

Chapter 25. THE JUSTICE OF GOD

Introduction

T-25.in.1. The Christ in you inhabits not a body. 2 Yet **the Christ** is in you. 3 And thus it must be that you are not within a body. 4 What is within you cannot be outside **you**. 5 And it is certain that you cannot be apart from what is at the very center of your life, **the Christ**. 6 What gives you life cannot be housed in death. 7 No more can you **be housed in death** 8 Christ is within a frame of Holiness whose only purpose is that **the Christ** may be made manifest to those who know **the Christ** not, that **the Christ** may call to them **who know Him not** to come to **the Christ** and see **the Christ** where they **who know Him not** thought their bodies were. 9 Then will their bodies melt away, that they **who know Him not** may frame **the Christ's** Holiness in them.

Note # 1: Our true self, our Big "S" Self, abides in the Christ. The Christ, not the illusionary body, is the home of our holiness and also our brother's home even if we both choose to deny this fact.

T-25.in.2. No one who carries Christ in him can fail to recognize **the Christ** everywhere. 2 *<Except>* in bodies, **for Christ cannot be found in an illusion**. 3 And as long as he believes he is in a body, where he thinks he is **which is the body**, **the Christ** cannot be. 4 And so he carries **the Christ** unknowingly, and does not make **the Christ** manifest. 5 And thus he does not recognize **the Christ** where **the Christ** is, **which is in his true Big "S" Self**. 6 The son of man, **which is the body**, is not the risen Christ. 7 Yet does the Son of God abide exactly where **the egoic son of man** is, and **the Son of God** walks with **the egoic son of man** within his holiness, as plain to see as is **the egoic son of man** specialness set forth within his body.

Note # 2: The Christ is the Mind. This Mind cannot be separated from the Oneness that is the Mind of God. The only place that something other than the Mind of God can appear to exist is in an illusion. It is the split-minded that dream egoic illusions of duality and separation. Yet, the split-minded cannot be real in a holographic Oneness of "All That Is." The split-mind is an illusion of the One Self. It is not real. The Christ, which is this One Mind, is always within us but cannot be seen with egoic eyes. It requires vision to see the Christ. When we are under the influence of the egoic thought system, we fail to recognize the Christ or hear His Voice for Truth since our focus is on bodily form, not content. Egoic seeing requires the belief in duality and an observer with something outside itself to observe. It requires the belief in the false since only the Oneness is real.

T-25.in.3. The body needs no healing. 2 But the mind that thinks it is a body is sick indeed! 3 And it is here **in the mind that perceives itself to be the body** that Christ sets forth the remedy. 4 **Christ's healing** purpose folds the body in **Christ's** light, and fills **the body** with the Holiness that shines from **the Christ**. 5 And nothing that the body says or does but makes **the Christ** manifest. 6 To those who know **the Christ** not, **the light of Christ** carries **the Christ** in gentleness and love, to heal their **sick** minds. 7 **The healing of sick minds** is the mission that your brother has for you. 8 And **the healing of the sick minded** must be **what** your mission is for **your brother**.

Note # 3: By seeing the Christ within each other, we discover the Christ within. This restoration of the vision of Christ is the healing process that forgiveness offers. Vision looks past form to content. Is my purpose to communicate by teaching love or fear?

I. The Link to Truth

T-25.I.1. It cannot be that it is hard to do the task that Christ appointed you to do, since it is **the Christ** Who does **the task that He appointed you to do**. 2 And in the doing of **the task that Christ appointed you to do** will you learn the body merely seems to be the means to do **the task**. 3 For the Mind is **the Christ's Mind**. 4 And so it must be **your mind**. 5 **Christ's** Holiness directs the body through the mind at one with Him. p518 6 And you are manifest unto your holy brother, as he is **manifest** to you. 7 Here **in this joining of minds of two brothers** is the meeting of the holy Christ unto Himself; nor any differences perceived to stand between the aspects of **the Christ's** Holiness, which meet and join and raise **God's Son, the Christ**, to His Father, whole and pure and worthy of **God's** everlasting Love.

Note # 4: We cannot experience the Christ within if we fail to recognize It in our brother. Only in the joining of two minds that appeared to be separate can the Christ be found. Since we are not separate, this joining of minds into a single purpose, which is the rediscovery of truth, magnifies the power of mind by extending loving and forgiving thoughts.

T-25.I.2. How can you manifest the Christ in you except to look on holiness and see **the Christ** there? 2 Perception tells you *<you>* are manifest in what you see. 3 Behold the body, and you will believe that you are there **in the body**. 4 And every body that you look upon reminds you of yourself **as the body**; your sinfulness, your evil and, above all, your death. 5 And would you not despise **your brother's body** who tells you **that you are a sinful body**, and seek **your brother's** death instead? 6 The message and the messenger are one. 7 And you must see your brother as yourself. 8 Framed in his body you will see your sinfulness, wherein you stand condemned. 9 Set in **your brother's** holiness, the Christ in him proclaims Himself as you.

Note # 5: Perception's source is in the mind of the perceiver. We perceive only what we have predetermine we want to see. Perception is not unbiased or objective. Our physical senses only confirm what we wish to observe. Judge our brother guilty and we will see him sinful. Since thoughts never leave their source, we will also condemn ourselves as sinners.

T-25.I.3. Perception is a choice of what you want yourself to be; **the world** you want to live in, and **perception's choice** is the state in which you think your mind will be content and satisfied. 2 **Perception** chooses where you think your safety lies, at your decision. 3 **Perception** reveals yourself to you as you would have you be. 4 And always is **perception** faithful to your purpose, from which **perception** never separates **from your purpose**, nor gives the slightest witness unto anything the purpose in your mind upholdeth not. 5 Perception is a part of what it is your purpose to behold, for means and end are never separate. 6 And thus you learn what seems to have a life apart, **which is what you perceive as your mind's own projections that appear to be outside of your own mind has no life apart from your mind's imagination**.

Note # 6: The ego tells us that what we perceive is the objective viewing of events that come from outside ourselves. Since the ego says that these events are outside of us, we are powerless to affect these events. Not being the source of the event, the best we can do is to react to the event. The ego also advises us that we may wish to engage in a preemptive strike against our future attacker. For the ego believes that attack is the best defense. In either case, we proclaim that we are victims of the world around us. If we realized that perception is based on our internal beliefs and judgments, we would understand that we are the cause of all we experience. Then if we wish call into our awareness something different, we can elect to change our purpose and choose again what we wish to experience. With this realization, we would no longer be in victim consciousness. When we change our goal or purpose, our perception will automatically align with the new purpose. The choice for truth over illusion will change our perception from seeing to the vision of Christ. We will see Christ in everything and looking past the bodily form and focus on content.

T-25.I.4. <You> are the means for God; not separate, nor **are you** with a life apart from **God's life**. 2 **God's** life is manifest in you who are His Son. 3 Each aspect of **God**, Himself, is framed in holiness and perfect purity, in love celestial and so complete **each aspect of God** wishes only that **each aspect** may release all that it looks upon unto itself. 4 **Each aspect of God's** radiance shines through each body that **each aspect** looks upon, and brushes all **the body's** darkness into light merely by looking past **the body** <to> the light. 5 The veil is lifted through **each aspect of God's** gentleness, and nothing hides the face of Christ from its beholders. 6 You and your brother stand before **the Christ** now, to let **the Holy Spirit** draw aside the veil that seems to keep you **and your brother** separate and apart.

Note # 7: The Holy Spirit utilizes all experiences as a means to return the split-minded to the truth of the Oneness. If we ask for guidance, the Holy Spirit will reinterpret our misperception into correct perception. Before the mad idea of separation had occurred, God had already envisioned the correction of this mistake. God's plan for our salvation only requires that we freely accept the Atonement for ourselves. Thus, we become the means for the achievement of the extension of God's Love. We are both the means and the end that we seek. We are God's extension of Himself. Again the Oneness of the whole is evident. We are God's Life made manifest. There is no separation.

T-25.I.5. Since you believe that you are separate, Heaven presents itself to you as separate, too. 2 Not that **Heaven is separate from you** in truth, but that the link that has been given you to join the truth may reach to you through what you understand, **which is your belief in the dualistic nature of everything**. 3 Father and Son and Holy Spirit are as One, as all your brothers join as one in truth. 4 Christ and **Christ's** Father never have been separate, and Christ abides within your understanding, in the part of you, **the Big "S" Self**, that shares **Christ's** Father's Will. p519 5 The Holy Spirit links the other part, **the ego**,—the tiny, mad desire to be separate, different and special—to the Christ, to make the oneness clear to what is really one. 6 In this world this **Oneness** is not understood, but **this Oneness** can be taught. **This Oneness is the One Self**.

Note # 8: ACIM explains that there is only a Oneness and that in reality it cannot be subdivided into parts. Yet, ACIM knows that the teacher must meet the student at the

student's level. Since we understand a dualistic world, ACIM attempts to explain the Oneness in dualistic terms so that the student may understand the concept. Although we talk as if the ego is a separate entity, it too is part of the indivisible Oneness. Nothing can be conceived that could be outside this Oneness. There is only God and we are It. Perhaps the closest example of this concept of the One Self in our physical universe is a hologram. In a hologram all parts are contained in the whole and the whole is contained in all parts. Each part has the ability to replicate the entire whole when activated by a laser beam. This laser beam could be analogous to our conscious awareness. Whatever we wish to focus on, we will experience. We can choose to focus only on a fragment of the whole or view the entirety. It is merely a matter of our own free choice.

T-25.I.6. The Holy Spirit serves Christ's purpose in your mind, so that the aim of specialness can be corrected where the error lies, **which is in your mind**. 2 Because **the Holy Spirit's** purpose still is one with both the Father and the Son, **the Holy Spirit** knows the Will of God and what you, **your Big "S" Self**, really will. 3 But this is understood by mind perceived as one, aware that **the mind** is one, and so experienced **as one**. 4 It is the Holy Spirit's function to teach you how this oneness **of mind** is experienced, what you must do **so** that **this oneness of mind** can be experienced, and where you should go to do it.

Note # 9: The Holy Spirit is our teacher Whose function It is to restore us to the truth of this One Self. The Holy Spirit is aware of both the Will of God and our egoic thought system, which is under the delusion that the separation is real. Because of the Holy Spirit's unique position of being aware of egoic thoughts, it can reinterpret any thought that is not originally in alignment with the truth of Will of God. The Holy Spirit restores egoic thought to the sanity of truth.

T-25.I.7. All this **restoration of egoic thought to the sanity of truth** takes note of **both** time and place as if **both time and place** were discrete, for while you think that part of you is separate, the concept of a Oneness joined as One is meaningless. 2 It is apparent that **an egoic** mind so split could never be the Teacher of a Oneness which unites all things within Itself. 3 And so What is within this mind, and does unite all things together, must be **the egoic split mind's** Teacher. **The Holy Spirit is this teacher**. 4 Yet must **this Teacher, the Holy Spirit** use the language that this **egoic split** mind can understand, in the condition in which **this egoic split mind** thinks it is, **which is that the ego believes that the separation is real**. 5 And **this Teacher, the Holy Spirit** must use all learning to transfer illusions to the truth, taking all false ideas of what you are, and leading you beyond **the false ideas of what you are** to the truth that *<is>* beyond **the illusion**. 6 All this **teaching** can very simply be reduced to this:

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

Note # 10: ACIM explains that all the lessons that the Holy Spirit must teach to the egoic mind can be summed up in one simple statement of fact, "What is the same cannot be different, and what is one cannot have separate parts." This is a definition of a oneness. At the physical level, this may best be exemplified by the characteristic of a hologram. These lessons will be taught in time and space in a manner that they who perceive themselves to

be trapped time and space can understand. One of the functions of time and space is to provide a playing field in which the lessons of egoic misperception can be undone.

II. The Savior from the Dark

T-25.II.1. Is it not evident that what the body's eyes perceive fills you with fear? 2 Perhaps you think you find a hope of satisfaction there **in what the body's eyes perceive.** 3 Perhaps you fancy to attain some peace and satisfaction in the world as you perceive it. 4 Yet it must be evident the outcome **in the world as you perceive it** does not change. 5 Despite your hopes and fancies, always does despair result **in the world as you perceive it to be.** 6 And there is no exception **to this resulting despair in the world that you perceive,** nor will there ever be **an exception.** 7 The only value that the past can hold is that you learn **the world as you perceive** it gave you no rewards which you would want to keep. 8 For only thus will you be willing to relinquish **the world as you perceive it,** and have **the world that you perceive** gone forever. p520

Note # 11: Only when we realize that the egoic thought system has not brought us the happiness we seek, will we decide to abandon it and try another way. The value of our past experiences is that they eventually give us enough examples of egoic failure so that reason tells us there must be a different way. Each failure brings us closer to the final decision to abandon entirely the thought system of the ego. Eventually, we will choose the Holy Spirit to be our one true Teacher. We waste time when we refuse to make the decision to choose again. Our mind may require twenty “failed” attempts before we realize that we need to try a different means if we hope to achieve a different result. Each of these twenty “failures” were actually a “success” in that they were all required to bring us closer to the correct decision, which happened to be on our twentieth attempt. We need not beat ourselves up after each “successful failure;” we need only to choose again. If we beat ourselves up, we will become paralyzed with fear and delay the making of the next “successful failure.” When we stop belittling ourselves for these “successful failures,” we now can enjoy the journey instead of being fearful of our judgment of the result. Life becomes an exciting journey of learning about one’s self rather than some life and death struggle. We see our world of time and space as a “playschool” If a mistake occurs, correction, not punishment, is the order of the day. Different results occur only when we try something new. Eventually we will try the thought system of the Holy Spirit.

T-25.II.2. Is it not strange that you should cherish still some hope of satisfaction from the world you see? 2 In no respect, at any time or place, has anything but fear and guilt been your reward **from the egoic world you see.** 3 How long is needed for you to realize **that** the chance of change **by following the thought system of the ego** in this respect is hardly worth delaying change that might result in better outcome? 4 For one thing is sure; the **egoic** way you see, and long have seen, gives no support to base your future hopes **for happiness,** and no suggestions of success at all. 5 To place your hopes **for happiness by following the thought system of the ego** where no hope lies must make you hopeless. 6 Yet is this hopelessness your **own free choice and this hopelessness will continue** while you would seek for hope where none is ever found.

Note # 12: Reason tells us that the egoic thought system offers no hope for our future happiness. We need to choose a different method and a new thought system.

T-25.II.3. Is it not also true that you have found some hope apart from this **world as you perceive it**; some glimmering,–inconstant, wavering, yet dimly seen,–that hopefulness is warranted on grounds that are not in this world? 2 And yet your hope that **happiness** may still be here **in this world** prevents you still from giving up the hopeless and unrewarding **egoic** task you set yourself. 3 Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that **what has always failed** will suddenly succeed and bring what it has never brought before, **which is your happiness?**

Note # 13: Insanity has been defined as doing the same thing over and over again and expecting a different result. Different results occur only when we try something new. Eventually reason tells us that if we want to be happy, we must abandon the egoic thought system and try the thought system of the Holy Spirit

T-25.II.4. **The results that the egoic thought system have brought us in the past** <has> failed. 2 Be glad **that these past failures have gone** within your mind, to darken what is there, **which was our faith that the egoic thought system could bring us happiness.** 3 Take not the form for content, for the form is but a means for content. 4 And the frame is but a means to hold the picture up, so that **the picture** can be seen. 5 A frame that hides the picture has no purpose. 6 It cannot be a frame if **only the frame** is what you see. 7 Without the picture is the frame without its meaning. 8 **The frame's** purpose is to set the picture off, and not **to set the frame, itself, off.**

Note # 14: The past failures of the egoic thought system were necessary for us to learn to choose again. We eventually must abandon our misplaced faith in the egoic thought system. These “past failures” were not sins that require punishment, but merely mistakes that require us to choose again. The egoic thought system was needed for us to relearn the truth about ourselves. Eventually, by the complete rejection of the egoic thought system, we will be able to freely choose to follow the thought system of only love.

In the world as we currently perceive it, the egoic belief that we are a body is so pervasive that it effectively blocks our Christ vision and, therefore, we fail to look past our brother's bodily form to see his Big “S” Self beyond this bodily “frame” that blocks out the “picture” of the Christ.

T-25.II.5. Who hangs an empty frame upon a wall and stands before **the empty frame**, deep in reverence, as if a masterpiece were there to see? 2 Yet if you see your brother as a body, it is but this **admiring of the empty frame that you do revere.** 3 The masterpiece that God has set within this frame is all there is to see. 4 The body holds **God's masterpiece**, for a while, without obscuring **God's Son, the Christ** in any way. 5 Yet what God has created needs no frame, for what **God** has created **God** supports and frames within **God, Himself.** 6 **God's** masterpiece **God** offers you to see. 7 And would you rather see the frame instead of **God's masterpiece?** 8 And see the picture, **God's masterpiece**, not at all?

Note # 15: Christ vision, not egoic seeing, is required if we are to look past bodily form to behold the Christ hidden within. We need to ask the Holy Spirit to reawaken this vision.

T-25.II.6. The Holy Spirit is the frame God set around the part of Him, **the Christ that** you would see as separate. 2 Yet its frame, **the Holy Spirit**, is joined to its Creator,

One with **God** and with His masterpiece, **God's Son**. 3 This is **the frame's** purpose, and you do not make the frame into the picture when you choose to see **the frame in the picture's** place. 4 The frame that God has given **His masterpiece** but serves **God's** purpose, not **your ego's purpose** apart from **God's purpose**. 5 It is your separate **egoic** purpose that obscures the picture, and cherishes the frame instead of **the picture, the Christ**. p521 6 Yet God has set His masterpiece within a frame that will endure forever, when **your frame, the egoic body**, has crumbled into dust. 7 But think you not the picture is destroyed in any way **by the removal of the egoic frame, which is the egoic body**. 8 What God creates is safe from all corruption, unchanged and perfect in eternity.

Note # 16: We are not the body but rather unlimited spirit. The body is merely an egoic "cover up" of the Christ that lies beyond. During God's plan for the return of the Sonship to knowledge, the Holy Spirit will utilize the physical body to actually teach us the failure of the egoic thought system and thus, return us to the truth. Although the ego made the body to prove the separation, the Holy Spirit will reinterpret the body's purpose and prove to us that we are a shared Oneness within the Mind of God. The Holy Spirit thus, utilizes the body to be a communication device for truth.

T-25.II.7. Accept God's frame, **the Holy Spirit**, instead of **your ego's frame, the body**, and you will see the masterpiece. 2 Look at **God's masterpiece**. Look at **Christ's** loveliness, and understand the **Mind of God** that thought **to place this master picture**, not in flesh and bones, but in a frame, **which is the Holy Spirit**, as lovely as **the masterpiece**, itself, **the Christ**. 3 **The Christ's** holiness lights up the sinlessness the **egoic body-frame** of darkness hides, and casts a veil of light across the picture's face which but reflects the light that shines from **the face of Christ to God, the Christ's Creator**. 4 Think not this face of **Christ** was ever darkened because you saw **the face in an egoic body-** frame of death. 5 God kept **the picture** safe that you might look on **the Christ**, and see the holiness that **God** has given **His masterpiece**.

Note # 17: God did not create our body. We did. Instead, God has insured our salvation by placing within our mind the Holy Spirit. The Holy Spirit surrounds the tiny part of our mind, the ego that doubted what it was. This part of our split mind followed the egoic thought system into the separation. The numerous failed attempts of the ego to achieve a substitute for love will be used by the Holy Spirit to prove that our happiness can only be achieved by being love. Our safety rests with the Holy Spirit's purpose, which is guaranteed success.

T-25.II.8. Within the darkness see the savior, **our brother's Christ**, *<from>* the dark, and understand your brother as his Father's Mind shows **your brother** to you. 2 **The Christ** will step forth from darkness as you look on **your brother**, and you will see the dark no more. 3 The darkness touched **your brother** not, nor you who brought **your brother** forth for you to look upon **your brother-savior**. 4 **Your brother's** sinlessness but pictures **your sinlessness**. 5 **Your brother's** gentleness becomes your strength, and both will gladly look within, and see the holiness that must be there because of what you looked upon in **your brother-savior, the Christ**. 6 **Your brother** is the frame in which your holiness is set, and what God gave **your brother** must be given you. 7 However much **your brother** overlooks the masterpiece in **himself** and sees only an **egoic body-** frame of darkness, it is still your only function to behold in **your brother** what **your brother** sees

not, **which is the Christ**. 8 And in this seeing **the Christ within your brother that he failed to see** is the vision shared that looks on Christ instead of seeing death.

Note # 18: Either our brother or we may fail to see the Christ within everyone. If either party asks for the guidance of the Holy Spirit, they will be granted the vision of Christ. Since minds are joined, this vision can then be shared with the other party. Even a temporary joining of these once perceived split minds uplifts the entire Sonship.

T-25.II.9. How could the Lord of Heaven not be glad if you appreciate His masterpiece? 2 What could **God, Lord of Heaven** do but offer thanks to you who love His Son as He does? 3 Would **God** not make known to you **God's Love**, if you but share **God's** praise of what **God** loves? 4 God cherishes creation as the perfect Father that **God** is. 5 And so **God's** joy is made complete when any part of Him joins in His praise, to share **God's** joy. 6 This brother is **God's** perfect gift to you. 7 And **God** is glad and thankful when you thank **God's** perfect Son for being what **God's perfect Son** is. 8 And all **God's** thanks and gladness shine on you who would complete **God's** joy, along with **God**. 9 And thus is **your joy** completed. 10 Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and **their happiness complete** along with **God's happiness**. 11 The gratitude of God Himself is freely offered to everyone who shares His purpose. p522 12 It is not **God's Will** to be alone. 13 And neither is it **your will to be alone**.

Note # 19: Both God and the Sonship cannot be complete until unity is returned to the One Self. Being a Oneness of Everything, we cannot be happy pretending to be a special, limited ego-body. Our happiness is based on our sharing the same purpose that God gave His creation. This purpose is co-creation with God. We are the extension of the Love of God.

T-25.II.10. Forgive your brother, and you cannot separate yourself from **your brother** nor from **your brother's** Father. 2 You need no forgiveness, for the wholly pure have never sinned. 3 Give, then, what **God** has given you, **your sinlessness** that you may see **God's** Son as one, and thank his Father as **God and the Son of God** thank you. 4 Nor believe that all **God and the Son of God** praise is given not to you. 5 For what you give is **God's**, and giving it, you learn to understand **God's** gift to you. 6 And give the Holy Spirit what **the Holy Spirit** offers unto the Father and the Son alike. 7 Nothing has power over you except **God's Will** and **your true will** which but extends **God's Will**. 8 It was for this, **the extension of God's Will that** you were created, and your brother with you and at one with you.

Note # 20: Once again, this paragraph attempts to demonstrate the Oneness of everything. The terms God, the Father, the Christ, the Holy Spirit, our brother and our own true Big "S" Self are all interchangeable since there is only the reality of the One Self. We use different terms because of our belief in duality. There is only one will and that is the shared Will of God. Our will is not the illusionary egoic will of the separation. Our true will and God's Will are one. God's Will is to extend love. We are co-creators with God in this process. Being a Oneness, when we forgive our brother, we gain forgiveness.

T-25.II.11. You and your brother are the same, as God Himself is One and not divided in His Will. 2 And you must have one purpose, since **God** gave the same **purpose** to both you and **your brother**. 3 **God's** Will is brought together as you join in will, that you be made complete by offering completion to your brother. 4 See not in **your brother** the sinfulness **your brother** sees, but give **your brother** honor that you may esteem yourself and **your brother with honor due to your joint sinlessness** 5 To you and your brother is given the power of salvation, that escape from darkness into **the light to be yours to share with your brother**; that you may see as one what never has been separate, nor apart from all God's Love as given equally **to all the indivisible parts of the united Sonship**.

Note # 21: Being a Oneness, you cannot grant your brothers salvation without granting your own. In this world of perception, the prisoner and the jailer are one.

III. Perception and Choice

T-25.III.1. To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. 2 To the extent to which you recognize that guilt is meaningless, to that extent you will perceive attack cannot *<be>* justified. 3 This **relationship between guilt and attack** is in accord with perception's fundamental law: **Perception's fundamental law is**, "You see what you believe is there, and you believe it there because you want it there." 4 Perception has no other law than this. 5 The rest but stems from this **fundamental law of perception**, to hold **what you believe** up and offer **what you believe up which our mind which than** supports it. 6 This is perception's form, adapted to this **egoic** world, of God's more basic law; that love creates itself, and nothing but itself.

Note # 22: God's laws of creation state that love gives everything because it is everything: nothing is held back. Creation is extension and the only distinction between the Creator and His Child is that the Creator's thought was the First Cause. The Creator's Child has all the powers of the Father but is not self-created. The Child's source energy continuously flows from the Mind of God. Perception comes from the belief in separation. Perception utilizes projection to make its world. With perception, we prejudge what we want to see and then project it outside our mind. Our physical senses then confirm that what we wanted to see is outside our mind. Our belief comes first and is the cause of what we choose to perceive. What we physically perceive is the effect of this outward self-projection from our mind's imagination. We believe what we value and we value what we want and desire. Projection makes our perception.

T-25.III.2. God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind of **God** to which perception has no meaning. 2 Yet are **God's** laws reflected everywhere **even in the world of perception**. 3 Not that the world of **perception** where this reflection of **God's** law is, is real at all. **This world of perception is the ego's attempt to make false illusions appear to replace the truth.** 4 Only because **God's split-minded** Son believes **the world of perception** is, and from **this split-minded** Son's belief **God** could not let **God**, Himself, be separate entirely from **his Son**. p523 5 **God** could not enter His Son's insanity with him, but **God** could be sure **God's** sanity went there with **the son**, so **the split-minded son** could not be lost forever in the madness of his **egoic wish of separation**. **God's sanity is represented by the Holy Spirit.**

Note # 23: Although God's laws do not rule the world of perception, they are kept in the Christ consciousness part of the split-minded. The Christ is the home of the Holy Spirit, who is the Voice for God and the return of the Sonship to knowledge. When the thought of separation was first perceived, God assigned to the Holy Spirit the function of returning the Sonship to right-mindedness. The Holy Spirit is the call for the Son's return to sanity. He represents the laws of God in this world of illusion by reinterpreting specialness and egoic special relationships and transforming them into unifying holy experiences. This transformation is achieved by forgiveness, which joins two apparently separate minds into one mind that shares the same purpose.

God's sanity is represented by the Holy Spirit and was placed within the mind of split-minded at the time of the separation to insure the Son's return to knowledge.

T-25.III.3. Perception rests on choosing; knowledge does not **rest on choice**. 2 Knowledge has but one law because **knowledge** has but one Creator. 3 But this world of **perception** has two creators who made **this world of perception**, and **these two creators that made this world of perception** do not see **this world** as the same world. 4 To each creator who made **this world of perception**, **this world** has a different purpose, and to each **who made it**, **this world**, is a perfect means to serve the goal for which **this world** is perceived. 5 For **egoic specialness**, **this world of perception** is the perfect frame to set **specialness** off; the perfect battleground to wage **specialness' illusionary** wars, the perfect shelter for illusions which **specialness** would make real. 6 Not one **illusion can be made real** but **specialness** upholds in its perception **the illusion's reality**; not one **illusion** but can be fully justified **nor made real**.

Note # 24: The egoic part of the split-minded made the world of perception into a place to prove that the separation was real. The ego does this by trying to convince us that our happiness lies in specialness and that specialness can be a substitute for God's Love and that the false can be made into the Truth. If any illusion could be made true by the ego, this would be proof there is another will that is different from God's Will. The ego's world of perception is based on specialness. Its purpose is to establish the laws of chaos as the replacement of truth. These laws of chaos are diametrically opposed to God's Laws. The Holy Spirit supports the laws of God in the world of perception.

T-25.III.4. There is another Maker of the world, the simultaneous Corrector of the mad belief that anything could be established and maintained without some link that kept **the world of perception** still within the laws of God; not as the law itself upholds the universe as God created it, but in some form adapted to the need the Son of God believes he has **while the split-minded perceive they are separate from their Source, God, the Father. This is the Holy Spirit.** 2 Corrected error is the error's end. 3 And thus has God protected still His Son, even in error.

Note # 25: The Holy Spirit will take whatever experience we request under His guidance and reinterpret the experience to more accurately reflect the truth that our minds are joined. True forgiveness is the healing balm that cures split-mindedness. Forgiveness and love bring the minds that appear separate back to their common state of joining as one. This reinterpretation is not the "total" truth since it is still based in time, space and change. Correct perception is below knowledge. Yet, this correction within the dream, itself, moves

us closer to the reality of the eternal Oneness of the Mind of God, which is Kingdom or Heaven.

T-25.III.5. There is another purpose in the world that error made, because **the world that error made** has another Maker, **the Holy Spirit**, Who can reconcile its goal with His Creator's purpose. 2 In, **the Holy Spirit's** perception of the world, nothing is seen but justifies forgiveness and the sight of perfect sinlessness. 3 Nothing arises **in the world that error made** but is met **by the Holy Spirit** with instant and complete forgiveness. 4 Nothing remains an instant, to obscure the sinlessness that shines unchanged, beyond the pitiful attempts of specialness to put **sinlessness** out of mind, where it must be, and light the body up instead of **the sinless mind**. 5 The lamps of Heaven are not for **the egoic** mind to choose to see **the lamps** where **the mind** wills **the lamps to be**. 6 If **the egoic mind** elects to see **Heaven's lamps** elsewhere from their home, as if **the egoic mind** lit a place where **Heaven's lamps** could never be, then must the **second** Maker of the world, **the Holy Spirit**, correct your **egoic** error, lest you remain in darkness where the lamps are not.

Note # 26: The Holy Spirit will correct any errors in perception that arise out of our mistaken belief that the separation is real. The Holy Spirit knows God's Son is whole and sinless and corrects any perception that would bear false witness to this truth.

T-25.III.6. Everyone here **in the world that error made** has entered darkness, yet no one has entered **this darkness** alone. 2 Nor need he stay more than an instant **in the world that error made**. 3 For he has come with Heaven's Help within him. **The Holy Spirit** is ready to lead him out of darkness into light at any time. 4 The time he chooses **to return to the light of truth** can be any time, for help is there, awaiting but his choice. 5 And when he chooses to avail himself of what is given him, **the guidance and help of the Holy Spirit**, then will he see each situation that he thought before was means to justify his anger turned to an event which justifies his love. 6 He will hear plainly that the **egoic** calls to war he heard before are really calls to peace **when he listens to the Holy Spirit**. p524 7 He, **who listens to the Holy Spirit** will perceive that where he gave attack is but another altar where he can, with equal ease and far more happiness, bestow forgiveness. 8 And he **who listens to the Holy Spirit** will reinterpret all temptation as just another chance to bring him joy.

Note # 27: By following the different thought systems, different results are produced. The results are different, not because the event changed, but rather that the purpose was changed. The Holy Spirit's perception is based on the perfection and sinlessness of God's Son. Thus, the Holy Spirit knows that forgiveness is offered whenever error occurs. The ego's purpose is separation and, therefore, everything is perceived as sinful. What we see is always the result of what we want to see. The ego wants to see sin; the Holy Spirit wants to see sinlessness.

T-25.III.7. How can a misperception be a sin? 2 Let all your brother's errors be to you nothing except a chance for you to see the workings of the Helper given you to see the world **the Holy Spirit** made instead of **your egoic version of this world of perception**. 3 What, then, *<is>* justified? 4 What do you want? 5 For these two questions are the same. 6 And when you see **these two questions of what <is> justified? And what do you want?** as the same, your choice is made. 7 For it is seeing **these two questions** as one that brings

release from the belief there are two ways to see. 8 This world **that was made in error** has much to offer to your peace, and many chances to extend your own forgiveness. 9 Such, **the world of perception's** purpose is, to those who want to see peace and forgiveness descend on them, and offer them the light.

Note # 28: This world was not created by God but rather by our egoic desire to be special and separate. God's plan for salvation and the return to knowledge however, will utilize this egoic world as a means to return His split-minded Son back to sanity. The Holy Spirit corrects the ego's errors so that they can bear witness to the truth. Forgiveness is the main tool that allows for the transformation of "sin" into error and thus, rectified by forgiveness. In forgiveness, minds are joined since to give is to receive. The choice of which thought system we will follow becomes the determining factor for what we will perceive as our reality. What the decision-maker wants will be what he sees. Perception is always based on what we want to see, not on the reality of truth. We want what we value and believe in. We then project out into our dream world those beliefs that then become our perception's "seeing" that we call our egoic provisional reality

T-25.III.8. The Maker of the world of gentleness, **the Holy Spirit**, has perfect power to offset the world of violence and hate that seems to stand between you and **the Holy Spirit's** gentleness. 2 **The world of violence and hate** is not there in **the Holy Spirit's** forgiving eyes. 3 And therefore, **the world of violence and hate** need not be there in **your eyes**. 4 Sin is the fixed belief perception cannot change. 5 What has been damned, **the sinner** is damned and damned forever, being forever unforgivable. 6 If, then, **sin** is forgiven, sin's perception must have been wrong. 7 And thus **since the error is no longer a sin**, change **is** made possible. 8 The Holy Spirit, too, sees what **the Holy Spirit** sees as far beyond the chance of change. 9 But on **the Holy Spirit's** vision sin cannot encroach, for sin has been corrected by **the Holy Spirit's** sight. 10 And thus **the perception of this "sin"** must have been an error, not a sin. 11 For what **the perception** claimed **was sin** could never be, **and thus, the perception of sin** has been **an error**. 12 Sin is attacked by punishment, and so preserved. 13 But to forgive **sin** is to change **misperception** from error into truth.

Note # 29: Since God's Will is that the Sonship be the extension of Himself, we must be perfect, whole and complete. Anything within the world of perception that would limit His Son must be a misperception. Our misperception of the truth does not change the truth. The Holy Spirit reinterprets our misperception by changing the purpose of the perception from a witness for illusion to one for truth. This correction of egoic misperception is the Holy Spirit's function that God's plan for salvation gave to our Teacher.

T-25.III.9. The Son of God could never sin, but he can wish for what would hurt him. 2 And he has the power to think he can be hurt. 3 What could this **belief that God's Son could be hurt** be except a misperception of himself? 4 Is this a sin or a mistake, forgivable or not? 5 Does **God's confused Son** need help or condemnation? 6 Is it your purpose that **those who misperceive themselves** be saved or damned? 7 Forgetting not that what he is to you, **a sinner or sinless**, will make this **same choice for your future?** 8 For you make **the choice** <now,> the instant when all time becomes a means to reach **the goal you chose**. 9 Make, then, your choice. 10 But recognize that in this choice **for sin or sinlessness**, the purpose of the world you see is chosen, and will be justified. p525

Note # 30: However we choose to see our brother, we will share the same fate. The choice is between freedom and sinlessness or sin and damnation. Prisoner and jailer are in the same jail. The choice is ours to determine.

IV. The Light You Bring

T-25.IV.1. Minds that are joined and recognize they are **joined**, can feel no guilt. 2 For **minds that are joined** cannot attack, and they rejoice that this is so, seeing their safety in this happy fact **that they cannot attack**. 3 Their joy **of joined mind that are unable to attack** is in the innocence see. 4 And thus **minds that cannot attack** seek for **innocence**, because it is their purpose to behold **innocence** and rejoice. 5 Everyone seeks for what will bring him joy as he defines **joy**. 6 It is not the aim, as such, that varies. **We all seek joy**. 7 Yet it is the way in which the aim **to seek joy** is seen that makes the choice of means inevitable, and beyond the hope of change unless the aim is changed. 8 And then the means are chosen once again, as what will bring rejoicing is defined another way and sought for differently.

Note # 31: The ego tells us that joy and happiness can be found in separation and specialness. The body is the focus. The Holy Spirit advises us that our happiness must lie in truth, forgiveness and love. The realization that we are a Oneness is the key. Each thought system defines what comprises our happiness differently. The means will automatically align with our goal as we choose to define it based on our perception of what we are.

T-25.IV.2. Perception's basic law could thus be said, "You will rejoice at what you see because you see it to rejoice." 2 And while you think that suffering and sin will bring you joy, so long will **suffering and sin** be there for you to see. 3 Nothing is harmful or beneficent apart from what you wish **it to be perceived as**. 4 It is your wish that makes **what you see** what it is in its effects on you. 5 Because you chose **what you see** as a means to gain these same effects **of what you want to see, you** believing them to be the bringers of rejoicing and of joy. 6 Even in Heaven does this law obtain. **What we desire we must bring into our conscious awareness**. 7 The Son of God creates to bring him joy, sharing his Father's purpose in his own creation, that his joy might be increased, and God's **joy increased** along with his.

Note # 32: Our mind's desires have the power to manifest within our conscious awareness. If our desires are loving ones, we create since they can be shared within the Mind of God, which is only Love. If they are fear-based thoughts, they cannot be shared with God and they will manifest only as illusions that appear real within the split mind of the thinker. In either case, the mind's desire or goal always determines the means that will manifest within the thinking mind's awareness. All thoughts have power to either make or create. How we define ourselves will determine what we decide to teach and bring into our awareness.

T-25.IV.3. You, **the egoic** maker of a world that is not so, take rest and comfort in another world where peace abides. **This other world is based on the perception of the Holy Spirit**. 2 This world **that the Holy Spirit perceives**, you bring with you to all the weary eyes and tired hearts that look on sin and beat **sin's** sad refrain. 3 From you can come their rest. 4 From you can rise a world **that the weary, who had believed in sin** will

rejoice to look upon, and where their hearts are glad. 5 In you there is a vision of **Christ** that extends to all of them, **who had believed in sin**, and covers them in gentleness and light. 6 And in this widening world of light the darkness that they, **who had believed in sin**, thought was there is pushed away, until **the darkness of sin** is but **some** distant shadows, far away, not long to be remembered as the sun shines **the shadows of sin** to nothingness. 7 And all **those** "evil" thoughts and "sinful" hopes of **those who had believed in sin including** their dreams of guilt and merciless revenge, and every wish to hurt and kill and die, will disappear before the sun you bring.

Note # 33: Minds, being joined, share ideas. When we share the truth with another, the illusion of the false fades from the joined minds. If we see our brother as a separate body, there can be no joining for bodies cannot join. The thoughts of truth come from the shared Mind of God. The thoughts of separation come from the split-minded that we call the ego. The thought of love overcomes all egoic thoughts since love arises from the power of God, Himself.

T-25.IV.4. Would you not do this, **the bringing of the vision of Christ that aligns with the Holy Spirit's perception of the world to your brother**, for the Love of God? 2 And **give this same correct perception** for *<yourself?>* 3 For think what **the vision of Christ that aligns with the Holy Spirit's perception of the world** would do for you. 4 Your "evil" thoughts that haunt you now will seem increasingly remote and far away from you. 5 And **the "evil" thoughts will** go farther and farther off, because the sun in you has risen that **the "evil" thoughts** may be pushed away before the light. 6 **The "evil" thoughts** linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever. p526 7 And in the sunlight you will stand in quiet, in innocence and wholly unafraid. 8 And from you will the rest you found **by following the thought system of the Holy Spirit** extend, so that your peace can never fall away and leave you homeless. 9 Those who offer peace to everyone have found a home in Heaven **that the egoic world cannot destroy.** 10 For **your peace that you offer to everyone** is large enough to hold the **egoic world** within its peace, **which is your Heavenly home.**

Note # 34: By following the thought system of the Holy Spirit, we extend forgiveness and love to our brother. Seeing our brother as sinless and innocent, we obtain our own guiltlessness. By granting peace to our brother, we demonstrate that we possess peace. We can only give what we have and the law of love states that to give is to receive. By releasing our brother from the awareness of any belief in sin, we have freed ourselves from the prison of our own illusion of separation and hell.

T-25.IV.5. In you is all of Heaven. 2 Every leaf that falls is given life in you. 3 Each bird that ever sang will sing again in you. 4 And every flower that ever bloomed has saved its perfume and its loveliness for you. 5 What aim can supersede the Will of God and of His Son, that Heaven be restored to him for whom **Heaven** was created as **God's Son's** only home? 6 Nothing before and nothing **after the Son's restoration to Heaven remains outside Our One Self.** 7 No other place; no other state nor time. 8 Nothing beyond nor nearer. 9 Nothing else. 10 In any form. 11 This **state of Oneness** can you bring to all the world, and all the thoughts that entered **the egoic world** and were mistaken for a little while. 12 How better could your own mistakes be brought to truth than by your willingness

to bring the light of Heaven with you, as you walk beyond the **egoic** world of darkness into light of **truth**?

Note # 35: In this paragraph ACIM states that in us is all of Heaven. Heaven is the real world of truth. This once again demonstrates that a Oneness of Everything is indivisible; that if a Oneness could be subdivided into parts, each part would contain the whole. The Mind of God is holographic in nature. I and My Father are One because I am that One Self. There can be no separation, for there is no separation. God Is and that is all there IS.

V. The State of Sinlessness

T-25.V.1. The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is **the extension of the Creator, perfect, whole and complete.** 2 The need for guilt is gone because **guilt** has no purpose, and **guilt** is meaningless without the goal of sin. 3 Attack and sin are bound as one illusion. **Attack and sin are** each the cause and aim and justifier of the other. 4 **Attack and sin are** each meaningless alone, but seems to draw a meaning from the other. 5 **Attack and sin** each depends upon the other for whatever sense it seems to have. 6 And no one could believe in one unless the other were the truth, for **attack and sin** each attests the other must be true.

Note # 36: Attack and sin are joined together at the hip. If separated from each other, the logic for the other would cease to exist. They cannot logically stand-alone for each one's existence is co-dependent on the existence of the other.

T-25.V.2. Attack makes Christ your enemy, and **attack makes God your enemy** along with **Christ.** 2 Must **your little "s" self** not be afraid with "enemies" like these? 3 And must **your little "s" self** not be fearful of **your Big "S" Self, the Christ?** 4 For you have hurt yourself, and made your **Big "S" Self** your "enemy." 5 And now you must believe you are not you, **your Big "S" Self, the Christ** but something alien to yourself, and "something else," a "something" to be feared instead of loved. 6 Who would attack whatever he perceives as wholly innocent, **the Christ?** 7 And who, *<because>* he wishes to attack, can fail to think he must be guilty to maintain the wish **to attack**, while wanting innocence? p527 8 For who could see the Son of God as innocent and wish **the Son of God** dead? 9 Christ stands before you, each time you look upon your brother. 10 **The Christ in your brother** has not gone because your eyes are closed. 11 But what is there to see by searching for your Savior, seeing **the Christ in your brother-savior** through sightless eyes?

Note # 37: Bodies can attack. If we see our brother or ourselves as the body, we will use the body for attack purposes. The body-form is the symbol for sin, which is the belief in limitation. The thought system of the Holy Spirit utilizes vision to look past the ego-body to the Christ that lies beyond. If we see ourselves as a body, we get to perceive ourselves as both a sinner and as something that can and does attack. The egoic mind claims that bodies can be hurt and the best defense is a good offense. In egoic thinking, attack becomes both logical and inevitable.

T-25.V.3. It is not Christ you **egoically** see by looking thus **upon the Son of God as innocent and wish the Son of God's death.** 2 It is the "enemy," confused with Christ,

you look upon. 3 And **egoic minds hate the "enemy," confused with Christ** because there is no sin in him for you to see. 4 Nor do you hear **the Christ, whom you have confused to be your enemy's** plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. 5 And yet, beneath the ego's senseless shrieks, such is the call that God has given **the Christ in your brother** that you might hear in him **God's** Call to you, and answer by returning unto God what is **God's Own innocent and sinless Son.**

Note # 38: The ego sees our sinlessness and innocence as an attack on its existence. Without our belief in sin, the illusion of separation would have no reason to exist and would fade away from our consciousness. This would leave us knowing only the truth that we are God's beloved Child, sinless and guiltless like our Creator.

T-25.V.4. The Son of God asks only this of you; that you return **innocence and sinlessness** to **your brother** that is his due so that you may share in **innocence and sinlessness** with him. 2 Alone does neither **you or your brothers** have **innocence and sinlessness**. 3 So must **innocence and sinlessness** remain useless to both **you and your brother**. 4 Together, **innocence and sinlessness** will give to each **brother** an equal strength to save the other, and save himself along with **his brother**. 5 Forgiven by you, your savior-**brother** offers you salvation. 6 Condemned by you, **your savior-brother** offers death to you. 7 In everyone you see but the reflection of what you choose to have **your brother** be to you. 8 If you decide against **your savior-brother's** proper function, the only one he has in truth, you are depriving **your savior-brother** of all the joy he would have found if he fulfilled the role God gave to him **as your savior**. 9 But think not Heaven is lost to **your savior-brother** alone **if you refuse to allow him to fulfill the function that God gave him**. 10 Nor can **Heaven** be regained unless the way **to Heaven** is shown to him through you, that you may find **the way by fulfilling your function**, walking by **your brother's** side. **Our function as savior of each other is our granting to the other their innocence and sinlessness through true forgiveness.**

Note # 39: Since giving and receiving are the same, we cannot expect to return to the truth of Heaven by denying the truth in another. We only demonstrate that we possess something when we give it away. See our brother as sinless and innocent and we grant ourselves the same qualities. Our function in the dream of separation is to grant our brother forgiveness so that he may perceive himself as sinless and thus, return to the truth. There is only one Sonship. To each of the fragmented parts of the Sonship, God has given the role of saving our brother from the illusion of sin, guilt and fear. This task cannot be accomplished alone and requires the guidance of the Holy Spirit. The Holy Spirit's function is to return the insane to the sanity of truth.

T-25.V.5. It is no sacrifice that **your brother** be saved, for by his freedom will you gain your own **freedom**. 2 To let **your brother's** function be fulfilled is but the means to let **your function** be fulfilled. 3 And so you walk toward Heaven or toward hell, but not alone. 4 How beautiful **your brother's** sinlessness will be when you perceive it! 5 And how great will be your joy, when **your brother** is free to offer you the gift of sight, **the vision of Christ**, God gave to him for you! 6 **Your brother** has no need but this; that you allow him freedom to complete the task God gave to him. 7 Remembering but this; that what **your brother** does you do, along with him. 8 And as you see **your brother**, so do

you define the function **your brother** will have for you. **When and until you see your brother differently as the innocent and sinless Christ, only then will you let him be what God appointed that he be to you, which is your savoir.**

Note # 40: There is only one Sonship even though it appears to be fragmented within the dream of separation. It is no sacrifice to give our brother his freedom so that we obtain our own. The ego tells us that because we have sinned, someone must atone for our sins. Punishment and sacrifice is required when sin exists. By reinterpreting sin into a mistake that only needs correction, the Holy Spirit has made forgiveness possible. We can now perceive our brother as sinless and innocent. Correct perception, which closely resembles the truth, has replaced the error of sin and limitation that is always present in egoic perception. Correct perception strips away the barriers we have place around love and forgiveness.

T-25.V.6. Against the hatred that the Son of God may cherish toward himself, is God believed to be without the power to save what **God** created from the pain of hell. 2 But in the love **your brother** shows himself is God made free to let **God's** Will be done. p528 3 In your brother you see the picture of your own belief in what the Will of God must be for you. 4 In your forgiveness will you understand **God's** Love for you; through your attack **you** believe **God** hates you, **and since you attack you** thinking Heaven must be hell. 5 Look once again upon your brother, not without the understanding that **your brother** is the way to Heaven or to hell, as you perceive him **to be either sinless or a sinner**. 6 But forget not this; the role you give to **your brother** is given you, and you will walk the way you pointed out to him **to be either sinless or a sinner** because it is your judgment on yourself.

Note # 41: Thoughts never leave their source. If we choose to see guilt in our brother, it means we see guilt in ourselves. Perception comes from our inner beliefs that are merely projected out of our minds onto our brother and the "outside world." In truth, thoughts never leave the mind of the thinker. If we hate ourselves, we have not forgiven ourselves from all our past misperception about what we believe we are. We are still judging ourselves to be sinners. God knows we are not sinners, but until we accept the Atonement for ourselves, we will continue to see ourselves as sinful. It is ourselves, not God, which demands our eternal damnation. By accepting the Atonement for ourselves, we reclaim innocence for both our brother and ourselves. By accepting the truth about our brother's eternal sinlessness, we can receive our own.

VI. The Special Function

T-25.VI.1. The grace of God rests gently on forgiving eyes, and everything **forgiving eyes** look on speaks of **God** to the beholder. 2 He **who sees with forgiving eyes** can see no evil; nothing in the world to fear, and no one who is different from himself. 3 And as he **who sees with forgiving eyes** loves **everything**, so he looks upon himself with love and gentleness. 4 He **who sees with forgiving eyes** would no more condemn himself for his mistakes than damn another. 5 He **who sees with forgiving eyes** is not an arbiter of vengeance, nor a punisher of sin. 6 The kindness of his sight rests on himself with all the tenderness **his kind sight** offers others. 7 For he **who sees with forgiving eyes** would only heal and only bless **everything**. 8 And being in accord with what God wills, he **who sees with forgiving eyes** has the power to heal and bless all those he looks on with the grace of God upon his sight.

Note # 42: If you follow the thought system of the Holy Spirit, you grant forgiveness to all because the vision of Christ has been awakened within your mind. There is no one who is seen as unworthy of forgiveness since looking through the eyes of love; you see everything as either love or a cry for love and respond appropriately with only forgiveness and love.

T-25.VI.2. Eyes become used to **egoic** darkness, and the light of brilliant day seems painful to the **egoic** eyes grown long accustomed to the dim effects perceived at twilight. 2 And **the egoic eyes** turn away from sunlight of **truth** and the clarity **the light of truth** brings to what they look upon. 3 **To the ego's eyes the dimness of illusions** seems better; easier to see, and better recognized. 4 Somehow the vague and more obscure seems easier to look upon; less painful to the **egoic** eyes than what is wholly clear and unambiguous. 5 Yet this **seeing of the false** is not what eyes are for, and who can say that he prefers the darkness and maintain he wants to see **the truth**?

Note # 43: We will see what we want to see, for this is how perception works. Our choice is between the illusion of separation, specialness, sin, guilt and fear or the choice for the truth of the Oneness, love, forgiveness, sinlessness and innocence.

T-25.VI.3. The wish to see **with the vision of Christ** calls down the grace of God upon your eyes, and brings the gift of light that makes sight **and vision** possible. 2 Would you behold your brother? 3 God is glad to have you look on **your brother with the vision of Christ**. 4 **God** does not will your savior-**brother** be unrecognized by you. 5 Nor does **God** will that **your savior-brother** remain without the function that **God** gave to **your savior-brother**. 6 Let **your savior-brother** no more be lonely, for the lonely ones are those who see no function in the world for them to fill; no place where they, **who are lonely and functionless** are needed, and no aim which only they, **who are functionless** can perfectly fulfill. p529

Note # 44: By asking for the guidance of the Holy Spirit, our egoic sight is transformed into the vision of Christ. Looking past the body, we look upon the Christ, God's home, within our brother. While in time and space, God has given us the function of returning our brother and ourselves to the Truth. Forgiveness is our function, love is our purpose and the peace of God is our destiny. God will return us to the knowledge of the One Self that we are.

T-25.VI.4. Such is the Holy Spirit's kind perception of specialness; **the Holy Spirit's perception uses** what you made, to heal instead of harm. 2 To each **the Holy Spirit** gives a special function in salvation **that he who has perceived himself as special** alone can fill; a part for only him **who has perceived himself as special**. 3 Nor is the plan complete until he **who has perceived himself as special** finds his special function, and fulfills the part assigned to him, to make himself **who had perceived himself as special and thus, not whole**, complete within a world where incompleteness rules.

Note # 45: The Holy Spirit does not take away our specialness that is perceived in time and space. Instead, the Holy Spirit utilizes our belief in specialness and separation to give us a special function of saving our brother, whom we perceive as separate and sinful. By forgiving and seeing our brother as sinless, we grant our brother his freedom from the

illusion of being less than perfect, whole and complete. Since the Holy Spirit knows the truth of our Oneness, He knows that when we give, we receive.

T-25.VI.5. Here **in the world made in error**, where the laws of God do not prevail in perfect form, can he, **the split minded**, yet do <one> perfect thing and make <one> perfect choice. 2 And by this act of special faithfulness to one **brother** perceived as other than himself, he, **the split minded**, learns the gift of **forgiveness** was given to himself, and so **he and his brother who received his gift of forgiveness** must be one. 3 Forgiveness is the only function meaningful in time. 4 **Forgiveness** is the means the Holy Spirit uses to translate specialness from sin into salvation. 5 Forgiveness is for all. 6 But when **forgiveness** rests on all **forgiveness** is complete, and every function of this world completed with it. 7 **When the function God gave our world made from error is complete, which is the return of the Sonship to truth and knowledge**, then is time no more. 8 Yet while in time, there is still much to do. 9 And each **who perceives himself as special** must do what is allotted him, for on his part does all the plan depend. 10 **Each one** <has> a special part in time for so he chose, and choosing **his specialness**, he made **his special part** for himself. 11 His wish **for specialness** was not denied but changed in form, to let **his wish for specialness** serve his brother and himself, and thus **his wish for specialness** become a means to save instead of lose.

Note # 46: Like everything in the illusion of separation, God's plan for salvation transforms everything made by the ego to prove the separation is real, into a witness for the truth of the Oneness. When the Sonship fragmented, God transformed our brother into our savior. When we wanted to be special, time was made available so that each could play a special role in the game of the returning of the Sonship to the union of the Oneness. Through forgiveness, we learn that what appears to be the verification that we are separate from our brother becomes the means to demonstrate that we are of one mind. The body that limits now becomes a communication device to teach only love. The ego's specialness becomes the means the Holy Spirit utilizes to teach that we are only love.

T-25.VI.6. Salvation is no more than a reminder this world is not your home. 2 **The laws of this egoic world made from error** are not imposed on you. **This world of egoic** values are not yours. 3 And nothing that you think you see in **this egoic world** is really there at all. 4 **This fact that this egoic world is not real** is seen and understood as each one takes his part in **this egoic world's** undoing, as he did **his part** in making **this egoic world**. 5 He has the means for either **making or undoing this egoic world**, as he always did. 6 The specialness he chose to hurt himself did God appoint to be the means for his salvation, from the very instant that the choice **for his specialness** was made. 7 His special sin was made his special grace. 8 His special hate became his special love.

Note # 47: As soon as the mad idea was conceived, the Creator had already provided the solution for the Sonship's return to sanity. Our desire to be special has been transformed from a perceived sin to a special gift and blessing for our brother. This transformation occurs in time with our adopting the Holy Spirit's purpose for relationships. The special relationship's purpose is to make Holy. Our "sin of specialness" will be transformed in time so that we can give our own special grace or blessing to our brother through forgiveness. This blessing transforms our brother from a "sinner" into the innocent sinless Child of God. Our special gift of holiness is given to our brother to return and unite our

split-minds into joint right-mindedness that is one with the shared Mind of God. The Holy Spirit is our guide during this journey through time. Our egoic desire to be special and separate has been corrected by the Holy Spirit into a special role for each brother to play in the salvation of the Sonship. Without each brother fulfilling his special role, the return of the Sonship to whole-mindedness would be incomplete.

T-25.VI.7. The Holy Spirit needs your special function, so that **the Holy Spirit's function** may be fulfilled. 2 Think not you lack a special value here **in the fulfillment of the Holy Spirit's function**. 3 You wanted **a special function or role** and it is given you. 4 All that you made can serve salvation easily and well. 5 The Son of God can make no choice the Holy Spirit cannot employ on **the split-mind's behalf to return him to the truth**, and not against himself. 6 Only in darkness does your specialness appear to be attack. 7 In light, you see **your specialness** as your special function in the plan to save the Son of God from all attack, and let him, **the split-minded**, understand that he is safe, as he has always been, and will remain **safe** in time and in eternity alike. 8 This **saving of God's Son from all attack** is the function given you for your brother. 9 Take **all attack** gently, then, from your brother's hand, and let salvation be perfectly fulfilled in you. 10 Do this *<one>* thing, **your special function, which is the saving of God's Son from all attack**, that everything be given you. p530

Note # 48: The thought system of the Holy Spirit tells us that what the ego perceives as a brother's attack is actually a cry for love. We save our brother from attack when we grant him forgiveness and see him as sinless. To see our brother as a body is to limit him. This is an attack. By following the guidance of the Holy Spirit, we realize that our minds are joined and, therefore, only forgiveness is appropriate. If our brother believes he is separate, we offer him the truth of the union of minds. By not seeing our brother or ourselves as limited, we no longer feel any egoic desire to attack. We thus, become our brother's savior from any attack. Sin and attack always need the other. They are never found alone. Without attack, sin no longer is maintained since both feed on each other. By the removal of all attack thoughts, we acknowledge and recognize the sinlessness of our brother.

VII. The Rock of Salvation

T-25.VII.1. Yet if the Holy Spirit can commute each sentence that you laid upon yourself into a blessing, then **what you perceived required sentencing and punishment** cannot be a sin. 2 Sin is the only thing in all the world that cannot change. 3 **Sin** is immutable. 4 And on **sin's** changelessness the **egoic** world depends. 5 The magic of the world can seem to hide the pain of sin from sinners, and deceive with glitter and with guile. 6 Yet each one, **who perceives sin**, knows the cost of sin is death. 7 And so it is **that due to his belief in sin, death becomes the cost of sin**. 8 For sin is a request for death, a wish to make this world's foundation, **which is sin**, sure as love, dependable as Heaven, and as strong as God Himself. 9 The **egoic** world is safe from love to everyone who thinks sin possible. 10 Nor will **the egoic world** change. 11 Yet is it possible what God created not, **which is our egoic world, which is based on our belief in sin**, should share the attributes of **God's** creation, when **the egoic world** opposes **God's creation** in every way?

Note # 49: The Holy Spirit's thought system rests on truth, which is the Will of God. This Will is all-powerful. The egoic world and its thought system are based on illusion. An illusion can appear mighty only against another illusion since illusions can come in various

degrees of difficulty. Some illusions appear to be more powerful than other illusions. When any illusion is brought before the light of truth, all illusions disappear into the nothingness from which it arose. In the realm of time and space, this egoic world made from error cannot stand against the correct perception of the Holy Spirit, which is based on the reality of what we are.

T-25.VII.2. It cannot be the "sinner's" wish for death is just as strong as is God's Will for life. 2 Nor can the basis of a world **God** did not make be **as** firm and sure as Heaven. 3 How could it be that hell and Heaven are the same? 4 And is it possible that what **God** did not will cannot be changed? 5 What is immutable besides **God's Will**? 6 And what can share **God's Will's** attributes except **God's Will**? 7 What wish can rise against **God's Will**, and be immutable? 8 If you could realize nothing is changeless but the Will of God, this course would not be difficult for you. 9 For it is this **fact that nothing but God's Will is changeless** that you do not believe. 10 Yet there is nothing else you could believe **except that only God's Will is changeless**, if you but looked at what **this egoic world that was made from error** really is.

Note # 50: Only God's Will is eternal. Real is defined by ACIM as the changeless. Everything in time and space is subject to change and is not real. Time was designed to measure change. Only in the illusion of the dream of separation does time have a purpose. Once the Sonship has returned to knowledge, time has no change to measure. Change is only found in the illusionary world of perception. Of course, it is the illusionary world of perception that our decision-maker has chosen to identify with. It is due to the dreamer's identifying himself as being a real participant in the dream of separation that makes this world of our provisional reality appear real to us.

T-25.VII.3. Let us go back to what we said before, and think of it more carefully. **Since only the Will of God is changeless, what would this mean?** 2 It must be so that either God is mad, or is this **egoic** world a place of madness. 3 Not one Thought of **God's** makes any sense at all within this **egoic** world. 4 And nothing that the **egoic** world believes as true has any meaning in **God's** Mind at all. 5 What makes no sense and has no meaning is insanity. 6 And what is madness cannot be the truth. 7 If one belief so deeply valued here **in the egoic world** were true, then every Thought God ever had is an illusion. **If any of the "laws of chaos" are truth, God's Laws are insane** 8 And if but one Thought of **God's** is true, then all beliefs the **egoic** world gives any meaning to are false, and make no sense at all. 9 This is the choice **your decision-maker must** make. 10 Do not attempt to see **this choice between truth and illusion** differently, nor twist **this choice** into something it is not. 11 For only this decision **of when you will freely choose for truth over illusion** can you make. 12 The rest is up to God, and not to you **to determine what is God's Will and thus, true.**

Note # 51: Since only the Will of God is changeless, we cannot choose what the truth is. The egoic world of perception is based on the laws of chaos. The first law of chaos states that truth is different for everyone. This egoic world was made to bear witness to the false idea that truth is not changeless. The ego tells us that we can choose what truth is, when it is true and even when a truth will no longer apply to us. To believe truth complies and bends to our wishes is the mark of insanity. Yet, we believe that truth is conditional and constantly changing rather than accept the fact that truth just is and cannot be changed. The

ego claims that we are the arbitrators of truth. This is madness. Since God's Will has predetermined what is truth, in reality there is only truth. Because we are an extension of God, Herself, our will and God's Will are the same. We also have been given free will. But as ACIM points out, "Free will does not mean you can establish the curriculum. It means only that you can elect what you want to take at a given time." God's Will has established the curriculum that will return us to the truth of what we are. We have no control over what is the truth. Yet, we can choose to postpone taking the classes required for the acceptance of the truth. When we choose to deny the truth, we have only postponed the decision for the acceptance of the truth. Ultimately, we will be given as many experiences that we feel we need before we decide to choose only for the truth. This decision can be made in any instant or we can postpone it indefinitely. But the decision for truth must eventually be made since God's Will is the truth. Once we have decided that we only desire and want truth, time will no longer be necessary. Since truth is changeless, there is no change for time to measure in eternity. With the return to knowledge and truth, time loses its purpose. In eternity, time becomes functionless and simply fades away.

T-25.VII.4. To justify one value that the **egoic** world upholds is to deny your Father's sanity and your **sanity**. 2 For God and His beloved Son do not think differently. 3 And it is the agreement of **God and His Son's** thought that makes the Son a co-creator with the **Mind of God**, Whose Thought created him, **God's Son**. p531 4 So if **the split-minded son** chooses to believe one thought opposed to truth, **the split-minded** has decided he is not his Father's Son because the Son is mad, and sanity must lie apart from both the Father and the Son. 5 This you believe **that you have somehow become separate from your God-Source, your Creator**. 6 Think not that this belief **that you are not God's Son** depends upon the form **this belief** takes. 7 **Anyone**, who thinks the **egoic** world is sane in any way, is justified in anything that it thinks, or is maintained by any form of reason, believes **in the error that you have somehow become separate from your God-Source** to be true. 8 Sin is not real <because> the Father and the Son are not insane. 9 This **egoic** world is meaningless <because> **the egoic world** rests on sin. 10 Who could create the changeless if **the egoic world** does not rest on truth?

Note # 52: ACIM defines **REAL** as changeless and eternal. In the world of perception, everything is constantly changing since perception is based on our shifting beliefs, wants and desires. Lacking the stability of truth, our illusionary world of perception lacks stability. The unstable mind is an insane one since it believes that its own crazy mind is the arbitrator of truth. The thought of separation is a decision that attempts to make the false, true and the true, false.

T-25.VII.5. The Holy Spirit has the power to change the whole foundation of the **egoic** world you see to something else; a basis not insane, on which a sane perception can be based, another world perceived. **This is the world as the Holy Spirit perceives it to be**. 2 And **this world of correct perception is** one in which nothing is contradicted that would lead the Son of God to sanity and joy. 3 **In the world the Holy Spirit perceives**, nothing attests to death and cruelty; to separation and to differences. 4 For here **in the world the Holy Spirit perceives** is everything perceived as one, and no one loses that each one may gain.

Note # 53: The world the Holy Spirit perceives is based on bringing our egoic perception into alignment with the truth. It still is an illusion since it is based on correct perception rather than knowledge. Yet, it applies the Laws of God to what we had originally perceived as separate. The laws of chaos are overturned. It teaches us that we are not separate and that minds, not form, can join and are one. Its focus is on content, not form. The Holy Spirit looks past form with Christ vision and the knowledge of the truth of the Oneness of everything. The Holy Spirit's world of perception closely aligns itself with the truth of Heaven. In the world the Holy Spirit perceives, the Laws of God are not contradicted. By applying the Laws of God to the egoic world, we discover a kinder and gentler place. It is a world that can lead us to our destiny, which is the peace of God.

The peace of God is found in the realization that the truth is truth always and cannot be threatened. Some of the corollaries to these basic Laws of God are as follows: that creation is extension; that the Oneness is maintained; that It is an indivisible whole and, therefore, parts if possible would contain the whole; that to give is to receive; that there is no sacrifice but only the extension of God's love; that God's Will and our will is one and the same and, only love is real.

T-25.VII.6. Test everything that you believe against this one requirement, and understand that everything that meets this one demand is worthy of your faith. **The one requirement is that the world you perceive must be a place in which nothing contradicts what would lead and return the Son of God to sanity and joy. This is the world the Holy Spirit perceives in which everything is perceived as one, and no one loses that each one may gain.** 2 But **place your faith in** nothing else **but the Holy Spirit's perception.** 3 What is not love is sin, and either **love or sin** perceives the other as insane and meaningless. 4 Love is the basis for a world perceived as wholly mad to sinners, who believe **their egoic perception** is the way to sanity. 5 But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness **of egoic sin** and rest peacefully on truth. 6 **They who believe in either love or sin** each sees a world immutable, as each defines the changeless and eternal truth of what you are. 7 And each reflects a view of what the Father and the Son must be, to make that viewpoint meaningful and sane.

Note # 54: How we choose to see our relationship with our Creator will determine the world that we will perceive. If we believe ourselves to be the shared Oneness of the Mind of God, we will look upon the world with the vision of Christ. We will follow the thought system of the Holy Spirit. If we follow the ego, we will perceive that we are limited ego-bodies in competition with other ego bodies. The laws of chaos will rule this egoic world of perception. We will believe that we are guilty sinners and fear the wrath of the egoic god of vengeance. Our belief in what we are will make our perceived world conform to how we wish ourselves to be. The choice is ours to perceive a world that supports our belief that we are either a special limited ego-body, or the unlimited Child of God. We cannot be both.

T-25.VII.7. Your special function is the special form in which the fact that God is not insane appears most sensible and meaningful to you. 2 The content is the same. 3 The form is suited to your special needs, and **the form is suited** to the special time and place in which you think you find yourself, and **the form is suited to** where you can be free of place and time, and all that you believe must limit you. 4 The Son of God cannot be bound by time nor place nor anything God did not will. 5 Yet if **God's Will** is seen as madness, then the form of sanity which makes **God's Will** most acceptable to those who are insane

requires special choice. 6 Nor can this choice of **what makes God's Will most acceptable to those who are insane** be made by the insane, whose problem is their choices are not free **because the insane's choices are not made** with reason in the light of sense. p532

Note # 55: It makes no sense to allow the insane to teach the truth. ACIM states that as long as we follow the laws of chaos, we have chosen insanity. We need to allow the correct perception of the Holy Spirit's thought system to return us to sanity.

T-25.VII.8. It *<would>* be madness to entrust salvation to the insane. 2 Because **God** is not mad has God appointed One, **the Holy Spirit, Who is** as sane as **God** to raise a saner world to meet the sight of everyone who chose insanity as his salvation. 3 To this One, **the Holy Spirit** is given the choice of form most suitable to **the insane-minded. The one form most suitable to the insane-minded**, which will not attack the world **the insane** sees, but enter into **the world the insane sees** in quietness and show **the insane** he is mad. 4 This One, **the Holy Spirit**, but points to an alternative, another way of looking at what **the insane-minded** has seen before, and recognizes as the world in which he lives, and thought he understood before.

Note # 56: The Holy Spirit's correct perception offers the alternative for those who have decided to ask the question, "There must be a better way?" The Holy Spirit will reinterpret our misperception about what we are and apply the laws of God to transform our current experience into correct perception. Correct perception responds to any situation with forgiveness and love. It joins minds that once appeared to be separate.

T-25.VII.9. Now must **the insane-minded** question **his belief that he understood the egoic world as he once perceived it** because the form of the alternative **that the Holy Spirit offered** is one which he cannot deny, nor overlook, nor fail completely to perceive at all. 2 To each **fragmented insane part of the Sonship**, his special function is designed to be perceived as possible, and more and more desired, as it proves to **the once insane-minded** that it is an alternative he really wants. 3 From this **alternative position that the Holy Spirit offers**, does **the insane-minded** sinfulness, and all the sin he sees within the world, offer him less and less. 4 Until **this alternative position of the Holy Spirit is accepted, only then does the insane-minded** come to understand **that his belief in sin** cost him his sanity, and **that his belief in sin** stands between him and whatever hope he has of being sane. 5 Nor is **the insane-minded** left without escape from madness, for he has a special part in everyone's escape. 6 **The insane-minded** can no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son, and pass him by in careless thoughtlessness.

Note # 57: God never created any junk. There is never anything wrong with us, but we can and did choose the wrong plan. The Holy Spirit states that our choice was a mistake, not a sin. She asks that we merely choose again.

T-25.VII.10. What is dependable except God's Love? 2 And where does sanity abide except in **God**? 3 The One Who speaks for **God, the Holy Spirit** can show you **that you abide in God's Love**, in the alternative **the Holy Spirit** chose especially for you. 4 It is God's Will that you remember **that you abide in God's Love**, and so emerge from deepest mourning into perfect joy. 5 Accept the function that has been assigned to you in God's

Own plan to show **God's** Son that hell and Heaven are different, not the same. 6 And that in Heaven <They, **the now united Sonship** > are all the same, without the differences which would have made a hell of Heaven and a heaven of hell, had such insanity been possible.

Note # 58: Correct perception heals the split-minded Sonship and returns it to the unity of the Oneness with God. If specialness would be given a place in Heaven, we would be attempting to make Heaven into the hell that we made of the egoic world of misperception. Specialness cannot be part of Heaven since the goal of specialness is to fragment the Oneness of the Mind of God. God's Love is given completely to all. There is no room for "special love" in Heaven.

T-25.VII.11. The whole belief that someone loses but reflects the underlying tenet God must be insane. 2 For in this **egoic** world it seems that one must gain <because> another lost. **This is the forth law of chaos.** 3 If this were true, then God is mad indeed! 4 But what is this belief **that someone must lose if we are to gain** except a form of the more basic tenet, "Sin is real, and rules the world"? **This is a combination of the second and third laws of chaos.** 5 For every little gain must someone **else** lose and **pay an exact offsetting** amount in blood and suffering. 6 For otherwise would evil triumph, and destruction be the total cost of any gain at all. 7 You who believe that God is mad, look carefully at this **basic egoic tenet that states, "Sin is real, and rules the world,"** and understand that it must be either **God is insane** or this **basis egoic tenet** must be insane, but hardly both.

Note # 59: Either the laws of God are true or the laws of chaos are true. Since these laws are contradictions of each other, only one can be truth.

T-25.VII.12. Salvation is rebirth of the idea no one can lose for anyone to gain. 2 And everyone <must> gain, if anyone would be a gainer. 3 Here is sanity restored **and the laws of chaos dismissed.** 4 And on this single rock of truth **that no one can lose for anyone to gain** can faith in God's eternal saneness rest in perfect confidence and perfect peace. 5 Reason is satisfied, for all insane beliefs can be corrected here **in this truth that no one can lose for anyone to gain.** 6 And sin must be impossible, if this **belief that no one can lose for anyone to gain** is true. 7 This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. p533 8 For here your special function is made whole, because **your special function** shares the function of the whole, **which is the return of the fragmented Sonship to the truth that is the Oneness of the Mind of God.**

Note # 60: The concept that no one can lose for anyone to gain acknowledges the unity of the Oneness. It states in a different way the ACIM axiom that "to give is to receive." Each part is the whole and the whole is in each part. The Oneness is holographic in nature. In dualistic thinking, this concept is difficult to comprehend since we perceive ourselves as separate. This is why we must allow the Holy Spirit to teach us the truth about what we are through the reawakening of the Christ vision within us. This is the path to the return to the knowledge of the One Self.

T-25.VII.13. Remember all temptation is but this; a mad belief that God's insanity would make you sane and give you what you want; that either God or you must lose to madness because your aims can not be reconciled. 2 Death demands life, but life is not maintained at any cost. **Life is given freely and eternally from the Mind of God** 3 No one can suffer for the Will of God to be fulfilled. 4 Salvation is **God's Will** <because> you share **God's plan of salvation**. 5 **God's plan for salvation** is not for you alone, but for the Self, **the Christ** that is the Son of God. 6 **The Big "S" Self, the Christ** cannot lose **salvation**, for if he could the loss would be his Father's, and in **God, the Father** no loss is possible. 7 And this is sane because **the fulfillment of the Will of God** is the truth.

Note # 61: God is Life. God gives life freely since when God creates, She gives Herself totally; nothing is held back. It is not God's Will that Her Child suffer and die since God wills only that we be happy. Death cannot be part of true life since it is not part of the Mind of God. Death is a contradiction of God, Who is Life.

VIII. Justice Returned to Love

T-25.VIII.1. The Holy Spirit can use all that you give to Him for your salvation. 2 But **the Holy Spirit** cannot use what you withhold, for **the Holy Spirit** cannot take **what you would withhold** from you without your willingness. 3 For if **the Holy Spirit** did **take from you a perception that you wish to keep**, you would believe **the Holy Spirit** wrested it from you against your will. 4 And so you would not learn it <is> your **true will** to be without **what your egoic mind perceived and had withheld from the Holy Spirit**. 5 You need not give **your egoic perceptions to the Holy Spirit** wholly willingly, for if you could you had no need of **the Holy Spirit**. 6 But this **little willingness to offer your perceptions to the Holy Spirit, the Holy Spirit** needs. That in this little willingness, you prefer **the Holy Spirit** to take **what you give rather** than that you keep **your perceptions** for yourself alone, and **that in this little willingness you** recognize that what brings loss to no one you would not know. 7 This much, **your realization that you cannot judge what brings loss to anyone**, is necessary to add to the idea no one can lose for you to gain. 8 And nothing more.

Note # 62: Because we have free will, our decision-maker must decide when it will ask for the guidance of the Holy Spirit. The Holy Spirit will wait patiently for our permission before it would reinterpret our egoic experience to realign with the laws of God. If the Holy Spirit took over the guidance of our mind without our invitation, two things would occur. First, this would increase our fear. Second, it would confirm that we were incapable of making the proper decision to ask for our Teacher's guidance. Both these results would be counter-productive to the Holy Spirit's purpose of returning the insane to right-mindedness.

T-25.VIII.2. Here in your little willingness to ask for guidance from the Holy Spirit is your realization that you cannot judge what brings loss to anyone and this is the only principle salvation needs. 2 Nor is it necessary that your faith in **the Holy Spirit** be strong, unswerving, and without attack from all beliefs opposed to **the Holy Spirit's help**. 3 You have no fixed allegiance. 4 But remember salvation is not needed by the saved. 5 You are not called upon to do what one divided still against himself would find impossible. 6 Have little faith that wisdom could be found in such a state of mind **that is still split-minded**. 7 But be you thankful that only little faith is asked of you. p534 8 What but a little

faith remains to those who still believe in sin? 9 What could they, **who still believe in sin**, know of Heaven and the justice of the saved?

Note # 63: The Holy Spirit only requires that we ask for Her help. We do not have to have absolute faith in Her. We merely need ask ourselves if there is a different way to perceive this event and the Holy Spirit will provide the answer. We need only have a little willingness to try a different thought system. The Holy Spirit knows that Her answers will increase our willingness to turn more of our misperception over to Her guidance.

T-25.VIII.3. There is a kind of justice in salvation of which the **egoic** world knows nothing. 2 To the **egoic** world, justice and vengeance are the same, for sinners see justice only as their punishment, perhaps sustained by someone else, but not escaped. 3 The laws of sin demand a victim. 4 Who **the victim** may be makes little difference. 5 But death must be the cost and must be paid. 6 This **demand for any victim** is not justice, but insanity. 7 Yet how could justice be defined without insanity where love means hate, and death is seen as victory and triumph over eternity and timelessness and life?

Note # 64: The ego tells us that sin requires punishment, yet, it does not require that the sinner be punished. The ego tells us anyone can atone for the sins of the sinner. This requires the sacrifice of the innocent rather than the repentance of the sinner. This type of "justice" is arbitrary, illogical and meaningless.

T-25.VIII.4. You who know not of **true** justice still can ask **the Holy Spirit**, and learn the answer. 2 Justice looks on all in the same way. 3 It is not just that one should lack for what another has. 4 For that **one should lack for what another has** is vengeance in whatever form it takes. 5 Justice demands no sacrifice, for any sacrifice is made that sin may be preserved and kept. 6 **Sacrifice** is a payment offered for the cost of sin, but not the total cost. 7 The rest **of the payment for the cost of sin** is taken from another, to be laid beside your little payment, to "atone" for all **sin** that you would keep, and not give up. 8 So is the victim seen as partly you, with someone else **paying** by far the greater part **of the cost of your sins**. 9 And in the total cost, the greater his **sacrifice** the less is **your part to pay for your sins**. 10 And **egoic** justice, being blind, is satisfied by being paid, it matters not **to egoic justice** by whom **the cost for the sin is paid**.

Note # 65: Egoic justice allows us to transfer our sin and guilt to another person so that we can escape the punishment that the egoic god requires for our sin. The ego goes so far as to say that the god of the ego would allow his only begotten and innocent son to be killed to atone for a bunch of sinners. This is a strange idea that doesn't make any logical sense. How could the killing of the innocent child be considered an act of love? We need to ask ourselves if this type of god has his head screwed on right. No wonder the thought system of the ego is upside-down and insane.

T-25.VIII.5. Can this **sacrifice of the innocent** be justice? 2 God knows not of this **strange egoic version of justice**. 3 But justice does **God** know, and **God** knows **justice** well. 4 For **God** is wholly fair to everyone. 5 Vengeance is alien to God's Mind <because> **God** knows of justice. 6 To be just is to be fair, and not be vengeful. 7 Fairness and vengeance are impossible, for each one contradicts the other and denies that **the other** is real. 8 It is impossible for you to share the Holy Spirit's justice with a mind that can

conceive of specialness at all. 9 Yet how could **God** be just if **God** condemns a sinner for the crimes he did not do, but thinks he did? 10 And where would justice be if **God** demanded of the ones obsessed with the idea of punishment that they lay **the idea of punishment** aside, unaided, and perceive **that the idea of punishment** is not true?

Note # 66: An insane person cannot comprehend the logic of the sane mind. A person that believes sin is real cannot be expected to understand that what they perceive as sin never happened and thus, no punishment is required. If I dream that I killed the Son of God, should I be punished? The ego says yes. The Holy Spirit understands that we are under the illusion of the separation and that the dream is not real in the Mind of God. The Holy Spirit will carefully and gently reawaken the sleeping child so that the child's dream can be forgotten. The Holy Spirit will not forcefully awaken us since that would increase our fear.

T-25.VIII.6. It is extremely hard for those who still believe sin meaningful to understand the Holy Spirit's justice. 2 They **who still believe sin is meaningful** must believe **the Holy Spirit** shares their own confusion, and **that the Holy Spirit** cannot avoid the vengeance that their own **egoic** belief in justice must entail. 3 And so they fear the Holy Spirit, and perceive the "wrath" of God in **the Holy Spirit**. 4 Nor can they **who still find sin meaningful** trust **the Holy Spirit** not to strike them dead with lightning bolts torn from the "fires" of Heaven by God's Own angry Hand. 5 They **who find sin meaningful** <do> believe that Heaven is hell, and <are> afraid of love. p535 6 And deep suspicion and the chill of fear comes over them **who still find sin meaningful** when they are told that they have never sinned. 7 Their **egoic** world depends on sin's stability. 8 And they **who still find sin meaningful** perceive the "threat" of what God knows as justice to be more destructive to themselves and to their **egoic** world than vengeance, which they understand and love.

Note # 67: If sin is not real, the entire egoic thought system, which is based on sin and the preservation of sin, is insane. To accept the sinlessness of the Sonship would end specialness and the world that our egoic mind knows and claims to understand. The loss of our egoic specialness is more frightening to us than the idea that we must burn in hell for our sins. Because we want to be special, we side with the ego and claim that God, not the ego, is the insane one. For us to be special, someone must lack and lack is the belief in sin.

T-25.VIII.7. So do they **who still find sin meaningful** think the loss of sin a curse. 2 And flee the Holy Spirit as if **the Holy Spirit** were a messenger from hell, sent from above, in treachery and guile, to work God's vengeance on them **who find sin meaningful** in the guise of a deliverer and friend. 3 What could **the Holy Spirit** be to them **who still find sin meaningful** except a devil, dressed to deceive within an angel's cloak. 4 And what escape has **the Holy Spirit** for them **who find sin meaningful** except a door to hell that seems to look like Heaven's gate?

Note # 68: The ego's thought system is similar to George Orwell's double-think. True is false and false is true. The God of Love has been transformed into the egoic god of revenge. The Holy Spirit becomes the great deceiver instead of the Voice for Truth. The egoic world was made to confuse our decision-maker and keep him in victim consciousness. It is difficult for the dreamer to let go of all the illusions that the world of form upholds as truth. Only after we despair of all hope that the ego can lead us to happiness, will we choose to hear the voice for reason that tells us "there must be a better

way.” This is the little willingness that the Holy Spirit needs from us so that It can come to our aid.

T-25.VIII.8. Yet justice cannot punish those who ask for punishment, but have a Judge **in the Holy Spirit**, Who knows that they are wholly innocent in truth. 2 In justice **the Holy Spirit** is bound to set **the holy innocent** free, and give them all the honor **the innocent** deserve and have denied themselves because they are not fair, and cannot understand that they are innocent. 3 Love is not understandable to sinners because **sinners** think that justice is split off from love, and stands for something else. 4 And thus, **to those who believe in sin** is love perceived as weak, and vengeance strong. 5 For love has lost when judgment left its side, and is too weak to save **the innocent** from punishment. 6 But **egoic** vengeance without love has gained in strength by being separate and apart from love. 7 And what but **egoic** vengeance now can help and save, while love stands feebly by with helpless hands, bereft of justice and vitality, and powerless to save?

Note # 69: Due to the ego’s belief that we have sinned, the ego demands that someone must be punished. The ego claims that God is helpless to save us from this punishment that the ego demands. If this were true, the ego’s will would be more powerful than God’s. God would be forced to follow the egoic thought system, which would mean that sin had now become real. God’s Will cannot be usurped by the insane belief system of the ego.

T-25.VIII.9. What can Love ask of you who think that all of this **egoic logic about sin, love, justice and vengeance** is true? 2 Could **God and the Holy Spirit** in justice and in love, believe **that** in your confusion you have much to give? 3 You are not asked to trust **the Holy Spirit** far. 4 **You are asked to trust** no more than what you see **the Holy Spirit** offers you, and what you recognize you could not give yourself. 5 In God’s Own justice does **the Holy Spirit** recognize all you deserve, but understands as well that you cannot accept **all you deserve** for yourself. 6 It is **the Holy Spirit’s** special function to hold out to you the gifts the innocent deserve. 7 And every one **of the gifts that the innocent deserve** that you accept brings joy to **God and the Holy Spirit** as well as you. 8 **The Holy Spirit** knows that Heaven is richer made by each **gift** you accept. 9 And God rejoices as His Son receives what loving justice knows to be his due. 10 For love and justice are not different. 11 *<Because>* **love and justice** are the same does mercy stand at God’s right Hand, and gives the Son of God the power to forgive himself of sin.

Note # 70: The Holy Spirit rejects the ego’s belief in sin. The Holy Spirit knows “egoic sin” is actually only a mistake that requires correction. It reinterprets our misperception about sin and grants us the gifts that God’s justice demands. The Holy Spirit declares the verdict based on the truth. The Holy Spirit’s verdict is and always will be that, “God’s Son is sinless and innocent.”

T-25.VIII.10. To him, **God’s innocent Son** who merits everything, how can it be that anything be kept from him, **who has temporarily forgotten that he is the innocent Son of God?** p536 2 For that would be injustice, and unfair indeed to all the holiness that is in him, **the Christ**, however much he recognize **his holiness** not. 3 God knows of no injustice. 4 **God** would not allow His Son be judged by those who **still find sin meaningful and** seek his death, and could not see his worth at all. 5 What honest witnesses could they **who seek the death of the innocent** call forth to speak on his behalf? 6 And

who would come to plead for him, **the innocent**, and not against his life? 7 No justice would be given to him, **the innocent**, by **your egoic self**. 8 Yet God ensured that justice would be done unto the Son **God** loves, and would protect **God's innocent Son** from all unfairness **your egoic little "s" self** might seek to offer, believing vengeance is his proper due.

Note #71: God does not allow the ego to overrule what God knows to be justice. The Holy Spirit tells us that we must suspend all judgment about others and ourselves. It knows that the insane cannot be expected to judge correctly. The only judgment that we are capable of correctly making is that we are incapable of judging anything correctly.

T-25.VIII.11. As specialness cares not who pays the cost of sin, so long as the cost of sin be paid, the Holy Spirit heeds not who looks on innocence at last, provided **innocence** is seen and recognized. 2 For just *<one>* witness **to the innocence of the Sonship** is enough, if he sees truly. 3 Simple justice asks no more **than one honest witness to declare that God's Son is innocent**. 4 Of each one does the Holy Spirit ask if he will be that one **witness for a brother's innocence**, so justice may return to love and there be satisfied. 5 Each special function **the Holy Spirit** allots is but for this; **the witnessing of our brother's innocence** that each one learn that love and justice are not separate. 6 And both **the witness and the brother** are strengthened by their union with each other. 7 Without love is justice prejudiced and weak. 8 And love without justice is impossible. 9 For love is fair, and cannot chasten without cause. 10 What cause can be to warrant an attack upon the innocent? 11 In justice, then, does love correct mistakes, but not in vengeance. 12 For **vengeance** would be unjust to **the** innocence.

Note # 72: Since the ego would extract sin's punishment from the sinless, this cannot be justice, but rather it is vengeance. Revenge is not justice. Love does not seek vengeance. Love does not judge or require someone earn the right to be loved. Love seeks only that the innocent obtain the gift of the Peace of God, which is their divine birthright.

T-25.VIII.12. You can be perfect witness to the power of love and justice, if you understand it is impossible the Son of God could merit vengeance. 2 You need not perceive **that it is impossible that the Son of God could merit vengeance** in every circumstance, **for this fact to be true**. 3 Nor need you look to your experience within the **egoic world of perception**, which is but shadows of all that is really happening within yourself. 4 The understanding that you need comes not of you, but from a larger Self, **your Christ consciousness**, so great and holy that He, **the Holy Spirit**, could not doubt **the Son of God's** innocence. 5 Your special function is a call to **the Christ**, that **the Christ** may smile on you whose sinlessness **the Christ** shares. 6 **The Christ's** understanding will be yours. 7 And so the Holy Spirit's special function has been fulfilled. 8 God's Son has found a witness unto his sinlessness and not his sins. 9 How little need you give the Holy Spirit that simple justice may be given you.

Note # 73: The Christ is your Big "S" Self and the home of the Holy Spirit. We merely need a little willingness to become a witness for the truth and the Holy Spirit will do the rest. We offer our misperception to the guidance of the Holy Spirit and He reinterprets them correctly so that we can look upon both our brothers and ourselves as innocent. Each time we ask for this guidance, the result will encourage us to ask again. Both the Christ in

your brother and yourself bear witness to your joint sinless and guiltless nature as part of the One Self that is the holographic Mind of God.

T-25.VIII.13. Without impartiality there is no justice. 2 How can specialness be just? 3 Judge not because you cannot **judge correctly**. **But do not think that you are unable to judge correctly** because you are a miserable sinner too. 4 How can the special really understand that justice is the same for everyone **when they perceive differences that do not exist**? 5 To take from one to give **to** another must be an injustice to them both, since they are equal in the Holy Spirit's sight. p537 6 Their Father gave the same inheritance to both. 7 Who would have more or less is not aware that he has everything. 8 He **who believes in specialness** is no judge of what must be another's due, because he thinks he is deprived. 9 And so must he **who believes in specialness** be envious, and try to take away from whom he judges. 10 He **who believes in specialness** is not impartial, and cannot fairly see another's rights because his own have been obscured to him.

Note # 74: When we claim to be special, we deny that we are a part of the indivisible Oneness of Everything. Coming from the belief in lack, we seek to steal from another what we perceive we lack. We have lost impartiality and cannot see the big picture. If we fail to understand the truth about ourselves, how can we expect to properly judge another?

T-25.VIII.14. You have the right to all the universe; to perfect peace, complete deliverance from all effects of sin, and to the life eternal, joyous and complete in every way, as God appointed for His holy Son. 2 This is the only justice Heaven knows, and all the Holy Spirit brings to earth. 3 Your special function **of seeing the Christ in another** shows you nothing else but perfect justice can prevail for you. 4 And you are safe from vengeance in all forms. 5 The world deceives, but **the egoic world** cannot replace God's justice with a version of its own. 6 For only love is just, and **only love** can perceive what justice must accord the Son of God. 7 Let love decide, and never fear that you, in your **egoic** unfairness, will deprive yourself of what God's justice has allotted you, **the Holy Son of God**.

Note # 75: Our divine birthright is preserved for us always within the Mind of God. By witnessing for the truth about the innocence of our brother, our minds are joined and this union grants sinlessness and salvation to both. We accept God's only judgment about His Creation, which is that we are, and always will be, perfect, whole and complete. We see that both minds are one with the shared holographic the Mind of God.

IX. The Justice of Heaven

T-25.IX.1. What can it be but arrogance to think your little errors cannot be undone by Heaven's justice? 2 And what could this mean except that you **believe that your little errors** are sins and not mistakes, forever uncorrectable, and to be met with vengeance, not with justice? 3 Are you willing to be released from all effects of sin? 4 You cannot answer this **question about you willingness to be released from all effects of sin** until you see all that the answer must entail. 5 For if you answer "yes" **to this question about you willingness to be released from all effects of sin**, it means you will forego all values of this **egoic** world in favor of the peace of Heaven. 6 Not one sin would you retain. 7 And not one doubt that this is possible will you hold dear that sin be kept in place. 8 You mean that

truth has greater value now than all illusions. 9 And you recognize that truth must be revealed to you, because you know not what **truth** is.

Note # 76: We cannot be totally committed, sometimes. We cannot continue to believe that we are sometimes the arbitrators for truth. Our desire to withhold one illusion from truth is to deny that we seek only truth. We cannot pick and choose when and what will be the truth for us. The truth is immutable. It just is.

In this world of perception, we value what we believe that we lack. To answer yes to the question about our willingness to give up all effects of sin means that we will no longer value anything in the world of illusion. If we fully accept that this world is a dream of nothingness, this should not be hard to do. We would be asked to no longer value nothingness. To give up nothing should be easy. Yet, we do value and find it hard to abandon specialness' nothingness. Every time we refuse to hand over our misperceptions and egoic judgments to the Holy Spirit, we are valuing the nothingness of specialness. Specialness requires belief in lack and inequality. Lack requires the belief in sin. Thus, by our actions, we insist that we value sin and that we are sinners. We refuse the Holy Spirit our "little willingness" that is required to awaken to our innocence.

T-25.IX.2. To give reluctantly is not to gain the gift, because you are reluctant to accept **the gift that you reluctantly give**. 2 **The gift** is saved for you until reluctance to receive **the gift** disappears, and you are willing **to let the gift** be given you. 3 God's justice warrants gratitude, not fear. 4 Nothing you give is lost to you or anyone, but cherished and preserved in Heaven, where all of the treasures given to God's Son are kept for him, and **these treasures given God's Son are** offered anyone who but holds out his hand in willingness **that these treasures** be received. p538 5 Nor is the treasure less as **the treasure** is given out. 6 Each gift but adds to the supply. 7 For God is fair. 8 **God** does not fight against His Son's reluctance to perceive salvation as a gift from **God**. 9 Yet would **God's** justice not be satisfied until **the gift of salvation** is received by everyone.

Note # 77: If we insist on seeing even one brother as sinful, we are demonstrating our reluctance to look upon the entire Sonship as sinlessness. Our reluctance to grant salvation to all our brethren means that we are still unwilling to accept God's plan for our own salvation. There is still some value that we place on specialness and sin. Until all valuing of sin's "worldly gifts" have been removed from our split mind, we will refuse to accept the Atonement for ourselves.

T-25.IX.3. Be certain any answer to a problem the Holy Spirit solves will always be one in which no one loses. 2 And this **fact that no one loses when the Holy Spirit resolves a problem** must be true, because **the Holy Spirit** asks no sacrifice of anyone. 3 An answer which demands the slightest loss to anyone has not resolved the problem, but has added to **the problem** and made **the problem** greater, harder to resolve and more unfair. 4 It is impossible the Holy Spirit could see unfairness as a resolution. 5 **To the Holy Spirit**, what is unfair must be corrected *<because>* it is unfair. 6 And every error is a perception in which one **side**, at least, is seen unfairly. 7 Thus is justice not accorded to the Son of God. 8 When anyone is seen as losing, he has been condemned. 9 And punishment becomes **the condemned's** due instead of justice **for the losing side**.

Note # 78: The Holy Spirit resolves errors of misperception by correction, which does not require any loss or sacrifice on either side. The problem is resolved by bring illusion to the light of truth. The egoic idea of an eye for an eye never works. Instead, it just perpetuates the problem and transfers it to each succeeding generation. Sacrifice always leaves someone feeling wronged and demanding revenge. This revenge the ego calls justice.

T-25.IX.4. The sight of innocence makes punishment impossible, and justice sure. 2 The Holy Spirit's perception leaves no ground for an attack **since He sees the innocence of the Sonship**. 3 Only a loss could justify attack, and loss of any kind **the Holy Spirit** cannot see. 4 The world solves problems in another way. 5 **The egoic world** sees a resolution as a state in which it is decided who shall win and who shall lose; how much the one shall take, and how much can the loser still defend. 6 Yet does the problem still remain unsolved, for only justice can set up a state in which there is no loser; no one left unfairly treated and deprived, and thus with grounds for vengeance. 7 Problem solving cannot be vengeance, which at best can bring another problem added to the first, in which the murder is not obvious.

Note # 79: The Holy Spirit knows that we are unlimited spirit and can suffer no loss. Thus, there can be no justification for attack or revenge. The ego believes that we are limited ego-bodies in competition with other limited ego-bodies. The ego believes that everything we have or will possess must be obtained by attack and will be lost by attack. Any so-called peace-treaty is merely an armistice to allow each side to regroup until the next attack, which is inevitable. A resolution that demands a winner and a loser insures that each party will continue to perceive the other as different than themselves and thus, the enemy.

T-25.IX.5. The Holy Spirit's problem solving is the way in which the problem ends. 2 **The problem** has been solved because **the problem** has been met with justice. 3 Until **the problem has been met with justice, the problem** will recur, because **the problem** has not yet been solved. 4 The principle that justice means no one can lose is crucial to this course. 5 For miracles depend on justice. 6 Not as **justice** is seen through this world's **egoic** eyes, but as God knows **justice** and as knowledge is reflected in the sight the Holy Spirit gives, **which is Christ vision**.

Note # 80: Egoic justice is revenge and thus, never resolves the problem. Egoic justice focuses on the remembrance of the past, which insures that the future will be the past revisited. The circular cycle of attack, sacrifice and revenge continues indefinitely until someone declares, "there must be a better way." This asking for guidance allows the Holy Spirit to come to the rescue.

T-25.IX.6. No one deserves to lose. 2 And what would be unjust to him, **which is to lose**, cannot occur. 3 Healing must be for everyone, because **everyone** does not merit an attack of any kind. 4 What order can there be in miracles, unless someone deserves to suffer more and others less? 5 And is this justice to the wholly innocent? 6 A miracle *<is>* **true justice based of the laws of God**. 7 **A miracle** is not a special gift to some, **while the miracle can** be withheld from others as less worthy, more condemned, and thus apart from healing. p539 8 Who is there who can be separate from salvation, if **salvation's** purpose is the end of specialness? 9 Where is salvation's justice if some errors are unforgivable, and warrant vengeance in place of healing and return of peace?

Note # 81: Since all errors are only mistakes, not sin, all errors merely require correction. There is no degree of difficulty in miracles since any illusion when brought into the light of truth fades away. With sin's specialness gone, all parts of the Sonship are seen as innocent. The split-minded, who suffer from illusion of specialness and belief in sin, require truth's healing power, not the ego's damnation.

T-25.IX.7. Salvation cannot seek to help Gods Son be more unfair than **his egoic small "s" self** has sought to be. 2 If miracles, the Holy Spirit's gift, were given specially to an elect and special group, and kept apart from others as less deserving, then is **the Holy Spirit an ally to specialness**. 3 What **the Holy Spirit** cannot perceive, **which is our claim to specialness, the Holy Spirit** bears no witness to. 4 And everyone is equally entitled to **the Holy Spirit's** gift of healing and deliverance and peace. 5 To give a problem to the Holy Spirit to solve for you means that you *<want>* **the problem** solved. 6 To keep **the problem** for yourself to solve without **the Holy Spirit's** help is to decide **the problem** should remain unsettled, unresolved, and lasting in **the problem's** power of injustice and attack. 7 No one can be unjust to you, unless you have decided first to *<be>* unjust. 8 And then **because you decided first to <be> unjust** must problems rise to block your way, and peace be scattered by the winds of hate.

Note # 82: The mad cannot resolve their own problems within their own mind since their split-mind is the problem. Only by asking for the guidance of the Holy Spirit can the solution be found. If asked, the Holy Spirit will transform all misperception into correct perception by aligning the experience with the laws of God. In this realignment by the Holy Spirit, God's Laws replace the laws of chaos.

T-25.IX.8. Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to **the same miracles** because you were unjust to **someone** with equal rights **as you**. 2 Seek to deny and you will feel denied. 3 Seek to deprive, and you have been deprived. 4 A miracle can never be received because another could receive **the miracle** not. 5 Only forgiveness offers miracles. 6 And pardon must be just to everyone.

Note # 83: If we are reluctant to offer forgiveness to anyone, it means that we still find some value in this world. We still believe in sin and lack. The reluctant giver cannot receive since he is also reluctant to take the same gift he would reluctantly offer another. When we withhold forgiveness from another, we reject the miracles that our forgiveness offers to ourselves.

T-25.IX.9. The little problems that you keep and hide become your secret sins, because you did not choose to let **these problems be given to the Holy Spirit so that these "secret sins" can** be removed for you. 2 And so **your secret sins** gather dust and grow, until **your secret sins** cover everything that you perceive and leave you fair to no one. 3 Not one right do you believe you have. 4 And bitterness, with vengeance justified and mercy lost, condemns you as unworthy of forgiveness. 5 The unforgiven have no mercy to bestow upon another. 6 That is why your sole responsibility must be to take forgiveness for yourself.

Note # 84: In this world, we often are our own harshest critic and judge. Rather than beat ourselves up over our errors, we need to look at each error as a learning process and choose again. We often are willing to help others yet, we would never ask another to help us. We need to realize this is our ego talking. In this egoic world, we need to realize that by not allowing someone to aid us, we are denying him or her the opportunity to be loving. ACIM states the other person is rewarded by their gift to us because we are one and to give is to receive. ACIM also recognizes that sometimes a person will appear that can temporarily give us what we perceive that we lack. If magic will decrease our fear, ACIM states that you should accept the magic pill since it will help you control or remove your fear. The Holy Spirit will never do anything that would increase your fear and neither should we. We need to always remember to ask for the guidance of the Holy Spirit, rather than listen to our egoic thought system.

T-25.IX.10. The miracle that you receive **is the miracle that** you give. 2 Each **miracle** becomes an illustration of the law on which salvation rests; **that justice must be done to all, if anyone is to be healed.** 3 **Salvation rest on this principle that** no one can lose, and everyone must benefit. 4 Each miracle is an example of what justice can accomplish when **justice** is offered to everyone alike. 5 **Justice** is received and given equally. 6 **Justice is the** awareness that giving and receiving are the same. 7 Because **justice** does not make the same unlike, **justice** sees no differences where none exists. p540 8 And thus, **justice** is the same for everyone, because **justice** sees no differences in **anyone.** 9 **Justice's** offering is universal, and **justice** teaches but one message:

10 <*What is God's belongs to everyone, and is **everyone's** due.*> p541

Note # 85: We all share the Oneness that is God. All parts are indivisible and each part contains the whole. Creation is extension. When God created, He gave everything because God gave the All that is Himself. There can be no specialness in the Oneness of Everything and God's Son cannot be happy with littleness. Together, we are that holographic One Self.