

Chapter 31.

THE FINAL VISION

I. The Simplicity of Salvation

T-31.I.1. How simple is salvation! 2 All **salvation** says is what was never true is not true now, and never will be **true**. 3 The impossible **that the false is true** has not occurred, and can have no effects. 4 And that is all **salvation says**. 5 Can this **lesson that only the truth is true and that the false cannot change the truth** be hard to learn by anyone who wants **salvation** to be true? 6 Only unwillingness to learn **this lesson that only the truth is true and that the false cannot change the truth** could make such an easy lesson difficult. 7 How hard is it to see that what is false can not be true, and what is true can not be false? 8 You can no longer say that you perceive no differences in false and true. 9 You have been told exactly how to tell **the false** from the **truth**, and just what to do if you become confused **between what is true and false**. 10 Why, then, do you persist in learning not such simple things?

Note # 1: This lesson, that what is false is false and what is true is true and that the false cannot change the truth, is a simple one. If we have not learned it, it is because we do not wish to learn this lesson. We want something other than the truth to be our imagined reality. We want to be the arbitrators of truth.

T-31.I.2. There is a reason **why you persist in failing to learn the simple lesson of salvation**. 2 But confuse **the reason** not with difficulty in the simple things salvation asks you learn. 3 **Salvation** teaches but the very obvious. 4 **Salvation** merely goes from one apparent lesson to the next, in easy steps that lead you gently from one **step** to another, with no strain at all. 5 This **teaching** cannot be confusing, yet you are confused. 6 For somehow you believe that what is totally confused, **which is the egoic thought system**, is easier to learn and understand **than the truth**. 7 What you have taught yourself **that the false is true** is such a giant learning feat it is indeed incredible. 8 But you accomplished **teaching yourself that the false was true** because you wanted to, and did not pause in diligence to judge **the egoic thought system** hard to learn or too complex to grasp.

Note # 2: To willfully abandon the knowledge of the truth that you are perfect, whole and complete for the misperception of limitation is a difficult task to accomplish. The egoic thought system was created because we wanted to be something other than the truth. We wanted to be special. We wanted to be something different from the Oneness of everything. We have gone to great lengths to make the false appear real. We have made our split-mind the master of the world of illusionary form. This is our ego's effort to prove that we are separate and special. The ego claims that our little "s" self is the arbitrator of truth.

T-31.I.3. No one who understands what you have learned, how carefully you learned **the egoic thought system**, and the pains to which you went to practice and repeat the lessons endlessly, in every form you could conceive of **the lessons**, could ever doubt the power of your learning skill. 2 There is no greater power in the world. 3 The world was made by **your mind's egoic thought system**, and even now depends on nothing else. 4 The lessons you have **egoically** taught yourself have been so over learned and fixed **these lessons** rise like heavy curtains to obscure the simple and the obvious. 5 Say not you cannot learn **the simple lesson of salvation**. 6 For your power to learn is strong enough to

teach you **the complex egoic lessons** that your will is not your own, your thoughts do not belong to you, and even you are someone else.

Note # 3: Our ability to learn is not the problem. It is our desire not to rediscover the truth about ourselves that is the problem. Salvation's lesson is simple. The changeless truth just is.

T-31.I.4. Who could maintain that **egoic** lessons such as these **that your will is not your own, your thoughts do not belong to you, and even you are someone else** are easy to learn? 2 Yet you have learned more than this. 3 You have continued, taking every step, however difficult, without complaint, until a world was built that suited **your egoic belief system**. p645 4 And every lesson that makes up the **egoic** world arises from the first accomplishment of learning; an enormity so great the Holy Spirit's Voice seems small and still before its magnitude. 5 The world began with one strange **egoic** lesson, powerful enough to render God forgotten, and His Son an alien to himself, **God's Son** in exile from the home where God Himself established him. 6 You who have taught yourself the Son of God is guilty, say not that you cannot learn the simple things salvation teaches you!

Note # 4: Our egoic thought system rests on the belief that the Sonship is guilty of usurping our Creator's authority. We have denied that we are God's Effect. We believe that we are guilty of sinning against God and that the guilty must be punished. Sin, guilt and fear are the kissing cousins that form the bedrock of the egoic thought system.

T-31.I.5. Learning is an ability you made and gave yourself. 2 **Learning** was not made to do the Will of God, but **learning was made** to uphold a wish that **God's Will** could be opposed, and that a will apart from **God's Will** was yet more real than **God's Will**. 3 And this **lesson that we have a will different from God's Will** has learning sought to demonstrate, and you have learned what **this lesson** was made to teach. 4 Now does your ancient overlearning **that we have a will different from God's Will** stand implacable before the Voice of truth, and **this ancient egoic overlearning teaches** you that **the Voice of truth's** lessons are not true; too hard to learn, too difficult to see, and too opposed to what is really true. 5 Yet you will learn **the Voice of truth's lessons** for their learning of **truth's lessons** is the only purpose for your learning skill the Holy Spirit sees in all the world. 6 **The Holy Spirit's** simple lessons in forgiveness have a power mightier than **your ego's lessons**, because **truth's lessons** call from God and from your Self, **the Christ**, to you.

Note # 5: Like everything else that the ego has made to witness falsely for the separation, the Holy Spirit can utilize this same item to witness for the truth. The Holy Spirit will transform our egoic learning ability to teach the truth about ourselves. The correction of the egoic thought system is guaranteed because the Voice of the Holy Spirit is the Voice for Truth, which is God.

T-31.I.6. Is this a little Voice, so small and still **this voice of truth** cannot rise above the senseless **egoic** noise of sounds that have no meaning? 2 God willed not His Son forget **His Father**. 3 And the power of **God's Will** is in the Voice that speaks for **God, which is the Voice of the Holy Spirit**. 4 Which lesson will you learn? 5 What outcome is inevitable, sure as God, and far beyond all doubt and question? 6 Can it be your little **egoic**

learning, strange in outcome and incredible in difficulty will withstand the simple lessons being taught to you in every moment of each day, since time began and learning had been made?

Note # 6: Since the beginning of the mad idea of separation, God's correction has been in place. The Atonement Principle is the correction and is part of God's Plan of Salvation. The Holy Spirit has been given the function of reawakening the Sonship to the truth of Its sinlessness and guiltlessness. In order to reawaken to the truth, we need merely to accept the Atonement for ourselves.

T-31.I.7. The lessons to be learned are only two. **You are either guilty or guiltless.** 2 Each **thought system's answer** has its outcome in a different world. 3 And each world follows surely from **the answer's source.** 4 The certain outcome of the lesson that God's Son is guilty is the world you see. 5 **The answer that the egoic thought system of the false gives** is a world of terror and despair. 6 Nor is there hope of happiness in **the world of the egoic thought system.** 7 **In the world of the egoic thought system,** there is no plan for safety you can make that ever will succeed. 8 **In the world of the egoic thought system,** there is no joy that you can seek for here and hope to find. 9 Yet this is not the only outcome which your learning can produce. 10 However much you may have overlearned your chosen **egoic task, which was to make God's Son guilty,** the **Holy Spirit's lesson of the Sonship's guiltlessness** that reflects the Love of God is stronger still. 11 And you will learn God's Son is innocent, and see another world. p646

Note # 7: The Will of God guarantees the outcome between the false thought system of the ego and that of the truth, which is represented by the Holy Spirit's thought system. In the end, we are all going to "make it". When we accept the Atonement for ourselves, we will all reawaken to this truth that we remain God's Son, always perfect, whole and complete.

T-31.I.8. The outcome of the lesson that God's Son is guiltless is a world in which there is no fear, and everything is lit with hope and sparkles with a gentle friendliness. 2 **In this world of guiltlessness,** nothing but calls to you in soft appeal to be your friend, and let it join with you. 3 And **in this world of guiltlessness** never does a call remain unheard, misunderstood, nor left unanswered in the selfsame tongue in which the call was made. 4 And **in this world of guiltlessness** you will understand it was this call that everyone and everything within the world has always made, but you had not perceived **the call of guiltlessness** as it was. 5 And now you see you were mistaken **about how you perceived this call of guiltlessness.** 6 You had been deceived by forms the call **of guiltlessness** was hidden in. 7 And so you did not hear **the call of guiltlessness,** and had lost a friend who always wanted to be part of you. 8 The soft eternal calling of each part of God's creation to the whole is heard throughout the world this second lesson brings. **This second lesson from the Holy Spirit is that God's Son is sinless, guiltless and innocence.**

Note # 8: Based on which thought system we choose to follow, we will perceive two entirely different worlds. The ego's world speaks through dreams of judgment. The Holy Spirit's represents dreams of forgiveness. This second world is the real world. Although it is called the real world, it differs from heaven in that it is still based on perception, not knowledge. In time, correct perception is the closest we can get without our return to

knowledge. The return of the Sonship to knowledge is the last step, which is taken by the Creator.

T-31.I.9. There is no living thing that does not share the universal Will that it be whole, and that you do not leave **any living thing's** call unheard. 2 Without your answer is it left to die, as **any living thing** is saved from death when you have heard its calling as the ancient call to life, and **when you have** understood that **any living thing's call to life** is but your own **call to life**. 3 The Christ in you remembers God with all the certainty with which **the Christ** knows **God's** Love. 4 But only if **God's** Son is innocent can **God's Son, Who is the Christ** be Love. 5 For God were fear indeed if **the Sonship** whom **God** created innocent could be a slave to guilt. 6 God's perfect Son, **the Christ**, remembers his creation. 7 But in **egoic** guilt **the split-minded** has forgotten **the Christ** that he really is.

Note # 9: Our egoic thought system's goal is to block the remembrance of God. When this occurs, the Voice for truth, which resides in the Christ, appears to be drowned out by egoic chatter. Our brother's cry for love is heard as an attack. If allowed, the Holy Spirit will respond with forgiveness and love to our brother's cry for love. Depending on the interpretation or purpose we choose to give the event, we will experience it as part of either a judgmental or a forgiving dream.

T-31.I.10. The fear of God results as surely from the lesson that **God's** Son is guilty as God's Love must be remembered when **the split-minded** learns his innocence. 2 For hate must father fear, and look upon its father as itself. 3 How wrong are you who fail to hear the call that echoes past each seeming call to death, that sings behind each murderous attack and pleads that love restore the dying world. 4 You do not understand **the Christ in your brother**, Who calls to you beyond each form of hate; each call to war. 5 Yet you will recognize **the Christ in your brother** as you give Him answer in the language that **the Christ in your brother** calls, **which is the guiltlessness of love**. 6 **The Christ in your brother** will appear when you have answered Him **in the language of love**, and you will know in **the Christ in your brother** that God is Love.

Note # 10: We must have a common goal if we are to be able to communicate. To see love, we must be love. When we have the goal of love and forgiveness, we will interpret each event that we call into the field of our consciousness as either love or a cry for love. If love is our goal, proper communication will be established and minds will join. We will be able to look upon the Christ in our brother and his gift to us in return will be to see our own Christ nature within ourselves.

T-31.I.11. What is temptation but a wish to make the wrong decision on what you would learn, and have an outcome that you do not want? 2 It is the recognition that **temptation** is a state of mind unwanted that becomes the means whereby the choice is reassessed; another outcome seen to be preferred. 3 You are deceived if you believe you want disaster and disunity and pain. 4 Hear not the call for **temptation** within yourself. p647 5 But listen, rather, to the deeper call beyond **temptation** that appeals for peace and joy. 6 And all the world will give you joy and peace. 7 For as you hear, you answer. 8 And behold! 9 Your answer is the proof of what you learned. 10 **The answer's** outcome is the world you look upon.

Note # 11: The choice is always one between the true and the false, between love and fear, between guiltlessness and guilt. If we are not at peace, we can always choose again.

T-31.I.12. Let us be still an instant, and forget all things we ever **egoically** learned, all thoughts we **egoically** had, and every preconception that we **egoically** hold of what things mean and what their purpose is. 2 Let us remember not our own **egoic** ideas of what the world is for. 3 We do not know. 4 Let every image held of everyone be loosened from our **egoic** minds and swept away.

Note # 12: To reestablish correct perception, we must abandon all past judgments of littleness and guilt. Judgments are based on the past. Without the past, judgment is impossible. Until we discard our egoic past, we cannot be in the <now>. Only in the <now> can we make the decision to choose again.

T-31.I.13. Be innocent of judgment, unaware of any thoughts of evil or of good that ever crossed your mind of anyone. 2 Now do you know **your brother** not. 3 But you are free to learn of **your brother**, and learn of him anew. 4 Now is the **Christ in your brother** born again to you, and you, **the Christ**, are born again to **your brother**. **Now** without the **judgmental egoic** past that sentenced **your brother** to die, and you **to die** with him **is the Christ recognized**. 5 Now is **the Christ in your brother** free to live as you, **the Christ**, are free, because an ancient **egoic** learning **that the Sonship was guilty** has passed away, and left a place for truth to be reborn, **that God's Son is guiltless**.

Note # 13: All events are neutral. Only our judgments make them good or bad. To judge is to make separate. ACIM states that all judgments, both good and bad, must be abandoned since judgment can only be a function of egoic consciousness. When we judge, we value and utilize that judgment to define ourselves. When we define ourselves, we limit our unlimited spiritual essence. We cannot be in the <now> if we carry egoic judgments into the present. A Oneness of everything does not judge since there is nothing outside itself to judge. Truth does not attack or defend since truth is changeless and, therefore, invulnerable. When egoic judgment is put aside, all that remains is the truth.

II. Walking with Christ

T-31.II.1. An **egoic** ancient lesson is not overcome by the opposing of the new and old. 2 **An egoic ancient lesson** is not vanquished that the truth be known, nor fought against to lose to truth's appeal. 3 There is no battle that must be prepared **against an egoic ancient lesson**; no time to be expended, and no plans that need be laid for bringing in the new. 4 There *is* an ancient battle being waged against the truth **by an egoic ancient lesson**, but truth does not respond. 5 Who could be hurt in such a war, unless he hurts himself? 6 He, **the Christ**, has no enemy in truth. 7 And can he, **the Christ**, be assailed by dreams?

Note # 14: Truth does not defend or attack. Truth rests in the knowledge that it is invulnerable and changeless. When we attack or defend, we raise the illusion up to a false sense of reality. When we failed to laugh at the notion that God's Son could not know Himself, we gave the dream of separation a reality of its own. The dreamer forgot it was

only his dream and thus, the dream become real within the dreamer's own deluded mind. Fear was born and along with it, the need to attack and defend.

T-31.II.2. Let us review again what seems to stand between you and the truth of what you are. 2 For there are steps in relinquishment **that stand between you and the truth of what you are.** 3 The first **step in recovering the truth of what you are** is a decision that you make. **This is the decision to seek only truth by asking for the guidance of the Holy Spirit.** 4 But afterwards, the truth is given you **by the guidance of the Holy Spirit.** 5 **In the egoic thought system,** you would establish truth. 6 And by your wish **that you establish the truth,** you set two choices to be made, each time you think you must decide on anything. 7 **Since both "choices" are based on egoic thinking,** neither **choice** is true. 8 Nor are **either egoic choices** different. 9 Yet must we see both **egoic "choices"**, before you can look past **both egoic "choices"** to the one alternative that *<is>* a different choice. 10 But **real choice between different alternatives** is not in dreams you made. This **fact that the choice between two equally false alternatives is no choice** might be obscured to you.

Note # 15: Only the Holy Spirit's thought system offers a choice between the true and the false. The egoic thought system only offers a choice between two illusions upon which to place your attention. Both illusions are equally false and, therefore, both alternatives continue to confirm the belief of separation and limitation. Our first decision to be made is which thought system we will follow. After that decision, we are given two different perceptions of the events that we experience. If we originally choose the thought system of truth, the Holy Spirit will make all the rest of the decisions on our behalf. If we side with the ego, we will continue to be given what appears to be additional choices in which we decide what is to be our truth of the day or moment. These additional decisions are merely between which poisons we will choose to take. Both egoic choices lead to the same result, which is that God's Son is guilty and must die for his sins.

T-31.II.3. **In the egoic thought system,** what you would choose between is not a choice and gives but the illusion it is free, for **the choice** will have one outcome either way. p648 2 Thus **egoic choice between two false alternatives** is really not a choice at all. 3 **In the egoic thought system,** the leader and the follower emerge as separate roles, each seeming to possess advantages you would not want to lose. 4 So in **the leader and follower's** fusion there appears to be the hope of satisfaction and of peace. 5 You see yourself divided into both these roles **of leader and follower,** forever split between the two. 6 And every friend or enemy becomes a means to help you save yourself from **these split roles of leader and follower.**

Note # 16: In the egoic thought system, we perceive ourselves to be split into two separate parts. We do not believe that we are whole and, therefore, are continually seeking the part we believe is missing. Whether we see ourselves in the role of a leader or a follower, we are conceding that we are not perfect, whole and complete. Either role we choose to play is a decision that can only confirm that the separation is real. Once we decide to follow the egoic thinking, all choices that follow can only be the decision to replace the true with the false.

T-31.II.4. Perhaps you call **this egoic choice of roles** love. 2 Perhaps you think that **this egoic choice of roles** is murder justified at last. 3 You hate the **brother** you gave the

leader's role when you would have **the leader's role**, and you hate as well **your brother's** not assuming **the leader's role** at times you want to let the follower in you arise, and give away the role of leadership. 4 And this **role-playing** is what you made your brother for, and learned to think that this **role-playing** is **your brother's** purpose. 5 Unless **your brother** serves **this role-playing as you wish** it, **your brother** has not fulfilled the function that was given him by you. 6 And thus **your brother** merits death, because **your brother** has no purpose and no usefulness to you.

Note # 17: Believing ourselves to be split and incomplete, we assign roles to our brother that we perceive are needed to make us whole. When he fails to fulfill the role we assigned to him, we discard and condemn our brother for his failure to follow the roles we bestowed upon him. In the egoic thought system, we use our brother to be the foil upon which we project our belief in sin, guilt and fear. When we choose to be a follower, we get to claim that we are not responsible for the events we call into our life. We can blame our brother for what he did to us. When we choose to be the leader, we get to claim that our egoic self has the right plan that all must follow. Either way, we confirm our belief that we are separate from our brother.

T-31.II.5. And what of **your brother**? 2 What does **your brother** want of you? 3 What could **your brother** want, but what you want of him? 4 Herein is life as easily as death, for what you choose you choose as well for **your brother**. 5 Two calls you make to **your brother**, as **your brother makes two calls** to you. 6 Between these two **calls** <is> choice, because from **between these two calls** there is a different outcome. 7 If **your brother** be the leader or the follower to you it matters not, for you have chosen death. 8 But if **your brother** calls for death or calls for life, for hate or for forgiveness and for help, **this choice** is not the same in outcome. 9 Hear the one **choice for death and hate**, and you are separate from **your brother** and are lost. 10 But hear the other **choice for life, forgiveness and help**, and you join with **your brother** and in your answer is salvation found. 11 The voice you hear in **your brother** is but your own **voice**. 12 What does **your brother** ask you for? 13 And listen well! 14 For **your brother** is asking what will come to you, because you see **in your brother** an image of yourself and hear your voice requesting what you want.

Note # 18: Being split-minded, we fail to see that we are of one mind. Being of one mind, to give is to receive. The choice between life and death is a choice between truth and illusion, between the ego and the Holy Spirit's thought systems. As long as we see our brother as different, whether it is the leader or the follower, we see him as not being one with us. In order for minds to join, there must be a sharing in purpose.

T-31.II.6. Before you answer **the question**, "**What do you want?**" pause to think of this:

*2 The answer that I give my brother is what I am asking for. 3 And what I learn of **my brother** is what I learn about myself.*

4 Then let us wait an instant and be still, forgetting everything we thought we heard; remembering how much we do not know. 5 This brother neither leads nor follows us, but walks beside us on the selfsame road. 6 **This brother** is like us, as near or far away from what we want as we will let **this brother** be. 7 We make no gains **this brother** does not

make with us, and we fall back if **this brother** does not advance. p649 8 Take not **this brother's** hand in anger but in love, for in **this brother's** progress do you count your own **progress**. 9 And we go separately along the way unless you keep **this brother** safely by your side.

Note # 19: Equals walk together. The separate ones walk alone. We cannot enter the Kingdom alone.

T-31.II.7. Because **your brother** is your equal in God's Love, you will be saved from all appearances and answer to the Christ **within your brother**, Who calls to you. 2 Be still and listen. 3 Think not ancient **egoic** thoughts. 4 Forget the dismal **egoic** lessons that you learned about this Son of God who calls to you. 5 Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer to them all. 6 Because **Christ** hears one Voice, **Christ** cannot hear a different answer from the one **God** gave when God appointed **Christ God's** only Son.

Note # 20: God's love is endless. God's answer is that His Son was, is and always will be perfect, whole and complete. We remain sinless and guiltless as we were created.

T-31.II.8. Be very still an instant. 2 Come without all **egoic** thought of what you ever learned before, and put aside all images you made. 3 The old **thought and images** will fall away before the new **thought and images** without your opposition or intent. 4 There will be no attack upon the things you thought were precious and in need of **egoic** care. 5 There will be no assault upon your wish to hear a call **for separation** that never has been made. 6 Nothing will hurt you in this holy place, to which you come to listen silently and learn the truth of what you really want. 7 No more than this **to learn the truth of what you really want** will you be asked to learn. 8 But as you hear **the truth of what you really want**, you will understand you need but come away without the **egoic** thoughts you did not want, and that were never true.

Note # 21: In the silence, we will hear the Voice for truth. The Holy Spirit's voice for truth does not condemn, but gently awakens the sleeping child to the truth of what he wants. We want to know we are complete, perfect and whole. Love's truth is all we want for our will and God's Will are One.

T-31.II.9. Forgive your brother all appearances, that are but ancient **egoic** lessons you have taught yourself about the sinfulness in you. 2 Hear but **your brother's** call for mercy and release from all the fearful images **your brother** holds of what **your brother** is and of what you must be. 3 **Your brother** is afraid to walk with you, and **your brother** thinks perhaps **he should walk** a bit behind **or** a bit ahead **and that to keep his distance** would be a safer place for him to be. 4 Can you make progress if you think the same **as your brother and keep apart**, advancing only when **your brother** would step back, and falling back when **your brother** would go ahead? 5 For so do you forget the journey's goal, which is but to decide to walk with **your brother as equals**, so neither leads nor follows. 6 Thus **by your walking together as equals**, it is a way you go together, not alone. 7 And in this choice **to go together with your brother as equals** is learning's outcome changed, for Christ has been reborn to both of you **and your brother**.

Note # 22: We must grant our brother the dream of forgiveness, not of judgment. In the dream of forgiveness, we look past form and judgment and accept our brother. Our goal for this dream world is now our joining with our brother so that we can rediscover and reclaim our one divine birthright. We no longer want the illusion of separation.

T-31.II.10. An instant spent without your old **egoic** ideas of who your great companion is and what **your brother** should be asking for, will be enough to let this **rebirth of the Christ in your brother** happen. 2 And you will perceive **your brother's** purpose is the same as **your purpose**. 3 **Your brother, the Christ**, asks for what you want, and needs the same as you. 4 It takes, perhaps, a different form in **your brother**, but it is not the form you answer to. 5 **Your brother, the Christ**, asks and you receive, for you have come with but one purpose; that you learn you love your brother with a brother's love. p650 6 And as a brother, must **your brother's** Father be the same as **your Father**, as **your brother, the Christ**, is like yourself in truth.

Note # 23: Allow the Holy Spirit to guide you and you will be able to be in the <now>. The holy instant is the suspension of all past judgments. Without the past, the vision of Christ is restored. By looking through the eyes of forgiveness, we understand that our brother was crying out for our love. Joining, forgiveness and love are now the joint purpose we share with our brother. It is in this removal of guilt that we see our brother as our equal and that we both share the total Love of our Creator.

T-31.II.11. Together is your joint inheritance remembered and accepted by you both. 2 Alone **your joint inheritance** is denied to both you **and your brother**. 3 Is it not clear that while you still insist on leading or on following, you think you walk alone, with no one by your side? 4 This **path of separation** is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot see which way you go. 5 And thus, **because you choose to walk alone**, there is confusion, and a sense of endless doubting as you stagger back and forward in the darkness and alone. 6 Yet these are but appearances of what the journey is, and how **the journey** must be made. 7 For next to you is One, **the Holy Spirit**, Who holds the light before you, so that every step is made in certainty and sureness of the road. 8 A blindfold can indeed obscure your sight, but **the blindfold** cannot make the way itself grow dark. 9 And He, **the Holy Spirit**, Who travels with you <has> the light.

Note # 24: We need merely to ask for the Holy Spirit's guidance and the blindfold of the egoic thought system will be removed. The light of the Christ is in our Big "S" Self. But this light will not be seen if we hide it under the belief that we are separate ego-bodies in competition with our brothers. By seeing the Christ in our brother, our brother can see Christ's light in us. Together, we light each other's way.

III. The Self-Accused

T-31.III.1. Only the self-accused condemn. 2 As you prepare to make a choice that will result in different outcomes, there is first one thing that must be overlearned. 3 It must become a habit of response so typical of everything you do that it becomes your first response to all temptation, and to every situation that occurs. 4 Learn this, and learn well **this fact that only the self-accused condemn**, for it is here **in your relearning that only the self-accused condemn that the** delay of **your** happiness is shortened by a span of time you cannot realize. 5 You never hate your brother for **your brother's** sins, but only for

your own **sins**. 6 Whatever form **your brother's** sins appear to take, **the form that his sins take** but obscures the fact that you believe **your brother's sins** to be **your own sins**, and therefore, **your brother's sins** meriting a "just" attack.

Note # 25: Projection does not get rid of the thought from the mind that originated the projected thought. Thoughts never leave their source. Everything we observe is the result of egoic projection. If we see our brother as sinful and guilty, we must hold that same belief about ourselves. To attack our brother for his alleged sins, simply confirms that we see ourselves as sinners that should also be condemned and attacked.

T-31.III.2. Why should **your brother's** sins be sins, if you did not believe **your brother's sins** could not be forgiven in you? 2 Why are **your brother's sins** real in him, if you did not believe that **your brother's sins** are your reality? 3 And why do you attack **your brother's sins** everywhere except for **this fact that** you hate yourself? 4 Are *<you>* a sin? **To the ego, the answer is yes, you are a sinner.** 5 You answer "yes" whenever you attack, for by attack do you assert that you are guilty, and must give as you deserve. 6 And what can you deserve but what you are? 7 If you did not believe that you deserved attack, it never would occur to you to give attack to anyone at all. 8 Why should you? 9 What would be the gain to you **by attacking another if you did not deserve attack?** 10 What could the outcome be that you would want **by attacking another if you did not deserve attack?** 11 And how could murder bring you benefit? p651

Note # 26: The ego tells us that since we have sinned, we lack. ACIM defines sin as belief in lack. Since we lack, this egoic world of perception becomes a battleground that is based of competition. If I am to gain, someone must lose. The world of form is a zero-sum game in which the best defense is a good offense. Attack is seen as the way to protect our ill-gotten gains. If we did not believe in lack, which ACIM calls sin, there would be no reason for anyone to fear attack or to attack for there would be nothing we could gain. There would be constant equality in which all our wants were met.

T-31.III.3. Sins are in bodies. 2 **Sin** are not perceived in minds. 3 **Sins** are not seen as purposes, but **sins are seen as** actions. 4 Bodies act, and minds do not **act**. 5 And therefore must the body be at fault for what **sin** does. 6 **The body** is not seen to be a passive thing, obeying your **mind's** commands, and doing nothing of itself at all. 7 If you are sin you *<are>* a body, for the mind acts not. 8 And **the ego claims that if you are sin and you <are> a body** the purpose must be in the body, not the mind. 9 The body must act on its own, and motivate itself. 10 If you are sin you lock the mind within the body, and you give **the mind's** purpose to its prison house, **which is the body, the body now acts on its own volition instead of following the mind's commands.** 11 A jailer does not follow orders, but enforces orders on the prisoner.

Note # 27: The ego tells us that we have sin and that we can transfer or project our sin and guilt into the body. Fearing punishment for our perceived sins, we follow our ego's advice and we leave our right-mind and enter into a deluded state in which we believe we are the body and thus can hide from the wrath of God. The body is a neutral communication device that has no power or purpose on its own. All power the body seems to have is derived from our mind. In our attempt to hide from God, we voluntarily surrender our mind's decision-making ability and enter into the belief that we are the body. With our

mind's decision-making ability surrendered to the body, our mind becomes a victim of its surroundings and is incapable of effectively controlling its outside environment. Instead of the mind being the source of all our experiences, we now believe that we are the effect of outside forces. Since thoughts are things, we do become this self-fulfilling prophecy. Our mind now believes it is effect, not cause. The mind freely volunteers to enter the prison of the body.

T-31.III.4. Yet is the <body> prisoner, and not the mind. 2 The body thinks no thoughts. 3 **The body** has no power to learn, to pardon, nor enslave. 4 **The body** gives no orders that the mind need serve, nor **does the body** set conditions that **the mind** must obey. 5 **The body** holds in prison but the willing mind that would abide in **the body**. 6 **The body** sickens at the bidding of the mind that would become **the body's** prisoner. 7 And **the body** grows old and dies, because that mind is sick within itself. 8 Learning is all that causes change. 9 And so the body, where no learning can occur, could never change unless the mind preferred the body change in its appearances, to suit the purpose given by the mind **to the body**. 10 For mind can learn, and there **in the mind** is all change made.

Net # 28: It is the mind that controls the body. The body is actually the prisoner to the mind's commands. The ego's thought system tells our split mind that it is the other way around. The ego claims the body controls the mind and that the body is the victim of outside forces beyond our control.

T-31.III.5. The mind that thinks it is a sin has but one purpose; that the body be the source of sin, to keep **the mind** in the prison house **of the body, the mind** chose and guards and holds itself at bay, a sleeping prisoner to the snarling dogs of hate and evil, sickness and attack; of pain and age, of grief and suffering. 2 Here **in the mind's prison house** are the thoughts of sacrifice preserved, for here guilt rules, and orders that the world be like itself; a place where nothing can find mercy, nor survive the ravages of fear except in murder and in death. 3 For here **in the mind's prison house** are you made sin, and sin cannot abide the joyous and the free, for **the joyous and the free** are enemies which sin must kill. 4 In death is sin preserved, and those who think that they are sin must die for what they think they are, **which is the sinful body**.

Note # 29: When we identify ourselves as the body, we are subject to the limitations of form. Form limits and guarantees that we lack. Our belief that we are a body confirms our belief that we are guilty sinners. The ego insists that the wages of sin are death, and to this death wish the split-mind complies.

T-31.III.6. Let us be glad that you will see what you believe, and that it has been given you **the power** to change what you believe. 2 The body will but follow **what the mind believes**. 3 **The body** can never lead you where **your mind** would not be. 4 **The body** does not guard your sleep, nor **does the body** interfere with your awakening. 5 Release your body from imprisonment, and you will see no one as prisoner to what you have escaped. 6 You will not want to hold in guilt your chosen enemies, nor keep in chains, to the illusion of a changing love, the ones you think are friends. p652

Note # 30: By reclaiming our decision-making power, our mind can free its servant, which is the body, from the body's false imprisonment. As long as we believe someone must be

imprisoned for sin, we, their jailer, must remain in prison to prevent their escape. Jailer and prisoner serve the same common sentence. Both are in prison. When we realize our common fate, we, their jailer, will choose to free all prisoners so that we can all go home together.

T-31.III.7. The innocent release in gratitude for their release. 2 And what **the innocent** see, **which is guiltlessness in all**, upholds their freedom from imprisonment and death. 3 Open your mind to change **from your belief in sin to sinlessness**, and there will be no ancient penalty exacted from your brother or yourself. 4 For God has said there *<is>* no sacrifice that can be asked. **God has said that** there *<is>* no sacrifice that can be made.

Note # 31: By accepting the Atonement for ourselves, we realize that God's Son is sinless and guiltless. We remain innocent as God created us. The innocent freely choose forgiveness and understand that our happiness lies in our acceptance that our will is the same as our Creator's Will. There is only the one-shared Will of God. Since there was no sin committed, there is nothing to punish. The only thing we must sacrifice to reawaken is the illusion that we are limited. And this, being itself an illusion, can mean we sacrifice nothing.

IV. The Real Alternative

T-31.IV.1. There is a tendency to think the world can offer consolation and escape from problems that **the world's** purpose is to keep. 2 Why should this be that **we would think we could find solutions within the dream of separation when that dream world was designed to keep the solution beyond our reach?** 3 Because **this world** is a place where choice among illusions seems to be the only choice. 4 And **in this illusionary world** you are in control of outcomes of your choosing **within the dream itself**. 5 Thus you think, within the narrow band from birth to death, a little time is given you to use **for you alone**; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict, and away from difficulties that concern you not. 6 Yet **everyone and these conflicts** *<are>* your concern. 7 How, then, can you escape from **these conflicts** by leaving **everyone** behind? 8 What must go with you, you will take with you whatever road you choose to walk along.

Note # 32: This world is predicated on our belief in separation. There is no separation since minds are joined. We cannot leave our brother in guilt, sin and fear without maintaining those same beliefs within our mind. We can pretend that we are autonomous individuals but there is no separation between our minds. We cannot hope to find viable solution within the dream, for all answers must also be make-believe. The only way out of a fantasy is to awake up from your own self-delusion. Someone from outside the illusion must tell us the truth.

T-31.IV.2. Real choice is no illusion. 2 But the world has **no real choice** to offer, **instead it offers only illusions as solutions**. 3 All **the world's** roads but lead to disappointment, nothingness and death. 4 There is no choice in **the world's** alternatives. 5 Seek not escape from problems here **within this illusionary world**. 6 The world was made that problems could not *<be>* escaped. 7 Be not deceived by all the different names **the world's** roads are given. 8 **The world's roads** have but one end. 9 And each of **the world's roads are** but the means to gain that end, for it is here that all **the world's roads**

will lead, however differently they seem to start; however differently **the world's roads** seem to go. 10 **The end of the world's roads** is certain, for there is no choice among them. 11 All of **the world's solutions** will lead to death. 12 On some of **the world's roads** you travel gaily for a while, before the bleakness enters. 13 And on some the thorns are felt at once. 14 The choice is not what will the ending be, but when **the ending of disappointment, nothingness and death** comes.

Note # 33: This world offers us all kinds of roads that claim to lead to happiness and fulfillment. Wealth, health, power, sex and glory are just a few roads that ultimately will leave us dissatisfied. In the end, happiness is never found and, if found, is fleeting at best. Being created as everything, we cannot be content with "littleness".

T-31.IV.3. There is no choice where every end is sure. 2 Perhaps you would prefer to try them all, before you really learn **that all roads or alternatives** are but one **since they all terminate in disappointment, nothingness and death.** 3 The roads this world can offer seem to be quite large in number, but the time must come when everyone begins to see how like **all choices** are to one another. 4 Men have died on seeing **that all choices produce the same undesirable result**, because **these men** saw no way except the pathways offered by the world. p653 5 And learning **the world's solutions** led nowhere, **these men** lost their hope. 6 And yet this was the time **these men** could have learned their greatest lesson. 7 All must reach this point, and go beyond **this point of despair. All men must eventually ask the question, "There must be another way?"** 8 It is true indeed there is no choice at all within the world. 9 But this is not the lesson in itself. 10 The lesson has a purpose, and in this **lesson that there is no choice within the world**, you come to understand what **this lesson** is for. **This lesson will lead all men to eventually seek the guidance from God's Comforter within their own mind. They will decide to choose again and reclaim their divine birthright.**

Note # 34: The despair that comes from the realization that sin, fear and death cannot be escaped within the thought system of the ego, eventually leads one to ask if there must be another way. This despair leads us to ask for the guidance of the Holy Spirit. Only within the thought system of the Holy Spirit is there real choice. Now our decision-maker can choose between the truth and the falseness of illusions. Joining, not just separation, is possible.

T-31.IV.4. Why would you seek to try another road, another person or another place, when you have learned the way the lesson starts, but do not yet perceive what **the lesson** is for? 2 **The lesson's** purpose is the answer to the search that all must undertake who still believe there is another answer to be found. 3 Learn now, without despair, there is no hope of answer in the world. 4 But do not judge the lesson that is but begun with this **realization that there is no hope of answer in the world.** 5 Seek not another signpost in the world that seems to point to still another road. 6 No longer look for hope **within this world's egoic thought system** where there is none. 7 Make fast your learning now, and understand you but waste time unless you go beyond what you have learned to what is yet to learn. 8 For from this lowest point of **despair that there is no hope in this world**, will **your** learning lead to heights of happiness, in which you see the purpose of the lesson **that there is no hope in this world** shining clear, and perfectly within your learning grasp.

Note # 35: ACIM suggests that we give up the futile hope of finding our completion and happiness in a world of make-believe. Abandon whatever faith you have left in the egoic thought system, for your faith is been badly misplaced. The truth that you are already whole and complete cannot be found in the dream of littleness. Our egoic dream of separation was been adopted and transformed within God's Plan for salvation. Its purpose now is to teach the lesson that God's Son cannot be happy in a world of false limitation. God's Son can only be happy by being the Christ. The thought system of the Holy Spirit will reawaken the Sonship to this truth.

T-31.IV.5. Who would be willing to be turned away from all the roadways of the world, unless he understood their real futility? 2 Is it not needful that he should begin with this **realization that there is no hope in this world**, to seek another way instead? 3 For while he sees a choice **in a world** where there is **no choice**, what power of decision can he use? 4 The great release of power must begin with learning where **the power of decision** really has a use. 5 And what decision has power if **the power of decision** be applied in situations without choice?

Note # 36: We cannot properly utilize our decision-making power when we are only allowed to choose the false. A decision between which poisons we must take is not a decision. In order to properly utilize the power of decision, we need to be able to choose between whether we will drink the poison or not. The choice now is between life and death. The choice between death and death is no choice for either decision gives the same undesirable results.

T-31.IV.6. The learning that the world can offer but one choice, no matter what **the choice's** form may be, is the beginning of acceptance that there is a real alternative instead. 2 To fight against this step **of the acceptance that there is a real alternative** is to defeat your purpose here. 3 You did not come to learn to find a road the world does not contain. 4 The search for different pathways in the world is but the search for different forms of truth. 5 And this **useless and futile search** would *<keep>* the truth from being reached.

Note # 37: Until we are willing to abandon the thought system of the ego, we will not seek the guidance of the Holy Spirit. Our happiness cannot be found in a world that was designed to keep the remembrance of God's Love outside our awareness.

T-31.IV.7. Think not that happiness is ever found by following a road away from **happiness**. 2 **To following a road away from our goal of happiness** makes no sense, and cannot be the **correct** way. 3 To you who seem to find this course to be too difficult to learn, let me repeat that to achieve a goal you must proceed in **the goal's** direction, not away from **the goal**. 4 And every road that leads the other way will not advance the purpose to be found. 5 If this be difficult to understand **that you need to advance in the correct direct of the goal**, then is this course impossible to learn. 6 But only then. p654 7 For otherwise, **this lesson that you need to advance in the correct direction of the goal** is a simple teaching in the obvious.

Note # 38: If we are looking for gold, we must look for the gold where it can be found. There is no purpose in digging in a place where the gold could never be. This useless egoic activity of, "Seek but do not find," is a waste of time.

T-31.IV.8. There *<is>* a choice that you have power to make when you have seen the real alternatives. 2 Until that point is reached **when you have seen the real alternatives**, you have no choice, and you can but decide how you would choose the better to deceive yourself again **with different forms of egoic idols of illusions**. 3 This course attempts to teach no more than that the power of decision cannot lie in choosing different forms of what is still the same illusion and the same mistake. 4 All choices in the world depend on this; you choose between your brother and yourself, and you will gain as much as **your brother** will lose, and what you lose is what is given **your brother**. 5 How utterly opposed to truth is this, when all the lesson's purpose is to teach that what your brother loses *<you>* have lost, and what **your brother** gains is what is given *<you.>*

Note # 39: The ultimate lesson to be learned from the dream of separation is that there is no separation. The Sonship, which is all God created as He created It remains perfect, whole and complete. To give is to receive because there is nothing outside the Oneness. The Laws of God are the universal reality of Heaven. We are God's Thoughts. As God's Effect, the Sonship completes God for Cause and Effect cannot be separated.

T-31.IV.9. **God** has not left His Thoughts, **which is the Sonship!** 2 But you forgot **God's** Presence and remembered not **God's** Love. 3 No pathway in the world can lead to **God**, nor any worldly goal be one with **God's goal, which is expressed in God's Thoughts**. 4 What road in all the world of **false illusion** will lead within, when every road was made to separate the journey from the purpose **the journey** must have unless **the journey** be but futile wandering? 5 All roads that lead away from what you are will lead you to confusion and despair. 6 Yet has **God** never left His Thoughts, **the Sonship**, to die. **And God has never left the Sonship** without their Source, **which is God's Thoughts** forever in themselves, **the Sonship of the Christ**.

Note # 40: Mind is thought, not form. The Sonship is the thought of God. God could not abandon His Son even in the dream of separation. God placed the Holy Spirit within our Christ mind before the dream of separation had begun. The Holy Spirit is the Voice for the reawakening of the Sonship to the truth. The Christ is not only our home, but it is also home to the Father, Holy Spirit, the Sonship and the Sonship's co-creations. The Christ is the all-encompassing One Self that is the holographic Mind of God.

T-31.IV.10. **God** has not left His Thoughts! 2 **God** could no more depart from **His Thoughts** than **His Thoughts** could keep **God** out. 3 In unity with **God** do **God's Thoughts, which is the Sonship**, abide, and in Their Oneness Both **God and the Sonship** are kept complete. 4 There is no road that leads away from **God**. 5 A journey from yourself **that is this Oneness** does not exist. 6 How foolish and insane it is to think that there could be a road with such an aim! 7 Where could **a road** go **outside a Oneness of Everything?** 8 And how could you be made to travel on **a nonexistent road**, walking there without your own reality at one with you?

Note # 41: You can never be apart from the Oneness that is the Mind of God. In the illusionary world of changing perception, space and time, you can pretend you are outside the One Self, but your illusion cannot change the truth of what you are.

T-31.IV.11. Forgive yourself your madness, and forget all senseless journeys and all goal-less aims. 2 **All senseless journeys and all goal-less aims of the egoic thought system** have no meaning. 3 You can not escape from what you are, **which is the Christ**. 4 For God is merciful, and did not let His Son abandon **God**. 5 For what **God** is be thankful, for in that is your escape from madness and from death. 6 Nowhere but where **God** is can you be found. 7 There *<is>* no path that does not lead to **God**. p655

Note # 42: Ultimately, we must reawaken to the truth of what we are. We cannot be happy unless we are ourselves. We remain the Effect of God. Cause and Effect intertwined as One. This Oneness of Everything remains the eternal and changeless wonderment that is the Mind of God. We are jeweled facets of the inseparable Oneness that is God. We are the perfect, whole and complete One Self that is the holographic Mind of God.

V. Self-Concept versus Self

T-31.V.1. The learning of the **egoic** world is built upon a concept of the **little “s”** self adjusted to the world's **egoic** reality. 2 **This concept of the little “s” self adjusted to the reality of the egoic world fits the world well**. 3 For this **concept of a little “s” self** is an image that suits **an egoic** world of shadows and illusions. 4 Here **this little “s” self** walks at home, where what **the ego’s concept of the littleness of the little “s” self** sees is one with **the world’s reality of lack**. 5 The building of a concept of the **little “s” self** is what the learning of the **egoic** world is for. 6 This **building of a concept of the little “s” self is the egoic world’s** purpose; that you come **into the world** without a **real** self, and make a **concept of a little “s” self** as you go along **in time**. 7 And by the time you reach "maturity" you have perfected a **concept of a little “s” self** to meet the world on equal **egoic** terms, at one with **the world’s competitive** demands.

Note # 43: This world of perception is a place where we can create any illusion about ourselves that we want. We adjust our concept about what we are as we experience different aspects of this world of perception and form. This concept of the self that we imagine ourselves to be is not fixed. New learning lessons are the tools that lead to our modification of the concept that we hold of ourselves. We have created an image of ourselves as a limited ego-body. This fits our concept of the egoic world as a place of lack and competition.

T-31.V.2. A concept of the **little “s” self** is made by **your egoic self**. 2 **This concept of the little “s” self** bears no likeness to yourself, **the Christ**, at all. 3 **This concept of the little “s” self** is an idol, made to take the place of your reality as Son of God. 4 The concept of the self the world would teach is not the thing that it appears to be. 5 For **the concept of the self the world would teach** is made to serve two purposes, but **only** one of which the mind can recognize. 6 The first **purpose for the concept of the self that the world would teach us**, presents the face of innocence, the aspect acted on. **This concept is the one that our mind can and is willing to recognize**. 7 **The face of innocence** is this face that smiles and charms and even seems to love. 8 **The face of innocence** searches for companions and **the face of innocence** looks, at times with pity, on the suffering, and sometimes offers solace. 9 **The face of innocence** believes that it is good within an evil world.

Note # 44: The face of innocence is the aspect of our self-image that we can easily recognize. We are the good guys. We perceive ourselves as a body surrounded by an evil

world that is out to get us. This evil world is a place that we need to fear. In this evil world, we seek something that our self-concept tells us that we lack. As the face of innocence, we are acted upon by forces beyond our control and we view ourselves as vulnerable innocent victims.

T-31.V.3. This aspect **of self that we call the face of innocence** can grow angry, for the world is wicked and unable to provide the love and shelter innocence deserves. 2 And so this face **of innocence** is often wet with tears at the injustices the world accords to those who would be generous and good. 3 This aspect **of the face of innocence** never makes the first attack. 4 But every day a hundred little things make small assaults upon its innocence, provoking **the face of innocence** to irritation, and at last to open insult and abuse.

Note # 45: Underlying the face of innocence is the aspect that it can and will be attacked by outside forces. Because it is a vulnerable body, the face of innocence is forced to defend itself. The face of innocence does not want to attack but is forced into this position because it sees itself as a victim. As a victim, it is affected by powers beyond its control. These powers are responsible for forcing the innocent to change their "spots" in order to defend themselves.

T-31.V.4. The face of innocence the concept of the self so proudly wears can tolerate attack in self-defense, for is it not a well-known fact the world deals harshly with defenseless innocence? 2 No one who makes a picture of himself omits this face **that allows for the defense of his innocence**, for he has need of **self-defense**. 3 The other side **of this self-concept** he does not want to see. 4 Yet it is here **on this other side of this self-concept that** the learning of the world has set its sights, for it is here the world's "reality" **of sin guilt and fear** is set, to see to it the idol lasts.

Note # 46: Line # 4 is a reference to the idol as our egoic concept of our small "s" self. If the ego is to survive, we must believe in our littleness. Although our concept of self is one of innocence, this concept must adapt if it is to survive in an evil world whose reality is one of lack. Hidden beneath the face of innocence is the belief in lack and lack's consequences, which are sin, guilt and fear. This world is seen as a zero sum game. If I am to win, someone must lose. The face of innocence expects to be attacked and thus, prepares to defend itself. Eventually, preemptive strikes may be deemed necessary if the innocent are to survive in the hostile environment of its own self-perception. Attack thus, becomes a justified means for self-defense.

T-31.V.5. Beneath the face of innocence there is a lesson that the concept of the **small "s"** self was made to teach. 2 It is a lesson in a terrible displacement, and a fear so devastating that the face that smiles above **this other self-image** must forever look away, lest it perceive the treachery **the face of innocence** hides. **Beneath the face of innocence is a self that has learned the lesson of projection.** 3 The lesson teaches this: "I am the thing you, **my brother**, made of me, and as you look on me, you, **my brother**, stand condemned because of what I am, **which is no longer perfect innocence.**" 4 On this conception of the self the world smiles with approval, for **this concept of self** guarantees the pathways of the world are safely kept, and those who walk on **the world's pathways** will not escape. p656

Note # 47: Underlying the face of innocence is the fact that we perceived ourselves to be victims at our brothers' hands. As innocent victims, we are an effect. If we have been changed into something other than perfect innocence, it is because of what our brother did to us. If we live in a world of sin, guilt and fear, it is not our fault. Our brother did this to us. Projection is the tool we use to transfer to someone else our guilt about what we believe we have become. We believe that in order to defend our innocence, we have been forced to become a sinner. It is our brother, not ourselves, who is guilty of all the sins which he caused us to commit in defense of our innocence. As long as we remain in victim consciousness, we see ourselves as powerless to cause a new reality to enter the field of our awareness. The ego's goal is to keep us playing the role of innocent victim because there can be no escape as long as we perceive ourselves to be a powerless effect of forces outside and beyond our control. We believe that we are our egoic small "s" selves.

T-31.V.6. Here is the central lesson that ensures your brother is condemned eternally. 2 For what you are has now become **your brother's sin**. 3 For **your brother's sin of what you have become is so terrible that no forgiveness of your brother is possible**. 4 No longer does it matter what **your brother** does, for your accusing finger points to **your brother**, unwavering and deadly in **your aim**. 5 **Your accusing finger** points to you as well, but this is kept still deeper in the mists below the face of innocence. 6 And in these shrouded vaults are all **your brother's sins and your sins** preserved and kept in darkness, where **these sins** cannot be perceived as errors, which the light would surely show **these supposed "sins" to be**. 7 You can be neither blamed for what you are, nor can you change the things **that what you are now** makes you do. 8 Your brother then is symbol of your sins to you who are but silently, and yet **you** with ceaseless urgency, condemning still your brother for the hated thing you are.

Note # 48: The lesson that, "I am the thing you, my brother, made of me, and as you look on me, you, my brother, stand condemned because of what I am, which is no longer perfect innocence" is the bedrock of projection. In projection, we get to blame others whenever we do not want to claim responsibility for the choices that generate our perceived experiences. We move away from responsibility thinking into victim consciousness. We lose our ability to act as source and decision-maker. We become guilt throwers yet, since thoughts never leave their source, we also get to keep our guilt. We remain trapped in a belief that we are a limited body in the evil world of form. We are causeless and remain the effect of outside sources.

T-31.V.7. Concepts are learned. 2 **Concepts** are not natural. 3 Apart from learning **concepts** do not exist. 4 **Concepts** are not given, so **concepts** must be made. 5 Not one of **the concepts** are true, and many **concepts** come from feverish imaginations, hot with hatred and distortions born of fear. 6 What is a concept but a thought to which its maker gives a meaning of his own **to the concepts**? 7 Concepts maintain the world. 8 But **concepts** can not be used to demonstrate the world is real. 9 For all of **concepts** are made within the world, born in **the world's** shadow, growing in **the world's** ways and finally "maturing" in **the world's** thought. 10 **Concepts** are ideas of idols, painted with the brushes of the world, which cannot make a single picture representing truth.

Note # 49: Concepts must be made within the mind that thought them. They have no self-reality but are only agreed upon thoughts or beliefs of the mind that perceives the concepts

and accepts them to be true. Concepts are not based on knowledge but rather thinking. If one does not know the truth about one's spiritual nature, all thinking is inaccurate since it is based on the fallacy that the separation is real.

T-31.V.8. A concept of the self is meaningless, for no one here can see what **the concept of the self** is for, and therefore cannot picture what **the concept of the self** is. 2 Yet is all learning that the world directs begun and ended with the single aim of teaching you this concept of yourself, that you will choose to follow this world's laws, and never seek to go beyond **this world's** roads nor realize the way you see yourself. **The way we see ourselves is as a victim who continually cries out, "It's not my fault. Blame him. He made me do it."** 3 Now must the Holy Spirit find a way to help you see this concept of the self **as a causeless victim** must be undone, if any peace of mind is to be given you. 4 Nor can **this concept of the self as a causeless victim** be unlearned except by lessons aimed to teach that you are something else. 5 For otherwise, you would be asked to make exchange of what you now believe **to be your self identity** for total loss of self, and **with this perceived loss** greater terror would arise in you.

Note # 50: The Holy Spirit must reawaken the sleeping child slowly to avoid any increase in fear within the child. The Holy Spirit will take whatever experience we are willing to give Him and reinterpret these experiences so that we can slowly modify our self-image. Under the guidance of the Holy Spirit, we will move out of victim consciousness and slowly reclaim our decision-making abilities. With the recovery of the decision-maker, our mind can move into responsibility thinking. We can now realize we are the cause of all we perceive. We are not the affect of outside forces that reside in a dream world. As the dreamer, we are the cause of all we perceive.

T-31.V.9. Thus are the Holy Spirit's lesson plans arranged in easy steps, that though there be some lack of ease at times and some distress, there is no shattering of what was learned, but just a re-translation of what seems to be the evidence on **the concept of the old egoic self's** behalf. p657 2 Let us consider, then, what proof there is that you are what your brother made of you. 3 For even though you do not yet perceive that this is what you think, you surely learned by now that you behave as if **you believe you are what your brother made of you.** 4 Does **your brother** react for you? 5 And does **your brother** know exactly what would happen? 6 Can **your brother** see your future and ordain, before it comes, what you should do in every circumstance? 7 **Your brother** must have made the world as well as you to have such prescience in the things to come.

Note # 51: ACIM questions why we would believe that we are mindless victims of our evil brother. What is the logic that would support such a belief that we are powerless victims yet our twin brother is omnipotent and somehow responsible for our every move?

T-31.V.10. That you are what your brother made of you seems most unlikely. 2 Even if **your brother** did, who gave the face of innocence to you? 3 Is this **the face of innocence** your contribution? 4 Who is, then, the "you" who made **the face of innocence**? 5 And who is deceived by all your goodness, and **who** attacks **your goodness** so? 6 Let us forget the concept's foolishness **that you are what your brother made of you**, and merely think of this; there are two parts to what you think yourself to be. 7 If one **part of what you think yourself to be** were generated by your brother, who was there to make the other? 8 And

from whom must something be kept hidden? 9 If the world be evil, there is still no need to hide what you are made of. 10 Who is there to see? 11 And what but is attacked could need defense?

Note # 52: ACIM continues questioning the validity of the concept that we are not responsible for what we perceive ourselves to be.

T-31.V.11. Perhaps the reason why this concept of **your victimhood at your brother's hands** must be kept in darkness is that, in the light, the one who would not think it true is you. **This egoic concept of the self, states that we are a little "s" self that is a causeless innocent victim of outside force that are beyond our control. We are not to blame for our actions or what we have become.** 2 And what would happen to the world you see, if all **the world's** underpinnings were removed? 3 Your concept of the world depends upon this concept of the **small "s"** self. 4 And both **the world and the egoic self** would go, if either one were ever raised to doubt **by looking upon them with the eyes of truth.** 5 The Holy Spirit does not seek to throw you into panic. 6 So **the Holy Spirit** merely asks if just a little question might be raised.

Note # 53: The Holy Spirit will never do anything that would increase our fear. Because of this, the Holy Spirit must carefully and slowly modify the concept of the small "s" self, which we have learned in this world of time and space. If our false concept of littleness was overthrown all at once, it would result in heightened fear within our already split-mind. This is because we are too strongly identified with the egoic world of form. We believe that we are a body. We would be terrified if we were asked to give up the world of form or our body overnight. The Holy Spirit must carefully baby-step our split mind back to the truth of what we are.

T-31.V.12. There are alternatives about the thing that you must be. 2 You might, for instance, be the thing you chose to have your brother be. 3 This **alternative that you are the thing you chose to have your brother be**, shifts the concept of the self from what is wholly passive, and at least makes way for active choice, and some acknowledgment that interaction must have entered in. 4 **In this alternative that you are the thing you chose to have your brother be**, there is some understanding that you chose for both of you **and your brother**, and what **your brother** represents has meaning that was given it by you. 5 **This alternative that you are the thing you chose to have your brother be** also shows some glimmering of sight into perception's law that what you see reflects the state of the perceiver's mind. 6 Yet who was it that did the choosing first? 7 If you are what you chose your brother be, alternatives were there to choose among, and someone must have first decided on the one to choose, and let the other **alternative for your brother's meaning** go.

Note # 54: The alternative that you are the thing that you chose to have your brother be is a statement of self-responsibility. Unlike the egoic viewpoint that you are a blameless innocent victim, this statement reclaims your own sourceness. It empowers, rather than detracts. It still remains to be understood who is doing all the deciding. But at least this gives us some choice as to how we perceive our world, our brother and ourselves.

T-31.V.13. Although this step has gains, **this step** does not yet approach a basic question. 2 Something must have gone before these concepts of the self. p658 3 And something must have done the learning which gave rise to **these concepts of the self**. 4 Nor can this **something that did the learning** be explained by either view. 5 The main advantage of the shifting to the second **alternative** from the first **explanation** is that you somehow entered in the choice by your decision. 6 But this gain **in your entering into the decision-making process** is paid in almost equal loss, for now you stand accused of guilt for what your brother is. 7 And you must share **your brother's** guilt, because you chose **your brother's guilty image** for him in the image of your own **guilt**. 8 While only **your brother** was treacherous before, now must you be condemned along with **your brother**.

Note # 55: If we are involved in the decision-maker process of what our brother is, we are responsible for the outcome. Unlike projection that wrongly claims we can transfer our own guilt to another, this alternative clearly makes us the source of both our brother and ourselves. Once we accept this concept of the self, we no longer can claim the role of innocent victim. Now we are responsible for ourselves and we are also our brother's keeper.

Note: Remember that there is but one united Sonship and only one mind. In the illusion of separation the Sonship appears to be fragmented and shattered. Thus, we perceive the image of brother and sister as being separate, physical bodies. In reality, all forms are projected out of the part of the mind that desires to perceive itself as separate from the wholeness of the One Self.

T-31.V.14. The concept of the self has always been the great preoccupation of the world. 2 And everyone believes that he must find the answer to the riddle of himself. 3 Salvation can be seen as nothing more than the escape from concepts. 4 **Salvation** does not concern itself with content of the mind, but with the simple statement that **the mind** thinks. 5 And what can think, **which is the mind**, has choice, and can be shown that different thoughts have different consequence. 6 So **the mind** can learn that everything **the mind** thinks reflects the deep confusion that **the mind** feels about how **the mind** was made and what **the mind** is. 7 And vaguely does the concept of the self appear to answer what **the mind** does not know.

Note # 56: A major goal of ACIM is the recovery of the mind's decision-making abilities. We never lost our decision-making power, but we abdicated it to the egoic thought system. If we are not a body, but rather mind, which is unlimited spirit, we can think. If we think, we can make decisions. We can reclaim our decision-making abilities from the ego and choose to follow the guidance of the Holy Spirit. Only the Holy Spirit can properly choose the correct path for only the Holy Spirit is aware of both our dream of limitation and the truth of what we are.

T-31.V.15. Seek not your **Big "S"** Self in symbols. 2 There can be no concept that can stand for what you are, **the Christ**. 3 What matters it which concept you accept while you perceive a **little "s"** self that interacts with evil, and reacts to wicked things? 4 Your **little "s"** concept of yourself will still remain quite meaningless **as long as you perceive yourself in symbols like the form you call the body**. 5 And you will not perceive that you can interact but with yourself. 6 To see a guilty world is but the sign your learning has been guided by the world, and you behold **the world** as you see yourself. 7 The concept of the

self embraces all you look upon, and nothing is outside of this perception **of the self**. 8 If you can be hurt by anything, you see a picture of your secret wishes. 9 Nothing more than this **secret wish that would attack**. 10 And in your suffering of any kind you see your own concealed desire to kill.

Note # 57: As long as we perceive ourselves as a body, we will never be unable to remove the veil that hides the Christ within. The symbols of the world of form were made to confuse us. They cannot be trusted. We cannot know ourselves within the dream of form since form is unstable and constantly changing. The world of form is unreal. It is the Sonship's projection of our desire for specialness, which is an attempt to limit the unlimited. We cannot discover our Big "S" Self if we wish to remain trapped in a body-mind of littleness. We need to use our decision-making ability to make the one and only judgment that we can correctly make. We must decide that we are incapable of making any decision correctly by ourselves and thus, decide to ask the Holy Spirit for guidance. Only with the Holy Spirit's guidance will we be able to see through the eyes of Christ and reclaim our divine inheritance.

T-31.V.16. You will make many concepts of the self as learning goes along. 2 Each **concept of the self** will show the changes in your own relationships, as your perception of yourself is changed. 3 There will be some confusion every time there is a shift, but be you thankful that the learning of the **egoic** world is loosening its grasp upon your mind. 4 And be you sure and happy in the confidence that **the learning of the egoic world** will go at last, and leave your mind at peace. 5 The role of the accuser will appear in many places and in many forms. 6 And each will seem to be accusing you. 7 Yet have no fear **your peace of mind** will not be undone. p659

Note # 58: As we proceed under the guidance of our teacher, the Holy Spirit, we will modify and correct our misperceptions about what we are. There will be bumps along the road during this relearning process. Ultimately the process of reawakening the sleeping mind to its true reality will succeed since this is the Will of God. The Father will not be without His Effect, which is the Sonship of the Christ.

T-31.V.17. The world can teach no images of you unless you want to learn **these worldly images of you**. 2 There will come a time when images have all gone by, and you will see you know not what you are. 3 It is to this unsealed and open mind **that realizes that it does not know what it is**, that truth returns, unhindered and unbound. 4 Where concepts of the self have been laid by is truth revealed exactly as **truth** is. 5 When every concept has been raised to doubt and question, and been recognized as made on no assumptions that would stand the light **of truth**, then is the truth left free to enter in **the mind's** sanctuary, clean and free of guilt. 6 There is no statement that the world is more afraid to hear than this:

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

8 Yet in this learning **that you do not know what you are** is salvation born. 9 And What you are, **the Big "S" Self** will tell you of Itself, **the Christ**.

Note # 59: We must be willing to discard all past egoic concepts of the self. These egoic concepts about ourselves are all based on misinformation that the world of perception claims is true. When all past judgments have been dropped, we will be in the <now> and will be open to the return of truth. The holy instant is the dropping of all past judgments. These past judgments, which we value, have become the basis for our limiting beliefs about ourselves. Salvation is the rejection of our reliance on the egoic thought system. By adopting the Holy Spirit's thought system, we traverse the path to our reawakening to the truth that we have always been and always will be the Christ.

VI. Recognizing the Spirit

T-31.VI.1. You see the flesh or recognize the spirit. 2 There is no compromise between the **belief that you are either a body-form or unlimited spirit.** 3 If one is real the other must be false, for what is real denies its opposite. 4 There is no choice in vision but this one **choice between body and spirit.** 5 What you decide in this **choice between body and spirit** determines all you see and think is real and hold as true. 6 On this one choice **between body and spirit that determines all you see and think is real and hold as true** does all your world depend, for here have you established what you are, as flesh or spirit in your own belief. 7 If you choose flesh, you never will escape the body as your own reality, for you have chosen that you want **the body to be your own reality and so it is so.** 8 But choose the spirit, and all Heaven bends to touch your eyes and bless your holy sight, that you may see the world of flesh no more except to heal and comfort and to bless.

Note # 60: Our concept of ourselves pivots around the idea of how we choose to see ourselves. This choice is based on what we value or desire most. Are we an ego-body in competition with other ego-bodies or are we unlimited spirit, perfect whole and complete? This self-concept will determine how we perceive our world. Once we individually answer this question about our self-perception of what we are, our provisional reality will conform to this belief. Our perception always follows our purpose.

T-31.VI.2. Salvation is undoing. 2 If you choose to see the body, you behold a world of separation, unrelated things, and happenings that make no sense at all. 3 This one **body-form** appears and disappears in death; that one **body-form** is doomed to suffering and loss. 4 And no one **body-form** is exactly as he was an instant previous, nor will he be the same as he is now an instant hence. 5 Who could have trust where so much change is seen, for who is worthy if he be but dust? 6 Salvation is undoing of all this **belief that we are a body. Salvation is undoing of all this belief that you behold a world of separation, of unrelated things, and happenings that make no sense at all.** p660 7 For constancy arises in the sight of those whose eyes salvation has released from looking at the cost of keeping guilt, because **those with salvation's eyes** chose to let **guilt** go instead.

Note # 61: The world of form is constantly shifting and changing. Because of this, all our concepts of the world and ourselves are in a constant state of flux. Form changes but spirit is the eternal and changeless. By looking past form to content, we can change our viewpoint of what we are. Change our viewpoint and our world of perception must automatically align with our new concept of self. Because we believe ourselves as guilty, we perceive ourselves as a body. Body and guilt go hand in hand.

T-31.VI.3. Salvation does not ask that you behold the spirit and perceive the body not. 2 **Salvation** merely asks that this should be your choice **to either behold the spirit or perceive the body.** 3 For you can see the body without help, but do not understand how to behold a world apart from **the body.** 4 It is your **egoic** world salvation will undo, and let you see another world your eyes could never find. 5 Be not concerned how this could ever be. 6 You do not understand how what you see arose to meet your sight. 7 For if you did, **your egoic projections of image making, we call seeing,** would be gone. 8 The veil of ignorance is drawn across the evil and the good, and must be passed that both **the judgment of evil and good** may disappear, so that perception finds no hiding place. 9 How is this **removal of ignorance, which is the judgment of good and evil and perception** done? 10 It is not done at all. 11 What could there be within the universe that God created that must still be done?

Note # 62: God did not create ignorance, judgment of good and evil or perception and, therefore, they are not real and do not exist in the Mind of God. Their reality exists only within the deluded mind. Bring these worldly concepts before the light of truth and these concepts will disappear. Concepts are changeable: Truth is not. The false will be undone and only truth will remain.

T-31.VI.4. Only in arrogance could you conceive that you must make the way to Heaven plain. 2 The means are given you by which to see the world that will replace the **world your egoic judgments made. This replacement world is the real world based on the correct perception of the Holy Spirit. The real world is based on the forgiving and happy dream, not egoic dreams of judgment.** 3 Your **Big “S” Self’s** will be done! 4 In Heaven as on earth this is forever true **that your Big “S” Self’s will be done.** 5 It matters not where you believe you are, nor what you think the truth about yourself must really be. 6 It makes no difference what you look upon, nor what you choose to feel or think or wish. 7 For God Himself has said, "Your will be done." 8 And it is done to you accordingly.

Note # 63: Because we are created in God’s image, we are co-creators with God. Creation is the extending and sharing of the One Self. We have also been given free will. Free will allows us to play the game of pretending that we do not know what we are. In this game, we imagine what it would be like to not know what we are. Our natural state, the “I AM” State, becomes the unnatural state of “WHAT AM I?” Knowledge is replaced by perception. This game of “What AM I?” is played on the game-board of the world of perception, form, time and space. In this game of discovery that we call the illusion of separation, we all must ultimately win. We win by choosing the truth over the false. When we win the game, we return to the “I AM” State, which represents knowledge and the return to the awareness that we are the One Self. During the game of separation, we have the choice to freely call into the dream field of our awareness whatever we wish to experience. It is our mind’s selective awareness that provides the field upon which we play the game of separation. If we choose to experience fear-based thoughts, we make experiences based on limitation, lack and exclusion. If we wish to experience loving and forgiving thoughts, we create experiences based on abundance, sharing and inclusion. Depending on which emotion, fear or love, we choose to be conscious of, we will experience either a forgiving dream or a dream of judgment. Dreams of judgment are played out upon the egoic world game-board level and dreams of forgiveness on the level of the real world. Both these levels are part of the game board of separation and are not

real. Dreams of forgiveness are also preserved in Heaven while dreams of judgment are only found in the insane split mind of the dreamer.

T-31.VI.5. You who believe that you can choose to see the Son of God as you would have him be, forget not that no concept of **your egoic self** will stand against the truth of what you are, **the Christ**. 2 Undoing truth would be impossible. 3 But concepts, **which are not based on truth**, are not difficult to change. 4 One vision, clearly seen, that does not fit the picture as **the concept** was perceived before will change the world for eyes that learn to see, because the concept of the self has changed.

Note # 64: Concepts are changeable. If we experience and learn of something that does not align with our current concept, we can and will modify the concept. This allows for learning to take place. Within the world of time and space, we are constantly modifying what we believe that we are. These modifications are the learning process that leads us from the “WHAT AM I?” State to the rediscovery of the “I AM” State.

T-31.VI.6. **Do you believe you** are invulnerable? 2 Then the world of **perception** is harmless in your sight. 3 Do you forgive? 4 Then is the world forgiving, for you have forgiven **the world** its trespasses, and so **the world** looks on you with **forgiving** eyes that see as **your forgiving eyes see**. 5 **Do you believe you** are a body? 6 So is all the world perceived as treacherous, and out to kill. 7 **Do you believe you** are a spirit, deathless, and without the promise of corruption and the stain of sin upon you? 8 So the world is seen as stable, fully worthy of your trust; a happy place to rest in for a while, where nothing need be feared, but only loved. 9 Who is unwelcome to the kind in heart? 10 And what could hurt the truly innocent? p661

Note # 65: The world you perceive will be based on your own self-concept. If you believe you are a body, you will perceive an egoic world of judgment and lack. Believe that you are unlimited spirit and you will perceive the forgiving, happy dream of the real world that is based on the correct perception of the Holy Spirit.

T-31.VI.7. Your will be done, you holy child of God. 2 It does not matter if you think you are in earth or Heaven. 3 What your Father wills of you can never change. 4 The truth in you remains as radiant as a star, as pure as light, as innocent as love itself. 5 And you *<are>* worthy that your will be done!

Note # 66: No matter how we choose to perceive ourselves, God will always protect the truth of what we are. Whether we choose to play the game of forgetfulness or choose the remembrance of God, the truth will always remain unwavering and eternal. God’s Will is that we be happy. If we wish to play the game of “What Am I?” we are allowed to play that game. No game can harm the truth of what we are. God’s Love allows all and judges not since God rest in the knowledge of the truth. God knows that we are and always will be, the shared Oneness of the Mind of God, perfect, whole and complete.

VII. The Savior's Vision

T-31.VII.1. Learning is change. 2 Salvation does not seek to use a means as yet too alien to your thinking to be helpful, nor to make the kinds of change you could not recognize. 3 Concepts are needed while perception lasts, and changing concepts is

salvation's task. 4 For **concepts** must deal in contrasts, not in truth, which has no opposite and cannot change. 5 In this **egoic** world's concepts are the guilty "bad"; the "good" are innocent. 6 And no one here **in the egoic world** but holds a concept of himself in which he counts the "good" to pardon him the "bad." 7 Nor does he trust the "good" in anyone, believing that the "bad" must lurk behind **the good**. 8 This **egoic world concept of self** emphasizes treachery, and trust becomes impossible. 9 Nor could **this egoic world concept of self, which makes trust impossible** change while you perceive the "bad" in you.

Note # 67: The egoic world's concept of self allows us to claim that our good deeds can offset our bad ones. Yet, we hold a different standard for our brother. If our brother performs a good deed, we see some ulterior motive and wonder what is he up to? We believe we cannot trust anyone since we believe that they, like us, must only be "giving to get". As long as we perceive others and ourselves as being an ego-body with needs, we will not be able to change our own self-concept that we are a blend of both the guilty and the innocent. We cannot be both guilty and innocent since they are mutually exclusive.

T-31.VII.2. You could not recognize your "evil" thoughts as long as you see value in attack. 2 You will perceive **your "evil" thoughts** sometimes, but will not see **your "evil" thoughts** as meaningless **since you value them**. 3 And so **your "evil" thoughts** come in fearful form, with content still concealed, to shake your sorry concept of yourself and blacken **your sorry concept of yourself** with still another "crime." 4 You cannot give yourself your innocence, for you are too confused about yourself, **your "evil" thoughts and what you value**. 5 But should *<one>* brother dawn upon your sight as wholly worthy of forgiveness, then your concept of yourself is wholly changed. 6 Your "evil" thoughts have been forgiven with **this brother's forgiveness**, because you let all **your "evil" thoughts** affect you not. 7 No longer do you choose that you should be the sign of evil and of guilt in **this brother**. 8 And as you give your trust to what is good in **this brother**, you give **your trust** to the good in you.

Note # 68: Because minds are connected, either party can choose to look upon an overlapping experience and see it through forgiving eyes. This granting of forgiveness or innocence by one party upon another will be reciprocated and their self-concepts will be modified to realign with this newly shared experience.

T-31.VII.3. In terms of concepts, it is thus you see **your brother** more than just a body, for the good is never what the body seems to be. 2 The actions of the body are perceived as coming from the "baser" part of you, and thus of **your brother's body** as well. 3 By focusing upon the good in **your brother**, the body grows decreasingly persistent in your sight, and will at length be seen as little more than just a shadow circling round the good. 4 And this **reduction in your identification of your brother as being a body** will be your concept of yourself, when you have reached the world beyond the sight your eyes alone can offer you to see. p662 5 For you will not interpret what you see without the Aid that God has given you, **which is the Holy Spirit and Christ vision**. 6 And in **the Holy Spirit's** sight there *<is>* another world, **the real world of the forgiving and happy dream**.

Note # 69: Minds cannot attack. The mind needs a body to attack another body. In our egoic world, the body is seen as the symbol of sin. We naturally associate "bad" deeds with the body and "good" deeds with our higher state of consciousness. When we perceive

“good” deeds, we look beyond the bodily form into our brother’s “heart,” which is his nonphysical, spiritual essence. We look past form with Christ vision and witness the content that the experience represents. Seeing the good in others allows us the opportunity to raise our own self-image of what we are.

T-31.VII.4. You live in **the real world of the forgiving dream of the Holy Spirit** just as much as **the egoic world of the judgmental dream**. 2 For both **dream worlds** are concepts of yourself, which can be interchanged but never jointly held. 3 The contrast **between the judgmental and forgiving dream worlds** is far greater than you think, for you will love this concept of yourself **provide by the Holy Spirit**, because **the forgiving and loving concept of self** was not made for you alone. 4 Born as a gift for **some brother** not perceived to be yourself, **this forgiving and loving concept of self** has been given you **by the Holy Spirit’s guidance**. 5 For your forgiveness, offered unto **your brother**, has been accepted now for both of you.

Note # 70: By perceiving our brother’s action as only love or a cry for love, we are given the opportunity to respond to our brother with forgiveness and love. When we hold the concept that our brother is both sinless and guilt-free, we are free to adopt and receive that same concept for ourselves. God gave us our innocence and freedom when He created Us. It is God’s gift of our eternal innocence that is the logic behind the Atonement principle.

T-31.VII.5. Have faith in **your brother** who walks with you, so that your fearful concept of yourself may change. 2 And look upon the good in **your brother**, that you may not be frightened by your "evil" thoughts because **your “evil” thoughts** do not cloud your view of **your brother**. 3 And all this shift requires is that you be willing that this happy change occur. 4 No more than this **little willingness to let this happy change occur** is asked of you. 5 On behalf of **this forgiving and loving concept of self**, remember what the concept of **your egoic self** that now you hold has brought you in its **egoic** wake, and welcome the glad contrast **this loving and forgiving concept of self** offered you. 6 Hold out your hand, that you may have the gift of kind forgiveness which you offer **your brother** whose need for **forgiveness** is just the same as **your need for forgiveness**. 7 And let the cruel concept of **your egoic self** be changed to a **self-concept of forgiveness and love** that brings the peace of God.

Note # 71: We cannot achieve the peace of God as long as we hold a self-concept that someone is guilty of sin and cannot be forgiven. By granting our brother our forgiveness, we also grant a new self-image of forgiveness and love for ourselves. To give is to receive.

T-31.VII.6. The **egoic** concept of yourself as a little “s” **separate self** that now you hold would guarantee your function here remain forever unaccomplished and undone. 2 And thus **the egoic concept of yourself as a little “s” separate self** dooms you to a bitter sense of deep depression and futility. 3 Yet **the egoic concept of yourself as a little “s” separate self** need not be fixed, unless you choose to hold **this concept of yourself** past the hope of change and keep **this concept of yourself** static and concealed within your mind. 4 Give **this egoic concept of yourself as a little “s” separate self** instead to **the Holy Spirit**, Who understands the changes that **the egoic concept of yourself** needs to let **the concept of yourself** serve the function given you to bring you peace, that you may offer peace to have **peace** yours. 5 Alternatives are in your mind to use, and you can see

yourself another way. 6 Would you not rather look upon yourself as needed for salvation of the world, instead of as salvation's enemy?

Note # 72: Our self-image is a concept and thus, can be modified. Change our beliefs about ourselves and we automatically change our view of all that we experience.

T-31.VII.7. The concept of the self stands like a shield, a silent barricade before the truth, and hides **the truth** from your sight. 2 All things you see are images, because you look on **all things** as through a barrier that dims your sight and warps your vision, so that you behold nothing with clarity. 3 The light is kept from everything you see. 4 At most, you glimpse a shadow of what lies beyond. 5 At least, you merely look on darkness, and perceive the terrified imaginings that come from guilty thoughts and concepts born of fear. p663 6 And what you see is hell, for fear *<is>* hell. 7 All that is given you is for release; the sight, the vision and the inner Guide, **the Holy Spirit**, all lead you out of hell with those you love beside you, and the universe with them.

Note # 73: The image that we hold of ourselves colors all that we perceive. If we see ourselves as separate and limited, we perpetuate the problem of separation. If we perceive ourselves as the unlimited Son of God, we become the savior of all that is perceived.

T-31.VII.8. Behold your role as **savior** within the universe! 2 To every part of true creation has the Lord of Love and life entrusted all salvation from the misery of hell. 3 And to each **part of true creation** has **God, Lord of Love**, allowed the grace to be a savior to the holy ones especially entrusted to **each one's** care. 4 And this **role as savior each part of true creation** learns when first he looks upon one brother as he looks upon himself, and sees the mirror of himself in **one brother**. 5 Thus is the concept of **the egoic self** laid by, for nothing stands between his sight and what he looks upon, to judge what he beholds. 6 And in this single vision does he see the face of Christ, and understands he looks on everyone as he beholds this one **brother, whom he now see as the Face of Christ**. 7 For there is light where darkness was before, and now the veil is lifted from his sight.

Note # 74: When we ask for the Holy Spirit's guidance, our old egoic concept of self is put aside. By removing this egoic image from the filter of our mind, we are able to observe with the Vision of Christ. Now we look beyond form and see the truth that the body-form had previously blocked from our vision. The egoic filters of fear, separation and littleness have been replaced by our new concept of self. This new self-image filters out past egoic judgments and allows us to be in the *<now>*. Being in the *<now>* we can look through the eyes of love, forgiveness and inclusion. The Christ in our brother is seen as the Christ in all of us. This joining is the recognition of the reunion of the united Sonship.

T-31.VII.9. The veil across the face of Christ, the fear of God and of salvation, and the love of guilt and death, they all are different names for just one error; that there is a **space or gap of separation** between you and your brother. **This space between you and your brother** is kept apart by an illusion of yourself that holds **your brother** off from you, and you away from **your brother**. 2 The sword of judgment is the weapon that you give to the illusion of yourself, that **the sword of judgment** may fight to keep the **space of separation** that holds your brother off unoccupied by love. 3 Yet while you hold this sword of **judgment**, you must perceive the body as yourself, for you are bound to separation from

the sight of **your brother's Christ self** who holds the mirror to another view of what **he, your brother**, is, and thus what you must be, **which is the Christ**.

Note # 75: To judge is to keep separate. Our belief that we are the body proves that there is something outside ourselves to judge. This self-concept that we are a body prevents our minds from perceiving their shared oneness. We are unable to utilize the vision of Christ to pierce through the cloak of the body. Body-forms cannot join. Only mind or thoughts can be shared.

T-31.VII.10. What is temptation but the wish to stay in hell and misery? 2 And what could **temptation**, this **wish to stay in hell and misery**, give rise to but an image of yourself that can be miserable, and remain in hell and torment? 3 Who has learned to see his brother not as this **self-image of someone who is miserable and should remain in hell** has saved himself, and thus is he a savior to the rest. 4 To everyone has God entrusted all **of true creation, which is the Sonship**, because a partial savior would be one who is but partly saved. 5 The holy ones whom God has given you to save are but everyone you meet or look upon, not knowing who they are; all those you saw an instant and forgot, and those you knew a long while since, and those you will yet meet; the unremembered and the not yet born. 6 For God has given you His Son to save from every concept that he, **the split-minded egoic self**, ever held.

Note # 76: We are responsible for all of creation because we are all of creation. The Sonship, which is all God created as He created it, remains the extension of the shared Mind of God. The laws of God state that there can be no separation within a Oneness. Thus, if we could divide the Oneness into parts, which we cannot, each part would contain the whole and the whole would contain each part. Each part, being holographic in nature, maintains the integrity of the whole. Being holographic in nature, we have already been the everything and the everywhen of the illusion of the separation. Each part of the perceived fragmented Sonship is the savior of the whole because each part contains the whole within its joint mind.

T-31.VII.11. Yet while you wish to stay in hell, how could you be the savior of the Son of God? 2 How would you know **your brother's** holiness while you see **your brother's holiness** apart from **your holiness**? p664 3 For holiness is seen through holy eyes that look upon the innocence within **Itself, the Christ**, and thus expect to see **innocence** everywhere. 4 And so they **that see with holy eyes** call **innocence** forth in everyone they look upon, that **their brother** may be what they expect of him, **which is innocence**. 5 This is the savior's vision; that **the savior** sees his innocence in all **that the savior** looks upon, and see **the savior's** own salvation everywhere. 6 **The savior** holds no concept of himself between his calm and open eyes and what **the savior** sees. 7 **The savior** brings the light to what he looks upon, that he may see **what he looks upon** as it really is.

Note # 77: To be the savior of the universe, you need the correct concept of the self. Littleness must give way to the Christ that the Holy Spirit knows us to be. Without a corrected self-concept, we could never look past form and observe the hidden content that underlies each part of true creation. We can only give what we possess. If we see ourselves as an unforgiven sinner, we cannot offer sinlessness and guiltlessness to our brother. See

ourselves as sinless and guiltless Sons of God, and our guiltlessness is what we will give away to our brother. And by giving, we receive.

T-31.VII.12. Whatever form temptation seems to take, **temptation** always but reflects a wish to be a **little “s”** self that you are not. 2 And from that wish **to be a self that you are not** a concept rises, teaching that you are the thing you wish to be. 3 It will remain your concept of yourself until the wish that fathered **that concept of yourself** no longer is held dear. 4 But while you cherish **temptation’s wish to be a self that you are not**, you will behold your brother in the likeness of the self whose image has the wish begot of you. 5 For seeing can but represent a wish, because **seeing** has no power to create. 6 Yet **seeing** can look with love or look with hate, depending only on the simple choice of whether you would join with what you see, or keep yourself apart and separate.

Note # 78: Hate keeps the gap of separation alive. Love removes the perceived gap between minds so that thoughts can be shared and minds joined.

T-31.VII.13. The savior's vision is as innocent of what your brother is as **the savior's vision** is free of any judgment made upon yourself. 2 **The savior's vision** sees no past in anyone at all. 3 And thus **the savior's vision** serves a wholly open mind, unclouded by old concepts, and prepared to look on only what the present holds. 4 **The savior's vision** cannot judge because it does not know. 5 And recognizing this, **the savior** merely asks **the Holy Spirit**, "What is the meaning of what I behold?" 6 Then is the answer given. 7 And the door held open for the face of Christ to shine upon the one who asks, in innocence, to see beyond the **egoic** veil of old ideas and ancient concepts held so long and dear against the vision of the Christ in you.

Note # 79: The ego represents our concept of what we perceive ourselves to be. The savior has dropped the egoic sword of judgment so that he can be in the <now>. Without the past, comparison is not possible. Being in the moment, the Voice of the Holy Spirit is heard since Its voice aligns with the savior’s new self concept of Himself as the Christ. It is through the eyes of Christ that the savior now views this world.

T-31.VII.14. Be vigilant against temptation, then, remembering that **temptation** is but a wish, insane and meaningless, to make yourself a thing that you are not. 2 And think as well upon the thing that you would be instead. 3 **Temptation** is a thing of madness, pain and death; a thing of treachery and black despair, of failing dreams and no remaining hope except to die, and end the dream of fear. 4 <*This dream of fear*> is temptation; nothing more than this. 5 Can **temptation’s dream of fear** be difficult to choose <*against?*> 6 Consider what temptation is, and see the real alternatives you choose between. 7 There are but two **alternatives to choose between**. 8 Be not deceived by what appears as many choices. 9 There is hell or Heaven, and of these you choose but one.

Note # 80: Everything comes down to only two possible choices. One is truth. The other is the false. The choice between different forms of illusion is only the choice for the false. The truth accepts the fact that we are the Effect of our Source, which is God. The false claims that we could be something that we are not. The false claims that we are not God’s Creation or Effect. Heaven or hell waits upon our answer or choice. Because the false is a choice for nothingness, we are always allowed to choose again until we finally decide for

truth. In reality, the only viable option open to us was the decision for truth since only truth exists within the Mind of God. Only in the illusion of time does it appear that the false is a possible choice. In time, the choice for the false is actually the refusal to choose the truth that is the only real option available to us. When we fail to choose again, we waste time.

T-31.VII.15. Let not the world's light, given unto you, be hidden from the world. p665 2 **The world** needs the light **given onto you**, for **the world** is dark indeed, and men despair because the savior's vision is withheld and what **these despairing men** see is death. 3 **These despairing men's** savior stands, unknowing and unknown, beholding **these men of despair** with **his own savior's** eyes, **which he has also kept** unopened. 4 And **these men of despair** cannot see until **their savior** looks on them with seeing eyes, and offers **these men** forgiveness with **their savior's** own **forgiveness**. 5 Can you to whom God says, "Release My Son!" be tempted not to listen to **God's Will**, when you learn that it is you for whom **God** asks release? 6 And what but this **releasing of God's Son** is what this course would teach? 7 And what but this **releasing of God's Son** is there for you to learn?

Note # 81: To "release My Son" calls for us to release any false concept of self that we still hold and that would tempt us to pretend that we are less than as God created us. We no longer would perceive our mind to be trapped in a form of limitation that we call the body. We are our brother's savior when we choose to be the Christ. We can only be the Christ when we adopt the correct self-concept about ourselves and perceive ourselves as the Big "S" Self. Each one of us is savior to our own world of perception. Our role as savior is to accept the Atonement for ourselves. Since minds are joined and to give is to receive, each individual's acceptance of the Atonement for themselves is the acceptance of the Atonement for the whole. This accepting of the Atonement for ourselves means that we do not withhold the reality of the Sonship's Oneness from any part of spirit or mind that might perceive itself as separate from the whole. We allow all sleeping minds the freedom to choose to leave our mind's prison of limitation. We have unlocked all the doors of our inner prison of limitation and thus, all, including the jailer, are free to leave.

VIII. Choose Once Again

Note # 82: It may be beneficial to review Page 431 from the Part II of the daily workbook lessons. This section entitled "What is the Christ?" explains the interplay between the Christ, the Holy Spirit, the Sonship, our Big "S" Self and God. Also review Page 425 of the workbook entitled "What is the Body?" In this final section, we are implored by Jesus to choose again. The choice we are asked to make deals with our concept of self. "Are we the body?" or "Are we the Christ?"

T-31.VIII.1. Temptation has one lesson it would teach, in all its forms, wherever **temptation** occurs. 2 **Temptation** would persuade the holy Son of God he is a body, born in what must die. Temptation would persuade the holy Son of God he is unable to escape **the body's** frailty, and **that he is** bound by what **the body** orders him to feel. 3 **The body** sets the limits on what he can do; **the body's** power is the only strength he has; his grasp cannot exceed **the body's** tiny reach. 4 Would you be this **concept of a limited body**, if Christ appeared to you in all **Christ's** glory, asking you but this:

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

6 For **Christ** <has> come, and **Christ** <is> asking this.

Note # 83: Christ is asking us to reclaim our divine inheritance and accept the truth about our creation. We are God's Effect. Christ asks that we reject all temptation that would have us believe that God's Child could be limited and call his home a body. Heaven or hell hangs on our decision of which thought system we will utilize for our self-concept of what we are. Heaven and hell are not physical places but rather states of consciousness within our mind.

T-31.VIII.2. How do you make the choice **between being a savior, the Christ, or a witness for littleness**? 2 How easily is this **choice** explained! 3 You always choose between your weakness and the strength of Christ in you. 4 And what you choose is what you think is real. 5 Simply by never using weakness to direct your actions, you have given **weakness** no power. 6 And the light of Christ in you is given charge of everything you do. 7 For you have brought your weakness unto **Christ**, and **Christ** has given you His strength instead **of your weakness**.

Note # 84: We merely turn over all decision to the Christ. This is the same as asking for the guidance of the Holy Spirit. Whichever thought system we choose to feed is the self-concept we will adopt as our reality. We will feed the thought system that we value because that is the thought system we desire to make real. The egoic thought system is the choice for the weakness that is natural result in claiming that we are a body.

T-31.VIII.3. Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. 2 In every difficulty, all distress, and each perplexity Christ calls to you and gently says, "My brother, choose again." 3 **Christ** would not leave one source of pain unhealed, nor any image left to veil the truth. p666 4 **Christ** would remove all misery from you whom God created altar unto joy. 5 **Christ** would not leave you comfortless, alone in dreams of hell, but would release your mind from everything that hides **Christ's** face from you. 6 **Christ's** Holiness is **your Holiness** because **Christ** is the only power that is real in you. 7 **Christ's** strength is **your strength** because **Christ** is the Self that God created as **God's** only Son.

Note # 85: Christ will never abandon us for that is not God's Will. Christ's strength flows from God. Our egoic illusion must give way to truth when we choose to bring all temptation to our Inner Guide, the Christ. Christ is our true reality. Trials are simple tests to discover if we have truly absorbed life lessons at their conceptual core level of content. Have we mastered and responded to the content of the experience with love or did we allow fear to rule our decision and thus, disturbed our peace? If we "fail" the test, we are not punished but merely given additional experiences over time so that when we desire to retest ourselves, we can demonstrate that we have integrated that lesson's experience into our being, which is only love.

T-31.VIII.4. The **egoic** images you make cannot prevail against what God Himself would have you be. 2 Be never fearful of temptation, then, but see **temptation** as it is; **Temptation** is another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an **egoic** image of yourself before. 3 For what appears to hide the face of Christ, **the idols of temptation, are** powerless before **Christ's** majesty, and disappears before **Christ's** holy sight. 4 The saviors of the world, who see like **Christ**, are merely those who choose **Christ's** strength instead of **choosing** their own **egoic** weakness, **which they would withhold and see apart from Christ.** 5 **The saviors of the world** will redeem the world, for **the saviors of the world** are joined in all the power of the Will of God. 6 And what **the saviors of the world** will is only what **God** wills.

Note # 86: Our true will, Christ's will and God's Will are all the same Will. The egoic illusions of the small "s" self are no match for God's Will. Our true Big "S" Self's will must prevail over of will of the small "s" self. The false always dissipates when brought before the light of truth.

T-31.VIII.5. Learn, then, the happy habit of response to all temptation to perceive yourself as weak and miserable with these words:

2 I am as God created me. 3 His Son can suffer nothing. 4 And I am His Son.

5 Thus is Christ's strength invited to prevail, replacing all your **egoic** weakness with the strength that comes from God and that can never fail. 6 And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. 7 For in that choice **for holiness** are false distinctions gone, illusory alternatives laid by, and nothing left to interfere with truth.

Note # 87: When we are willing to accept the truth about what we are, the truth will be revealed. The truth about our Christ nature has never left us. We have just refused to allow ourselves to hear and be the unlimited spirit that we are. We can choose to block, hide and deny the truth but we could not change the truth. As the extension of the Mind of God we are like Herself, perfect, whole and complete. We always remain God's Effect.

T-31.VIII.6. You *<are>* as God created you, and so is every living thing you look upon **created as God created you**, regardless of the images you see. 2 What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive yourself defenseless and in hell. 3 Yield not to this **temptation to perceive yourself defenseless and in hell** and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. 4 A miracle has come to heal God's Son, and close the door upon his **egoic** dreams of weakness, opening the way to **the Son of God's** salvation and release. 5 Choose once again what you would have **the Son of God** be, remembering that every choice you make establishes your own identity as you will see **your own identity** and believe **your own identity** is.

Note # 88: God created One Son. We are the Effect of God. "All That Is" is part of God for there is just the Oneness of the One Self. We may have distorted the image of God's Son by our insane concept of ourselves but we cannot change the truth that both Cause and

Effect is the perfect completion that is the holographic Mind of God. Being only love, God extends Herself as the Oneness of everything, perfect, whole and complete.

T-31.VIII.7. Deny me not the little gift of **your willingness that** I ask, when in exchange for **your little willingness** I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. p667 2 For **the power to bring this peace to everyone** is given you to join with **your fearful brother**, and through the Christ in you unveil his eyes, and let **your once fearful brother** look upon the Christ in **himself**.

Note # 89: When we correct our concept of what we are, we will share this Vision of Christ with our brother. A brother that previously saw himself to be a limited ego-body will now recognize the Christ within himself. To prove you have something you must give it away. We cannot claim to be the Christ and withhold Christ consciousness from one brother. The Christ knows there is no gap between the two; there is just the One Self.

T-31.VIII.8. My brothers in salvation, do not fail to hear my voice and listen to my words. 2 I, as **Jesus**, ask for nothing but your own release. 3 There is no place for hell within a world whose loveliness can yet be so intense and so inclusive **this world, which would be the real world of the happy dream**, is but a step from there to Heaven. 4 To your tired eyes I, as **Jesus**, bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow that you saw before. 5 Yet this **vision of a different world is** a vision which you must share with everyone you see, for otherwise you will behold **this vision of a different world** not. 6 To give this gift is how to make **this vision of a different world** yours. 7 And God ordained, in loving kindness, that **this vision of a different world** be for you.

Note # 90: God does not desire that His Son remain in time experiencing dreams of egoic judgment. If we must play, we have the play school of the happy dream. In the happy dream, we can experience what love would have us do in the playschool of time, form and space. School does not have to be a fearful place unless we want it to be. If we choose to play in a horror film, we are free to do so. No imagined game can harm God's Child at play. Yet, while at play, we can demonstrate what it is like to experience, feel and be love in form. While we play, God's Child, the Christ, remains eternally safe under the protective and watchful eye of the Holy Spirit. God, as both Cause and Effect, is the eternal completion and extension of the One Self of the "All That Is".

T-31.VIII.9. Let us be glad that we can walk the world, and find so many chances to perceive another situation where God's gift can once again be recognized as ours! 2 And thus will all the vestiges of hell, the secret sins and hidden hates be gone. 3 And all the loveliness which **the vestiges of hell** concealed appear like lawns of Heaven to our sight, to lift us high above the thorny **egoic** roads we travelled on before the Christ appeared. 4 Hear me, my brothers, hear and join with me. 5 God has ordained I, as **Jesus**, cannot call in vain, and in **God's** certainty I rest content. 6 For you <will> hear, and you <will> choose again. 7 And in this choice **to choose for the strength of Christ** is everyone made free.

Note # 91: God's gift is more than love. Ultimately, His greatest gift to the Sonship is God's Will. God's Will is that creation would be the extension of God, Himself. When God

created, He gave everything because God is everything. Nothing was held back. Because we share the Will of God, we cannot do anything that could destroy or harm the Oneness of the whole. Although we can imagine the dream of separation, the dream can have no impact on the Mind of God. We remain perfect, whole and complete. We cannot earn God's Love, for God's love is eternally given free of charge. Because of this, we cannot lose God's Love. The flow is constant. We can pretend that the flow is not there, but we cannot stop the endless flow of God's Love.

T-31.VIII.10. I, as **Jesus**, thank You, Father, for these holy ones who are my brothers as **these holy ones** are Your Sons. 2 My faith in **these holy ones** is **Your faith**. 3 I am as sure that **these holy ones** will come to me, **Jesus**, as You, **My Father**, are sure of what **these holy ones** are, and will forever be. 4 **These holy ones** will accept the gift I offer them, because You, **My Father**, gave **the gift to me** on **these holy ones** behalf. 5 And as I would but do **My Father's** holy Will, so will **these holy ones** choose **to do My Father's holy Will**. 6 And I give thanks for **these holy ones**. 7 Salvation's song will echo through the world with every choice **these holy ones** make. 8 For we are one in purpose, and the end of hell is near.

Note # 92: The holy ones have made the choice to accept the Christ as themselves. They have accepted the Atonement for themselves. We will all freely choose to make this choice. When Jesus accepted the Atonement for himself, he accepted it for all. When we accept the Atonement for ourselves, we will have accepted it for all. There is no separation in mind. Time waits upon the decision of each seemingly divisible part to make the choice for the remembrance of God. This choice is inevitable for the Christ's and the Father's Will is the same.

T-31.VIII.11. In joyous welcome is my hand outstretched to every brother who would join with me, **Jesus**, in reaching past temptation and **to every brother** who looks with fixed determination toward the light that shines beyond in perfect constancy. 2 Give me my own, for they belong to You, **My Father**. 3 And can You, **My Father**, fail in what is but Your Will? 4 I give You, **My Father**, thanks for what my brothers are. 5 And as each one elects to join with me, the song of thanks from earth to Heaven grows from tiny scattered threads of melody to one inclusive chorus from a world redeemed from hell, and giving thanks to You, **My Father**. p668

Note # 93: Jesus gives thanks to all who would join him in the rediscovery that we are the light of the world. He also thanks God, the Father, for sharing the Father's Will with His Child, the Christ.

T-31.VIII.12. And now we say "Amen." 2 For Christ has come to dwell in the abode You, **My Father**, set for Him, **the Christ**, before time was, in calm eternity. 3 The journey closes **in Heaven**, ending at the place where **the journey of separation** began. 4 No trace of **the journey of separation** remains. 5 Not one illusion is accorded faith, and not one spot of darkness still remains to hide the face of Christ from anyone. 6 **God's** Will is done, complete and perfectly, and all creation recognizes You, **My Father**, and **all creation** knows You, **the Father**, as the only Source **all creation** has. 7 Clear in **My Father's** likeness does the light shine forth from everything that lives and moves in You, **My**

Father. 8 For we have reached where all of us are one, and we are home **in Heaven**, where You, **My Father** would have us be. p669

Note # 94: Heaven is not a place; it is a state of mind. Heaven is the state of mind in which we recognized the truth that we are the Oneness of the Mind of God; nothing more and nothing less. We, the Christ, are at home in the Mind of God. Cause and Its Effect are intertwined as One Indivisible Whole. We are the united, indivisible One Self that is the holographic Mind of God.