

Asleep on bier, dreams of specialness p16 T4
 Body is not real p7 B p16 T7
 Body proves own reality p8 T4
 Body is a dream p8 T4
 Changeless p5 B2,3,4
 Can't see it cause looking at something else p11 T4
 Dream conceals Self, God's Son p11 T 6
 Dream ridiculous, met with laughter p17 T6
 Does not ask you dream another dream p12 B3

From dreaming to another dream p13 B5
 God's Son come to hate a while p18 T
 Kings with golden crowns p10 B3
 Miracle does not awaken you p12 B5
 but shows who dreamer is
 One either wakes or sleeps p16 B3
 Picture of your brother never been p4 T5
 Paint rosy lips p
 Resolving conflict in dream p6 T2
 Real world still 'a dream p8 B 4
 See what not there p11 T,B4
 Some are shared illusions p7 T2

This___is image I have made p11B
 Take part in undoing of world p16 T3
 War against yourself p9 T4, 5
 What gives rise to world 1 p9 T1
 What is the ego? p9 T6,7
 What happens is what we want p9B p10 T 1,2 p13 B3
 World attack on God p17 B2
 World escaped if hold not dear p17 B
 You make figures act out for you p13 T6
 You are either sleeping or awake p14 T2

Br: Brothers
 B: The Body
 C: The Changeless
 DE: Dreams End
 F: Forgiveness
 G: Giving=Receiving
 Gd: God
 GW: Give Up the World
 HS: Holy Spirit
 L: Love
 M: Mind
 MS: Merged, Same Self
 or One Son
 NW: No World
 P: Portal

The EXPERIENCE of MIND

The World and Identity As Projection of Mind

Part I of II

Excerpts from A Course in Miracles

I. The Illusion of the World

Reading: W No 3 What Is the World, W 140,
 W 152, W 132, W 138
 Ch 14 I The Conditions of Learning
 Ch 17 II The Forgiven World
 Ch 18 II The Basis of the Dream
 Ch 21 II The Responsibility of Sight
 Ch 27 VIII The "Hero" of the Dream
 Ch 28 II Reversing Effect and Cause
 V Alternatives to Dreams of Fear
 Ch 29 IV Dream Roles
 IX The Forgiving Dream
 Ch 30 IV The Truth About Illusions



Introduction

The power of our mind is truly incredible, and its scope lies beyond our comprehension at present. In our dreams, the mind can create a world rich in detail where the quantity and quality of materials appears endless—their texture, their color, aged and worn, down to even the individual threads on a fabric; or the particular grain of the wood and the type of stain used. And our minds can create a “reality” on a huge scale. We can dream the Grand Canyon, or that we are looking at the vast cosmos of stars in the night sky. We can even dream a river and go for a swim, with all the complex tactile sensations of water, or dream a horse and go galloping away on it. Each environment in the dream has a distinct mood with its own complex effects of light and shadow. There is no end to the variety of these scenes in which a dream of “you” interacts in scenarios of often complex emotions. And the dreamer does not even question their reality.

The mind in the dream creates effects of gravity along with laws of motion, as well as many other seemingly inviolate complex laws of physics, creating the illusion of a believable, cohesive, orderly reality. Yet it is but the dream of these laws.

Imagine the world you see before you now is but a creation of this same mind—a bit different in that you are looking out at a shared dreamscape made up of your projections intersecting and interacting with others. And if you look at it as a creation of mind within mind, this will create the feeling that you are not in a solid world at all, but floating in mind. Do not struggle to understand all this with the egoic mind. It is the wrong tool. Insights will come in the holy instant and through revelations from the Holy Spirit. The

important thing for us in the beginning, as we move into this new paradigm, is to keep the perspective as simple as possible.

Now we will start your exploration into mind. Begin by giving the process to the Holy Spirit. Then, as you meditate on the quotes in these pages, just look at your immediate world and tell yourself as often as you can that what you see is a projection of mind, existing within your mind. Own it: it is your dream in all detail.

Next, move directly into mind by stepping back into the unlimited space back behind the face. You will notice a feeling of being formless and expanding into something large. See how the impression of the world now appears as if you are looking through a rectangular opening upon a glowing world bathed in light. Grounded in mind, you no longer experience yourself as a body, in a world. Yet, the body exists within the projection, felt as an outline of energy in which sensations, thoughts and feelings are being projected. The ego also exists within the projection. It is interesting that you cannot step into mind and take the ego with you. It is impossible for it to exist in this pure mind. But when you are in mind it only takes one moment of inattention, when something attracts you within the dream, then in a second you can be pulled back into the projection and become identified with the body as “you.” Then the ego will once again be your identity.

Though at first, mind may be experienced as rather vague, do notice the changeless quality to it and a sense of peace there. Later, this mind you are stepping back into will be experienced as rich, vast, and all inclusive as your awareness of it expands, and it is revealed as the One Mind—the Christ Mind.

Just gently hold these ideas of mind as you move about your world. Be patient, noticing any changes that may occur. If no insights come, that is also fine. Do not force anything, handing all results over to the Holy Spirit. Subtle shifts in perception will come on their own, and in their own time. Continue to make these simple efforts whenever you can remember. We never know what will trigger a glimpse into the nature of mind. Perhaps it will come as you meditate on one of the following quotes, or perhaps it will come through some seeming unrelated event. But be ready to be lifted up at any moment by the Holy Spirit into new vistas of mind that will astonish you.

Tell yourself often, “I see a world. It only exists in mind.” If you hold to that perspective, the following quotes become more powerful and their meaning clearer.

One thing to keep in mind, which will alleviate any fear as you explore this new paradigm, is that you do not lose anything by seeing the world as a projection of mind. Not only do you have an increased sense of freedom, but the world also becomes more mysterious and incredible. Move into this reality with your heart open. In truth you are starting to see the creative power of the mind and finally coming to own your power.



I. The Illusion of the World

“There is no world! This is the central thought the course attempts to teach. Not everyone is ready to accept it, and each one must go as far as he can let himself be led along the road to truth. He will return and go still farther, or perhaps step back a while and then return again. But healing is the gift of those who are prepared to learn there is no world, and can accept the lesson now.”

**

W 132 Para 6 L 2 – 5, Para 7 L 1 NW

“The Son of God has merely disappeared into his Father, as his Father has in him. The world has never been at all. Eternity remains a constant state.”

**

W 169 Para 6 L 5 – 7 NW Gd

“What if you recognized this world is an hallucination? What if you really understood you made it up? What if you realized that those who seem to walk about in it, to sin and die, attack and murder and destroy themselves, are wholly unreal? Could you have faith in what you see, if you accepted this? And would you see it? Hallucinations disappear when they are recognized for what they are. This is the healing and the remedy. Believe them not and they are gone. And all you need to do is recognize that you did this. Once you accept this simple fact and take unto yourself the power you gave them, you are released from them. One thing is sure; hallucinations serve a purpose, and when that purpose is no longer held they disappear. Therefore, the question never is whether you want them, but always, do you want the purpose that they serve?”

**

Ch. 20 VIII Para 7 L 3 – 7 & Para 8 L 1 – 7 NW

“And who can stand upon a distant shore, and dream himself across an ocean, to a place and time that have long since gone by? How real a hindrance can this dream be to where he really is? For this is fact, and does not change whatever dreams he has. Yet can he still imagine he is elsewhere, and in another time. In the extreme, he can delude himself that this is true, and pass from mere imagining into belief and into madness, quite convinced that where he would prefer to be, he is.”

**

Ch. 26 V Para 6 L 6 – 10

“The world is an illusion. Those who choose to come to it are seeking for a place where they can be illusions, and avoid their own reality. Yet when they find their own reality is even here, then they step back and let it lead the way.”

**

W 155 Para 3 L 1 – 3 NW

“And how much can his own illusions about time and place effect a change in where he really is?”

**

Ch. 26 V Para 7 L 3

“The real world is the second part of the hallucination time and death are real, and have existence that can be perceived. This terrible illusion was denied in but the time it took for God to give His Answer to illusion for all time and every circumstance. And then it was no more to be experienced as there.”

**

Ch. 26 V Para 12 L 3 – 5 NW Gd

“There is no world because it is a thought apart from God, and made to separate the Father and the Son, and break away a part of God Himself and thus destroy His Wholeness. Can a world which comes from this idea be real? Can it be anywhere? Deny illusions, but accept the truth. Deny you are a shadow briefly laid upon a dying world. Release your mind, and you will look upon a world released.”

**

W 132 Para 13 NW Gd

“Yet it is given you to be beyond its (the world’s) laws in all respects, in every way and every circumstance, in all temptation to perceive what is not there, and all belief God’s Son can suffer pain because he sees himself as he is not.”

**

Ch. 24 VI Para 4 L 5 NW

- “The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world. What could this be but an illusion, since this world itself is nothing more than that?” **
M 13 Para 1 L 6 – 7 NW
- “The world can add nothing to the power and the glory of God and His holy Sons, but it can blind the Sons to the Father if they behold it. You cannot behold the world and know God. Only one is true. I am come to tell you that the choice of which is true is not yours to make.” *
Ch. 16 IV Para 2 L 1 – 4 NW Gd
- “I who remain as God created me would loose the world from all I thought it was. For I am real because the world is not, and I would know my own reality.” *
Ch. 16 IV Para 15 L 2 – 3 NW
- “What can interfere with the awareness of reality is the belief that there is something there.” **
Ch. 27 III Para 2 L 8 NW
- “The picture of your brother that you see is wholly absent and has never been. Let, then, the empty space it occupies be recognized as vacant, and the time devoted to its seeing be perceived as idly spent, a time unoccupied.” **
Ch. 27 III Para 3 L 7 – 8 Br
- “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.” **
Ch. 26 V Para 4 L 1 HS NW
- “There can be no order of difficulty in healing merely because all sickness is illusion. Is it harder to dispel the belief of the insane in a larger hallucination as opposed to a smaller one?” **
M 8. How Can Perception of Order of Difficulties Be Avoided Para 5 L 1 - 2
- “Hear, then, your story in the dream you made, and ask yourself if it be not the truth that you believe that it is not a dream.” **
Ch. 29 IX Para 1 L 4
- “The body's eyes will continue to see differences. But the mind that has let itself be healed will no longer acknowledge them. There will be those who seem to be ‘sicker’ than others, and the body's eyes will report their changed appearances as before. But the healed mind will put them all in one category; they are unreal. This is the gift of its Teacher; the understanding that only two categories are meaningful in sorting out the messages the mind receives from what appears to be the outside world. And of these two, but one is real.” **
M 8. How Can Perception of Order of Difficulties Be Avoided? Para 6 L1- 6 M NW
- “God's Witness sees no witnesses against the body. Neither does He harken to the witnesses by other names that speak in other ways for its reality. He knows it is not real. For nothing could contain what you believe it holds within. Nor could it tell a part of God Himself what it should feel and what its function is.” **
Ch. 27 VI Para 4 L 1 – 5 B
- “And so he makes of anything a toy, to make his world remain outside himself, and play that he is but a part of it.” **
Ch. 29 IX Para 5 L 9
- “If truth demanded they give up the world, it would appear to them as if it asked the sacrifice of something that is real.” **
W 155 Para 4 L 1 NW
- “Nightmares are childish dreams. The toys have turned against the child who thought he made them real. Yet can a dream attack? Or can a toy grow large and dangerous and fierce and wild? This does the child believe, because he fears his thoughts and gives them to the toys instead.” **
Ch. 29 IX Para 5 L 1 - 5

“The other (fear) has many forms, for the content of individual illusions differs greatly. Yet they have one thing in common; they are all insane. They are made of sights that are not seen, and sounds that are not heard. They make up a private world that cannot be shared. For they are meaningful only to their maker, and so they have no meaning at all. In this world their maker moves alone, for only he perceives them.”

Ch. 13 V Para 1 L 4 – 9

**

“Each one peoples his world with figures from his individual past, and it is because of this that private worlds do differ. Yet the figures that he sees were never real, for they are made up only of his reactions to his brothers, and do not include their reactions to him. Therefore, he does not see he made them, and that they are not whole. For these figures have no witnesses, being perceived in one separate mind only.”

Ch. 13 V Para 2

**

M

“It is through these strange and shadowy figures that the insane relate to their insane world. For they see only those who remind them of these images, and it is to them that they relate. Thus do they communicate with those who are not there, and it is they who answer them. And no one hears their answer save him who called upon them, and he alone believes they answered him. Projection makes perception, and you cannot see beyond it.”

Ch. 13 V Para 3 L 1 – 5

“Little child, the light is there. You do but dream, and idols are the toys you dream you play with. Who has need of toys but children? They pretend they rule the world, and give their toys the power to move about, and talk and think and feel and speak for them. Yet everything their toys appear to do is in the minds of those who play with them. But they are eager to forget that they made up the dream in which their toys are real, nor recognize their wishes are their own.”

Ch. 29 IX Para 4 L 3 – 8

**

“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.”

W 15 Para 1 L 1 – 7

**

“Reality is changeless. It does not deceive at all, and if you fail to see beyond appearances you *are* deceived. For everything you see will change, and yet you thought it real before, and now you think it real again.”

Ch. 30 VII Para 1 L 2 – 4

**

C

“Reality is changeless. Miracles but show what you have interposed between reality and your awareness is unreal, and does not interfere at all”

Ch. 30 VII Para 4 L 1 – 2

**

C

“Your brother has a changelessness in him beyond appearance and deception, both. It is obscured by changing views of him that you perceive as his reality. The happy dream about him takes the form of the appearance of his perfect health, his perfect freedom from all forms of lack, and safety from disaster of all kinds. The miracle is proof he is not bound by loss or suffering in any form, because it can so easily be changed. This demonstrates that it was never real, and could not stem from his reality. For that is changeless, and has no effects that anything in Heaven or on earth could ever alter. But appearances are shown to be unreal *because* they change.”

Ch. 30 VII Para 2 L 3 – 9

**

C Br

“The world you see has nothing to do with reality. It is of your own making, and it does not exist.”

W 14 Para 1 L 4 – 5

**

NW

“Who can resolve the senseless conflicts which a dream presents? What could the resolution mean in truth? What purpose could it serve? What is it for? Salvation cannot make illusions real, nor solve a problem that does not exist.”

W 96 Para 6 L 2 – 6

**

“The self you made can never be your Self, nor can your Self be split in two, and still be what It is and must forever be. A mind and body cannot both exist. Make no attempt to reconcile the two, for one denies the other can be real. If you are physical, your mind is gone from your self-concept, for it has no place in which it could be really part of you. If you are spirit, then the body must be meaningless to your reality.” **

W 96 Para 3 L 3 – 7

BM

“The body no more dies than it can feel. It does nothing. Of itself it is neither corruptible nor incorruptible. It is nothing. It is the result of a tiny, mad idea of corruption that can be corrected.” **

Ch. 19 IV C i Para 5 L 2 – 6

B

“My brother, child of our Father, this is a *dream* of death.” **

Ch. 19 IV C i Para 8 L 2

“The world can give you only what you gave it, for being nothing but your own projection, it has no meaning apart from what you found in it and placed your faith in.” **

Ch. 13 IX Para 3 L 1

“But who reacts to figures in a dream unless he sees them as if they were real? The instant that he sees them as they are they have no more effects on him, because he understands he gave them their effects by causing them and making them seem real.” **

Ch. 27 VIII Para 4 L 4 - 5

“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.” **

W 32 Para 1 L 2 - 5

“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.” **

W 51 Para 3 L 3 - 6

“The ego’s idle wishes are unshared, and therefore have no power at all. Its wishes are not idle in the sense that they can make a world of illusions in which your belief can be very strong. But they are idle indeed in terms of creation. They make nothing that is real.” *

W 73 Para 1 L 4 – 7

NW

“The world is nothing in itself. Your mind must give it meaning. And what you behold upon it are your wishes, acted out so you can look on them and think them real. Perhaps you think you did not make the world, but came unwillingly to what was made already, hardly waiting for your thoughts to give it meaning. Yet in truth you found exactly what you looked for when you came. There is no world apart from what you wish, and herein lies your ultimate release. Change but your mind on what you want to see, and all the world must change accordingly.” **

W 132 Para 4, Para 5 L 1 – 2

NW

“It is not pride which tells you that you made the world you see, and that it changes as you change your mind. But it is pride that argues you have come into a world quite separate from yourself, impervious to what you think, and quite apart from what you chance to think it is.” **

W 132 Para 5 L 5, Para 6 L 1

“Today’s idea (‘I loose the world from all I thought it was.’) is true because the world does not exist. And if it is indeed your own imagining, then you can loose it from all things you ever thought it was by merely changing all the thoughts that gave it these appearances.” *

W 132 Para 8 L 2 – 3

NW

“There is no world apart from your ideas because ideas leave not their source, and you maintain the world within your mind in thought.” **

W 132 Para 10 L 3

NW M

“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.” **

W 14 Para 6 L 1 – 6

Gd

“The ego separates through the body. The Holy Spirit reaches through it to others. You do not perceive your brothers as the Holy Spirit does, because you do not regard bodies solely as a means of joining minds and uniting them with yours and mine. This interpretation of the body will change your mind entirely about its value. Of itself it has none.” *

Ch. 8 VII Para 2 L 3 - 7

M B HS Br

“Why should the body be anything to you? Certainly what it is made of is not precious. And just as certainly it has no feeling. It transmits to you the feelings that you want. Like any communication medium the body receives and sends the messages that it is given. It has no feeling for them. All of the feeling with which they are invested is given by the sender and the receiver. The ego and the Holy Spirit both recognize this, and both also recognize that here the sender and receiver are the same. The Holy Spirit tells you this with joy. The ego hides it, for it would keep you unaware of it.” **

Ch. 7 IX Para 14 L 1 – 10

B HS

“Freedom must be impossible as long as you perceive a body as yourself. The body is a limit. Who would seek for freedom in a body looks for it where it can not be found. The mind can be made free when it no longer sees itself as in a body, firmly tied to it and sheltered by its presence.” **

W 199 Para 1 L 1 - 4

B

“Identity in dreams is meaningless because the dreamer and the dream are one. Who shares a dream must be the dream he shares, because by sharing is a cause produced.” **

Ch. 28 IV Para 5 L 4 – 5

“I have indeed misunderstood the world, because I laid my sins on it and saw them looking back at me. How fierce they seemed! And how deceived was I to think that what I feared was in the world, instead of in my mind alone.” *

W 265 Para 1 L 1 – 3

“And you become a figure in his dream of pain, as he in yours. So do you and your brother both become illusions, and without identity. You could be anyone or anything, depending on whose evil dream you share. You can be sure of just one thing; that you are evil, for you share in dreams of fear.” **

Ch. 28 IV Para 1 L 7 – 10

“The dream is but illusion in the mind. And with the mind you would unite, but never with the dream. It is the dream you fear, and not the mind. You see them as the same, because you think that *you* are but a dream. And what is real and what is but illusion in yourself you do not know and cannot tell apart.” **

Ch. 28 IV Para 2 L 6 – 10

M

“And in these dreams the mind is separate, different from other minds, with different interests of its own, and able to gratify its needs at the expense of others.”

M 8. How Can Perception of Order of Difficulties Be Avoided? Para 2 L 8

“What is seen as ‘reality’ is simply what the mind prefers. Its hierarchy of values is projected outward, and it sends the body's eyes to find it. The body's eyes will never see except through differences. Yet it is not the messages they bring on which perception rests. Only the mind evaluates their messages, and so only the mind is responsible for seeing. It alone decides whether what is seen is real or illusory, desirable or undesirable, pleasurable or painful.”

M 8. How Can Perception of Order of Difficulties Be Avoided? Para 3 L 6 - 11

“Each miracle He (God) brings is witness that the body is not real.” **

Ch. 27 VI Para 4 L 8

B

- “Perception seems to teach you what you see. Yet it but witnesses to what you taught. It is the outward picture of a wish; an image that you wanted to be true.” **
Ch. 24 VII Para 8 L 8 - 10
- “*Wrong-mindedness* listens to the ego and makes illusions; perceiving sin and justifying anger, and seeing guilt, disease and death as real. Both this world and the real world are illusions because right-mindedness merely overlooks, or forgives, what never happened. Therefore it is not the *One-mindedness* of the Christ Mind, Whose Will is One with God's.” **
Clarification of Terms 1. Mind-Spirit Para 6 L 1 - 3 F
- “The one who makes them (illusions) does not see himself as making them, and their reality does not depend on him. Whatever cause they have is something quite apart from him, and what he sees is separate from his mind. He cannot doubt his dreams' reality, because he does not see the part he plays in making them and making them seem real.” **
Ch. 27 VII Para 7 L 7 - 9 NW
- “Look at yourself, and you will see a body. Look at this body in a different light and it looks different. And without a light it seems that it is gone. Yet you are reassured that it is there because you still can feel it with your hands and hear it move. Here is an image that you want to be yourself. It is the means to make your wish come true. It gives the eyes with which you look on it, the hands that feel it, and the ears with which you listen to the sounds it makes. It proves its own reality to you. Thus is the body made a theory of yourself, with no provisions made for evidence beyond itself, and no escape within its sight.” **
Ch. 24 VII Para 9 - 10 L 1 B
- “And so they separate into their private worlds, where everything is disordered, and where what is within appears to be without. Yet what is within they do not see, for the reality of their brothers they cannot recognize.” **
Ch. 13 V Para 4 L 3 - 4
- “All figures in the dream are idols, made to save you from the dream. Yet they are part of what they have been made to save you *from*. Thus does an idol keep the dream alive and terrible, for who could wish for one unless he were in terror and despair?” *
Ch. 29 IX Para 3 L 1 - 3
- “There can be no salvation in the dream as you are dreaming it.” Ch. 29 IX Para 4 L 1 *
- “And bad things seem to happen, and he is afraid of all the chaos in a world he thinks is governed by the laws he made. Yet is the real world unaffected by the world he thinks is real. Nor have its laws been changed because he does not understand.” **
Ch. 29 IX Para 6 L 7 - 9
- “The real world still is but a dream. Except the figures have been changed. They are not seen as idols which betray.” **
Ch. 29 IX Para 7 L 1 - 3 NW
- “Perception is a mirror, not a fact. And what I look on is my state of mind, reflected outward.” *
W 304 Para 1 L 3 - 4
- “Perception can make whatever picture the mind desires to see. Remember this. In this lies either Heaven or hell, as you elect.” **
M 19. What Is Justice? Para 5 L 2 - 4
- “Spirit makes use of mind as means to find its Self expression. And the mind which serves the spirit is at peace and filled with joy. Its power comes from spirit, and it is fulfilling happily its function here. Yet mind can also see itself divorced from spirit, and perceive itself within a body it confuses with itself. Without its function then it has no peace, and happiness is alien to its thoughts.” **
W 96 Para 4 L 1 - 5 M B
- “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.” **
W 16 Para 2 L 1 - 2 NW

“What you think you are can be very hateful, and what this strange image makes you do can be very destructive. Yet the destruction is no more real than the image, although those who make idols do worship them. The idols are nothing, but their worshippers are the Sons of God in sickness. God would have them released from their sickness and returned to His Mind.” Ch. 10 III Para 1 L 6 – 9 **Gd** **

“The ego joins with an illusion of yourself you share with it. And yet illusions cannot join. They are the same, and they are nothing. Their joining lies in nothingness; two are as meaningless as one or as a thousand. The ego joins with nothing, being nothing.” Ch. 23 I Para 3 L 5 – 9

“The war against yourself is but the battle of two illusions, struggling to make them different from each other, in the belief the one that conquers will be true. There is no conflict between them and the truth. Nor are they different from each other. Both are not true. And so it matters not what form they take. What made them is insane, and they remain part of what made them.” Ch. 23 I Para 6 L 1 – 6 **

“One illusion about yourself can battle with another, yet the war of two illusions is a state where nothing happens. There is no victor and there is no victory. And truth stands radiant, apart from conflict, untouched and quiet in the peace of God.” Ch. 23 I Para 7 L 8 – 10 *

“What is the *ego*? But a dream of what you really are. A thought you are apart from your Creator and a wish to be what He created not. It is a thing of madness, not reality at all. A name for namelessness is all it is. A symbol of impossibility; a choice for options that do not exist.” Clarification of Terms 2. The Ego—the Miracle Para 1 L 4 – 9 **

“What is the ego? Nothingness, but in a form that seems like something. In a world of form the ego cannot be denied for it alone seems real. Yet could God's Son as He created him abide in form or in a world of form?” Clarification of Terms 2. The Ego—the Miracle Para 2 L 1 – 4 **

“Everything you see is the result of your thoughts. There is no exception to this fact.” W 16 Para 1 L 2 – 3 *

“You see what you expect, and you expect what you invite. Your perception is the result of your invitation, coming to you as you sent for it.” Ch. 12 VII Para 5 L 1 – 2 *

“It is impossible the Son of God be merely driven by events outside of him. It is impossible that happenings that come to him were not his choice. His power of decision is the determiner of every situation in which he seems to find himself by chance or accident.” Ch. 21 II Para 3 L 1 – 3 **

“The world you see depicts exactly what you thought you did. Except that now you think that what you did is being done to you. The guilt for what you thought is being placed outside yourself, and on a guilty world that dreams your dreams and thinks your thoughts instead of you.” Ch. 27 VIII Para 7 L 2 – 4 **

“Idle wishes and grievances are partners or co-makers in picturing the world you see. The wishes of the ego gave rise to it, and the ego's need for grievances, which are necessary to maintain it, peoples it with figures that seem to attack you and call for ‘righteous’ judgment. These figures become the middlemen the ego employs to traffic in grievances. They stand between your awareness and your brothers' reality. Beholding them, you do not know your brothers or your Self.” W 73 Para 2 L 1 – 5 **Br** **

“The world may seem to cause you pain. And yet the world, as causeless, has no power to cause. As an effect, it cannot make effects. As an illusion, it is what you wish.” W 190 Para 7 L 1 – 4 **NW** **

“No one can suffer loss unless it be his own decision. No one suffers pain except his choice elects this state for him. No one can grieve nor fear nor think him sick unless these are the outcomes that he wants. And no one dies without his own consent. Nothing occurs but represents your wish, and nothing is omitted that you choose. Here is your world, complete in all details.” W 152 Para 1 L 1 - 6 **

“It is impossible that anything should come to me unbidden by myself. Even in this world, it is I who rule my destiny. What happens is what I desire. What does not occur is what I do not want to happen. This must I accept.” W 253 Para 1 L 1 - 5 **

“Judge not, because you make yourself a part of evil dreams, where idols are your ‘true’ identity, and your salvation from the judgment laid in terror and in guilt upon yourself.” Ch. 29 IX Para 2 L 9 *

“The miracle does nothing just *because* the minds are joined, and cannot separate. Yet in the dreaming has this been reversed, and separate minds are seen as bodies, which are separated and which cannot join. Do not allow your brother to be sick, for if he is, have you abandoned him to his own dream by sharing it with him.” Ch. 28 III Para 3 L 1 - 3 Br M **

“But when the mind is split there is a need of healing. So the Thought that has the power to heal the split became a part of every fragment of the mind that still was one, but failed to recognize its oneness. Now it did not know itself, and thought its own Identity was lost.” W 2. What Is Salvation? Para 2 L 3 - 5 MS **

“Vision depends on light. You cannot see in darkness. Yet in darkness, in the private world of sleep, you see in dreams although your eyes are closed. And it is here that what you see you made. But let the darkness go and all you made you will no longer see, for sight of it depends upon denying vision. Yet from denying vision it does not follow you cannot see. But this is what denial does, for by it you accept insanity, believing you can make a private world and rule your own perception. Yet for this, light must be excluded. Dreams disappear when light has come and you can see.” Ch. 13 V Para 8 DE **

“The Holy Spirit, seeing where you are but knowing you are elsewhere, begins His lesson in simplicity with the fundamental teaching that *truth* is true. This is the hardest lesson you will ever learn, and in the end the only one. Simplicity is very difficult for twisted minds. Consider all the distortions you have made of nothing; all the strange forms and feelings and actions and reactions that you have woven out of it. Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to. The contrast between what is true and what is not is perfectly apparent, yet you do not see it. The simple and the obvious are not apparent to those who would make palaces and royal robes of nothing, believing they are kings with golden crowns because of them.” Ch. 14 II Para 2 HS **

“Is it not strange that you believe to think you made the world you see is arrogance? God made it not. Of this you can be sure. What can He know of the ephemeral, the sinful and the guilty, the afraid, the suffering and lonely, and the mind that lives within a body that must die? You but accuse Him of insanity, to think He made a world where such things seem to have reality. He is not mad. Yet only madness makes a world like this.” W 152 Para 6 **

“You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. Here is a world established that is sick, and this the world the body's eyes perceive. Here are the sounds it hears; the voices that its ears were made to hear. Yet sights and sounds the body can perceive are meaningless.” Ch. 28 V Para 4 L 1 - 4 B *

“Let not your eyes behold a dream; your ears bear witness to illusion. They were made to look upon a world that is not there; to hear the voices that can make no sound. Yet are there other sounds and other sights that *can* be seen and heard and understood.” Ch. 28 V Para 5 L 3 - 5 NW **

“For eyes and ears are senses without sense, and what they see and hear they but report. It is not they that hear and see, but you, who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want. Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined, and let them persuade their maker his imaginings are real.” **

Ch. 28 V Para 5 L 6 – 8

“The world you see does not exist, because the place where you perceive it is not real. The gap is carefully concealed in fog, and misty pictures rise to cover it with vague uncertain forms and changing shapes, forever unsubstantial and unsure. Yet in the gap is nothing.” **

Ch. 28 V Para 7 L 2 – 4

NW

“When you made visible what is not true, what is true became invisible to you. Yet it cannot be invisible in itself, for the Holy Spirit sees it with perfect clarity. It is invisible to you because you are looking at something else. Yet it is no more up to you to decide what is visible and what is invisible, than it is up to you to decide what reality is. What can be seen is what the Holy Spirit sees.” **

Ch. 12 VIII Para 3 L 1 – 5 HS

“Everything you made has never been, and is invisible because the Holy Spirit does not see it. Yet what He does see is yours to behold, and through His vision your perception is healed. You have made invisible the only truth that this world holds. Valuing nothing, you have sought nothing. By making nothing real to you, you have seen it. *But it is not there.* And Christ is invisible to you because of what you have made visible to yourself.” **

Ch. 12 VIII Para 6 L 5 – 11

NW HS

“And every dream serves only to conceal the Self which is God's only Son, the likeness of Himself, the Holy One Who still abides in Him forever, as He still abides in me.” **

W 322 Para 1 L 4

“Prepare you *now* for the undoing of what never was. If you already understood the difference between truth and illusion, the Atonement would have no meaning.” **

Ch. 18 V Para 1 L 1

NW

“They see in its (the world's) illusions but a solid base where truth exists, upheld apart from lies. Yet everything that they report is but illusion which is kept apart from truth.” *

W What Is the World? Para 3 L 4 - 5

“You are a miracle, capable of creating in the likeness of your Creator. Everything else is your own nightmare, and does not exist. Only the creations of light are real.” *

Ch. 1 I Para 24 L 2 – 4

NW

“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.” **

W 9 Para 1 L 1 – 2 NW

“You see the world that you have made, but you do not see yourself as the image maker.” **

W 23 Para 4 L 1

“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?” *

W 23 Para 3 L 2 - 4

“In practicing the idea for today (My thoughts are images that I have made.), 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.”

W 15 Para 4 L 1 – 3

NW

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

I am worried about ___ because I see something that is not there.” W 6 Para 1 L 4 - 5

“Healing might thus be called a counter-dream, which cancels out the dream of sickness in the name of truth, but not in truth itself. Just as forgiveness overlooks all sins that never were accomplished, healing but removes illusions that have not occurred. Just as the real world will arise to take the place of what has never been at all, healing but offers restitution for imagined states and false ideas which dreams embroider into pictures of the truth.” W 137 Para 5 F **

“For anti-Christ becomes more powerful than Christ to those who dream the world is real. The body seems to be more solid and more stable than the mind. And love becomes a dream, while fear remains the one reality that can be seen and justified and fully understood.” W 137 Para 6 L 2 – 4 NW B **

“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”. W 14 Para 4 NW Gd **

“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.” W 41 Para 2 L 1 – 3 NW **

“That you have sought salvation in strange ways; have been deceived, deceiving and afraid of foolish fantasies and savage dreams; and have bowed down to idols made of dust,—all this is true by what you now believe.” W 93 Para 2 L 3 **

“And as I looked upon the treasure that I thought I had, I found an empty place where nothing ever was or is or will be. Who can share a dream? And what can an illusion offer me?” W 344 Para 1 L 3 – 5 NW **

“Nothing at all has happened but that you have put yourself to sleep, and dreamed a dream in which you were an alien to yourself, and but a part of someone else's dream. The miracle does not awaken you, but merely shows you who the dreamer is. It teaches you there is a choice of dreams while you are still asleep, depending on the purpose of your dreaming. Do you wish for dreams of healing, or for dreams of death? A dream is like a memory in that it pictures what you wanted shown to you.” Ch. 28 II Para 4 **

“Yet if you are the dreamer, you perceive this much at least: that you have caused the dream, and can accept another dream as well. But for this change in content of the dream, it must be realized that it is you who dreamed the dreaming that you do not like. It is but an effect that *you* have caused, and you would not be cause of this effect.” Ch. 28 II Para 5 L 2 – 4 NW **

“In dreams of murder and attack are you the victim in a dying body slain. But in forgiving dreams is no one asked to be the victim and the sufferer. These are the happy dreams the miracle exchanges for your own. It does not ask you make another; only that you see you made the one you would exchange for this.” Ch. 28 II Para 5 L 5 – 8 **

“This world is causeless, as is every dream that anyone has dreamed within the world.” Ch. 28 II Para 6 L 1 **

“Does not a world that seems quite real arise in dreams? Yet think what this world is.” Ch. 18 II Para 1 L 1 – 2 NW **

“Let not the dream take hold to close your eyes. It is not strange that dreams can make a world that is unreal. It is the *wish* to make it that is incredible.” Ch. 18 II Para 8 L 1 – 3 NW **

“You may cause a dream, but never will you give it real effects. For that would change its cause, and it is this you cannot do. The dreamer of a dream is not awake, but does not know he sleeps. He sees illusions of himself as sick or well, depressed or happy, but without a stable cause with guaranteed effects.”

Ch. 28 II Para 6 L 5 - 8

**

“The text explains that the Holy Spirit is the Answer to all problems you have made. These problems are not real, but that is meaningless to those who believe in them. And everyone believes in what he made, for it was made by his believing it.”

M 11. How Is Peace Possible in This World? Para 3 L 1- 3

HS

**

“The body is outside you, and but seems to surround you, shutting you off from others and keeping you apart from them, and them from you. It is not there. There is no barrier between God and His Son, nor can His Son be separated from Himself except in illusions.”

Ch. 18 VI Para 9 L 1 - 3

NW B Gd

**

“From the world of bodies, made by insanity, insane messages seem to be returned to the mind that made it. And these messages bear witness to this world, pronouncing it as true. For you sent forth these messengers to bring this back to you.”

Ch. 18 IX Para 3 L 1 - 3

“Dreams show you that you have the power to make a world as you would have it be, and that because you want it you see it. And while you see it you do not doubt that it is real. Yet here is a world, clearly within your mind, that seems to be outside. You do not respond to it as though you made it, nor do you realize that the emotions the dream produces must come from you.”

Ch. 18 II Para 5 L 1 - 4

NW

**

“It is the figures in the dream and what they do that seem to make the dream. You do not realize that you are making them act out for you, for if you did the guilt would not be theirs, and the illusion of satisfaction would be gone.”

Ch. 18 II Para 5 L 5 - 6

**

“You seem to waken, and the dream is gone. Yet what you fail to recognize is that what caused the dream has not gone with it. Your wish to make another world that is not real remains with you. And what you seem to waken to is but another form of this same world you see in dreams. All your time is spent in dreaming. Your sleeping and your waking dreams have different forms, and that is all. Their content is the same. They are your protest against reality, and your fixed and insane idea that you can change it.”

Ch. 18 II Para 5 L 8 - 15

NW

**

“An honest choice could never be perceived as one in which the choice is split between a tiny you and an enormous world, with different dreams about the truth in you. The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. They are one.”

Ch. 27 VII Para 11 L 4 - 8

NW

**

“It is impossible the Son of God be merely driven by events outside of him. It is impossible that happenings that come to him were not his choice. His power of decision is the determiner of every situation in which he seems to find himself by chance or accident.”

Ch. 21 II Para 3 L 1 - 3

**

“It is as needful that you recognize you made the world you see, as that you recognize that you did not create yourself. *They are the same mistake.* Nothing created not by your Creator has any influence over you. And if you think what you have made can tell you what you see and feel, and place your faith in its ability to do so, you are denying your Creator and believing that you made yourself.”

Ch. 21 II Para 11 L 1 - 4

“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.”

W 54 Para 3 L 2 - 4

**

“Do you believe that truth can be but some illusions? They are dreams *because* they are not true. Their equal lack of truth becomes the basis for the miracle, which means that you have understood that dreams are dreams; and that escape depends, not on the dream, but only on awaking. Could it be some dreams are kept, and others wakened from? The choice is not between which dreams to keep, but only if you want to live in dreams or to awaken from them. Thus it is the miracle does not select some dreams to leave untouched by its beneficence. You cannot dream some dreams and wake from some, for you are either sleeping or awake. And dreaming goes with only one of these.” Ch. 29 IV Para 1 NW

**

“The world stands like a block before Christ's face. But true perception looks on it as nothing more than just a fragile veil, so easily dispelled that it can last no longer than an instant. It is seen at last for only what it is. And now it cannot fail to disappear, for now there is an empty place made clean and ready. Where destruction was perceived the face of Christ appears, and in that instant is the world forgot, with time forever ended as the world spins into nothingness from where it came.”

**

M Clarification of Terms 4. True Perception-Knowledge Para 4 DE

“A world forgiven cannot last. It was the home of bodies. But forgiveness looks past bodies. This is its holiness; this is how it heals. The world of bodies is the world of sin, for only if there were a body is sin possible. From sin comes guilt as surely as forgiveness takes all guilt away. And once all guilt is gone what more remains to keep a separated world in place? For place has gone as well, along with time. Only the body makes the world seem real, for being separate it could not remain where separation is impossible. Forgiveness proves it is impossible because it sees it not. And what you then will overlook will not be understandable to you, just as its presence once had been your certainty.”

*

M Clarification of Terms 4. True Perception-Knowledge Para 5 F B

“The world you see is an illusion of a world. God did not create it, for what He creates must be as eternal as Himself.”

**

M Clarification of Terms 4. True Perception-Knowledge Para 1 L 1 - 2 NW Gd

“There is no barrier between God and His Son, nor can His Son be separated from Himself except in illusions. This is not his reality, though he believes it is.”

**

Ch. 18 VI Para 9 L 3 - 4 MS Gd

“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.”

*

W 53 Para 1 L 2 - 5

“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.” W 53 Para 2 L 4 - 7

“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.”

**

W 53 Para 3 L 2 - 8 NW

“Temptation, then, is nothing more than this; a prayer the miracle touch not some dreams, but keep their unreality obscure and give to them reality instead.”

**

Ch. 30 VIII Para 3 L 4 NW

“The body is a dream.”

W 5. What Is the Body? Para 3 L 1 B

**

- “Fear has made everything you think you see. All separation, all distinctions, and the multitude of differences you believe make up the world. They are not there. Love's enemy has made them up. Yet love can have no enemy, and so they have no cause, no being and no consequence. They can be valued, but remain unreal.” **
W 130 Para 4 L 1 – 6 NW
- “Where is the ego? In an evil dream that but seemed real while you were dreaming it.” **
M Clarification of Terms 4. The Ego-the Miracle Para 6 L12 - 13
- “It (mind) cannot make a body, nor abide within a body. What is alien to the mind does not exist, because it has no source. For mind creates all things that are, and cannot give them attributes it lacks, nor change its own eternal, mindful state. It cannot make the physical. What seems to die is but the sign of mind asleep.” **
W 67 Para 6 L 3 – 7 B M
- “At no single instant does the body exist at all.” **
Ch. 18 VIII Para 3 L 1 NW B
- “Ultimately, space is as meaningless as time. Both are merely beliefs.” **
Ch. 1 VI Para 3 L 5 – 6 NW
- “Your mind is capable of creating worlds...” **
Ch. 10 V Para 9 L 11
- “You make the world and then adjust to it, and it to you. Nor is there any difference between yourself and it in your perception, which made them both.” **
Ch. 20 III Para 3 L 6 - 7
- “We are lost in mists of shifting dreams and fearful thoughts, our eyes shut tight against the light; our minds engaged in worshipping what is not there.” **
W 192 Para 7 L 4 NW
- “A simple question yet remains, and needs an answer. Do you like what you have made?—a world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer before it overtakes you and you disappear. *You made this up.* It is a picture of what you think you are; of how you see yourself.” **
Ch. 20 III Para 4 L 1 – 4 NW
- “There is no compromise. You are your Self or an illusion. What can be between illusion and the truth? A middle ground, where you can be a thing that is not you, must be a dream and cannot be the truth.” **
Ch. 28 V Para 3 L 9 - 11
- “Time is a trick, a sleight of hand, a vast illusion in which figures come and go as if by magic.” **
W 158 Para 4 L 1 NW
- “What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in, and has not left its source.” **
Ch. 26 VII Para 4 L 9
- “Anything in this world that you believe is good and valuable and worth striving for can hurt you, and will do so. Not because it has the power to hurt, but just because you have denied it is but an illusion, and made it real. And it is real to you.” **
Ch. 26 VI Para 1 L 1 – 3 NW
- “You are as dear to Him as is the whole of His creation, for it lies in you as His eternal gift. What need have you for shifting dreams within a sorry world?” **
Song of Prayer 3. Healing IV. The Holiness of Healing Para L 3 5-6
- “It (the final judgment upon this world) is the judgment of the truth upon illusion, of knowledge on perception: “It has no meaning, and does not exist.” This is not your decision. It is but a simple statement of a simple fact.” **
Ch. 26 III Para 4 L 3 – 5 NW

“The dreaming of the world takes many forms, because the body seeks in many ways to prove it is autonomous and real.” Dictionary: Autonomous: functioning as an independent organism. Self-governing, subject to its own laws.

Ch. 27 VIII Para 2 L 1

B

**

“Salvation is no more than a reminder this world is not your home. Its laws are not imposed on you, its values are not yours. And nothing that you think you see in it is really there at all. This is seen and understood as each one takes his part in its undoing, as he did in making it.” Ch. 25 VI Para 6 L 1 – 4 NW

**

“Dreams of any kind are strange and alien to the truth.”

W 198 Para 8 L 2

**

“The special ones are all asleep, surrounded by a world of loveliness they do not see. Freedom and peace and joy stand there, beside the bier on which they sleep, and call them to come forth and waken from their dream of death. Yet they hear nothing. They are lost in dreams of specialness. They hate the call that would awaken them, and they curse God because He did not make their dream reality.”

Ch. 24 III Para 7 L 1 – 5

**

“If you decide to have and give and be nothing except a dream, you must direct your thoughts unto oblivion. And if you have and give and are everything, and all this has been denied, your thought system is closed off and wholly separated from the truth. This is an insane world, and do not underestimate the extent of its insanity. There is no area of your perception that it has not touched, and your dream is sacred to you. That is why God placed the Holy Spirit in you, where you placed the dream.” Ch. 14 I Para 2 L 4 – 8 HS Gd

**

“But the insane know not their will, for they believe they see the body, and let their madness tell them it is real. Reason would be incapable of this. And if you would defend the body against your reason, you will not understand the body or yourself.”

Ch. 21 VI Para 4 L 3 – 5

B

**

“What makes this world seem real except your own denial of the truth that lies beyond?” W 165 Para 1 L 1

**

“I once asked you to sell all you have and give to the poor and follow me. This is what I meant: If you have no investment in anything in this world, you can teach the poor where their treasure is.”

Ch. 12 III Para 1 L 1 – 2

**

“He always perceives this world as outside himself, for this is crucial to his adjustment. He does not realize that he makes this world, for there is no world outside of him. If only the loving thoughts of God's Son are the world's reality, the real world must be in his mind.” Ch. 12 III Para 6 L 6 – Para 7 L 1 NW

**

“Yet he has not awakened from the dream, and so his mind remains exactly as it was before. He has not seen the light that would awaken him and end the dream. What difference does the content of a dream make in reality? One either sleeps or wakens. There is nothing in between.” W 140 Para 2 L 3 – 7

**

“Here is the paradox that underlies the making of the world. This world is not the Will of God, and so it is not real.”

W 166 Para 2 L 1 – 2

**

“The mind that sees illusions thinks them real. They have existence in that they are thoughts. And yet they are not real, because the mind that thinks these thoughts is separate from God.” W 99 Para 3 L 2 – 4

**

“God's teachers choose to look on dreams a while. It is a conscious choice. For they have learned that all choices are made consciously, with full awareness of their consequences. The dream says otherwise, but who would put his faith in dreams once they are recognized for what they are?”

M 12. HOW MANY TEACHERS OF GOD ARE NEEDED TO SAVE THE WORLD? Para 6 L 2 – 5

**

**

“God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind to which perception has no meaning. Yet are His laws reflected everywhere. Not that the world where this reflection is, is real at all. Only because His Son believes it is, and from His Son's belief He could not let Himself be separate entirely. He could not enter His Son's insanity with him, but He could be sure His sanity went there with him, so he could not be lost forever in the madness of his wish.”

Ch. 25 III Para 2

NW

**

“In sleep you are alone, and your awareness is narrowed to yourself. And that is why the nightmares come. You dream of isolation because your eyes are closed.”

Ch. 13 VI Para 12 L 4 – 6

**

“You recognize from your own experience that what you see in dreams you think is real while you are asleep. Yet the instant you waken you realize that everything that seemed to happen in the dream did not happen at all. You do not think this strange, even though all the laws of what you awoken to were violated while you slept. Is it not possible that you merely shifted from one dream to another, without really waking?”

Ch. 10 I Para 2 L 3 – 6

NW

**

“Not one thing in this world is true. It does not matter what the form in which it may appear. It witnesses but to your own illusions of yourself.”

W 240 Para 1 L 3 – 5

**

“No one asleep and dreaming in the world remembers his attack upon himself. No one believes there really was a time when he knew nothing of a body, and could never have conceived this world as real. He would have seen at once that these ideas are one illusion, too ridiculous for anything but to be laughed away. How serious they now appear to be! And no one can remember when they would have met with laughter and with disbelief. We can remember this, if we but look directly at their cause. And we will see the grounds for laughter, not a cause for fear.”

Ch. 27 VIII Para 5 L 4 – 10

**

“The only purpose worthy of your mind this world contains is that you pass it by, without delaying to perceive some hope where there is none. Be you deceived no more. The world you see holds nothing that you want. Escape today the chains you place upon your mind when you perceive salvation here.”

W 128 Para 2 L 3 – Para 3 L 1

GW

*

“The world was made as an attack on God. It symbolizes fear. And what is fear except love's absence? Thus the world was meant to be a place where God could enter not, and where His Son could be apart from Him. Here was perception born, for knowledge could not cause such insane thoughts. But eyes deceive, and ears hear falsely. Now mistakes become quite possible, for certainty has gone.

**

The mechanisms of illusion have been born instead. And now they go to find what has been given them to seek. Their aim is to fulfill the purpose which the world was made to witness and make real. They see in its illusions but a solid base where truth exists, upheld apart from lies. Yet everything that they report is but illusion which is kept apart from truth.”

W No 3 What Is the World? Para 2 – Para 3

NW Gd

“The world that seems to hold you prisoner can be escaped by anyone who does not hold it dear. Withdraw all value you have placed upon its meager offerings and senseless gifts, and let the gift of God replace them all.”

W 127 Para 8 L 3 – 4

Gd

*

“This is the anti-Christ; the strange idea there is a power past omnipotence, a place beyond the infinite, a time transcending the eternal. Here the world of idols has been set by the idea this power and place and time are given form, and shape the world where the impossible has happened. Here the deathless come to die, the all-encompassing to suffer loss, the timeless to be made the slaves of time. Here does the changeless change; the peace of God, forever given to all living things, give way to chaos. And the Son of God, as perfect, sinless and as loving as his Father, come to hate a little while; to suffer pain and finally to die.”

Ch. 29 VIII Para 6 L 2 – 6

C

**

“Count, then, the silver miracles and golden dreams of happiness as all the treasures you would keep within the storehouse of the world. The door is open, not to thieves, but to your starving brothers, who mistook for gold the shining of a pebble, and who stored a heap of snow that shone like silver. They have nothing left behind the open door. What is the world except a little gap perceived to tear eternity apart, and break it into days and months and years? And what are you who live within the world except a picture of the Son of God in broken pieces, each concealed within a separate and uncertain bit of clay?”

Ch. 28 III Para 7

**

“What you have taught yourself is such a giant learning feat it is indeed incredible. But you accomplished it because you wanted to, and did not pause in diligence to judge it hard to learn or too complex to grasp.

**

“No one who understands what you have learned, how carefully you learned it, and the pains to which you went to practice and repeat the lessons endlessly, in every form you could conceive of them, could ever doubt the power of your learning skill. There is no greater power in the world. The world was made by it, and even now depends on nothing else. The lessons you have taught yourself have been so overlearned and fixed they rise like heavy curtains to obscure the simple and the obvious. Say not you cannot learn them. For your power to learn is strong enough to teach you that your will is not your own, your thoughts do not belong to you, and even you are someone else.

“Who could maintain that lessons such as these are easy? Yet you have learned more than this. You have continued, taking every step, however difficult, without complaint, until a world was built that suited you. And every lesson that makes up the world arises from the first accomplishment of learning; an enormity so great the Holy Spirit's Voice seems small and still before its magnitude. The world began with one strange lesson, powerful enough to render God forgotten, and His Son an alien to himself, in exile from the home where God Himself established him. You who have taught yourself the Son of God is guilty, say not that you cannot learn the simple things salvation teaches you!”

Ch. 31 I Para 2 L 7 – 8, Para 3 & 4 Gd

“What perception sees and hears appears to be real because it permits into awareness only what conforms to the wishes of the perceiver. This leads to a world of illusions, a world which needs constant defense precisely *because* it is not real.”

Preface page x

**

“The world we see merely reflects our own internal frame of reference—the dominant ideas, wishes and emotions in our minds. ‘Projection makes perception.’ We look inside first, decide the kind of world we want to see and then project that world outside, making it the truth *as we see it*. We make it true by our interpretations of what it is we are seeing. If we are using perception to justify our own mistakes—our anger, our impulses to attack, our lack of love in whatever form it may take—we will see a world of evil, destruction, malice, envy and despair. All this we must learn to forgive, not because we are being ‘good’ and ‘charitable,’ but because what we are seeing is not true.”

Preface page xi

**

“Can you paint rosy lips upon a skeleton, dress it in loveliness, pet it and pamper it, and make it live? And can you be content with an illusion that you are living?”

**

“There is no life outside of Heaven. Where God created life, there life must be. In any state apart from Heaven life is illusion. At best it seems like life; at worst, like death. Yet both are judgments on what is not life, equal in their inaccuracy and lack of meaning. Life not in Heaven is impossible, and what is not in Heaven is not anywhere.”

Ch. 23 II Para 18 L 8 to Para 19 L 6

“Think not you made the world. Illusions, yes! But what is true in earth and Heaven is beyond your naming.”

W 184 Para 8 L 1 – 3

**

“Hallucinations serve to meet the goal of madness. They are the means by which the outside world, projected from within, adjusts to sin and seems to witness to its reality. It still is true that nothing is

**

without. Yet upon nothing are all projections made. For it is the projection that gives the ‘nothing’ all the meaning that it holds.”

Ch. 20 VIII Para 9 L 5 – 9

“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.” W 32 Para 2

**