

Chapter 27.

THE HEALING OF THE DREAM

I. The Picture of Crucifixion

T-27.I.1. The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. 2 Who can combine the wholly incompatible, **which is attack and innocence**, and make a unity of what can never join? 3 Walk you the gentle way, and you will fear no evil and no shadows in the night. 4 But place no terror symbols on your path, or you will weave a crown of thorns from which your brother and yourself will not escape. 5 You cannot crucify yourself alone. 6 And if you are unfairly treated, **your brother** must suffer the unfairness that you see. 7 You cannot sacrifice yourself alone. 8 For sacrifice is total. 9 If **sacrifice** could occur at all **sacrifice** would entail the whole of God's creation, and the Father with the sacrifice of His beloved Son.

Note # 1: Because we are interconnected as the Oneness, everything is impacted by our beliefs. The wish to be treated unfairly is a compromise that attempts to combine attack and innocence. To be treated unfairly, we need to have both an attacker and someone who does not deserve attack. Yet, since both the perceived attacker and the one being wrongly attacked are joined as one, this is impossible. There are no victims. Each person is responsible for what they choose to call into the field of their awareness.

T-27.I.2. In your release from sacrifice is **your brother's release from sacrifice** made manifest, and shown to be his own. 2 But every pain you suffer do you see as proof that **your brother** is guilty of attack. 3 Thus would you make yourself **through the pain you suffer** to be the sign that **your brother** has lost his innocence, and need but look on you **in pain** to realize that **your brother** has been condemned. 4 And what to you has been unfair, **which is the pain you suffer from your brother's perceived attack**, will come to **your brother** in righteousness. 5 The unjust vengeance that you suffer now belongs to **your brother**, and when **unjust vengeance** rests on **your brother your ego claims you** are set free **since the ego claims you are innocent**. 6 Wish not to make yourself a living symbol of his guilt, for you will not escape the death you made for **your brother**. 7 But in **your brother's** innocence you find your own **innocence**.

Note # 2: When we perceive ourselves as being treated unfairly, our ego tells us that this perceived attack upon us is unjustified. Perceiving ourselves as innocent, we are made to suffer at our brother's hand and must sacrifice our well being through no fault of our own. If we perceive ourselves in pain or sickness, we believe that it is due to our brother's unprovoked attack on our innocent self. Our sickness and pain is proof that our brother is guilty of attack and we, the innocent, have been unfairly treated.

T-27.I.3. Whenever you consent to suffer pain, to be deprived, unfairly treated or in need of anything, you but accuse your brother of attack upon God's Son. 2 You hold a picture of your crucifixion before **your brother's** eyes, that **your brother** may see his sins are writ in Heaven in your blood and death, and **that your brother's sins** go before him, closing off the gate of **Heaven** and damning **your brother** to hell. 3 Yet this **writ of your brother's damnation** is writ in hell and not in Heaven, where **in Heaven** you are beyond attack and prove writ **your brother's** innocence. 4 The picture of yourself you offer **your brother** you show yourself, and give **this picture of yourself** all your faith. 5 The Holy Spirit offers you, to give to **your brother**, a picture of yourself in which there is no pain

and no reproach at all. 6 And what was martyred to **your brother's** guilt, **which was your egoic picture of your innocent self**, now becomes **transformed by the Holy Spirit into** the perfect witness to **your brother's** innocence.

Note # 3: Whenever we see unfairness in this world of perception, we need to ask for the guidance of the Holy Spirit so that we can perceive this in another way. Any belief in unfairness is a confirmation that we believe the separation to be real. Unfairness, injustice and our projection of guilt upon another go hand in hand.

T-27.I.4. The power of witness is beyond belief because **the power of witness** brings conviction in its wake. p565 2 The witness is believed because **the witness** points beyond himself to what **the witness** represents **as the truth**. 3 A sick and suffering you but represents your brother's guilt; the witness that you send lest **your brother** forget the injuries he gave **to you**, from which you swear **your brother** never will escape. 4 This sick and sorry picture *<you>* accept, if only **through the use of this sick picture of yourself**, it can serve to punish **your brother**. 5 The sick are merciless to everyone, and in contagion do **the sick** seek to kill. 6 Death seems an easy price, if **the sick** can say, "Behold me, brother, at your hand I die." 7 For sickness is the witness to **your brother's** guilt, and death would prove **your brother's** errors must be sins. 8 Sickness is but a "little" death; a form of vengeance not yet total. 9 Yet **sickness** speaks with certainty for what **sickness** represents. 10 The bleak and bitter picture you have sent your brother *<you>* have looked upon in grief. 11 And everything that **this sick picture of yourself** has shown to **your brother** have you believed, because **this sick picture of yourself** witnessed to the guilt in **your brother** which you perceived and loved.

Note # 4: Claiming you are sick proves that you have been damaged at your brother's hand. For your brother's unfair attack on your innocent self, you believe your brother must be damned. If you did not perceive yourself to being a limited ego-body, you would realize that you could not be attacked nor made to suffer. If you give this misperception over to the Holy Spirit, this error would be corrected.

T-27.I.5. Now in the hands made gentle by **the Holy Spirit's** touch, the Holy Spirit lays a picture of a different you. 2 **The Holy Spirit's picture of you** is a picture of a body still, for what you really are, **unlimited spirit**, cannot be seen nor pictured. 3 Yet this **different picture of you presented by the Holy Spirit** is one **that** has not been used for purpose of attack, and therefore never suffered pain at all 4 **This different picture of you presented by the Holy Spirit** witnesses to the eternal truth that you cannot be hurt, and points beyond **the picture** to both your innocence and **your brother's innocence**. 5 Show this **different picture** unto your brother **and your brother** will see that every scar is healed, and every tear is wiped away in laughter and in love. 6 And **your brother** will look on his forgiveness there **in this different picture of your unhurt self**, and with healed eyes will look beyond **this picture** to the innocence that **your brother** beholds in you. 7 Here **in this different picture of your unhurt self** is the proof that **your brother** has never sinned; that nothing which **your brother's** madness bid him do was ever done, or ever had effects of any kind. 8 That no reproach **that your brother** laid upon his heart was ever justified, and no attack can ever touch **your brother** with the poisoned and relentless sting of fear.

Note # 5: By demonstrating that you are not a body and, therefore, cannot be hurt, the Holy Spirit shows that the illusion of sin or attack has no effect. Your brother cannot be guilty of a sin, if the “sin” has no effect. Your brother, like you, his mirror image, both must be innocent and not guilty.

T-27.I.6. Attest **your brother’s** innocence and not **your brother’s** guilt. 2 Your healing is **your brother’s** comfort and his health because **your healing** proves illusions are not true. 3 It is not will for life but wish for death that is the motivation for this **egoic** world. 4 **This egoic world’s** only purpose is to prove guilt real. 5 No worldly thought or act or feeling has a motivation other than **to prove guilt real**. 6 These **egoic worldly acts and feelings** are the witnesses that are called forth to be believed, and lend conviction to the **egoic thought** system **that these worldly acts** speak for and represent. 7 And each of **these worldly acts** has many voices, speaking to your brother and yourself in different tongues. 8 And yet to both **your brother and yourself** the message is the same, **guilt is real**. 9 Adornment of the body seeks to show how lovely are the witnesses for guilt. 10 Concerns about the body demonstrate how frail and vulnerable is your life; how easily destroyed is what you love, **which is the body**. p566 11 Depression speaks of death, and vanity of real concern with anything at all.

Note # 6: This world was made to prove the separation was real. Perceive ourselves to be the body and we “prove” that we have usurped God’s Will. The kissing cousins of sin, guilt and fear now appear instantaneously. They are very real to anyone who identifies themselves as the body and believes that the wages of sin are death.

T-27.I.7. The strongest witness to futility, that bolsters all the rest and helps **the witnesses for the egoic thought system** paint the picture in which sin is justified, is sickness in whatever form **sickness** takes. 2 The sick have reason for each one of their unnatural desires and strange needs. 3 For who **but they that desire sickness**, could live a life so soon cut short and not esteem the worth of passing joys? 4 What pleasures could there be that will endure? 5 Are not the frail entitled to believe that every stolen scrap of pleasure is their righteous payment for their little lives? 6 **The frail’s** death will pay the price for all of them, if they enjoy their benefits or not. 7 The end of life must come, whatever way that life be spent. 8 And so take pleasure in the quickly passing and ephemeral.

Note # 7: The belief in the separation is the belief that the unlimited could be limited. What better way to prove this, than to be a limited ego-body that appears sick and must eventually die. Even the innocent must be made to suffer and die. If this is the case, the egoic version of God must indeed be feared.

T-27.I.8. These **acts that witness for the egoic thought system** are not sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike within the termination of the grave. 2 If this were true **that sin and death were real, and innocence and sin would end alike within the termination of the grave**, there would be reason to remain content to seek for passing joys and cherish little pleasures where you can. 3 Yet in this picture **that sin and death are real** is the body not perceived as neutral and without a goal inherent in itself. 4 For **the body** becomes the symbol of

reproach, the sign of guilt whose consequences still are there to see, so that the cause can never be denied.

Note # 8: In the world of form, the body is the symbol for limitation, sin and guilt. If we believe that we are the body, the death of the body proves that sin is real. If both the innocent and the guilty must die, we are innocent victims. Victim consciousness will naturally follow. Our belief that we are a body prevents our decision-maker from choosing again since we believe that we are powerless to affect change. Our mind, not the body, is the source of the problem and where the healing must take place.

T-27.I.9. Your function is to show your brother sin can have no cause **and that he is guiltless.** 2 How futile must it be to see yourself **as a picture of a sick body! This picture of yourself as a sick body would be the egoic** proof that what your function is can never be! 3 The Holy Spirit's picture changes not the body into something **the body** is not. 4 **The Holy Spirit's picture** only takes away from **the body** all signs of accusation and of blamefulness. 5 Pictured without a purpose, **the body** is seen as neither sick nor well, nor bad nor good. 6 No grounds are offered that **the body** may be judged in any way at all. 7 **The body** has no life, but neither is **the body** dead. 8 **The body** stands apart from all experience of love or fear. 9 For now **the body** witnesses to nothing yet, **the body's** purpose being open, and the mind made free again to choose what **the body** is for. 10 Now is **the body** not condemned, but waiting for a purpose to be given, that **the body** may fulfill the function that **the body** will receive.

Note # 9: The body has no power or purpose of its own. It is only our mind the gives the body direction and determines the body's purpose. The body is a neutral communication device. The mind will determine if the body will be used to communicate fear or love.

T-27.I.10. Into this empty space, from which the goal of sin has been removed, is Heaven free to be remembered. 2 Here **in this empty space free from guilt, Heaven's** peace can come, and perfect healing take the place of death. 3 The body can become a sign of life, a promise of redemption, and a breath of immortality to those grown sick of breathing in the fetid scent of death. p567 4 Let **the body** have healing as **the body's** purpose. 5 Then will **the body** send forth the message it received **from the thought system of the Holy Spirit,** and by **the body's** health and loveliness proclaim the truth and value that **the Holy Spirit's message** represents. 6 Let **the body** receive the power to represent an endless life, forever unattacked. 7 And to your brother let **the body's** message be, "Behold me, brother, at your hand I live."

Note # 10: Fear results from our belief that we are a body. If we can control this fear long enough, we can then ask the Holy Spirit to reinterpret our ego's erroneous misperception of what the body's purpose is. The ego sees the body as the symbol of sin, sickness and death. The Holy Spirit knows the body has no function except what we choose to give it. If allowed, the Holy Spirit will use the body as a communication device to teach that we are forgiveness and love. The Sonship is now perceived as sinless and guiltless. As mind, we can once again be joined together. Minds, not bodies, can be shared.

T-27.I.11. The simple way to let this **empty space, which is free from guilt and allows for the remembrance of Heaven** to be achieved is merely this; to let the body have

no purpose from the **egoic** past, when you were sure you knew **the body's** purpose was to foster guilt. 2 For **any egoic purpose from the past** insists your crippled picture is a lasting sign of what **the body** represents. 3 This **crippled picture of yourself** leaves no space in which a different view, another purpose, can be given **the body**. 4 You do *<not>* know **the body's** purpose. 5 You but gave illusions of a purpose to a thing, **which is your body that** you made to hide your **true** function from yourself. 6 This thing without a purpose, **which is your body**, cannot hide the function that the Holy Spirit gave **your body**. 7 Let, then, **your body's** purpose and your function both be reconciled at last and seen as one.

Note # 11: Our purpose is to save our brother and thus, ourselves from the illusions of sin, guilt and fear. This purpose of salvation is from God and the Holy Spirit cannot fail in Its mission to return the Sonship to right-mindedness. Forgiveness is the tool for granting sinlessness to our brother. While we are under the influence of the egoic thought system, the ego has determined that the body's purpose is to confirm that sin and guilt are real. Thus, the ego and the Holy Spirit see the purpose of the body differently. The Holy Spirit realizes that the body is a neutral communication device and that under Its guidance, the body would be used to teach only love. By adopting the Holy Spirit's thought system, the body and our function of teaching our brother that he is guiltless would finally align and be seen as one uniformed goal.

II. The Fear of Healing

T-27.II.1. Is healing frightening? 2 To many, yes **healing is frightening**. 3 For accusation is a bar to love, and damaged bodies are accusers. 4 **Damaged bodies, which are accusers**, stand firmly in the way of trust and peace, proclaiming that the frail can have no trust and that the damaged have no grounds for peace. 5 **To the accuser** who has **perceived himself to have** been injured by his brother, **how can this accuser** love and trust **his brother** still? 6 **In the accuser's egoic mind, his brother** has attacked **the accuser** and will attack again. 7 **The egoic mind implores you to** protect not **the accuser's brother**, because your damaged body shows that *<you>* must be protected from **your brother**. 8 To forgive **your perceived attacking brother** may be an act of charity, but not **your brother's** due. 9 **Your perceived attacking brother** may be pitied for his guilt, but not exonerated **from his guilt**. 10 And if you forgive **your perceived attacking brother's** transgressions, you but add to all the guilt that **your brother** has really earned.

Note # 12: Because we see ourselves hurt by our brother's failure to give us everything we want, we cannot justify his sinlessness. We perceive ourselves as a body with needs and limitations and we must have these needs met by some outside forces. Our ego tells us that if we are not at peace or if we are sick, it is due to our brother's failure to meet our needs. Our sickness proves that our brother is guilty and demonstrates that we have suffered at his hands. If we choose to "forgive" him, it is out of pity, which is not justified nor earned. Our offending brother will always be guilty in our eyes and his ongoing guilt is verified by our continued sickness and lack of inner peace.

T-27.II.2. The unhealed cannot pardon. 2 For **the unhealed** are the witnesses that pardon is unfair. 3 **The unhealed** would retain **their frail sick bodies, which are** the consequences of the guilt **the unhealed** overlook **in their perceived attacker**. 4 Yet no one can forgive a sin that he believes is real. 5 And **to the ego** what has **perceived**

consequences, **the sickness of the body**, must be real, because what **sin** has done is there to see **in our sick body**. 6 Forgiveness is not pity, which but seeks to pardon what **the “forgiver”** thinks to be the truth. 7 Good cannot *<be>* returned for evil, for forgiveness does not first establish sin and then forgive **the sin the “forgiver” made real**. 8 Who can say and mean, "My brother, you have injured me, and yet, because I am the better of the two, I pardon you my hurt." 9 **Your brother’s** pardon and your hurt cannot exist together. 10 One, **either the pardon or hurt**, denies the other and must make **the other** false. p568

Note # 13: We cannot pardon those we know perpetrated a crime against us. Our sickness and loss of peace “proves that we believe the crime is real. Sin cannot be forgiven. If sin is real, justice demands that it must be punished. The key is that sin is not real. If we are not a body, we cannot be hurt. The problem is not our brother’s alleged wrong doings, but our belief that we are a limited ego-body. This is why ACIM states that forgiveness is the act of forgiving myself for all the wrong doing that I perceived my brother did to me. My brother did nothing. He is only the result of my projected thoughts. Forgiveness is always an inside job. Perceiving myself to be a limited ego-body, I must forgive myself of this limiting belief’s harmful results. Realize that I am a Oneness of unlimited spirit and there is nothing left for me to forgive.

T-27.II.3. To witness sin and yet forgive **sin** is a paradox that reason cannot see. 2 For **sin** maintains what has been done to you deserves no pardon. 3 And by giving **sin pardon**, you grant your brother mercy but retain the proof **your brother** is not really innocent. 4 The sick remain accusers. 5 **The sick** cannot forgive their brothers and themselves as well. 6 For no one in whom true forgiveness rests can suffer. 7 **One who truly forgives** holds not the proof of sin before his brother's eyes. 8 And thus **one who truly forgives** must have overlooked **sin** and removed **sin** from their own **vision**. 9 Forgiveness cannot be for **one who truly forgives** and not the other **brother, the one perceived as the wrongdoer**. 10 Who **truly** forgives is healed. 11 And in his healing lies the proof that **one who truly forgives** has truly pardoned, and retains no trace of condemnation that **the one who truly forgives** still would hold against himself or any living thing.

Note # 14: True forgiveness recognizes that it is our own belief that we are limited ego-bodies that can be hurt that needs correction. Our own mind is the cause of all we choose to perceive. We are our own scriptwriter, director, producer and star of our own Broadway production that we call our life. When we realize that our mind needs healing, we recover the truth that we are interconnected to our brother’s mind. When each experience is viewed as a lesson in need of learning, it is easy to recognize that the “actors” are only playing their parts in a school play so that we can rediscover the truth of who we are. A fellow actor deserves our gratitude, not our condemnation. Instead of a hurt, there is only the realization that we had mistook a playschool lesson for a life and death struggle. We have once again taken ourselves too seriously and have forgotten to laugh.

T-27.II.4. Forgiveness is not real unless **forgiveness** brings a healing to your brother and yourself. 2 You must attest **your brother’s** sins have no effect on you to demonstrate **your brother’s sins** are not real. 3 How else could **your brother** be guiltless? 4 And how could **your brother’s** innocence be justified unless **your brother’s** sins have no effect to warrant guilt? 5 Sins are beyond forgiveness just because **sins** would entail effects that cannot be undone and overlooked entirely. 6 In **the undoing of sins effects** lies the proof

that **sins** are merely errors. 7 Let yourself be healed that you may be forgiving, offering salvation to your brother and yourself.

Note # 15: If the effect of your brother's sin, which is the hurt and loss of your inner peace, are no longer perceived within your own mind, your brother's perceived sin must not be real. If sin has no effect, it does not exist. Cause must have an effect. Without the loss of your inner peace, sin is no longer real and there is nothing to blame your brother for. Without sin's effect, both you and your brother can allow correction of the mistaken perception that someone was guilty of a sin. Without sin's effect, there is nothing to forgive.

T-27.II.5. A broken body shows the mind has not been healed. 2 A miracle of healing proves that separation is without effect. 3 What you would prove to **your brother** you will believe. 4 The power of witness comes from your belief. 5 And everything you say or do or think but testifies to what you teach to **your brother**. 6 Your body can be means to teach that **your body-mind** has never suffered pain because of **your brother**. 7 And in **your body-mind's** healing can **the body-mind** offer **your brother** mute testimony of **your brother's** innocence. 8 It is this testimony **that you cannot be hurt** that can speak with power greater than a thousand tongues. 9 For here in **your healed body-mind** is **your brother's** forgiveness proved to **your brother**.

Note # 16: When you show that your brother's perceived sins have no effect on your body-mind, you demonstrate that you have not made body thoughts real. You have not allowed any body identification onto the level that could impact your mind's inner peace in the reality of what you are. You understand that both your brother and yourself are unlimited spirit. As such, you are both a part of the holographic oneness that is the shared Mind of God.

T-27.II.6. A miracle can offer nothing less to **your brother** than **the miracle** has given unto you. 2 So does your healing show your mind is healed, and has forgiven what **your brother** did not do. 3 And so is **your brother** convinced his innocence was never lost, and **your brother is** healed along with you. 4 Thus does the miracle undo all things the world attests can never be undone, **which is the affect of the belief in sin**. 5 And hopelessness and death must disappear before the ancient clarion call of life. 6 This call of **truth** has power far beyond the weak and miserable cry of death and guilt of **the egoic thought system**. 7 The ancient calling of the Father to His Son, and of the Son's **calling** unto His **Son's Own Creation**, will yet be the last trumpet that the world will ever hear. 8 Brother, there is no death. p569 9 And this you learn when you but wish to show your brother that you had no hurt of **or from your brother**. 10 **Your brother** thinks your blood is on his hands, and so **your brother** stands condemned. 11 Yet it is given you to show **your brother** by your healing that **your brother's** guilt is but the fabric of a senseless dream.

Note # 17: By our healing, we call our brother to the joint realization that spirit cannot be hurt and that we are one. Our brother is our creation because he is part of our split-mind's belief that the separation was real. It is our split-mind's misperception that gives our brother the appearance of a separate ego-body. In truth, we are of One Mind. This is why by healing our mind, we also heal our brother's. Our brother's mind is the other part of our

“split-mind.” Forgiveness is the joining of minds that appear to be separate, but in truth were always one. ACIM states that the miracle does nothing. Instead, what was always a One Self is now recognized as the simple truth of our reality. The miracle takes place when truth is no longer denied or blocked by erroneous thinking.

T-27.II.7. How just are miracles! 2 For **the miracle** bestow an equal gift of full deliverance from guilt upon your brother and yourself. 3 Your healing saves **your brother** pain as well as you, and you are healed because you wished **your brother** well. 4 This **equal deliverance from guilty for both you and your brother** is the law the miracle obeys; that healing sees no specialness at all. 5 **The miracle’s healing** does not come from pity but from love. 6 And love would prove all suffering is but a vain imagining, a foolish wish with no effects. 7 Your health is a result of your desire to see your brother with no blood upon his hands **and your health is a result of your desire to see no guilt upon your brother’s** heart made heavy with the proof of sin. 8 And what you wish **for your brother** is given you to see.

Note # 18: Whatever the mind of the perceiver wishes to see, he will see. Our thoughts always precede what we choose to call into our awareness. Our mind holds the power to perceive our brother as either sinless or guilty. The choice is ours. When we realize that we are unlimited spirit, we will not identify ourselves with any bodily thoughts. Release our mind’s identification as being a body and we free both ourselves and our brother from all limitation associated with the body. We can now pardon all the Sonship for no sin was ever committed. Mind cannot attack and cannot be hurt.

T-27.II.8. The "cost" of your serenity is **your brother’s loss of his serenity**. 2 This **loss of serenity** is the "price" the Holy Spirit and the world interpret differently. 3 The world perceives **the statement that “The "cost" of your serenity is your brother’s loss of his serenity.”** as a statement of the "fact" that your salvation sacrifices his **salvation**. 4 The Holy Spirit knows your healing is the witness unto **your brother’s healing**, and **that your healing** cannot be apart from **your brother’s healing** at all. 5 As long as **your brother** consents to suffer, you will be unhealed. 6 Yet you can show **your brother** that his suffering is purposeless and wholly without cause. 7 Show **your brother** your healing, and **your brother** will consent no more to suffer. 8 For **your brother’s** innocence has been established in your sight **and your brother’s sight**. 9 And laughter will replace your sighs, because God's Son remembered that he *<is>* God's Son.

Note # 19: The split-minded see their brothers as different and not as their own projected thoughts. In projection, we transfer our guilt upon another. Since thoughts never leave the mind of the thinker, we, the split-minded, get to keep our sin, guilt and fear. We cannot heal alone. Both parts of the split-minded Sonship must be healed so that they both realize that they are the shared Oneness with the Mind of God. In mind, not in any illusionary body form, My Brother and I are One.

T-27.II.9. Who, then, fears healing? 2 Only those to whom their brother's sacrifice and pain are seen to represent their own serenity. 3 **To those who fear healing, their own** helplessness and weakness represent the grounds on which **those who fear healing can** justify **their brother’s** pain. 4 The constant sting of guilt **their brother** suffers serves to prove that **their brother** is slave, but they **who fear healing** are free. 5 The constant pain

they **who fear healing** suffer demonstrates that they **who fear healing** are free <because> they hold **their brother** bound. 6 And sickness is desired to prevent a shift of balance in the sacrifice. 7 How could the Holy Spirit be deterred an instant, even less, to reason with an argument for sickness such as this? 8 And need your healing be delayed because you pause to listen to insanity?

Note # 20: The insane reasoning behind our ego's desire to be sick is to prove that our brother has harmed us. In egoic logic, if our body is sick, hurt and suffering, it proves and demonstrates that our brother has treated us unfairly. Since we are innocent victims of our brother's attack, we deserve our freedom. Our brother deserves eternal damnation for the cruel and sinful acts that he perpetrated against us. To the ego, our brother's condemnation is perceived as our salvation.

T-27.II.10. Correction is not your function. 2 **Correction** belongs to **the Holy Spirit**, Who knows of fairness, not of guilt. 3 If you assume correction's role, you lose the function of forgiveness. 4 No one can forgive until he learns correction is but to forgive, and never to accuse. 5 Alone, **your egoic self** cannot see **correction and forgiveness** are the same, and therefore is **the function of** correction not of you, **who perceive yourself as a separate ego-body**. p570 6 Identity and function are the same, and by your function do you know yourself. 7 And thus, if you confuse your function with the function of Another **Who is the Holy Spirit** you must be confused about yourself and who you are. 8 What is the separation but a wish to take God's function from Him and deny that **God's function** is **God's**? 9 Yet if it is not **God's** it is not yours, for you must lose what you would take away.

Note # 21: Because we are split-minded, we are under the guidance of the egoic thought system. The ego tells us that we are separate. Being separate from our brother, egoic logic states that correction requires that our brother be condemned as the wrong doer for some perceived sin. If he must be condemned, we cannot forgive him. Thus, if we assume the role of being the corrector, which the ego understands as condemnation, we must lose our function of forgiveness. Egoic condemnation and forgiveness cannot both occur. They are mutually exclusive. The Holy Spirit knows that sin is unreal and only requires correction, not condemnation. When we allow the Holy Spirit to do Its function of correcting our misperception that our brother could harm us, we now can fulfill our function of forgiveness. Remember, ACIM defines forgiveness as forgiving ourselves from our desire to hold our brother guilty for what we imagined he did to us. Everything we perceive is an inside job. It is impossible for the Son of God to be harmed.

T-27.II.11. In a split mind, identity must seem to be divided. 2 Nor can anyone perceive a function unified which has conflicting purposes and different ends. 3 Correction, to a mind so split, must be a way to punish sins you think are yours in someone else. 4 And thus does **your brother** become your victim **of your sin**, not your brother's **sin**. **Your brother** is different from you in that **the split-minded perceive that your brother** is more guilty, thus in need of your correction, **since you are perceived** as the one more innocent than **your brother**. 5 This splits **your brother's** function off from **your function**, and gives you both a different role. **You are the guilt-thrower and your brother is the guilt catcher**. 6 And so you cannot be perceived as one, and with a single function that would mean a shared identity with but one end, **which is forgiveness**.

Note # 22: Perceiving ourselves as separate, we give ourselves the Holy Spirit's function of correction. We project our sin and guilt upon a brother and then perceive our sinful brother as requiring our correction. This insures our mind will remain split, for we have usurped the function of the Holy Spirit and thus, lost our function of forgiveness. We cannot forgive a sinner. Justice demands that we only condemn and punish a sinner. By changing our function to correction, we require two parties. We need a wrongdoer and a judge. Our egoic little "s" self becomes the guilt-thrower and the self-made brother of the split-minded becomes the guilt catcher. The one mind now has "proof" that the separation is real.

T-27.II.12. Any egoic correction <you> would do must separate, because that is the function given **correction** <by> **your egoic self**. 2 When you perceive correction is the same as pardon, then you also know the Holy Spirit's Mind and yours are One. 3 And so your own Identity is found. 4 Yet must **the Holy Spirit** work with what is given **the Holy Spirit**, and you allow **the Holy Spirit** only half your mind. 5 And thus **the Holy Spirit** represents the other half, and seems to have a different purpose from the one **your egoic self would** cherish, and you think is yours. 6 Thus does your function seem divided, with a half in opposition to a half. 7 And these two halves **with different functions** appear to represent a split within a self perceived as two.

Note # 23: The ego claims our function is to correct by condemning all sin. It also claims that separation and sin are possible. Thus, the ego has divided the mind into a judge and a sinner. In the world of form, we become the judge and our brother becomes the one being judge as a sinner. The one mind of the Sonship now appears to be fragmented and separate.

T-27.II.13. Consider how this self-perception must extend, and do not overlook the fact that every thought extends because that is **the thought's** purpose, **thought** being what **extension** really is. 2 From an idea of self as two, there comes a necessary view of function split between the two. 3 And what you would correct is only half the error, which you think is all of **the error**. 4 Your brother's sins become the central target for correction, lest your errors and **your brother's error** be seen as one. 5 **Your errors** are mistakes, but **your brother's errors** are sins and not the same as **your errors**. 6 **Your brother's errors are sins that** merit punishment, while **your errors are viewed as mistakes that** in fairness, should be overlooked.

Note # 24: Projection allows us to transfer anything to another, and claim our innocence from this transference. We can claim that we are innocent victims and deserve a more favorable fate than our alleged perpetrators of the crime. The ego claims that the criminal should be punished and the correcting judge should go free.

T-27.II.14. In this interpretation of correction, your own mistakes you will not even see. 2 The focus of correction has been placed outside yourself, on **your brother**, who cannot be a part of you while this perception lasts. 3 What is condemned can never be returned to its accuser, who had hated **what is condemned** and hates it still as symbol of his fear. 4 **What is condemned** is your brother, focus of your hate, unworthy to be part of you and thus outside yourself; the other half **of the split-mind**, which is denied. p571 5 And only

what is left without **your brother's** presence is perceived as all of you. 6 To this remaining half, **your egoic self**, the Holy Spirit must represent the other half, **your mind's perceived separate brother**, until you recognize **your mind's perceived separate brother** <is> the other half of **your own split mind**. 7 And this **the Holy Spirit** does by giving **your egoic mind** and **the brother that your egoic mind's perceived as separate** a function that is one, not different.

Note # 25: The Holy Spirit gives the function of forgiveness to both you and your brother. The Holy Spirit knows that the split-minded are only of one mind and thus, must share the same function. Our brother and ourselves become each others savior.

T-27.II.15. Correction, **which is the same as pardon**, is the function given both **you and your brother**, but neither one alone. 2 And when **the function of correction** is fulfilled as shared, **the fulfillment of your shared function** must correct mistakes in you and him. 3 **The fulfillment of the function of correction** cannot leave mistakes in one unhealed and set the other free. 4 That is divided purpose, which can not be shared, and so **leaving one party unhealed** cannot be the goal in which the Holy Spirit sees His Own **function being fulfilled**. 5 And you can rest assured that **the Holy Spirit** will not fulfill a function that **the Holy Spirit** does not see and recognize as His **function**. 6 For only thus can **the Holy Spirit** keep **your function** preserved intact, despite Your separate views of what your function is. 7 If **the Holy Spirit** upheld divided function, you were lost indeed. 8 **The Holy Spirit's** inability to see **the Holy Spirit's** goal divided and distinct for you and **your brother's one shared goal**, preserves yourself from the awareness of a function not your own. 9 And thus is healing given you and **your brother**.

Note # 26: The Holy Spirit preserves our function for us. Eventually, we must fulfill our role as savior of our brother. Our function as our brother's savior has never left our Christ consciousness. Our salvation rests upon our realization that we remain united with our brother as the oneness of the Christ.

T-27.II.16. Correction must be left to **the Holy Spirit**, Who knows correction and forgiveness are the same. 2 With half a mind this **fact that correction and forgiveness are the same** is not understood **by the egoic mind**. 3 Leave, then, correction to the Mind, **which is the Christ consciousness**, that is united, functioning as one because **the Christ consciousness** is not split in purpose, and conceives a single function as its only one. 4 Here is the function given **the united mind** conceived to be its Own **Christ consciousness's function**, and not apart from that its Giver, **the Holy Spirit** keeps <because> **the function** has been shared. 5 In **the Christ** acceptance of this function lies the means whereby your mind is unified. 6 **The Christ's** single purpose unifies the halves of you that you perceive as separate. 7 And each **perceived half** forgives the other, that he may accept his other half, **his brother**, as part of him.

Note # 27: When we ask for the guidance of the Holy Spirit, we ask for the Vision of Christ. The Christ, which is the home of the Holy Spirit, knows that we are an eternal Oneness with all. The Christ represents right-mindedness, which is the acknowledgment that our will and God's Will are the same. The ego cannot perceive correction and pardon to be the same since the egoic thought system claims that both separation and sin are real.

To the ego, the body is the symbol of sin and guilt as well as proof that the separation is real.

III. Beyond All Symbols

T-27.III.1. Power cannot oppose. 2 For opposition would weaken **power**, and weakened power is a contradiction in ideas. 3 Weak strength is meaningless, and power used to weaken is employed to limit. 4 And therefore **power used to weaken** must be limited and weak, because that is **power used to weaken's** purpose. 5 Power is unopposed, to be itself. 6 No weakness can intrude on **power** without changing **power** into something **power** is not. 7 To weaken is to limit, and impose an opposite that contradicts the concept that it attacks. 8 And by **this egoic attempt to weaken by attaching a contradictory concept to the original idea** does this **attack attempt to join** to the **original idea** something **that the original idea** is not. **By this attack the ego makes the original idea** unintelligible. 9 Who can understand a double concept, such as "weakened power" or "hateful love"? p572

Note # 28: The ego believes there are many choices. ACIM states there is only truth and the "non-choice" of the false. By the ego claiming that we are the arbitrator's of truth, the egoic thought system invents the idea of conditional or sometimes truths. A "sometimes truth" can only weaken and attack the original idea for it contradicts the totally of the first idea. ACIM states that we cannot have opposites joined as one. There is no gray. There is only the truth and what is not true. All that is not truth is an illusion of nothingness and can have no power over the truth. The illusory world of perception is the world of time. In time, we can deny the truth but our denial cannot change the truth. Truth cannot be weakened for there is only the truth. Truth does not attack since it knows no opposite. The false, in reality, is not an opposite. The false is a "nothing" and, therefore, meaningless. The false has no effect on the real world or Heaven. The false is the ego's attempt to claim there are "sometimes truths" or "conditional truths." It is an attempt to confuse the split-minded into the illusory belief of choice. Truth is not negotiable. When everything is said and done, there was no choice; there was only truth. All other seeming options were only illusions.

T-27.III.2. You have decided that your brother is a symbol for a "hateful love," a "weakened power," and above all, a "living death." 2 And so **your brother** has no meaning to you, for **your brother** stands for what is meaningless. 3 **Your brother** represents a double thought, where half is cancelled out by the remaining half. 4 Yet even this is quickly contradicted by the half it cancelled out, and so both **halves** are gone **since each half was cancelled out by its contradictory opposite half**. 5 And now **your brother** stands for nothing. 6 Symbols which but represent ideas that cannot be must stand for empty space and nothingness. 7 Yet nothingness and empty space can not be interference. 8 What can interfere with the awareness of reality is the belief that there is something there.

Note # 29: Illusions, being nothing, are meaningless and have no real power to affect truth. The only power an illusion has is the power the dreamer chooses to freely give the illusion. If the dreamer chooses to believe a dream to be real, he will act accordingly. Thus, the dreamer, not the dream, allows the dream to interfere with reality. Outside the dreamer's own provisional reality, the dream has no effect.

Contradictory terms that are placed together in an attempt to join as one make each part of the new terminology meaningless. The result is that any truth that either concept held now is made false. Thus, terms like “hateful love” can have no clear meaning. They only appear to confuse and give the illusion of another nonexistent option. In this example ACIM would state there is either love or hate, which is fear. There cannot be “hateful love”.

T-27.III.3. The picture of your brother that you see means nothing. 2 There is nothing to attack or to deny; to love or hate, or to endow with power or to see as weak. 3 The picture **you hold of your brother** has been wholly cancelled out, because **the imagined picture** symbolized a contradiction that cancelled out the thought it represents. 4 And thus the picture has no cause at all. 5 Who can perceive effect without a cause? 6 What can the causeless be but nothingness? 7 The picture of your brother that you see is wholly absent and has never been. 8 Let, then, the empty space **the imagined picture which your brother** occupies be recognized as vacant, and the time devoted to seeing **this imagined picture** be perceived as idly spent, a time unoccupied.

Note # 30: Since the imagined picture of your brother is contradictory, it can have no effect other than to confuse the mind that thinks it real. The picture of our brother as a body separate from the Oneness is contradictory to the truth. It has no effect on reality. This is why our brother is causeless to hurt us. Our illusion of what he is cannot impact the reality of the Oneness. Forgiveness can only be forgiving oneself for all the illusions of wrongdoing that I thought that my brother did to me.

T-27.III.4. An empty space that is not seen as filled, an unused interval of time not seen as spent and fully occupied, become a silent invitation to the truth to enter, and **the truth** to make itself at home **in this unused interval of time and space**. 2 No preparation can be made that would enhance the invitation's real appeal. 3 For what you leave as vacant God will fill, and where **God** is there must the truth abide. 4 Unweakened power, with no opposite, is what creation is. 5 For **truth** there are no symbols. 6 Nothing points beyond the truth, for what can stand for more than everything? 7 Yet true undoing must be kind. 8 And so the first replacement for your **imagined and contradictory picture of your brother and your false perception** is another picture of another kind, **the picture of forgiveness**.

Note # 31: God, through the Holy Spirit, will take every opportunity we give the Holy Spirit to return the Sonship to the truth. This reawakening of the split-minded to the truth, the Holy Spirit will do gently since the Holy Spirit will do nothing that would increase our fear. The Holy Spirit will reinterpret our misperceptions so that they will align with the truth, but these reinterpretations still reside within the illusionary world of perception. Since the Holy Spirit's function is supported by the totality and power of the Will of God, the result of the mission, the Sonship's return to knowledge, is guaranteed

T-27.III.5. As nothingness cannot be pictured, so there is no symbol for totality. 2 Reality is ultimately known without a form, unpictured and unseen. 3 Forgiveness is not yet a power known as wholly free of limits. 4 Yet **forgiveness** sets no limits you have chosen to impose. 5 Forgiveness is the means by which the truth is represented temporarily. 6 **Forgiveness** lets the Holy Spirit make exchange of pictures possible, until the time when aids are meaningless and learning done. 7 No learning aid has use that can extend beyond

the goal of learning. p573 8 When **the learning aid of forgiveness's** aim has been accomplished **forgiveness** is functionless. 9 Yet in the learning interval **the learning aid of forgiveness** has a use that now you fear, but yet will love.

Note # 32: Forgiveness is the tool the Holy Spirit will utilize to reinterpret our misperceptions. Forgiveness provides a gentle means to reawaken God's sleeping Son. Forgiveness does not restore the truth, but it does realign our perceptions so that our perception no longer contradicts the truth.

T-27.III.6. The picture of your brother given you to occupy the space so lately left unoccupied and vacant will not need defense of any kind. 2 For you will give **the picture of your brother given you by the Holy Spirit** overwhelming preference. 3 Nor delay an instant in deciding that **picture of a forgiven brother given you by the Holy Spirit** is the only **picture that** you want. 4 **The picture of a forgiven brother given you by the Holy Spirit** does not stand for double concepts. 5 Though **this picture of a forgiven brother** is but half the picture and is incomplete, within itself **this picture of a forgiven brother** is the same. 6 The other half of what **this picture of a forgiven brother** represents remains unknown, but is not cancelled out. 7 And thus is God left free to take the final step Himself. 8 For this **final step taken by God to return you to knowledge**, you need no pictures and no learning aids. 9 And what will ultimately take the place of every learning aid will merely *<be.>* **Truth and knowledge will be remembered by the once split-minded.**

Note # 33: By the learning aid of forgiveness, the Holy Spirit is correcting our image of our brother as a sinner. Forgiveness allows our split mind to see our brother as sinless and guiltless. This new picture of our brother no longer contradicts the truth of what he is. The original picture of our sinful brother is representative of the other half of our split mind. The split-minded need both a guilt thrower and a guilt catcher. This corrected picture is still incomplete since it implies separation and fails to recognize that God's Laws state that to give is to receive. It is this reciprocating law that extends to the other side of the missing picture. We too must be sinless and guiltless since this is how we now perceive our brother. We cannot see something in another unless we believe it also resides in ourselves.

T-27.III.7. Forgiveness vanishes and symbols fade, and nothing that the eyes have ever seen or ears have heard remains to be perceived. 2 A power wholly limitless has come, not to destroy, but to receive **the power's own creations**. 3 There is no choice of function anywhere. 4 The choice you fear to lose, **your imagined power to make the false, real and true**, you never had. 5 Yet only this **imagined choice you never had** appears to interfere with power unlimited and single thoughts, complete and happy, without opposite. 6 You do not know the peace of power that opposes nothing. 7 Yet no other kind of **peace but the peace of power that opposes nothing** can be at all. 8 Give welcome to the power beyond forgiveness, and beyond the world of symbols and of limitations. 9 **God** would merely be, and so **God** merely is.

Note # 34: God is only love. Love does not oppose. Love allows all because love is all. Nothing is outside the unlimited, loving power of God.

IV. The Quiet Answer

T-27.IV.1. In quietness are all things answered, and **in quietness** is every problem quietly resolved. 2 In conflict there can be no answer and no resolution, for **conflict's** purpose is to make no resolution possible, and to ensure no answer will be plain. 3 A problem set in conflict has no answer, for a **problem set in conflict** is seen in different ways. 4 And what would be an answer from one point of view is not an answer in another light. 5 **Believing yourself to be two, you, the split-minded,** <are> in conflict. 6 Thus it must be clear you cannot answer anything at all, for conflict has no limited effects. 7 Yet if God gave an answer there must be a way in which your problems are resolved, for what **God** wills already has been done.

Note # 35: Conflict involves viewpoints that oppose each other. Conflict involves the belief that we have choices that impact us in different ways and are mutually exclusive. Each side has determined that the other viewpoint demands that someone must sacrifice and that the rules of a zero-sum game apply. If one side is to win, the other must lose. Conflict is not outside but rather inside your mind. When we view ourselves as outside the Oneness of the truth of what we are, we will be conflicted.

T-27.IV.2. **Since what God wills already has been done,** thus it must be that time is not involved and every problem can be answered <now.> 2 Yet it must also be that, in your **split-minded** state of mind, solution is impossible. 3 Therefore, God must have given you a way of reaching to another state of mind, **your Christ consciousness,** in which the answer is already there. p574 4 Such is the holy instant. 5 It is here **in the holy instant** that all your problems should be brought and left. 6 Here **in the holy instant, all your problems** belong, for here **in the holy instant** their answer is. 7 And where **the problem's** answer is, a problem must be simple and be easily resolved. 8 It must be pointless to attempt to solve a problem where the answer cannot be. 9 Yet just as surely **the problem** must be resolved, if **the problem** is brought to where the answer is.

Note # 36: A problem needs to be resolved at the origin of the problem. The origin of the problem is always the faulty thinking within the mind of the perceiver. The problem cannot be resolved at the level of an illusion that claims the separation is real. In the holy instant, all judgments are suspended so that we can be in the <now>. In the egoic present, we bring our past judgments into the present and thus, relive our past belief that we exist only as limited ego-bodies in competition with other ego-bodies. Our past judgments are utilized as our egoic filters through which we perceive the present. In the holy instant, our past judgments are laid aside so that we are in the awareness of the now.

T-27.IV.3. Attempt to solve no problems but within the holy instant's surety. 2 For there **in the holy instant** the problem <will> be answered and resolved. 3 Outside **the holy instant** there will be no solution, for there is no answer there that could be found. 4 Nowhere outside a single, simple question is ever asked. 5 The world can only ask a double question. 6 **A double question, which is** one with many answers, can have no answers. 7 None of **the answers to a double question** will do. 8 **They, who would ask a double question** does not ask a question to be answered, but only to restate **the questioner's own** point of view.

Note # 37: A simple question has but one answer. This answer is simply the truth. A double or egoic question, does not seek the answer of the truth, but rather an answer that will prevent the questioner from obtaining inner peace. The ego wants to keep the belief in different options to the truth and thus, keep conflict alive. An egoic question already has a predetermined “right” answer that the ego expects. This “right” answer is based on illusion, not truth. Any different answer, especially the truth, will be viewed as an attack.

T-27.IV.4. All questions asked within this world of **perception** are but a way of looking, not a question asked. 2 A question asked in hate cannot be answered, because a **question asked in hate, which is a double question**, is an answer in itself. 3 A double question asks and answers, both attesting the same thing in different form. 4 The **egoic world of perception** asks but one question. 5 **The question the egoic world asks** is this: "Of these illusions, which of **these illusions** *<is>* true? 6 Which one of **the illusions** establish peace and offer joy? 7 And which **one of the illusions** can bring escape from all the pain of which this world is made?" 8 Whatever form the **ego's** question takes, **the question asked in hate's** purpose is the same. 9 **The questions the ego asks of this world are** but to establish sin is real, and answers in the form of preference. 10 "Which sin do you prefer? 11 That is the one **illusion** that you should choose. 12 The others **illusion will be considered to be** not true. 13 What can the body get that you would want the most of all? 14 **The body** is your servant and also your friend. 15 But tell **the body** what you want, and **the body** will serve you lovingly and well." 16 And this **question asked in hate** is not a question, for **the egoic body** tells you what you want and where to go for **what you want**. 17 **The egoic body** leaves no room to question **the ego's** beliefs **that you are a separate body**, except that what **the ego** states takes question's form

Note # 38: A question asked in hate has already accepted the underlying premise that you are a separate ego-body. Since the underlying premise of all egoic questions is that the separation is real, the egoic question does not seek an answer that is based on truth. Instead, an egoic question asks which illusion you would prefer to pretend is real in this moment. In the egoic question, there is never a choice between the true and the false. Its only option is between which false statement you wish to pretend is momentarily “true.”

T-27.IV.5. A pseudo-question has no answer. 2 A **pseudo-question** dictates the answer even as it asks. 3 Thus is all questioning within the world a form of propaganda for a **world based on the illusion of separation**. 4 Just as the body's witnesses are but the senses from within **the body**, itself, so are the answers to the questions of the world contained within the questions that are asked. 5 Where answers represent the questions, **the answers** add nothing new and nothing has been learned. 6 An honest question is a learning tool that asks for something that you do not know. 7 **An honest question** does not set conditions for response, but merely asks what the response should be. p575 8 But no one in a conflict state is free to ask this **honest question, which set no conditions for the response**, for he, **who is in a conflicted state**, does not *<want>* an honest answer where the conflict ends.

Note # 39: An honest question does not limit the ranger of possible answers to only the false. An honest question is open to a response that is based upon truth. It seeks to learn what it does not know. It is open to a different answer that is only based on truth, not

illusion. An egoic question claims to know you are a body form and merely asks what modification to this illusion do you currently desire to change.

T-27.IV.6. Only within the holy instant can an honest question honestly be asked. 2 And from the meaning of the question does the meaningfulness of the answer come. 3 Here **within the holy instant** is it possible to separate your wishes from the answer, so **the answer** can be given you and also be received. 4 The **Holy Spirit's** answer is provided everywhere. 5 Yet it is only here **within the holy instant that the Holy Spirit's answer** can be heard. 6 An honest answer asks no sacrifice because it answers questions truly asked. 7 The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. 8 And so, **to the egoic world**, unless the answer tells "of whom **sacrifice is demanded**," **the Holy Spirit's answer** will remain unrecognized, unheard, and thus the question is preserved intact because **the ego** gave the answer to itself. 9 The holy instant is the interval in which the **egoic** mind is still enough to hear an answer that is not entailed within the question asked. 10 **An honest answer** offers something new and different from the question. 11 How could **the question** be answered if **the question** but repeats itself **in the form of an answer**?

Note # 40: An honest question does seek to confirm what it does not know. An honest question only seeks the truth. Thus, the questioner is open to changing their own viewpoint. The ego never allows us to hear an answer that is outside the ego's point of view that claims we are a limited ego-body. Thus, the ego is not open to changing its underlying viewpoint, which is based on limitation and separation.

T-27.IV.7. Therefore, attempt to solve no problems in a world from which the answer has been barred. 2 But bring the problem to the only place that holds the answer lovingly for you, **which is the holy instant**. 3 Here **in the holy instant** are the answers that will solve your problems because **the answer of the Holy Spirit** stand apart from **the world of form**, and **here in the holy instant you** see what can be answered; what the question *<is.>* 4 Within the world of **egoic misperception**, the answers merely raise another question, though **the answers** leave the first **question still** unanswered. 5 In the holy instant, you can bring the question to the answer, and receive the answer that was made for you.

Note # 41: Because the holy instant is the suspension of all judgments, our ego is silenced. Without the past, the ego is unable to dictate an answer based on past misperception. Egoic judgment is not possible without a past reference base. Now, we are able to hear the voice for Christ. We are open to the Holy Spirit's guidance. Since only the Holy Spirit is aware of both the truth and our misperceptions, It alone can offer the truth as an answer. The ego does not know what the truth is. The ego can only offer answers that are based on the false.

V. The Healing Example

T-27.V.1. The only way to heal is to be healed. 2 The miracle extends without your help, but you are needed that **the miracle** can begin. 3 Accept the miracle of healing, and **the miracle of healing** will go forth because of what **the miracle** is. 4 It is **the miracle's** nature to extend itself the instant **the miracle of healing** is born. 5 And **the mirade of healing** is born the instant **the miracle** is offered and received. 6 No one can ask another to be healed. 7 But he can let *<himself>* be healed, and thus offer the other what he has received, **which is his own healing**. 8 Who can bestow upon another what he does not

have? 9 And who can share what he denies himself? 10 The Holy Spirit speaks to <you.>
11 **The Holy Spirit** does not speak to someone else. 12 Yet by your listening, **the Holy Spirit's** Voice extends, because you have accepted what **the Holy Spirit** says. p576

Note # 42: The miracle and the guidance of the Holy Spirit all wait upon our invitation. We must give our perceptions over to the Holy Spirit, so that our awareness can be brought into alignment with the truth.

T-27.V.2. Health is the witness unto health. 2 As long as **health** is unattested, **health** remains without conviction. 3 Only when **health** has been demonstrated is **health** proved, and **health** must provide a witness that compels belief **in health**. 4 No one is healed through double messages. 5 If you wish only to be healed, you heal. 6 Your single purpose **of health** makes **healing** possible. 7 But if you are afraid of healing, then **healing** cannot come through you. 8 The only thing that is required for a healing is a lack of fear. 9 The fearful are not healed, and cannot heal. 10 This does not mean the conflict must be gone forever from your mind to heal. 11 For if it were **so that conflict had to be gone forever from your mind to heal**, there were no need for healing then. 12 But **to heal** does mean, if only for an instant, you love without attack. 13 An instant is sufficient. 14 Miracles wait not on time.

Note # 42: Healing comes out of love, not fear. Miracles do not wait on time since miracles follow the Laws of God. God's Laws supercede the laws of chaos that appear to operate in the egoic world of time and space.

T-27.V.3. The holy instant is the miracle's abiding place. 2 From there **within the holy instant**, each **miracle** is born into this world as witness to a state of mind that has transcended conflict, and has reached to peace. 3 **The miracle** carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. 4 For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted.

Note # 43: The miracle is all encompassing and is uniform. It applies to all illusions regardless of shape and form. No illusion is beyond the healing power of the miracle.

T-27.V.4. There is no sadness where a miracle has come to heal. 2 And nothing more than just one instant of your love without attack is necessary that all this **healing power of the miracle** to occur. 3 In that one **holy** instant you are healed, and in that single instant is all healing done. 4 What stands apart from you, when you accept the blessing that the holy instant brings? 5 Be not afraid of blessing, for the One Who blesses you, **the Holy Spirit**, loves all the world, and leaves nothing within the world that could be feared. 6 But if you shrink from blessing, will the world indeed seem fearful, for you have withheld **the miracles blessing of peace and comfort**, leaving **the world** to die.

Note # 44: To suspend all judgment is to suspend all attack on both yourself and others. We cannot withhold or exclude forgiveness and love from anyone and still claim our love is total. Total means all with no exceptions. Total does not mean sometimes. As ACIM states, "You cannot be totally committed sometimes." Love allows all, for love is all.

T-27.V.5. Would not a world so bitterly bereft be looked on as a condemnation by **you**, the one who could have saved **the world**, but **you, the one who could save the world**, stepped back because he was afraid of being healed? 2 The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?" 3 Consider well **the dying's** question, "**What is there to fear?**" 4 **This question** is asked of you on your behalf. 5 A dying world asks only that you rest an instant from attack upon yourself, that **the dying world** be healed.

Note # 45: If we consent to be healed, we must take responsibility for our thoughts as the source of our experience. We can no longer project our guilt upon another. To the unhealed, this acceptance of personal responsibility can appear very frightening indeed. When we attack another, we get to claim someone has treated us unfairly and is the cause of our suffering. We get to be an innocent victim of the world around us. The world becomes the cause and we become its effect.

T-27.V.6. Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. 2 And being blessed **in the holy instant**, you will bring blessing **to the world**. 3 Life is given you to give **life to** the dying world. 4 And suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. p577 5 The holy instant's radiance will light your eyes, and give **the suffering** sight to see beyond all suffering and see Christ's face instead. 6 Healing replaces suffering. 7 Who looks on **suffering** cannot perceive the **face of Christ nor vice versa**, for **suffering and the face of Christ** cannot both be there. 8 And what you **choose to** see the world of **perception** will witness, and **the world** will witness to **either suffering or the face of Christ**.

Note # 46: The world of perception witnesses to whatever we desire. When under the influence of the ego, it will witness through the eyes of fear. The Holy Spirit is the witness for the power of love and under Her guidance we will look through the eyes of Christ.

T-27.V.7. Thus is your healing everything the world requires, that **the world** may be healed. 2 **The world** needs one lesson that has perfectly been learned. **This lesson is that you love without attack so that healing can occur.** 3 And then, when you forget **this one lesson of love without attack, then** will the world remind you gently of what you have taught **the world that love is the suspense of all attack.** 4 No reinforcement **to this lesson of healing** will **the world's** thanks withhold from you who let yourself be healed that **the world** might live. 5 **The world** will call forth **the world's** witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed **this lesson of the one instant that you love without attack and thus, saw the face of Christ in them.** 6 The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. 7 And happily your brother will perceive the many friends **your brother** thought were enemies.

Note # 47: To give is to receive. We can only give what we have. By giving forgiveness to our brother, he has forgiveness. Now our brother can return forgiveness to us. The miracle only requires someone, not both, to request the Holy Spirit's guidance. The Holy Spirit will make sure the world will derive and maximum benefit of each miracle requested. The results of the miracle may not be clearly visible to the outside world since the miracle is the

healing of the mind's misperceptions. Healing takes place at the level of mind since it is the mind that is sick and needs healing.

T-27.V.8. Problems are not specific but they take specific forms, and these specific shapes make up the world. 2 And no one understands the nature of his problem. 3 If he did **understand the nature of his problem, the problem** would be there no more for him to see. 4 **The problem's** very nature is that **the problem** is <not.> **The source of the problem is the split-mind's attempt to make the false, real.** 5 And thus, while **the split-minded** perceives **the problem as a specific form**, he can not perceive **the content of the problem as the problem really** is. 6 But healing is apparent in specific instances, and **healing** generalizes to include **all specific forms of problems.** 7 This is because **all specific forms of problems** really are the same **problem**, despite their different forms. 8 All learning aims at transfer, which becomes complete within two situations that are seen as one, for only common elements are there. 9 Yet this **looking past form to the common elements** can only be attained by One, **the Holy Spirit**, Who does not see the differences you see. 10 The total transfer of your learning is not made by you **but by the Holy Spirit.** 11 But that **the transfer of learning that allows you to looking past specific forms of problems to the common elements** has been made in spite of all the differences **in the problem's form that** you see, convinces you that **the problem's form** could not be real.

Note # 48: Problems appear in different forms and, therefore, appear to require different solutions. Any problem, no matter what form it takes, can be reduced down to one common denominator. We have chosen to deny that we are of one will and that will is the Will of God. We have identified ourselves with the body and have given body-thoughts the appearance of reality. Correction must occur at the level of the mind, not the body, since the mind is where the source of the problem lies. Correct the belief in separation and we heal the mind. Only the Holy Spirit is above the illusion of the dream that we are a body, and only She can gently awaken the sleeping dreamer to the truth of what we are. We, being part of the Oneness of God must be perfect, whole and complete.

Inductive thinking allows us to learn by going from the specific to the general. After enough examples, we will finally conclude that truth can never change and that the false can never be truth. Our return to truth is the goal of both the Holy Spirit's teaching and our learning.

T-27.V.9. Your healing will extend, and will be brought to problems that you thought were not your own **problems.** 2 And it will also be apparent that your many different problems will be solved as any one of **the problems** has been escaped **by your healing.** 3 It cannot be **the problem's** differences **in form** which made this **uniformed healing** possible, for learning does not jump from situations to their opposites and bring the same results. 4 All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. 5 Fear you not the way that you perceive **the specific form of the problem.** 6 You are wrong to see **specific forms of the same problem as different problems.** But there is One, **the Holy Spirit** within you Who is right **and can look past specific forms of problems to the common elements and heal the one problem.** p578

Note # 49: The proof that the problem is the same is that the same solution resolves all forms of that same problem. The Holy Spirit knows only one solution. Bring the false

before the light of truth and the false will disappear. All problems stem from our denial that we are the extension of the mind of God. We are as God created us. We are unlimited spirit, perfect, whole and complete.

T-27.V.10. Leave, then, the transfer of your learning to the **Holy Spirit** Who really understands **God's** laws, and Who will guarantee that **God's laws** remain unviolated and unlimited. 2 Your part is merely to apply what **the Holy Spirit** has taught you to yourself, and **the Holy Spirit** will do the rest. 3 And it is thus the power of your learning will be proved to you by all the many different witnesses **the Holy Spirit** finds. 4 Your brother first among them will be seen **to witness the power of your learning**, but thousands stand behind **your brother**, and beyond each one of them there are a thousand more. 5 Each **brother** may seem to have a problem that is different from the rest. 6 Yet **all your many brothers' problems** are solved together. 7 And their common answer **to all these specific forms** shows the questions could not have been separate.

Note # 50: All apparent problems are different forms of the one problem, which is the belief in the separation. Because we do not understand the "big picture" of God's plan for salvation, we cannot comprehend how the Holy Spirit uses our own healing to extend it through the entire Sonship. Yet, this miracle of healing impacts all our brothers.

T-27.V.11. Peace be to you to whom is healing offered. 2 And you will learn that peace is given you when you accept the healing for yourself. 3 Its total value need not be appraised by you to let you understand that you have benefited from **the peace of healing**. 4 What occurred within the instant that love entered in without attack will stay with you forever. 5 Your healing will be one of **the holy instant's** effects, as will your brother's **healing**. 6 Everywhere you go, will you behold **the holy instant's** multiplied **healing** effects. 7 Yet all the witnesses that you behold will be far less than all there really are. 8 Infinity cannot be understood by merely counting up **infinity's** separate parts. 9 God thanks you for your healing, for **God** knows **your healing** is a gift of love unto His Son, and therefore **your healing gift** is given unto **God**.

Note # 51: We are all interconnected. With our return to right-mindedness, we complete ourselves by becoming co-creators with God.

VI. The Witnesses to Sin

T-27.VI.1. Pain demonstrates the body must be real. 2 **Pain** is a loud, obscuring voice whose shrieks would silence what the Holy Spirit says, and keep **the Holy Spirit's** words from your awareness. 3 Pain compels attention, drawing **attention** away from **the Holy Spirit** and focusing **attention** upon itself, **the body**. 4 **Pain's** purpose is the same as pleasure, for **pain and pleasure** both are means to make the body real. 5 What shares a common purpose is the same. 6 **What shares a common purpose is the same** is the law of purpose, which unites all those who share in a **common purpose** within itself. 7 Pleasure and pain are equally unreal, because **both pleasure and pain's** purpose cannot be achieved. 8 Thus **both pleasure and pain** are means for nothing, for **both pleasure and pain** have a goal without a meaning, **which is to make the body real, which cannot be achieved**. 9 And **both pleasure and pain** share the lack of meaning which their purpose, **which is to make the body real**, has.

Note # 52: ACIM states that meaning comes from one's purpose. If the purpose or goal is unobtainable because it is unreal, any pursuit of the goal is an exercise in futility. We cannot make the body real. Although both pain and pleasure appear to "prove" that the body is real, this is only another part of the illusion that we are the body. A non-existent illusionary witness cannot testify to anything. All witnesses for the false cannot make the false real. Since we are unlimited spirit, pain, pleasure and the body are all meaningless and cannot be achieved. They are not part of the shared Oneness that is the Mind of God.

T-27.VI.2. Sin shifts from pain to pleasure, and again to pain. 2 For either **pleasure or pain's** witness is the same, and carries but one message: "You are here, within this body, and you can be hurt. 3 You can have pleasure, too, but only at the cost of pain." p579 4 These witnesses of **pleasure and pain** are joined by many more **witnesses for the illusion that you are a sinful body**. 5 Each one of **the witnesses for the illusion that you are a sinful body** seems different because **each witness for the reality of the body** has a different name, and so **each false witness** seems to answer to a different sound. 6 Except for this **difference in the form's name**, the witnesses of sin are all alike. **All witnesses for sin attempt to make the body appear real** 7 Call pleasure pain, and **pleasure** will hurt. 8 Call pain a pleasure, and the pain behind the pleasure will be felt no more. 9 Sin's witnesses but shift from name to name, as one steps forward and another back. 10 Yet which of **sin's witnesses** is foremost makes no difference. 11 Sin's witnesses hear but the call of death.

Note # 53: All witnesses for sin attempt to make the false a substitute for the truth. There is no substitute for the truth. The truth just is. Place no value on something that cannot be. God's Child can only be the extension of the Creator, which is only Love. We can deny our birthright but we cannot lose it. The Holy Spirit and the Christ maintain the truth within us. We remain unlimited spirit, part of the Oneness, perfect, whole and complete.

T-27.VI.3. This body, purposeless within itself, holds all your memories and all your hopes. 2 You use **the body's** eyes to see, **the body's** ears to hear, and let **the body** tell you what it is **the body** feels. 3 < *The body does not know how to see, hear or feel.* > 4 **The body** tells you but the names you gave to **the body** to use, when you call forth the witnesses to **the body's** reality. 5 You cannot choose among which of **the body's false witness** are real, for any one you choose is like the rest. **All are false and meaningless** 6 **You get to choose** this name or that **name for the false witness**, but nothing more **than the name do** you choose. 7 You do not make a witness true because you called him by truth's name. 8 The truth is found in **the witness** if it is truth **the witness** represents. 9 And otherwise **if it is not the truth the witness represents**, he lies. **Even** if you should call **the false witness** by the holy Name of God Himself, **the witness is still a lair**.

Note # 54: Even if everyone agrees that the illusion appears true, this cannot change what the truth is. If a witness is found to be a lair, he is dismissed from the witness stand and the jury is told to disregard his entire testimony since its purpose was only to distort the truth. Truth is not decided by majority rule. The majority can deny the existence of truth but they cannot change the truth. The truth just remains running in the background until truth is finally recognized for what it is.

T-27.VI.4. God's Witness, **the Holy Spirit**, sees no witnesses against the body. 2 Neither does **the Holy Spirit** harken to the witnesses by other names that speak in other

ways for **the body's** reality. 3 **The Holy Spirit** knows **the body** is not real. 4 For nothing could contain what you believe **the body** holds within. 5 Nor could **what you believe the body is** tell a part of God Himself what **this part of God** should feel and what **this part of God, which is your Big "S" Self's** function is. 6 Yet must **the Holy Spirit** love whatever you hold dear. 7 And for each witness to the body's death **the Holy Spirit** sends a witness to your life in **Christ**, Who knows no death. 8 Each miracle **the Holy Spirit** brings is witness that the body is not real. 9 Its pains and pleasures does **the Holy Spirit** heal alike, for all sin's witnesses do **the Holy Spirit's witnesses** replace.

Note # 55: In sentence # 6, "Yet must the Holy Spirit love whatever you hold dear." references your false witnesses for the reality of the body. The Holy Spirit will take any false witness for the separation and reinterpret our misperceptions into something that can support and align with the truth of the Oneness that we share. Even Jesus' crucifixion has been reinterpreted to prove that death is not real and that the body is a neutral communication device. The miracle is a change from misperception to correct perception within the mind of the perceiver. Thus, the witness that originally appeared to testify for the reality of the body, now has been converted into a witness that supports the truth that our mind is not an illusionary body. Instead, it will now testify that minds are joined as one.

T-27.VI.5. The miracle makes no distinctions in the names by which sin's witnesses are called. 2 **The miracle** merely proves that what **sin's witnesses** represent has no effects. 3 And this **lack of any effect by sin's witnesses** proves **the miracle** because **the miracle's** own effects have come to take **the place of sin's witnesses**. 4 It matters not the name by which you called your suffering. 5 **Suffering** is no longer there. 6 **The Holy Spirit**, Who brings the miracle perceives **sin's witnesses** all as one, and called **all of sin's witnesses by the one** name of fear. 7 As fear is witness unto death, so is the miracle the witness unto life. 8 **The miracle** is a witness no one can deny, for it is the effects of life **that the miracle** brings. 9 The dying live, the dead arise, and pain has vanished. 10 Yet a miracle speaks not but for itself, but what **the miracle** represents, **which is life and truth**.

Note # 56: The Holy Spirit knows sin is unreal. Sin is defined as limitation. When we come from the emotion of fear, we constrict and limit love's natural flow. Instead of creating and extending love, we exclude, limit and restrict. When we come from fear we make, rather than create. Making is the false witness for the belief that the separation is real. There are only neutral witnesses. When we choose to interpret their neutral testimony out of the emotion of either fear or love, we determine what thought system will guide our decision-maker.

T-27.VI.6. Love, too, has symbols in a world of sin. 2 The miracle forgives because **the miracle** stands for what is past forgiveness and is true. 3 How foolish and insane it is to think a miracle is bound by **the laws of chaos** that **the miracle** came solely to undo! p580 4 The laws of sin have different witnesses with different strengths. 5 And **sin's witnesses** attest to different sufferings. 6 Yet to the **Holy Spirit**, Who sends forth miracles to bless the world, a tiny stab of pain, a little worldly pleasure, and the throes of death itself are but a single sound; a call for healing, and a plaintive cry for help within a world of misery. 7 It is **the witnesses for sin's** sameness that the miracle attests. 8 It is **the witnesses for sin's** sameness that **the miracle** proves. 9 The laws **of sin and chaos** that call **sin's witnesses** different are dissolved, and **the laws of sin and chaos** are shown as powerless. 10 The

purpose of a miracle is to accomplish **the dissolving and abolishment of the laws of sin and chaos**. 11 And God Himself has guaranteed the strength of miracles for what **the miracle** witness to, **which is life and truth**.

Note #57: In the world of perception, the miracle is the witness and symbol of love. The miracle comes from God and, therefore, follows the laws of God. These laws of God insure the changelessness of the Oneness. They supercede the laws of chaos, which claim there is a substitute for love and that truth is different for everyone. In the world of perception, the miracle witnesses to life, love and truth

T-27.VI.7. Be you then witness to the miracle, and not the laws of sin. 2 There is no need to suffer any more. 3 But there *<is>* need that you be healed, because the suffering and sorrow of the world have made **the world** deaf to **the world's** salvation and deliverance.

Note # 58: We, the decision-maker, must choose between what we will use the body for. Will we teach fear or love? By teaching only love, we heal ourselves. Only the healed can offer healing to the world. Our role in God's plan for salvation is to accept the Atonement for ourselves and let the Holy Spirit do the rest.

T-27.VI.8. The resurrection of the world awaits your healing and your happiness, that you may demonstrate the healing of the world. 2 The holy instant will replace all sin if you but carry **the holy instant's** effects with you. 3 And no one will elect to suffer **any more if you but carry the holy instant's effects with you**. 4 What better function could you serve than this, **the salvation of the world**? 5 Be healed that you may heal, and suffer not the laws of sin to be applied to you. 6 And truth will be revealed to you who chose to let love's symbols take the place of sin.

Note # 59: Before any healing can begin in our world of perception, we must give our perception over to the Holy Spirit's guidance. The Holy Spirit will correct our misperceptions and the process of healing our split-mind will begin. By accepting the Atonement for ourselves, our healing is complete. By recognizing our brother's sinlessness, we receive our own. The world's healing has begun.

VII. The Dreamer of the Dream

T-27.VII.1. Suffering is an emphasis upon all that the world has done to injure you. 2 Here **in suffering** is the world's demented version of salvation clearly shown. 3 **Suffering is** like to a dream of punishment, in which the dreamer is unconscious of what brought on the attack against himself, **the sufferer** sees himself attacked unjustly and by something not himself. 4 **The sufferer of this "unjust" attack** is the victim of this "something else," a thing outside **the sufferer**, himself, for which **the sufferer** has no reason to be held responsible. 5 **The sufferer of this "unjust" attack** must be innocent because **the sufferer** knows not what **the sufferer** does **to himself**, but what is done to **the sufferer by the "outside" party**. 6 Yet is **the sufferer's** own attack upon himself apparent still, for it is **the sufferer** who bears the suffering. 7 And **the sufferer** cannot escape because **the source of the suffering** is seen outside himself. **The sufferer refuses to recognize that he is the dreamer of the dream.**

Note # 60: We are the source of all we perceive. Yet, the ego tells us that we can deny responsibility for our perceptions and project our internal sourcedness to another. The abdication of our ability to call into our awareness anything we desire can be denied but cannot be lost. Whether we think we can or we think we can't, we are right. Our beliefs become our provisional reality. When we disavow our sourcedness, we fall into victim consciousness. This allows us to claim that we are innocent victims who are unable to affect any change within our own dream. We forget that we are the dreamer and instead opt to be a player within the dream, itself. To the ego, victim consciousness is the preferred state since it insures that our decision-maker will not rediscover that it has the right to "choose again".

T-27.VII.2. Now you are being shown **by the guidance of the Holy Spirit** that you *<can>* escape **suffering**. 2 All that is needed is you look upon the problem as **the problem** is, and not the way that you have set **the problem** up. 3 How could there be another way to solve a problem that is very simple, but has been obscured by heavy clouds of complication, which were made to keep the problem unresolved? p581 4 Without the clouds the problem will emerge in all **the problem's** primitive simplicity. 5 The choice will not be difficult, because the problem is absurd when clearly seen. 6 No one has difficulty making up his mind to let a simple problem be resolved if **the problem** is seen as hurting him, and also very easily removed.

Note # 61: Because of the egoic thought system, we are unable to see the problem clearly. We are caught up in the form that the problem appears to take rather than focusing on the content and cause of the problem. We fail to realize that we are the source of the dream of separation. As the dreamer, we have the power to both change the dream and awaken from the dream.

T-27.VII.3. The **egoic** "reasoning" by which the **egoic** world is made, on which **the world** rests, by which **the egoic world** is maintained, is simply this: "*<You, the outside egoic world represented by my brother>* are the cause of what I do. 2 **My brother's** presence justifies my wrath, and you, **my brother**, exist and think apart from me. 3 While you, **my brother** attack, I must be innocent. 4 And what I suffer from is **you, my brother's** attack." 5 No one who looks upon this **egoic** "reasoning" exactly as **this reasoning** is could fail to see **this reasoning** does not follow and **this egoic reasoning** makes no sense. 6 Yet **this egoic reasoning** seems sensible, because it looks as if the world were hurting you. 7 And so it seems as if there is no need to go beyond the obvious in terms of cause **because you believe it is obvious that the world is the cause of your suffering**.

Note # 62: Because we fail to understand that we are projecting our awareness from our own mind, we fail to realize that we are the cause of all we perceive. Due to projection, it appears that the outside world is the cause of our problem and we are the innocent victims, powerless to affect change. We can only respond to what the world throws our way and make the best of a bad situation. The ego tells us that we cannot change what the world is. Our physical senses, being thought confirmation devices, merely verify our mind's internal beliefs. Yet, it was our mind's beliefs that were the source for the projection that became our perceived external environment in the first place.

T-27.VII.4. There is indeed a need. 2 The world's escape from condemnation is a need which those within the world are joined in sharing. 3 Yet they, **who are within this egoic world**, do not recognize their common need **to escape from condemnation**. 4 For each one thinks that if he does his part, the condemnation of the world will rest on him. 5 And it is this **condemnation of the world** that he perceives to *<be>* his part in **the world's** deliverance. 6 Vengeance must have a focus. 7 Otherwise is the avenger's knife in his own hand, and pointed to himself. 8 And **the avenger** must see **the avenger's knife** in another's hand, if **the avenger** would be a victim of attack **that the avenger** did not choose. 9 And thus **the avenger** suffers from the wounds a knife **the avenger** does not **appear to** hold **yet** has made upon himself.

Note # 63: Due to our belief in sin, we made this world a place to hide from God's condemnation that the ego insists must be coming. All within this world that was birthed out of sin, guilt and fear hope to escape this egoic condemnation. Projection is the egoic tool that allows each of us to transfer our guilt upon another. We all share this need to get rid of our guilt that arises from our belief that the separation was real. This world becomes our dumping ground for all the projected guilt that we have now made real within our split-minds.

First, we transfer our sins and guilt to our brother. Next, we claim it is our brother's fault that we are made to suffer for his sins. Final, we place our own knife in our brother's hand and then thrust ourselves upon this knife. According to our ego, we have become the innocent victims of our brother's perceived betrayal.

T-27.VII.5. This **personal escape from condemnation** is the purpose of the world **the avenger** sees. 2 And looked at thus, the world provides the means by which this purpose of **personal escape from condemnation** seems to be fulfilled. 3 The means, **which is the world's condemnation** attest the purpose, but are not themselves a cause. 4 Nor will the cause be changed by seeing **the means** apart from **the cause's** effects. 5 The cause produces the effects. **The effects** then bear witness to the cause, and **the effects do not bear witness to** themselves. 6 Look, then, beyond effects. 7 It is not here **in the effect that** the cause of suffering and sin must lie. 8 And dwell not on the **affects of** suffering and sin, for **the effects** are but reflections of their cause.

Note # 64: When we administer to the effect of a problem, we merely place a bandage over the wound. We fail to address to cause of the problem. If we believe that we are a body, we will direct our attention on the body instead of healing our mind, which is the source of the problem. We must focus on the cause of our belief in sin, guilt and fear, not on its effects. The effect is the bodily suffering caused by our belief in this unholy trinity of sin, guilt and fear. We must heal our split-mind's belief in limitation and separation from our Creator and fear's effects will automatically disappear.

T-27.VII.6. The part you play in salvaging the world from condemnation is your own escape **from condemnation**. 2 Forget not that the witness to the world of evil cannot speak except for what has seen a need for evil in the world. 3 And this **need for evil in the world** is where your guilt was first beheld. 4 In separation from your brother was the first attack upon yourself begun. 5 And it is this **first self-attack, your separation from your brother, that** the world bears witness to. 6 Seek not another cause **other than this self-attack of separation from your brother for evil in this world**. Nor seek or look among

the mighty legions of **the witnesses of separation for the separation's** undoing. p582 7 **The witnesses of separation** support **separation's** claim on your **egoic** allegiance. 8 What conceals the truth is not where you should look to *<find>* the truth.

Note # 65: We cannot find our salvation within the world itself since this world is the effect of the separation. To correct the effect, we must heal the source of the problem. The source of the problem is our mind's belief that the separation was real. It was this belief that lead to the fragmentation of the Sonship. Only when we heal the mind's belief that we are separate, limited ego-bodies will the Sonship be reunited.

T-27.VII.7. The witnesses to sin all stand within one little space. 2 And it is here **in this one little space of your split mind's guilt that** you find the cause of your perspective on the world. 3 Once you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must really be. 4 Of one thing you were sure: Of all the many causes you perceived as bringing pain and suffering to you, your guilt was not among **the causes**. 5 Nor did you in any way request **the causes and their effects** for yourself. 6 This is how all illusions came about. 7 The one who makes **the illusion** does not see himself as making **the illusion**, and **the illusion's** reality does not depend on him, **whose mind is the actual cause of the illusion and the illusion's effects**. 8 Whatever cause **the illusions** have is something quite apart from **the person suffering from the illusion**, and what he sees is separate from his mind. 9 **The person suffering from the illusion** cannot doubt his dreams' reality, because **the person suffering from the illusion** does not see the part he plays in making **the dream** and making **the dream** seem real.

Note # 66: We forget that we are the dreamer and disavow any responsibility for the dream, itself. Thus, an insane person mistakes their own mind's illusions for the truth of reality.

T-27.VII.8. No one can waken from a dream the world is dreaming for him. 2 He becomes a part of someone else's dream. 3 He **who is part of the world's dream** cannot choose to waken from a dream he did not make. 4 Helpless he **who is part of the world's dream** stands, a victim to a dream conceived and cherished by a separate mind. 5 Careless indeed of him **who has a tiny role in the world's dream**, this **separate mind that created this world dream** must be, as thoughtless of **this tiny role player's** peace and happiness as is the weather or the time of day. 6 **The separate mind that created this world dream** loves not **this tiny role player**, but casts **this tiny role player** as **this separate mind wills** in any role that satisfies **this separate mind's** dream. 7 So little is his worth that **the tiny role player** is but a dancing shadow, leaping up and down according to a senseless plot conceived within the idle dreaming of the world.

Note # 67: Rather than claiming responsibility for the dream of separation, we claim that we are bit players upon the world stage. We claim that the world's dream is real and we are not the dreamer. Instead, we claim to have no control over how the creator of this world treats us. We have no control over how we play our role since we are not the director of the play. We get to claim that we were the innocent victims and that we were unfortunately cast in some really bad roles. The ego tells us that these scripts were real "stinkers" that we are powerless to change them.

T-27.VII.9. This **world dream** is the only picture you can see; the one alternative that you can choose, the other possibility of cause, if you be not the dreamer of your dreams. 2 And this **view that you are not the dreamer of your dreams** is what you choose if you deny the cause of suffering is in your mind. 3 Be glad indeed **the cause of suffering is in your mind**, for thus are you the one decider of your destiny in time. 4 **Since you are the dreamer**, the choice is yours to make between a sleeping death and dreams of evil or a happy wakening and joy of life.

Note # 68: If we are the dreamer, we can change the outcome of the dream. Thoughts are things. Our beliefs color our perceptions of all that we observe in the world. We can choose to be the writer, direct and star in either dramatic tragedies or fun filled comedy-adventures. It is our decision-maker that decides our fate. One of ACIM's goals is to reawaken our decision-makers so that we will be able to choose again.

T-27.VII.10. What could you choose between but life or death, waking or sleeping, peace or war, your dreams or your reality? 2 There is a risk of thinking death is peace, because the world equates the body with the **Big "S"** Self which God created. 3 Yet a thing can never be **that same thing's** opposite. 4 And death is opposite to peace, because **death** is the opposite of life. 5 And life is peace. 6 Awaken and forget all thoughts of death, and you will find you have the peace of God. 7 Yet if the choice **between death and peace** is really given you, then you must see the causes of the things you choose between exactly as they are and where they are, **which is in your mind.** p583

Note # 69: If we are the dreamer, we can choose for egoic littleness or choose the role of the Big "S" Self in a happy dream. In the world dream, we are currently choosing to play the role of a limited ego-body. In the happy dream, we start to align with the truth that we are not a body. Instead, we come to realize that we are part of a joint mind with our brother.

T-27.VII.11. What choices can be made between two states, but one of which is clearly recognized? 2 Who could be free to choose between effects, when only one **choice** is seen as up to him? 3 An honest choice could never be perceived as one in which the choice is split between a tiny you and an enormous world, with different dreams about the truth in you. 4 The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. 5 They are one **dream, for what you dream in secret causes the world dream.** 6 The dreaming of the world is but a part of your own dream you gave away, and saw **the world dream** as if **the world dream** were its start and ending, both. 7 Yet was **the world dream** started by your secret dream, which you do not perceive although **your secret dream** caused the part you see and do not doubt is real, **which is the world dream.** 8 How could you doubt **the world dream** while you lie asleep, and dream in secret that **the world dream** cause is real?

Note # 70: ACIM states that we mistakenly assumed that this fouled up world dream is our reality. In this fouled dream, we claim to be innocent victims of the world. We refuse to acknowledge that we are the original authors of the dream itself. The original dream was the dream that we could be separate from the Oneness. The world dream and all the dreams that followed are the progression of the initial dream of separation. Thus, all illusion arose out of our mind's desire to be special. The authorship of all illusions is within the mind of

the dreamer. Until we acknowledge that we are the dream's creator, we will claim that we are powerless to change our dream's provisional reality.

T-27.VII.12. In the world dream a brother separated from yourself, becomes an ancient enemy, a murderer who stalks you in the night and plots your death, yet **this brother** plans that **your death** be lingering and slow; of this you dream. 2 Yet underneath this **world** dream is yet another **secret dream**. In **this your secret dream**, you become the murderer, the secret enemy, the scavenger and the destroyer of your brother and the world alike. 3 Here **in this initial secret dream** is the cause of suffering, the space between your little dreams and your reality. 4 The little gap **between the world and your secret dream** you do not even see. **This little gap between the dreams is** the birthplace of illusions and of fear, the time of terror and of ancient hate, the instant of disaster, all are here. 5 Here is the cause of unreality. 6 And it is here **in the mind of the dreamer** that **the cause of illusion and fear** will be undone.

Note # 71: The little gap between the two dreams is when fear arose. It is here that we forgot to laugh and took this first dream seriously. In that moment, we gave the dream of separation a reality of its own. We made the separation "real" within our now split mind. We believed that we had sinned and with this the unholy trinity of sin, guilt and fear arrived almost in unison. The second dream about our brother and his egoic revengeful god is just a continuation from the initial dream of our denial the truth of our One Self.

T-27.VII.13. *<You>* are the dreamer of the world of dreams. 2 No other cause has **the world of dreams**, nor ever will **the world of dreams have a cause other than your mind**. 3 Nothing more fearful than an idle dream has terrified God's Son, and made him think that **God's Son** has lost his innocence, denied his Father, and made war upon himself, **whom he perceives to be his brother**. 4 So fearful is the **egoic** dream, so seeming real, **that the dreamer** could not waken to reality without the sweat of terror and a scream of mortal fear, unless a gentler dream preceded **the dreamer's** awaking, and allowed his calmer mind to welcome, not to fear, the **Voice of the Holy Spirit** that calls with love to waken **the dreamer** to a gentler "**happy**" dream, in which **the dreamer's** suffering was healed and where his brother was his friend. 5 God willed **the egoic dreamer** waken gently and with joy, and gave him means to waken without fear.

Note # 72: The Holy Spirit will transform the terrifying dream of separation into a happy dream of forgiveness and joining. The Atonement is the means to our awakening and the Holy Spirit is the guide the Creator gave to His sleeping Child. If the Holy Spirit were to awaken us directly from our dream of sin and separation, our fear and terror would increase. The Holy Spirit will do nothing that would increase our fear. Thus, the happy dream is provided, which allows for our gentle awakening to the truth

T-27.VII.14. Accept the dream **the Holy Spirit** gave instead of **your egoic dream**. 2 It is not difficult to change a dream when once the dreamer has been recognized. 3 Rest in the Holy Spirit, and allow **the Holy Spirit's** gentle dreams to take the place of those you dreamed in terror and in fear of death. 4 **The Holy Spirit** brings forgiving dreams, in which the choice is not who is the murderer and who shall be the victim. p584 5 In the dreams **the Holy Spirit** brings there is no murder and there is no death. 6 The dream of guilt is fading

from your sight, although your eyes are closed. 7 A smile has come to lighten up your sleeping face. 8 The sleep is peaceful now, for these are happy dreams.

Note # 73: The Holy Spirit has replaced our misperception with correct perception. Our illusions have been replaced by happier illusion, which replicate the truth. They are still illusions because they are perceived rather than known. Knowledge still has not been restored to the dreamer.

T-27.VII.15. Dream softly of your sinless brother, who unites with you in holy innocence. 2 And from this dream **of your brother's sinlessness**, the Lord of Heaven will Himself awaken His beloved Son. 3 Dream of your brother's kindnesses instead of dwelling in your **egoic** dreams on **your brother's** mistakes. 4 Select **your brother's** thoughtfulness to dream about instead of counting up the hurts **your brother** gave. 5 Forgive **your brother** his illusions, and give thanks to **your brother** for all the helpfulness he gave. 6 And do not brush aside **your brother's** many gifts because **your brother** is not perfect in your dreams. 7 **Your brother** represents his Father, Whom you **still mistakenly** see as offering both life and death to you.

Note # 74: We need to see our brother from love, not fear. By changing our fear-based thought system to one of love and oneness, we move from the dreams of fear, limitation and competition, to the happy dreams of forgiveness, sinlessness and love.

T-27.VII.16. Brother, **God** gives but life. 2 Yet what you see as gifts your brother offers represent the gifts you dream your Father gives to you. 3 Let all your brother's gifts be seen in light of charity and kindness offered you. 4 And let no pain disturb your dream of deep appreciation for **your brother's** gifts to you.

Note # 75: We will perceive our brother's gifts and our Father's gifts to be the same. Perceive our brother as our attacker and we will believe God also desires our death. See our brother as offering us our sinlessness and that is what we will expect from our Creator.

VIII. The "Hero" of the Dream

T-27.VIII.1. The body is the central figure in the dreaming of the world. 2 There is no dream without **the body**, nor does **the body** exist without the dream in which **the body** acts as if **the body** were a person to be seen and be believed. 3 **The body** takes the central place in every dream, which tells the story of how **the body** was made by other bodies, born into the world outside the body, lives a little while and dies, to be united in the dust with other bodies dying like itself. 4 In the brief time allotted **the body** to live, **the body** seeks for other bodies as **the body's** friends and enemies. 5 **The body's** safety is **the body's** main concern. 6 **The body's** comfort is **the body's** guiding rule. 7 **The body** tries to look for pleasure, and avoid the things that would be hurtful. 8 Above all, **the body** tries to teach itself **the body's** pains and joys are different and **that pain and joy** can be told apart and **are different from each other**.

Note # 76: The body is the central character in the dream of separation. The dream revolves around the body's activities and appears to prove that we are the body and the body is "us."

T-27.VIII.2. The dreaming of the world takes many forms, because the body seeks in many ways to prove **the body** is autonomous and real. 2 **The body** puts things on itself that **the body** has bought with little metal discs or paper strips the world proclaims as valuable and real. 3 **The body** works to get **money**, doing senseless things, and tosses **money** away for senseless things **the body** does not need and does not even want. 4 **The body** hires other bodies, that **the other bodies** may protect **the body** and collect more senseless things that **the body** can call **the body's** own. p585 5 **The body** looks about for special bodies that can share **the body's** dream. 6 Sometimes **the body** dreams **the body** is a conqueror of bodies weaker than itself. 7 But in some phases of the dream, **the body** is the slave of bodies that would hurt and torture **the body**.

Note # 77: Identifying ourselves as the body, we do whatever we believe is necessary to maintain and provide for the well being of the body.

T-27.VIII.3. The body's serial adventures, from the time of birth to dying are the theme of every dream the world has ever had. 2 The "hero" of this dream will never change, nor will **the hero's** purpose. 3 Though the dream itself takes many forms, and seems to show a great variety of places and events wherein **the dream's** "hero" finds itself, the dream has but one purpose, taught in many ways. 4 This single lesson does **the dream** try to teach again, and still again, and yet once more; that **the dream** is cause and not effect. 5 And you, **the hero of the dream as the body** are **the dream's** effect, and you, **the hero of the dream**, cannot be **the dream's** cause.

Note # 78: The dream is designed for the sole purpose of making the separation appear real and thus, prove that we are a limited ego-body. As such, we are powerless to change the dream. The ego's goal is that our mind loses all comprehension that we are the dreamer and that our decision-maker is the cause of all it beholds. If we are the effect, rather than the cause of the dream, we will believe we can do nothing to change our fate. We slip into victim consciousness and abdicate the awareness of our mind's causative or creative powers.

T-27.VIII.4. Thus are you not the dreamer, but **the dream**. 2 And so you wander idly in and out of places and events that **the dream** contrives. 3 That this **aimless wandering** is all the body does is true, for **the body** is but a figure in a dream. 4 But who reacts to figures in a dream unless he sees **the figures in the dream** as if **the figures in the dream** were real? 5 The instant that he sees **the figures in the dream** as **the illusions** that they are **the figures in the dream** have no more effects on him, because he understands he gave **the figures in the dream** their effects by causing **the figures in the dream** and making the **figures** seem real.

Note # 79: In order for the dream to appear real, we must not believe we are the dreamer. If we realized that we are the dreamer, we would have control over the dream but more importantly we would realize that the dream has no effect on our reality. We would understand that the dream is merely a game that we choose to play. In this game, we can either be entertained or use the game as a safe way to learn some lesson. The dream of separation is like a movie. The movie can teach and entertain. Movies come in many forms. Some people like comedies, some tragedies. Some people even like to go to horror films. The dream, like the movie, is our choice. Each movie either entertains or teaches: most do

both. ACIM's goal is to teach us that we are not only the star of the movie, but our decision-maker is also the scriptwriter and director.

T-27.VIII.5. How willing are you to escape effects of all the dreams the world has ever had? 2 Is it your wish to let no dream appear to be the cause of what it is you do? 3 Then let us merely look upon the dream's beginning, for the part you see is but the second part of **the dream. This second part of the dream's** cause lies in the first part of **our dream.** 4 No one asleep and dreaming in **this second half of the dream that we call this world** remembers his **original** attack upon himself, **which caused the beginning of the first half of the dream of separation.** 5 No one believes there really was a time **before the dream of separation began**, when he knew nothing of a body, and could never have conceived this world as real. 6 He would have seen at once that these **two ideas of the dream of separation** are one illusion, too ridiculous for anything but to be laughed away. 7 How serious **these two ideas of the dream of separation** now appear to be! 8 And no one, **who is now caught up in the dream**, can remember when **these two ideas of the dream of separation** would have met with laughter and with disbelief. 9 We can remember **when the dream of separation would have been laughed at**, if we but look directly at **the dream of separation's cause.** 10 And **when we look at the dream of separation's cause, which is our own mind**, we will see the grounds for laughter, not a cause for fear.

Note # 80: Because we are so far removed from the beginning of the dream, it is difficult for us to conceive of a time before the dream began. We are in the second half of the dream and the idea that we are the actual dreamer now seems too ridiculous for our decision-maker even to consider. We have lost knowledge and now wander as an actor on the stage of the world of perception. When you are so accustomed to playing the role of innocent victim, the actor starts to take on this same role in his real life. We have lost the ability to separate the stage actor's role from the actor's real essence. We now identify ourselves as being our costume. We believe we are a limited-body, not unlimited spirit.

T-27.VIII.6. Let us return the dream he gave away unto the dreamer, who perceives the dream as separate from himself and done to **himself.** 2 Into eternity, where all is one, there crept a tiny, mad idea, at which the Son of God remembered not to laugh. 3 In his forgetting **that he was the originator of the thought**, did the thought become a serious idea, and **the thought** possible of both accomplishment and real effects. p586 4 Together, we can laugh both **the mad idea's accomplishment and its effects** away, and **together, we can** understand that time cannot intrude upon eternity. 5 It is a joke to think that time can come to circumvent eternity, which *<means>* there is no time.

Note # 81: The problem with the thought of separation was not the idea itself, but rather that we forgot to laugh. When we looked upon the mad idea that we could be something other than ourselves, our mind's seriousness gave the idea a reality of its own. Rather than realizes that it was a powerless illusion that our mind created, we endowed the illusion with a power it did not possess. We thought an effect, the mad idea, could change or attack, its cause, our mind. Effects always follow their cause. An effect is powerless to change its cause. Without its cause, the effect disappears. We are love. Love loves all, because it is all. Love allows and does not judge. When we took the idea seriously that there could be something other than a Oneness of Everything, we mistakenly believed that love could be threatened. We forgot that we were invulnerable. Instead, we identified with the dream

body to prove that we were separate and could be hurt. We made the illusion appear real and thus, time was born within the dream itself. Time allows the dreamer the opportunity to be both entertained and to learn from within the dream and thus, rediscover our eternal spiritual magnificence

T-27.VIII.7. A timelessness **eternity, we have made-up a dream** in which time is made real; **In timelessness eternity, we have made-up a dream so that** a part of God that can attack itself; a separate brother as an enemy; a mind within a body all are forms of circularity whose ending starts at **the dream's** beginning, ending at **the dream's** cause. 2 The world you see depicts exactly what you thought you did. 3 Except that now you think that what you did is being done to you. 4 The guilt for what you thought is being placed outside yourself, and on a guilty world that dreams your dreams and thinks your thoughts instead of you. 5 **A now guilty world** brings **the guilty world's** vengeance, not your own **vengeance**. 6 **The now guilty world** keeps you narrowly confined within a body, which **the world** punishes because of all the sinful things the body does within **the guilty world's** dream. 7 You have no power to make the body stop **the world's** evil deeds because you **claim** you did not make **the world or the body**, and cannot control **the world's** actions nor **the world's** purpose nor **the world and the body's** fate.

Note # 82: At the start of the dream of separation, which I will call Act # I, our mind's began as the scriptwriter, who created a world in which a play can be stage. The play is called the dream of separation. At the end of "Act # I", we abdicated our power as the author of the script and gave all apparent power over to the world. The world will now appear to be allowed to continue as the writer and director of the play as long as we choose to pretend that we are only an actor within the world's play. In reality, we continue to control the play, but as the behind the scene producer, our control is not apparent to the world and the actors within the play. In Act # II, we now find ourselves as an actor on the world stage. Instead of remembering that we are the writer and director of the play, we claim to be mere actors. Our role that we now proclaim and accept for ourselves in our world play is that of an innocent victim. This role as a victim becomes our provisional reality. ACIM's goal is to reawaken our sleeping decision-maker. Once awakened, the decision-maker can reclaim its power to finish the script and write and star in the dream's happy ending.

T-27.VIII.8. The world but demonstrates an ancient truth; you will believe that others do to you exactly what you think you did to **the others**. 2 But once deluded into blaming **the others**, you will not see the cause of what **the others** do, because you *<want>* the guilt to rest on **the others, not on yourself**. 3 How childish is the petulant device to keep your innocence by pushing guilt outside yourself, but never letting go **of the guilt!** 4 It is not easy to perceive the jest, **the dream of separation**, when all around you do your eyes behold **the dream's** heavy consequences, but without **the dream's** trifling cause. 5 Without the cause do **the cause's** effects seem serious and sad indeed. 6 Yet **the effects of the dream** but follow **the cause of the dream**. 7 And it is **the dream's** cause that follows nothing and is but a jest.

Note # 83: We have forgotten the first part of the dream. We started the dream by attacking the idea that we are a Oneness of Everything. The second part, Act II, is still our dream. By correct the original misperception that we could be something other than as God

created us, all illusions that follow disappear. In the dream of separation, we utilize the tool of projection in order to appear powerless to affect the world outside our body-mind. Yet, our mind remains in control. Ideas never leave their source. We can blame and project our guilt upon our brother, but we can never lose our guilt by projection. Only through forgiveness of our brother will we regain our sinlessness.

T-27.VIII.9. In gentle laughter does the Holy Spirit perceive the cause, and looks not to effects. 2 How else could **the Holy Spirit** correct your error, **you**, who have overlooked the cause entirely? 3 **The Holy Spirit** bids you bring each terrible effect to **the Holy Spirit** that you may look together **with the Holy Spirit** on **the terrible effect's** foolish cause and laugh with **the Holy Spirit** for a while. 4 *<You>* judge effects of **your dream**, but *<the Holy Spirit>* has judged their cause, **which is that the cause is only a dream and you are the dreamer**. 5 And by **the Holy Spirit's** judgment are effects removed. 6 Perhaps you come in tears. 7 But hear **the Holy Spirit** say, "My brother, holy Son of God, behold your idle dream, in which this **terrible effect** could occur." 8 And you will leave the holy instant with your laughter and your brother's joined with **the Holy Spirit**.

Note # 84: The Holy Spirit is aware of both our dream of separation and the truth that we remain as God created us. The Holy Spirit knows that we cannot be punished for something that we imagined for it never happened within the Mind of God. Dreams are not reality.

T-27.VIII.10. The secret of salvation is but this: that you are doing this unto yourself. 2 No matter what the form of the attack, this still is true, **"that you are doing this unto yourself**. 3 Whoever takes the role of enemy and of attacker, still is this the truth **"that you are doing this unto yourself**. p587 4 Whatever seems to be the cause of any pain and suffering you feel, this is still true **"that you are doing this unto yourself**." 5 For you would not react at all to figures in a dream you knew that you were dreaming. 6 Let **the figures in your dream** be as hateful and as vicious as **the figures in your dream** may, **for they** could have no effect on you unless you failed to recognize it is your dream.

Note # 85: Once we realize that we are the dreamer of the illusion that we perceive as this world, we can no longer blame another party for our own dream. This means that we now realize that we are in control of what we choose to call into our field of awareness. Our decision-maker must be reawakened if we are to move out of egoic victim consciousness.

T-27.VIII.11. This single lesson, **which is "that you are doing this unto yourself,"** once learned will set you free from suffering, whatever form **the suffering** takes. 2 The Holy Spirit will repeat this one inclusive lesson of deliverance until **this lesson "that you are doing this unto yourself,"** has been learned, regardless of the form of suffering that brings you pain. 3 Whatever hurt you bring to **the Holy Spirit, He** will make answer with this very simple truth **"that you are doing this unto yourself**." 4 For this one answer **"that you are doing this unto yourself"** takes away the cause of every form of sorrow and of pain. 5 The form affects **the Holy Spirit's** answer not at all, for **the Holy Spirit** would teach you but the single cause of all of **the effects**, no matter what their form of **suffering they take**. 6 And you will understand that miracles reflect the simple statement, "*</I>* have done this thing, and it is this **thing** I would undo."

Note # 86: We need to realize that we are our own scriptwriters. We choose what we bring into our field of awareness. ACIM wants us to regain control over our decision-making self so that we can choose deliberately for love instead of blindly follow egoic fear.

T-27.VIII.12. Bring, then, all forms of suffering to **the Holy Spirit** Who knows that every **form of suffering** is like the rest. 2 **The Holy Spirit** sees no differences where none exists, and **the Holy Spirit** will teach you how each one is caused. 3 None has a different cause from all the rest, and all of **the causes** are easily undone by but a single lesson truly learned. **This lesson is that "<I> have done this thing, and it is this thing I would undo."** 4 Salvation is a secret you have kept but from yourself. 5 The universe proclaims **salvation's secret** so. 6 Yet to **the witnesses of salvation's secret**, you pay no heed at all. 7 For **the witnesses of salvation's secret** attest the thing you do not want to know, **which is "that you are doing this unto yourself."** 8 **The witnesses of salvation's secret** seem to keep **salvation's secret** from you. 9 Yet you need but learn you chose but not to listen, not to see **the witnesses for salvation's secret**.

Note # 87: As long as we blindly follow the egoic thought system, we will be unable to accept the idea that our mind controls our perception and that we are not innocent victims of a world outside of us. Instead, we control everything that we choose to call into our field of awareness. We are the scriptwriters of our own private world.

T-27.VIII.13. How differently will you perceive the world when this **fact "that you are doing this unto yourself"** is recognized! 2 When you forgive the world your guilt, you will be free of **guilt**. 3 **The world's** innocence does not demand your guilt, nor does your guiltlessness rest on **the world's** sins. 4 This is the obvious; a secret kept from no one but yourself. 5 And it is this **dual misperception that the world's innocence demands your guilt that your guiltlessness demands a sinful world** that has maintained you separate from the world, and kept your brother separate from you. 6 Now need you but to learn that both of you are innocent or guilty. 7 The one thing that is impossible is that you be unlike each other; that they both be true. 8 This is the only secret yet to learn. **You and the world most both be the same. Both are innocent and guiltless.** 9 **And when you learn the secret that you are both guiltless,** it will be no secret you are healed. p588

Note # 88: When we realize that we did nothing that could tear apart the oneness of the Mind of God we will be healed. We will reawaken to the fact that we never lost our birthright and that we have remained eternally as we were created, an extension of the Mind of God, perfect, whole and complete.