

Chapter 21 REASON AND PERCEPTION

Introduction

T-21.in.1. Projection makes perception. 2 The world you see is what you gave **the world through your projection**, nothing more than that. 3 But though **the world you perceive** is no more than that **projection, the world you see** is not less **than that projection**. 4 Therefore, to you **what you see or perceive** is important. 5 **What you see or perceive** is the witness to your state of mind, the outside picture **that was projected** of an inward condition. 6 As a man thinketh, so does **a man** perceive. 7 Therefore, seek not to change the world, but choose to change your mind about the world. 8 Perception is a result and not a cause. 9 And **because perception is a result and not a cause this** is why order of difficulty in miracles is meaningless. 10 Everything looked upon with vision is healed and holy. 11 Nothing perceived without **vision** means anything. 12 And where there is no meaning, there is chaos.

Note # 1: Because the world of provisional reality is based on our own internal projection, we literally make up the world we choose to perceive. This means that what ACIM calls “seeing” is actually based on our preconceived judgments of what we expect to see. This is why seeing, the physical eyes and the senses, are referred to as confirmation devices for prejudged, preconceived internal images of our mind. The images we imagine may or may not have any basis in reality but they all follow from our current beliefs of what we are. ACIM does not ask us to change the world. Rather, ACIM asks us to choose to change our mind about how we view the world. ACIM knows that our projection “makes up” the world we choose to perceive. Change how we choose to think about the world and the world we perceive must adjust to reflect these new thoughts that we projected out from our mind and that we now perceive coming back to our mind from the “outside world.” Thoughts never leave the mind of the perceiver. It is our thought projections that we perceive as our “outside” world of provisional reality. This supposed outside world, however, only has apparent reality inside the mind of the projector. Change the film or the story that you choose to run in your mind and you change the movie you “see” or more correctly perceive. Projected thoughts become the “things” or images that make up our dream world of provisional reality.

The Vision of Christ reflects the guidance of the Holy Spirit. The Holy Spirit does not judge based on past preconceived beliefs of limitation and fear. Because vision is not based on past misperception, it is able to clearly align itself with the truth of the reality of the Oneness of the Mind of God. Vision utilizes the correct perception of the Holy Spirit’s thought system.

T-21.in.2. Damnation is your judgment on yourself, and this **judgment** you will project upon the world. 2 See **the world** as damned, and all you see is what you did to hurt the Son of God. 3 If you behold disaster and catastrophe, you tried to crucify **the Son of God**. 4 If you see holiness and hope, you joined the Will of God to set **the Son of God** free. 5 There is no choice that lies between these two decisions **for either sinfulness or holiness of God’s Son**. 6 And you will see the witness to the choice you made, and learn from this **witness** to recognize which one, **either sinfulness or holiness**, you chose. 7 The world you see but shows you how much joy you have allowed yourself to see in you, and to accept as yours. 8 And, if this **monitoring of the amount of joy you have allowed**

yourself <is> **the meaning of the world you allow yourself to see**, then the power to give **the world you see** joy must **also** lie within you.

Note # 2: ACIM continues with the idea that how we choose to perceive our world is based on how we choose to perceive ourselves. If we believe that we are sinners, our world will appear to be a sinful, fearful place. Since to give is to receive, our thoughts always boomerang or return to the mind of the sender. Thoughts never leave their source. The joy and peace we see in our world is in direct proportion to how much joy and peace we allow ourselves to experience. What we desire, we reflect in our world of provisional reality. How we perceive our world is the barometer of our own internal thinking. Stinking thinking produces a world that stinks.

I. The Forgotten Song

T-21.I.1. Never forget the world the sightless "see" **or actually perceive** must be imagined, for what **the real world** really looks like is unknown to **the sightless that "see" with egoic eyes**. 2 **The sightless that "see" with egoic eyes** must infer what could be seen from evidence forever indirect; and reconstruct their inferences as they stumble and fall because of what **the sightless** did not recognize, or walk unharmed through open doorways that they thought were closed. 3 And so it is with you. 4 You, **who see with egoic eyes**, do not see, **instead, you perceive what you projected from your mind's own internal thoughts**. 5 Your cues for inference are wrong, and so you, **who see with egoic eyes**, stumble and fall down upon the stones you did not recognize, but fail to be aware you can go through the doors you thought were closed, but which stand open before unseeing eyes, waiting to welcome you. p445

Note # 3: When we choose to perceive based on the thought system of the ego, we think based on our egoic belief in limitation and separation. Because we believe we are limited ego-bodies in competition with other limited ego-bodies, we perceive a world of limitation for ourselves. This egoic world of perception becomes a fearful place that reflects the projections from our own mind's belief in sin and guilt. Living in victim consciousness, we fear to open the door that will lead us back to the sanity of the truth that we are unlimited Children of God. Because we think fearful thoughts, we project these same fears outside ourselves in a futile attempt to remove these fears from our own mind. These projected fearful thoughts are then reflected back to us as our perception of the outside world. Thus, thought never leaves the mind of the thinker and our projections make the world that we perceive.

T-21.I.2. How foolish is it to attempt to judge what could be seen **with the vision of Christ** instead. 2 It is not necessary to imagine what the world must look like. 3 **The world** must be seen **with Christ vision** before you recognize **the world** for what it is. 4 **With the vision of Christ**, you can be shown which doors are open, and you can see where safety lies; and which way leads to darkness, which **way** to light. 5 **Egoic judgment** will always give you false directions, but vision shows you where to go. 6 Why should you guess?

Note # 4: ACIM tells us that the only correct judgment that we can make is to realize that we cannot judge anything correctly. Since our mind is clouded by the ego's thought system, we should ask for the guidance of the Holy Spirit. Only the Holy Spirit knows the truth and has the big picture of God's plan for salvation. We need only follow the guidance

of the Holy Spirit. Vision comes through the Holy Spirit, Who resides in the Christ conscious part of our mind. Discard egoic seeing and look only with the vision of the eyes of Christ. Vision is true “seeing”.

T-21.I.3. There is no need to learn through pain. 2 And gentle lessons are acquired joyously, and are remembered gladly. 3 What gives you happiness you want to learn and not forget. 4 It is not **what gives you happiness** you would deny. 5 Your question is whether the means by which this course is learned will bring to you the joy **this course** promises. 6 If you believed **this course’s means** would **give you the joy ACIM promises**, the learning of **ACIM** would be no problem. 7 You are not a happy learner yet because you still remain uncertain that **the Christ vision of the Holy Spirit’s thought system** gives you more than **the judgment of the egoic thought system** does, and you have learned that both **vision and judgment**, you cannot have.

Note # 5: As long as we have hope that the egoic thought system can achieve the happiness we seek, we will not desire to change our belief system to that of the Holy Spirit. This is why ACIM states that before we change our mind, we need to be so miserable within our private world that we finally say: “There must be another way.” The egoic thought system has always surrendered our happiness for its claim to rightness. When we do decide that we need to find a new plan for happiness, we have begun the recovery of our decision-making ability. We have decided we need to finally choose again. Hopefully, rather than choose a different egoic plan for our happiness, we will choose for the reawakening of the Vision of Christ.

T-21.I.4. The blind become accustomed to their world by their adjustments to **their blind world**. 2 **The blind** think they know their way about in **their blind world**. 3 They learned **about their world**, not through joyous lessons, but through the stern necessity of limits **that the blind** believed they could not overcome. 4 And still believing **these lessons of limitation**, **the blind** hold those lessons dear, and cling to **these lessons of limitation** because **the blind** cannot see. 5 **The blind** do not understand **that these lessons on limitation** *<keep>* them blind. 6 **That these lessons of limitation keep them blind, the blind** do not believe. 7 And so **the blind** keep the world they learned to “see” in their imagination, believing that their choice is **a world based on limitations** or nothing. 8 **The blind** hate the world **of limitation** they learned through pain. 9 And everything **the blind** think is in **their world of limitation** serves to remind them that they are incomplete and bitterly deprived.

Note # 6: Our belief in limitation becomes a self-fulfilling prophecy. Whether you think you can, or you think you can’t, you are right. What we perceive is based on our own internal belief system that we have projected into our provisional reality that we call our physical world. The egoic thought system only provides a world based on sin, guilt, fear, suffering and pain. There is only so much pain you can take before you freely choose to reclaim the decision-making part of your mind. You will then decide to choose again.

T-21.I.5. Thus **the blind** define their life and where they live, adjusting to **their life** as **the blind** think they must, afraid to lose the little that **the blind** have. 2 And so it is with all who see the body as all they have and all their brothers have. 3 They **who see the body as being our essence** try to reach each other, and they fail, and fail again. 4 And they **who**

see **the body as being our essence** adjust to loneliness, believing that to keep the body is to save the little that they have. 5 Listen, and try to think if you remember what we will speak of now.

Note # 7: If you perceive yourself as a body, you are stuck with all the limitations of the body. ACIM asks that you try to remember that there is another way of perceiving yourself. This other way is still within us, but we have chosen to forget the truth. ACIM states the Holy Spirit will help us remember the truth if we ask.

T-21.I.6. Listen,—perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar, like a song whose name is long forgotten, and the circumstances in which you heard completely unremembered. 2 Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place or anything particular. p446 3 But you remember **this ancient state of Oneness, which is your true home**, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there and listened with you.

Note # 8: The Christ conscious mind remembers its true source and identity. Its call has not been heard due to the loudness of the ego's voice and our decision to experience the ego desire to be special and thus, little.

T-21.I.7. The notes are nothing. 2 Yet you have kept **the remembrance of the voice for truth, these notes** with you, not for themselves, but as a soft reminder of what would make you weep if you remembered how dear **the song** was to you. 3 You could remember, yet you are afraid, believing you would lose the **egoic** world you learned since then. 4 And yet you know that nothing in the **egoic** world you learned is half so dear as this, **the song for the remembrance of God**. 5 Listen, and see if you remember an ancient song you knew so long ago and held more dear than any **egoic** melody you taught yourself to cherish since.

Note # 9: When we go within and silence the voice for the ego, we will hear the call of God for His Child's return. If this Call to God is heard, we will not desire the egoic world of perception and limitation.

T-21.I.8. Beyond the body, beyond the sun and stars, past everything you see and yet somehow familiar, is an arc of golden light that stretches as you look into a great and shining circle. 2 And all the circle fills with light before your eyes. 3 The edges of the circle disappear, and what is in it is no longer contained at all. 4 The light expands and covers everything, extending to infinity forever shining and with no break or limit anywhere. 5 Within **this golden circle of light** everything is joined in perfect continuity. 6 Nor is it possible to imagine that anything could be outside, for there is nowhere that this light is not.

Note # 10: Jesus attempts to describe the Oneness. Nothing is outside and nothing is apart.

T-21.I.9. This is the vision of the Son of God, whom you know well. 2 Here is the sight of him, **the Christ**, who knows his Father. 3 Here is the memory of what you are; a part of this, with all of it within, and joined to all as surely as all is joined in you: **a**

Oneness of everything. 4 Accept the vision that can show you this **identity of the Christ**, and not the body. 5 You know the ancient song, and know **the ancient song** well. 6 Nothing will ever be as dear to you as is this ancient hymn of love the Son of God sings to his Father still.

Note # 11: Even during the apparent separation, our Christ consciousness is in communication and communion with Its Creative Source, God, Our Father-Mother.

T-21.I.10. And now the blind can see, for that same song they sing in honor of their Creator gives praise to **the once blind** as well. 2 The blindness that they made will not withstand the memory of this song. 3 And **the blind that now see** will look upon the vision of the Son of God, remembering who he is they sing of. 4 What is a miracle but this remembering **of the vision of the Son of God**? 5 And who is there in whom this memory **of the vision of the Son of God** lies not? 6 The light in one awakens **the light** in all. 7 And when you see **the light** in your brother, you *<are>* remembering for everyone **that they are the light.** p447

Note # 12: When we choose for the Vision of the Holy Spirit's thought system, we see beyond the bodily form of a brother and gaze upon the light of the Christ. The misperception that we are the body dissipates. This is replaced by the Vision of Christ, which is jointly shared with the entire Sonship. Christ's Vision brings the remembrance of God and the realization that we are One in the holographic Mind of God. There is one shared will and this is the Will of God.

II. The Responsibility for Sight

T-21.II.1. We have repeated how little is asked of you to learn this course. 2 **What is asked to learn this course**, is the same small willingness you need to have your whole relationship transformed to joy; the little gift you offer to the Holy Spirit for which **the Holy Spirit** gives you everything; the very little on which salvation rests; the tiny change of mind by which the crucifixion is changed to resurrection. 3 And being true, **this tiny change of mind by which the belief in the crucifixion is changed to resurrection** is so simple that **this change in mind in favor of the Holy Spirit's thought system** cannot fail to be completely understood. 4 **This tiny change of mind for the guidance of the Holy Spirit can be rejected** yes, but **the voice for truth of the Holy Spirit's call** is not ambiguous. 5 And if you choose against **the vision the Holy Spirit offers** now it will not be because **the call for true vision** is obscure, but rather that this little cost **of giving up egoic thought system that sees of the body as your home** seemed, in your judgment, to be too much to pay for peace.

Note # 13: We need to be willing to choose for the thought system of the Holy Spirit over the ego's. This requires the silencing of the ego long enough so that we can ask for the guidance of the Holy Spirit. We need to overcome our fear of the truth. Only we can control our fear. We need to decide to accept truth over illusion. If we can control our fear long enough to ask for the Holy Spirit's guidance, the Holy Spirit will be able to accomplish the rest. This asking for help is the beginning of the reclamation of our divine inheritance as Children of God. By requesting vision over the egoic seeing of bodily form, we take our place as instruments in God's plan for salvation. The decision-maker within is

reawakening to the remembrance of God. We realize that we are not the body but rather, the unlimited Mind of God. We are part of the Oneness of God.

The belief in the crucifixion is the acceptance of the egoic thought system. The crucifixion “confirms” the ego’s belief in sin and the requirement of sacrifice. Jesus’ crucifixion, when seen with Christ vision, was an extreme example that proved that nothing that takes place at the non-real body level can affect the level of mind. The body has no power or control over the mind because spirit cannot be harmed. The resurrection is the reawakening of the Christ consciousness and the acceptance that we are not a body.

T-21.II.2. This is the only thing that you need do for vision, happiness, release from pain and the complete escape from sin, all to be given you. 2 Say only this, but mean **this statement of affirmation** with no reservations, for here the power of salvation lies:

3 I am responsible for what I see.

4 I choose the feelings I experience, and I decide upon the goal I would achieve.

5 And everything that seems to happen to me I ask for, and receive as I have asked.

6 Deceive yourself no longer that you are helpless in the face of what is done to you. 7 Acknowledge but that you have been mistaken **about the sources of cause and effect**, and all effects of your mistakes will disappear.

Note # 14: This statement affirms that we are responsible for all we perceive. We are source or cause. This is the call for reclaiming our decision-making ability and the abandonment of the victim consciousness of the egoic thought system. Our thoughts make our perception. Change our thinking and our world of provisional reality realigns to our new thinking patterns. Thoughts become our personal reality. We can deny this truth but our denial cannot change this truth. We are source of all our experiences whether we choose to accept this truth or deny this truth. We are co-creators with God. We can create by extension with God or we can deny our creative power and make by projection based on egoic belief in limitation. We cannot lose our power to project what we believe we are. In the world of perception, our thoughts become what we perceive. Our projections make our perceptions. Thoughts are things.

T-21.II.3. It is impossible the Son of God be merely driven by events outside of him. 2 It is impossible that happenings that come to him were not his choice. 3 **God’s Son** power of decision is the determiner of every situation in which he seems to find himself by chance or accident. 4 No accident nor chance is possible within the universe as God created **the universe, which is the Sonship**, outside of which is nothing. 5 Suffer, and you decided sin was your goal. 6 Be happy, and you gave the power of decision to **the Holy Spirit**, Who must decide for God for you. 7 This **asking for the Holy Spirit’s guidance** is the little gift you offer to the Holy Spirit, and even this **the Holy Spirit** gives to you to give yourself. 8 For by this gift is given you the power to release your savior, that **your savoir** may give salvation unto you.

Note # 15: ACIM states that there are no accidents. Everything ultimately unfolds according the God’s Plan for salvation. We are part of this plan and we have freely chosen to play our role within this quest for the rediscovery of knowledge and the return of the Sonship to Oneness. We are also continuously choosing for ourselves which parts we will

call into our experience. It is our decision-maker that makes this choice based on our free will. As ACIM states in the Introduction, “Free will does not mean that you can establish the curriculum. It means only that you can elect what to take at a given time.” In the illusion of time, it is our decision-maker who is the dreamer and, therefore, the controller of all we perceive. Our mind made this world and it is our projector that controls the films we perceive. We decide what we will experience and what movie we will play. God’s curriculum only states that we must reawaken to the truth since nothing real can be threatened and nothing unreal exists. The Sonship must be restored to whole-mindedness. It is up to you to determine how long you choose to play in the illusion of time and space.

Within the dream world of separation, it is our decision-maker, who must decide how we will perceive our world. This is always a choice between two distinct thought systems of fear and love. To a person who was raised in the Western fundamental religious traditions, the belief that there are no accidents is a difficult concept to accept. Although everything can be easily summed up as “The Will of God,” the question of why God would allow so much apparent evil in this world often arises. The question invariably comes up as to why someone is born deformed, handicapped etc.? Part of the difficulty in accepting the fact that there are no victims or accidents comes from their current denial of the idea of reincarnation. Reincarnation is a major tenant of eastern religious thought. Historically, the concept of reincarnation was also part of early Christian traditions. This belief in reincarnation was removed from Church cannons around 400 AD. Both the political rulers and the church’s hierarchy wished to improve its control over their “sheep.” It was determined that you could control your flock easier if the authorities were able to condemn any heretic to the fires of everlasting hell. The church rulers decided that “a one shot deal” was preferred over the idea of allowing someone unlimited lifetimes to “get it right”. Although the belief in reincarnation is not a requirement for someone to follow ACIM, it may aid the seeker in their overall understanding of the “big picture.” This may also aid and comfort someone in their need to better understand tragic world events like war, terrorism and natural disasters. In the ACIM Teacher’s Manual there is a section that addresses the question of reincarnation. We would encourage everyone to read the ACIM Teacher’s Manual, as this is the most clearly understandable of the ACIM’s material. The Manual’s question and answer format makes it an easy reference guide for ACIM students.

T-21.II.4. Begrudge not then this little offering, **which is your request for the guidance of the Holy Spirit.** 2 Withhold **this request** and you keep the world as now you see it **under the egoic thought system.** 3 Give **the egoic thought system** away, and everything you see goes **away** with **the egoic thought system.** 4 Never was so much given for so little. 5 In the holy instant is this exchange **from the egoic thinking to the Holy Spirit’s thought system** effected and maintained. 6 Here is the **egoic** world you do not want brought to the one **world** you do **truly want, the world of correct perception or the happy dream that closely resembles Heaven.** p448 7 And here the one **world of correct perception** you do **want** is given you because you want it. 8 Yet for this **regaining of the real world of correct perception that you truly want,** the power of your wanting must first be recognized. 9 You must accept **our own decision-making ability’s** strength, and not its weakness. 10 You must perceive that **your mind, which** is strong enough to make a world of **egoic perception,** can let **this same egoic world** go. And **you must perceive that your mind** can accept correction **of itself** if it is willing to see that **your mind’s thinking** was wrong.

Note # 16: Our mind is the master of all that we perceive. Based on what our decision-maker's wants and desires, we continuously make-up the world that we perceive. Our current desires "make" the world and the experience that we call upon ourselves. Our choice is dependent on how we perceive ourselves to be. Do we wish to be special and limited or do we desire to be a Oneness of everything. Based on this decision, we will cast our lot with either the ego and the body or the Holy Spirit and the Will of God.

T-21.II.5. The world you see is but the idle witness that you were right. 2 This witness **for the egoic rightness** is insane. 3 You trained **the world you see** in its testimony, and as **the world you saw** gave **this same distorted testimony** back to you, you listened and convinced yourself that what **the world** saw was true. **The world provided false witness that the separation was real.** 4 You did this to yourself. 5 See only this **self-serving distorted process for witnessing as insanity** and you will also see how circular the reasoning on which your **egoic "seeing"** rests. 6 This **insane witnessing** was not given you. **God did not make your world of egoic perception. You did.** 7 **This world, the insane witness for your egoic claim to be right,** was your gift to you and to your brother. 8 Be willing, then, to have **insanity** taken from **your brother** and be replaced with truth. 9 And as you look upon the change in **your brother back to the sanity of truth,** it will be given you to see **the truth** in yourself.

Note # 17: ACIM cautions us to question the egoic thought system. If someone is insane, you should not allow the insane to determine what a witness is allowed to say. To do this would allow the insane to force each witness to testify insanely. Yet, this is what we do when we follow the egoic thought system. The insane's mad idea made the separation appear real by making up an illusionary world where the false was allowed to masquerade as the substitute for the reality of truth. Such a witness can only distort truth. We need to realize this error in egoic logic and simply correct it. To claim that the false is truth is insanity. Remove all insane witnesses and only the truth will remain. The Holy Spirit's vision will bear witness for the truth.

It is our egoic desire to be right that required the sacrificing of our happiness and peace. We wanted to be something that was unlike God. Specialness could not be part of a Oneness of Everything. We made up this illusionary world in order to hide from God and thus, claim that something other than God's Will was possible. We valued our egoic claim to be the arbitrators of truth over truth's reality. We exchanged our happiness for the need to claim that we were right even when we were "dead" wrong. We freely made the egoic choice for insanity over sanity: illusion over truth.

T-21.II.6. Perhaps you do not see the need for you to give this little offering **of asking for the guidance of the Holy Spirit.** 2 Look closer, then, at what **this asking for the guidance of the Holy Spirit truly** is. 3 And, very simply, see in **the asking** the whole exchange of separation for salvation. 4 All that the ego is, is an idea that it is possible that things could happen to the Son of God without **the son's will**; and thus without the Will of **the Son's** Creator, Whose Will cannot be separate from **the son's own will.** 5 This is the Son of God's replacement for his will **which is shared with God. This attempted substitution by the ego of a will other than God's Will for the Sonship** is a mad revolt against what must forever be, **which is the oneness of the Will of God.** 6 This is the statement that **the split-minded son** has the power to make God powerless and so to take **God's power** for himself, and leave himself without what God has willed for **the split-**

minded Sonship. 7 This **belief that there is a will different from God's Will** is the mad idea you have enshrined upon your altars, and which you worship. 8 And anything that threatens this **idea of the egoic usurping of the power and Will of God** seems to attack your faith, for here **in the belief in separation is your faith** invested. 9 Think not that you are faithless, for your belief and trust in **the separation** is strong indeed.

Note # 18: When we ask for the guidance of the Holy Spirit, we are choosing for the rejection of the egoic thought system. This change in which thought system we will support is the ultimate doom of the ego and all that would bear false witness on the ego's behalf. This asking is the request for the remembrance of God. Vision will be restored and the voice within for Christ will be heard.

T-21.II.7. The Holy Spirit can give you faith in holiness and vision to see **the holiness and vision of truth** easily enough. 2 But you have not left open and unoccupied the altar of **truth** where the gifts belong. 3 Where **the gifts of holiness and vision** should be **placed on the altar of truth**, you have set up your idols to something else, **which is the altar to the false**. 4 **In the egoic desire for illusions**, this other "will," which seems to tell you what must happen, you give reality **to the false**. 5 And what would show you otherwise, **the truth**, must therefore seem unreal. 6 All that is asked of you is to make room for truth. 7 You are not asked to make or do what lies beyond your understanding. 8 All you are asked to do is *<let the truth in.>* **All you are asked is** only to stop your interference with what will happen of itself. **All you are asked is** simply to recognize again the presence of what you thought you gave away, **which is the "truth"**.

Note #19: We are not asked to come up with our own plan for the correction of the error of separation. We are merely asked to silence the egoic thought system long enough so that the voice for truth can be heard. To believe that the insane will develop the plan for the return to knowledge is just another cleverly disguised attempt by the ego to maintain control of the decision-making part of our mind. We must freely give our decision-maker over to the guidance of only the Holy Spirit.

T-21.II.8. Be willing, for an instant, to leave your altars free of **the egoic idols for the false** you placed upon them, and what is really there **upon your altars, which is the innocence and holiness of the Sonship** you cannot fail to see. p449 2 The holy instant is not an instant of creation, but of recognition. 3 For recognition comes of vision and suspended judgment. 4 Then only **after the recognition of vision and suspended judgment** is it possible to look within **the altar for truth** and see what must be there, plainly in sight, and wholly independent of **egoic** inference and judgment. 5 Undoing is not your task, but it *<is>* up to you to welcome **the undoing** or not **to welcome the undoing**. 6 Faith and desire go hand in hand, for everyone believes in what he wants.

Note # 20: The holy instant, like the miracle, does not change the reality of truth. They both merely allow us to recognize the truth that was already there. The false disappears. The holy instant and the miracle allow for the removal of all the barriers that hide the truth from our vision. We merely need to ask for the guidance of the Holy Spirit. The Holy Spirit will do the rest. In order to regain vision, all past judgments must be suspended. We cannot have vision and still try to "see" by utilizing the eyes of egoic judgment. Vision and seeing are mutually exclusive.

T-21.II.9. We have already said that wishful thinking is how the ego deals with what it wants, to make **what the ego wants** so. 2 There is no better demonstration of the power of wanting, and therefore of faith to make **the ego's** goals seem real and possible. 3 Faith in the unreal leads to adjustments of reality to make **reality appear to** fit the goal of madness **that the ego desires. We project our desired result into the world of our perception. We make adjustments to the truth of reality so that the false now appears true.** 4 The goal of sin induces the perception of a fearful world to justify **sin's** purpose, **which is the confirmation that the separation was real and that your will is different from God's Will.** 5 What you desire, you will see. 6 And if **what you desire's** reality is false, you will uphold **what you desire** by not realizing all the adjustments you have introduced **into true reality** to make **what you desire now appear to be** so.

Note # 21: The true cannot be made false and, therefore, we cannot change the reality of the eternal truth. Yet, we can choose to deny the truth. Due to the power of our mind within the dream of separation, our wish is our mind's command. Being the dreamer, we can adjust the dream to fit what we wish to experience. The cause of the authority problem is not the dream, itself, but rather the dreamers identifying themselves as a powerless player within the dream. If we had merely observed the thought of the separation without judging it as either good or bad, we would not have made the separation appear real. Fear would not have entered our mind. It was our judgment of the dream as something other than a neutral thought in the Mind of God that resulted in our identification with the dream that made separation appear real. Love allows all and does not judge. Now, however, due to our judgment of the false illusion, there was something that appeared to be outside the Oneness that we could and must fear. Judgment changed knowledge into perception and appeared to shatter the certainty of the Oneness as the whole.

T-21.II.10. When vision is denied, confusion of cause and effect becomes inevitable. 2 The purpose **of the denial of vision** now becomes to keep obscure the cause of the effect, and make effect appear to be a cause. 3 This seeming independence of effect enables **the effect** to be regarded as standing by itself, and capable of serving as a cause of the events and feelings its maker thinks **the effect has caused.** 4 Earlier, we spoke of your desire to create your own creator, and be father and not son to **your own creator.** 5 This is the same desire. 6 The Son is the Effect, whose Cause, **the Father, the split-minded son** would deny. 7 And so **the split-minded son** seems to *<be>* the cause, producing real effects. 8 Nothing can have effects without a cause, and to confuse the two is merely to fail to understand both **cause and effect.**

Note # 22: One of the fallacies of the egoic thought system is that we are self-created because we claim to be unlike God. We deny God's power of creation, which is extension. Rather than realizing that everything flows from the power of God, we claim that we can make without the unlimited power of God as our co-creator. This is way ACIM state that by myself I can do nothing, yet through me God can do everything. All power flows from the Mind of God.

God is the Father. His Son can have Children of his own and this would make God a grandfather. But the son cannot give birth to the Father. The Mind of God is the creative source. The egoic mind that claims to create without acknowledging God as the true source

of creative power can only make illusions based on its belief in limitations. Illusions have no reality outside the insane mind of the dreamer.

T-21.II.11. It is as needful that you recognize you made the world you see, as that you recognize that you did not create yourself. 2 <*The denial that you made the world you see and your claim that you created yourself are the same mistake.*> 3 Nothing created not by your Creator has any influence over you. 4 And if you think what you have made can tell you what you see and feel, and place your faith in **the effect having the ability to tell you what you see and feel**, you are denying your Creator and believing that you made yourself. 5 For if you think the world you made has power to make you what **the world you made** wills, you are confusing Son and Father; effect and Source.

Note # 23: An effect cannot impact its cause. Whatever we make cannot have dominion over its maker. An effect always traces its origin back to its cause, which is its source or creator. We made this world of provisional reality so it is our effect. This world we made cannot cause us to do anything. An effect cannot have control over its maker for the effect's own existence depends solely upon the constant flow of creative energy from its maker and source. Without this flow of thought energy from the effect's source, the effect would cease to be. Without the creative thoughts of the dreamer, the illusion ceases to exist. Although this world can cause us to do nothing, we can deny that we are the source of this world. In this case, our denial of our sourceness would make it appear that we are innocent victims of our own effect, which is the dream world we perceive to be outside our own mind. By denying that we made this world, we can claim we are powerless to change our world. The world seems to now have an independent autonomy, over which we have no control. The world appears to have self-created itself. We have confused effect with cause and in the confusion appear to have abdicated our creative power and handed it over to our effect. The effect, the dream, now appears to be the cause of what we, its dreamer, are.

T-21.II.12. The Son's creations are like his Father's **creations**. 2 Yet in creating them the Son does not delude himself that he, **the Christ**, is independent of his Source. 3 **The Christ's** union with It is the source of his creating. 4 Apart from this **union with the Father, the Christ** has no power to create, and what **the egoic mind that denies this union with the Father** makes is meaningless. p450 5 **What the egoic mind makes** changes nothing in creation, depends entirely upon the madness of its **egoic** maker, and cannot serve to justify the madness. 6 Your brother, **the split-minded**, thinks he made the world of **egoic perception** with you **and believes it has replaced God's reality**. 7 Thus **your split-minded brother** denies **God's** creation, **which is the Sonship**. 8 With you, **your split-minded brother** thinks the world of **perception that** he made, made him. 9 Thus **your split-minded brother** denies he made **the world of perception that you see**.

Note # 24: When we, the Christ, create, we acknowledge that the source of all power is our union with the Mind of God. Knowing the Christ as everything, we extend or give everything. There is no separation. When the ego makes, it denies the reality that all creative power comes from the mind's union with God. Believing it lacks, the ego cannot extend unconditional love and always withholds something from our true Big "S" Self's nature to its "creations." This withholding makes the separation continue to appear real to the egoic mind. The ego makes only to get since it denies its true nature as the shared

Oneness of Everything. The ego's belief in lack prevents it from co-creating within the Mind of God. The ego refuses to extend its true nature since it denies it is the One Self.

T-21.II.13. Yet the truth is you and your brother were both created by a loving Father, Who created you together and as one. 2 See what "proves" otherwise, **which is the witnesses of the false belief in the separation and self-creation**, and you deny your whole reality **of a joint Oneness with God and the Sonship**. 3 But grant that everything that seems to stand between you and your brother, keeping you from each other and separate from your Father, you **egoically** made in secret, and the instant of release has come to you. 4 All its effects **that you could be separate from the Oneness of the Mind of God** are gone, because **the source of this mad idea, the egoic mind**, has been uncovered. 5 It is **the mad idea's** seeming independence of its source, **your own egoic mind that** keeps you prisoner. 6 This **belief that the world you made is independent from you who sourced it**, is the same mistake as thinking you are independent of the Source by which you were created, and have never left.

Note # 25: Once we realize that we, at the egoic level, made-up the belief in separation, we realize that this egoic belief could have no effect of the Mind of God. Our ego cannot change the Will of God. God's creation, the Sonship remains as God created It, perfect, whole and complete. When the ego chooses to deny the source of the Sonship's true creative power, which is the power of God, the ego becomes powerless to create in the real and changeless world of eternity. Being powerless, the ego's illusion cannot change the truth that there is only a joint Oneness of Everything. Nothing is independent from Its Source, which is the One Mind of God.

Life is creation. Creation and making come from thought. A thought never leaves its source, which is the mind of the thinker. The effect of a thought can never be separate from the mind that thinks it. The effect is only sustained by the life force from the thinker. To sever the direct link or "life force" between the cause and the effect would result in the termination of the existence of the effect. An effect cannot be autonomous from its source. Thoughts always come first and are the cause of our experiences. Our thought projections make our perception, which become our provisional reality.

III. Faith, Belief and Vision

T-21.III.1. All special relationships have sin as their goal. 2 For **special relationships** are bargains with reality, toward which the seeming union is adjusted. 3 Forget not this; to bargain is to set a limit, and any brother with whom you have a limited relationship, you hate. 4 You may attempt to keep the bargain in the name of "fairness," sometimes demanding payment of yourself, perhaps more often of the other. 5 Thus in the "fairness" you attempt to ease the guilt that comes from the accepted purpose of the relationship, **which is to place limits on your brother and yourself, which is to make us sinful**. 6 And that is why the Holy Spirit must change **the egoic special relationship's** purpose **of sin and limitation and transform it** to make the **special relationship holy and thus**, useful to **the Holy Spirit** and harmless to you.

Note # 26: To place limits on your brother is to place limits on yourself. The egoic special relationship is an attempt to place limits on what God created as unlimited. This is egoic arrogance. If the ego could actually limit the unlimited Son of God, the ego would have the power to change the Will of God. The ego, which is an effect of the thought of the split-

minded son, would have achieved dominion over the Source that created the Son. Effect follows cause. The effect has no power over its source. The effect is powerless without its source, for all power flows from the original Source.

In the egoic special relationship we agree to give up something in exchange for some “gift” we believe we lack. We fail to see our brother and ourselves as perfect, whole and complete. The giving involves some form of sacrifice. We place limits on both parties in the relationship. For example: We say, “I will love you, if you cook and clean my house.” This is not love but a form of bartering. Love does not limit and restrict the recipient of one’s love. This bartering supports the idea of lack and separation. If we could limit the unlimited, this would be a “sin” against our brother, ourselves and God. Yet, since we are the effect of the love of God, we cannot change our Source’s creation. The Holy Spirit takes the ego’s special relationship and transforms its purpose from an egoic witness for the separation to an advocate for the union of the Sonship with the Oneness of the Mind of God.

T-21.III.2. If you accept this change **in the special relationship’s purpose to align with the Holy Spirit’s of the return of the Sonship to truth**, you have accepted the idea of making room for truth. 2 The *<source>* of sin, **the egoic mind’s belief in limitation and lack** is gone. 3 You may imagine that you still experience **the egoic special relationship’s** effects, but **the ”sin” of limitation** is not your purpose and you no longer want **separation**. 4 No one allows a purpose to be replaced while he **still** desires **that purpose**, for nothing is so cherished and protected as is a goal the mind accepts. 5 This **goal that the mind still desires and accepts** will follow, grimly or happily, but always with faith and with the persistence that faith inevitably brings. 6 The power of faith is never recognized if **faith** is placed in sin. 7 But **the power of faith** is always recognized if **faith** is placed in love.

Note # 27: By changing our purpose of the special relation from limitation to love, we abandon the ego’s thought system. Love and forgiveness are the paths to the recovery of the truth. This is the path of the Holy Spirit’s thought system. When we place our faith in sin, we limit our creative power to the field of insane dreams. These dreams of limitation never become part of God’s reality and cannot be shared. Due to our belief in limitation, we make illusions rather than co-create with the Mind of God. If our faith is placed in love we co-create with God. Our belief in sin cannot limit the Mind of God. When we deny our creative power, we also fail to recognize that we are the source of our dream world of perception. We never recognize that we are the cause, not the effect, of the belief of separation. Faith placed on limitation can only appear to have power within the insane mind of the dreamer. Yet, due to this faith in sin, we will experience limitation and separation as our provisional reality. Due to this the power of faith in our minds belief’s, when we argue for our limitation, we get to keep them. Yet, illusions can never affect the Mind of God and thus, can never be real. Eventually, the dreamer must reawaken to the truth that he is created by the Unlimited and, therefore, must be as he was created, perfect whole and complete.

T-21.III.3. Why is it strange to you that faith can move mountains? 2 This is indeed a little feat for such a power **as faith**. p451 3 For faith can keep the Son of God in chains as long as he believes he is in chains. 4 And when **the split-mind** is released from **its self-imposed chains**, it will be simply because he no longer believes in **the chains of limitation**, withdrawing faith that **the chains** can hold him, and placing **faith** in his

freedom instead. 5 It is impossible to place equal faith in opposite directions. 6 What faith you give to sin you take away from holiness. 7 And what **faith** you offer holiness has been removed from sin.

Note # 28: Believe in the ego and you place your faith in the ego's belief of limitation, separation, sin, guilt and fear. Whatever our mind desires, we will create a perception that will make what we desired appear real to us. Thoughts will shape our provisional reality to make our dream appear real and thus, the dream will become the governor of our conscious awareness. Our mind cannot obey two masters. Our decision-maker is constantly choosing between love and fear. What we judge, we fear. When we are no longer value fear and judgment, we will drop the egoic thought system.

T-21.III.4. Faith and belief and vision are the means by which the goal of holiness is reached. 2 Through faith and belief and vision the Holy Spirit leads you to the real world, and away from all **egoic** illusions where your faith was laid. 3 This **return to the truth of the real world** is the **Holy Spirit's** direction; the only one **the Holy Spirit** ever sees. 4 And when you wander, **the Holy Spirit** reminds you there is but one **proper direction**. 5 **The Holy Spirit's** faith and His belief and vision are all for you. 6 And when you have accepted **the Holy Spirit's faith, belief and vision** completely instead of **your own egoic faith, belief and seeing**, you will have need of **the Holy Spirit's faith, belief and vision** no longer. 7 For faith and vision and belief are meaningful only before the state of certainty is reached. 8 In Heaven **faith, belief and vision** are unknown. 9 Yet Heaven is reached through **the Holy Spirit's faith, belief and vision**.

Note #29: Certainty is the return to knowledge. Knowledge requires no faith, belief and vision because you just know. The world of perception arose out of the lack of certainty. Because perception implies more than one, the Holy Spirit's faith, belief and vision is needed to overcome the doubt that arose from the mad idea that the separation was real and that the Oneness had been shattered. With the return to knowledge, there is nothing to perceive. There is only the absolute unchanging truth, which just is.

T-21.III.5. It is impossible that the Son of God lack faith, but **the split-minded** can choose where he would have **his faith** be **placed**. 2 Faithlessness is not a lack of faith, but faith in nothing, **which is the illusion of the egoic thought system**. 3 Faith given to illusions does not lack power, for by **his faith in illusions** does the Son of God believe that he is powerless. 4 Thus is he faithless to himself, but strong in faith in his illusions about himself **that he is limited**. 5 For faith, perception and belief **your egoic mind** made, as means for losing certainty and finding sin. 6 This mad direction was your choice, and by your faith in what you chose, you made what you desired.

Note # 30: Our egoic belief that we could be separate from the Will of God made the world of perception and illusion. We have given our power of creation or making to the belief that we are limited ego-bodies in competition with other limited ego-bodies. We made this world of limitation to support this belief and until we change our belief about ourselves, we will be unable to choose for the thought system of the Holy Spirit. Being in victim consciousness, the Holy Spirit's first job is to reawaken the decision-maker to reclaim his power of choice from and over the ego. We must relearn that we are the cause of all we perceive within our dream.

T-21.III.6. The Holy Spirit has a use for all the means for sin by which you sought to find sin. 2 But as **the Holy Spirit** uses **all the egoic means for sin**, they lead away from sin, because **the Holy Spirit's** purpose lies in the opposite direction **of the ego's purpose**. 3 **The Holy Spirit** sees the means you use, but not the purpose for which you made them. 4 **The Holy Spirit** would not take **the means for sin, like the egoic special relationship** away from you, for **the Holy Spirit** sees their value as a means for what **the Holy Spirit** wills for you. 5 You made perception that you might choose among your brothers, and seek for sin with **your brothers**. 6 The Holy Spirit sees perception as a means to teach you that the vision of a holy relationship is all you *<want>* to see. 7 Then **when you learn that Christ vision can change the perception of the special relationship to a holy relationship, then you** will give your faith to holiness, desiring and believing in **holiness** because of your desire **only for holiness**.

Note # 31: The Holy Spirit does not take the egoic special relationship away from you. Rather, the Holy Spirit transforms the relationship to a holy one. Instead of giving to get, we realize that to give is to receive. Rather than the ego's goal of the relationship being one to prove that the separation was real, the relationship's purpose now becomes a witness for union and joining. Sharing of love and forgiveness now becomes the purpose of our now holy, special relationship.

T-21.III.7. Faith and belief become attached to vision, as all the means that once served sin are redirected now toward holiness. 2 For what you think is sin is limitation, and whom you try to limit to the body you hate because you fear. p452 3 In your refusal to forgive **your feared brother**, you would condemn **your brother** to the body because the means for sin are dear to you. 4 And so the body has your faith and your belief. 5 But holiness would set your brother free, removing hatred by removing fear, not as a symptom, but at **fear's** source, **which is our mind's faith and belief in sin**.

Note # 32: By seeing our brother as a body, we make him appear different and separate from us. This body supports the ego's belief that "life" is a zero-sum game. If we are to win, our brother must lose. The ego's belief in the limitation that we call sin is maintained. It takes faith, belief and the vision of the Holy Spirit for us to look past our brother's body and see the Christ that lies beyond.

T-21.III.8. Those who would free their brothers from the body can have no fear. 2 **Those who would free their brothers from the body** have renounced the means for sin by choosing to let all limitations be removed. 3 As they **who have renounced the means for sin's limitation** desire to look upon their brothers in holiness, the power of their belief and faith sees far beyond the body, supporting vision, not obstructing **the Vision of Christ**. 4 But first they **who would free their brothers** chose to recognize how much their faith had limited their understanding of the world, desiring to place **their faith's** power elsewhere should another point of view be given them. 5 The miracles that follow this decision **to place their faith in another point of view, which is the guidance of the Holy Spirit**, are also born of faith. 6 For all who choose to look away from sin are given vision, and are led to holiness.

Note #33: When we truly ask for the guidance of the Holy Spirit, our faith will be answered through the gift of the miracle. The miracle is a change in our mind's perception. We move from egoic seeing to the Christ Vision. This allows us to look past the body and observe the Christ in all.

T-21.III.9. Those who believe in sin must think the Holy Spirit asks for sacrifice, for this is how **those who believe in sin** think <their egoic> purpose is accomplished. 2 Brother, the Holy Spirit knows that sacrifice brings nothing. 3 **The Holy Spirit** makes no bargains. 4 And if you seek to limit **the Holy Spirit**, you will hate **the Holy Spirit** because you are afraid. 5 The gift that **the Holy Spirit** has given you, **the recovery of the vision of Christ**, is more than anything that stands this side of Heaven **in your egoic world of perception**. 6 The instant for **vision's** recognition is at hand. 7 Join your awareness to what has been already joined. 8 The faith you give your brother can accomplish this **awareness of constant union**. 9 For **the Holy Spirit**, Who loves the **world of correct perception** is seeing **the world of your egoic misperception** for you, without one spot of sin upon **the world**, and in the innocence that makes the sight of **the world of correct perception** as beautiful as Heaven.

Note # 34: When we choose the thought system of the Holy Spirit, we recover our Christ Vision. With this vision, we look through the veils of egoic illusion to the truth. We see the One Self of the Christ in all.

T-21.III.10. Your faith in sacrifice has given **sacrifice** great power in your sight; except you do not realize you cannot see because of **your faith in sacrifice**. 2 For sacrifice must be exacted of a body, and by another body. 3 The mind could neither ask for **sacrifice** nor receive **sacrifice** of itself. 4 And no more could the body **either ask for sacrifice or receive sacrifice of itself**. 5 The intention is in the mind, which tries to use the body to carry out the means for sin in which the mind believes. 6 Thus is the joining of mind and body an inescapable belief of those who value sin. 7 And so is sacrifice invariably a means for limitation, and thus for hate.

Note # 35: Since mind cannot sacrifice, the mind needs a vehicle which can act as the form or means for any sacrificial rites to be performed. Sacrifice is based on the belief in limitation and that a person must give in order to get. The ego demands a sacrifice as punishment for our sin. The body lacks the power of intention. Since the body is powerless by itself, it needs a mind to provide the actual instruction of what it should do. In order to make sacrifice possible, the mind and the body must appear to join as one. This allows the sacrificial rites to be performed, while at the same time proving that we are the body. Mind now accepts the "sinful" belief that we are a limited ego-body. We have identified ourselves as the body. We have dropped our belief in the truth that the Holy Spirit would teach us. We no longer realize that we are part of the unlimited Oneness of the Mind of God. We cannot see the forest that is the Christ through the trees that are our beliefs that we are a body.

T-21.III.11. Think you the Holy Spirit is concerned with this **egoic sacrifice of those who value sin and thus, join the mind to the body?** 2 **The Holy Spirit** gives not what it is **the Holy Spirit's** purpose to lead you <from.>, **which is away from all illusion of separation** 3 You think **the Holy Spirit** would deprive you for your good. 4 But "good"

and "deprivation" are opposites, and cannot meaningfully join in any way. 5 It is like saying that the moon and sun are one because **the moon and the sun** come with night and day, and so they must be joined. p453 6 Yet sight of one is but the sign the other has disappeared from sight. 7 Nor is it possible that **the sun, which** gives light be one with **moon that** depends on darkness to be seen. 8 Neither **the sun nor the moon** demands the sacrifice of the other. 9 Yet on the absence of the other does each depend **if it is to be seen**.

Note # 36: The ego's thought system is based of the unholy trinity of sin, guilt and fear. The ego requires that we must do penance for our sins. This requires sacrifice and thus, the need for the "sinful" mind to become one with the body. To the ego, "The wages of sin is death".

The Holy Spirit's thought system requires no sacrifice for there is only the Oneness. The Holy Spirit sees no sin and, therefore, no punishment is required. The Holy Spirit utilizes the body as a communication device for forgiveness and love. The body does not become the mind; rather it remains only a tool of the mind. The body is given no attributes of real life. Thus; the body can be merely discarded when the body's usefulness as a communication device has been fulfilled.

We cannot see the Christ if we choose to see ourselves as a limited ego-body. Vision requires looking beyond the illusion of a bodily image, to observe the light, which is the face of Christ. Egoic seeing is needed to believe that we are the body. Christ vision and egoic seeing are mutually exclusive.

T-21.III.12. The body was made to be a sacrifice to sin, and in the darkness of **illusion** so **is the body** still seen. 2 Yet in the light of vision **the body** is looked upon quite differently. 3 You can have faith in **the body** to serve the Holy Spirit's goal, and give **the body** power to serve as means to help the blind to see. 4 But in their seeing **the blind must** look past **the body**, as do you. 5 The faith and the belief you gave **the body** belongs beyond **the body to the Christ conscious mind**. 6 You gave perception and belief and faith from mind to body. 7 Let perception and belief and faith now be given back to what produced them, **the mind**, and **the mind** can use **corrected perception, belief and faith** still to save itself from what **the egoic mind** made.

Note # 37: When we ask for guidance from the Holy Spirit, our egoic perception, belief and faith are transformed. Our asking gives the Holy Spirit our permission to correct our misperception that we are a limited ego-body in competition with other ego-bodies. The Holy Spirit corrects our belief in separation and our misplaced faith in egoic thinking. Without our freely given permission, the Holy Spirit must wait patiently until we request His guidance. These corrections are the result of the gift of vision from the Holy Spirit, which we receive when we finally ask for His guidance. Because we have not obtained the certainty of knowledge, we still need the Holy Spirit's version of faith, belief and perception. This version allows us to view our world through the eyes of Christ. Once knowledge has return to the Sonship, faith, belief and perception will no longer be needed. You will just know. Faith, belief and perception all function and exist only in time. Faith, belief and perception are not needed in eternity since eternity is governed by changeless truth and knowledge. The Oneness has returned and healed the once split-minded Sonship. Knowledge has been remembered.

IV. The Fear to Look Within

T-21.IV.1. The Holy Spirit will never teach you that you are sinful. 2 Errors **the Holy Spirit** will correct, but **correction of errors** makes no one fearful. 3 You are indeed afraid to look within and see the sin you think is there **inside you**. 4 This **fear of searching within ourselves to see sin** you would not be fearful to admit. 5 Fear in association with sin the ego deems quite appropriate, and smiles approvingly. 6 **The ego** has no fear to let you feel ashamed. 7 **The ego** doubts not your belief and faith in sin. 8 **The ego's** temples do not shake because of **your belief and faith in sin**. 9 Your faith that sin is there but witnesses to your desire that **sin** <be> there to see. 10 **Your belief and faith in sin** merely seems to be the source of fear.

Note # 38: The ego wants us to believe that we are sinful. Sin requires punishment and since the ego tells us our existence is based on sin, we should be fearful of the wrath of God. If we had not sinned, we would have nothing to fear from God. The Holy Spirit tells us that we are sinless and guiltless. We have made mistakes but these errors only require correction, not punishment. If we were to look within ourselves and find no sin, a major premise of the egoic thought system would be shown to be false. Without sin, our belief and need for egoic "protection" would cease.

T-21.IV.2. Remember that the ego is not alone. 2 **The ego's** rule is tempered, and **the ego's** unknown "enemy," **the Christ, which is the home of the Holy Spirit**, Whom **the ego** cannot even see, **the ego** fears. 3 Loudly the ego tells you not to look inward, for if you do your eyes will light on sin, and God will strike you blind. 4 You believe **sin is within you**, and so you do not look **within you**. 5 Yet **this belief that if you look within, you will find sin** is not the ego's hidden fear, nor yours who serve **the ego**. 6 Loudly indeed the ego claims **sin is within you**; too loudly and too often. 7 For underneath this constant shout and frantic proclamation **that sin is within us**, the ego is not certain it is so. 8 Beneath your fear to look within because of sin is yet another **egoic** fear, and one which makes the ego tremble.

Note # 39: We are told by the ego that we are sinners. We accept and believe this. Our world is a sinful place. The ego tells us, however, that although we have sinned we are actually victims and that we should blame the outside sinful world for our own sins. The outside world caused us to sin and thus, sin is not our fault. Yet, the greatest fear for the ego is the thought that if we looked within, we might not find sin. If there is no sin within us, we would have no reason to fear God. The logic for our fear of God would be gone. The revengeful God of the ego would disappear and with it, the ego's purpose for existence would be gone. We would not longer need the ego to defend us from a God of Love.

T-21.IV.3. What if you looked within and saw no sin? 2 This "fearful" question is one the ego never asks. 3 And you who ask **the ego this question about the existence of sin within us** now are threatening the ego's whole defensive system too seriously for **the ego** to bother to pretend **the ego** is your friend. 4 Those who have joined their brothers have detached themselves from their belief that their identity lies in the ego. p 454 5 A holy relationship is one in which you join with what is part of you in truth, **the Christ**. 6 And your belief in sin has been already shaken, nor are you now entirely unwilling to look within **you** and see **sin** not.

Note # 40: When we have experienced the miracle of the Holy relationship, we have looked at our brother and have seen a reason to forgive. We did not find any “sin” in our brother that was beyond forgiveness or required punishment. If our brother has not “sinned,” is it possible that there is no sin within us? The ego’s special relationship which is based on sin and lack has been found wanting. The egoic special relationship has been transformed by the Holy Spirit into a holy relationship. This transformation demonstrates that forgiveness and joining is possible and that love is more powerful than fear. We have begun to realize that there might be a better way and that perhaps we should question the advice of the ego.

T-21.IV.4. Your liberation still is only partial; still limited and incomplete, yet born within you. 2 Not wholly mad, you have been willing to look on much of your insanity and recognize **the egoic thought system’s** madness. 3 Your faith is moving inward, past insanity and on to reason. 4 And what your reason tells you now the ego would not hear. 5 The Holy Spirit's purpose was accepted by the part of your mind, **the Christ consciousness**, the ego knows not of. 6 No more did you **know that the Christ was within you**. 7 And yet this part, **the Christ**, with which you now identify, is not afraid to look upon itself. 8 **The Christ** knows no sin. 9 How, otherwise, could **the Christ consciousness part of your mind** have been willing to see the Holy Spirit's purpose as **the Christ consciousness’s own purpose?**

Note # 41: The egoic special relationship, now made holy, has become the means for the rediscovery of the Christ consciousness part of our mind. This Christ consciousness has always been within our mind but has been kept silent by the ego’s thought system. By asking for guidance from the Holy Spirit, we will begin to hear the voice or call for the remembrance of God that is always within us.

T-21.IV.5. **This Christ consciousness part of our mind** has seen your brother, and recognized **your brother** perfectly since time began. 2 And **this Christ consciousness part of our mind** desired nothing but to join with **your brother** and to be free again, as once **this Christ consciousness part of our mind** was free. 3 **This Christ consciousness part of our mind** has been waiting for the birth of freedom; the acceptance of release to come to you. 4 And now you recognize that it was not the ego that joined the Holy Spirit's purpose, and so there must be something else. 5 Think not that this **idea that there must be something else other than the egoic part of our mind** is madness. 6 For this **idea that there must be something else other than the ego** your reason tells you, and it follows perfectly from what you have already learned.

Note # 42: We have begun to move out of victim consciousness and rediscover the decision-maker within. Prior to the miracle that transforms the special relationship into a holy one, we do not realize that there could be another way. We believe there was no choice but the thought system of the ego. We were unconsciously incompetent. We did not know that we did not know. Now we know that we can choose another way. We now have viable options.

T-21.IV.6. There is no inconsistency in what the Holy Spirit teaches. 2 This **consistency within the thought system of the Holy Spirit** is the reasoning of the sane. 3 You have perceived the ego's madness, and not been made afraid because you did not

choose to share in **the ego's madness**. 4 At times **the ego's thought system** still deceives you. 5 Yet in your saner moments, **the ego's** ranting strikes no terror in your heart. 6 For you have realized that all the gifts **the ego** would withdraw from you, in rage at your "presumptuous" wish to look within **you**, you do not want. 7 A few remaining trinkets still seem to shine and catch your eye. 8 Yet you would not "sell" Heaven to have **a few egoic trinkets that you do not really want**.

Note # 43: Because the thought system of the Holy Spirit is based on truth, it is stable and unchangeable. We are starting to realize that the instability of the egoic thought system is madness and results in only pain. Within the holy relationship offered by the Holy Spirit, we have found peace within. This inner peace is an internal gage for determining where our mind is. If we are not at peace, it is a warning that we need to choose again. When we are not at peace, we have slipped back into egoic, fear-based thinking.

T-21.IV.7. And now the ego *<is>* afraid. 2 Yet what **the ego** hears in terror, the other part, **the Christ consciousness**, hears as the sweetest music; the song **the Christ consciousness** longed to hear since first the ego came into your mind. 3 The ego's weakness is **the Christ consciousness's** strength. 4 The song of freedom, which sings the praises of another world, brings to **the Christ consciousness** hope of peace. 5 For **the Christ consciousness** remembers Heaven, and now **the Christ consciousness** sees that Heaven has come to earth at last, from which the ego's rule has kept **Heaven** out so long. 6 Heaven has come because **Heaven** found a home in your relationship on earth. 7 And earth can hold no longer what has been given Heaven as **Heaven's own, which is God's Son**.
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Note # 44: We speak as if there are two minds within us, the ego and the Christ conscious mind. These are all part of the same mind. The ego is one thought that wanted to experience the possibility that the mind could not know what it was. The ego is doubt or loss of certainty and knowledge. It should be noted that elsewhere in ACIM it is stated that heaven's home is also the Christ consciousness. Heaven has found a home here because the Christ consciousness has found its voice in the holy relationship in which two brothers join as one. Heaven is not a place. Heaven is a state of mind. The Christ is not only Heaven's home, but also the home of the Father, the Sonship and the Holy Spirit. This again demonstrates the inseparable nature of the Oneness of Mind.

T-21.IV.8. Look gently on your brother, and remember the ego's weakness is revealed in both **you and your brother's** sight. 2 What **the ego** would keep apart has met and joined, and looks upon the ego unafraid. 3 Little child, innocent of sin, follow in gladness the way to certainty, **which is the thought system of the Holy Spirit**. 4 Be not held back by fear's insane insistence that sureness lies in doubt. 5 This **insane idea that sureness lies in doubt** has no meaning. 6 What matters it to you how loudly **the insane idea that certainty can be found in doubt** is proclaimed **by the ego**? 7 The senseless is not made meaningful by repetition and by clamor. 8 The quiet way is open. 9 Follow **the quiet way of the Holy Spirit's thought system** happily, and question not what must be so.

Note # 45: The holy relationship is the joining of two minds under the thought system of the Holy Spirit. Since these minds are joined, both parties share the benefits of the holy relationship. There are no private thoughts. This coming together allows all parties to

experience the benefits of the Holy Spirit's thought system. Doubt has begun to be replaced by the certainty of truth. The existence of sin has been questioned. We have discovered the fallacy underlying the ego's logic. We are sinless and guiltless. The ego's instability is the result of its mad belief in the fallacy of its belief in sin, guilt and fear.

V. The Function of Reason

T-21.V.1. Perception selects, and makes the world you see. 2 **Perception** literally picks **the egoic world you see** out as the mind directs. 3 The laws of size and shape and brightness would hold, perhaps **in the world you see**, if other things were equal. 4 **Other things** are not equal. 5 For what you look for you are far more likely to discover than what you would prefer to overlook. 6 The still, small Voice for God, **the Holy Spirit's**, is not drowned out by all the ego's raucous screams and senseless ravings to those who want to hear **the Holy Spirit**. 7 Perception is a choice and not a fact. 8 But on this choice **of how you choose to perceive your egoic world** depends far more than you may realize as yet. 9 For on the voice you choose to hear, and on the sights you choose to see, depends entirely your whole belief in what you are. 10 Perception is a witness but to **what you believe you are**, and never to reality. 11 Yet **perception** can show you the conditions in which awareness of reality is possible, or those **conditions in which awareness of reality** could never be.

Note # 46: Perception is based on the choice of which thought system we will follow. If we choose the ego's thought system, the world we perceive will be a fearful, sinful and guilty place. If we choose the Holy Spirit's, the world will be based on love and will support our every need. Whether or not we have inner peace at any given moment will reveal to us which system is controlling our mind's thinking.

T-21.V.2. Reality needs no cooperation from you to be itself. 2 But your awareness of **reality** needs your help, because **what you choose to call into your awareness of reality** is your choice. **This choice becomes your "provisional reality." Whose thought system will you choose to value?** 3 Listen to what the **egoic thought system** says, and see what **the ego** directs you to see, **which is the body-form**, and it is sure that you will see yourself as tiny, vulnerable and afraid. 4 **Based on what the ego directs you to see**, you will experience depression, a sense of worthlessness, and feelings of impermanence and unreality. 5 **Based on what the ego directs you to see**, you will believe that you are helpless prey to forces far beyond your own control, and far more powerful than you. 6 And **based on what the ego directs you to see**, you will think the world you made directs your destiny. 7 For this **choice for the awareness of your belief in egoic limitation** will be your faith. 8 But never believe **this egoic limitation** because it is your faith **in your belief in egoic limitation that your awareness makes into your provisional reality. It is this choice of what thought system you will place your faith in that is determining what you choose to perceive as your provisional reality.**

Note # 47: As we believe, so we perceive. Believe ourselves to be limited and we will envision our world of provisional reality as limited. The world we perceive will be based on our belief of what we are. We will choose to believe that we have varying degrees of power over our experiences. This idea of levels of difficulty allows for wide variance of experiences. Most people choose to be only partially responsible for their perceived world. Thus, we may believe that our mind can cure a headache but not cancer. Our image of ourselves may claim that we are only powerless in certain circumstances, yet totally

empowered in another. ACIM tell us that there is no order of difficulty in miracles. All illusions give way to truth. It is our faith in what we believe we are that makes our provisional reality. Our belief in limitation, limits our “sourceness” within our world of perception. When we deny that we are the source for all that we perceive, our creative power allows us to pretend that we are indeed powerless. This pretense of our powerlessness does not change the fact that we are the source of our powerless experience. Our beliefs become our self-fulfilling prophecy.

T-21.V.3. There is another vision and another Voice in which your freedom lies, awaiting but your choice. 2 And if you place your faith in Them, **the choice for the thought system of the Holy Spirit**, you will perceive another self in you. 3 This other self, **the Christ**, sees miracles as natural. 4 **Miracles** are as simple and as natural to **the Christ**, as breathing to the body. 5 **Miracles** are the obvious response to calls for help, the only **response the Holy Spirit’s thought system** makes. p456 6 Miracles seem unnatural to the ego because **the ego** does not understand how separate minds can influence each other. 7 Nor *<could>* **separate minds influence each other**. 8 But minds cannot be separate. 9 This other self, **the Christ consciousness**, is perfectly aware **that minds cannot be separate**. 10 And thus **the Christ consciousness** recognizes that miracles do not affect another's mind, only its own **mind**. 11 **Miracles** always change *<your>* mind. 12 There *<is>* no other **mind**.

Note # 48: Miracles only change your own mind. However, since all minds are joined as one mind, the whole mind is affected. There is only the one-shared holographic Mind of God. Thus, each miracle we claim for ourselves, we also claim for our brothers and sisters.

T-21.V.4. You do not realize the whole extent to which the idea of separation has interfered with reason. 2 Reason lies in the other self, **the Christ consciousness**, you have cut off from your awareness. 3 And nothing you have allowed to stay in your awareness, **the egoic mind**, is capable of reason. 4 How can the segment of the mind devoid of reason, **the ego**, understand what reason is, or grasp the information **reason** would give? 5 All sorts of questions may arise in **the egoic mind**, but if the basic question stems from reason, **the egoic mind** will not ask **the basis question**. 6 Like all that stems from reason, the basic question is obvious, simple and remains unasked. 7 But think not reason could not answer **the basis question**.

Note # 49: The basic question in its simplest form is, “What am I?” Am I an unlimited Child of God, which is part of the innocence of the Oneness of Everything? Or, “Am I a limited ego-body in competition with other ego-bodies?” Based on the answer, this awareness of what you believe yourself to be will make your world of provisional reality seem real to you. You will experience what you choose to dream.

T-21.V.5. God's plan for your salvation could not have been established without your will and your consent. 2 **God's plan for your salvation** must have been accepted by the Son of God, for what God wills for **His Son**, **His Son** must receive. 3 For God wills not apart from **His Son**, nor does the Will of God wait upon time to be accomplished. 4 Therefore, what joined the Will of God, **the Christ consciousness**, must be in you now, being eternal. 5 You must have set aside a place in which the Holy Spirit can abide, and where **the Holy Spirit** is. **This place is the Christ consciousness part of your mind**. 6

The Holy Spirit must have been there since the need for **the Holy Spirit** arose, and was fulfilled in the same instant. 7 Such would your reason tell you, if you listened **to reason**. 8 Yet such is clearly not the ego's reasoning. 9 Your reason's alien nature to the ego is proof you will not find the answer there **within the egoic thought system**. 10 Yet if **God's plan for your salvation** must be so, **the places in your mind for the acceptance of God's plan** must exist. 11 And if **God's plan for your salvation** exists for you, and has your freedom as the purpose given **God's plan for your salvation**, you must be free to find **God's plan for your salvation**.

Note # 50: When the mad idea of the separation was thought, the solution was instantaneously created. The voice for this solution was the Holy Spirit that took up “residence” within the Christ conscious part of our mind. The Christ conscious part of our mind never forgot the remembrance of God. The Holy Spirit's thought system leads to the reawakening of our mind to the Christ within. The ego is the part of our split-mind that doubted what it was. To claim that you do not know what you are is the beginning of insanity. Reason is not welcome within the mind of the insane.

T-21.V.6. God's plan is simple; never circular and never self-defeating. 2 **God** has no Thoughts except the Self-extending **of Himself**, and in this your will must be included. 3 Thus, there must be a part of you that knows **God's Will** and shares **God's Will**. 4 It is not meaningful to ask if what must be is so. 5 But it is meaningful to ask why you are unaware of what is so, for this **lack of your knowing what is so** must have an answer if the plan of God for your salvation is complete. 6 And **God's plan for your salvation** must be complete, because its Source, **the Will of God**, knows not of incompleteness.

Note # 51: The ego, being insane, lacks reason. We cannot find the answer for our salvation within the insane thought system of the ego. God would not have placed the answer within the insane ego. Instead God's plan for your salvation was given to the Holy Spirit, Who was placed within the Christ conscious part of the mind. The Christ consciousness is not and could never be insane. By following the Holy Spirit's thought system, we will be able to reconnect with that voice for Truth, the Christ, our Big “S” Self.

T-21.V.7. Where would the answer be but in the Source, **God, the Creator**? 2 And where are you but there **in and with your Source**, where this same answer is? 3 Your Identity, as much a true Effect of this same Source as is the answer, must therefore be together and the same. p457 4 O yes, you know this, and more than this alone. 5 Yet any part of knowledge threatens dissociation as much as all of **knowledge**. 6 And all of **knowledge** will come with any part. 7 Here is the part you can accept. 8 What reason points to you can see, because the witnesses on **knowledge's** behalf are clear. 9 Only the totally insane can disregard **the witnesses for knowledge**, and you have gone past this. **You are no longer totally insane**. 10 Reason is a means that serves the Holy Spirit's purpose in its own right. 11 **Reason** is not reinterpreted and redirected from the goal of sin, as are the others **means**. 12 For reason is beyond the ego's range of means.

Note # 52: Reason leads to the recovery of knowledge. Reason does not belong to the insane and thus, is not part of the ego. Reason, being outside the egoic thought system, cannot be corrupted by the ego. Reason cannot bear false witness to the truth. The Holy Spirit will utilize reason to demonstrate the illogic of the ego's belief system.

The first part of the paragraph again references the Oneness of the whole. God is our Source and We God's Effect. These are two sides of the same coin and thus, they are forever joined and inseparable. Together we complete the One Self. Knowledge, like the Oneness, is also whole. You cannot have partial knowledge for knowledge is indivisible. If reason can lead the way to our acceptances of any part of the Holy Spirit's thought system, it will lead us to the whole truth, since knowledge is indivisible.

T-21.V.8. Faith and perception and belief can be misplaced, and serve the **ego, the great deceiver's** needs, as well as truth. 2 But reason has no place at all in madness, nor can **reason** be adjusted to fit **madness** end. 3 Faith and belief are strong in madness, guiding perception toward what the mind has valued, **which is limitation born from the madness of the egoic mind.** 4 But reason enters not at all in **faith and belief.** 5 For the **egoic** perception would fall away at once, if reason were applied **to faith and belief.** 6 There is no reason in insanity, for **insanity** depends entirely on reason's absence. 7 The ego never uses **reason**, because **the ego** does not realize that **reason** exists. 8 The partially insane have access to **reason**, and only **the partially insane** have need of **reason.** 9 Knowledge does not depend on **reason**, and madness keeps **reason** out.

Note # 53: Reason is the bridge that can take us back to the truth. After countless failures with the egoic thought system, reason will conclude that there must be a better way. This is the crack that opens the door for our little willingness that allows us to invite into our thinking a new guide, the Holy Spirit. With this invitation the Holy Spirit can utilize reason to start getting Its message for truth heard. The idea that there must be another way awakens the decision-maker to decide to choose again. Our threshold for pain is high but it is not unlimited. Eventually, reason will tell us to choose again. Insanity has been defined as making the same choices over and over again yet, expecting a different result. Knowledge, being truth, depends on nothing. Knowledge, like truth, just is.

T-21.V.9. The part of mind where reason lies, **the Christ consciousness**, was dedicated, by your will in union with your Father's, to the undoing of insanity. 2 Here **in the Christ consciousness** was the Holy Spirit's purpose accepted and accomplished, both at once. 3 Reason is alien to insanity, and those who use **reason** have gained a means which cannot be applied to sin. 4 Knowledge is far beyond attainment of any kind. 5 But reason can serve to open doors you closed against **the attainment of knowledge.**

Note # 54: The Christ consciousness is the home of both the Holy Spirit and reason. Reason will be used by the Holy Spirit to reawaken our decision-maker to our power to choose again. In the world of split-mindedness, reason is a tool used in time to reawaken our mind to its Christ consciousness. The use of reason is not required in eternity since knowledge has replaced perception. Knowledge just is.

T-21.V.10. You have come very close to this **reopening of the doors you closed against the attainment of knowledge.** 2 Faith and belief have shifted, and you have asked the question the ego will never ask. **You have questioned whether the egoic thought system is correct.** 3 Does not your reason tell you now the question must have come from something that you do not know, but must belong to you? 4 Faith and belief, upheld by reason, cannot fail to lead to changed perception. 5 And in this change is room made way

for vision. 6 Vision extends beyond itself, as does the purpose that **vision** serves, and **vision extends beyond** all the means for **vision's** accomplishment. p458

Note # 55: The ego would never question its own logic. The ego is not concerned with your happiness. It is only concerned with its insane claim that the ego is right and that the separation is real. The ego willingly sacrifices our happiness for its desire to be right. Ultimately, the question that reason asks is, "Would I rather be right or happy?" Eventually, we will decide for our happiness. Happiness is the Will of the Creator for all He created, which is the entire Sonship. Eventually, we must decide that our happiness and peace are not only God's Will but also our will. This clears the way for God to take the final step in His Child's journey to the return to knowledge.

VI. Reason versus Madness

T-21.VI.1. Reason cannot see sin but can see errors, and **reason** leads to **the** correction of these errors. 2 **Reason** does not value *<these errors that the ego calls sin,>* but **reason** does value the correction of these errors that the ego calls sin 3 Reason will also tell you that when you think you sin, you call for help. 4 Yet if you will not accept the help you call for, you will not believe that **this help** is yours to give. 5 And so you will not give **this help**, thus maintaining the belief **you have sinned**. 6 For uncorrected error of any kind deceives you about the power that is in you to make **the** correction of the error. 7 If **the power within you** can correct, and you allow **the power within you** not to do so, you deny **the power to correct that is within you** to yourself and to your brother. 8 And if **your brother** shares this same belief **that error is sin**, you both will think that you are damned. 9 This **damnation** you could spare **your brother** and yourself. 10 For reason would not make way for correction in you alone.

Note # 56: Because we are interconnected, to give is to receive. When we give forgiveness to a brother, we claim that same forgiveness for ourselves, for we cannot give what we do not own. By reclaiming our divine birthright, we grant our brother his freedom also. Because of our interconnection, if either party recognizes and utilizes the power to correct error, both parties receive forgiveness. This joint result shows how our brother is our savior. We cannot free ourselves without freeing our brother. Correction of error comes in pairs. No one acts alone. When we realize error is merely a mistake, correction, rather than punishment, is required. We simply accept the miracle and correct our thinking. The guidance of the Holy Spirit is needed to tap into this power within to self-correct. This power flows from God out of our Christ Center.

T-21.VI.2. Correction cannot be accepted or refused by you without your brother. 2 Sin would maintain **that correction can be accepted or refused by you without your brother**. 3 Yet reason tells you that you cannot see your brother or yourself as sinful and still perceive the other innocent. 4 Who looks upon himself as guilty and sees a sinless world? 5 And who can see a sinful world and look upon himself apart from **the sinful world**? 6 Sin would maintain you and your brother must be separate. 7 But reason tells you that this must be wrong **and you and your brother must be joined**. 8 If you and your brother are joined, how could it be that you have private thoughts? 9 And how could thoughts that enter into what but seems like **your separate mind** alone have no effect at all on what *<is>* **your joint mind**? 10 If minds are joined, this is impossible **to have a private thought that is not shared by the whole**.

Note #57: Minds are joined since we are all One within the Mind of God. Thus, whatever I choose to think is known to the whole. There are no private thoughts. The ego, believing that the separation is real, claims that you are a body. Since bodies are separate, the ego claims that you can have private thoughts and that your brother is not needed within the ego's plan for your salvation. The ego's plan for happiness would call for the sacrifice of your brother in order to achieve your salvation and happiness. The ego's plan for happiness calls for you to steal what you lack from your brother. To the ego you only "give to get."

T-21.VI.3. No one can think but for himself, as God thinks not without His Son. 2 Only were **God and His Son** both in bodies could this **separate thinking** be **possible**. 3 Nor could one mind think only for itself unless the body *<were>* the mind. 4 For only bodies can be separate, and therefore unreal. 5 The home of madness, **the belief that we are the body**, cannot be the home of reason. 6 Yet it is easy to leave the home of madness if you see reason. 7 You do not leave insanity by going somewhere else. 8 You leave **insanity** simply by accepting reason where madness was. 9 Madness and reason see the same things, but it is certain that they look upon **the same thing** differently.

Note # 58: To the insane ego, your home is the body. You are the body and the body is you. To the Holy Spirit, the body is merely a temporary communication device to be utilized during the existence of time. The body is used to gently communicate the truth during the reawakening process to the sleeping parts of our mind. The Christ consciousness is our true home, not the body.

T-21.VI.4. Madness is an attack on reason that drives **reason** out of mind, and **madness then** takes **reason's** place. 2 Reason does not attack, but takes the place of madness quietly, replacing madness if it be the choice of the insane to listen to **reason**. 3 But the insane know not their will, for **the insane** believe they see the body, and let their madness tell **the mind that the body** is real. 4 Reason would be incapable of **the belief that the body is real**. 5 And if you would defend the body against your reason, you will not understand the body or yourself. p459

Note # 59: Underlying the egoic belief system is the belief that we are separate limited ego-bodies in competition with other ego-bodies. Without the belief that we are a body, the logic of the egoic thought system falls apart. Bodies, if they were real, would be separate. Mind, not being a physical body, is joined. There are no private thoughts. There is only the One Mind of God that is shared by the "everything" that we are. Mind is holographic in nature and cannot be subdivided into separate and different parts. There is only the indivisible Oneness of the One Self.

T-21.VI.5. The body does not separate you from your brother, and if you think **the body** does you are insane. 2 But madness has a purpose, and believes **madness** also has the means to make **madness'** purpose real. 3 To see the body as a barrier between what reason tells you must be joined must be insane. 4 Nor could you see **the body as a barrier**, if you heard the voice of reason. 5 What can there be that stands between what is continuous? 6 And if there is nothing in between, how can what enters part be kept away from other parts? 7 Reason would tell you **that there could be no barrier that stands between** what

is continuous. 8 But think what you must recognize, if it be so. **If you are continuous you must be mind, yet, the ego claims that you must be a separate ego-body.**

Note #60: If you wish to believe that there is a barrier that stands between what is continuous, you would have to believe that you are form and not spirit. Thus, you would perceive yourself to be a separate body. The continuous would no longer be a Oneness. Instead, it would be subdivided into parts. This is what the ego tells us we are. It is true that we cannot share physical form. We can however, share ideas or thoughts. Mind is shared since all thoughts are joined as one continuous stream of consciousness in the Mind of God.

T-21.VI.6. If you choose sin instead of healing, you would condemn the Son of God to what can never be corrected. 2 You tell **the Son of God**, by your choice **for sin over healing**, that he is damned; separate from you and from his Father forever, without a hope of safe return. 3 You teach **this damnation of the Son of God to your brother**, and you will learn of **your brother** exactly what you taught, **which was sin's damnation of the Sonship**. 4 For you can teach **your brother** only that he is as you would have him **be**, and what you choose he be is but your choice for **yourself**. 5 Yet think not this is fearful. 6 That you are joined to **your brother** is but a fact, not an interpretation. 7 How can a fact be fearful unless **the fact** disagrees with what you hold more dear than truth? 8 Reason will tell you that this fact **that you are joined to your brother** is your release.

Note # 61: Since we are joined with our brother, by changing our beliefs about the dream of separation, we change the whole perceived Sonship within our provisional reality. This ability to share thoughts within the one mind is our salvation for our brother and ourselves. Our thoughts make our perceptions. By accepting truth over illusion, we accept truth for the entire Sonship. When we choose for sin, we are claiming the thought of separation for the entire Sonship. Healing is the return to the truth of the wholeness. When we accept the Atonement for ourselves, we accept the recognition of our joining with our brother as the One Self. We acknowledge that the Sonship is sinless and guiltless.

By accepting the guidance of the Holy Spirit, we are not actually doing anything that impacts the eternal timeless truth that is the Mind of God. Instead, the Holy Spirit is transforming egoic thinking into correct perception that properly aligns with the truth of what we are. Within the world of perception, time and space, this is the correction of our misperceptions that we have projected upon our brother. By granting our brother freedom from our projected guilt, we receive our own guiltlessness in return. It is by giving guiltlessness to our brother that we prove that we too are sinless.

T-21.VI.7. Neither your brother nor yourself can be attacked alone. 2 But neither **your brother nor yourself** can accept a miracle instead without the other being blessed by **the miracle**, and healed of pain. 3 Reason, like love, would reassure you, and seeks not to frighten you. 4 The power to heal the Son of God is given you because **your brother** must be one with you. 5 You *<are>* responsible for how **your brother** sees himself. 6 And reason tells you it is given you to change **your brother's** whole mind, which is one with you, in just an instant. 7 And any instant serves to bring complete correction of **your brother's** errors and make **your brother** whole. 8 The instant that you choose to let yourself be healed, in that same instant is **your brother's** whole salvation seen as complete

with yours. 9 Reason is given you to understand that this **joint result of healing** is so. 10 For reason, kind as is the purpose for which **reason** is the means, leads steadily away from madness toward the goal of truth. 11 And here you will lay down the burden of denying truth. 12 <*This denial of the truth*> is the burden that is terrible, and not the truth, **that was terrible**.

Note # 62: By accepting the truth that we are a joint oneness with our brother, we are empowered to take responsibility for the salvation of the entire Sonship. We heal our own split-mind by granting our brother the healing that we desire. Being joined, our brother's sinlessness becomes our own. Yet, if we choose to withhold forgiveness from one brother, we deny forgiveness to ourselves. The belief that we are a Oneness moves us out of victim consciousness into responsibility consciousness. We are empowered to be the source of all that we experience. We realize that we have no private thoughts and what we are currently experiencing as our perception is the result of our thoughts.

T-21.VI.8. That you and your brother are joined is your salvation; the gift of Heaven, not the gift of fear. 2 Does **the joining in** Heaven seem to be a burden to you? 3 In madness, yes **since by joining we no longer are special and separate**. 4 And yet what madness sees, **which is the fear for joining**, must be dispelled by reason. 5 Reason assures you Heaven's **joining** is what you want, and all you want. p460 6 Listen to **the Holy Spirit**, Who speaks with reason, and brings your reason into line with **the Holy Spirit's**. 7 Be willing to let reason be the means by which **the Holy Spirit** would direct you how to leave insanity behind. 8 Hide not behind insanity in order to escape from reason. 9 What madness would conceal, **which is reason**, the Holy Spirit still holds out for everyone to look upon with gladness.

Note # 63: The Holy Spirit is the voice of reason. Reason leads us to the acceptance of the truth. Heaven is the full awareness of the truth that we remain as God created us, perfect, whole and complete. We are a continuous Oneness. The ego tells us that we will only be happy if we are special. The body is the means to insure the separation that the ego claims makes us special. Specialness has not brought us happiness. Rather specialness has only brought us pain and littleness. It is madness to want to choose pain over happiness. Reason brings us back to the reality that we are the decision-maker and can choose again.

T-21.VI.9. You <are> your brother's savior. 2 He is **your savior**. 3 Reason speaks happily indeed of this **reciprocal relationship**. 4 This gracious plan was given love by Love, **which is God**. 5 And what Love plans is like Itself in this: Being united, **Love** would have you learn what you must be, **which is love**. 6 And being one with **God's Love**, **love** must be given you to give what **God's Love** has given, and gives still. 7 Spend but an instant in the glad acceptance of what is given you to give your brother, and learn with **your brother** what has been given both of you, **which is only love**. 8 To give is no more blessed than to receive. 9 But neither is **to give** less **blessed than to receive**.

Note # 64: Being a joint Oneness, everything is a reciprocal relationship. When we give, we receive. Fortunately for us, all power flows from our One Source, God, Our Creator. Because creation is extension, we cannot be anything but what our Source is. If our Source is Love, we must be love. Since we are an effect of our Creator, we cannot change our Creator. Our unloving thoughts cannot make our Creator unloving. This unchangeable Will

of God prevents us from changing our Creator by our “sinful” thoughts. Such thoughts have no effect of the Mind of God since they are not real. God’s Will is that creation is changeless and eternal Love.

These “private thoughts” of fear and separation are imagined thoughts that are not shared with the mind of God. They belong only in the world of perception. These imagined unshared thoughts become the split-mind’s own private provisional reality or hell. These insane thoughts remain unreal since they are not shared or align with the Mind of God. Our “sinful” thoughts, although not reciprocated with the Creator, do reciprocate with the split-minded who share the illusion of separation. Within this illusion of separation, we project our insane thoughts of sin upon our insane brother. Reason cannot change the truth about our brother, but it does allow us to remove the false veil of separation. This allows us to once again reclaim the truth of our divine birthright and share with our brother the eternal Oneness of the Love of God.

General Note: Thoughts have creative power. If our thought aligns with truth, the thought co-creates with the Mind of God. This is extension and since this thought is shared with God, it is real. If the thought is insane (fear-based), it is not shared with the Mind of God and results in projection. Unshared thoughts become part of our imagination. They appear real to us but have no reality outside the mind of the dreamer. Projection makes our perception. Due to the creative power of thought, these unshared thoughts are projected outside our split-mind and thus, form the basis for our world of perception, which becomes our provisional reality. In the world of perception, the split-minded Sonship has fragmented into many small “s” self parts. Each part appears to have its own individuated provisional reality. Yet, there is a great deal of overlapping beliefs that are shared among these parts. At a higher level of mind than we are individually aware of, there is a collective consciousness that provides the general rules that all “individual players” of the fragmented Sonship must follow if they are to partake in the game of separation at this planetary level. It is this common overlapping belief system of the collective consciousness that gives the world of form the limited stability that we perceive. Although each person seems to have a unique viewpoint, we have a great deal of common misperceptions. It is because we share these common beliefs that we believe our world of form and individual perception to be real. At a higher collective level, we have all jointly agreed to pretend to be insane. Each participant becomes a witness for the false.

T-21.VI.10. The Son of God is always blessed as one. 2 And as **your brother** gratitude goes out to you who blessed him, reason will tell you that it cannot be you stand apart from blessing. 3 The gratitude **your brother** offers you reminds you of the thanks your Father gives you for completing **your brother, the Christ, which is the Home of the Father.** 4 And here alone does reason tell you that you can understand what you must be, **which is the Christ.** 5 Your Father is as close to you as is your brother. 6 Yet what is there that could be nearer you than is your **One Self?**

Note # 65: This speaks of the joint reality of the Oneness. There is no separation. The Creator, your brother, the Sonship, the Holy Spirit and yourself are all at home in the Oneness of the One Self. We, the Christ are “That One”.

T-21.VI.11. The power you have over the Son of God is not a threat to **the Son’s** reality. 2 **The power you have over the Son of God** but attests to **his reality. This power is your power of choice.** 3 Where could his freedom lie but in himself, if he be free already? 4

And who could bind him but himself, if he deny his freedom? 5 God is not mocked; no more His Son can be imprisoned save by his own desire. 6 And it is by **the son's** own desire that he is freed. 7 Such is **the son's** strength, and not his weakness. 8 **The Son of God** is at his own mercy. 9 And where **the son** chooses to be merciful, there is he free. 10 But where **the son** chooses to condemn instead, there is **the son** held a prisoner, waiting in chains his pardon on himself to set **himself** free.

Note # 66: We have the power to choose what we call into the awareness of our experience. God allows us total freedom to pretend we are anything that we may want to be. Often when we pretend, we can better understand aspects of what we are. We can pretend that we have lost our divine birthright. Yet, this pretending does not change the truth of what our reality is. The pretense that we could be separate from our Source was not the authority problem. It is difficult to fully appreciate light without the concept of darkness. It is by pretending that the Oneness could be fragmented into separate aspects of the whole that allows the split-minded to relearn all the magnificent aspects of the Oneness. Yet, when we choose to forget that these aspects are just the same continuous Mind of the One Self, we begin the denial of knowledge that we are the Mind of God. The "sin" of separation arose when we forgot to laugh at the idea that the illusionary veil of a body could separate a continuous Oneness that is Mind. By taking this dream seriously, we accepted the dream as our own reality. When we refused to allow the dream of separation to remain just a dream, we gave the dream a reality of its own. We judged the dream to be real and declared that we must defend ourselves against these illusionary threats to the Oneness. We thought we had something to fear. To judge is to separate and this is not love. From this judgment arose the belief that there could be something other than God's Will; that something could be outside the Oneness. This led us to the insane belief that we could somehow not know who we are. Doubt became our mindset. Doubt and uncertainty became our provisional reality.

Since this is our dream, the dream will end whenever the dreamer chooses to wake up. The Holy Spirit is the Voice for God that insures that we will gently awaken to the truth that we are that One Self. The timing for the return of the Sonship to the knowledge of Heaven is our own free will's choice. Only we can choose to imprison ourselves by denying the truth and, therefore, only we are the holder of the keys that unlock our cells doors. We are both the prisoner and the jailer. In our world of provisional reality, we alone control the keys that bar or unlock the doors to the Kingdom of Heaven. When will we freely choose to unlock the gate so that the Sonship can assume Its rightful place as co-creator with the Father? Cause and Its Effect are forever joined and are That One Self.

VII. The Last Unanswered Question

T-21.VII.1. Do you not see that all your misery comes from the strange belief that you are powerless? 2 Being helpless is the cost of sin. 3 Helplessness is sin's condition; the one requirement that **sin** demands to be believed. 4 Only the helpless could believe in **sin**. p461 5 Enormity, **which is great wickedness or a wicked crime**, has no appeal save to the little. 6 And only those who first believe that they are little could see attraction there **in great wickedness**. 7 Treachery to the Son of God is the defense of those who do not identify with **the Son of God**. 8 And you are for **your brother** or against him; either you love **your brother** or attack him, protect **your brother's** unity or see him shattered and slain by your attack.

Note # 67: The ego tells us that we are powerless against the outside world. Powerlessness is limitation and an obvious attempt to limit the Son of God. If this were possible, it would be a sin. The unlimited cannot be limited. When we believe that we are limited, we are arguing for our littleness. We claim to be a victim of powers that are beyond our control. This is the illusionary thinking of the insane ego. An illusion is any belief that something outside of our mind can affect or cause our personal experience. We deny ownership of our own provisional reality. We deny our power of creation. To deny, is to attack the Son of God's true reality. In our world of make-believe, we are the cause of all we perceive. We, the dreamer, are the source of our dream. Only the dreamer will decide when he or she wishes to awaken. The Holy Spirit waits patiently for our call for the remembrance of God.

T-21.VII.2. No one believes the Son of God is powerless. 2 And those who see themselves as helpless must believe that they are not the Son of God. 3 What can they **who believe that they are not God's Son** be except **the Son of God's enemy**? 4 And what can they **who believe that they are not God's Son** do but envy **the Son of God's power**, and by their envy make themselves afraid of **God's Son's true power**? 5 **The powerless who believe that they are not God's Son** are the dark ones, silent and afraid, alone and not communicating. **The powerless who believe that they are not God's Son** are fearful that the power of the Son of God will strike them dead and, **therefore, raise up their helplessness against the Son of God**. 6 **Those who believe they are not God's Son**, join the army of the powerless, to wage their war of vengeance, bitterness and spite on **God's Son**, to make him one with them **who are powerless**. 7 Because **the powerless who believe they are not God's Son** do not know that they *<are>* one with **God's Son**, **the powerless** know not whom they hate, **which is God's Son which is themselves**. 8 **The powerless who believe they are not God's Son** are indeed a sorry army, each one as likely to attack his brother or turn upon himself as to remember that they thought they had a common cause, **which was to attack to Son of God**.

Note # 68: If we believe that we are God's Children, perfect, whole and complete, it would be impossible to believe that we are powerless victims. To believe that we are powerless is to believe that we are either children of a "lesser god" made in the ego's image or that we are somehow self-created. Either way, we argue for our littleness and separation. This argument is our attack on truth, God and His Son.

T-21.VII.3. Frantic and loud and strong the dark ones, **who believe they are powerless and not God's Son** seem to be. 2 Yet they **who believe that they are not God's Son** know not their "enemy," except **that they know they hate their "enemy"**. 3 In hatred they **who believe that they are not God's Son** have come together, but have not joined **with** each other. 4 For had they **joined with each other** hatred would be impossible. 5 The army of the powerless must be disbanded in the presence of strength. 6 Those who are strong are never treacherous, because they **who are strong** have no need to dream of power and to act out their dream. 7 How would an army act in dreams? 8 **Any way at all**. 9 **A dream army** could be seen attacking anyone with anything. 10 Dreams have no reason in them. 11 A flower turns into a poisoned spear, a child becomes a giant and a mouse roars like a lion. 12 And love is turned to hate as easily. 13 This is no army, but a madhouse. 14 What seems to be a planned attack is bedlam.

Note # 69: Since we perceive ourselves to be separate from our brothers, we have no true allegiance to any party. We will attack friend and foe alike because we have no idea what anything is for and, therefore, are unable to distinguish “friend from foe”. As the ego’s plan for our happiness shifts from one goal to another, its battle plan changes. Someone we once perceived as a friend is now determined to be our enemy. The weak see danger everywhere and thus, believe attack is always warranted. The strong are those who understand that an illusion cannot impact their own sourceness. Remember, an illusion is any belief that something outside of our mind can affect or cause our personal experience. The Son of God knows this is not true. Therefore, the Son of God’s knows there could be no one to attack but himself or herself. The strong know their power comes from their Creator and thus, they are invulnerable.

T-21.VII.4. The army of the powerless is weak indeed. 2 **The army of the powerless** has no weapons and it has no enemy. 3 Yes, **the army of the powerless** can overrun the **imagined egoic world of flesh born of perception** and *<seek>* an enemy. 4 But **the army of the powerless** can never find what is not there. 5 Yes, **the army of the powerless** can *<dream>* it found an enemy, but this **illusionary enemy** will shift even as **the army** attacks, so that **the army of the powerless** runs at once to find another **enemy**, and never comes to rest in victory. 6 And as **the army of the powerless** runs it turns against itself, thinking it caught a glimpse of the great enemy who always eludes its murderous attack by turning into something else. 7 How treacherous does this **imagined** enemy appear, who changes so it is impossible even to recognize **this imagined enemy**.

Note # 70: Since the egoic thought system is based on the instability of illusion, nothing within the dream is stable. Not knowing what we are, the insane ego cannot know where our true interest lies. The ego knows that by itself, it is powerless. The only power that the ego has is derived from our own mind. In victim consciousness, we abdicate our mind’s creative power to our egoic consciousness. To the ego, everything is a potential enemy since everything is a threat to the ego’s powerless self. Attack is seen by the ego as its best defense.

T-21.VII.5. Yet hate must have a target. 2 There can be no faith in sin without an enemy. p462 3 Who that believes in sin would dare believe he has no enemy? 4 Could he **who believes in sin** admit that no one made him powerless **but himself**? 5 Reason would surely bid him **who believes in sin** to seek no longer **an enemy that** is not there to find. 6 Yet first he **who believes in sin** must be willing to perceive a world where **sin** is not. 7 It is not necessary that he **who believes in sin** understand how he can see a **sinless world**. 8 Nor should he try to understand how he can see a sinless world. 9 For if he **who believes in sin** focuses on what he cannot understand, he will but emphasize his helplessness, and let sin tell him that his enemy must be himself. 10 But let him **who believes in sin** only ask himself these questions, which he must decide, to have **the vision to see a sinless world** done for him:

- 11 Do I desire a world I rule instead of one that rules me?
- 12 Do I desire a world where I am powerful instead of helpless?
- 13 Do I desire a world in which I have no enemies and cannot sin?
- 14 And do I want to see what I denied because it is the truth?

Note # 71: These questions, when answered affirmatively, will acknowledge our desire to take responsibility over our experiences. We will be reclaiming our decision-making power and rejecting egoic victim consciousness. We will be asking that the Holy Spirit help us to perceive differently. We will freely make the decision to reclaim our decision-maker and choose again.

T-21.VII.6. You may already have answered the first three questions, but not yet the last question, which is, **“Do I want to see what I denied because it is the truth?”** 2 For this last question, which is, **“Do I want to see what I denied because it is the truth?”** still seems fearful, and unlike the **other three questions**. 3 Yet reason would assure you **all four questions** are all the same. 4 We said this year would emphasize the sameness of things that are the same. 5 This final question, which is, **“Do I want to see what I denied because it is the truth?”** is indeed the last **question** you need decide. **Yet this last question** still seems to hold a threat the rest of the **first three questions** have lost for you. 6 And this imagined difference **between these four questions** attests to your belief that truth may be the enemy you yet may find. 7 Here, then, **your belief that truth could be your enemy**, would seem to be the last remaining hope of finding sin, and not accepting **your creative power as God’s unlimited Son**.

Note # 72: The last question, which was, “Do I want to see what I denied because it is the truth?” is a fearful one. We are afraid to ask “TRUTH” the following question, “Am I a sinner who must be punished in everlasting hell?” We fear “TRUTH’S” answer could be YES? There are many answers to that question that “TRUTH” could give us that the ego tells us we do not want to hear. The ego tells us that it is better to believe that we are right, even if we are wrong. “TRUTH”, according to the ego, is a very dangerous character. The ego defends this position with all its insane logic. Happiness is the price we pay to be “right.” We wish to be the arbitrators of truth. Our insistence that we are a limited ego-body cost us our unlimited spirit. We argue for our egoic right to pretend we are little rather than accept our divine birthright as a Child of God. We abandon our happiness for the right to deny the truth about our spiritual essence.

T-21.VII.7. Forget not that the choice of sin or truth, helplessness or power, is the choice of whether to attack or heal. 2 For healing comes of power, and attack of helplessness. 3 Whom you attack you *<cannot>* want to heal. 4 And whom you would have healed must be the one you chose to be protected from attack. 5 And what is this decision **between whether to attack or heal** but the choice whether to see him through the body's eyes, or let him be revealed to you through **Christ’s** vision? 6 How this decision **between whether to attack or heal** leads to its effects is not your problem. 7 But what you want to see must be your choice. 8 **ACIM** is a course in cause and not effect.

Note # 73: We need not know how we might heal our brother. We only need to choose to desire to heal our brother. Our decision is the cause. The Holy Spirit will handle the means to accomplish the task. The means will be the miracle. We desire to heal our brother when we simply ask for the guidance of the Holy Spirit. The Holy Spirit will do the rest. This asking is our “little willingness.” This “little willingness” is the only thing we need do for the miracle of healing to take place.

T-21.VII.8. Consider carefully your answer to the last question, **which is, “Do I want to see what I denied because it is the truth?”** that you have left unanswered still. 2 And let your reason tell you that **if the last question for acceptance of the truth** must be answered **affirmatively, it also must be** answered **affirmatively** in the other three **questions**. 3 And then it will be clear to you that, as you look on the effects of sin in any form, all you need do is simply ask yourself: p463

4 Is this what I would see? 5 Do I want this?

Note # 74: This last question, which is, “Do I want to see what I denied because it is the truth?” is simply the desire to see truth replace all illusion. If we only desire truth, we automatically have answered yes to the first three questions. Once again the four questions were:

- Do I desire a world I rule instead of one that rules me?
- Do I desire a world where I am powerful instead of helpless?
- Do I desire a world in which I have no enemies and cannot sin?
- And, Do I want to see what I denied because it is the truth?

If we accept the truth, we automatically reawaken to our divine inheritance. Sin no longer looms as a possibility.

T-21.VII.9. As you look on the effects of sin in any form, **this last group of questions that are “Is this, what I would see? Do I want this?”** is your one decision **that you must make**. This **one decision is** the condition for what occurs. 2 **The decision on what you want to see** is irrelevant to how it happens, but not to why **it happens**. 3 You *<have>* control of this **decision of what you want to see**. 4 And if you choose to see a world without an enemy, in which you are not helpless, the means to see **a victimless and enemy-free world** will be given you.

Note # 75: ACIM states that we are not victims. It is our thoughts and desires that determine the world we see. Our beliefs, thoughts and desires determine our perception, which then becomes our provisional reality that we “see”. By our mind’s thoughts, we are constantly sourcing our world. This sourcing of our perceived world is done through mental projection. Projection makes our perception. This is why ACIM tells us not to seek to change the world but rather change how we choose to view our world. By changing our thinking, we automatically change our world. By asking for the Holy Spirit’s help, we exchange physical seeing for spiritual vision. Where illusion showed us a bodily form, we now look beyond the form to the content. We understand the truth of our common spiritual essence that is now perceived to be our true reality. We have received and accepted the gift of vision from the Holy Spirit.

T-21.VII.10. Why is the final question so important? **The final question was, “Do I want to see what I denied because it is the truth?”** 2 Reason will tell you why **the final question so important**. 3 **The final question** is the same as are the other three, except in time. 4 The **other three** are decisions that can be made, and then unmade and made again. 5 But truth is constant, and implies a state where vacillations are impossible. 6 You can desire a world you rule that rules you not, and change your mind. 7 You can desire to exchange your helplessness for power, and lose this same desire as a little glint of sin

attracts you. 8 And you can want to see a sinless world, and let an "enemy" tempt you to use the body's eyes and change what you desire.

Note # 76: Only the last question is beyond time. Truth is eternal. Once we decide for only truth, everything else is automatically locked in. No other decisions need be made for in the one decision for truth, all other answers have become non-negotiable. The other three questions were all asked within the context of the illusionary dream itself. They all talk about the world of egoic consciousness. Such an illusionary world of the false does not exist in the reality of eternal truth. The first three questions were simply asking you if you would like to exchange your dream of victim consciousness for a happier and more empowering dream. You are exchanging victim consciousness for a happier dream in which you control your own world and, yet, you still get to decide when and what "truth" will be. In this new dream, you would be both the decision-maker and also the arbitrator of truth. In this substitute dream, you would be allowed to continue to claim that you had a will that could overrule God's Will. This cannot be. Truth just is. When you answer the last question affirmatively, you are choosing only for truth and are giving up your "egoic right" to be the arbitrator of truth. You are freely choosing the Will of God to be your will. You become or more accurately, accept that you are that shared One Self that is the Mind of God.

T-21.VII.11. In content all the questions are the same. 2 For each **question** asks if you are willing to exchange the world of sin for what the Holy Spirit sees, since it is **the truth of the Holy Spirit's vision that** the world of sin denies. 3 And therefore those who look on sin are seeing the denial of the real world. 4 Yet the last question adds the wish for constancy in your desire to see the real world, so the desire **for the truth** becomes the only **desire** you have. 5 By answering the final question "yes," you add sincerity to the decisions you have already made to all the rest **of the questions**. 6 For only **by answering yes to the desire for only truth** have you renounced the option to change your mind again. 7 When it is **only truth you want and** you do not want **the option to change your mind and become the illusionary arbitrator of truth again**, the rest **of the questions** are wholly **and affirmatively** answered.

Note # 77: The choice for truth is the choice for God's Will. God's Will is that His Child be happy. How could this frighten us?

T-21.VII.12. Why do you think you are unsure the **other questions** have been answered? 2 Could it be necessary they be asked so often, if they had **already been answered affirmatively**? 3 Until the last decision has been made, the answer is both "yes" and "no." 4 For you have answered "yes" without perceiving that "yes" must mean "not no." 5 No one decides against his happiness, but he may do so if he does not see he **is deciding against his happiness**. 6 And if he sees his happiness as ever changing, now this, now that, and now an elusive shadow attached to nothing, he does decide against **his happiness**.

Note # 78: Happiness, like the truth, is a constant state. Happiness is God's Will for us. Since this is true, happiness is changeless and is eternal. Happiness, to the ego, is in a constant state of flux. The ego does not know what happiness is since it is clueless as to what we are. The ego's motto is, "Seek and never find." The ego tells us that we will be happy when we get married. Once married, it tells us we will be happy when we get a

divorce. Since the ego does not know what we are, it is foolish to believe it could know where to find happiness. Our happiness lies only in the truth, which is the peace of God. As long as we desire to have the option to make the false appear real, we will not have decided to answer the last question affirmatively. (This last question was, “Do I want to see what I denied because it is the truth?”) We will continue to cling to our belief that we are the arbitrators of truth. We will claim that the choice for the false is a viable option and we will continue to “live” in our dream world of perception. The choice for the false is not an available option in eternity. The false only appears to exist in the world of perception. In Heaven there is no choice. There is only the knowledge of the truth.

T-21.VII.13. Elusive happiness, or happiness in changing form that shifts with time and place, is an illusion that has no meaning. 2 Happiness must be constant, because **happiness** is attained by giving up the wish for the *<inconstant.>* 3 Joy cannot be perceived except through constant vision. 4 And constant vision can be given only those who wish for constancy. 5 The power of the Son of God's desire remains the proof that he is wrong who sees himself as helpless. p464 6 Desire what you want, and you will look on **what you want** and think **what you want is** real. 7 No thought but has the power to release or kill. 8 And **no thought** can leave the thinker's mind, or leave **the thinker** unaffected **by the thoughts within his own mind.**

Note # 79: Our mind is a creation machine. The mind is constantly obeying our every desire. Of course, if our thinking is inconsistent we get confusing results. Creation in the real world is extension. If our thoughts are not based on sharing the extension of the totality of the Big “S” Self, the wish cannot manifest in the real world for it is not shared within the Mind of God. Instead, the desire for littleness and exclusion will manifest in the world of perception. The world of perception is the world of our imagination. Our world of provisional reality is projected from our fear-based thoughts that are not shared with God and thus, are not real. The world of perception is a world of change.

Time, which measures change, is relevant only in this egoic world of perception. In the changelessness of eternity, there is no change for time to measure. Only in the illusionary world of perception does the false appear to be possible. Because we have chosen to dream that we are something other than God's Will, we believe that truth is arbitrary. The world of perception not only has the truth and the false, but it also has the possibility of “sometimes.” When we believe in “conditional truths,” our reality becomes very unstable. The existence of “sometimes” denies the fact that truth just is. Truth never changes. Within the illusion of separation, we can deny the reality of the truth but this does not change the truth. This denial of truth appears to make the dream seem real within the mind of the dreamer but the illusion does not change the reality of truth, which is eternally fixed within the Kingdom. Our thoughts, which are based on our beliefs, become the controlling force behind all that we perceive. How we choose to perceive ourselves will determine our “reality”. Any egoic thoughts will limit our mind's creative powers. Our beliefs and thoughts govern our mind.

VIII. The Inner Shift

T-21.VIII.1. Are thoughts, then, dangerous? 2 To bodies, yes! 3 The thoughts that seem to kill are those that teach the thinker that he *<can>* be killed. 4 And so he "dies" because of what he learned. 5 He, **who believes he is a body**, goes from life to death, the final proof he valued the inconstant more than constancy. 6 Surely he thought he wanted

happiness. 7 Yet he did not desire **happiness** <because> **happiness** was the truth, and therefore must be constant.

Note # 80: The body is powerless to control its existence in the world of form. It is our mind that decides how the body is to behave. Because our mind has chosen to believe that it is the body, the mind accepts the limitation that comes with “being” the body. In the case of the body, the ego tells us that due to sin we must expect pain, suffering and death. Since this is what our mind believes, this is what we manifest in our bodies. The body thus, becomes the verification of our thoughts. Our death “proves” the ego was right and that we are limited. To believe that pain, suffering and death are the routes to happiness demonstrates the lunacy of the egoic thought system.

T-21.VIII.2. The constancy of joy is a condition quite alien to your understanding. 2 Yet if you could even imagine what **the constancy of joy** must be, you would desire **the constancy of joy** although you understand it not. 3 The constancy of happiness has no exceptions; no change of any kind. 4 **The constancy of happiness** is unshakable as is the Love of God for His creation. 5 Sure in **happiness’s constant** vision as its Creator is in what **its Creator** knows, happiness looks on everything and sees **everything** is the same. 6 **The constancy of happiness** sees not the ephemeral, for **happiness** desires everything be like itself, and sees **everything** so. 7 Nothing has power to confound **happiness’s** constancy, because **happiness’s** own desire cannot be shaken. 8 **Happiness’s constancy** comes as surely unto those who see **that** the final question **for the decision for truth** is necessary to the rest **of the other questions**, as peace must come to those who choose to heal and not to judge.

Note #81: The decision for truth only, trumps all other questions and answers. When we decide only for truth, the outcome is no longer in our hands. We have given it over to the Holy Spirit. The Mind of God has already preordained the outcome. God’s Will is eternal and changeless. Since God only wills that His Creation be happy, our happiness in the Mind of God is a fixed constant. We can choose to deny the reality of happiness but we can do nothing to change its truth. True happiness is as constant as our divine birthright. We can forget we have it, but it cannot be lost or stolen. The joy and happiness that is the peace of God is our destiny.

T-21.VIII.3. Reason will tell you that you cannot ask for happiness inconstantly. 2 For if what you desire you receive, and happiness is constant, then you need ask for **happiness** but once to have **happiness** always. 3 And if you do not have **happiness** always, being what **happiness** is, you did not ask for **happiness**. 4 For no one fails to ask for his desire of something he believes holds out some promise of the power of giving **his desire**. 5 He may be wrong in what he asks, where, and of what. 6 Yet he will ask because desire is a request, an asking for, and made by one whom God Himself will never fail to answer. 7 God has already given all that he, **who asks** really wants. 8 Yet what he is uncertain of, God cannot give. 9 For he, **who is uncertain of what he wants**, does not desire **happiness** while he remains uncertain, and God's giving must be incomplete unless **what God gives** is received.

Note # 82: If we are unsure of what we want, the Universal Mind of God can only grant us that same uncertainty. It is impossible to be totally committed, sometimes. You either

know what you want or you don't know. Conflicting goals and thought can only result in disappointing results. Truth is the acceptance of God's Will unconditionally. The ego would have us believe the God's plan for the return to knowledge is incomplete and that the ego has a new improved version. We cannot pick and choose what we wish to call the truth. Truth needs no egoic editing. The Creator has already granted the happiness of the peace of God to His Child. When will we unconditionally accept God's Gift of the One Self to the Sonship? The Holy Spirit does not force the joy and happiness of the peace of God upon a sleeping mind. The Holy Spirit waits patiently until we have decided for ourselves to ask for our reawakening to the truth. The Holy Spirit will not force us to take God's Love since to force something upon another will only increase someone's fear. The Holy Spirit will never do anything that would increase fear in His sleeping "patient".

T-21.VIII.4. You who complete God's Will and are **God's** happiness, whose will is powerful as **God's Will**, a power that is not lost in your illusions, think carefully why you have not yet decided how you would answer the final question **for wanting only truth**. 2 Your answer to the others has made it possible to help you be already partly sane. 3 And yet it is the final **question only to want truth** that really asks if you are willing to be wholly sane.

Note # 83: Because we are the extension of the Mind of God, we have been given all the powers of our creator and Cause. The only difference between the Sonship and the Father is that the Father is First Cause. We are God's Child and as such, we can have our own children, but we cannot birth our parent. God is Cause and we are God's Effect. We complete God when we co-create with God by extending the holographic Mind of the One Self.

T-21.VIII.5. What is the holy instant but God's appeal to you to recognize what **God** has given you, **which is everything**? 2 Here **in the holy instant** is the great appeal to reason; the awareness of what is always there to see, the happiness that could be always yours. p465 3 Here **in the holy instant** is the constant peace you could experience forever. 4 Here **in the holy instant** is what denial has denied revealed to you. 5 For here **in the holy instant** the final question **for the decision for only truth** is already answered, and what you ask for given. 6 Here **in the holy instant** is the future <now,> for time is powerless because of your desire for what will never change **which is the eternal truth**. 7 For you have asked that nothing stand between the holiness of your relationship and your <awareness> of its holiness. p466

Note # 84: In the holy instant all judgment is suspended. The egoic thought system no longer controls our mind. Insanity gives way to reason. Reason acknowledges the truth that our will and God's Will are the same. Both Wills only desire our happiness. Unfortunately, while we are under the influence of the belief in separation, we misunderstand what the source of our true happiness is. We believe the ego's claim to be right was more important than being happy. In the holy instant, the Holy Relationship between the Creator and the Sonship is restored. The Sonship freely desires and accepts the Love of Its Creator. Without its free acceptance by the Sonship, God's Love is incomplete. The Law of God is that, "To give is to receive." God knows this and, therefore, never asks anything from the Sonship. The insane ego, however, does not know that to give is to receive. Instead, believing that you only give to get, the ego advises the split-minded to reject God's love.

The ego demands that we are entitled to a “special love”. Yet, how can God grant the ego’s wish to be special when there is only the Oneness of the One Self? Through the use of reason, the holy instant, forgiveness and the Atonement process, the Holy Spirit guides the split-minded Sonship back to the holiness of the Christ consciousness. Our reawakening to the joy, happiness and peace of God is only a decision away. We need be vigilant only for God, Who is the Truth. This decision for truth is the call for the remembrance of God. The awareness of our communion with the Oneness of God has returned truth and happiness to all of Creation.