there is no murder and there is no death.
The dream of guilt is fading from your sight,
although your eyes are closed. A smile has come
to lighten up your sleeping face. The sleep
is peaceful now, for these are happy dreams.

Dream softly of your sinless brother, who
unites with you in holy innocence.
And from this dream the Lord of Heaven will
Himself awaken His beloved Son.
Dream of your brother's kindnesses instead
of dwelling in your dreams on his mistakes.
Select his thoughtfulness to dream about
instead of counting up the hurts he gave.
Forgive him his illusions, and give thanks
to him for all the helpfulness he gave.
And do not brush aside his many gifts
because he is not perfect in your dreams.
He represents his Father, Whom you see
as offering both life and death to you.

Brother, He gives but life. Yet what you see
as gifts your brother offers represent
the gifts you dream your Father gives to you.
Let all your brother's gifts be seen in light
of charity and kindness offered you.
And let no pain disturb your dream of deep
appreciation for his gifts to you.

The "Hero" of the Dream

The body is the central figure in
the dreaming of the world. There is no dream
without it, nor does it exist without
the dream in which it acts as if it were
a person to be seen and be believed.
It takes the central place in every dream,
which tells the story of how it was made
by other bodies, born into the world
outside the body, lives a little while
and dies, to be united in the dust
with other bodies dying like itself.
In the brief time allotted it to live,
it seeks for other bodies as its friends
and enemies. Its safety is its main
concern. Its comfort is its guiding rule.
It tries to look for pleasure, and avoid
the things that would be hurtful. Above all,
it tries to teach itself its pains and joys
are different and can be told apart.

The dreaming of the world takes many forms,
because the body seeks in many ways
to prove it is autonomous and real.
It puts things on itself that it has bought
with little metal discs or paper strips
the world proclaims as valuable and real.
It works to get them, doing senseless things,
and tosses them away for senseless things
it does not need and does not even want.
It hires other bodies, that they may
protect it and collect more senseless things
that it can call its own. It looks about
for special bodies that can share its dream.
Sometimes it dreams it is a conqueror
of bodies weaker than itself. But in
some phases of the dream, it is the slave
of bodies that would hurt and torture it.

The body's serial adventures, from
the time of birth to dying are the theme
of every dream the world has ever had.
The "hero" of this dream will never change,
nor will its purpose. Though the dream itself
takes many forms, and seems to show a great
variety of places and events
wherein its "hero" finds itself, the dream
has but one purpose, taught in many ways.
This single lesson does it try to teach
again, and still again, and yet once more;
that it is cause and not effect. And you
are its effect, and cannot be its cause.

Thus are you not the dreamer, but the dream.
And so you wander idly in and out
of places and events that it contrives.
That this is all the body does is true,
for it is but a figure in a dream.

But who reacts to figures in a dream
unless he sees them as if they were real?
The instant that he sees them as they are
they have no more effects on him, because
he understands he gave them their effects
by causing them and making them seem real.

How willing are you to escape effects
of all the dreams the world has ever had?
Is it your wish to let no dream appear
to be the cause of what it is you do?
Then let us merely look upon the dream's
beginning, for the part you see is but
the second part, whose cause lies in the first.
No one asleep and dreaming in the world
remembers his attack upon himself.
No one believes there really was a time
when he knew nothing of a body, and

could never have conceived this world as real.
He would have seen at once that these ideas
are one illusion, too ridiculous
for anything but to be laughed away.
How serious they now appear to be!
And no one can remember when they would
have met with laughter and with disbelief.
We can remember this, if we but look
directly at their cause. And we will see
the grounds for laughter, not a cause for fear.

Let us return the dream he gave away
unto the dreamer, who perceives the dream
as separate from himself and done to him.
Into eternity, where all is one,
there crept a tiny, mad idea, at which
the Son of God remembered not to laugh.
In his forgetting did the thought become
a serious idea, and possible
of both accomplishment and real effects.
Together, we can laugh them both away,
and understand that time cannot intrude
upon eternity. It is a joke
to think that time can come to circumvent
eternity, which *means* there is no time.

A timelessness in which is time made real;
a part of God that can attack itself;
a separate brother as an enemy;
a mind within a body all are forms
of circularity whose ending starts
at its beginning, ending at its cause.
The world you see depicts exactly what
you thought you did. Except that now you think
that what you did is being done to you.
The guilt for what you thought is being placed
outside yourself, and on a guilty world
that dreams your dreams
and thinks your thoughts instead
of you. It brings its vengeance, not your own.
It keeps you narrowly confined within
a body, which it punishes because
of all the sinful things the body does
within its dream. You have no power to make
the body stop its evil deeds because
you did not make it, and cannot control
its actions nor its purpose nor its fate.

The world but demonstrates an ancient truth;
you will believe that others do to you
exactly what you think you did to them.
But once deluded into blaming them
you will not see the cause of what they do,
because you *want* the guilt to rest on them.
How childish is the petulant device

to keep your innocence by pushing guilt
outside yourself, but never letting go!
It is not easy to perceive the jest
when all around you do your eyes behold
its heavy consequences, but without
their trifling cause. Without the cause do its
effects seem serious and sad indeed.
Yet they but follow. And it is their cause
that follows nothing and is but a jest.

In gentle laughter does the Holy Spirit
perceive the cause, and looks not to effects.
How else could He correct your error, who
have overlooked the cause entirely?
He bids you bring each terrible effect
to Him that you may look together on
its foolish cause and laugh with Him a while.
You judge effects, but *He* has judged their cause.
And by His judgment are effects removed.
Perhaps you come in tears. But hear Him say,
"My brother, holy Son of God, behold
your idle dream, in which this could occur."
And you will leave the holy instant with
your laughter and your brother's joined with His.

The secret of salvation is but this:
That you are doing this unto yourself.
No matter what the form of the attack,
this still is true. Whoever takes the role
of enemy and of attacker, still
is this the truth. Whatever seems to be
the cause of any pain and suffering
you feel, this is still true. For you would not
react at all to figures in a dream
you knew that you were dreaming. Let them be
as hateful and as vicious as they may,
they could have no effect on you unless
you failed to recognize it is your dream.

This single lesson learned will set you free
from suffering, whatever form it takes.
The Holy Spirit will repeat this one
inclusive lesson of deliverance
until it has been learned, regardless of
the form of suffering that brings you pain.
Whatever hurt you bring to Him He will
make answer with this very simple truth.
For this one answer takes away the cause
of every form of sorrow and of pain.
The form affects His answer not at all,
for He would teach you but the single cause
of all of them, no matter what their form.
And you will understand that miracles
reflect the simple statement, "*I* have done
this thing, and it is this I would undo."

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Bring, then, all forms of suffering to Him
Who knows that every one is like the rest.
He sees no differences where none exists,
and He will teach you how each one is caused.
None has a different cause from all the rest,
and all of them are easily undone
by but a single lesson truly learned.
Salvation is a secret you have kept
but from yourself. The universe proclaims
it so. Yet to its witnesses you pay
no heed at all. For they attest the thing
you do not want to know. They seem to keep
it secret from you. Yet you need but learn
you chose but not to listen, not to see.
How differently will you perceive the world

when this is recognized! When you forgive
the world your guilt, you will be free of it.
Its innocence does not demand your guilt,
nor does your guiltlessness rest on its sins.
This is the obvious; a secret kept
from no one but yourself. And it is this
that has maintained you separate from the world,
and kept your brother separate from you.
Now need you but to learn that both of you
are innocent or guilty. The one thing
that is impossible is that you be
unlike each other; that they both be true.
This is the only secret yet to learn.
And it will be no secret you are healed.

THE UNDOING OF FEAR

The Present Memory

The miracle does nothing. All it does is to undo. And thus it cancels out the interference to what has been done. It does not add, but merely takes away. And what it takes away is long since gone, but being kept in memory appears to have immediate effects. This world was over long ago. The thoughts that made it are no longer in the mind that thought of them and loved them for a little while. The miracle but shows the past is gone, and what has truly gone has no effects. Remembering a cause can but produce illusions of its presence, not effects.

All the effects of guilt are here no more. For guilt is over. In its passing went its consequences, left without a cause. Why would you cling to it in memory if you did not desire its effects? Remembering is as selective as perception, being its past tense. It is perception of the past as if it were occurring now, and still were there to see. Memory, like perception, is a skill made up by you to take the place of what God gave in your creation. And like all the things you made, it can be used to serve another purpose, and to be the means for something else. It can be used to heal and not to hurt, if you so wish it be.

Nothing employed for healing represents an effort to do anything at all. It is a recognition that you have no needs which mean that something must be done. It is an unselective memory, that is not used to interfere with truth. All things the Holy Spirit can employ for healing have been given Him, without the content and the purposes for which they have been made. They are but skills without an application. They await their use. They have no dedication and no aim.

The Holy Spirit can indeed make use of memory, for God Himself is there. Yet this is not a memory of past events, but only of a present state. You are so long accustomed to believe

that memory holds only what is past, that it is hard for you to realize it is a skill that can remember *now*. The limitations on remembering the world imposes on it are as vast as those you let the world impose on you. There is no link of memory to the past. If you would have it there, then there it is. But only your desire made the link, and only you have held it to a part of time where guilt appears to linger still.

The Holy Spirit's use of memory is quite apart from time. He does not seek to use it as a means to keep the past, but rather as a way to let it go. Memory holds the message it receives, and does what it is given it to do. It does not write the message, nor appoint what it is for. Like to the body, it is purposeless within itself. And if it seems to serve to cherish ancient hate, and gives you pictures of injustices and hurts that you were saving, this is what you asked its message be and that it is. Committed to its vaults, the history of all the body's past is hidden there. All of the strange associations made to keep the past alive, the present dead, are stored within it, waiting your command that they be brought to you, and lived again. And thus do their effects appear to be increased by time, which took away their cause.

Yet time is but another phase of what does nothing. It works hand in hand with all the other attributes with which you seek to keep concealed the truth about yourself. Time neither takes away nor can restore. And yet you make strange use of it, as if the past had caused the present, which is but a consequence in which no change can be made possible because its cause has gone. Yet change must have a cause that will endure, or else it will not last. No change can be made in the present if its cause is past. Only the past is held in memory as you make use of it, and so it is a way to hold the past against the now.

Remember nothing that you taught yourself, for you were badly taught. And who would keep

a senseless lesson in his mind, when he
can learn and can preserve a better one?
When ancient memories of hate appear,
remember that their cause is gone. And so
you cannot understand what they are for.
Let not the cause that you would give them now
be what it was that made them what they were,
or seemed to be. Be glad that it is gone,
for this is what you would be pardoned from.
And see, instead, the new effects of cause
accepted *now*, with consequences *here*.
They will surprise you with their loveliness.
The ancient new ideas they bring will be
the happy consequences of a Cause
so ancient that it far exceeds the span
of memory which your perception sees.

This is the Cause the Holy Spirit has
remembered for you, when you would forget.
It is not past because He let It not
be unremembered. It has never changed,
because there never was a time in which
He did not keep It safely in your mind.
Its consequences will indeed seem new,
because you thought that you remembered not
their Cause. Yet was It never absent from
your mind, for it was not your Father's Will
that He be unremembered by His Son.

What *you* remember never was. It came
from causelessness which you confused with cause.
It can deserve but laughter, when you learn
you have remembered consequences that
were causeless and could never be effects.
The miracle reminds you of a Cause
forever present, perfectly untouched
by time and interference. Never changed
from what It is. And you are Its effect,
as changeless and as perfect as Itself.
Its memory does not lie in the past,
nor waits the future. It is not revealed
in miracles. They but remind you that
It has not gone. When you forgive It for
your sins, It will no longer be denied.

You who have sought to lay a judgment on
your own Creator cannot understand
it is not He Who laid a judgment on
His Son. You would deny Him His Effects,
yet have They never been denied. There was
no time in which His Son could be condemned
for what was causeless and against His Will.
What your remembering would witness to
is but the fear of God. He has not done
the thing you fear. No more have you. And so

your innocence has not been lost. You need
no healing to be healed. In quietness,
see in the miracle a lesson in
allowing Cause to have Its Own Effects,
and doing nothing that would interfere.

The miracle comes quietly into
the mind that stops an instant and is still.
It reaches gently from that quiet time,
and from the mind it healed in quiet then,
to other minds to share its quietness.
And they will join in doing nothing to
prevent its radiant extension back
into the Mind Which caused all minds to be.
Born out of sharing, there can be no pause
in time to cause the miracle delay
in hastening to all unquiet minds,
and bringing them an instant's stillness, when
the memory of God returns to them.
Their own remembering is quiet now,
and what has come to take its place will not
be wholly unremembered afterwards.

He to Whom time is given offers thanks
for every quiet instant given Him.
For in that instant is God's memory
allowed to offer all its treasures to
the Son of God, for whom they have been kept.
How gladly does He offer them unto
the one for whom He has been given them!
And His Creator shares His thanks, because
He would not be deprived of His Effects.
The instant's silence that His Son accepts
gives welcome to eternity and Him,
and lets Them enter where They would abide.
For in that instant does the Son of God
do nothing that would make himself afraid.

How instantly the memory of God
arises in the mind that has no fear
to keep the memory away! Its own
remembering has gone. There is no past
to keep its fearful image in the way
of glad awakening to present peace.
The trumpets of eternity resound
throughout the stillness, yet disturb it not.
And what is now remembered is not fear,
but rather is the Cause that fear was made
to render unremembered and undone.
The stillness speaks in gentle sounds of love
the Son of God remembers from before
his own remembering came in between
the present and the past, to shut them out.

Now is the Son of God at last aware
of present Cause and Its benign Effects.

Now does he understand what he has made
is causeless, having no effects at all.
He has done nothing. And in seeing this,
he understands he never had a need
for doing anything, and never did.
His Cause *is* Its Effects. There never was
a cause beside It that could generate
a different past or future. Its Effects
are changelessly eternal, beyond fear,
and past the world of sin entirely.

What has been lost, to see the causeless not?
And where is sacrifice, when memory
of God has come to take the place of loss?
What better way to close the little gap
between illusions and reality
than to allow the memory of God
to flow across it, making it a bridge
an instant will suffice to reach beyond?
For God has closed it with Himself. His memory
has not gone by, and left a stranded Son
forever on a shore where he can glimpse
another shore that he can never reach.
His Father wills that he be lifted up
and gently carried over. He has built
the bridge, and it is He Who will transport
His Son across it. Have no fear that He
will fail in what He wills. Nor that you be
excluded from the Will that is for you.

Reversing Effect and Cause

Without a cause there can be no effects,
and yet without effects there is no cause.
The cause a cause is *made* by its effects;
the Father *is* a Father by His Son.
Effects do not create their cause, but they
establish its causation. Thus, the Son
gives Fatherhood to his Creator, and
receives the gift that he has given Him.
It is *because* he is God's Son that he
must also be a father, who creates
as God created him. The circle of
creation has no end. Its starting and
its ending are the same. But in itself
it holds the universe of all creation,
without beginning and without an end.

Fatherhood *is* creation. Love must be
extended. Purity is not confined.
It is the nature of the innocent
to be forever uncontained, without
a barrier or limitation. Thus
is purity not of the body. Nor

can it be found where limitation is.
The body can be healed by its effects,
which are as limitless as is itself.
Yet must all healing come about because
the mind is recognized as not within
the body, and its innocence is quite
apart from it, and where all healing is.
Where, then, is healing? Only where its cause
is given its effects. For sickness is
a meaningless attempt to give effects
to causelessness, and make it be a cause.

Always in sickness does the Son of God
attempt to make himself his cause, and not
allow himself to be his Father's Son.
For this impossible desire, he
does not believe that he is Love's effect,
and must be cause because of what he is.
The cause of healing is the only Cause
of everything. It has but *one* effect.
And in that recognition, causelessness
is given no effects and none is seen.
A mind within a body and a world
of other bodies, each with separate minds,
are your "creations," you the "other" mind,
creating with effects unlike yourself.
And as their "father," you must be like them.

Nothing at all has happened but that you
have put yourself to sleep, and dreamed a dream
in which you were an alien to yourself,
and but a part of someone else's dream.
The miracle does not awaken you,
but merely shows you who the dreamer is.
It teaches you there is a choice of dreams
while you are still asleep, depending on
the purpose of your dreaming. Do you wish
for dreams of healing, or for dreams of death?
A dream is like a memory in that
it pictures what you wanted shown to you.

An empty storehouse, with an open door,
holds all your shreds of memories and dreams.
Yet if you are the dreamer, you perceive
this much at least: That you have caused the dream,
and can accept another dream as well.
But for this change in content of the dream,
it must be realized that it is you
who dreamed the dreaming that you do not like.
It is but an effect that *you* have caused,
and you would not be cause of this effect.
In dreams of murder and attack are you
the victim in a dying body slain.
But in forgiving dreams is no one asked
to be the victim and the sufferer.

These are the happy dreams the miracle exchanges for your own. It does not ask you make another; only that you see you made the one you would exchange for this.

This world is causeless, as is every dream that anyone has dreamed within the world. No plans are possible, and no design exists that could be found and understood. What else could be expected from a thing that has no cause? Yet if it has no cause, it has no purpose. You may cause a dream, but never will you give it real effects. For that would change its cause, and it is this you cannot do. The dreamer of a dream is not awake, but does not know he sleeps. He sees illusions of himself as sick or well, depressed or happy, but without a stable cause with guaranteed effects.

The miracle establishes you dream a dream, and that its content is not true. This is a crucial step in dealing with illusions. No one is afraid of them when he perceives he made them up. The fear was held in place because he did not see that he was author of the dream, and not a figure in the dream. He gives himself the consequences that he dreams he gave his brother. And it is but this the dream has put together and has offered him, to show him that his wishes have been done. Thus does he fear his own attack, but sees it at another's hands. As victim, he is suffering from its effects, but not their cause. He authored not his own attack, and he is innocent of what he caused. The miracle does nothing but to show him that he has done nothing. What he fears is cause without the consequences that would make it cause. And so it never was.

The separation started with the dream the Father was deprived of His Effects, and powerless to keep them since He was no longer their Creator. In the dream, the dreamer made himself. But what he made has turned against him, taking on the role of its creator, as the dreamer had. And as he hated his Creator, so the figures in the dream have hated him. His body is their slave, which they abuse because the motives he has given it have they adopted as their own. And hate it for the vengeance it would offer them.

It is their vengeance on the body which appears to prove the dreamer could not be the maker of the dream. Effect and cause are first split off, and then reversed, so that effect becomes a cause; the cause, effect.

This is the separation's final step, with which salvation, which proceeds to go the other way, begins. This final step is an effect of what has gone before, appearing as a cause. The miracle is the first step in giving back to cause the function of causation, not effect. For this confusion has produced the dream, and while it lasts will waking be feared. Nor will the call to waking be heard, because it seems to be the call to fear.

Like every lesson that the Holy Spirit requests you learn, the miracle is clear. It demonstrates what He would have you learn, and shows you its effects are what you want. In His forgiving dreams are the effects of yours undone, and hated enemies perceived as friends with merciful intent. Their enmity is seen as causeless now, because they did not make it. And you can accept the role of maker of their hate, because you see that it has no effects. Now are you freed from this much of the dream; the world is neutral, and the bodies that still seem to move about as separate things need not be feared. And so they are not sick.

The miracle returns the cause of fear to you who made it. But it also shows that, having no effects, it is not cause, because the function of causation is to have effects. And where effects are gone, there is no cause. Thus is the body healed by miracles because they show the mind made sickness, and employed the body to be victim, or effect, of what it made. Yet half the lesson will not teach the whole. The miracle is useless if you learn but that the body can be healed, for this is not the lesson it was sent to teach. The lesson is the *mind* was sick that thought the body could be sick; projecting out its guilt caused nothing, and had no effects.

This world is full of miracles. They stand in shining silence next to every dream of pain and suffering, of sin and guilt. They are the dream's alternative, the choice to be the dreamer, rather than deny

the active role in making up the dream. They are the glad effects of taking back the consequence of sickness to its cause. The body is released because the mind acknowledges "this is not done to me, but *I* am doing this." And thus the mind is free to make another choice instead. Beginning here, salvation will proceed to change the course of every step in the descent to separation, until all the steps have been retraced, the ladder gone, and all the dreaming of the world undone.

The Agreement to Join

What waits in perfect certainty beyond salvation is not our concern. For you have barely started to allow your first, uncertain steps to be directed up the ladder separation led you down. The miracle alone is your concern at present. Here is where we must begin. And having started, will the way be made serene and simple in the rising up to waking and the ending of the dream. When you accept a miracle, you do not add your dream of fear to one that is already being dreamed. Without support, the dream will fade away without effects. For it is your support that strengthens it.

No mind is sick until another mind agrees that they are separate. And thus it is their joint decision to be sick. If you withhold agreement and accept the part you play in making sickness real, the other mind cannot project its guilt without your aid in letting it perceive itself as separate and apart from you. Thus is the body not perceived as sick by both your minds from separate points of view. Uniting with a brother's mind prevents the cause of sickness and perceived effects. Healing is the effect of minds that join, as sickness comes from minds that separate.

The miracle does nothing just *because* the minds are joined, and cannot separate. Yet in the dreaming has this been reversed, and separate minds are seen as bodies, which are separated and which cannot join. Do not allow your brother to be sick, for if he is, have you abandoned him to his own dream by sharing it with him.

He has not seen the cause of sickness where it is, and you have overlooked the gap between you, where the sickness has been bred. Thus are you joined in sickness, to preserve the little gap unhealed, where sickness is kept carefully protected, cherished, and upheld by firm belief, lest God should come to bridge the little gap that leads to Him. Fight not His coming with illusions, for it is His coming that you want above all things that seem to glisten in the dream.

The end of dreaming is the end of fear, and love was never in the world of dreams. The gap *is* little. Yet it holds the seeds of pestilence and every form of ill, because it is a wish to keep apart and not to join. And thus it seems to give a cause to sickness which is not its cause. The purpose of the gap is all the cause that sickness has. For it was made to keep you separated, in a body which you see as if it were the cause of pain.

The cause of pain is separation, not the body, which is only its effect. Yet separation is but empty space, enclosing nothing, doing nothing, and as unsubstantial as the empty place between the ripples that a ship has made in passing by. And covered just as fast, as water rushes in to close the gap, and as the waves in joining cover it. Where is the gap between the waves when they have joined, and covered up the space which seemed to keep them separate for a little while? Where are the grounds for sickness when the minds have joined to close the little gap between them, where the seeds of sickness seemed to grow?

God builds the bridge, but only in the space left clean and vacant by the miracle. The seeds of sickness and the shame of guilt He cannot bridge, for He can not destroy the alien will that He created not. Let its effects be gone and clutch them not with eager hands, to keep them for yourself. The miracle will brush them all aside, and thus make room for Him Who wills to come and bridge His Son's returning to Himself.

Count, then, the silver miracles and golden dreams of happiness as all the treasures you would keep within the storehouse of the world. The door is open, not to thieves, but to your starving brothers, who mistook for gold

the shining of a pebble, and who stored
a heap of snow that shone like silver. They
have nothing left behind the open door.
What is the world except a little gap
perceived to tear eternity apart,
and break it into days and months and years?
And what are you who live within the world
except a picture of the Son of God
in broken pieces, each concealed within
a separate and uncertain bit of clay?

Be not afraid, my child, but let your world
be gently lit by miracles. And where
the little gap was seen to stand between
you and your brother, join him there. And so
sickness will now be seen without a cause.
The dream of healing in forgiveness lies,
and gently shows you that you never sinned.
The miracle would leave no proof of guilt
to bring you witness to what never was.
And in your storehouse it will make a place
of welcome for your Father and your Self.
The door is open, that all those may come
who would no longer starve, and would enjoy
the feast of plenty set before them there.
And they will meet with your invited Guests
the miracle has asked to come to you.

This is a feast unlike indeed to those
the dreaming of the world has shown. For here,
the more that anyone receives, the more
is left for all the rest to share. The Guests
have brought unlimited supply with Them.
And no one is deprived or can deprive.
Here is a feast the Father lays before
His Son, and shares it equally with him.
And in Their sharing there can be no gap
in which abundance falters and grows thin.
Here can the lean years enter not, for time
waits not upon this feast, which has no end.
For Love has set its table in the space
that seemed to keep your Guests apart from you.

The Greater Joining

Accepting the Atonement for yourself
means not to give support to someone's dream
of sickness and of death. It means that you
share not his wish to separate, and let
him turn illusions on himself. Nor do
you wish that they be turned, instead, on you.
Thus have they no effects. And you are free
of dreams of pain because you let him be.
Unless you help him, you will suffer pain

with him because that is your wish. And you
become a figure in his dream of pain,
as he in yours.

So do you and your brother both become
illusions, and without identity.
You could be anyone or anything,
depending on whose evil dream you share.
You can be sure of just one thing; that you
are evil, for you share in dreams of fear.

There is a way of finding certainty
right here and now. Refuse to be a part
of fearful dreams whatever form they take,
for you will lose identity in them.
You find yourself by not accepting them
as causing you, and giving you effects.
You stand apart from them, but not apart
from him who dreams them. Thus you separate
the dreamer from the dream, and join in one,
but let the other go. The dream is but
illusion in the mind. And with the mind
you would unite, but never with the dream.
It is the dream you fear, and not the mind.
You see them as the same, because you think
that *you* are but a dream. And what is real
and what is but illusion in yourself
you do not know and cannot tell apart.

Like you, your brother thinks he is a dream.
Share not in his illusion of himself,
for your identity depends on his
reality. Think, rather, of him as
a mind in which illusions still persist,
but as a mind which brother is to you.
He is not brother made by what he dreams,
nor is his body, "hero" of the dream,
your brother. It is his reality
that is your brother, as is yours to him.
Your mind and his are joined in brotherhood.
His body and his dreams but seem to make
a little gap, where yours have joined with his.

And yet, between your minds there is no gap.
To join his dreams is thus to meet him not,
because his dreams would separate from you.
Therefore release him, merely by your claim
on brotherhood, and not on dreams of fear.
Let him acknowledge who he is, by not
supporting his illusions by your faith,
for if you do, you will have faith in yours.
With faith in yours, he will not be released,
and you are kept in bondage to his dreams.
And dreams of fear will haunt the little gap,
inhabited but by illusions which
you have supported in your brother's mind.

Be certain, if you do your part, he will do his, for he will join you where you stand. Call not to him to meet you in the gap between you, or you must believe that it is your reality as well as his.

You cannot do his part, but this you *do* when you become a passive figure in his dreams, instead of dreamer of your own. Identity in dreams is meaningless because the dreamer and the dream are one. Who shares a dream must be the dream he shares, because by sharing is a cause produced.

You share confusion and you are confused, for in the gap no stable self exists. What is the same seems different, because what is the same appears to be unlike. His dreams are yours because you let them be. But if you took your own away would he be free of them, and of his own as well. Your dreams are witnesses to his, and his attest the truth of yours. Yet if you see there is no truth in yours, his dreams will go, and he will understand what made the dream.

The Holy Spirit is in both your minds, and He is One because there is no gap that separates His Oneness from Itself. The gap between your bodies matters not, for what is joined in Him is always one. No one is sick if someone else accepts his union with him. His desire to be a sick and separated mind can not remain without a witness or a cause. And both are gone if someone wills to be united with him. He has dreams that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. And the Father comes to join His Son the Holy Spirit joined.

The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture in itself. To each He offers his Identity, Which the whole picture represents, instead of just a little, broken bit that he insisted was himself. And when he sees this picture he will recognize himself. If you share not your brother's evil dream, this is the picture that the miracle will place within the little gap, left clean

of all the seeds of sickness and of sin. And here the Father will receive His Son, because His Son was gracious to himself.

I thank You, Father, knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. Your holiness, complete and perfect, lies in every one of them. And they are joined because what is in one is in them all. How holy is the smallest grain of sand, when it is recognized as being part of the completed picture of God's Son! The forms the broken pieces seem to take mean nothing. For the whole is in each one. And every aspect of the Son of God is just the same as every other part.

Join not your brother's dreams but join with him, and where you join His Son the Father is. Who seeks for substitutes when he perceives he has lost nothing? Who would want to have the "benefits" of sickness when he has received the simple happiness of health? What God has given cannot be a loss, and what is not of Him has no effects. What, then, would you perceive within the gap? The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. But miracles are the result when you do not insist on seeing in the gap what is not there. Your willingness to let illusions go is all the Healer of God's Son requires. He will place the miracle of healing where the seeds of sickness were. And there will be no loss, but only gain.

The Alternate to Dreams of Fear

What is a sense of sickness but a sense of limitation? Of a splitting *off* and separating *from*? A gap that is perceived between you and your brother, and what is now seen as health? And so the good is seen to be outside; the evil, in. And thus is sickness separating off the self from good, and keeping evil in. God is the Alternate to dreams of fear. Who shares in them can never share in Him. But who withdraws his mind from sharing them *is* sharing Him. There is no other choice. Except you share it, nothing can exist. And you exist because God shared His Will

with you, that His creation might create.

It is the sharing of the evil dreams of hate and malice, bitterness and death, of sin and suffering and pain and loss, that makes them real. Unshared, they are perceived as meaningless. The fear is gone from them because you did not give them your support. Where fear has gone there love must come, because there are but these alternatives. Where one appears, the other disappears. And which you share becomes the only one you have. You have the one that you accept, because it is the only one you wish to have.

You share no evil dreams if you forgive the dreamer, and perceive that he is not the dream he made. And so he cannot be a part of yours, from which you both are free. Forgiveness separates the dreamer from the evil dream, and thus releases him. Remember if you share an evil dream, you will believe you are the dream you share. And fearing it, you will not want to know your own Identity, because you think that It is fearful. And you will deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be a something you are not. You will make war upon your Self, Which seems to be your enemy; and will attack your brother, as a part of what you hate. There is no compromise. You are your Self or an illusion. What can be between illusion and the truth? A middle ground, where you can be a thing that is not you, must be a dream and cannot be the truth.

You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. Here is a world established that is sick, and this the world the body's eyes perceive. Here are the sounds it hears; the voices that its ears were made to hear. Yet sights and sounds the body can perceive are meaningless. It cannot see nor hear. It does not know what seeing *is*; what listening is *for*. It is as little able to perceive as it can judge or understand or know. Its eyes are blind; its ears are deaf. It can not think, and so it cannot have effects.

What is there God created to be sick?
And what that He created not can be?

Let not your eyes behold a dream; your ears bear witness to illusion. They were made to look upon a world that is not there; to hear the voices that can make no sound. Yet are there other sounds and other sights that *can* be seen and heard and understood. For eyes and ears are senses without sense, and what they see and hear they but report. It is not they that hear and see, but you, who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want. Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined, and let them persuade their maker his imaginings are real.

Creation proves reality because it shares the function all creation shares. It is not made of little bits of glass, a piece of wood, a thread or two, perhaps, all put together to attest its truth. Reality does not depend on this. There is no gap that separates the truth from dreams and from illusions. Truth has left no room for them in any place or time. For it fills every place and every time, and makes them wholly indivisible.

You who believe there is a little gap between you and your brother, do not see that it is here you are as prisoners in a world perceived to be existing here. The world you see does not exist, because the place where you perceive it is not real. The gap is carefully concealed in fog, and misty pictures rise to cover it with vague uncertain forms and changing shapes, forever unsubstantial and unsure. Yet in the gap is nothing. And there are no awesome secrets and no darkened tombs where terror rises from the bones of death. Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself, when you have lost the fear of recognizing love.

The Secret Vows

Who punishes the body is insane.
For here the little gap is seen, and yet it is not here. It has not judged itself, nor made itself to be what it is not.
It does not seek to make of pain a joy

and look for lasting pleasure in the dust.
It does not tell you what its purpose is
and cannot understand what it is for.
It does not victimize, because it has
no will, no preferences and no doubts.
It does not wonder what it is. And so
it has no need to be competitive.
It can be victimized, but cannot feel
itself as victim. It accepts no role,
but does what it is told, without attack.

It is indeed a senseless point of view
to hold responsible for sight a thing
that cannot see, and blame it for the sounds
you do not like, although it cannot hear.
It suffers not the punishment you give
because it has no feeling. It behaves
in ways you want, but never makes the choice.
It is not born and does not die. It can
but follow aimlessly the path on which
it has been set. And if that path is changed,
it walks as easily another way.
It takes no sides and judges not the road
it travels. It perceives no gap, because
it does not hate. It can be used for hate,
but it cannot be hateful made thereby.

The thing you hate and fear and loathe and want,
the body does not know. You send it forth
to seek for separation and be separate.
And then you hate it, not for what it is,
but for the uses you have made of it.
You shrink from what it sees and what it hears,
and hate its frailty and littleness.
And you despise its acts, but not your own.
It sees and acts for *you*. It hears your voice.
And it is frail and little by your wish.
It seems to punish you, and thus deserve
your hatred for the limitations that
it brings to you. Yet you have made of it
a symbol for the limitations that
you want your mind to have and see and keep.

The body represents the gap between
the little bit of mind you call your own
and all the rest of what is really yours.
You hate it, yet you think it is your self,
and that, without it, would your self be lost.
This is the secret vow that you have made
with every brother who would walk apart.
This is the secret oath you take again,
whenever you perceive yourself attacked.
No one can suffer if he does not see
himself attacked, and losing by attack.
Unstated and unheard in consciousness

is every pledge to sickness. Yet it is
a promise to another to be hurt
by him, and to attack him in return.

Sickness is anger taken out upon
the body, so that it will suffer pain.
It is the obvious effect of what
was made in secret, in agreement with
another's secret wish to be apart
from you, as you would be apart from him.
Unless you both agree that is your wish,
it can have no effects. Whoever says,
"There is no gap between my mind and yours"
has kept God's promise, not his tiny oath
to be forever faithful unto death.
And by his healing is his brother healed.

Let this be your agreement with each one;
that you be one with him and not apart.
And he will keep the promise that you make
with him, because it is the one that he
has made to God, as God has made to him.
God keeps His promises; His Son keeps his.
In his creation did his Father say,
"You are beloved of Me and I of you
forever. Be you perfect as Myself,
for you can never be apart from Me."
His Son remembers not that he replied
"I will," though in that promise he was born.
Yet God reminds him of it every time
he does not share a promise to be sick,
but lets his mind be healed and unified.
His secret vows are powerless before
the Will of God, Whose promises he shares.
And what he substitutes is not his will,
who has made promise of himself to God.

The Ark of Safety

God asks for nothing, and His Son, like Him,
need ask for nothing. For there is no lack
in him. An empty space, a little gap,
would be a lack. And it is only there
that he could want for something he has not.
A space where God is not, a gap between
the Father and the Son is not the Will
of Either, Who have promised to be one.
God's promise is a promise to Himself,
and there is no one who could be untrue
to what He wills as part of what He is.
The promise that there is no gap between
Himself and what He is cannot be false.
What will can come between what must be one,
and in Whose Wholeness there can be no gap?

The Rhythm and Reason of Reality -- chapters 26-31

The beautiful relationship you have with all your brothers is a part of you because it is a part of God Himself. Are you not sick, if you deny yourself your wholeness and your health, the Source of help, the Call to healing and the Call to heal? Your savior waits for healing, and the world waits with him. Nor are you apart from it. For healing will be one or not at all, its oneness being where the healing is. What could correct for separation but its opposite? There is no middle ground in any aspect of salvation. You accept it wholly or accept it not. What is unseparated must be joined. And what is joined cannot be separate.

Either there is a gap between you and your brother, or you are as one. There is no in between, no other choice, and no allegiance to be split between the two. A split allegiance is but faithlessness to both, and merely sets you spinning round, to grasp uncertainly at any straw that seems to hold some promise of relief. Yet who can build his home upon a straw, and count on it as shelter from the wind? The body can be made a home like this, because it lacks foundation in the truth. And yet, because it does, it can be seen as not your home, but merely as an aid to help you reach the Home where God abides.

With *this* as purpose is the body healed. It is not used to witness to the dream of separation and disease. Nor is it idly blamed for what it did not do. It serves to help the healing of God's Son, and for this purpose it cannot be sick. It will not join a purpose not your own, and you have chosen that it not be sick. All miracles are based upon this choice, and given you the instant it is made. No forms of sickness are immune, because the choice cannot be made in terms of form. The choice of sickness seems to be of form, yet it is one, as is its opposite. And you are sick or well, accordingly.

But never you alone. This world is but

the dream that you can be alone, and think without affecting those apart from you. To be alone must mean you are apart, and if you are, you cannot but be sick. This seems to prove that you must be apart. Yet all it means is that you tried to keep a promise to be true to faithlessness. Yet faithlessness is sickness. It is like the house set upon straw. It seems to be quite solid and substantial in itself. Yet its stability cannot be judged apart from its foundation. If it rests on straw, there is no need to bar the door and lock the windows and make fast the bolts. The wind will topple it, and rain will come and carry it into oblivion.

What is the sense in seeking to be safe in what was made for danger and for fear? Why burden it with further locks and chains and heavy anchors, when its weakness lies, not in itself, but in the frailty of the little gap of nothingness whereon it stands? What can be safe that rests upon a shadow? Would you build your home upon what will collapse beneath a feather's weight?

Your home is built upon your brother's health, upon his happiness, his sinlessness, and everything his Father promised him. No secret promise you have made instead has shaken the Foundation of his home. The winds will blow upon it and the rain will beat against it, but with no effect. The world will wash away and yet this house will stand forever, for its strength lies not within itself alone. It is an ark of safety, resting on God's promise that His Son is safe forever in Himself. What gap can interpose itself between the safety of this shelter and its Source? From here the body can be seen as what it is, and neither less nor more in worth than the extent to which it can be used to liberate God's Son unto his home. And with this holy purpose is it made a home of holiness a little while, because it shares your Father's Will with you.

Chapter 29
THE AWAKENING

The Closing of the Gap

There is no time, no place, no state where God is absent. There is nothing to be feared. There is no way in which a gap could be conceived of in the Wholeness that is His. The compromise the least and littlest gap would represent in His eternal Love is quite impossible. For it would mean His Love could harbor just a hint of hate, His gentleness turn sometimes to attack, and His eternal patience sometimes fail. All this do you believe, when you perceive a gap between your brother and yourself. How could you trust Him, then? For He must be deceptive in His Love. Be wary, then; let Him not come too close, and leave a gap between you and His Love, through which you can escape if there be need for you to flee.

Here is the fear of God most plainly seen. For love *is* treacherous to those who fear, since fear and hate can never be apart. No one who hates but is afraid of love, and therefore must he be afraid of God. Certain it is he knows not what love means. He fears to love and loves to hate, and so he thinks that love is fearful; hate is love. This is the consequence the little gap must bring to those who cherish it, and think that it is their salvation and their hope.

The fear of God! The greatest obstacle that peace must flow across has not yet gone. The rest are past, but this one still remains to block your path, and make the way to light seem dark and fearful, perilous and bleak. You had decided that your brother is your enemy. Sometimes a friend, perhaps, provided that your separate interests made your friendship possible a little while. But not without a gap perceived between you and him, lest he turn again into an enemy. Let him come close to you, and you jumped back; as you approached, did he but instantly withdraw. A cautious friendship, and limited in scope and carefully restricted in amount, became the treaty that you had made with him. Thus you and your brother but shared a qualified entente, in which a clause of separation was a point you both agreed to keep intact.

And violating this was thought to be a breach of treaty not to be allowed.

The gap between you and your brother is not one of space between two separate bodies. And this but seems to be dividing off your separate minds. It is the symbol of a promise made to meet when you prefer, and separate till you and he elect to meet again. And then your bodies seem to get in touch, and thereby signify a meeting place to join. But always is it possible for you and him to go your separate ways. Conditional upon the "right" to separate will you and he agree to meet from time to time, and keep apart in intervals of separation, which do protect you from the "sacrifice" of love. The body saves you, for it gets away from total sacrifice and gives to you the time in which to build again your separate self, which you truly believe diminishes as you and your brother meet.

The body could not separate your mind from your brother's unless you wanted it to be a cause of separation and of distance seen between you and him. Thus do you endow it with a power that lies not within itself. And herein lies its power over you. For now you think that it determines when your brother and you meet, and limits your ability to make communion with your brother's mind. And now it tells you where to go and how to go there, what is feasible for you to undertake, and what you cannot do. It dictates what its health can tolerate, and what will tire it and make it sick. And its "inherent" weaknesses set up the limitations on what you would do, and keep your purpose limited and weak.

The body will accommodate to this, if you would have it so. It will allow but limited indulgences in "love," with intervals of hatred in between. And it will take command of when to "love," and when to shrink more safely into fear. It will be sick because you do not know what loving means. And so you must misuse each circumstance and everyone you meet, and see in them a purpose not your own.

It is not love that asks a sacrifice.
But fear demands the sacrifice of love,
for in love's presence fear cannot abide.
For hate to be maintained, love must be feared;
and only sometimes present, sometimes gone.
Thus is love seen as treacherous, because
it seems to come and go uncertainly,
and offer no stability to you.
You do not see how limited and weak
is your allegiance, and how frequently
you have demanded that love go away,
and leave you quietly alone in "peace."

The body, innocent of goals, is your
excuse for variable goals you hold,
and force the body to maintain. You do
not fear its weakness, but its lack of strength
or weakness. Would you know that nothing stands
between you and your brother? Would you know
there is no gap behind which you can hide?
There is a shock that comes to those who learn
their savior is their enemy no more.
There is a wariness that is aroused
by learning that the body is not real.
And there are overtones of seeming fear
around the happy message, "God is Love."

Yet all that happens when the gap is gone
is peace eternal. Nothing more than that,
and nothing less. Without the fear of God,
what could induce you to abandon Him?
What toys or trinkets in the gap could serve
to hold you back an instant from His Love?
Would you allow the body to say "no"
to Heaven's calling, were you not afraid
to find a loss of self in finding God?
Yet can your self be lost by being found?

The Coming of the Guest

Why would you not perceive it as release
from suffering to learn that you are free?
Why would you not acclaim the truth instead
of looking on it as an enemy?
Why does an easy path, so clearly marked
it is impossible to lose the way,
seem thorny, rough and far too difficult
for you to follow? Is it not because
you see it as the road to hell instead
of looking on it as a simple way,
without a sacrifice or any loss,
to find yourself in Heaven and in God?
Until you realize you give up nothing,
until you understand there is no loss,
you will have some regrets about the way

that you have chosen. And you will not see
the many gains your choice has offered you.
Yet though you do not see them, they are there.
Their cause has been effected, and they must
be present where their cause has entered in.

You have accepted healing's cause, and so
it must be you are healed. And being healed,
the power to heal must also now be yours.
The miracle is not a separate thing
that happens suddenly, as an effect
without a cause. Nor is it, in itself,
a cause. But where its cause is must it be.
Now is it caused, though not as yet perceived.
And its effects are there, though not yet seen.
Look inward now, and you will not behold
a reason for regret, but cause indeed
for glad rejoicing and for hope of peace.

It has been hopeless to attempt to find
the hope of peace upon a battleground.
It has been futile to demand escape
from sin and pain of what was made to serve
the function of retaining sin and pain.
For pain and sin are one illusion, as
are hate and fear, attack and guilt but one.
Where they are causeless their effects are gone,
and love must come wherever they are not.
Why are you not rejoicing? You are free
of pain and sickness, misery and loss,
and all effects of hatred and attack.
No more is pain your friend and guilt your god,
and you should welcome the effects of love.

Your Guest has come.

You asked Him, and He came.
You did not hear Him enter, for you did
not wholly welcome Him. And yet His gifts
came with Him. He has laid them at your feet,
and asks you now that you will look on them
and take them for your own. He needs your help
in giving them to all who walk apart,
believing they are separate and alone.
They will be healed when you accept your gifts,
because your Guest will welcome everyone
whose feet have touched the holy ground whereon
you stand, and where His gifts for them are laid.

You do not see how much you now can give,
because of everything you have received.
Yet He Who entered in but waits for you
to come where you invited Him to be.
There is no other place where He can find
His host, nor where His host can meet with Him.
And nowhere else His gifts of peace and joy,
and all the happiness His Presence brings,
can be obtained. For they are where He is

Who brought them with Him,
that they might be yours.
You cannot see your Guest, but you can see
the gifts He brought. And when you look on them,
you will believe His Presence must be there.
For what you now can do could not be done
without the love and grace His Presence holds.

Such is the promise of the living God;
His Son have life and every living thing
be part of him, and nothing else have life.
What you have given "life" is not alive,
and symbolizes but your wish to be
alive apart from life, alive in death,
with death perceived as life, and living, death.
Confusion follows on confusion here,
for on confusion has this world been based,
and there is nothing else it rests upon.
Its basis does not change, although it seems
to be in constant change. Yet what is that
except the state confusion really means?
Stability to those who are confused
is meaningless, and shift and change become
the law on which they predicate their lives.

The body does not change. It represents
the larger dream that change is possible.
To change is to attain a state unlike
the one in which you found yourself before.
There is no change in immortality,
and Heaven knows it not. Yet here on earth
it has a double purpose, for it can
be made to teach opposing things. And they
reflect the teacher who is teaching them.
The body can appear to change with time,
with sickness or with health, and with events
that seem to alter it. Yet this but means
the mind remains unchanged in its belief
of what the purpose of the body is.

Sickness is a demand the body be
a thing that it is not. Its nothingness
is guarantee that it can *not* be sick.
In your demand that it be more than this
lies the idea of sickness. For it asks
that God be less than all He really is.
What, then, becomes of you, for it is you
of whom the sacrifice is asked? For He
is told that part of Him belongs to Him
no longer. He must sacrifice your self,
and in His sacrifice are you made more
and He is lessened by the loss of you.
And what is gone from Him becomes your god,
protecting you from being part of Him.

The body that is asked to be a god
will be attacked, because its nothingness

has not been recognized. And so it seems
to be a thing with power in itself.
As something, it can be perceived and thought
to feel and act, and hold you in its grasp
as prisoner to itself. And it can fail
to be what you demanded that it be.
And you will hate it for its littleness,
unmindful that the failure does not lie
in that it is not more than it should be,
but only in your failure to perceive
that it is nothing. Yet its nothingness
is your salvation, from which you would flee.

As "something" is the body asked to be
God's enemy, replacing what He is
with littleness and limit and despair.
It is His loss you celebrate when you
behold the body as a thing you love,
or look upon it as a thing you hate.
For if He be the Sum of everything,
then what is not in Him does not exist,
and His completion is its nothingness.
Your savior is not dead, nor does he dwell
in what was built as temple unto death.
He lives in God, and it is this that makes
him savior unto you, and only this.
His body's nothingness releases yours
from sickness and from death. For what is yours
cannot be more or less than what is his.

God's Witnesses

Condemn your savior not because he thinks
he is a body. For beyond his dreams
is his reality. But he must learn
he is a savior first, before he can
remember what he is. And he must save
who would be saved. On saving you depends
his happiness. For who is savior but
the one who gives salvation? Thus he learns
it must be his to give. Unless he gives
he will not know he has, for giving is
the proof of having. Only those who think
that God is lessened by their strength could fail
to understand this must be so. For who
could give unless he has, and who could lose
by giving what must be increased thereby?

Think you the Father lost Himself when He
created you? Was He made weak because
He shared His Love? Was He made incomplete
by your perfection? Or are you the proof
that He is perfect and complete? Deny
Him not His witness in the dream His Son
prefers to his reality. He must

be savior from the dream he made, that he be free of it. He must see someone else as not a body, one with him without the wall the world has built to keep apart all living things who know not that they live.

Within the dream of bodies and of death is yet one theme of truth; no more, perhaps, than just a tiny spark, a space of light created in the dark, where God still shines. You cannot wake yourself. Yet you can let yourself be wakened. You can overlook your brother's dreams. So perfectly can you forgive him his illusions he becomes your savior from your dreams. And as you see him shining in the space of light where God abides within the darkness, you will see that God Himself is where his body is. Before this light the body disappears, as heavy shadows must give way to light. The darkness cannot choose that it remain. The coming of the light means it is gone. In glory will you see your brother then, and understand what really fills the gap so long perceived as keeping you apart. There, in its place, God's witness has set forth the gentle way of kindness to God's Son. Whom you forgive is given power to forgive you your illusions. By your gift of freedom is it given unto you.

Make way for love, which you did not create, but which you can extend. On earth this means forgive your brother, that the darkness may be lifted from your mind. When light has come to him through your forgiveness, he will not forget his savior, leaving him unsaved. For it was in your face he saw the light that he would keep beside him, as he walks through darkness to the everlasting Light.

How holy are you, that the Son of God can be your savior in the midst of dreams of desolation and disaster. See how eagerly he comes, and steps aside from heavy shadows that have hidden him, and shines on you in gratitude and love. He is himself, but not himself alone. And as his Father lost not part of him in your creation, so the light in him is brighter still because you gave your light to him, to save him from the dark. And now the light in you must be as bright as shines in him. This is the spark that shines within the dream; that you can help him waken, and be sure his waking eyes will rest on you.

And in his glad salvation you are saved.

Dream Roles

Do you believe that truth can be but some illusions? They are dreams *because* they are not true. Their equal lack of truth becomes the basis for the miracle, which means that you have understood that dreams are dreams; and that escape depends, not on the dream, but only on awaking. Could it be some dreams are kept, and others wakened from? The choice is not between which dreams to keep, but only if you want to live in dreams or to awaken from them. Thus it is the miracle does not select some dreams to leave untouched by its beneficence. You cannot dream some dreams and wake from some, for you are either sleeping or awake. And dreaming goes with only one of these.

The dreams you think you like would hold you back as much as those in which the fear is seen. For every dream is but a dream of fear, no matter what the form it seems to take. The fear is seen within, without, or both. Or it can be disguised in pleasant form. But never is it absent from the dream, for fear is the material of dreams, from which they all are made. Their form can change, but they cannot be made of something else. The miracle were treacherous indeed if it allowed you still to be afraid because you did not recognize the fear. You would not then be willing to awake, for which the miracle prepares the way.

In simplest form, it can be said attack is a response to function unfulfilled as you perceive the function. It can be in you or someone else, but where it is perceived it will be there it is attacked. Depression or assault must be the theme of every dream, for they are made of fear. The thin disguise of pleasure and of joy in which they may be wrapped but slightly veils the heavy lump of fear that is their core. And it is this the miracle perceives, and not the wrappings in which it is bound.

When you are angry, is it not because someone has failed to fill the function you allotted him? And does not this become

the "reason" your attack is justified?
The dreams you think you like are those in which
the functions you have given have been filled;
the needs which you ascribe to you are met.
It does not matter if they be fulfilled
or merely wanted. It is the idea
that they exist from which the fears arise.
Dreams are not wanted more or less. They are
desired or not. And each one represents
some function that you have assigned; some goal
which an event, or body, or a thing
should represent, and *should* achieve for you.
If it succeeds you think you like the dream.
If it should fail you think the dream is sad.
But whether it succeeds or fails is not
its core, but just the flimsy covering.

How happy would your dreams become if you
were not the one who gave the "proper" role
to every figure which the dream contains.
No one can fail but your idea of him,
and there is no betrayal but of this.
The core of dreams the Holy Spirit gives
is never one of fear. The coverings
may not appear to change, but what they mean
has changed because they cover something else.
Perceptions are determined by their purpose,
in that they seem to be what they are for.
A shadow figure who attacks becomes
a brother giving you a chance to help,
if this becomes the function of the dream.
And dreams of sadness thus are turned to joy.

What is your brother for? You do not know,
because your function is obscure to you.
Do not ascribe a role to him that you
imagine would bring happiness to you.
And do not try to hurt him when he fails
to take the part that you assigned to him,
in what you dream your life was meant to be.
He asks for help in every dream he has,
and you have help to give him if you see
the function of the dream as He perceives
its function, Who can utilize all dreams
as means to serve the function given Him.
Because He loves the dreamer, not the dream,
each dream becomes an offering of love.
For at its center is His Love for you,
which lights whatever form it takes with love.

The Changeless Dwelling Place

There is a place in you where this whole world
has been forgotten; where no memory
of sin and of illusion lingers still.

There is a place in you which time has left,
and echoes of eternity are heard.
There is a resting place so still no sound
except a hymn to Heaven rises up
to gladden God the Father and the Son.
Where Both abide are They remembered, Both.
And where They are is Heaven and is peace.

Think not that you can change
Their dwelling place.
For your Identity abides in Them,
and where They are, forever must you be.
The changelessness of Heaven is in you,
so deep within that nothing in this world
but passes by, unnoticed and unseen.
The still infinity of endless peace
surrounds you gently in its soft embrace,
so strong and quiet, tranquil in the might
of its Creator, nothing can intrude
upon the sacred Son of God within.

Here is the role the Holy Spirit gives
to you who wait upon the Son of God,
and would behold him waken and be glad.
He is a part of you and you of him,
because he is his Father's Son, and not
for any purpose you may see in him.
Nothing is asked of you but to accept
the changeless and eternal that abide
in him, for your Identity is there.
The peace in you can but be found in him.
And every thought of love you offer him
but brings you nearer to your wakening
to peace eternal and to endless joy.

This sacred Son of God is like yourself;
the mirror of his Father's Love for you,
the soft reminder of his Father's Love
by which he was created and which still
abides in him as it abides in you.
Be very still and hear God's Voice in him,
and let It tell you what his function is.
He was created that you might be whole,
for only the complete can be a part
of God's completion, which created you.

There is no gift the Father asks of you
but that you see in all creation but
the shining glory of His gift to you.
Behold His Son, His perfect gift, in whom
his Father shines forever, and to whom
is all creation given as his own.
Because he has it is it given you,
and where it lies in him behold your peace.
The quiet that surrounds you dwells in him,
and from this quiet come the happy dreams
in which your hands are joined in innocence.

These are not hands that grasp in dreams of pain.
They hold no sword, for they have left their hold
on every vain illusion of the world.
And being empty they receive, instead,
a brother's hand in which completion lies.

If you but knew the glorious goal that lies
beyond forgiveness, you would not keep hold
on any thought, however light the touch
of evil on it may appear to be.
For you would understand how great the cost
of holding anything God did not give
in minds that can direct the hand to bless,
and lead God's Son unto his Father's house.
Would you not want to be a friend to him,
created by his Father as His home?
If God esteems him worthy of Himself,
would you attack him with the hands of hate?
Who would lay bloody hands on Heaven itself,
and hope to find its peace? Your brother thinks
he holds the hand of death. Believe him not.
But learn, instead, how blessed are you who can
release him, just by offering him yours.

A dream is given you in which he is
your savior, not your enemy in hate.
A dream is given you in which you have
forgiven him for all his dreams of death;
a dream of hope you share with him, instead
of dreaming evil separate dreams of hate.
Why does it seem so hard to share this dream?
Because unless the Holy Spirit gives
the dream its function, it was made for hate,
and will continue in death's services.
Each form it takes in some way calls for death.
And those who serve the lord of death have come
to worship in a separated world,
each with his tiny spear and rusted sword,
to keep his ancient promises to die.

Such is the core of fear in every dream
that has been kept apart from use by Him
Who sees a different function for a dream.
When dreams are shared they lose the function of
attack and separation, even though
it was for this that every dream was made.
Yet nothing in the world of dreams remains
without the hope of change and betterment,
for here is not where changelessness is found.
Let us be glad indeed that this is so,
and seek not the eternal in this world.
Forgiving dreams are means to step aside
from dreaming of a world outside yourself.
And leading finally beyond all dreams,
unto the peace of everlasting life.

Forgiveness and the End of Time

How willing are you to forgive your brother?
How much do you desire peace instead
of endless strife and misery and pain?
These questions are the same, in different form.
Forgiveness is your peace, for herein lies
the end of separation and the dream
of danger and destruction, sin and death;
of madness and of murder, grief and loss.
This is the "sacrifice" salvation asks,
and gladly offers peace instead of this.

Swear not to die, you holy Son of God!
You make a bargain that you cannot keep.
The Son of Life cannot be killed. He is
immortal as his Father. What he is
cannot be changed. He is the only thing
in all the universe that must be one.
What *seems* eternal all will have an end.
The stars will disappear, and night and day
will be no more. All things that come and go,
the tides, the seasons and the lives of men;
all things that change with time and bloom and fade
will not return. Where time has set an end
is not where the eternal is. God's Son
can never change by what men made of him.
He will be as he was and as he is,
for time appointed not his destiny,
nor set the hour of his birth and death.
Forgiveness will not change him. Yet time waits
upon forgiveness that the things of time
may disappear because they have no use.

Nothing survives its purpose. If it be
conceived to die, then die it must unless
it does not take this purpose as its own.
Change is the only thing that can be made
a blessing here, where purpose is not fixed,
however changeless it appears to be.
Think not that you can set a goal unlike
God's purpose for you, and establish it
as changeless and eternal. You can give
yourself a purpose that you do not have.
But you can not remove the power to change
your mind, and see another purpose there.

Change is the greatest gift God gave to all
that you would make eternal, to ensure
that only Heaven would not pass away.
You were not born to die. You cannot change,
because your function has been fixed by God.
All other goals are set in time and change
that time might be preserved, excepting one.
Forgiveness does not aim at keeping time,
but at its ending, when it has no use.

Its purpose ended, it is gone. And where it once held seeming sway is now restored the function God established for His Son in full awareness. Time can set no end to its fulfillment nor its changelessness. There is no death because the living share the function their Creator gave to them. Life's function cannot be to die. It must be life's extension, that it be as one forever and forever, without end.

This world will bind your feet and tie your hands and kill your body only if you think that it was made to crucify God's Son. For even though it was a dream of death, you need not let it stand for this to you. Let *this* be changed, and nothing in the world but must be changed as well. For nothing here but is defined as what you see it for.

How lovely is the world whose purpose is forgiveness of God's Son! How free from fear, how filled with blessing and with happiness! And what a joyous thing it is to dwell a little while in such a happy place! Nor can it be forgot, in such a world, it *is* a little while till timelessness comes quietly to take the place of time.

Seek Not Outside Yourself

Seek not outside yourself. For it will fail, and you will weep each time an idol falls. Heaven cannot be found where it is not, and there can be no peace excepting there. Each idol that you worship when God calls will never answer in His place. There is no other answer you can substitute, and find the happiness His answer brings. Seek not outside yourself. For all your pain comes simply from a futile search for what you want, insisting where it must be found. What if it is not there? Do you prefer that you be right or happy? Be you glad that you are told where happiness abides, and seek no longer elsewhere. You will fail. But it is given you to know the truth, and not to seek for it outside yourself.

No one who comes here but must still have hope, some lingering illusion, or some dream that there is something outside of himself that will bring happiness and peace to him. If everything is in him this cannot be so. And therefore by his coming, he denies the truth about himself, and seeks

for something more than everything, as if a part of it were separated off and found where all the rest of it is not. This is the purpose he bestows upon the body; that it seek for what he lacks, and give him what would make himself complete. And thus he wanders aimlessly about, in search of something that he cannot find, believing that he is what he is not.

The lingering illusion will impel him to seek out a thousand idols, and to seek beyond them for a thousand more. And each will fail him, all excepting one; for he will die, and does not understand the idol that he seeks *is* but his death. Its form appears to be outside himself. Yet does he seek to kill God's Son within, and prove that he is victor over him. This is the purpose every idol has, for this the role that is assigned to it, and this the role that cannot be fulfilled.

Whenever you attempt to reach a goal in which the body's betterment is cast as major beneficiary, you try to bring about your death. For you believe that you can suffer lack, and lack *is* death. To sacrifice is to give up, and thus to be without and to have suffered loss. And by this giving up is life renounced. Seek not outside yourself. The search implies you are not whole within and fear to look upon your devastation, but prefer to seek outside yourself for what you are.

Idols must fall *because* they have no life, and what is lifeless is a sign of death. You came to die, and what would you expect but to perceive the signs of death you seek? No sadness and no suffering proclaim a message other than an idol found that represents a parody of life which, in its lifelessness, is really death, conceived as real and given living form. Yet each must fail and crumble and decay, because a form of death cannot be life, and what is sacrificed cannot be whole.

All idols of this world were made to keep the truth within from being known to you, and to maintain allegiance to the dream that you must find what is outside yourself to be complete and happy. It is vain to worship idols in the hope of peace. God dwells within, and your completion lies in Him. No idol takes His place. Look not

to idols. Do not seek outside yourself.

Let us forget the purpose of the world the past has given it. For otherwise, the future will be like the past, and but a series of depressing dreams, in which all idols fail you, one by one, and you see death and disappointment everywhere.

To change all this, and open up a road of hope and of release in what appeared to be an endless circle of despair, you need but to decide you do not know the purpose of the world. You give it goals it does not have, and thus do you decide what it is for. You try to see in it a place of idols found outside yourself, with power to make complete what is within by splitting what you are between the two. You choose your dreams, for they are what you wish, perceived as if it had been given you. Your idols do what you would have them do, and have the power you ascribe to them. And you pursue them vainly in the dream, because you want their power as your own.

Yet where are dreams but in a mind asleep? And can a dream succeed in making real the picture it projects outside itself? Save time, my brother; learn what time is for. And speed the end of idols in a world made sad and sick by seeing idols there. Your holy mind is altar unto God, and where He is no idols can abide. The fear of God is but the fear of loss of idols. It is not the fear of loss of your reality. But you have made of your reality an idol, which you must protect against the light of truth. And all the world becomes the means by which this idol can be saved. Salvation thus appears to threaten life and offer death.

It is not so. Salvation seeks to prove there is no death, and only life exists. The sacrifice of death is nothing lost. An idol cannot take the place of God. Let Him remind you of His Love for you, and do not seek to drown His Voice in chants of deep despair to idols of yourself. Seek not outside your Father for your hope. For hope of happiness is *not* despair.

The Anti-Christ

What is an idol? Do you think you know? For idols are unrecognized as such,

and never seen for what they really are.

That is the only power that they have. Their purpose is obscure, and they are feared and worshipped, both, *because* you do not know what they are for, and why they have been made. An idol is an image of your brother that you would value more than what he is. Idols are made that he may be replaced, no matter what their form. And it is this that never is perceived and recognized. Be it a body or a thing, a place, a situation or a circumstance, an object owned or wanted, or a right demanded or achieved, it is the same.

Let not their form deceive you. Idols are but substitutes for your reality. In some way, you believe they will complete your little self, for safety in a world perceived as dangerous, with forces massed against your confidence and peace of mind. They have the power to supply your lacks, and add the value that you do not have. No one believes in idols who has not enslaved himself to littleness and loss. And thus must seek beyond his little self for strength to raise his head, and stand apart from all the misery the world reflects. This is the penalty for looking not within for certainty and quiet calm that liberates you from the world, and lets you stand apart, in quiet and in peace.

An idol is a false impression, or a false belief; some form of anti-Christ, that constitutes a gap between the Christ and what you see. An idol is a wish, made tangible and given form, and thus perceived as real and seen outside the mind. Yet it is still a thought, and cannot leave the mind that is its source. Nor is its form apart from the idea it represents. All forms of anti-Christ oppose the Christ. And fall before His face like a dark veil that seems to shut you off from Him, alone in darkness. Yet the light is there. A cloud does not put out the sun. No more a veil can banish what it seems to separate, nor darken by one whit the light itself.

This world of idols *is* a veil across the face of Christ, because its purpose is to separate your brother from yourself. A dark and fearful purpose, yet a thought without the power to change one blade of grass from something living to a sign of death.

Its form is nowhere, for its source abides
within your mind where God abideth not.
Where is this place where what is everywhere
has been excluded and been kept apart?
What hand could be held up to block God's way?
Whose voice could make demand He enter not?
The "more-than-everything" is not a thing
to make you tremble and to quail in fear.
Christ's enemy is nowhere. He can take
no form in which he ever will be real.

What is an idol? Nothing! It must be
believed before it seems to come to life,
and given power that it may be feared.
Its life and power are its believer's gift,
and this is what the miracle restores
to what *has* life and power worthy of
the gift of Heaven and eternal peace.
The miracle does not restore the truth,
the light the veil between has not put out.
It merely lifts the veil, and lets the truth
shine unencumbered, being what it is.
It does not need belief to be itself,
for it has been created; so it *is*.

An idol is established by belief,
and when it is withdrawn the idol "dies."
This is the anti-Christ; the strange idea
there is a power past omnipotence,
a place beyond the infinite, a time
transcending the eternal. Here the world
of idols has been set by the idea
this power and place and time are given form,
and shape the world where the impossible
has happened. Here the deathless come to die,
the all-encompassing to suffer loss,
the timeless to be made the slaves of time.
Here does the changeless change; the peace of God,
forever given to all living things,
give way to chaos. And the Son of God,
as perfect, sinless and as loving as
his Father, come to hate a little while;
to suffer pain and finally to die.

Where is an idol? Nowhere! Can there be
a gap in what is infinite, a place
where time can interrupt eternity?
A place of darkness set where all is light,
a dismal alcove separated off
from what is endless, *has* no place to be.
An idol is beyond where God has set
all things forever, and has left no room
for anything to be except His Will.
Nothing and nowhere must an idol be,
while God is everything and everywhere.

What purpose has an idol, then? What is

it for? This is the only question that
has many answers, each depending on
the one of whom the question has been asked.
The world believes in idols. No one comes
unless he worshipped them, and still attempts
to seek for one that yet might offer him
a gift reality does not contain.
Each worshipper of idols harbors hope
his special deities will give him more
than other men possess. It must be more.
It does not really matter more of what;
more beauty, more intelligence, more wealth,
or even more affliction and more pain.
But more of something is an idol for.
And when one fails another takes its place,
with hope of finding more of something else.
Be not deceived by forms the "something" takes.
An idol is a means for getting more.
And it is this that is against God's Will.

God has not many sons, but only one.
Who can have more, and who be given less?
In Heaven would the Son of God but laugh,
if idols could intrude upon his peace.
It is for him the Holy Spirit speaks,
and tells you idols have no purpose here.
For more than Heaven can you never have.
If Heaven is within, why would you seek
for idols that would make of Heaven less,
to give you more than God bestowed upon
your brother and on you, as one with Him?
God gave you all there is. And to be sure
you could not lose it, did He also give
the same to every living thing as well.
And thus is every living thing a part
of you, as of Himself. No idol can
establish you as more than God. But you
will never be content with being less.

The Forgiving Dream

The slave of idols is a willing slave.
For willing he must be to let himself
bow down in worship to what has no life,
and seek for power in the powerless.
What happened to the holy Son of God
that this could be his wish; to let himself
fall lower than the stones upon the ground,
and look to idols that they raise him up?
Hear, then, your story in the dream you made,
and ask yourself if it be not the truth
that you believe that it is not a dream.

A dream of judgment came into the mind
that God created perfect as Himself.

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And in that dream was Heaven changed to hell,
and God made enemy unto His Son.
How can God's Son awaken from the dream?
It is a dream of judgment. So must he
judge not, and he will waken. For the dream
will seem to last while he is part of it.
Judge not, for he who judges will have need
of idols, which will hold the judgment off
from resting on himself. Nor can he know
the Self he has condemned. Judge not, because
you make yourself a part of evil dreams,
where idols are your "true" identity,
and your salvation from the judgment laid
in terror and in guilt upon yourself.

All figures in the dream are idols, made
to save you from the dream. Yet they are part
of what they have been made to save you *from*.
Thus does an idol keep the dream alive
and terrible, for who could wish for one
unless he were in terror and despair?
And this the idol represents, and so
its worship is the worship of despair
and terror, and the dream from which they come.
Judgment is an injustice to God's Son,
and it *is* justice that who judges him
will not escape the penalty he laid
upon himself within the dream he made.
God knows of justice, not of penalty.
But in the dream of judgment you attack
and are condemned; and wish to be the slave
of idols, which are interposed between
your judgment and the penalty it brings.

There can be no salvation in the dream
as you are dreaming it. For idols must
be part of it, to save you from what you
believe you have accomplished, and have done
to make you sinful and put out the light
within you. Little child, the light is there.
You do but dream, and idols are the toys
you dream you play with. Who has need of toys
but children? They pretend they rule the world,
and give their toys the power to move about,
and talk and think and feel and speak for them.
Yet everything their toys appear to do
is in the minds of those who play with them.
But they are eager to forget that they
made up the dream in which their toys are real,
nor recognize their wishes are their own.

Nightmares are childish dreams.
The toys have turned
against the child who thought he made them real.
Yet can a dream attack? Or can a toy
grow large and dangerous and fierce and wild?

This does the child believe, because he fears
his thoughts and gives them to the toys instead.
And their reality becomes his own,
because they seem to save him from his thoughts.
Yet do they keep his thoughts alive and real,
but seen outside himself, where they can turn
against him for his treachery to them.
He thinks he needs them that he may escape
his thoughts, because he thinks the thoughts are real.
And so he makes of anything a toy,
to make his world remain outside himself,
and play that he is but a part of it.

There is a time when childhood should be passed
and gone forever. Seek not to retain
the toys of children. Put them all away,
for you have need of them no more. The dream
of judgment is a children's game, in which
the child becomes the father, powerful,
but with the little wisdom of a child.
What hurts him is destroyed; what helps him, blessed.
Except he judges this as does a child,
who does not know what hurts and what will heal.
And bad things seem to happen, and he is
afraid of all the chaos in a world
he thinks is governed by the laws he made.
Yet is the real world unaffected by
the world he thinks is real. Nor have its laws
been changed because he does not understand.

The real world still is but a dream. Except
the figures have been changed. They are not seen
as idols which betray. It is a dream
in which no one is used to substitute
for something else, nor interposed between
the thoughts the mind conceives and what it sees.
No one is used for something he is not,
for childish things have all been put away.
And what was once a dream of judgment now
has changed into a dream where all is joy,
because that is the purpose that it has.
Only forgiving dreams can enter here,
for time is almost over. And the forms
that enter in the dream are now perceived
as brothers, not in judgment, but in love.

Forgiving dreams have little need to last.
They are not made to separate the mind
from what it thinks. They do not seek to prove
the dream is being dreamed by someone else.
And in these dreams a melody is heard
that everyone remembers, though he has
not heard it since before all time began.
Forgiveness, once complete, brings timelessness
so close the song of Heaven can be heard,
not with the ears, but with the holiness

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that never left the altar that abides
forever deep within the Son of God.
And when he hears this song again, he knows
he never heard it not. And where is time,
when dreams of judgment have been put away?

Whenever you feel fear in any form,
- and you *are* fearful if you do not feel
a deep content, a certainty of help,
a calm assurance Heaven goes with you, -
be sure you made an idol, and believe
it will betray you. For beneath your hope
that it will save you lie the guilt and pain
of self-betrayal and uncertainty,
so deep and bitter that the dream cannot
conceal completely all your sense of doom.
Your self-betrayal must result in fear,
for fear *is* judgment, leading surely to

the frantic search for idols and for death.

Forgiving dreams remind you that you live
in safety and have not attacked yourself.
So do your childish terrors melt away,
and dreams become a sign that you have made
a new beginning, not another try
to worship idols and to keep attack.
Forgiving dreams are kind to everyone
who figures in the dream. And so they bring
the dreamer full release from dreams of fear.
He does not fear his judgment for he has
judged no one, nor has sought to be released
through judgment
from what judgment must impose.
And all the while he is remembering
what he forgot, when judgment seemed to be
the way to save him from its penalty.

Chapter 30
THE NEW BEGINNING

Introduction

The new beginning now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached depends on this one thing alone; your willingness to practice every step. Each one will help a little, every time it is attempted. And together will these steps lead you from dreams of judgment to forgiving dreams and out of pain and fear. They are not new to you, but they are more ideas than rules of thought to you as yet. So now we need to practice them awhile, until they are the rules by which you live. We seek to make them habits now, so you will have them ready for whatever need.

Rules for Decision

Decisions are continuous. You do not always know when you are making them. But with a little practice with the ones you recognize, a set begins to form which sees you through the rest. It is not wise to let yourself become preoccupied with every step you take. The proper set, adopted consciously each time you wake, will put you well ahead. And if you find resistance strong and dedication weak, you are not ready. *Do not fight yourself.* But think about the kind of day you want, and tell yourself there is a way in which this very day can happen just like that. Then try again to have the day you want.

The outlook starts with this:

Today I will make no decisions by myself.

This means that you are choosing not to be the judge of what to do. But it must also mean you will not judge the situations where you will be called upon to make response. For if you judge them, you have set the rules for how you should react to them. And then another answer cannot but produce confusion and uncertainty and fear.

This is your major problem now. You still

make up your mind, and *then* decide to ask what you should do. And what you hear may not resolve the problem as you saw it first. This leads to fear, because it contradicts what you perceive and so you feel attacked. And therefore angry. There are rules by which this will not happen. But it does occur at first, while you are learning how to hear.

Throughout the day, at any time you think of it and have a quiet moment for reflection, tell yourself again the kind of day you want; the feelings you would have, the things you want to happen to you, and the things you would experience, and say:

*If I make no decisions by myself,
this is the day that will be given me.*

These two procedures, practiced well, will serve to let you be directed without fear, for opposition will not first arise and then become a problem in itself.

But there will still be times when you have judged already. Now the answer will provoke attack, unless you quickly straighten out your mind to want an answer that will work. Be certain this has happened if you feel yourself unwilling to sit by and ask to have the answer given you. This means you have decided by yourself, and can not see the question. Now you need a quick restorative before you ask again.

Remember once again the day you want, and recognize that something has occurred that is not part of it. Then realize that you have asked a question by yourself, and must have set an answer in your terms. Then say:

*I have no question. I forgot
what to decide.*

This cancels out the terms that you have set, and lets the answer show you what the question must have really been.

Try to observe this rule without delay, despite your opposition. For you have already gotten angry. And your fear of being answered in a different way from what your version of the question asks

will gain momentum, until you believe the day you want is one in which you get *your* answer to *your* question. And you will not get it, for it would destroy the day by robbing you of what you really want. This can be very hard to realize, when once you have decided by yourself the rules that promise you a happy day. Yet this decision still can be undone, by simple methods that you can accept.

If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this:

At least I can decide I do not like what I feel now.

This much is obvious, and paves the way for the next easy step.

Having decided that you do not like the way you feel, what could be easier than to continue with:

And so I hope I have been wrong.

This works against the sense of opposition, and reminds you that help is not being thrust upon you but is something that you want and that you need, because you do not like the way you feel. This tiny opening will be enough to let you go ahead with just a few more steps you need to let yourself be helped.

Now you have reached the turning point, because it has occurred to you that you will gain if what you have decided is not so. Until this point is reached, you will believe your happiness depends on being right. But this much reason have you now attained; you would be better off if you were wrong.

This tiny grain of wisdom will suffice to take you further. You are not coerced, but merely hope to get a thing you want. And you can say in perfect honesty:

I want another way to look at this.

Now you have changed your mind about the day, and have remembered what you really want. Its purpose has no longer been obscured by the insane belief you want it for the goal of being right when you are wrong. Thus is the readiness for asking brought

to your awareness, for you cannot be in conflict when you ask for what you want, and see that it is this for which you ask.

This final step is but acknowledgment of lack of opposition to be helped. It is a statement of an open mind, not certain yet, but willing to be shown:

Perhaps there is another way to look at this. What can I lose by asking?

Thus

you now can ask a question that makes sense, and so the answer will make sense as well. Nor will you fight against it, for you see that it is you who will be helped by it.

It must be clear that it is easier to have a happy day if you prevent unhappiness from entering at all. But this takes practice in the rules that will protect you from the ravages of fear. When this has been achieved, the sorry dream of judgment has forever been undone. But meanwhile, you have need for practicing the rules for its undoing. Let us, then, consider once again the very first of the decisions which are offered here.

We said you can begin a happy day with the determination not to make decisions by yourself. This seems to be a real decision in itself. And yet, you *cannot* make decisions by yourself. The only question really is with what you choose to make them. That is really all. The first rule, then, is not coercion, but a simple statement of a simple fact. You will not make decisions by yourself whatever you decide. For they are made with idols or with God. And you ask help of anti-Christ or Christ, and which you choose will join with you and tell you what to do.

Your day is not at random. It is set by what you choose to live it with, and how the friend whose counsel you have sought perceives your happiness. You always ask advice before you can decide on anything. Let this be understood, and you can see there cannot be coercion here, nor grounds for opposition that you may be free. There is no freedom from what must occur. And if you think there is, you must be wrong.

The second rule as well is but a fact. For you and your adviser must agree

on what you want before it can occur.
It is but this agreement that permits
all things to happen. Nothing can be caused
without some form of union, be it with
a dream of judgment or the Voice for God.
Decisions cause results *because* they are
not made in isolation. They are made
by you and your adviser, for yourself
and for the world as well. The day you want
you offer to the world, for it will be
what you have asked for, and will reinforce
the rule of your adviser in the world.
Whose kingdom is the world for you today?
What kind of day will you decide to have?

It needs but two who would have happiness
this day to promise it to all the world.
It needs but two to understand that they
cannot decide alone, to guarantee
the joy they asked for will be wholly shared.
For they have understood the basic law
that makes decision powerful, and gives
it all effects that it will ever have.
It needs but two. These two are joined before
there can be a decision. Let this be
the one reminder that you keep in mind,
and you will have the day you want, and give
it to the world by having it yourself.
Your judgment has been lifted from the world
by your decision for a happy day.
And as you have received, so must you give.

Freedom of Will

Do you not understand that to oppose
the Holy Spirit is to fight *yourself*?
He tells you but your will; He speaks for you.
In His Divinity is but your own.
And all He knows is but your knowledge, saved
for you that you may do your will through Him.
God *asks* you do your will. He joins with *you*.
He did not set His Kingdom up alone.
And Heaven itself but represents your will,
where everything created is for you.
No spark of life but was created with
your glad consent, as you would have it be.
And not one Thought that God has ever had
but waited for your blessing to be born.
God is no enemy to you. He asks
no more than that He hear you call Him "Friend."

How wonderful it is to do your will!
For that is freedom. There is nothing else
that ever should be called by freedom's name.
Unless you do your will you are not free.

And would God leave His Son without what he
has chosen for himself? God but ensured
that you would never lose your will when He
gave you His perfect Answer. Hear It now,
that you may be reminded of His Love
and learn your will. God would not have His Son
made prisoner to what he does not want.
He joins with you in willing you be free.
And to oppose Him is to make a choice
against yourself, and choose that you be bound.

Look once again upon your enemy,
the one you chose to hate instead of love.
For thus was hatred born into the world,
and thus the rule of fear established there.
Now hear God speak to you, through Him Who is
His Voice and yours as well, reminding you
that it is not your will to hate and be
a prisoner to fear, a slave to death,
a little creature with a little life.
Your will is boundless; it is not your will
that it be bound. What lies in you has joined
with God Himself in all creation's birth.
Remember Him Who has created you,
and through your will created everything.
Not one created thing but gives you thanks,
for it is by your will that it was born.
No light of Heaven shines except for you,
for it was set in Heaven by your will.

What cause have you for anger in a world
that merely waits your blessing to be free?
If you be prisoner, then God Himself
could not be free. For what is done to him
whom God so loves is done to God Himself.
Think not He wills to bind you, Who has made
you co-creator of the universe
along with Him. He would but keep your will
forever and forever limitless.
This world awaits the freedom you will give
when you have recognized that you are free.
But you will not forgive the world until
you have forgiven Him Who gave your will
to you. For it is by your will the world
is given freedom. Nor can you be free
apart from Him Whose holy Will you share.

God turns to you to ask the world be saved,
for by your own salvation is it healed.
And no one walks upon the earth but must
depend on your decision, that he learn
death has no power over him, because
he shares your freedom as he shares your will.
It *is* your will to heal him, and because
you have decided with him, he is healed.
And now is God forgiven, for you chose

to look upon your brother as a friend.

Beyond All Idols

Idols are quite specific. But your will is universal, being limitless. And so it has no form, nor is content for its expression in the terms of form. Idols are limits. They are the belief that there are forms that will bring happiness, and that, by limiting, is all attained. It is as if you said, "I have no need of everything. This little thing I want, and it will be as everything to me." And this must fail to satisfy, because it is your will that everything be yours. Decide for idols and you ask for loss. Decide for truth and everything is yours.

It is not form you seek. What form can be a substitute for God the Father's Love? What form can take the place of all the love in the Divinity of God the Son? What idol can make two of what is one? And can the limitless be limited? You do not want an idol. It is not your will to have one. It will not bestow on you the gift you seek. When you decide upon the form of what you want, you lose the understanding of its purpose. So you see your will within the idol, thus reducing it to a specific form. Yet this could never be your will, because what shares in all creation cannot be content with small ideas and little things.

Behind the search for every idol lies the yearning for completion. Wholeness has no form because it is unlimited. To seek a special person or a thing to add to you to make yourself complete, can only mean that you believe some form is missing. And by finding this, you will achieve completion in a form you like. This is the purpose of an idol; that you will not look beyond it, to the source of the belief that you are incomplete. Only if you had sinned could this be so. For sin is the idea you are alone and separated off from what is whole. And thus it would be necessary for the search for wholeness to be made beyond the boundaries of limits on yourself.

It never is the idol that you want. But what you think it offers you, you want

indeed and have the right to ask for. Nor could it be possible it be denied. Your will to be complete is but God's Will, and this is given you by being His. God knows not form. He cannot answer you in terms that have no meaning. And your will could not be satisfied with empty forms, made but to fill a gap that is not there. It is not this you want. Creation gives no separate person and no separate thing the power to complete the Son of God. What idol can be called upon to give the Son of God what he already has?

Completion is the *function* of God's Son. He has no need to seek for it at all. Beyond all idols stands his holy will to be but what he is. For more than whole is meaningless. If there were change in him, if he could be reduced to any form and limited to what is not in him, he would not be as God created him. What idol can he need to be himself? For can he give a part of him away? What is not whole cannot make whole. But what is really asked for cannot be denied. Your will *is* granted. Not in any form that would content you not, but in the whole completely lovely Thought God holds of you.

Nothing that God knows not exists. And what He knows exists forever, changelessly. For thoughts endure as long as does the mind that thought of them. And in the Mind of God there is no ending, nor a time in which His Thoughts were absent or could suffer change. Thoughts are not born and cannot die. They share the attributes of their creator, nor have they a separate life apart from his. The thoughts you think are in your mind, as you are in the Mind Which thought of you. And so there are no separate parts in what exists within God's Mind. It is forever one, eternally united and at peace.

Thoughts seem to come and go. Yet all this means is that you are sometimes aware of them, and sometimes not. An unremembered thought is born again to you when it returns to your awareness. Yet it did not die when you forgot it. It was always there, but you were unaware of it. The Thought God holds of you is perfectly unchanged by your forgetting. It will always be exactly as it was before the time when you forgot, and will be just the same

when you remember. And it is the same within the interval when you forgot.

The Thoughts of God are far beyond all change, and shine forever. They await not birth. They wait for welcome and remembering. The Thought God holds of you is like a star, unchangeable in an eternal sky. So high in Heaven is it set that those outside of Heaven know not it is there. Yet still and white and lovely will it shine through all eternity. There was no time it was not there; no instant when its light grew dimmer or less perfect ever was.

Who knows the Father knows this light, for He is the eternal sky that holds it safe, forever lifted up and anchored sure. Its perfect purity does not depend on whether it is seen on earth or not. The sky embraces it and softly holds it in its perfect place, which is as far from earth as earth from Heaven. It is not the distance nor the time that keeps this star invisible to earth. But those who seek for idols cannot know the star is there.

Beyond all idols is the Thought God holds of you. Completely unaffected by the turmoil and the terror of the world, the dreams of birth and death that here are dreamed, the myriad of forms that fear can take; quite undisturbed, the Thought God holds of you remains exactly as it always was. Surrounded by a stillness so complete no sound of battle comes remotely near, it rests in certainty and perfect peace. Here is your one reality kept safe, completely unaware of all the world that worships idols, and that knows not God. In perfect sureness of its changelessness and of its rest in its eternal home, the Thought God holds of you has never left the Mind of its Creator, Whom it knows as its Creator knows that it is there.

Where could the Thought God holds of you exist but where you are? Is your reality a thing apart from you, and in a world which your reality knows nothing of? Outside you there is no eternal sky, no changeless star and no reality. The mind of Heaven's Son in Heaven is, for there the Mind of Father and of Son joined in creation which can have no end. You have not two realities, but one.

Nor can you be aware of more than one. An idol *or* the Thought God holds of you is your reality. Forget not, then, that idols must keep hidden what you are, not from the Mind of God, but from your own. The star shines still; the sky has never changed. But you, the holy Son of God Himself, are unaware of your reality.

The Truth behind Illusions

You will attack what does not satisfy, and thus you will not see you made it up. You always fight illusions. For the truth behind them is so lovely and so still in loving gentleness, were you aware of it you would forget defensiveness entirely, and rush to its embrace. The truth could never be attacked. And this you knew when you made idols. They were made that this might be forgotten. You attack but false ideas, and never truthful ones. All idols are the false ideas you made to fill the gap you think arose between yourself and what is true. And you attack them for the things you think they represent. What lies beyond them cannot be attacked.

The wearying, dissatisfying gods you made are blown-up children's toys. A child is frightened when a wooden head springs up as a closed box is opened suddenly, or when a soft and silent woolly bear begins to squeak as he takes hold of it. The rules he made for boxes and for bears have failed him, and have broken his "control" of what surrounds him. And he is afraid, because he thought the rules protected him. Now must he learn the boxes and the bears. did not deceive him, broke no rules, nor mean his world is made chaotic and unsafe. He was mistaken. He misunderstood what made him safe, and thought that it had left.

The gap that is not there is filled with toys in countless forms. And each one seems to break the rules you set for it. It never was the thing you thought. It must appear to break your rules for safety, since the rules were wrong. But *you* are not endangered. You can laugh at popping heads and squeaking toys, as does the child who learns they are no threat to him. Yet while he likes to play with them, he still perceives them as obeying rules he made for his enjoyment. So there still are rules

that they can seem to break and frighten him.
Yet *is* he at the mercy of his toys?
And *can* they represent a threat to him?

Reality observes the laws of God,
and not the rules you set. It is His laws
that guarantee your safety. All illusions
that you believe about yourself obey
no laws. They seem to dance a little while,
according to the rules you set for them.
But then they fall and cannot rise again.
They are but toys, my child, so do not grieve
for them. Their dancing never brought you joy.
But neither were they things to frighten you,
nor make you safe if they obeyed your rules.
They must be neither cherished nor attacked,
but merely looked upon as children's toys
without a single meaning of their own.
See one in them and you will see them all.
See none in them and they will touch you not.

Appearances deceive *because* they are
appearances and not reality.
Dwell not on them in any form. They but
obscure reality, and they bring fear
because they hide the truth. Do not attack
what you have made to let you be deceived,
for thus you prove that you have been deceived.
Attack has power to make illusions real.
Yet what it makes is nothing. Who could be
made fearful by a power that can have
no real effects at all? What could it be
but an illusion, making things appear
like to itself? Look calmly at its toys,
and understand that they are idols which
but dance to vain desires. Give them not
your worship, for they are not there. Yet this
is equally forgotten in attack.
God's Son needs no defense against his dreams.
His idols do not threaten him at all.
His one mistake is that he thinks them real.
What can the power of illusions do?

Appearances can but deceive the mind
that wants to be deceived. And you can make
a simple choice that will forever place
you far beyond deception. You need not
concern yourself with how this will be done,
for this you cannot understand. But you
will understand that mighty changes have
been quickly brought about, when you decide
one very simple thing; you do not want
whatever you believe an idol gives.
For thus the Son of God declares that he
is free of idols. And thus *is* he free.

Salvation is a paradox indeed!

What could it be except a happy dream?
It asks you but that you forgive all things
that no one ever did; to overlook
what is not there, and not to look upon
the unreal as reality. You are
but asked to let your will be done, and seek
no longer for the things you do not want.
And you are asked to let yourself be free
of all the dreams of what you never were,
and seek no more to substitute the strength
of idle wishes for the Will of God.

Here does the dream of separation start
to fade and disappear. For here the gap
that is not there begins to be perceived
without the toys of terror that you made.
No more than this is asked. Be glad indeed
salvation asks so little, not so much.
It asks for nothing in reality.
And even in illusions it but asks
forgiveness be the substitute for fear.
Such is the only rule for happy dreams.
The gap is emptied of the toys of fear,
and then its unreality is plain.
Dreams are for nothing. And the Son of God
can have no need of them. They offer him
no single thing that he could ever want.
He is delivered from illusions by
his will, and but restored to what he is.
What could God's plan for his salvation be,
except a means to give him to Himself?

The Only Purpose

The real world is the state of mind in which
the only purpose of the world is seen
to be forgiveness. Fear is not its goal,
for the escape from guilt becomes its aim.
The value of forgiveness is perceived
and takes the place of idols, which are sought
no longer, for their "gifts" are not held dear.
No rules are idly set, and no demands
are made of anyone or anything
to twist and fit into the dream of fear.
Instead, there is a wish to understand
all things created as they really are.
And it is recognized that all things must
be first forgiven, and *then* understood.

Here, it is thought that understanding is
acquired by attack. There, it is clear
that by attack is understanding lost.
The folly of pursuing guilt as goal
is fully recognized. And idols are
not wanted there, for guilt is understood

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as the sole cause of pain in any form.
No one is tempted by its vain appeal,
for suffering and death have been perceived
as things not wanted and not striven for.
The possibility of freedom has
been grasped and welcomed, and the means by which
it can be gained can now be understood.
The world becomes a place of hope, because
its only purpose is to be a place
where hope of happiness can be fulfilled.
And no one stands outside this hope, because
the world has been united in belief
the purpose of the world is one which all
must share, if hope be more than just a dream.

Not yet is Heaven quite remembered, for
the purpose of forgiveness still remains.
Yet everyone is certain he will go
beyond forgiveness, and he but remains
until it is made perfect in himself.
He has no wish for anything but this.
And fear has dropped away, because he is
united in his purpose with himself.
There is a hope of happiness in him
so sure and constant he can barely stay
and wait a little longer, with his feet
still touching earth. Yet is he glad to wait
till every hand is joined, and every heart
made ready to arise and go with him.
For thus is he made ready for the step
in which is all forgiveness left behind.

The final step is God's, because it is
but God Who could create a perfect Son
and share His Fatherhood with him. No one
outside of Heaven knows how this can be,
for understanding this is Heaven itself.
Even the real world has a purpose still
beneath creation and eternity.
But fear is gone because its purpose is
forgiveness, not idolatry. And so
is Heaven's Son prepared to be himself,
and to remember that the Son of God
knows everything his Father understands,
and understands it perfectly with Him.

The real world still falls short of this, for this
is God's Own purpose; only His, and yet
completely shared and perfectly fulfilled.
The real world is a state in which the mind
has learned how easily do idols go
when they are still perceived but wanted not.
How willingly the mind can let them go
when it has understood that idols are
nothing and nowhere, and are purposeless.
For only then can guilt and sin be seen

without a purpose, and as meaningless.

Thus is the real world's purpose gently brought
into awareness, to replace the goal
of sin and guilt. And all that stood between
your image of yourself and what you are,
forgiveness washes joyfully away.
Yet God need not create His Son again,
that what is his be given back to him.
The gap between your brother and yourself
was never there. And what the Son of God
knew in creation he must know again.

When brothers join in purpose in the world
of fear, they stand already at the edge
of the real world. Perhaps they still look back,
and think they see an idol that they want.
Yet has their path been surely set away
from idols toward reality. For when
they joined their hands it was Christ's hand they took,
and they will look on Him Whose hand they hold.
The face of Christ is looked upon before
the Father is remembered. For He must
be unremembered till His Son has reached
beyond forgiveness to the Love of God.
Yet is the Love of Christ accepted first.
And then will come the knowledge They are one.

How light and easy is the step across
the narrow boundaries of the world of fear
when you have recognized Whose hand you hold!
Within your hand is everything you need
to walk with perfect confidence away
from fear forever, and to go straight on,
and quickly reach the gate of Heaven itself.
For He Whose hand you hold was waiting but
for you to join Him. Now that you have come,
would He delay in showing you the way
that He must walk with you? His blessing lies
on you as surely as His Father's Love
rests upon Him. His gratitude to you
is past your understanding, for you have
enabled Him to rise from chains and go
with you, together, to His Father's house.

An ancient hate is passing from the world.
And with it goes all hatred and all fear.
Look back no longer, for what lies ahead
is all you ever wanted in your heart.
Give up the world! But not to sacrifice.
You never wanted it. What happiness
have you sought here that did not bring you pain?
What moment of content has not been bought
at fearful price in coins of suffering?
Joy has no cost. It is your sacred right,
and what you pay for is not happiness.
Be speeded on your way by honesty,

and let not your experiences here deceive in retrospect. They were not free from bitter cost and joyless consequence.

Do not look back except in honesty. And when an idol tempts you, think of this:

There never was a time an idol brought you anything except the "gift" of guilt. Not one was bought except at cost of pain, nor was it ever paid by you alone.

Be merciful unto your brother, then. And do not choose an idol thoughtlessly, remembering that he will pay the cost as well as you. For he will be delayed when you look back, and you will not perceive Whose loving hand you hold. Look forward, then; in confidence walk with a happy heart that beats in hope and does not pound in fear.

The Will of God forever lies in those whose hands are joined. Until they joined, they thought He was their enemy. But when they joined and shared a purpose, they were free to learn their will is one. And thus the Will of God must reach to their awareness. Nor can they forget for long that it is but their own.

The Justification for Forgiveness

Anger is *never* justified. Attack has *no* foundation. It is here escape from fear begins, and will be made complete. Here is the real world given in exchange for dreams of terror. For it is on this forgiveness rests, and is but natural. You are not asked to offer pardon where attack is due, and would be justified. For that would mean that you forgive a sin by overlooking what is really there. This is not pardon. For it would assume that, by responding in a way which is not justified, your pardon will become the answer to attack that has been made. And thus is pardon inappropriate, by being granted where it is not due.

Pardon is *always* justified. It has a sure foundation. You do not forgive the unforgivable, nor overlook a real attack that calls for punishment. Salvation does not lie in being asked to make unnatural responses which are inappropriate to what is real.

Instead, it merely asks that you respond appropriately to what is not real by not perceiving what has not occurred. If pardon were unjustified, you would be asked to sacrifice your rights when you return forgiveness for attack. But you are merely asked to see forgiveness as the natural reaction to distress that rests on error, and thus calls for help. Forgiveness is the only sane response. It *keeps* your rights from being sacrificed.

This understanding is the only change that lets the real world rise to take the place of dreams of terror. Fear cannot arise unless attack is justified, and if it had a real foundation pardon would have none. The real world is achieved when you perceive the basis of forgiveness is quite real and fully justified. While you regard it as a gift unwarranted, it must uphold the guilt you would "forgive." Unjustified forgiveness is attack. And this is all the world can ever give. It pardons "sinners" sometimes, but remains aware that they have sinned. And so they do not merit the forgiveness that it gives.

This is the false forgiveness which the world employs to keep the sense of sin alive. And recognizing God is just, it seems impossible His pardon could be real. Thus is the fear of God the sure result of seeing pardon as unmerited. No one who sees himself as guilty can avoid the fear of God. But he is saved from this dilemma if he can forgive. The mind must think of its Creator as it looks upon itself. If you can see your brother merits pardon, you have learned forgiveness is your right as much as his. Nor will you think that God intends for you a fearful judgment that your brother does not merit. For it is the truth that you can merit neither more nor less than he.

Forgiveness recognized as merited will heal. It gives the miracle its strength to overlook illusions. This is how you learn that you must be forgiven too. There can be no appearance that can not be overlooked. For if there were, it would be necessary first there be some sin that stands beyond forgiveness. There would be an error that is more than a mistake; a special form of error that remains

unchangeable, eternal, and beyond correction or escape. There would be one mistake that had the power to undo creation, and to make a world that could replace it and destroy the Will of God. Only if this were possible could there be some appearances that could withstand the miracle, and not be healed by it.

There is no surer proof idolatry is what you wish than a belief there are some forms of sickness and of joylessness forgiveness cannot heal. This means that you prefer to keep some idols, and are not prepared, as yet, to let all idols go.

And thus you think that some appearances are real and not appearances at all. Be not deceived about the meaning of a fixed belief that some appearances are harder to look past than others are. It always means you think forgiveness must be limited. And you have set a goal of partial pardon and a limited escape from guilt for you. What can this be except a false forgiveness of yourself, and everyone who seems apart from you?

It must be true the miracle can heal all forms of sickness, or it cannot heal. Its purpose cannot be to judge which forms are real, and which appearances are true. If one appearance must remain apart from healing, one illusion must be part of truth. And you could not escape all guilt, but only some of it. You must forgive God's Son entirely. Or you will keep an image of yourself that is not whole, and will remain afraid to look within and find escape from every idol there. Salvation rests on faith there cannot be some forms of guilt that you cannot forgive. And so there cannot be appearances that have replaced the truth about God's Son.

Look on your brother with the willingness to see him as he is. And do not keep a part of him outside your willingness that he be healed. To heal is to make whole. And what is whole can have no missing parts that have been kept outside. Forgiveness rests on recognizing this, and being glad there cannot be some forms of sickness which the miracle must lack the power to heal.

God's Son is perfect, or he cannot be God's Son. Nor will you know him, if you think he does not merit the escape from guilt

in all its consequences and its forms. There is no way to think of him but this, if you would know the truth about yourself.

I thank You, Father, for Your perfect Son, and in his glory will I see my own.

Here is the joyful statement that there are no forms of evil that can overcome the Will of God; the glad acknowledgment that guilt has not succeeded by your wish to make illusions real. And what is this except a simple statement of the truth?

Look on your brother with this hope in you, and you will understand he could not make an error that could change the truth in him. It is not difficult to overlook mistakes that have been given no effects. But what you see as having power to make an idol of the Son of God you will not pardon. For he has become to you a graven image and a sign of death. Is this your savior? Is his Father wrong about His Son? Or have you been deceived in him who has been given you to heal, for your salvation and deliverance?

The New Interpretation

Would God have left the meaning of the world to your interpretation? If He had, it *has* no meaning. For it cannot be that meaning changes constantly, and yet is true. The Holy Spirit looks upon the world as with one purpose, changelessly established. And no situation can affect its aim, but must be in accord with it. For only if its aim could change with every situation could each one be open to interpretation which is different every time you think of it. You add an element into the script you write for every minute in the day, and all that happens now means something else. You take away another element, and every meaning shifts accordingly.

What do your scripts reflect except your plans for what the day *should* be? And thus you judge disaster and success, advance, retreat, and gain and loss. These judgments all are made according to the roles the script assigns. The fact they have no meaning in themselves is demonstrated by the ease with which

these labels change with other judgments, made on different aspects of experience. And then, in looking back, you think you see another meaning in what went before. What have you really done, except to show there was no meaning there? But you assigned a meaning in the light of goals that change, with every meaning shifting as they change.

Only a constant purpose can endow events with stable meaning. But it must accord *one* meaning to them all. If they are given different meanings, it must be that they reflect but different purposes. And this is all the meaning that they have. Can this be meaning? Can confusion be what meaning means? Perception cannot be in constant flux, and make allowance for stability of meaning anywhere. Fear is a judgment never justified. Its presence has no meaning but to show you wrote a fearful script, and are afraid accordingly. But not because the thing you fear has fearful meaning in itself.

A common purpose is the only means whereby perception can be stabilized, and one interpretation given to the world and all experiences here. In this shared purpose is one judgment shared by everyone and everything you see. You do not have to judge, for you have learned one meaning has been given everywhere, and you are glad to see it everywhere. It cannot change *because* you would perceive it everywhere, unchanged by circumstance. And so you offer it to all events, and let them offer you stability.

Escape from judgment simply lies in this; all things have but one purpose, which you share with all the world. And nothing in the world can be opposed to it, for it belongs to everything, as it belongs to you. In single purpose is the end of all ideas of sacrifice, which must assume a different purpose for the one who gains and him who loses. There could be no thought of sacrifice apart from this idea. And it is this idea of different goals that makes perception shift and meaning change. In one united goal does this become impossible, for your agreement makes interpretation stabilize and last.

How can communication really be established while the symbols that are used

mean different things? The Holy Spirit's goal gives one interpretation, meaningful to you and to your brother. Thus can you communicate with him, and he with you. In symbols that you both can understand the sacrifice of meaning is undone. All sacrifice entails the loss of your ability to see relationships among events. And looked at separately they have no meaning. For there is no light by which they can be seen and understood. They have no purpose. And what they are for cannot be seen. In any thought of loss there is no meaning. No one has agreed with you on what it means. It is a part of a distorted script, which cannot be interpreted with meaning. It must be forever unintelligible. This is not communication. Your dark dreams are but the senseless, isolated scripts you write in sleep. Look not to separate dreams for meaning. Only dreams of pardon can be shared. They mean the same to both of you.

Do not interpret out of solitude, for what you see means nothing. It will shift in what it stands for, and you will believe the world is an uncertain place, in which you walk in danger and uncertainty. It is but your interpretations which are lacking in stability, for they are not in line with what you really are. This is a state so seemingly unsafe that fear must rise. Do not continue thus, my brother. We have one Interpreter. And through His use of symbols are we joined, so that they mean the same to all of us. Our common language lets us speak to all our brothers, and to understand with them forgiveness has been given to us all, and thus we can communicate again.

Changeless Reality

Appearances deceive, but can be changed. Reality is changeless. It does not deceive at all, and if you fail to see beyond appearances you *are* deceived. For everything you see will change, and yet you thought it real before, and now you think it real again. Reality is thus reduced to form, and capable of change. Reality is changeless. It is this that makes it real, and keeps it separate

from all appearances. It must transcend all form to be itself. It cannot change.

The miracle is means to demonstrate that all appearances can change because they *are* appearances, and cannot have the changelessness reality entails.

The miracle attests salvation from appearances by showing they can change. Your brother has a changelessness in him beyond appearance and deception, both. It is obscured by changing views of him that you perceive as his reality.

The happy dream about him takes the form of the appearance of his perfect health, his perfect freedom from all forms of lack, and safety from disaster of all kinds.

The miracle is proof he is not bound by loss or suffering in any form, because it can so easily be changed.

This demonstrates that it was never real, and could not stem from his reality.

For that is changeless, and has no effects that anything in Heaven or on earth could ever alter. But appearances are shown to be unreal *because* they change.

What is temptation but a wish to make illusions real? It does not seem to be the wish that no reality be so.

Yet it is an assertion that some forms of idols have a powerful appeal that makes them harder to resist than those you would not want to have reality.

Temptation, then, is nothing more than this; a prayer the miracle touch not some dreams, but keep their unreality obscure and give to them reality instead.

And Heaven gives no answer to the prayer, nor can a miracle be given you to heal appearances you do not like.

You have established limits. What you ask *is* given you, but not of God Who knows no limits. You have limited yourself.

Reality is changeless. Miracles but show what you have interposed between reality and your awareness is unreal, and does not interfere at all.

The cost of the belief there must be some

appearances beyond the hope of change is that the miracle cannot come forth from you consistently. For you have asked it be withheld from power to heal all dreams. There is no miracle you cannot have when you desire healing. But there is no miracle that can be given you unless you want it. Choose what you would heal, and He Who gives all miracles has not been given freedom to bestow His gifts upon God's Son. When he is tempted, he denies reality. And he becomes the willing slave of what he chose instead.

Because reality is changeless is a miracle already there to heal all things that change, and offer them to you to see in happy form, devoid of fear.

It will be given you to look upon your brother thus. But not while you would have it otherwise in some respects. For this but means you would not have him healed and whole.

The Christ in him is perfect. Is it this that you would look upon? Then let there be no dreams about him that you would prefer to seeing this. And you will see the Christ in him because you let Him come to you.

And when He has appeared to you, you will be certain you are like Him, for He is the changeless in your brother and in you.

This will you look upon when you decide there is not one appearance you would hold in place of what your brother really is.

Let no temptation to prefer a dream allow uncertainty to enter here.

Be not made guilty and afraid when you are tempted by a dream of what he is.

But do not give it power to replace the changeless in him in your sight of him.

There is no false appearance but will fade, if you request a miracle instead.

There is no pain from which he is not free, if you would have him be but what he is.

Why should you fear to see the Christ in him? You but behold yourself in what you see.

As he is healed are you made free of guilt, for his appearance is your own to you.

Chapter 31
THE FINAL VISION

The Simplicity of Salvation

How simple is salvation! All it says is what was never true is not true now, and never will be. The impossible has not occurred, and can have no effects. And that is all. Can this be hard to learn by anyone who wants it to be true? Only unwillingness to learn it could make such an easy lesson difficult. How hard is it to see that what is false can not be true, and what is true can not be false? You can no longer say that you perceive no differences in false and true. You have been told exactly how to tell one from the other, and just what to do if you become confused. Why, then, do you persist in learning not such simple things?

There is a reason. But confuse it not with difficulty in the simple things salvation asks you learn. It teaches but the very obvious. It merely goes from one apparent lesson to the next, in easy steps that lead you gently from one to another, with no strain at all. This cannot be confusing, yet you are confused. For somehow you believe that what is totally confused is easier to learn and understand. What you have taught yourself is such a giant learning feat it is indeed incredible. But you accomplished it because you wanted to, and did not pause in diligence to judge it hard to learn or too complex to grasp.

No one who understands what you have learned, how carefully you learned it, and the pains to which you went to practice and repeat the lessons endlessly, in every form you could conceive of them, could ever doubt the power of your learning skill. There is no greater power in the world. The world was made by it, and even now depends on nothing else. The lessons you have taught yourself have been so overlearned and fixed they rise like heavy curtains to obscure the simple and the obvious. Say not you cannot learn them. For your power to learn is strong enough to teach you that you will

is not your own, your thoughts do not belong to you, and even you are someone else.

Who could maintain that lessons such as these are easy? Yet you have learned more than this. You have continued, taking every step, however difficult, without complaint, until a world was built that suited you. And every lesson that makes up the world arises from the first accomplishment of learning; an enormity so great the Holy Spirit's Voice seems small and still before its magnitude. The world began with one strange lesson, powerful enough to render God forgotten, and His Son an alien to himself, in exile from the home where God Himself established him. You who have taught yourself the Son of God is guilty, say not that you cannot learn the simple things salvation teaches you!

Learning is an ability you made and gave yourself. It was not made to do the Will of God, but to uphold a wish that it could be opposed, and that a will apart from it was yet more real than it. And this has learning sought to demonstrate, and you have learned what it was made to teach. Now does your ancient overlearning stand implacable before the Voice of truth, and teach you that Its lessons are not true; too hard to learn, too difficult to see, and too opposed to what is really true. Yet you will learn them, for their learning is the only purpose for your learning skill the Holy Spirit sees in all the world. His simple lessons in forgiveness have a power mightier than yours, because they call from God and from your Self to you.

Is this a little Voice, so small and still It cannot rise above the senseless noise of sounds that have no meaning? God willed not His Son forget Him. And the power of His Will is in the Voice That speaks for Him. Which lesson will you learn? What outcome is inevitable, sure as God, and far beyond all doubt and question? Can it be your little learning, strange in outcome and incredible in difficulty will withstand the simple lessons being taught

to you in every moment of each day,
since time began and learning had been made?

The lessons to be learned are only two.
Each has its outcome in a different world.
And each world follows surely from its source.
The certain outcome of the lesson that
God's Son is guilty is the world you see.
It is a world of terror and despair.
Nor is there hope of happiness in it.
There is no plan for safety you can make
that ever will succeed. There is no joy
that you can seek for here and hope to find.
Yet this is not the only outcome which
your learning can produce. However much
you may have overlearned your chosen task,
the lesson that reflects the Love of God
is stronger still. And you will learn God's Son
is innocent, and see another world.

The outcome of the lesson that God's Son
is guiltless is a world in which there is
no fear, and everything is lit with hope
and sparkles with a gentle friendliness.
Nothing but calls to you in soft appeal
to be your friend, and let it join with you.
And never does a call remain unheard,
misunderstood, nor left unanswered in
the selfsame tongue in which the call was made.
And you will understand it was this call
that everyone and everything within
the world has always made, but you had not
perceived it as it was. And now you see
you were mistaken. You had been deceived
by forms the call was hidden in. And so
you did not hear it, and had lost a friend
who always wanted to be part of you.
The soft eternal calling of each part
of God's creation to the whole is heard
throughout the world this second lesson brings.

There is no living thing that does not share
the universal Will that it be whole,
and that you do not leave its call unheard.
Without your answer is it left to die,
as it is saved from death when you have heard
its calling as the ancient call to life,
and understood that it is but your own.
The Christ in you remembers God with all
the certainty with which He knows His Love.
But only if His Son is innocent
can He be Love. For God were fear indeed
if he whom He created innocent
could be a slave to guilt. God's perfect Son
remembers his creation. But in guilt
he has forgotten what he really is.

The fear of God results as surely from
the lesson that His Son is guilty as
God's Love must be remembered when he learns
his innocence. For hate must father fear,
and look upon its father as itself.
How wrong are you who fail to hear the call
that echoes past each seeming call to death,
that sings behind each murderous attack
and pleads that love restore the dying world.
You do not understand Who calls to you
beyond each form of hate; each call to war.
Yet you will recognize Him as you give
Him answer in the language that He calls.
He will appear when you have answered Him,
and you will know in Him that God is Love.

What is temptation but a wish to make
the wrong decision on what you would learn,
and have an outcome that you do not want?
It is the recognition that it is
a state of mind unwanted that becomes
the means whereby the choice is reassessed;
another outcome seen to be preferred.
You are deceived if you believe you want
disaster and disunity and pain.
Hear not the call for this within yourself.
But listen, rather, to the deeper call
beyond it that appeals for peace and joy.
And all the world will give you joy and peace.
For as you hear, you answer. And behold!
Your answer is the proof of what you learned.
Its outcome is the world you look upon.

Let us be still an instant, and forget
all things we ever learned, all thoughts we had,
and every preconception that we hold
of what things mean and what their purpose is.
Let us remember not our own ideas
of what the world is for. We do not know.
Let every image held of everyone
be loosened from our minds and swept away.

Be innocent of judgment, unaware
of any thoughts of evil or of good
that ever crossed your mind of anyone.
Now do you know him not. But you are free
to learn of him, and learn of him anew.
Now is he born again to you, and you
are born again to him, without the past
that sentenced him to die, and you with him.
Now is he free to live as you are free,
because an ancient learning passed away,
and left a place for truth to be reborn.

Walking with Christ

The Rhythm and Reason of Reality -- chapters 26-31

An ancient lesson is not overcome
by the opposing of the new and old.
It is not vanquished that the truth be known,
nor fought against to lose to truth's appeal.
There is no battle that must be prepared;
no time to be expended, and no plans
that need be laid for bringing in the new.
There *is* an ancient battle being waged
against the truth, but truth does not respond.
Who could be hurt in such a war, unless
he hurts himself? He has no enemy
in truth. And can he be assailed by dreams?

Let us review again what seems to stand
between you and the truth of what you are.
For there are steps in its relinquishment.
The first is a decision that you make.
But afterwards, the truth is given you.
You would establish truth. And by your wish
you set two choices to be made, each time
you think you must decide on anything.
Neither is true. Nor are they different.
Yet must we see them both, before you can
look past them to the one alternative
that *is* a different choice. But not in dreams
you made, that this might be obscured to you.

What you would choose between is not a choice
and gives but the illusion it is free,
for it will have one outcome either way.
Thus is it really not a choice at all.
The leader and the follower emerge
as separate roles, each seeming to possess
advantages you would not want to lose.
So in their fusion there appears to be
the hope of satisfaction and of peace.
You see yourself divided into both
these roles, forever split between the two.
And every friend or enemy becomes
a means to help you save yourself from this.

Perhaps you call it love. Perhaps you think
that it is murder justified at last.
You hate the one you gave the leader's role
when you would have it, and you hate as well
his not assuming it at times you want
to let the follower in you arise,
and give away the role of leadership.
And this is what you made your brother for,
and learned to think that this his purpose is.
Unless he serves it, he has not fulfilled
the function that was given him by you.
And thus he merits death, because he has
no purpose and no usefulness to you.

And what of him? What does he want of you?
What could he want, but what you want of him?

Herein is life as easily as death,
for what you choose you choose as well for him.
Two calls you make to him, as he to you.
Between these two *is* choice, because from them
there is a different outcome. If he be
the leader or the follower to you
it matters not, for you have chosen death.
But if he calls for death or calls for life,
for hate or for forgiveness and for help,
is not the same in outcome. Hear the one,
and you are separate from him and are lost.
But hear the other, and you join with him
and in your answer is salvation found.
The voice you hear in him is but your own.
What does he ask you for? And listen well!
For he is asking what will come to you,
because you see an image of yourself
and hear your voice requesting what you want.

Before you answer, pause to think of this:

*The answer that I give my brother is
what I am asking for. And what I learn
of him is what I learn about myself.*

Then let us wait an instant and be still,
forgetting everything we thought we heard;
remembering how much we do not know.
This brother neither leads nor follows us,
but walks beside us on the selfsame road.
He is like us, as near or far away
from what we want as we will let him be.
We make no gains he does not make with us,
and we fall back if he does not advance.
Take not his hand in anger but in love,
for in his progress do you count your own.
And we go separately along the way
unless you keep him safely by your side.

Because he is your equal in God's Love,
you will be saved from all appearances
and answer to the Christ Who calls to you.
Be still and listen. Think not ancient thoughts.
Forget the dismal lessons that you learned
about this Son of God who calls to you.
Christ calls to all with equal tenderness,
seeing no leaders and no followers,
and hearing but one answer to them all.
Because He hears one Voice, He cannot hear
a different answer from the one He gave
when God appointed Him His only Son.

Be very still an instant. Come without
all thought of what you ever learned before,
and put aside all images you made.
The old will fall away before the new

without your opposition or intent.
There will be no attack upon the things
you thought were precious and in need of care.
There will be no assault upon your wish
to hear a call that never has been made.
Nothing will hurt you in this holy place,
to which you come to listen silently
and learn the truth of what you really want.
No more than this will you be asked to learn.
But as you hear it, you will understand
you need but come away without the thoughts
you did not want, and that were never true.

Forgive your brother all appearances,
that are but ancient lessons you have taught
yourself about the sinfulness in you.
Hear but his call for mercy and release
from all the fearful images he holds
of what he is and of what you must be.
He is afraid to walk with you, and thinks
perhaps a bit behind, a bit ahead
would be a safer place for him to be.
Can you make progress if you think the same,
advancing only when he would step back,
and falling back when he would go ahead?
For so do you forget the journey's goal,
which is but to decide to walk with him,
so neither leads nor follows. Thus it is
a way you go together, not alone.
And in this choice is learning's outcome changed,
for Christ has been reborn to both of you.

An instant spent without your old ideas
of who your great companion is and what
he should be asking for, will be enough
to let this happen. And you will perceive
his purpose is the same as yours. He asks
for what you want, and needs the same as you.
It takes, perhaps, a different form in him,
but it is not the form you answer to.
He asks and you receive, for you have come
with but one purpose; that you learn you love
your brother with a brother's love. And as
a brother, must his Father be the same
as yours, as he is like yourself in truth.

Together is your joint inheritance
remembered and accepted by you both.
Alone it is denied to both of you.
Is it not clear that while you still insist
on leading or on following, you think
you walk alone, with no one by your side?
This is the road to nowhere, for the light
cannot be given while you walk alone,
and so you cannot see which way you go.
And thus there is confusion, and a sense

of endless doubting as you stagger back
and forward in the darkness and alone.
Yet these are but appearances of what
the journey is, and how it must be made.
For next to you is One Who holds the light
before you, so that every step is made
in certainty and sureness of the road.
A blindfold can indeed obscure your sight,
but cannot make the way itself grow dark.
And He Who travels with you *has* the light.

The Self-Accused

Only the self-accused condemn. As you
prepare to make a choice that will result
in different outcomes, there is first one thing
that must be overlearned. It must become
a habit of response so typical
of everything you do that it becomes
your first response to all temptation, and
to every situation that occurs.
Learn this, and learn it well, for it is here
delay of happiness is shortened by
a span of time you cannot realize.
You never hate your brother for his sins,
but only for your own. Whatever form
his sins appear to take, it but obscures
the fact that you believe them to be yours,
and therefore meriting a "just" attack.

Why should his sins be sins, if you did not
believe they could not be forgiven in you?
Why are they real in him, if you did not
believe that they are your reality?
And why do you attack them everywhere
except you hate yourself? Are *you* a sin?
You answer "yes" whenever you attack,
for by attack do you assert that you
are guilty, and must give as you deserve.
And what can you deserve but what you are?
If you did not believe that you deserved
attack, it never would occur to you
to give attack to anyone at all.
Why should you? What would be the gain to you?
What could the outcome be that you would want?
And how could murder bring you benefit?
Sins are in bodies. They are not perceived
in minds. They are not seen as purposes,
but actions. Bodies act, and minds do not.
And therefore must the body be at fault
for what it does. It is not seen to be
a passive thing, obeying your commands,
and doing nothing of itself at all.
If you are sin you *are* a body, for

the mind acts not. And purpose must be in the body, not the mind. The body must act on its own, and motivate itself. If you are sin you lock the mind within the body, and you give its purpose to its prison house, which acts instead of it. A jailer does not follow orders, but enforces orders on the prisoner.

Yet is the *body* prisoner, and not the mind. The body thinks no thoughts. It has no power to learn, to pardon, nor enslave. It gives no orders that the mind need serve, nor sets conditions that it must obey. It holds in prison but the willing mind that would abide in it. It sickens at the bidding of the mind that would become its prisoner. And it grows old and dies, because that mind is sick within itself. Learning is all that causes change. And so the body, where no learning can occur, could never change unless the mind preferred the body change in its appearances, to suit the purpose given by the mind. For mind can learn, and there is all change made.

The mind that thinks it is a sin has but one purpose; that the body be the source of sin, to keep it in the prison house it chose and guards and holds itself at bay, a sleeping prisoner to the snarling dogs of hate and evil, sickness and attack; of pain and age, of grief and suffering. Here are the thoughts of sacrifice preserved, for here guilt rules, and orders that the world be like itself; a place where nothing can find mercy, nor survive the ravages of fear except in murder and in death. For here are you made sin, and sin cannot abide the joyous and the free, for they are enemies which sin must kill. In death is sin preserved, and those who think that they are sin must die for what they think they are.

Let us be glad that you will see what you believe, and that it has been given you to change what you believe. The body will but follow. It can never lead you where you would not be. It does not guard your sleep, nor interfere with your awakening. Release your body from imprisonment, and you will see no one as prisoner to what you have escaped. You will not want to hold in guilt your chosen enemies, nor keep in chains, to the illusion of a changing love, the ones you think are friends.

The innocent release in gratitude for their release. And what they see upholds their freedom from imprisonment and death. Open your mind to change, and there will be no ancient penalty exacted from your brother or yourself. For God has said there *is* no sacrifice that can be asked; there *is* no sacrifice that can be made.

The Real Alternative

There is a tendency to think the world can offer consolation and escape from problems that its purpose is to keep. Why should this be? Because it is a place where choice among illusions seems to be the only choice. And you are in control of outcomes of your choosing. Thus you think, within the narrow band from birth to death, a little time is given you to use for you alone; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict, and away from difficulties that concern you not. Yet they *are* your concern. How, then, can you escape from them by leaving them behind? What must go with you, you will take with you whatever road you choose to walk along.

Real choice is no illusion. But the world has none to offer. All its roads but lead to disappointment, nothingness and death. There is no choice in its alternatives. Seek not escape from problems here. The world was made that problems could not *be* escaped. Be not deceived by all the different names its roads are given. They have but one end. And each is but the means to gain that end, for it is here that all its roads will lead, however differently they seem to start; however differently they seem to go. Their end is certain, for there is no choice among them. All of them will lead to death. On some you travel gaily for a while, before the bleakness enters. And on some the thorns are felt at once. The choice is not what will the ending be, but when it comes.

There is no choice where every end is sure. Perhaps you would prefer to try them all, before you really learn they are but one. The roads this world can offer seem to be quite large in number, but the time must come when everyone begins to see how like they are to one another. Men have died

on seeing this, because they saw no way
except the pathways offered by the world.
And learning they led nowhere, lost their hope.
And yet this was the time they could have learned
their greatest lesson. All must reach this point,
and go beyond it. It is true indeed
there is no choice at all within the world.
But this is not the lesson in itself.
The lesson has a purpose, and in this
you come to understand what it is for.

Why would you seek to try another road,
another person or another place,
when you have learned the way the lesson starts,
but do not yet perceive what it is for?
Its purpose is the answer to the search
that all must undertake who still believe
there is another answer to be found.
Learn now, without despair, there is no hope
of answer in the world. But do not judge
the lesson that is but begun with this.
Seek not another signpost in the world
that seems to point to still another road.
No longer look for hope where there is none.
Make fast your learning now, and understand
you but waste time unless you go beyond
what you have learned to what is yet to learn.
For from this lowest point will learning lead
to heights of happiness, in which you see
the purpose of the lesson shining clear,
and perfectly within your learning grasp.

Who would be willing to be turned away
from all the roadways of the world, unless
he understood their real futility?
Is it not needful that he should begin
with this, to seek another way instead?
For while he sees a choice where there is none,
what power of decision can he use?
The great release of power must begin
with learning where it really has a use.
And what decision has power if it be
applied in situations without choice?

The learning that the world can offer but
one choice, no matter what its form may be,
is the beginning of acceptance that
there is a real alternative instead.
To fight against this step is to defeat
your purpose here. You did not come to learn
to find a road the world does not contain.
The search for different pathways in the world
is but the search for different forms of truth.
And this would *keep* the truth from being reached.

Think not that happiness is ever found
by following a road away from it.

This makes no sense, and cannot be the way.
To you who seem to find this course to be
too difficult to learn, let me repeat
that to achieve a goal you must proceed
in its direction, not away from it.
And every road that leads the other way
will not advance the purpose to be found.
If this be difficult to understand,
then is this course impossible to learn.
But only then. For otherwise, it is
a simple teaching in the obvious.

There *is* a choice that you have power to make
when you have seen the real alternatives.
Until that point is reached you have no choice,
and you can but decide how you would choose
the better to deceive yourself again.
This course attempts to teach no more than that
the power of decision cannot lie
in choosing different forms of what is still
the same illusion and the same mistake.
All choices in the world depend on this;
you choose between your brother and yourself,
and you will gain as much as he will lose,
and what you lose is what is given him.
How utterly opposed to truth is this,
when all the lesson's purpose is to teach
that what your brother loses *you* have lost,
and what he gains is what is given *you*.

He has not left His Thoughts! But you forgot
His Presence and remembered not His Love.
No pathway in the world can lead to Him,
nor any worldly goal be one with His.
What road in all the world will lead within,
when every road was made to separate
the journey from the purpose it must have
unless it be but futile wandering?
All roads that lead away from what you are
will lead you to confusion and despair.
Yet has He never left His Thoughts to die,
without their Source forever in themselves.

He has not left His Thoughts! He could no more
depart from them than they could keep Him out.
In unity with Him do they abide,
and in their oneness Both are kept complete.
There is no road that leads away from Him.
A journey from yourself does not exist.
How foolish and insane it is to think
that there could be a road with such an aim!
Where could it go? And how could you be made
to travel on it, walking there without
your own reality at one with you?

Forgive yourself your madness, and forget
all senseless journeys and all goal-less aims.

They have no meaning. You can not escape
from what you are. For God is merciful,
and did not let His Son abandon Him.
For what He is be thankful, for in that
is your escape from madness and from death.
Nowhere but where He is can you be found.
There *is* no path that does not lead to Him.

Self-Concept versus Self

The learning of the world is built upon
a concept of the self adjusted to
the world's reality. It fits it well.
For this an image is that suits a world
of shadows and illusions. Here it walks
at home, where what it sees is one with it.
The building of a concept of the self
is what the learning of the world is for.
This is its purpose; that you come without
a self, and make one as you go along.
And by the time you reach "maturity"
you have perfected it, to meet the world
on equal terms, at one with its demands.

A concept of the self is made by you.
It bears no likeness to yourself at all.
It is an idol, made to take the place
of your reality as Son of God.
The concept of the self the world would teach
is not the thing that it appears to be.
For it is made to serve two purposes,
but one of which the mind can recognize.
The first presents the face of innocence,
the aspect acted on. It is this face
that smiles and charms and even seems to love.
It searches for companions and it looks,
at times with pity, on the suffering,
and sometimes offers solace. It believes
that it is good within an evil world.

This aspect can grow angry, for the world
is wicked and unable to provide
the love and shelter innocence deserves.
And so this face is often wet with tears
at the injustices the world accords
to those who would be generous and good.
This aspect never makes the first attack.
But every day a hundred little things
make small assaults upon its innocence,
provoking it to irritation, and
at last to open insult and abuse.

The face of innocence the concept of
the self so proudly wears can tolerate
attack in self-defense, for is it not

a well-known fact the world deals harshly with
defenseless innocence? No one who makes
a picture of himself omits this face,
for he has need of it. The other side
he does not want to see. Yet it is here
the learning of the world has set its sights,
for it is here the world's "reality"
is set, to see to it the idol lasts.

Beneath the face of innocence there is
a lesson that the concept of the self
was made to teach. It is a lesson in
a terrible displacement, and a fear
so devastating that the face that smiles
above it must forever look away,
lest it perceive the treachery it hides.
The lesson teaches this: "I am the thing
you made of me, and as you look on me,
you stand condemned because of what I am."
On this conception of the self the world
smiles with approval, for it guarantees
the pathways of the world are safely kept,
and those who walk on them will not escape.

Here is the central lesson that ensures
your brother is condemned eternally.
For what you are has now become his sin.
For this is no forgiveness possible.
No longer does it matter what he does,
for your accusing finger points to him,
unwavering and deadly in its aim.
It points to you as well, but this is kept
still deeper in the mists below the face
of innocence. And in these shrouded vaults
are all his sins and yours preserved and kept
in darkness, where they cannot be perceived
as errors, which the light would surely show.
You can be neither blamed for what you are,
nor can you change the things it makes you do.
Your brother then is symbol of your sins
to you who are but silently, and yet
with ceaseless urgency, condemning still
your brother for the hated thing you are.

Concepts are learned. They are not natural.
Apart from learning they do not exist.
They are not given, so they must be made.
Not one of them is true, and many come
from feverish imaginations, hot
with hatred and distortions born of fear.
What is a concept but a thought to which
its maker gives a meaning of his own?
Concepts maintain the world. But they can not
be used to demonstrate the world is real.
For all of them are made within the world,
born in its shadow, growing in its ways

and finally "maturing" in its thought.
They are ideas of idols, painted with
the brushes of the world, which cannot make
a single picture representing truth.

A concept of the self is meaningless,
for no one here can see what it is for,
and therefore cannot picture what it is.
Yet is all learning that the world directs
begun and ended with the single aim
of teaching you this concept of yourself,
that you will choose to follow this world's laws,
and never seek to go beyond its roads
nor realize the way you see yourself.
Now must the Holy Spirit find a way
to help you see this concept of the self
must be undone, if any peace of mind
is to be given you. Nor can it be
unlearned except by lessons aimed to teach
that you are something else. For otherwise,
you would be asked to make exchange of what
you now believe for total loss of self,
and greater terror would arise in you.

Thus are the Holy Spirit's lesson plans
arranged in easy steps, that though there be
some lack of ease at times and some distress,
there is no shattering of what was learned,
but just a re-translation of what seems
to be the evidence on its behalf.
Let us consider, then, what proof there is
that you are what your brother made of you.
For even though you do not yet perceive
that this is what you think, you surely learned
by now that you behave as if it were.
Does he react for you? And does he know
exactly what would happen? Can he see
your future and ordain, before it comes,
what you should do in every circumstance?
He must have made the world as well as you
to have such prescience in the things to come.

That you are what your brother made of you
seems most unlikely. Even if he did,
who gave the face of innocence to you?
Is this your contribution? Who is, then,
the "you" who made it? And who is deceived
by all your goodness, and attacks it so?
Let us forget the concept's foolishness,
and merely think of this; there are two parts
to what you think yourself to be. If one
were generated by your brother, who
was there to make the other? And from whom
must something be kept hidden? If the world
be evil, there is still no need to hide
what you are made of. Who is there to see?

And what but is attacked could need defense?

Perhaps the reason why this concept must
be kept in darkness is that, in the light,
the one who would not think it true is you.
And what would happen to the world you see,
if all its underpinnings were removed?
Your concept of the world depends upon
this concept of the self. And both would go,
if either one were ever raised to doubt.
The Holy Spirit does not seek to throw
you into panic. So He merely asks
if just a little question might be raised.

There are alternatives about the thing
that you must be. You might, for instance, be
the thing you chose to have your brother be.
This shifts the concept of the self from what
is wholly passive, and at least makes way
for active choice, and some acknowledgment
that interaction must have entered in.
There is some understanding that you chose
for both of you, and what he represents
has meaning that was given it by you.
It also shows some glimmering of sight
into perception's law that what you see
reflects the state of the perceiver's mind.
Yet who was it that did the choosing first?
If you are what you chose your brother be,
alternatives were there to choose among,
and someone must have first decided on
the one to choose, and let the other go.

Although this step has gains, it does not yet
approach a basic question. Something must
have gone before these concepts of the self.
And something must have done the learning which
gave rise to them. Nor can this be explained
by either view. The main advantage of
the shifting to the second from the first
is that you somehow entered in the choice
by your decision. But this gain is paid
in almost equal loss, for now you stand
accused of guilt for what your brother is.
And you must share his guilt, because you chose
it for him in the image of your own.
While only he was treacherous before,
now must you be condemned along with him.

The concept of the self has always been
the great preoccupation of the world.
And everyone believes that he must find
the answer to the riddle of himself.
Salvation can be seen as nothing more
than the escape from concepts. It does not
concern itself with content of the mind,
but with the simple statement that it thinks.

And what can think has choice, and can be shown that different thoughts have different consequence. So it can learn that everything it thinks reflects the deep confusion that it feels about how it was made and what it is. And vaguely does the concept of the self appear to answer what it does not know.

Seek not your Self in symbols. There can be no concept that can stand for what you are. What matters it which concept you accept while you perceive a self that interacts with evil, and reacts to wicked things? Your concept of yourself will still remain quite meaningless. And you will not perceive that you can interact but with yourself. To see a guilty world is but the sign your learning has been guided by the world, and you behold it as you see yourself. The concept of the self embraces all you look upon, and nothing is outside of this perception. If you can be hurt by anything, you see a picture of your secret wishes. Nothing more than this. And in your suffering of any kind you see your own concealed desire to kill.

You will make many concepts of the self as learning goes along. Each one will show the changes in your own relationships, as your perception of yourself is changed. There will be some confusion every time there is a shift, but be you thankful that the learning of the world is loosening its grasp upon your mind. And be you sure and happy in the confidence that it will go at last, and leave your mind at peace. The role of the accuser will appear in many places and in many forms. And each will seem to be accusing you. Yet have no fear it will not be undone.

The world can teach no images of you unless you want to learn them. There will come a time when images have all gone by, and you will see you know not what you are. It is to this unsealed and open mind that truth returns, unhindered and unbound. Where concepts of the self have been laid by is truth revealed exactly as it is. When every concept has been raised to doubt and question, and been recognized as made on no assumptions that would stand the light, then is the truth left free to enter in its sanctuary, clean and free of guilt. There is no statement that the world is more

afraid to hear than this:

*I do not know
the thing I am, and therefore do not know
what I am doing, where I am, or how
to look upon the world or on myself.*

Yet in this learning is salvation born.
And What you are will tell you of Itself.

Recognizing the Spirit

You see the flesh or recognize the spirit. There is no compromise between the two. If one is real the other must be false, for what is real denies its opposite. There is no choice in vision but this one. What you decide in this determines all you see and think is real and hold as true. On this one choice does all your world depend, for here have you established what you are, as flesh or spirit in your own belief. If you choose flesh, you never will escape the body as your own reality, for you have chosen that you want it so. But choose the spirit, and all Heaven bends to touch your eyes and bless your holy sight, that you may see the world of flesh no more except to heal and comfort and to bless.

Salvation is undoing. If you choose to see the body, you behold a world of separation, unrelated things, and happenings that make no sense at all. This one appears and disappears in death; that one is doomed to suffering and loss. And no one is exactly as he was an instant previous, nor will he be the same as he is now an instant hence. Who could have trust where so much change is seen, for who is worthy if he be but dust? Salvation is undoing of all this. For constancy arises in the sight of those whose eyes salvation has released from looking at the cost of keeping guilt, because they chose to let it go instead.

Salvation does not ask that you behold the spirit and perceive the body not. It merely asks that this should be your choice. For you can see the body without help, but do not understand how to behold a world apart from it. It is your world salvation will undo, and let you see another world your eyes could never find.

Be not concerned how this could ever be.
You do not understand how what you see
arose to meet your sight. For if you did,
it would be gone. The veil of ignorance
is drawn across the evil and the good,
and must be passed that both may disappear,
so that perception finds no hiding place.
How is this done? It is not done at all.
What could there be within the universe
that God created that must still be done?

Only in arrogance could you conceive
that you must make the way to Heaven plain.
The means are given you by which to see
the world that will replace the one you made.
Your will be done! In Heaven as on earth
this is forever true. It matters not
where you believe you are, nor what you think
the truth about yourself must really be.
It makes no difference what you look upon,
nor what you choose to feel or think or wish.
For God Himself has said, "Your will be done."
And it is done to you accordingly.

You who believe that you can choose to see
the Son of God as you would have him be,
forget not that no concept of yourself
will stand against the truth of what you are.
Undoing truth would be impossible.
But concepts are not difficult to change.
One vision, clearly seen, that does not fit
the picture as it was perceived before
will change the world for eyes that learn to see,
because the concept of the self has changed.

Are you invulnerable? Then the world
is harmless in your sight. Do you forgive?
Then is the world forgiving, for you have
forgiven it its trespasses, and so
it looks on you with eyes that see as yours.
Are you a body? So is all the world
perceived as treacherous, and out to kill.
Are you a spirit, deathless, and without
the promise of corruption and the stain
of sin upon you? So the world is seen
as stable, fully worthy of your trust;
a happy place to rest in for a while,
where nothing need be feared, but only loved.
Who is unwelcome to the kind in heart?
And what could hurt the truly innocent?

Your will be done, you holy child of God.
It does not matter if you think you are
in earth or Heaven. What your Father wills
of you can never change. The truth in you
remains as radiant as a star, as pure
as light, as innocent as love itself.

And you *are* worthy that your will be done!

The Savior's Vision

Learning is change. Salvation does not seek
to use a means as yet too alien to
your thinking to be helpful, nor to make
the kinds of change you could not recognize.
Concepts are needed while perception lasts,
and changing concepts is salvation's task.
For it must deal in contrasts, not in truth,
which has no opposite and cannot change.
In this world's concepts are the guilty "bad";
the "good" are innocent. And no one here
but holds a concept of himself in which
he counts the "good" to pardon him the "bad."
Nor does he trust the "good" in anyone,
believing that the "bad" must lurk behind.
This concept emphasizes treachery,
and trust becomes impossible. Nor could
it change while you perceive the "bad" in you.

You could not recognize your "evil" thoughts
as long as you see value in attack.
You will perceive them sometimes, but will not
see them as meaningless. And so they come
in fearful form, with content still concealed,
to shake your sorry concept of yourself
and blacken it with still another "crime."
You cannot give yourself your innocence,
for you are too confused about yourself.
But should *one* brother dawn upon your sight
as wholly worthy of forgiveness, then
your concept of yourself is wholly changed.
Your "evil" thoughts have been forgiven with his,
because you let them all affect you not.
No longer do you choose that you should be
the sign of evil and of guilt in him.
And as you give your trust to what is good
in him, you give it to the good in you.

In terms of concepts, it is thus you see
him more than just a body, for the good
is never what the body seems to be.
The actions of the body are perceived
as coming from the "baser" part of you,
and thus of him as well. By focusing
upon the good in him, the body grows
decreasingly persistent in your sight,
and will at length be seen as little more
than just a shadow circling round the good.
And this will be your concept of yourself,
when you have reached the world beyond the sight
your eyes alone can offer you to see.
For you will not interpret what you see

without the Aid That God has given you.
And in His sight there *is* another world.

You live in that world just as much as this.
For both are concepts of yourself, which can
be interchanged but never jointly held.
The contrast is far greater than you think,
for you will love this concept of yourself,
because it was not made for you alone.
Born as a gift for someone not perceived
to be yourself, it has been given you.
For your forgiveness, offered unto him,
has been accepted now for both of you.

Have faith in him who walks with you,
so that your fearful concept of yourself may change.
And look upon the good in him, that you
may not be frightened by your "evil" thoughts
because they do not cloud your view of him.
And all this shift requires is that you
be willing that this happy change occur.
No more than this is asked. On its behalf,
remember what the concept of yourself
that now you hold has brought you in its wake,
and welcome the glad contrast offered you.
Hold out your hand, that you may have the gift
of kind forgiveness which you offer one
whose need for it is just the same as yours.
And let the cruel concept of yourself
be changed to one that brings the peace of God.

The concept of yourself that now you hold
would guarantee your function here remain
forever unaccomplished and undone.
And thus it dooms you to a bitter sense
of deep depression and futility.
Yet it need not be fixed, unless you choose
to hold it past the hope of change and keep
it static and concealed within your mind.
Give it instead to Him Who understands
the changes that it needs to let it serve
the function given you to bring you peace,
that you may offer peace to have it yours.
Alternatives are in your mind to use,
and you can see yourself another way.
Would you not rather look upon yourself
as needed for salvation of the world,
instead of as salvation's enemy?

The concept of the self stands like a shield,
a silent barricade before the truth,
and hides it from your sight. All things you see
are images, because you look on them
as through a barrier that dims your sight
and warps your vision, so that you behold
nothing with clarity. The light is kept
from everything you see. At most, you glimpse

a shadow of what lies beyond. At least,
you merely look on darkness, and perceive
the terrified imaginings that come
from guilty thoughts and concepts born of fear.
And what you see is hell, for fear *is* hell.
All that is given you is for release;
the sight, the vision and the inner Guide
all lead you out of hell with those you love
beside you, and the universe with them.

Behold your role within the universe!
To every part of true creation has
the Lord of Love and Life entrusted all
salvation from the misery of hell.
And to each one has He allowed the grace
to be a savior to the holy ones
especially entrusted to his care.
And this he learns when first he looks upon
one brother as he looks upon himself,
and sees the mirror of himself in him.
Thus is the concept of himself laid by,
for nothing stands between his sight and what
he looks upon, to judge what he beholds.
And in this single vision does he see
the face of Christ, and understands he looks
on everyone as he beholds this one.
For there is light where darkness was before,
and now the veil is lifted from his sight.

The veil across the face of Christ, the fear
of God and of salvation, and the love
of guilt and death, they all are different names
for just one error; that there is a space
between you and your brother, kept apart
by an illusion of yourself that holds
him off from you, and you away from him.
The sword of judgment is the weapon that
you give to the illusion of yourself,
that it may fight to keep the space that holds
your brother off unoccupied by love.
Yet while you hold this sword, you must perceive
the body as yourself, for you are bound
to separation from the sight of him
who holds the mirror to another view
of what he is, and thus what you must be.

What is temptation but the wish to stay
in hell and misery? And what could this
give rise to but an image of yourself
that can be miserable, and remain
in hell and torment? Who has learned to see
his brother not as this has saved himself,
and thus is he a savior to the rest.
To everyone has God entrusted all,
because a partial savior would be one
who is but partly saved. The holy ones

whom God has given you to save are but everyone you meet or look upon, not knowing who they are; all those you saw an instant and forgot, and those you knew a long while since, and those you will yet meet; the unremembered and the not yet born. For God has given you His Son to save from every concept that he ever held.

Yet while you wish to stay in hell, how could you be the savior of the Son of God? How would you know his holiness while you see him apart from yours? For holiness is seen through holy eyes that look upon the innocence within, and thus expect to see it everywhere. And so they call it forth in everyone they look upon, that he may be what they expect of him. This is the savior's vision; that he see his innocence in all he looks upon, and see his own salvation everywhere. He holds no concept of himself between his calm and open eyes and what he sees. He brings the light to what he looks upon, that he may see it as it really is.

Whatever form temptation seems to take, it always but reflects a wish to be a self that you are not. And from that wish a concept rises, teaching that you are the thing you wish to be. It will remain your concept of yourself until the wish that fathered it no longer is held dear. But while you cherish it, you will behold your brother in the likeness of the self whose image has the wish begot of you. For seeing can but represent a wish, because it has no power to create. Yet it can look with love or look with hate, depending only on the simple choice of whether you would join with what you see, or keep yourself apart and separate.

The savior's vision is as innocent of what your brother is as it is free of any judgment made upon yourself. It sees no past in anyone at all. And thus it serves a wholly open mind, unclouded by old concepts, and prepared to look on only what the present holds. It cannot judge because it does not know. And recognizing this, it merely asks, "What is the meaning of what I behold?" Then is the answer given. And the door held open for the face of Christ to shine upon the one who asks, in innocence,

to see beyond the veil of old ideas and ancient concepts held so long and dear against the vision of the Christ in you.

Be vigilant against temptation, then, remembering that it is but a wish, insane and meaningless, to make yourself a thing that you are not. And think as well upon the thing that you would be instead. It is a thing of madness, pain and death; a thing of treachery and black despair, of failing dreams and no remaining hope except to die, and end the dream of fear. *This* is temptation; nothing more than this. Can this be difficult to choose *against*? Consider what temptation is, and see the real alternatives you choose between. There are but two. Be not deceived by what appears as many choices. There is hell or Heaven, and of these you choose but one.

Let not the world's light, given unto you, be hidden from the world. It needs the light, for it is dark indeed, and men despair because the savior's vision is withheld and what they see is death. Their savior stands, unknowing and unknown, beholding them with eyes unopened. And they cannot see until he looks on them with seeing eyes, and offers them forgiveness with his own. Can you to whom God says, "Release My Son!" be tempted not to listen, when you learn that it is you for whom He asks release? And what but this is what this course would teach? And what but this is there for you to learn?

Choose Once Again

Temptation has one lesson it would teach, in all its forms, wherever it occurs. It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. Would you be this, if Christ appeared to you in all His glory, asking you but this:

Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there.

For He *has* come, and He *is* asking this.

How do you make the choice? How easily is this explained! You always choose between your weakness and the strength of Christ in you. And what you choose is what you think is real. Simply by never using weakness to direct your actions, you have given it no power. And the light of Christ in you is given charge of everything you do. For you have brought your weakness unto Him, and He has given you His strength instead.

Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. In every difficulty, all distress, and each perplexity Christ calls to you and gently says, "My brother, choose again." He would not leave one source of pain unhealed, nor any image left to veil the truth. He would remove all misery from you whom God created altar unto joy. He would not leave you comfortless, alone in dreams of hell, but would release your mind from everything that hides His face from you. His holiness is yours because He is the only Power that is real in you. His strength is yours because He is the Self That God created as His only Son.

The images you make cannot prevail against what God Himself would have you be. Be never fearful of temptation, then, but see it as it is; another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an image of yourself before. For what appears to hide the face of Christ is powerless before His majesty, and disappears before His holy sight. The saviors of the world, who see like Him, are merely those who choose His strength instead of their own weakness, seen apart from Him. They will redeem the world, for they are joined in all the power of the Will of God. And what they will is only what He wills.

Learn, then, the happy habit of response to all temptation to perceive yourself as weak and miserable with these words:

*I am as God created me. His Son
can suffer nothing. And I am His Son.*

Thus is Christ's strength invited to prevail,

replacing all your weakness with the strength that comes from God and that can never fail. And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. For in that choice are false distinctions gone, illusory alternatives laid by, and nothing left to interfere with truth.

You *are* as God created you, and so is every living thing you look upon, regardless of the images you see. What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive yourself defenseless and in hell. Yield not to this, and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. A miracle has come to heal God's Son, and close the door upon his dreams of weakness, opening the way to his salvation and release. Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is.

Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. For it is given you to join with him, and through the Christ in you unveil his eyes, and let him look upon the Christ in him.

My brothers in salvation, do not fail to hear my voice and listen to my words. I ask for nothing but your own release. There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. To your tired eyes I bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow that you saw before. Yet this a vision is which you must share with everyone you see, for otherwise you will behold it not. To give this gift is how to make it yours. And God ordained, in loving kindness, that it be for you.

Let us be glad that we can walk the world, and find so many chances to perceive another situation where God's gift can once again be recognized as ours! And thus will all the vestiges of hell,

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the secret sins and hidden hates be gone.
And all the loveliness which they concealed
appear like lawns of Heaven to our sight,
to lift us high above the thorny roads
we travelled on before the Christ appeared.
Hear me, my brothers, hear and join with me.
God has ordained I cannot call in vain,
and in His certainty I rest content.
For you *will* hear, and you *will* choose again.
And in this choice is everyone made free.

I thank You, Father, for these holy ones
who are my brothers as they are Your Sons.
My faith in them is Yours. I am as sure
that they will come to me as You are sure
of what they are, and will forever be.
They will accept the gift I offer them,
because You gave it me on their behalf.
And as I would but do Your holy Will,
so will they choose. And I give thanks for them.
Salvation's song will echo through the world
with every choice they make. For we are one
in purpose, and the end of hell is near.

In joyous welcome is my hand outstretched
to every brother who would join with me
in reaching past temptation, and who looks
with fixed determination toward the light
that shines beyond in perfect constancy.
Give me my own, for they belong to You.
And can You fail in what is but Your Will?
I give You thanks for what my brothers are.
And as each one elects to join with me,
the song of thanks from earth to Heaven grows
from tiny scattered threads of melody
to one inclusive chorus from a world
redeemed from hell, and giving thanks to You.

And now we say "Amen." For Christ has come
to dwell in the abode You set for Him
before time was, in calm eternity.
The journey closes, ending at the place
where it began. No trace of it remains.
Not one illusion is accorded faith,
and not one spot of darkness still remains
to hide the face of Christ from anyone.
Thy Will is done, complete and perfectly,
and all creation recognizes You,
and knows You as the only Source it has.
Clear in Your likeness does the Light shine forth
from everything that lives and moves in You.
For we have reached where all of us are one,
and we are home, where You would have us be.