

I AM THE LIGHT OF THE WORLD

A COURSE IN MIRACLES
WORKBOOK LESSONS 1-61

Introduction to the Text of
A Course In Miracles:

This is a course in miracles. It is a required course. Only the time you take it is voluntary.

Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time.

The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.

This course can therefore be summed up very simply in this way:

Nothing real can be threatened.

Nothing unreal exists.

Herein lies the peace of God.

INTRODUCTION TO THE WORKBOOK

A theoretical foundation such as the text provides is necessary as a framework to make the exercises in this workbook meaningful. Yet it is doing the exercises that will make the goal of the course possible. An untrained mind can accomplish nothing. It is the purpose of this workbook to train your mind to think along the lines the text sets forth.

The exercises are very simple. They do not require a great deal of time, and it does not matter where you do them. They need no preparation. The training period is one year. The exercises are numbered from 1 to 365. Do not undertake to do more than one set of exercises a day.

The workbook is divided into two main sections, the first dealing with the undoing of the way you see now, and the second with the acquisition of true perception. With the exception of the review periods, each day's exercises are planned around one central idea, which is stated first. This is followed by a description of the specific procedures by which the idea for the day is to be applied.

The purpose of the workbook is to train your mind in a systematic way to a different perception of everyone and everything in the world. The exercises are planned to help you generalize the lessons, so that you will understand that each of them is equally applicable to everyone and everything you see.

Transfer of training in true perception does not proceed as does transfer of the training of the world. If true perception has been achieved in connection with any person, situation or event, total transfer to everyone and everything is certain. On the other hand, one exception held apart from true perception makes its accomplishments anywhere impossible.

The only general rules to be observed throughout, then, are: First, that the exercises be practiced with great specificity, as will be indicated. This will help you to generalize the ideas involved to every situation in which you find yourself, and to

everyone and everything in it. Second, be sure that you do not decide for yourself that there are some people, situations or things to which the ideas are inapplicable. This will interfere with transfer of training. **The very nature of true perception is that it has no limits. It is the opposite of the way you see now.**

The overall aim of the exercises is to increase your ability to extend the ideas you will be practicing to include everything. This will require no effort on your part. The exercises themselves meet the conditions necessary for this kind of transfer.

Some of the ideas the workbook presents you will find hard to believe, and others may seem to be quite startling. This does not matter. **You are merely asked to apply the ideas as you are directed to do. You are not asked to judge them at all. You are asked only to use them. It is their use that will give them meaning to you, and will show you that they are true.**

Remember only this; you need not believe the ideas, you need not accept them, and you need not even welcome them. Some of them you may actively resist. None of this will matter, or decrease their efficacy. But do not allow yourself to make exceptions in applying the ideas the workbook contains, and whatever your reactions to the ideas may be, use them. Nothing more than that is required.

LESSON 1

Nothing I See In This Room [on this street, from this window, in this place] Means Anything.

Now look slowly around you, and practice applying this idea very specifically to whatever you see.

This table does not mean anything.

This chair does not mean anything.

This hand does not mean anything.

This foot does not mean anything.

This pen does not mean anything.

Then look farther away from your immediate area, and apply the idea to a wider range:

That door does not mean anything.

That body does not mean anything.

That lamp does not mean anything.

That sign does not mean anything.

That shadow does not mean anything.

Notice that these statements are not arranged in any order, and make no allowance for differences in the kinds of things to which they are applied. That is the purpose of the exercise. **The statement should merely be applied to anything you see.** As you practice the idea for the day, use it totally indiscriminately. Do not attempt to apply it to everything you see, for these exercises should not become ritualistic. Only be sure that nothing you see is specifically excluded. **One thing is like another as far as the application of the idea is concerned.**

Each of the first three lessons should not be done more than twice a day each, preferably morning and evening. Nor should they be attempted for more than a minute or so, unless that entails a sense of hurry. A comfortable sense of leisure is essential.

LESSON 2

I Have Given Everything I See In This Room [on this street, from this window, in this place] All The Meaning That It Has For Me.

The exercises with this idea are the same as those for the first one. Begin with the things that are near you, and apply the idea to whatever your glance rests on. Then increase the range outward. Turn your head so that you include whatever is on either side. If possible, turn around and apply the idea to what was behind you. **Remain as indiscriminate as possible in selecting subjects for its application, do not concentrate on anything in particular, and do not attempt to include everything you see in a given area, or you will introduce strain.**

Merely glance easily and fairly quickly around you, trying to avoid selection by size, brightness, color, material, or relative importance to you. Take the subjects simply as you see them. Try to apply the exercise with equal ease to a body or a button, a fly or a floor, an arm or an apple. **The sole criterion for applying the idea to anything is merely that your eyes have lighted on it. Make no attempt to include anything particular, but be sure that nothing is specifically excluded.**

LESSON 3

I Do Not Understand Anything I See In This Room [on this street, from this window, in this place].

Apply this idea in the same way as the previous ones, without making distinctions of any kind. Whatever you see becomes a proper subject for applying the idea. Be sure that you do not question the suitability of anything for application of the idea. **These are not exercises in judgment. Anything is suitable if you see it.** Some of the things you see may have emotionally-charged meaning for you. Try to lay such feelings aside, and merely use these things exactly as you would anything else.

The point of the exercises is to help you clear your mind of all past associations, to see things exactly as they appear to you now, and to realize how little you really understand about them. It is therefore essential that you keep a perfectly open mind, unhampered by judgment, in selecting the things to which the idea for the day is to be applied. For this purpose one thing is like another; equally suitable and therefore equally useful.

LESSON 4

These Thoughts Do Not Mean Anything. They Are Like The Things I See In This Room [on this street, from this window, in this place].

Unlike the preceding ones, these exercises do not begin with the idea for the day. In these practice periods, begin with noting the thoughts that are crossing your mind for about a minute. Then apply the idea to them. If you are already aware of unhappy thoughts, use them as subjects for the idea. Do not, however, select only the thoughts you think are “bad.” **You will find, if you train yourself to look at your thoughts, that they represent such a mixture that, in a sense, none of them can be called “good” or “bad.” This is why they do not mean anything.**

In selecting the subjects for the application of today’s idea, the usual specificity is required. Do not be afraid to use “good” thoughts as well as “bad.” None of them represents your real thoughts, which are being covered up by them. The “good” ones are but shadows of what lies beyond, and shadows make sight difficult. The “bad” ones are blocks to sight, and make seeing impossible. You do not want either.

This is a major exercise, and will be repeated from time to time in somewhat different form. The aim here is to train you in the first steps toward the goal of separating the meaningless from the meaningful. **It is a first attempt in the long-range purpose of learning to see the meaningless as outside you, and the meaningful within. It is also the beginning of training your mind to recognize what is the same and what is different.**

In using your thoughts for application of the idea for today, identify each thought by the central figure or event it contains; for example:

*This thought about _____ does not mean anything.
It is like the things I see in this room [on this street,
and so on].*

You can also use the idea for a particular thought that you recognize as harmful. This practice is useful, but is not a substitute for the more random procedures to be followed for the exercises. Do not, however, examine your mind for more than a minute or so. You are too inexperienced as yet to avoid a tendency to become pointlessly preoccupied.

Further, since these exercises are the first of their kind, you may find the suspension of judgment in connection with thoughts particularly difficult. Do not repeat these exercises more than three or four times during the day. We will return to them later.

LESSON 5

I Am Never Upset For The Reason I Think.

This idea, like the preceding one, can be used with any person, situation or event you think is causing you pain. Apply it specifically to whatever you believe is the cause of your upset, using the description of the feeling in whatever term seems accurate to you. **The upset may seem to be fear, worry, depression, anxiety, anger, hatred, jealousy or any number of forms, all of which will be perceived as different. This is not true. However, until you learn that form does not matter, each form becomes a proper subject for the exercises for the day. Applying the same idea to each of them separately is the first step in ultimately recognizing they are all the same.**

When using the idea for today for a specific perceived cause of an upset in any form, use both the name of the form in which you see the upset, and the cause which you ascribe to it. For example:

I am not angry at _____ for the reason I think.

I am not afraid of _____ for the reason I think.

But again, this should not be substituted for practice periods in which you first search your mind for “sources” of upset in which you believe, and forms of upset which you think result.

In these exercises, more than in the preceding ones, you may find it hard to be indiscriminate, and to avoid giving greater weight to some subjects than to others. It might help to precede the exercises with the statement:

There are no small upsets.

They are all equally disturbing to my peace of mind.

Then examine your mind for whatever is distressing you, regardless of how much or how little you think it is doing so.

You may also find yourself less willing to apply today's idea to some perceived sources of upset than to others. If this occurs, think first of this:

***I cannot keep this form of upset and let the others go.
For the purposes of these exercises, then,
I will regard them all as the same.***

Then search your mind for no more than a minute or so, and try to identify a number of different forms of upset that are disturbing you, regardless of the relative importance you may give them. Apply the idea for today to each of them, using the name of both the source of the upset as you perceive it, and of the feeling as you experience it. Further examples are:

***I am not worried about _____ for the reason I think.
I am not depressed about _____ for the reason
I think.***

Three or four times during the day is enough.

LESSON 6

I Am Upset Because I See Something That Is Not There.

The exercises with this idea are very similar to the preceding ones. Again, it is necessary to name both the form of upset (anger, fear, worry, depression and so on) and the perceived source very specifically for any application of the idea. For example:

***I am angry at _____ because I see something
that is not there.***

***I am worried about _____ because I see something
that is not there.***

Today's idea is useful for application to anything that seems to upset you, and can profitably be used throughout the day for that purpose. However, the three or four practice periods which are required should be preceded by a minute or so of mind searching, as before, and the application of the idea to each upsetting thought uncovered in the search.

Again, if you resist applying the idea to some upsetting thoughts more than to others, remind yourself of the two cautions stated in the previous lesson:

***There are no small upsets.
They are all equally disturbing to my peace of mind.***

And:

***I cannot keep this form of upset and let the others go.
For the purposes of these exercises, then,
I will regard them all as the same.***

KEY LESSON 7

I See Only The Past.

This idea is particularly difficult to believe at first. Yet it is the rationale for all of the preceding ones.

- ◆ It is the reason why nothing that you see means anything.
- ◆ It is the reason why you have given everything you see all the meaning that it has for you.
- ◆ It is the reason why you do not understand anything you see.
- ◆ It is the reason why your thoughts do not mean anything, and why they are like the things you see.
- ◆ It is the reason why you are never upset for the reason you think.
- ◆ It is the reason why you are upset because you see something that is not there.

Old ideas about time are very difficult to change, because everything you believe is rooted in time, and depends on your not learning these new ideas about it. Yet that is precisely why you need new ideas about time. This first time idea is not really so strange as it may sound at first.

Look at a cup, for example. Do you see a cup, or are you merely reviewing your past experiences of picking up a cup, being thirsty, drinking from a cup, feeling the rim of a cup against your lips, having breakfast and so on? Are not your aesthetic reactions to the cup, too, based on past experiences? How else would you know whether or not this kind of cup will break if you drop it? **What do you know about this cup except what you learned in the past? You would have no idea what this cup is, except for your past learning. Do you, then, really see it?**

Look about you. This is equally true of whatever you look at. Acknowledge this by applying the idea for today indiscriminately to whatever catches your eye. For example:

I see only the past in this pencil.

I see only the past in this shoe.

I see only the past in this hand.

I see only the past in that body.

I see only the past in that face.

Do not linger over any one thing in particular, but remember to omit nothing specifically. Glance briefly at each subject, and then move on to the next. Three or four practice periods, each to last a minute or so, will be enough.

LESSON 8

My Mind Is Preoccupied With Past Thoughts.

This idea is, of course, the reason why you see only the past. **No one really sees anything.** He sees only his thoughts projected outward. The mind's preoccupation with the past is the cause of the misconception about time from which your seeing suffers. **Your mind cannot grasp the present, which is the only time there is. It therefore cannot understand time, and cannot, in fact, understand anything.**

The one wholly true thought one can hold about the past is that it is not here. To think about it at all is therefore to think about illusions. Very few have realized what is actually entailed in picturing the past or in anticipating the future. **The mind is actually blank when it does this, because it is not really thinking about anything.**

The purpose of the exercises for today is to begin to train your mind to recognize when it is not really thinking at all. While thoughtless ideas preoccupy your mind, the truth is blocked. Recognizing that your mind has been merely blank, rather than believing that it is filled with real ideas, is the first step to opening the way to vision.

The exercises for today should be done with eyes closed. This is because you actually cannot see anything, and it is easier to recognize that no matter how vividly you may picture a thought, you are not seeing anything. With as little investment as possible, search your mind for the usual minute or so, merely noting the thoughts you find there. Name each one by the central figure or theme it contains, and pass on to the next. Introduce the practice period by saying:

I seem to be thinking about _____ .

Then name each of your thoughts specifically, for example:

I seem to be thinking about [name of a person], about [name of an object], about [name of an emotion],

and so on, concluding at the end of the mind-searching period with:

But my mind is preoccupied with past thoughts.

This can be done four or five times during the day, unless you find it irritates you. If you find it trying, three or four times is sufficient. You might find it helpful, however, to include your irritation, or any emotion that the idea for today may induce, in the mind searching itself.

LESSON 9

I See Nothing As It Is Now.

This idea obviously follows from the two preceding ones. But while you may be able to accept it intellectually, it is unlikely that it will mean anything to you as yet. However, understanding is not necessary at this point. **In fact, the recognition that you do not understand is a prerequisite for undoing your false ideas.** These exercises are concerned with practice, not with understanding. You do not need to practice what you already understand. It would indeed be circular to aim at understanding, and assume that you have it already.

It is difficult for the untrained mind to believe that what it seems to picture is not there. This idea can be quite disturbing, and may meet with active resistance in any number of forms. Yet that does not preclude applying it. No more than that is required for these or any other exercises. **Each small step will clear a little of the darkness away, and understanding will finally come to lighten every corner of the mind that has been cleared of the debris that darkens it.**

These exercises, for which three or four practice periods are sufficient, involve looking about you and applying the idea for the day to whatever you see, remembering the need for its indiscriminate application, and the essential rule of excluding nothing. For example:

I do not see this typewriter as it is now.

I do not see this telephone as it is now.

I do not see this arm as it is now.

Begin with things that are nearest you, and then extend the range outward:

I do not see that coat rack as it is now.

I do not see that door as it is now.

I do not see that face as it is now.

It is emphasized again that while complete inclusion should not be attempted, specific exclusion must be avoided. Be sure you are honest with yourself in making this distinction. You may be tempted to obscure it.

LESSON 10

My Thoughts Do Not Mean Anything.

This idea applies to all the thoughts of which you are aware, or become aware in the practice periods. The reason the idea is applicable to all of them is that they are not your real thoughts. We have made this distinction before, and will do so again. You have no basis for comparison as yet. When you do, you will have no doubt that what you once believed were your thoughts did not mean anything.

This is the second time we have used this kind of idea. The form is only slightly different. This time the idea is introduced with “My thoughts” instead of “These thoughts,” and no link is made overtly with the things around you. **The emphasis is now on the lack of reality of what you think you think.**

This aspect of the correction process began with the idea that the thoughts of which you are aware are meaningless, outside rather than within; and then stressed their past rather than their present status. **Now we are emphasizing that the presence of these “thoughts” means that you are not thinking. This is merely another way of repeating our earlier statement that your mind is really a blank. To recognize this is to recognize nothingness when you think you see it. As such, it is the prerequisite for vision.**

Close your eyes for these exercises, and introduce them by repeating the idea for today quite slowly to yourself. Then add:

This idea will help to release me from all that I now believe.

The exercises consist, as before, in searching your mind for all the thoughts that are available to you, without selection or judgment. Try to avoid classification of any kind. In fact, if you find it helpful to do so, you might imagine that you are watching an oddly assorted procession going by, which has

little if any personal meaning to you. As each one crosses your mind, say:

My thought about _____ does not mean anything.
My thought about _____ does not mean anything.

Today's thought can obviously serve for any thought that distresses you at any time. In addition, five practice periods are recommended, each involving no more than a minute or so of mind searching. It is not recommended that this time period be extended, and it should be reduced to half a minute or less if you experience discomfort. Remember, however, to repeat the idea slowly before applying it specifically, and also to add:

***This idea will help to release me from all
that I now believe.***

LESSON 11

My Meaningless Thoughts Are Showing Me A Meaningless World.

This is the first idea we have had that is related to a major phase of the correction process; the reversal of the thinking of the world. It seems as if the world determines what you perceive. Today's idea introduces the concept that your thoughts determine the world you see. Be glad indeed to practice the idea in its initial form, for in this idea is your release made sure. The key to forgiveness lies in it.

The practice periods for today's idea are to be undertaken somewhat differently from the previous ones. Begin with your eyes closed, and repeat the idea slowly to yourself. Then open your eyes and look about, near and far, up and down, - anywhere. During the minute or so to be spent in using the idea merely repeat it to yourself, being sure to do so without haste, and with no sense of urgency or effort.

To do these exercises for maximum benefit, the eyes should move from one thing to another fairly rapidly, since they should not linger on anything in particular. The words, however, should be used in an unhurried, even leisurely fashion.

The introduction to this idea, in particular, should be practiced as casually as possible. **It contains the foundation for the peace, relaxation and freedom from worry that we are trying to achieve.** On concluding the exercises, close your eyes and repeat the idea once more slowly to yourself.

Three practice periods today will probably be sufficient. However, if there is little or no uneasiness and an inclination to do more, as many as five may be undertaken. More than this is not recommended.

LESSON 12

I Am Upset Because I See A Meaningless World.

The importance of this idea lies in the fact that it contains a correction for a major perceptual distortion. You think that what upsets you is a frightening world, or a sad world, or a violent world, or an insane world. All these attributes are given it by you. The world is meaningless in itself.

These exercises are done with eyes open. Look around you, this time quite slowly. Try to pace yourself so that the slow shifting of your glance from one thing to another involves a fairly constant time interval. Do not allow the time of the shift to become markedly longer or shorter, but try, instead, to keep a measured, even tempo throughout. What you see does not matter. You teach yourself this as you give whatever your glance rests on equal attention and equal time. This is a beginning step in learning to give them all equal value.

As you look about you, say to yourself:

*I think I see a fearful world, a dangerous world,
a hostile world, a sad world, a wicked world,
a crazy world,*

and so on, using whatever descriptive terms happen to occur to you. If terms which seem positive rather than negative occur to you, include them. For example, you might think of “a good world,” or “a satisfying world.” If such terms occur to you, use them along with the rest. **You may not yet understand why these “nice” adjectives belong in these exercises but remember that a “good world” implies a “bad” one, and a “satisfying world” implies an “unsatisfying” one.** All terms which cross your mind are suitable subjects for today’s exercises. Their seeming quality does not matter.

Be sure that you do not alter the time intervals between applying today’s idea to what you think is pleasant and what

you think is unpleasant. For the purposes of these exercises, there is no difference between them. At the end of the practice period, add:

But I am upset because I see a meaningless world.

What is meaningless is neither good nor bad. Why, then, should a meaningless world upset you? If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy. But because it is meaningless, you are impelled to write upon it what you would have it be. It is this you see in it. It is this that is meaningless in truth. Beneath your words is written the Word of God. The truth upsets you now, but when your words have been erased, you will see His. That is the ultimate purpose of these exercises.

Three or four times is enough for practicing the idea for today. Nor should the practice periods exceed a minute. You may find even this too long. Terminate the exercises whenever you experience a sense of strain.

LESSON 13

A Meaningless World Engenders Fear.

Today's idea is really another form of the preceding one, except that it is more specific as to the emotion aroused. Actually, a meaningless world is impossible. **Nothing without meaning exists. However, it does not follow that you will not think you perceive something that has no meaning. On the contrary, you will be particularly likely to think you do perceive it.**

Recognition of meaninglessness arouses intense anxiety in all the separated ones. It represents a situation in which God and the ego "challenge" each other as to whose meaning is to be written in the empty space that meaninglessness provides. The ego rushes in frantically to establish its own ideas there, fearful that the void may otherwise be used to demonstrate its own impotence and unreality. And on this alone it is correct.

It is essential, therefore, that you learn to recognize the meaningless, and accept it without fear. If you are fearful, it is certain that you will endow the world with attributes that it does not possess, and crowd it with images that do not exist. To the ego illusions are safety devices, as they must also be to you who equate yourself with the ego.

The exercises for today, which should be done about three or four times for not more than a minute or so at most each time, are to be practiced in a somewhat different way from the preceding ones. With eyes closed, repeat today's idea to yourself. Then open your eyes, and look about you slowly, saying:

I am looking at a meaningless world.

Repeat this statement to yourself as you look about. Then close your eyes, and conclude with:

*A meaningless world engenders fear because
I think I am in competition with God.*

You may find it difficult to avoid resistance, in one form or another, to this concluding statement. **Whatever form such resistance may take, remind yourself that you are really afraid of such a thought because of the “vengeance” of the “enemy.”** You are not expected to believe the statement at this point, and will probably dismiss it as preposterous. Note carefully, however, any signs of overt or covert fear which it may arouse.

This is our first attempt at stating an explicit cause and effect relationship of a kind which you are very inexperienced in recognizing. Do not dwell on the concluding statement, and try not even to think of it except during the practice periods. That will suffice at present.

KEY LESSON 14

God Did Not Create A Meaningless World.

The idea for today is, of course, the reason why a meaningless world is impossible. What God did not create does not exist. And everything that does exist exists as He created it. The world you see has nothing to do with reality. It is of your own making, and it does not exist.

The exercises for today are to be practiced with eyes closed throughout. The mind-searching period should be short, a minute at most. Do not have more than three practice periods with today's idea unless you find them comfortable. If you do, it will be because you really understand what they are for.

The idea for today is another step in learning to let go the thoughts that you have written on the world, and see the Word of God in their place. The early steps in this exchange, which can truly be called salvation, can be quite difficult and even quite painful. Some of them will lead you directly into fear. You will not be left there. You will go far beyond it. Our direction is toward perfect safety and perfect peace.

With eyes closed, think of all the horrors in the world that cross your mind. Name each one as it occurs to you, and then deny its reality. God did not create it, and so it is not real. Say, for example:

God did not create that war, and so it is not real.

*God did not create that airplane crash,
and so it is not real.*

*God did not create that disaster [specify],
and so it is not real.*

Suitable subjects for the application of today's idea also include anything you are afraid might happen to you, or to anyone about whom you are concerned. In each case, name the "disaster" quite specifically. Do not use general terms. For

example, do not say, “God did not create illness,” but, “God did not create cancer,” or heart attacks, or whatever may arouse fear in you.

This is your personal repertory of horrors at which you are looking. These things are part of the world you see. Some of them are shared illusions, and others are part of your personal hell. It does not matter. What God did not create can only be in your own mind apart from His. Therefore, it has no meaning. In recognition of this fact, conclude the practice periods by repeating today’s idea:

God did not create a meaningless world.

The idea for today can, of course, be applied to anything that disturbs you during the day, aside from the practice periods. Be very specific in applying it. Say:

*God did not create a meaningless world.
He did not create [specify the situation which is
disturbing you], and so it is not real.*

LESSON 15

My Thoughts Are Images That I Have Made.

It is because the thoughts you think you think appear as images that you do not recognize them as nothing. You think you think them, and so you think you see them. This is how your “seeing” was made. This is the function you have given your body’s eyes. It is not seeing. It is image making. It takes the place of seeing, replacing vision with illusions.

This introductory idea to the process of image making that you call seeing will not have much meaning for you. You will begin to understand it when you have seen little edges of light around the same familiar objects which you see now. That is the beginning of real vision. You can be certain that real vision will come quickly when this has occurred.

As we go along, you may have many “light episodes.” They may take many different forms, some of them quite unexpected. Do not be afraid of them. They are signs that you are opening your eyes at last. They will not persist, because they merely symbolize true perception, and they are not related to knowledge. These exercises will not reveal knowledge to you. But they will prepare the way to it.

In practicing the idea for today, repeat it first to yourself, and then apply it to whatever you see around you, using its name and letting your eyes rest on it as you say:

This _____ is an image that I have made.

That _____ is an image that I have made.

It is not necessary to include a large number of specific subjects for the application of today’s idea. It is necessary, however, to continue to look at each subject while you repeat the idea to yourself. The idea should be repeated quite slowly each time.

Although you will obviously not be able to apply the idea to very many things during the minute or so of practice that is

recommended, try to make the selection as random as possible. Less than a minute will do for the practice periods, if you begin to feel uneasy. Do not have more than three application periods for today's idea unless you feel completely comfortable with it, and do not exceed four. However, the idea can be applied as needed throughout the day.

LESSON 16

I Have No Neutral Thoughts.

The idea for today is a beginning step in dispelling the belief that your thoughts have no effect. Everything you see is the result of your thoughts. There is no exception to this fact. Thoughts are not big or little; powerful or weak. They are merely true or false. Those that are true create their own likeness. Those that are false make theirs.

There is no more self-contradictory concept than that of "idle thoughts." What gives rise to the perception of a whole world can hardly be called idle. Every thought you have contributes to truth or to illusion; either it extends the truth or it multiplies illusions. You can indeed multiply nothing, but you will not extend it by doing so.

Besides your recognizing that thoughts are never idle, salvation requires that you also recognize that every thought you have brings either peace or war; either love or fear. **A neutral result is impossible because a neutral thought is impossible. There is such a temptation to dismiss fear thoughts as unimportant, trivial and not worth bothering about that it is essential you recognize them all as equally destructive, but equally unreal.** We will practice this idea in many forms before you really understand it.

In applying the idea for today, search your mind for a minute or so with eyes closed, and actively seek not to overlook any "little" thought that may tend to elude the search. This is quite difficult until you get used to it. You will find that it is still hard for you not to make artificial distinctions. Every thought that occurs to you, regardless of the qualities that you assign to it, is a suitable subject for applying today's idea.

In the practice periods, first repeat the idea to yourself, and then as each one crosses your mind hold it in awareness while you tell yourself:

***This thought about _____ is not a neutral thought.
That thought about _____ is not a neutral thought.***

As usual, use today's idea whenever you are aware of a particular thought that arouses uneasiness. The following form is suggested for this purpose:

***This thought about _____ is not a neutral thought,
because I have no neutral thoughts.***

Four or five practice periods are recommended, if you find them relatively effortless. If strain is experienced, three will be enough. The length of the exercise period should also be reduced if there is discomfort.

LESSON 17

I See No Neutral Things.

This idea is another step in the direction of identifying cause and effect as it really operates in the world. **You see no neutral things because you have no neutral thoughts. It is always the thought that comes first, despite the temptation to believe that it is the other way around. This is not the way the world thinks, but you must learn that it is the way you think. If it were not so, perception would have no cause, and would itself be the cause of reality. In view of its highly variable nature, this is hardly likely.**

In applying today's idea, say to yourself, with eyes open:

I see no neutral things because I have no neutral thoughts.

Then look about you, resting your glance on each thing you note long enough to say:

I do not see a neutral _____, because my thoughts about _____ are not neutral.

For example, you might say:

I do not see a neutral wall, because my thoughts about walls are not neutral.

I do not see a neutral body, because my thoughts about bodies are not neutral.

As usual, it is essential to make no distinctions between what you believe to be animate or inanimate; pleasant or unpleasant. Regardless of what you may believe, you do not see anything that is really alive or really joyous. That is because you are unaware as yet of any thought that is really true, and therefore really happy.

Three or four specific practice periods are recommended, and no less than three are required for maximum benefit, even if you experience resistance. However, if you do, the length of the practice period may be reduced to less than the minute or so that is otherwise recommended.

LESSON 18

I Am Not Alone In Experiencing The Effects Of My Seeing.

The idea for today is another step in learning that the thoughts which give rise to what you see are never neutral or unimportant. It also emphasizes the idea that minds are joined, which will be given increasing stress later on.

Today's idea does not refer to what you see as much as to how you see it. Therefore, the exercises for today emphasize this aspect of your perception. The three or four practice periods which are recommended should be done as follows:

Look about you, selecting subjects for the application of the idea for today as randomly as possible, and keeping your eyes on each one long enough to say:

*I am not alone in experiencing the effects of
how I see _____ .*

Conclude each practice period by repeating the more general statement:

*I am not alone in experiencing the effects of
my seeing.*

A minute or so, or even less, will be sufficient for each practice period.

LESSON 19

I Am Not Alone In Experiencing The Effects Of My Thoughts.

The idea for today is obviously the reason why your seeing does not affect you alone. You will notice that at times the ideas related to thinking precede those related to perceiving, while at other times the order is reversed. The reason is that the order does not matter. **Thinking and its results are really simultaneous, for cause and effect are never separate.**

Today we are again emphasizing the fact that minds are joined. This is rarely a wholly welcome idea at first, since it seems to carry with it an enormous sense of responsibility, and may even be regarded as an “invasion of privacy.” Yet it is a fact that there are no private thoughts. Despite your initial resistance to this idea, you will yet understand that it must be true if salvation is possible at all. And salvation must be possible because it is the Will of God.

The minute or so of mind searching which today's exercises require is to be undertaken with eyes closed. The idea for today is to be repeated first, and then the mind should be carefully searched for the thoughts it contains at that time. As you consider each one, name it in terms of the central person or theme it contains, and holding it in your mind as you do so, say:

I am not alone in experiencing the effects of this thought about _____ .

The requirement of as much indiscriminateness as possible in selecting subjects for the practice periods should be quite familiar to you by now, and will no longer be repeated each day, although it will occasionally be included as a reminder. **Do not forget, however, that random selection of subjects for all practice periods remains essential throughout. Lack of order in this connection will ultimately make the recognition of lack**

of order in miracles meaningful to you.

Apart from the “as needed” application of today’s idea, at least three practice periods are required, shortening the length of time involved, if necessary. Do not attempt more than four.

KEY LESSON 20

I Am Determined To See.

We have been quite casual about our practice periods thus far. There has been virtually no attempt to direct the time for undertaking them, minimal effort has been required, and not even active cooperation and interest have been asked. This approach has been intentional, and very carefully planned. **We have not lost sight of the crucial importance of the reversal of your thinking. The salvation of the world depends on it. Yet you will not see if you regard yourself as being coerced, and if you give in to resentment and opposition.**

This is our first attempt to introduce structure. Do not misconstrue it as an effort to exert force or pressure. **You want salvation. You want to be happy. You want peace. You do not have them now, because your mind is totally undisciplined, and you cannot distinguish between joy and sorrow, pleasure and pain, love and fear. You are now learning how to tell them apart. And great indeed will be your reward.**

Your decision to see is all that vision requires. What you want is yours. Do not mistake the little effort that is asked of you for an indication that our goal is of little worth. Can the salvation of the world be a trivial purpose? And can the world be saved if you are not? God has one Son, and he is the resurrection and the life. His will is done because all power is given him in Heaven and on earth. In your determination to see is vision given you.

The exercises for today consist in reminding yourself throughout the day that you want to see. Today's idea also tacitly implies the recognition that you do not see now. Therefore, as you repeat the idea, you are stating that you are determined to change your present state for a better one, and one you really want.

Repeat today's idea slowly and positively at least twice an

hour today, attempting to do so every half hour. Do not be distressed if you forget to do so, but make a real effort to remember. The extra repetitions should be applied to any situation, person or event that upsets you. **You can see them differently, and you will. What you desire you will see. Such is the real law of cause and effect as it operates in the world.**

LESSON 21

I Am Determined To See Things Differently.

The idea for today is obviously a continuation and extension of the preceding one. This time, however, specific mind searching periods are necessary, in addition to applying the idea to particular situations as they may arise. Five practice periods are urged, allowing a full minute for each.

In the practice periods, begin by repeating the idea to yourself. Then close your eyes and search your mind carefully for situations past, present or anticipated that arouse anger in you. The anger may take the form of any reaction ranging from mild irritation to rage. The degree of the emotion you experience does not matter. You will become increasingly aware that a slight twinge of annoyance is nothing but a veil drawn over intense fury.

Try, therefore, not to let the “little” thoughts of anger escape you in the practice periods. **Remember that you do not really recognize what arouses anger in you, and nothing that you believe in this connection means anything.** You will probably be tempted to dwell more on some situations or persons than on others, on the fallacious grounds that they are more “obvious.” This is not so. It is merely an example of the belief that some forms of attack are more justified than others.

As you search your mind for all the forms in which attack thoughts present themselves, hold each one in mind while you tell yourself:

I am determined to see _____ [name of person] differently.

I am determined to see _____ [specify the situation] differently.

Try to be as specific as possible. You may, for example, focus your anger on a particular attribute of a particular person,

believing that the anger is limited to this aspect. If your perception is suffering from this form of distortion, say:

*I am determined to see _____ [specify the attribute]
in _____ [name of person] differently.*

LESSON 22

What I See Is A Form Of Vengeance.

Today's idea accurately describes the way anyone who holds attack thoughts in his mind must see the world. Having projected his anger onto the world, he sees vengeance about to strike at him. His own attack is thus perceived as self defense. This becomes an increasingly vicious circle until he is willing to change how he sees. Otherwise, thoughts of attack and counter-attack will preoccupy him and people his entire world. What peace of mind is possible to him then?

It is from this savage fantasy that you want to escape. Is it not joyous news to hear that it is not real? Is it not a happy discovery to find that you can escape? You made what you would destroy; everything that you hate and would attack and kill. All that you fear does not exist.

Look at the world about you at least five times today, for at least a minute each time. As your eyes move slowly from one object to another, from one body to another, say to yourself:

I see only the perishable.

I see nothing that will last.

What I see is not real.

What I see is a form of vengeance.

At the end of each practice period, ask yourself:

Is this the world I really want to see?

The answer is surely obvious.

**I Can Escape From The World I See
By Giving Up Attack Thoughts.**

The idea for today contains the only way out of fear that will ever succeed. Nothing else will work; everything else is meaningless. But this way cannot fail. Every thought you have makes up some segment of the world you see. It is with your thoughts, then, that we must work, if your perception of the world is to be changed.

If the cause of the world you see is attack thoughts, you must learn that it is these thoughts which you do not want. There is no point in lamenting the world. There is no point in trying to change the world. It is incapable of change because it is merely an effect. But there is indeed a point in changing your thoughts about the world. Here you are changing the cause. The effect will change automatically.

The world you see is a vengeful world, and everything in it is a symbol of vengeance. Each of your perceptions of “external reality” is a pictorial representation of your own attack thoughts. One can well ask if this can be called seeing. Is not fantasy a better word for such a process, and hallucination a more appropriate term for the result?

You see the world that you have made, but you do not see yourself as the image maker. You cannot be saved from the world, but you can escape from its cause. This is what salvation means, for where is the world you see when its cause is gone? Vision already holds a replacement for everything you think you see now. Loveliness can light your images, and so transform them that you will love them, even though they were made of hate. For you will not be making them alone.

The idea for today introduces the thought that you are not trapped in the world you see, because its cause can be changed. This change requires, first, that the cause be identified and

then let go, so that it can be replaced. The first two steps in this process require your cooperation. The final one does not. Your images have already been replaced. By taking the first two steps, you will see that this is so.

Besides using it throughout the day as the need arises, five practice periods are required in applying today's idea. As you look about you, repeat the idea slowly to yourself first, and then close your eyes and devote about a minute to searching your mind for as many attack thoughts as occur to you. As each one crosses your mind say:

I can escape from the world I see by giving up attack thoughts about _____ .

Hold each attack thought in mind as you say this, and then dismiss that thought and go on to the next.

In the practice periods, be sure to include both your thoughts of attacking and of being attacked. Their effects are exactly the same because they are exactly the same. You do not recognize this as yet, and you are asked at this time only to treat them as the same in today's practice periods. We are still at the stage of identifying the cause of the world you see. When you finally learn that thoughts of attack and of being attacked are not different, you will be ready to let the cause go.

LESSON 24

I Do Not Perceive My Own Best Interests.

In no situation that arises do you realize the outcome that would make you happy. Therefore, you have no guide to appropriate action, and no way of judging the result. What you do is determined by your perception of the situation, and that perception is wrong. It is inevitable, then, that you will not serve your own best interests. Yet they are your only goal in any situation which is correctly perceived. Otherwise, you will not recognize what they are.

If you realized that you do not perceive your own best interests, you could be taught what they are. But in the presence of your conviction that you do know what they are, you cannot learn. The idea for today is a step toward opening your mind so that learning can begin.

The exercises for today require much more honesty than you are accustomed to using. A few subjects, honestly and carefully considered in each of the five practice periods which should be undertaken today, will be more helpful than a more cursory examination of a large number. Two minutes are suggested for each of the mind-searching periods which the exercises involve.

The practice periods should begin with repeating today's idea, followed by searching the mind, with closed eyes, for unresolved situations about which you are currently concerned. **The emphasis should be on uncovering the outcome you want. You will quickly realize that you have a number of goals in mind as part of the desired outcome, and also that these goals are on different levels and often conflict.**

In applying the idea for today, name each situation that occurs to you, and then enumerate carefully as many goals as possible that you would like to be met in its resolution. The form of each application should be roughly as follows:

In the situation involving _____, I would like _____ to happen, and _____ to happen,

and so on. Try to cover as many different kinds of outcomes as may honestly occur to you, even if some of them do not appear to be directly related to the situation, or even to be inherent in it at all.

If these exercises are done properly, you will quickly recognize that you are making a large number of demands of the situation which have nothing to do with it. You will also recognize that many of your goals are contradictory, that you have no unified outcome in mind, and that you must experience disappointment in connection with some of your goals, however the situation turns out.

After covering the list of as many hoped-for goals as possible, for each unresolved situation that crosses your mind say to yourself:

I do not perceive my own best interests in this situation,

and go on to the next one.

LESSON 25

I Do Not Know What Anything Is For.

Purpose is meaning. Today's idea explains why nothing you see means anything. You do not know what it is for. Therefore, it is meaningless to you. Everything is for your own best interests. That is what it is for; that is its purpose; that is what it means. It is in recognizing this that your goals become unified. It is in recognizing this that what you see is given meaning.

You perceive the world and everything in it as meaningful in terms of ego goals. These goals have nothing to do with your own best interests, because the ego is not you. This false identification makes you incapable of understanding what anything is for. As a result, you are bound to misuse it. When you believe this, you will try to withdraw the goals you have assigned to the world, instead of attempting to reinforce them.

Another way of describing the goals you now perceive is to say that they are all concerned with "personal" interests. Since you have no personal interests, your goals are really concerned with nothing. In cherishing them, therefore, you have no goals at all. And thus you do not know what anything is for.

Before you can make any sense out of the exercises for today, one more thought is necessary. At the most superficial levels, you do recognize purpose. Yet purpose cannot be understood at these levels. For example, you do understand that a telephone is for the purpose of talking to someone who is not physically in your immediate vicinity. What you do not understand is what you want to reach him for. And it is this that makes your contact with him meaningful or not.

It is crucial to your learning to be willing to give up the goals you have established for everything. The recognition that they are meaningless, rather than "good" or "bad," is the only way to accomplish this. The idea for today is a step in this direction.

Six practice periods, each of two minutes duration, are required. Each practice period should begin with a slow repetition of the idea for today, followed by looking about you and letting your glance rest on whatever happens to catch your eye, near or far, “important” or “unimportant,” “human” or “nonhuman.” With your eyes resting on each subject you so select, say, for example:

I do not know what this chair is for.

I do not know what this pencil is for.

I do not know what this hand is for.

Say this quite slowly, without shifting your eyes from the subject until you have completed the statement about it. Then move on to the next subject, and apply today’s idea as before.

My Attack Thoughts Are Attacking My Invulnerability.

It is surely obvious that if you can be attacked you are not invulnerable. You see attack as a real threat. That is because you believe that you can really attack. And what would have effects through you must also have effects on you. It is this law that will ultimately save you, but you are misusing it now. You must therefore learn how it can be used for your own best interests, rather than against them.

Because your attack thoughts will be projected, you will fear attack. And if you fear attack, you must believe that you are not invulnerable. **Attack thoughts therefore make you vulnerable in your own mind, which is where the attack thoughts are. Attack thoughts and invulnerability cannot be accepted together. They contradict each other.**

The idea for today introduces the thought that you always attack yourself first. **If attack thoughts must entail the belief that you are vulnerable, their effect is to weaken you in your own eyes. Thus they have attacked your perception of yourself. And because you believe in them, you can no longer believe in yourself. A false image of yourself has come to take the place of what you are.**

Practice with today's idea will help you to understand that vulnerability or invulnerability is the result of your own thoughts. Nothing except your thoughts can attack you. Nothing except your thoughts can make you think you are vulnerable. And nothing except your thoughts can prove to you this is not so.

Six practice periods are required in applying today's idea. A full two minutes should be attempted for each of them, although the time may be reduced to a minute if the discomfort is too great. Do not reduce it further.

The practice period should begin with repeating the idea

for today, then closing your eyes and reviewing the unresolved questions whose outcomes are causing you concern. The concern may take the form of depression, worry, anger, a sense of imposition, fear, foreboding or preoccupation. Any problem as yet unsettled that tends to recur in your thoughts during the day is a suitable subject. You will not be able to use very many for any one practice period, because a longer time than usual should be spent with each one. Today's idea should be applied as follows:

First, name the situation:

I am concerned about _____ .

Then go over every possible outcome that has occurred to you in that connection and which has caused you concern, referring to each one quite specifically, saying:

I am afraid _____ will happen.

If you are doing the exercises properly, you should have some five or six distressing possibilities available for each situation you use, and quite possibly more. It is much more helpful to cover a few situations thoroughly than to touch on a larger number. As the list of anticipated outcomes for each situation continues, you will probably find some of them, especially those that occur to you toward the end, less acceptable to you. Try, however, to treat them all alike to whatever extent you can.

After you have named each outcome of which you are afraid, tell yourself:

That thought is an attack upon myself.

Conclude each practice period by repeating today's idea to yourself once more.

LESSON 27

Above All Else I Want To See.

Today's idea expresses something stronger than mere determination. It gives vision priority among your desires. You may feel hesitant about using the idea, on the grounds that you are not sure you really mean it. This does not matter. The purpose of today's exercises is to bring the time when the idea will be wholly true a little nearer.

There may be a great temptation to believe that some sort of sacrifice is being asked of you when you say you want to see above all else. If you become uneasy about the lack of reservation involved, add:

Vision has no cost to anyone.

If fear of loss still persists, add further:

It can only bless.

The idea for today needs many repetitions for maximum benefit. It should be used at least every half hour, and more if possible. You might try for every fifteen or twenty minutes. It is recommended that you set a definite time interval for using the idea when you wake or shortly afterwards, and attempt to adhere to it throughout the day. It will not be difficult to do this, even if you are engaged in conversation, or otherwise occupied at the time. You can still repeat one short sentence to yourself without disturbing anything.

The real question is, how often will you remember? How much do you want today's idea to be true? Answer one of these questions, and you have answered the other. You will probably miss several applications, and perhaps quite a number. Do not be disturbed by this, but do try to keep on your schedule from then on.

If only once during the day you feel that you were perfectly sincere while you were repeating today's idea, you can be sure that you have saved yourself many years of effort.

LESSON 28

Above All Else I Want To See Things Differently.

Today we are really giving specific application to the idea for yesterday. In these practice periods, you will be making a series of definite commitments. The question of whether you will keep them in the future is not our concern here. If you are willing at least to make them now, you have started on the way to keeping them. And we are still at the beginning.

You may wonder why it is important to say, for example, "Above all else I want to see this table differently." In itself it is not important at all. Yet what is by itself? And what does "in itself" mean? **You see a lot of separate things about you, which really means you are not seeing at all. You either see or not. When you have seen one thing differently, you will see all things differently. The light you will see in any one of them is the same light you will see in them all.**

When you say, "Above all else I want to see this table differently," you are making a commitment to withdraw your preconceived ideas about the table, and open your mind to what it is, and what it is for. You are not defining it in past terms. You are asking what it is, rather than telling it what it is. You are not binding its meaning to your tiny experience of tables, nor are you limiting its purpose to your little personal thoughts.

You will not question what you have already defined. And the purpose of these exercises is to ask questions and receive the answers. In saying, "Above all else I want to see this table differently," you are committing yourself to seeing. It is not an exclusive commitment. It is a commitment that applies to the table just as much as to anything else, neither more nor less.

You could, in fact, gain vision from just that table, if you would withdraw all your own ideas from it, and look upon it with a completely open mind. It has something to show you; something beautiful and clean and of infinite value, full of

happiness and hope. Hidden under all your ideas about it is its real purpose, the purpose it shares with all the universe.

In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe. You will be making this same request of each subject that you use in the practice periods. And you are making a commitment to each of them to let its purpose be revealed to you, instead of placing your own judgment upon it.

We will have six two-minute practice periods today, in which the idea for the day is stated first, and then applied to whatever you see about you. Not only should the subjects be chosen randomly, but each one should be accorded equal sincerity as today's idea is applied to it, in an attempt to acknowledge the equal value of them all in their contribution to your seeing.

As usual, the applications should include the name of the subject your eyes happen to light on, and you should rest your eyes on it while saying:

Above all else I want to see this _____ differently.

Each application should be made quite slowly, and as thoughtfully as possible. There is no hurry.

LESSON 29

God Is In Everything I See.

The idea for today explains why you can see all purpose in everything. It explains why nothing is separate, by itself or in itself. And it explains why nothing you see means anything. In fact, it explains every idea we have used thus far, and all subsequent ones as well. Today's idea is the whole basis for vision.

You will probably find this idea very difficult to grasp at this point. You may find it silly, irreverent, senseless, funny and even objectionable. Certainly God is not in a table, for example, as you see it. **Yet we emphasized yesterday that a table shares the purpose of the universe. And what shares the purpose of the universe shares the purpose of its Creator.**

Try then, today, to begin to learn how to look on all things with love, appreciation and open-mindedness. You do not see them now. Would you know what is in them? Nothing is as it appears to you. Its holy purpose stands beyond your little range. When vision has shown you the holiness that lights up the world, you will understand today's idea perfectly. And you will not understand how you could ever have found it difficult.

Our six two-minute practice periods for today should follow a now familiar pattern: Begin with repeating the idea to yourself, and then apply it to randomly-chosen subjects about you, naming each one specifically. Try to avoid the tendency toward self-directed selection, which may be particularly tempting in connection with today's idea because of its wholly alien nature. Remember that any order you impose is equally alien to reality.

Your list of subjects should therefore be as free of self-selection as possible. For example, a suitable list might include:

God is in this coat hanger.

God is in this magazine.

God is in this finger.

God is in this lamp.
God is in that body.
God is in that door.
God is in that waste basket.

In addition to the assigned practice periods, repeat the idea for today at least once an hour, looking slowly about you as you say the words unhurriedly to yourself. At least once or twice, you should experience a sense of restfulness as you do this.

LESSON 30

God Is In Everything I See Because God Is In My Mind.

The idea for today is the springboard for vision. From this idea will the world open up before you, and you will look upon it and see in it what you have never seen before. Nor will what you saw before be even faintly visible to you.

Today we are trying to use a new kind of “projection.” We are not attempting to get rid of what we do not like by seeing it outside. Instead, we are trying to see in the world what is in our minds, and what we want to recognize is there. Thus, we are trying to join with what we see, rather than keeping it apart from us. That is the fundamental difference between vision and the way you see.

Today’s idea should be applied as often as possible throughout the day. Whenever you have a moment or so, repeat it to yourself slowly, looking about you, and trying to realize that the idea applies to everything you do see now, or could see now if it were within the range of your sight.

Real vision is not limited to concepts such as “near” and “far.” To help you begin to get used to this idea, try to think of things beyond your present range as well as those you can actually see, as you apply today’s idea.

Real vision is not only unlimited by space and distance, but it does not depend on the body’s eyes at all. The mind is its only source. To aid in helping you to become more accustomed to this idea as well, devote several practice periods to applying today’s idea with your eyes closed, using whatever subjects come to mind, and looking within rather than without. Today’s idea applies equally to both.

LESSON 31

I Am Not The Victim Of The World I See.

Today's idea is the introduction to your declaration of release. Again, the idea should be applied to both the world you see without and the world you see within. In applying the idea, we will use a form of practice which will be used more and more, with changes as indicated. Generally speaking, the form includes two aspects, one in which you apply the idea on a more sustained basis, and the other consisting of frequent applications of the idea throughout the day.

Two longer periods of practice with the idea for today are needed, one in the morning and one at night. Three to five minutes for each of these are recommended. During that time, look about you slowly while repeating the idea two or three times. Then close your eyes, and apply the same idea to your inner world. **You will escape from both together, for the inner is the cause of the outer.**

As you survey your inner world, merely let whatever thoughts cross your mind come into your awareness, each to be considered for a moment, and then replaced by the next. **Try not to establish any kind of hierarchy among them. Watch them come and go as dispassionately as possible. Do not dwell on any one in particular, but try to let the stream move on evenly and calmly, without any special investment on your part.** As you sit and quietly watch your thoughts, repeat today's idea to yourself as often as you care to, but with no sense of hurry.

In addition, repeat the idea for today as often as possible during the day. **Remind yourself that you are making a declaration of independence in the name of your own freedom. And in your freedom lies the freedom of the world.**

The idea for today is also a particularly useful one to use as a response to any form of temptation that may arise. It is a declaration that you will not yield to it, and put yourself in bondage.

LESSON 32

I Have Invented The World I See.

Today we are continuing to develop the theme of cause and effect. You are not the victim of the world you see because you invented it. You can give it up as easily as you made it up. You will see it or not see it, as you wish. While you want it you will see it; when you no longer want it, it will not be there for you to see.

The idea for today, like the preceding ones, applies to your inner and outer worlds, which are actually the same. However, since you see them as different, the practice periods for today will again include two phases, one involving the world you see outside you, and the other the world you see in your mind. In today's exercises, try to introduce the thought that both are in your own imagination.

Again we will begin the practice periods for the morning and evening by repeating the idea for today two or three times while looking around at the world you see as outside yourself. Then close your eyes and look around your inner world. Try to treat them both as equally as possible. Repeat the idea for today unhurriedly as often as you wish, as you watch the images your imagination presents to your awareness.

For the two longer practice periods three to five minutes are recommended, with not less than three required. More than five can be utilized, if you find the exercise restful. To facilitate this, select a time when few distractions are anticipated, and when you yourself feel reasonably ready.

These exercises are also to be continued during the day, as often as possible. The shorter applications consist of repeating the idea slowly, as you survey either your inner or outer world. It does not matter which you choose.

The idea for today should also be applied immediately to any situation that may distress you. Apply the idea by telling yourself:

I have invented this situation as I see it.

LESSON 33

There Is Another Way Of Looking At The World.

Today's idea is an attempt to recognize that you can shift your perception of the world in both its outer and inner aspects. A full five minutes should be devoted to the morning and evening applications. In these practice periods, the idea should be repeated as often as you find comfortable, though unhurried applications are essential. Alternate between surveying your outer and inner perceptions, but without an abrupt sense of shifting.

Merely glance casually around the world you perceive as outside yourself, then close your eyes and survey your inner thoughts with equal casualness. **Try to remain equally uninvolved in both, and to maintain this detachment as you repeat the idea throughout the day.**

The shorter exercise periods should be as frequent as possible. Specific applications of today's idea should also be made immediately, when any situation arises which tempts you to become disturbed. For these applications, say:

There is another way of looking at this.

Remember to apply today's idea the instant you are aware of distress. It may be necessary to take a minute or so to sit quietly and repeat the idea to yourself several times. Closing your eyes will probably help in this form of application.

LESSON 34

I Could See Peace Instead Of This.

The idea for today begins to describe the conditions that prevail in the other way of seeing. Peace of mind is clearly an internal matter. It must begin with your own thoughts, and then extend outward. It is from your peace of mind that a peaceful perception of the world arises.

Three longer practice periods are required for today's exercises. One in the morning and one in the evening are advised, with an additional one to be undertaken at any time in between that seems most conducive to readiness. All applications should be done with your eyes closed. It is your inner world to which the applications of today's idea should be made.

Some five minutes of mind searching are required for each of the longer practice periods. Search your mind for fear thoughts, anxiety-provoking situations, "offending" personalities or events, or anything else about which you are harboring unloving thoughts. Note them all casually, repeating the idea for today slowly as you watch them arise in your mind, and let each one go, to be replaced by the next.

If you begin to experience difficulty in thinking of specific subjects, continue to repeat the idea to yourself in an unhurried manner, without applying it to anything in particular. Be sure, however, not to make any specific exclusions.

The shorter applications are to be frequent, and made whenever you feel your peace of mind is threatened in any way. The purpose is to protect yourself from temptation throughout the day. If a specific form of temptation arises in your awareness, the exercise should take this form:

***I could see peace in this situation instead of what
I now see in it.***

If the inroads on your peace of mind take the form of more generalized adverse emotions, such as depression, anxiety or worry, use the idea in its original form. If you find you need more than one application of today's idea to help you change your mind in any specific context, try to take several minutes and devote them to repeating the idea until you feel some sense of relief. It will help you if you tell yourself specifically:

I can replace my feelings of depression, anxiety or worry [or my thoughts about this situation, personality or event] with peace.

LESSON 35

My Mind Is Part Of God's. I Am Very Holy.

Today's idea does not describe the way you see yourself now. It does, however, describe what vision will show you. It is difficult for anyone who thinks he is in this world to believe this of himself. Yet the reason he thinks he is in this world is because he does not believe it.

You will believe that you are part of where you think you are. That is because you surround yourself with the environment you want. And you want it to protect the image of yourself that you have made. The image is part of this environment. What you see while you believe you are in it is seen through the eyes of the image. This is not vision. Images cannot see.

The idea for today presents a very different view of yourself. By establishing your Source it establishes your Identity, and it describes you as you must really be in truth. We will use a somewhat different kind of application for today's idea because the emphasis for today is on the perceiver, rather than on what he perceives.

For each of the three five-minute practice periods today, begin by repeating today's idea to yourself, and then close your eyes and search your mind for the various kinds of descriptive terms in which you see yourself. **Include all the ego-based attributes which you ascribe to yourself, positive or negative, desirable or undesirable, grandiose or debased. All of them are equally unreal, because you do not look upon yourself through the eyes of holiness.**

In the earlier part of the mind-searching period, you will probably emphasize what you consider to be the more negative aspects of your perception of yourself. Toward the latter part of the exercise period, however, more self-inflating descriptive terms may well cross your mind. **Try to recognize that the direction of your fantasies about yourself does not matter.**

Illusions have no direction in reality. They are merely not true.

A suitable unselected list for applying the idea for today might be as follows:

I see myself as imposed on.

I see myself as depressed.

I see myself as failing.

I see myself as endangered.

I see myself as helpless.

I see myself as victorious.

I see myself as losing out.

I see myself as charitable.

I see myself as virtuous.

You should not think of these terms in an abstract way. They will occur to you as various situations, personalities and events in which you figure cross your mind. Pick up any specific situation that occurs to you, identify the descriptive term or terms you feel are applicable to your reactions to that situation, and use them in applying today's idea. **After you have named each one, add:**

But my mind is part of God's. I am very holy.

During the longer exercise periods, there will probably be intervals in which nothing specific occurs to you. Do not strain to think up specific things to fill the interval, but merely relax and repeat today's idea slowly until something occurs to you. **Although nothing that does occur should be omitted from the exercises, nothing should be "dug out" with effort. Neither force nor discrimination should be used.**

As often as possible during the day, pick up a specific attribute or attributes you are ascribing to yourself at the time and apply the idea for today to them, adding the idea in the form stated above to each of them. If nothing particular occurs to you, merely repeat the idea to yourself, with closed eyes.

LESSON 36

My Holiness Envelops Everything I See.

Today's idea extends the idea for yesterday from the perceiver to the perceived. **You are holy because your mind is part of God's. And because you are holy, your sight must be holy as well. "Sinless" means without sin. You cannot be without sin a little. You are sinless or not. If your mind is part of God's you must be sinless, or a part of His Mind would be sinful. Your sight is related to His holiness, not to your ego, and therefore not to your body.**

Four three-to-five-minute practice periods are required for today. Try to distribute them fairly evenly, and make the shorter applications frequently, to protect your protection throughout the day. The longer practice periods should take this form:

First, close your eyes and repeat the idea for today several times, slowly. Then open your eyes and look quite slowly about you, applying the idea specifically to whatever you note in your casual survey. Say, for example:

My holiness envelops that rug.
My holiness envelops that wall.
My holiness envelops these fingers.
My holiness envelops that chair.
My holiness envelops that body.
My holiness envelops this pen.

Several times during these practice periods, close your eyes and repeat the idea to yourself. Then open your eyes, and continue as before.

For the shorter exercise periods, close your eyes and repeat the idea; look about you as you repeat it again; and conclude with one more repetition with your eyes closed. All applications should, of course, be made quite slowly, as effortlessly and unhurriedly as possible.

LESSON 37

My Holiness Blesses The World.

This idea contains the first glimmerings of your true function in the world, or why you are here. Your purpose is to see the world through your own holiness. Thus are you and the world blessed together. No one loses; nothing is taken away from anyone; everyone gains through your holy vision. It signifies the end of sacrifice because it offers everyone his full due. And he is entitled to everything because it is his birthright as a Son of God.

There is no other way in which the idea of sacrifice can be removed from the world's thinking. Any other way of seeing will inevitably demand payment of someone or something. As a result, the perceiver will lose. Nor will he have any idea why he is losing. Yet is his wholeness restored to his awareness through your vision. Your holiness blesses him by asking nothing of him. Those who see themselves as whole make no demands.

Your holiness is the salvation of the world. It lets you teach the world that it is one with you, not by preaching to it, not by telling it anything, but merely by your quiet recognition that in your holiness are all things blessed along with you.

Today's four longer exercise periods, each to involve three to five minutes of practice, begin with the repetition of the idea for today, followed by a minute or so of looking about you as you apply the idea to whatever you see:

My holiness blesses this chair.

My holiness blesses that window.

My holiness blesses this body.

Then close your eyes and apply the idea to any person who occurs to you, using his name and saying:

My holiness blesses you, [name].

You may continue the practice period with your eyes closed; you may open your eyes again and apply the idea for today to your outer world if you so desire; you may alternate between applying the idea to what you see around you and to those who are in your thoughts; or you may use any combination of these two phases of application that you prefer. The practice period should conclude with a repetition of the idea with your eyes closed, and another, following immediately, with your eyes open.

The shorter exercises consist of repeating the idea as often as you can. It is particularly helpful to apply it silently to anyone you meet, using his name as you do so. It is essential to use the idea if anyone seems to cause an adverse reaction in you. Offer him the blessing of your holiness immediately, that you may learn to keep it in your own awareness.

KEY LESSON 38

There Is Nothing My Holiness Cannot Do.

Your holiness reverses all the laws of the world. It is beyond every restriction of time, space, distance and limits of any kind. Your holiness is totally unlimited in its power because it establishes you as a Son of God, at one with the Mind of his Creator.

Through your holiness the power of God is made manifest. Through your holiness the power of God is made available. And there is nothing the power of God cannot do. Your holiness, then, can remove all pain, can end all sorrow, and can solve all problems. It can do so in connection with yourself and with anyone else. It is equal in its power to help anyone because it is equal in its power to save anyone.

If you are holy, so is everything God created. You are holy because all things He created are holy. And all things He created are holy because you are. In today's exercises, we will apply the power of your holiness to all problems, difficulties or suffering in any form that you happen to think of, in yourself or in someone else. We will make no distinctions because there are no distinctions.

In the four longer practice periods, each preferably to last a full five minutes, repeat the idea for today, close your eyes, and then search your mind for any sense of loss or unhappiness of any kind as you see it. Try to make as little distinction as possible between a situation that is difficult for you, and one that is difficult for someone else. Identify the situation specifically, and also the name of the person concerned. Use this form in applying the idea for today:

In the situation involving _____ in which I see myself, there is nothing that my holiness cannot do.

In the situation involving _____ in which _____ sees himself, there is nothing my holiness cannot do.

From time to time you may want to vary this procedure, and add some relevant thoughts of your own. You might like, for example, to include thoughts such as:

There is nothing my holiness cannot do because the power of God lies in it.

Introduce whatever variations appeal to you, but keep the exercises focused on the theme, **“There is nothing my holiness cannot do.”** **The purpose of today’s exercises is to begin to instill in you a sense that you have dominion over all things because of what you are.**

In the frequent shorter applications, apply the idea in its original form unless a specific problem concerning you or someone else arises, or comes to mind. In that event, use the more specific form in applying the idea to it.

LESSON 39

My Holiness Is My Salvation.

If guilt is hell, what is its opposite? Like the text for which this workbook was written, the ideas used for the exercises are very simple, very clear and totally unambiguous. We are not concerned with intellectual feats nor logical toys. We are dealing only in the very obvious, which has been overlooked in the clouds of complexity in which you think you think.

If guilt is hell, what is its opposite? This is not difficult, surely. The hesitation you may feel in answering is not due to the ambiguity of the question. But do you believe that guilt is hell? If you did, you would see at once how direct and simple the text is, and you would not need a workbook at all. No one needs practice to gain what is already his.

We have already said that your holiness is the salvation of the world. What about your own salvation? You cannot give what you do not have. A savior must be saved. How else can he teach salvation? Today's exercises will apply to you, recognizing that your salvation is crucial to the salvation of the world. As you apply the exercises to your world, the whole world stands to benefit.

Your holiness is the answer to every question that was ever asked, is being asked now, or will be asked in the future. Your holiness means the end of guilt, and therefore the end of hell. Your holiness is the salvation of the world, and your own. How could you to whom your holiness belongs be excluded from it? God does not know unholiness. Can it be He does not know His Son?

A full five minutes are urged for the four longer practice periods for today, and longer and more frequent practice sessions are encouraged. If you want to exceed the minimum requirements, more rather than longer sessions are recommended, although both are suggested.

Begin the practice periods as usual, by repeating today's idea to yourself. Then, with closed eyes, search out your unloving thoughts in whatever form they appear; uneasiness, depression, anger, fear, worry, attack, insecurity and so on. Whatever form

they take, they are unloving and therefore fearful. And so it is from them that you need to be saved.

Specific situations, events or personalities you associate with unloving thoughts of any kind are suitable subjects for today's exercises. **It is imperative for your salvation that you see them differently. And it is your blessing on them that will save you and give you vision.**

Slowly, without conscious selection and without undue emphasis on any one in particular, search your mind for every thought that stands between you and your salvation. Apply the idea for today to each of them in this way:

My unloving thoughts about _____ are keeping me in hell. My holiness is my salvation.

You may find these practice periods easier if you intersperse them with several short periods during which you merely repeat today's idea to yourself slowly a few times. You may also find it helpful to include a few short intervals in which you just relax and do not seem to be thinking of anything. Sustained concentration is very difficult at first. It will become much easier as your mind becomes more disciplined and less distractible.

Meanwhile, you should feel free to introduce variety into the exercise periods in whatever form appeals to you. Do not, however, change the idea itself as you vary the method of applying it. However you elect to use it, the idea should be stated so that its meaning is the fact that your holiness is your salvation. End each practice period by repeating the idea in its original form once more, and adding:

If guilt is hell, what is its opposite?

In the shorter applications, which should be made some three or four times an hour and more if possible, you may ask yourself this question, repeat today's idea, and preferably both. If temptations arise, a particularly helpful form of the idea is:

My holiness is my salvation from this.

LESSON 40

I Am Blessed As A Son Of God.

Today we will begin to assert some of the happy things to which you are entitled, being what you are. No long practice periods are required today, but very frequent short ones are necessary. Once every ten minutes would be highly desirable, and you are urged to attempt this schedule and to adhere to it whenever possible. If you forget, try again. If there are long interruptions, try again. Whenever you remember, try again.

You need not close your eyes for the exercise periods, although you will probably find it more helpful if you do. However, you may be in a number of situations during the day when closing your eyes would not be feasible. Do not miss a practice period because of this. **You can practice quite well under any circumstances, if you really want to.**

Today's exercises take little time and no effort. Repeat the idea for today, and then add several of the attributes you associate with being a Son of God, applying them to yourself. One practice period might, for example, consist of the following:

I am blessed as a Son of God.

I am happy, peaceful, loving and contented.

Another might take this form:

I am blessed as a Son of God.

I am calm, quiet, assured and confident.

If only a brief period is available, merely telling yourself that you are blessed as a Son of God will do.

KEY LESSON 41

God Goes With Me Wherever I Go.

Today's idea will eventually overcome completely the sense of loneliness and abandonment all the separated ones experience. Depression is an inevitable consequence of separation. So are anxiety, worry, a deep sense of helplessness, misery, suffering and intense fear of loss.

The separated ones have invented many "cures" for what they believe to be "the ills of the world." But the one thing they do not do is to question the reality of the problem. Yet its effects cannot be cured because the problem is not real. The idea for today has the power to end all this foolishness forever. And foolishness it is, despite the serious and tragic forms it may take.

Deep within you is everything that is perfect, ready to radiate through you and out into the world. It will cure all sorrow and pain and fear and loss because it will heal the mind that thought these things were real, and suffered out of its allegiance to them.

You can never be deprived of your perfect holiness because its Source goes with you wherever you go. You can never suffer because the Source of all joy goes with you wherever you go. You can never be alone because the Source of all life goes with you wherever you go. Nothing can destroy your peace of mind because God goes with you wherever you go.

We understand that you do not believe all this. How could you, when the truth is hidden deep within, under a heavy cloud of insane thoughts, dense and obscuring, yet representing all you see? Today we will make our first real attempt to get past this dark and heavy cloud, and to go through it to the light beyond.

There will be only one long practice period today. In the morning, as soon as you get up if possible, sit quietly for some

three to five minutes, with your eyes closed. At the beginning of the practice period, repeat today's idea very slowly. Then make no effort to think of anything. Try, instead, to get a sense of turning inward, past all the idle thoughts of the world. Try to enter very deeply into your own mind, keeping it clear of any thoughts that might divert your attention.

From time to time, you may repeat the idea if you find it helpful. **But most of all, try to sink down and inward, away from the world and all the foolish thoughts of the world. You are trying to reach past all these things. You are trying to leave appearances and approach reality.**

It is quite possible to reach God. In fact it is very easy, because it is the most natural thing in the world. You might even say it is the only natural thing in the world. The way will open, if you believe that it is possible. This exercise can bring very startling results even the first time it is attempted, and sooner or later it is always successful. We will go into more detail about this kind of practice as we go along. But it will never fail completely, and instant success is possible.

Throughout the day use today's idea often, repeating it very slowly, preferably with eyes closed. Think of what you are saying; what the words mean. Concentrate on the holiness that they imply about you; on the unfailing companionship that is yours; on the complete protection that surrounds you.

You can indeed afford to laugh at fear thoughts, remembering that God goes with you wherever you go.

LESSON 42

God Is My Strength. Vision Is His Gift.

The idea for today combines two very powerful thoughts, both of major importance. It also sets forth a cause and effect relationship that explains why you cannot fail in your efforts to achieve the goal of the course. You will see because it is the Will of God. It is His strength, not your own, that gives you power. And it is His gift, rather than your own, that offers vision to you.

God is indeed your strength, and what He gives is truly given. This means that you can receive it any time and anywhere, wherever you are, and in whatever circumstance you find yourself. Your passage through time and space is not at random. You cannot but be in the right place at the right time. Such is the strength of God. Such are His gifts.

We will have two three-to-five-minute practice periods today, one as soon as possible after you wake, and another as close as possible to the time you go to sleep. It is better, however, to wait until you can sit quietly by yourself, at a time when you feel ready, than it is to be concerned with the time as such.

Begin these practice periods by repeating the idea for today slowly, with your eyes open, looking about you. Then close your eyes and repeat the idea again, even slower than before. After this, try to think of nothing except thoughts that occur to you in relation to the idea for the day. You might think, for example:

Vision must be possible. God gives truly.

OR:

God's gifts to me must be mine, because He gave them to me.

Any thought that is clearly related to the idea for today is suitable. You may, in fact, be astonished at the amount of course-related understanding some of your thoughts contain.

Let them come without censoring unless you find your mind is merely wandering, and you have let obviously irrelevant thoughts intrude. You may also reach a point where no thoughts at all seem to come to mind. If such interferences occur, open your eyes and repeat the thought once more while looking slowly about; close your eyes, repeat the idea once more, and then continue to look for related thoughts in your mind.

Remember, however, that active searching for relevant thoughts is not appropriate for today's exercises. Try merely to step back and let the thoughts come. If you find this difficult, it is better to spend the practice period alternating between slow repetitions of the idea with eyes open, then with eyes closed, than it is to strain to find suitable thoughts.

There is no limit on the number of short practice periods that would be beneficial today. The idea for the day is a beginning step in bringing thoughts together, and teaching you that you are studying a unified thought system in which nothing is lacking that is needed, and nothing is included that is contradictory or irrelevant.

The more often you repeat the idea during the day, the more often you will be reminding yourself that the goal of the course is important to you, and that you have not forgotten it.

LESSON 43

God Is My Source. I Cannot See Apart From Him.

Perception is not an attribute of God. His is the realm of knowledge. Yet He has created the Holy Spirit as the Mediator between perception and knowledge. Without this link with God, perception would have replaced knowledge forever in your mind. With this link with God, perception will become so changed and purified that it will lead to knowledge. That is its function as the Holy Spirit sees it. Therefore, that is its function in truth.

In God you cannot see. Perception has no function in God, and does not exist. Yet in salvation, which is the undoing of what never was, perception has a mighty purpose. Made by the Son of God for an unholy purpose, it must become the means for the restoration of his holiness to his awareness. Perception has no meaning. Yet does the Holy Spirit give it a meaning very close to God's. Healed perception becomes the means by which the Son of God forgives his brother, and thus forgives himself.

You cannot see apart from God because you cannot be apart from God. Whatever you do you do in Him, because whatever you think, you think with His Mind. If vision is real, and it is real to the extent to which it shares the Holy Spirit's purpose, then you cannot see apart from God.

Three five-minute practice periods are required today, one as early and one as late as possible in the day. The third may be undertaken at the most convenient and suitable time that circumstances and readiness permit. At the beginning of these practice periods, repeat the idea for today to yourself with eyes open. Then glance around you for a short time, applying the idea specifically to what you see. Four or five subjects for this phase of the practice period are sufficient. You might say, for example:

God is my Source. I cannot see this desk apart from Him.

God is my Source. I cannot see that picture apart from Him.

Although this part of the exercise period should be relatively short, be sure that you select the subjects for this phase of practice indiscriminately, without self-directed inclusion or exclusion. For the second and longer phase, close your eyes, repeat today's idea again, and then let whatever relevant thoughts occur to you add to the idea in your own personal way. Thoughts such as:

I see through the eyes of forgiveness.

I see the world as blessed.

The world can show me myself.

I see my own thoughts, which are like God's.

Any thought related more or less directly to today's idea is suitable. The thoughts need not bear any obvious relationship to the idea, but they should not be in opposition to it.

If you find your mind wandering; if you begin to be aware of thoughts which are clearly out of accord with today's idea, or if you seem to be unable to think of anything, open your eyes, repeat the first phase of the exercise period, and then attempt the second phase again. Do not allow any protracted period to occur in which you become preoccupied with irrelevant thoughts. Return to the first phase of the exercises as often as necessary to prevent this.

In applying today's idea in the shorter practice periods, the form may vary according to the circumstances and situations in which you find yourself during the day. When you are with someone else, for example, try to remember to tell him silently:

God is my Source. I cannot see you apart from Him.

This form is equally applicable to strangers as it is to those you think are closer to you. In fact, try not to make distinctions of this kind at all.

Today's idea should also be applied throughout the day to various situations and events that may occur, particularly to those which seem to distress you in any way. For this purpose, apply the idea in this form:

God is my Source. I cannot see this apart from Him.

If no particular subject presents itself to your awareness at the time, merely repeat the idea in its original form. Try today not to allow any long periods of time to slip by without remembering today's idea, and thus remembering your function.

LESSON 44

God Is The Light In Which I See.

Today we are continuing the idea for yesterday, adding another dimension to it. **You cannot see in darkness, and you cannot make light. You can make darkness and then think you see in it, but light reflects life, and is therefore an aspect of creation. Creation and darkness cannot coexist, but light and life must go together, being but different aspects of creation.**

In order to see, you must recognize that light is within, not without. You do not see outside yourself, nor is the equipment for seeing outside you. An essential part of this equipment is the light that makes seeing possible. It is with you always, making vision possible in every circumstance.

Today we are going to attempt to reach that light. For this purpose, we will use a form of exercise which has been suggested before, and which we will utilize increasingly. It is a particularly difficult form for the undisciplined mind, and represents a major goal of mind training. It requires precisely what the untrained mind lacks. Yet this training must be accomplished if you are to see.

Have at least three practice periods today, each lasting three to five minutes. A longer time is highly recommended, but only if you find the time slipping by with little or no sense of strain. The form of practice we will use today is the most natural and easy one in the world for the trained mind, just as it seems to be the most unnatural and difficult for the untrained mind.

Your mind is no longer wholly untrained. You are quite ready to learn the form of exercise we will use today, but you may find that you will encounter strong resistance. The reason is very simple. While you practice in this way, you leave behind everything that you now believe, and all the thoughts that you have made up. Properly speaking, this is the release from hell. Yet perceived through the ego's eyes, it is loss of identity and a descent into hell.

If you can stand aside from the ego by ever so little, you will have no difficulty in recognizing that its opposition and its fears are meaningless. You might find it helpful to remind yourself, from time to time, that to reach light is to escape from darkness, whatever you may believe to the contrary. **God is the light in which you see. You are attempting to reach Him.**

Begin the practice period by repeating today's idea with your eyes open, and close them slowly, repeating the idea several times more. Then try to sink into your mind, letting go every kind of interference and intrusion by quietly sinking past them. **Your mind cannot be stopped in this unless you choose to stop it. It is merely taking its natural course. Try to observe your passing thoughts without involvement, and slip quietly by them.**

While no particular approach is advocated for this form of exercise, what is needful is a sense of the importance of what you are doing; its inestimable value to you, and an awareness that you are attempting something very holy. Salvation is your happiest accomplishment. It is also the only one that has any meaning, because it is the only one that has any real use to you at all.

If resistance rises in any form, pause long enough to repeat today's idea, keeping your eyes closed unless you are aware of fear. In that case, you will probably find it more reassuring to open your eyes briefly. Try, however, to return to the exercises with eyes closed as soon as possible.

If you are doing the exercises correctly, you should experience some sense of relaxation, and even a feeling that you are approaching, if not actually entering into light. **Try to think of light, formless and without limit, as you pass by the thoughts of this world. And do not forget that they cannot hold you to the world unless you give them the power to do so.**

Throughout the day repeat the idea often, with eyes open or closed as seems better to you at the time. But do not forget. Above all, be determined not to forget today.

God Is The Mind With Which I Think.

Today's idea holds the key to what your real thoughts are. They are nothing that you think you think, just as nothing that you think you see is related to vision in any way. There is no relationship between what is real and what you think is real. Nothing that you think are your real thoughts resemble your real thoughts in any respect. Nothing that you think you see bears any resemblance to what vision will show you.

You think with the Mind of God. Therefore you share your thoughts with Him, as He shares His with you. They are the same thoughts, because they are thought by the same Mind. To share is to make alike, or to make one. Nor do the thoughts you think with the Mind of God leave your mind, because thoughts do not leave their source. Therefore, your thoughts are in the Mind of God, as you are. They are in your mind as well, where He is. As you are part of His Mind, so are your thoughts part of His Mind.

Where, then, are your real thoughts? Today we will attempt to reach them. We will have to look for them in your mind, because that is where they are. They must still be there, because they cannot have left their source. What is thought by the Mind of God is eternal, being part of creation.

Our three five-minute practice periods for today will take the same general form that we used in applying yesterday's idea. We will attempt to leave the unreal and seek for the real. We will deny the world in favor of truth. We will not let the thoughts of the world hold us back. We will not let the beliefs of the world tell us that what God would have us do is impossible. Instead, we will try to recognize that only what God would have us do is possible.

We will also try to understand that only what God would have us do is what we want to do. And we will also try to remember that we cannot fail in doing what He would have us do. There is every reason to feel confident that we will succeed today. It

is the Will of God.

Begin the exercises for today by repeating the idea to yourself, closing your eyes as you do so. Then spend a fairly short period in thinking a few relevant thoughts of your own, keeping the idea in mind. After you have added some four or five thoughts of your own to the idea, repeat it again and tell yourself gently:

*My real thoughts are in my mind.
I would like to find them.*

Then try to go past all the unreal thoughts that cover the truth in your mind, and reach to the eternal.

Under all the senseless thoughts and mad ideas with which you have cluttered up your mind are the thoughts that you thought with God in the beginning. They are there in your mind now, completely unchanged. They will always be in your mind, exactly as they always were. Everything you have thought since then will change, but the foundation on which it rests is wholly changeless.

It is this foundation toward which the exercises for today are directed. Here is your mind joined with the Mind of God. Here are your thoughts one with His. For this kind of practice only one thing is necessary; approach it as you would an altar dedicated in Heaven to God the Father and to God the Son. For such is the place you are trying to reach. You will probably be unable as yet to realize how high you are trying to go. Yet even with the little understanding you have already gained, you should be able to remind yourself that this is no idle game, but an exercise in holiness and an attempt to reach the Kingdom of Heaven.

In the shorter exercise periods for today, try to remember how important it is to you to understand the holiness of the mind that thinks with God. Take a minute or two, as you repeat the idea throughout the day, to appreciate your mind's holiness. Stand aside, however briefly, from all thoughts that are unworthy of Him Whose host you are. **And thank Him for the thoughts He is thinking with you.**

God Is The Love In Which I Forgive.

God does not forgive because He has never condemned. And there must be condemnation before forgiveness is necessary. Forgiveness is the great need of this world, but that is because it is a world of illusions. Those who forgive are thus releasing themselves from illusions, while those who withhold forgiveness are binding themselves to them. As you condemn only yourself, so do you forgive only yourself.

Yet although God does not forgive, His Love is nevertheless the basis of forgiveness. Fear condemns and love forgives. Forgiveness thus undoes what fear has produced, returning the mind to the awareness of God. For this reason, forgiveness can truly be called salvation. It is the means by which illusions disappear.

Today's exercises require at least three full five-minute practice periods, and as many shorter ones as possible. Begin the longer practice periods by repeating today's idea to yourself, as usual. Close your eyes as you do so, and spend a minute or two in searching your mind for those whom you have not forgiven. It does not matter "how much" you have not forgiven them. You have forgiven them entirely or not at all.

If you are doing the exercises well you should have no difficulty in finding a number of people you have not forgiven. It is a safe rule that anyone you do not like is a suitable subject. Mention each one by name, and say:

God is the Love in which I forgive you, [name].

The purpose of the first phase of today's practice periods is to put you in a position to forgive yourself. After you have applied the idea to all those who have come to mind, tell yourself:

God is the Love in which I forgive myself.

Then devote the remainder of the practice period to adding related ideas such as:

***God is the Love with which I love myself.
God is the Love in which I am blessed.***

The form of the application may vary considerably, but the central idea should not be lost sight of. You might say, for example:

***I cannot be guilty because I am a Son of God.
I have already been forgiven.
No fear is possible in a mind beloved of God.
There is no need to attack because love has
forgiven me.***

The practice period should end, however, with a repetition of today's idea as originally stated.

The shorter practice periods may consist either of a repetition of the idea for today in the original or in a related form, as you prefer. Be sure, however, to make more specific applications if they are needed. They will be needed at any time during the day when you become aware of any kind of negative reaction to anyone, present or not. In that event, tell him silently:

God is the Love in which I forgive you.

LESSON 47

God Is The Strength In Which I Trust.

If you are trusting in your own strength, you have every reason to be apprehensive, anxious and fearful. What can you predict or control? What is there in you that can be counted on? What would give you the ability to be aware of all the facets of any problem, and to resolve them in such a way that only good can come of it? What is there in you that gives you the recognition of the right solution, and the guarantee that it will be accomplished?

Of yourself you can do none of these things. To believe that you can is to put your trust where trust is unwarranted, and to justify fear, anxiety, depression, anger and sorrow. Who can put his faith in weakness and feel safe? Yet who can put his faith in strength and feel weak?

God is your safety in every circumstance. His Voice speaks for Him in all situations and in every aspect of all situations, telling you exactly what to do to call upon His strength and His protection. There are no exceptions because God has no exceptions. And the Voice Which speaks for Him thinks as He does.

Today we will try to reach past your own weakness to the Source of real strength. Four five-minute practice periods are necessary today, and longer and more frequent ones are urged. Close your eyes and begin, as usual, by repeating the idea for the day. Then spend a minute or two in searching for situations in your life which you have invested with fear, dismissing each one by telling yourself:

God is the strength in which I trust.

Now try to slip past all concerns related to your own sense of inadequacy. It is obvious that any situation that causes you concern is associated with feelings of inadequacy, for otherwise

you would believe that you could deal with the situation successfully. **It is not by trusting yourself that you will gain confidence. But the strength of God in you is successful in all things.**

The recognition of your own frailty is a necessary step in the correction of your errors, but it is hardly a sufficient one in giving you the confidence which you need, and to which you are entitled. You must also gain an awareness that confidence in your real strength is fully justified in every respect and in all circumstances.

In the latter phase of the practice period, try to reach down into your mind to a place of real safety. You will recognize that you have reached it if you feel a sense of deep peace, however briefly. **Let go all the trivial things that churn and bubble on the surface of your mind, and reach down and below them to the Kingdom of Heaven. There is a place in you where there is perfect peace. There is a place in you where nothing is impossible. There is a place in you where the strength of God abides.**

During the day, repeat the idea often. Use it as your answer to any disturbance. Remember that peace is your right, because you are giving your trust to the strength of God.

LESSON 48

There Is Nothing To Fear.

The idea for today simply states a fact. It is not a fact to those who believe in illusions, but illusions are not facts. In truth there is nothing to fear. It is very easy to recognize this. But it is very difficult to recognize it for those who want illusions to be true.

Today's practice periods will be very short, very simple and very frequent. Merely repeat the idea as often as possible. You can use it with your eyes open at any time and in any situation. It is strongly recommended, however, that you take a minute or so whenever possible to close your eyes and repeat the idea slowly to yourself several times. It is particularly important that you use the idea immediately, should anything disturb your peace of mind.

The presence of fear is a sure sign that you are trusting in your own strength. The awareness that there is nothing to fear shows that somewhere in your mind, though not necessarily in a place you recognize as yet, you have remembered God, and let His strength take the place of your weakness. The instant you are willing to do this there is indeed nothing to fear.

LESSON 49

God's Voice Speaks To Me All Through The Day.

It is quite possible to listen to God's Voice all through the day without interrupting your regular activities in any way. The part of your mind in which truth abides is in constant communication with God, whether you are aware of it or not. It is the other part of your mind that functions in the world and obeys the world's laws. It is this part that is constantly distracted, disorganized and highly uncertain.

The part that is listening to the Voice for God is calm, always at rest and wholly certain. It is really the only part there is. The other part is a wild illusion, frantic and distraught, but without reality of any kind. Try today not to listen to it. Try to identify with the part of your mind where stillness and peace reign forever. Try to hear God's Voice call to you lovingly, reminding you that your Creator has not forgotten His Son.

We will need at least four five-minute practice periods today, and more if possible. We will try actually to hear God's Voice reminding you of Him and of your Self. We will approach this happiest and holiest of thoughts with confidence, knowing that in doing so we are joining our will with the Will of God. He wants you to hear His Voice. He gave It to you to be heard.

Listen in deep silence. Be very still and open your mind. Go past all the raucous shrieks and sick imaginings that cover your real thoughts and obscure your eternal link with God. Sink deep into the peace that waits for you beyond the frantic, riotous thoughts and sights and sounds of this insane world. You do not live here. We are trying to reach your real home. We are trying to reach the place where you are truly welcome. We are trying to reach God.

Do not forget to repeat today's idea very frequently. Do so with your eyes open when necessary, but closed when possible. And be sure to sit quietly and repeat the idea for today whenever you can, closing your eyes on the world, and realizing that you are inviting God's Voice to speak to you.

I Am Sustained By The Love Of God.

Here is the answer to every problem that will confront you, today and tomorrow and throughout time. In this world, you believe you are sustained by everything but God. Your faith is placed in the most trivial and insane symbols; pills, money, “protective” clothing, influence, prestige, being liked, knowing the “right” people, and an endless list of forms of nothingness that you endow with magical powers.

All these things are your replacements for the Love of God. All these things are cherished to ensure a body identification. They are songs of praise to the ego. Do not put your faith in the worthless. It will not sustain you.

Only the Love of God will protect you in all circumstances. It will lift you out of every trial, and raise you high above all the perceived dangers of this world into a climate of perfect peace and safety. It will transport you into a state of mind that nothing can threaten, nothing can disturb, and where nothing can intrude upon the eternal calm of the Son of God.

Put not your faith in illusions. They will fail you. Put all your faith in the Love of God within you; eternal, changeless and forever unailing. This is the answer to whatever confronts you today. Through the Love of God within you, you can resolve all seeming difficulties without effort and in sure confidence. Tell yourself this often today. It is a declaration of release from the belief in idols. It is your acknowledgment of the truth about yourself.

For ten minutes, twice today, morning and evening, let the idea for today sink deep into your consciousness. Repeat it, think about it, let related thoughts come to help you recognize its truth, and allow peace to flow over you like a blanket of protection and surety. Let no idle and foolish thoughts enter to disturb the holy mind of the Son of God. Such is the Kingdom of Heaven. Such is the resting place where your Father has placed you forever.

REVIEW LESSONS
51 through 60

Now occurs a happy consolidation.

REVIEW I

Introduction

Beginning with today we will have a series of review periods. Each of them will cover five of the ideas already presented, starting with the first and ending with the fiftieth. There will be a few short comments after each of the ideas, which you should consider in your review. In the practice periods, the exercises should be done as follows:

Begin the day by reading the five ideas, with the comments included. Thereafter, it is not necessary to follow any particular order in considering them, though each one should be practiced at least once. Devote two minutes or more to each practice period, thinking about the idea and the related comments after reading them over. Do this as often as possible during the day. If any one of the five ideas appeals to you more than the others, concentrate on that one. At the end of the day, however, be sure to review all of them once more.

It is not necessary to cover the comments that follow each idea either literally or thoroughly in the practice periods. Try, rather, to emphasize the central point, and think about it as part of your review of the idea to which it relates. After you have read the idea and the related comments, the exercises should be done with your eyes closed and when you are alone in a quiet place, if possible.

This is emphasized for practice periods at your stage of learning. It will be necessary, however, that you learn to require no special settings in which to apply what you have learned. You will need your learning most in situations that appear to be upsetting, rather than in those that already seem to be calm and quiet. The purpose of your learning is to enable you to bring the quiet with you, and to heal distress and turmoil. This is not done by avoiding them and seeking a haven of isolation for yourself.

You will yet learn that peace is part of you, and requires only that you be there to embrace any situation in which you are. And finally you will learn that there is no limit to where you are, so that your peace is everywhere, as you are.

You will note that, for review purposes, some of the ideas are not given in quite their original form. Use them as they are given here. It is not necessary to return to the original statements, nor to apply the ideas as was suggested then. We are now emphasizing the relationships among the first fifty of the ideas we have covered, and the cohesiveness of the thought system to which they are leading you.

LESSON 51

The review for today covers the following ideas:

(1) Nothing I see means anything.

The reason this is so is that I see nothing, and nothing has no meaning. It is necessary that I recognize this, that I may learn to see. What I think I see now is taking the place of vision. I must let it go by realizing it has no meaning, so that vision may take its place.

(2) I have given what I see all the meaning it has for me.

I have judged everything I look upon, and it is this and only this I see. This is not vision. It is merely an illusion of reality, because my judgments have been made quite apart from reality. I am willing to recognize the lack of validity in my judgments, because I want to see. My judgments have hurt me, and I do not want to see according to them.

(3) I do not understand anything I see.

How could I understand what I see when I have judged it amiss? What I see is the projection of my own errors of thought. I do not understand what I see because it is not understandable. There is no sense in trying to understand it. But there is every reason to let it go, and make room for what can be seen and understood and loved. I can exchange what I see now for this merely by being willing to do so. Is not this a better choice than the one I made before?

(4) These thoughts do not mean anything.

The thoughts of which I am aware do not mean anything because I am trying to think without God. What I call “my” thoughts are not my real thoughts. My real thoughts are the thoughts I think with God. I am not aware of them because I have made my thoughts to take their place. I am willing to

recognize that my thoughts do not mean anything, and to let them go. I choose to have them be replaced by what they were intended to replace. My thoughts are meaningless, but all creation lies in the thoughts I think with God.

(5) I am never upset for the reason I think.

I am never upset for the reason I think because I am constantly trying to justify my thoughts. I am constantly trying to make them true. I make all things my enemies, so that my anger is justified and my attacks are warranted. I have not realized how much I have misused everything I see by assigning this role to it. I have done this to defend a thought system that has hurt me, and that I no longer want. I am willing to let it go.

LESSON 52

Today's review covers these ideas:

(6) I am upset because I see what is not there.

Reality is never frightening. It is impossible that it could upset me. Reality brings only perfect peace. When I am upset, it is always because I have replaced reality with illusions I made up. The illusions are upsetting because I have given them reality, and thus regard reality as an illusion. Nothing in God's creation is affected in any way by this confusion of mine. I am always upset by nothing.

(7) I see only the past.

As I look about, I condemn the world I look upon. I call this seeing. I hold the past against everyone and everything, making them my enemies. When I have forgiven myself and remembered Who I am, I will bless everyone and everything I see. There will be no past, and therefore no enemies. And I will look with love on all that I failed to see before.

(8) My mind is preoccupied with past thoughts.

I see only my own thoughts, and my mind is preoccupied with the past. What, then, can I see as it is? Let me remember that I look on the past to prevent the present from dawning on my mind. Let me understand that I am trying to use time against God. Let me learn to give the past away, realizing that in so doing I am giving up nothing.

(9) I see nothing as it is now.

If I see nothing as it is now, it can truly be said that I see nothing. I can see only what is now. The choice is not whether to see the past or the present; the choice is merely whether to see or not. What I have chosen to see has cost me vision. Now I would choose again, that I may see.

(10) My thoughts do not mean anything.

I have no private thoughts. Yet it is only private thoughts of which I am aware. What can these thoughts mean? They do not exist, and so they mean nothing. Yet my mind is part of creation and part of its Creator. Would I not rather join the thinking of the universe than to obscure all that is really mine with my pitiful and meaningless “private” thoughts?

LESSON 53

Today we will review the following:

(11) My meaningless thoughts are showing me a meaningless world.

Since the thoughts of which I am aware do not mean anything, the world that pictures them can have no meaning. What is producing this world is insane, and so is what it produces. Reality is not insane, and I have real thoughts as well as insane ones. I can therefore see a real world, if I look to my real thoughts as my guide for seeing.

(12) I am upset because I see a meaningless world.

Insane thoughts are upsetting. They produce a world in which there is no order anywhere. Only chaos rules a world that represents chaotic thinking, and chaos has no laws. I cannot live in peace in such a world. I am grateful that this world is not real, and that I need not see it at all unless I choose to value it. And I do not choose to value what is totally insane and has no meaning.

(13) A meaningless world engenders fear.

The totally insane engenders fear because it is completely undependable, and offers no grounds for trust. Nothing in madness is dependable. It holds out no safety and no hope. But such a world is not real. I have given it the illusion of reality, and have suffered from my belief in it. Now I choose to withdraw this belief, and place my trust in reality. In choosing this, I will escape all the effects of the world of fear, because I am acknowledging that it does not exist.

(14) God did not create a meaningless world.

How can a meaningless world exist if God did not create it? He is the Source of all meaning, and everything that is real is

in His Mind. It is in my mind too, because He created it with me. Why should I continue to suffer from the effects of my own insane thoughts, when the perfection of creation is my home? Let me remember the power of my decision, and recognize where I really abide.

(15) My thoughts are images that I have made.

Whatever I see reflects my thoughts. It is my thoughts that tell me where I am and what I am. The fact that I see a world in which there is suffering and loss and death shows me that I am seeing only the representation of my insane thoughts, and am not allowing my real thoughts to cast their beneficent light on what I see. Yet God's way is sure. The images I have made cannot prevail against Him because it is not my will that they do so. My will is His, and I will place no other gods before Him.

LESSON 54

These are the review ideas for today:

(16) I have no neutral thoughts.

Neutral thoughts are impossible because all thoughts have power. They will either make a false world or lead me to the real one. But thoughts cannot be without effects. As the world I see arises from my thinking errors, so will the real world rise before my eyes as I let my errors be corrected. My thoughts cannot be neither true nor false. They must be one or the other. What I see shows me which they are.

(17) I see no neutral things.

What I see witnesses to what I think. If I did not think I would not exist, because life is thought. Let me look on the world I see as the representation of my own state of mind. I know that my state of mind can change. And so I also know the world I see can change as well.

(18) I am not alone in experiencing the effects of my seeing.

If I have no private thoughts, I cannot see a private world. Even the mad idea of separation had to be shared before it could form the basis of the world I see. Yet that sharing was a sharing of nothing. I can also call upon my real thoughts, which share everything with everyone. As my thoughts of separation call to the separation thoughts of others, so my real thoughts awaken the real thoughts in them. And the world my real thoughts show me will dawn on their sight as well as mine.

(19) I am not alone in experiencing the effects of my thoughts.

I am alone in nothing. Everything I think or say or do teaches all the universe. A Son of God cannot think or speak or act in vain. He cannot be alone in anything. It is therefore in my

power to change every mind along with mine, for mine is the power of God.

(20) I am determined to see.

Recognizing the shared nature of my thoughts, I am determined to see. I would look upon the witnesses that show me the thinking of the world has been changed. I would behold the proof that what has been done through me has enabled love to replace fear, laughter to replace tears, and abundance to replace loss. I would look upon the real world, and let it teach me that my will and the Will of God are one.

LESSON 55

Today's review includes the following:

(21) I am determined to see things differently.

What I see now are but signs of disease, disaster and death. This cannot be what God created for His beloved Son. The very fact that I see such things is proof that I do not understand God. Therefore I also do not understand His Son. What I see tells me that I do not know who I am. I am determined to see the witnesses to the truth in me, rather than those which show me an illusion of myself.

(22) What I see is a form of vengeance.

The world I see is hardly the representation of loving thoughts. It is a picture of attack on everything by everything. It is anything but a reflection of the Love of God and the love of His Son. It is my own attack thoughts that give rise to this picture. My loving thoughts will save me from this perception of the world, and give me the peace God intended me to have.

(23) I can escape from this world by giving up attack thoughts.

Herein lies salvation, and nowhere else. Without attack thoughts I could not see a world of attack. As forgiveness allows love to return to my awareness, I will see a world of peace and safety and joy. And it is this I choose to see, in place of what I look on now.

(24) I do not perceive my own best interests.

How could I recognize my own best interests when I do not know who I am? What I think are my best interests would merely bind me closer to the world of illusions. I am willing to follow the Guide God has given me to find out what my own best interests are, recognizing that I cannot perceive them by myself.

(25) I do not know what anything is for.

To me, the purpose of everything is to prove that my illusions about myself are real. It is for this purpose that I attempt to use everyone and everything. It is for this that I believe the world is for. Therefore I do not recognize its real purpose. The purpose I have given the world has led to a frightening picture of it. Let me open my mind to the world's real purpose by withdrawing the one I have given it, and learning the truth about it.

LESSON 56

Our review for today covers the following:

(26) My attack thoughts are attacking my invulnerability.

How can I know who I am when I see myself as under constant attack? Pain, illness, loss, age and death seem to threaten me. All my hopes and wishes and plans appear to be at the mercy of a world I cannot control. Yet perfect security and complete fulfillment are my inheritance. I have tried to give my inheritance away in exchange for the world I see. But God has kept my inheritance safe for me. My own real thoughts will teach me what it is.

(27) Above all else I want to see.

Recognizing that what I see reflects what I think I am, I realize that vision is my greatest need. The world I see attests to the fearful nature of the self-image I have made. If I would remember who I am, it is essential that I let this image of myself go. As it is replaced by truth, vision will surely be given me. And with this vision, I will look upon the world and on myself with charity and love.

(28) Above all else I want to see differently.

The world I see holds my fearful self-image in place, and guarantees its continuance. While I see the world as I see it now, truth cannot enter my awareness. I would let the door behind this world be opened for me, that I may look past it to the world that reflects the Love of God.

(29) God is in everything I see.

Behind every image I have made, the truth remains unchanged. Behind every veil I have drawn across the face of love, its light remains undimmed. Beyond all my insane wishes is my will, united with the Will of my Father. God is still everywhere and

in everything forever. And we who are part of Him will yet look past all appearances, and recognize the truth beyond them all.

(30) God is in everything I see because God is in my mind.

In my own mind, behind all my insane thoughts of separation and attack, is the knowledge that all is one forever. I have not lost the knowledge of Who I am because I have forgotten it. It has been kept for me in the Mind of God, Who has not left His Thoughts. And I, who am among them, am one with them and one with Him.

LESSON 57

Today let us review these ideas:

(31) I am not the victim of the world I see.

How can I be the victim of a world that can be completely undone if I so choose? My chains are loosened. I can drop them off merely by desiring to do so. The prison door is open. I can leave simply by walking out. Nothing holds me in this world. Only my wish to stay keeps me a prisoner. I would give up my insane wishes and walk into the sunlight at last.

(32) I have invented the world I see.

I made up the prison in which I see myself. All I need do is recognize this and I am free. I have deluded myself into believing it is possible to imprison the Son of God. I was bitterly mistaken in this belief, which I no longer want. The Son of God must be forever free. He is as God created him, and not what I would make of him. He is where God would have him be, and not where I thought to hold him prisoner.

(33) There is another way of looking at the world.

Since the purpose of the world is not the one I ascribed to it, there must be another way of looking at it. I see everything upside down, and my thoughts are the opposite of truth. I see the world as a prison for God's Son. It must be, then, that the world is really a place where he can be set free. I would look upon the world as it is, and see it as a place where the Son of God finds his freedom.

(34) I could see peace instead of this.

When I see the world as a place of freedom, I realize that it reflects the laws of God instead of the rules I made up for it to obey. I will understand that peace, not war, abides in it. And I

will perceive that peace also abides in the hearts of all who share this place with me.

(35) My mind is part of God's. I am very holy.

As I share the peace of the world with my brothers, I begin to understand that this peace comes from deep within myself. The world I look upon has taken on the light of my forgiveness, and shines forgiveness back at me. In this light I begin to see what my illusions about myself kept hidden. I begin to understand the holiness of all living things, including myself, and their oneness with me.

LESSON 58

These ideas are for review today:

(36) My holiness envelops everything I see.

From my holiness does the perception of the real world come. Having forgiven, I no longer see myself as guilty. I can accept the innocence that is the truth about me. Seen through understanding eyes, the holiness of the world is all I see, for I can picture only the thoughts I hold about myself.

(37) My holiness blesses the world.

The perception of my holiness does not bless me alone. Everyone and everything I see in its light shares in the joy it brings to me. There is nothing that is apart from this joy, because there is nothing that does not share my holiness. As I recognize my holiness, so does the holiness of the world shine forth for everyone to see.

(38) There is nothing my holiness cannot do.

My holiness is unlimited in its power to heal, because it is unlimited in its power to save. What is there to be saved from except illusions? And what are all illusions except false ideas about myself? My holiness undoes them all by asserting the truth about me. In the presence of my holiness, which I share with God Himself, all idols vanish.

(39) My holiness is my salvation.

Since my holiness saves me from all guilt, recognizing my holiness is recognizing my salvation. It is also recognizing the salvation of the world. Once I have accepted my holiness, nothing can make me afraid. And because I am unafraid, everyone must share in my understanding, which is the gift of God to me and to the world.

(40) I am blessed as a Son of God.

Herein lies my claim to all good and only good. I am blessed as a Son of God. All good things are mine, because God intended them for me. I cannot suffer any loss or deprivation or pain because of Who I am. My Father supports me, protects me, and directs me in all things. His care for me is infinite, and is with me forever. I am eternally blessed as His Son.

LESSON 59

The following ideas are for review today:

(41) God goes with me wherever I go.

How can I be alone when God always goes with me? How can I be doubtful and unsure of myself when perfect certainty abides in Him? How can I be disturbed by anything when He rests in me in absolute peace? How can I suffer when love and joy surround me through Him? Let me not cherish illusions about myself. I am perfect because God goes with me wherever I go.

(42) God is my strength. Vision is His gift.

Let me not look to my own eyes to see today. Let me be willing to exchange my pitiful illusion of seeing for the vision that is given by God. Christ's vision is His gift, and He has given it to me. Let me call upon this gift today, so that this day may help me to understand eternity.

(43) God is my Source. I cannot see apart from Him.

I can see what God wants me to see. I cannot see anything else. Beyond His Will lie only illusions. It is these I choose when I think I can see apart from Him. It is these I choose when I try to see through the body's eyes. Yet the vision of Christ has been given me to replace them. It is through this vision that I choose to see.

(44) God is the light in which I see.

I cannot see in darkness. God is the only light. Therefore, if I am to see, it must be through Him. I have tried to define what seeing is, and I have been wrong. Now it is given me to understand that God is the light in which I see. Let me welcome vision and the happy world it will show me.

(45) God is the Mind with which I think.

I have no thoughts I do not share with God. I have no thoughts apart from Him, because I have no mind apart from His. As part of His Mind, my thoughts are His and His Thoughts are mine.

LESSON 60

These ideas are for today's review:

(46) God is the Love in which I forgive.

God does not forgive because He has never condemned. The blameless cannot blame, and those who have accepted their innocence see nothing to forgive. Yet forgiveness is the means by which I will recognize my innocence. It is the reflection of God's Love on earth. It will bring me near enough to Heaven that the Love of God can reach down to me and raise me up to Him.

(47) God is the strength in which I trust.

It is not my own strength through which I forgive. It is through the strength of God in me, which I am remembering as I forgive. As I begin to see, I recognize His reflection on earth. I forgive all things because I feel the stirring of His strength in me. And I begin to remember the Love I chose to forget, but Which has not forgotten me.

(48) There is nothing to fear.

How safe the world will look to me when I can see it! It will not look anything like what I imagine I see now. Everyone and everything I see will lean toward me to bless me. I will recognize in everyone my dearest Friend. What could there be to fear in a world that I have forgiven, and that has forgiven me?

(49) God's Voice speaks to me all through the day.

There is not a moment in which God's Voice ceases to call on my forgiveness to save me. There is not a moment in which His Voice fails to direct my thoughts, guide my actions and lead my feet. I am walking steadily on toward truth. There is nowhere else I can go, because God's Voice is the only voice and the only guide that has been given to His Son.

(50) I am sustained by the Love of God.

As I listen to God's Voice, I am sustained by His Love. As I open my eyes, His Love lights up the world for me to see. As I forgive, His Love reminds me that His Son is sinless. And as I look upon the world with the vision He has given me, I remember that I am His Son.

LESSON 61

I Am The Light Of The World.

Who is the light of the world except God's Son? This, then, is merely a statement of the truth about yourself. It is the opposite of a statement of pride, of arrogance, or of self-deception. It does not describe the self-concept you have made. It does not refer to any of the characteristics with which you have endowed your idols. It refers to you as you were created by God. It simply states the truth.

To the ego, today's idea is the epitome of self-glorification. But the ego does not understand humility, mistaking it for self-debasement. Humility consists of accepting your role in salvation and in taking no other. It is not humility to insist you cannot be the light of the world if that is the function God assigned to you. It is only arrogance that would assert this function cannot be for you, and arrogance is always of the ego.

True humility requires that you accept today's idea because it is God's Voice Which tells you it is true. This is a beginning step in accepting your real function on earth. It is a giant stride toward taking your rightful place in salvation. It is a positive assertion of your right to be saved, and an acknowledgment of the power that is given you to save others.

You will want to think about this idea as often as possible today. It is the perfect answer to all illusions, and therefore to all temptation. It brings all the images you have made about yourself to the truth, and helps you depart in peace, unburdened and certain of your purpose. As many practice periods as possible should be undertaken today, although each one need not exceed a minute or two. They should begin with telling yourself:

***I am the light of the world.
That is my only function.
That is why I am here.***

Then think about these statements for a short while, preferably with your eyes closed if the situation permits. Let a few related thoughts come to you, and repeat the idea to yourself if your mind wanders away from the central thought.

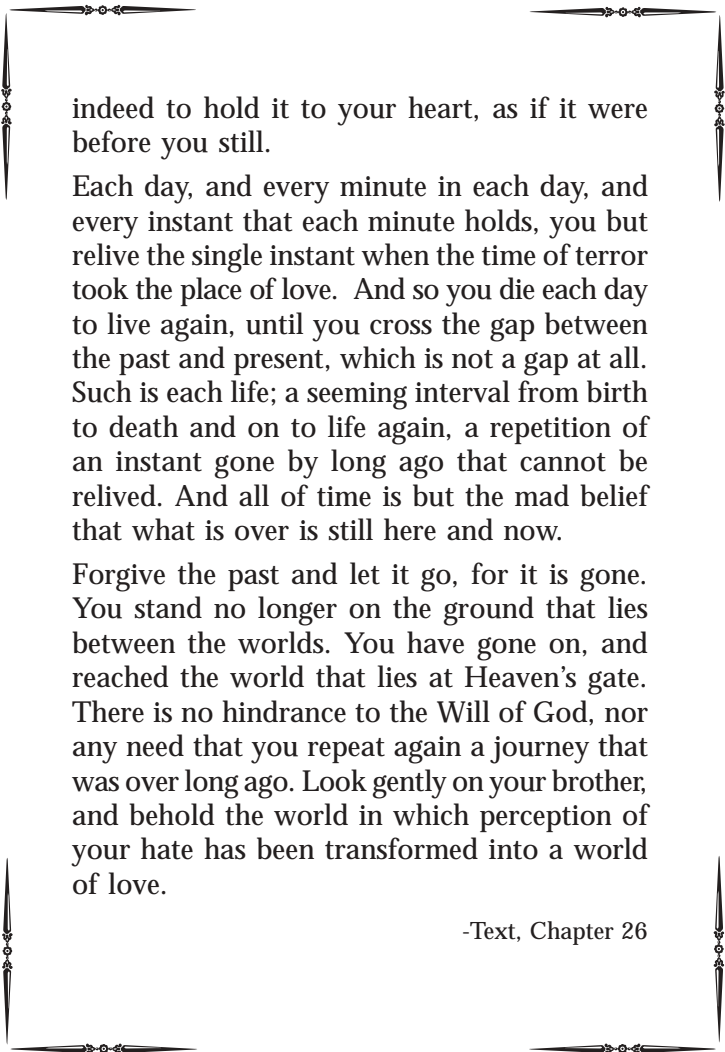
Be sure both to begin and end the day with a practice period. Thus you will awaken with an acknowledgment of the truth about yourself, reinforce it throughout the day, and turn to sleep as you reaffirm your function and your only purpose here. These two practice periods may be longer than the rest, if you find them helpful and want to extend them.

Today's idea goes far beyond the ego's petty views of what you are and what your purpose is. As a bringer of salvation, this is obviously necessary. This is the first of a number of giant steps we will take in the next few weeks. Try today to begin to build a firm foundation for these advances. **You are the light of the world. God has built His plan for the salvation of His Son on you.**

The Transition

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

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



indeed to hold it to your heart, as if it were before you still.

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

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

-Text, Chapter 26

These words of the resurrection of Jesus Christ are from the New Testament of the Bible and from the divine instructions for salvation, which is A Course in Miracles.

A Course in Miracles Third Combined Edition copyrighted © by the Foundation for Inner Peace P.O. Box 598, Mill Valley, CA 94942-0598 USA.

A Course in Miracles First Edition is in the public domain.