

Abundance	p12 B1,5, p13 T and other Day 3	Space consciousness	p28 T4
Acceptance	p14 B4, p16 B6 thru B2, p17 T3,B	Spirit known in form	p21 B2
		Two levels of experience together	p28 T3
End to effort	p15 T2 p34 T3,4	Trying for ideal state	p17 B
Making spirit known in form	p21 B2	Why we did this	p12 T2
Making special	p4 B4	Power	p28 B3&4

1

THINGS TO DO and OBSTACLES TO AWAKENING

A: Accomplished	G: Giving=Receiving
B: The Body	Gd: God
C: The Changeless	HS: Holy Spirit
Ch: Christ	L: Love
Dr: Dream/illusion	M: Mind
E: Effort	OS: Oneness /Same
NE: Non-effort	SC: Space Consciousness

Excerpts from A Course of Love



“You are perhaps making this world a better place but you are not abolishing it. In your acceptance of doing good works and being a good person, you are accepting ministry to those in hell rather than choosing heaven. You accept what you view as possible and reject what you perceive as impossible. You thus cling to the laws of man and reject the laws of God. You claim your human nature and reject your divine nature.”

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Prelude p.7 P.11 **Gd**

“You have traveled your path and the end of the journey is in sight. You stand at the precipice with a view of the new world glittering with all the beauty of heaven set off at just a little distance in a golden light. When you could have seen this sight you turned your back and sighed, looking back on a world familiar to you, and choosing it instead.”

Prelude p.8 P.16

“Yet you know that choosing heaven is the only true way to change the world. It is the exchange of one world for another. This is what you fear to do. You are so afraid to let go of the world that you have known that, even though it is a world of conflict, sickness, and death, you will not exchange it, will not relinquish it.”

Prelude p.8 P.16

“This is the insanity of the nightmare you choose not to awaken from. It is as if you have said, I will not open my eyes until someone proves to me that they will see when they are opened. You sit in darkness awaiting proof that only your own light will dispel.”

Prelude p.14 P.41

“To believe that you are able to act in love in one instance and act in anger in another, and that both actions originate from the same place, is an error of enormous proportions.”

Ch 2 p.2 2.6 **L**

“All that you now see are but symbols of what is really there before you, in glory beyond your deepest imaginings. Yet you persist in wanting only what your eyes can see and hands can hold. You call these things real and all else unreal.... Close your eyes on all that you have become accustomed to seeing. And you will see the light.”

In What Is the World Ch 3 p.26 3.5

“Your desire to be separate is the most insane desire of which you have conceived. Over all your longing for union you place this desire to be separate and alone. Your entire resistance to God is based on this.”

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Ch 5 p.41 5.22

“You thus have made of life a test, believing that you can pass or fail through your own effort. Yet the more you struggle to do so on your own, the more you realize the futility of your efforts, even though you do not want to admit that your efforts are futile. You cling to effort as if it is the way to God, not wanting to believe all effort is in vain or that a simple solution exists. A simple solution within your world, a solution that requires no exertion on your part, is seen to be of little value. The individual, you reason, is made through all this effort and struggle and without it would not be. In this you are correct, for as you make of yourself an individual, you deny yourself your union with all others.”

Ch 5 p.41 5.22

NE

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“You choose the fires of hell to the light of heaven. Only you can stoke those fires, and this is what makes them desirable to you. A warmth not of this world, given freely, with no work involved, causes you to shake your head. How can it be for you if you cannot put in effort to attain it?”

Ch 6 p.47 6.10

NE

“Perpetual sunshine would be too easy, too lacking in imagination, too sterile. To have every day the same would be uninteresting now. Perhaps later. Maybe when you are old and have grown weary of the world. Then perhaps you will sit in the sun.”

Ch 6 p.47 6.10

“For what you withhold you cannot receive, and you cannot receive a piece of heaven nor know a piece of God or your own Self. Your giving must be total for you to receive in truth.”

Ch 7 p.51 7.2 G

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In order to identify yourself in this world, you have had to withhold a piece of yourself and say of this piece, ‘This is what makes me uniquely who I am.’”

Ch 7 p.52 7.4

“Thus that which is most separate, or that which you have determined separates you the most, is that which you value most highly.”

Ch 7 p.52 7.4

“The world does not keep you separate. You keep yourself separate from the world. This is what has made the world the world it is. What you withhold allows illusion to rule and truth to be locked away in a vault so impenetrable and so long secured that you have thought it forgotten.”

Ch 7 p.53 7.9

“There are but two forms of withholding: what you withhold of yourself from the world and what you withhold for yourself from the world.”

Ch 7 p.53 7.11

“There is another way in which you withhold pieces of relationships for yourself. This withholding is not of the form of grievances but of the form of specialness. You withhold in order to make yourself special, always at another’s expense. All your efforts to best your brothers and sisters are thus: all competition, all envy, all greed. These all relate to your image of yourself and your efforts to reinforce it.”

Ch 7 p.54 7.14

“What you withhold from the world you withhold from yourself, for you are not separate from the world. In every situation what you would keep is what you will not have, because you keep it only from yourself.”

Ch 7 p.55 7.16

“We have begun to dislodge your idea that you stand separate and alone, a being broken off from all the rest. Your forgiveness of all that has led to this misperception is not yet complete, nor will it be until your understanding is greater than it is now. For you cannot give up the only reality you know without believing in and having at least some elementary understanding of what the truth of your reality actually is.”

Ch 7 p.56 7.20

“Instead of recognizing your union, a state in which you are whole and complete because you are joined with all, you have determined to stand separate and use the rest to support your separate stance. See you the difference in these two positions? In what way is your way better than the way God created for you, a way that is completely free of conflict? Despite your bravest attempts to remain separate, you must use your brothers and sisters in order to even maintain the illusion of your separation. Would it not simply be better to end this charade? To admit that you were not created for separation but for union? To begin to let go of your fear of joining, and as you do let go of use as well?”

Ch 9 p.77 9.49

Gd

“To want a reward for goodness, for trying harder, for being closer to God than your brother or sister, are all desires of your separated self wanting something for itself and all its effort. This is but a stage you will pass through, though some may linger long here. You will stay until you realize that all are good and that you cannot earn more of God’s good graces than your brother. You will stay until you realize that God has given everything already to everyone.”

Ch 10 p.81 10.9

Gd

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“It (the separated self) would prefer to be serious and heavy-hearted rather than light-hearted and gay. Being serious about life is a major strategy of the separated self, which recognizes its own seriousness as necessary to maintain its separation.”

Ch 10 p.84 10.19

“You do not realize how quickly the separated self rushes in to sabotage all movement away from separation and toward union.”

Ch 10 p.84 10.20

“Many of you will rebel here thinking this is not what you signed on for. You just want to read about this Course, perhaps, and not be required to take it. You will want to keep it theoretical and not apply it. You will ask for the information, and say you would really rather not have the experience. You wanted but the travelers’ guide and not the actual journey. This is what too many of you sought, and many of you still resist realizing that you got more than you bargained for.”

Ch 10 p.87 10.32

“Even those who feel the power of these words within their hearts and vow to go slowly and carefully through each page and section, giving total dedication to what this text would have them do, are at risk of trying too hard to be earnest rather than simply desiring to learn.”

Ch 11 p.89 11.3

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“Realize that the ideas of both success and failure are detrimental here. To feel you have achieved success in learning what love is all about is as ridiculous as feeling as if you have failed to learn what love is. Neither can happen. And your perception that either can will shut out all ideas of union.”

Ch 11 p.89 11.4

L

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“What you have sought to join with is the reason for your unhappiness. For you seek to join with what cannot be joined, and you seek separation from all that could be joined with you and all that would fill your dark and lonely places with the happiness you seek.” Ch 12 p.94 12.4

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“If you but understood the energy required to keep the world of your illusion in its place, you would understand the rest that will simply come of giving up your need to do so. Your desire for certainty is part of your resistance to any ideas that seem to be about change. What little that you think you know you would strive to keep, and yet deep down you realize that you know nothing with the certainty you seek.”

Ch 12 p.94 12.7

“That you have made of the Father a singular figure, somehow greater than the Son, and accepted the Holy Spirit as something largely not within your understanding, only exemplifies the nature of the error in need of correction.”

Ch 12 p.96 12.16

HS

“And yet you would withhold a piece of yourself even from love, and this is what we must correct.”

Ch 7 p.51 7.2

L

“It is no small wonder that you live in fear when so much is dependent upon you. And no wonder that when you find a respite, a place of rest and beauty and of love, you want to claim it for your own lest it get away! It too must be maintained within your universe, or you will know it not and its benefits will escape and be lost to you. You wish that you could join with it and make it one with you, but since you know not that this can be done or how to do it, you try to accomplish the “next best thing” and keep it close to you, a twin universe still existing separately, but close enough that you can gaze upon it and feel the benefit of its warmth because of its proximity. More than this you cannot do, but still you try.”

Ch 14 p.106 14.19

“While your purpose remains to make yourself and others special, you will not put an end to the separation. And you cannot just let go of your own specialness. For as long as you hold on to the specialness of others you hold on to your own. There is no reason to hold on to another’s specialness unless you hold onto your own. And what you give to others you keep for yourself. Give another specialness, and you keep it for yourself as well as see it in them instead of seeing their glory.”

Ch 14 p.107 14.26

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“For your refusal to give up specialness is your refusal of the Christ in you and a refusal of love itself.”

Ch 14 p.109 14.31

Ch L

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“What harm is there in specialness? Only all the harm you see within the world.” Ch 15 p.110 15.2

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“While you desire specialness for yourself, your true Self will remain hidden and unknown, and since this is a Course that seeks to reveal your true identity, specialness must be seen for what it is so that you will desire it no longer. You can have specialness or your true Self, but never both. The desire for specialness is what calls your little self into being. This is the self that is easily wounded, the self that takes on grievances and refuses to give them up, the self that is prone to pettiness and bitterness, resentment and deception.”

Ch 15 p.110 15.3

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“You give away your power and then bow down to those whom you have given it to, for you are afraid of nothing more than your own power.”

Ch 16 p.119 16.24

“You know your power created the world of illusion in which you live, and so you think another must be able to do it better. You no longer trust yourself with your own power, and so you have forgotten it and realize not how important it is for it to be reclaimed.”

Ch 16 p.119 16.24 Dr

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“If you cannot claim at least a small amount of love for your own Self, then neither can you claim your power, for they go hand-in-hand.”

Ch 16 p.119 16.26

L

“All who believe they have “more” fall prey to righteousness. All who believe they have “less” fall victim to envy.”

Ch 20 p.143 20.40

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“You must understand that when you think of your personal life, personal concerns, personal relationships, you are separating yourself from the whole. These concerns are a matter of perception, and are things your mind has been trained to see as being within its scope. It is as if you have cordoned off a little section of life and said, “These are the things that relate to my existence and to me and they are all I need concern myself with.”

Ch 20 p.144 20.47

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“Still you find it difficult to believe that what is possible depends upon what you can imagine being possible. You must cease to see the difficulty and begin to see the ease with which what you can imagine becomes reality.”

Ch 23 p.156 23.17

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“When you feel a lack of love in others, you have projected your fear onto them. Only when you cease to do this will you feel true devotion.”

Ch 25 p.162 25.6

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“You must practice recognizing your feelings of lack of love, and realize these feelings come from your inability to receive. Do this practice until it is no longer needed.”

Ch 25 p.162 25.7

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“While you believe feelings of lack of love come from anywhere but within, you will not be invulnerable.”

Ch 25 p.163 25.13

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“This viewing of your life as a story is what you do. You spend each day in review or speculation. What has happened and what will happen next? You attempt to rewrite previous chapters and to cast all the parts and plan all the events of the next. This is, in effect, your attempt to control what you do not believe you created, and what you feel deprived of creating.”

Ch 26 p.171 26.25

“You think that when you are enlightened enough to know, you are also enlightened enough to know what to do with what you know. While you continue to think of a separation in terms of doing and of knowing, it is obvious this cannot be the case.”

Ch 28 p.177 28.9

“When one thinks, “There is so much to say,” one forgets to listen. Be guided in your going out. Be restrained in what you say. Be attentive in your listening.”

Ch 28 p.178 28.13

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“There are no more decisions for you to make. There is only a call for a dedicated and devoted will, a will dedicated to the present moment, to those who are sent to you and to how you are guided to respond to them. One will be a teacher, another a student. The difference will be clear if you listen with your heart.”

Ch 28 p.178 28.13

“It (to attend) is both a request for focus and readiness and a request for service that can only be given in the present by a mind and heart available to the requirements of the present. It is the appropriate attitude for the time of tenderness, as it is an attitude of ministry.”

Ch 29 p.179 29.1

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“Further, you need to let the universe be of service to you rather than trying to use the universe to accomplish your goals.”

Ch 29 p.179 29.4

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“No wholeness will be possible for you while you compartmentalize your life into designated pieces giving yourself time for work and time for leisure and seeing them not as the same thing. Life is life. Life is. As love is.”

Ch 29 p.181 29.14

L

“Life is service to God. God is service to life. You are God in life. Thus you are both life and service to life, both God and service to God. All of the vast universe was created the same: to live and to serve life, to be of God and be of service to God. To be served and to serve.”

Ch 29 p.181 29.15 Gd

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“If reaching a particular destination is all that is sought, the journey becomes but the means for getting there. All learning is seen as preparation for the future, or for some eventual outcome, rather than for your being. You attempt to learn for something other than your Self, for some purpose other than your Self.”

Ch 30 p.184 30.1

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“Be like the little children, and learn in order to claim your learning for your Self. Learn who you are through each experience rather than learning in order to find out who you are or what your contribution will eventually be.”

Ch 30 p.184 30.3

“The idea of sharing one heart, one heartbeat, one love, is not so unacceptable to you as the idea of sharing one mind.”

Ch 31 p.187 31.2

L M

“Think not. This Course requires no thought and no effort. There is no prolonged study and the few specific exercises are not required. This Course has succeeded in ways you do not yet understand and have no need to understand. These words have entered your heart and sealed the rift between your mind and heart. Be true to love and you cannot fail to be true to your Self.”

Ch 32 p.195 32.4 NE L

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“If you do not think you are yet prepared, if you think you are not yet ready, cease to think. Read again these words of love and let the sound of love soothe your worries away. Give to me the thoughts that remain to trouble you and I will return them to you transformed by Love. Do not grieve your thoughts or believe in loss of anything of any kind. Thus will all you have already received be remembered in this time of the second coming of Christ.”

Ch 32 p.195 32.4

Ch L

“And what of miracles? The last and final miracle has occurred, for what miracles are needed when mind and heart are one and you have returned to the embrace?” Ch 32 p.195 32.6 **

“The first instruction I give to you is to seek no more.” Ch 1 p.200 1.3 **

“That your learning does not feel complete is the result of forgetfulness, which is the opposite of mindfulness. Your further learning then is learning based on mindfulness or remembering.”

Ch 1 p.200 1.3

“The only way for you to come to live in truth is through faith; not a faith in what might be, but a faith in what is. A faith in what is, is a faith in miracles. Miracles are what you are now asked to call upon. For calling upon miracles is an act of faith.” Ch 3 p.208 3.6 E **

“I ask you now to request a miracle.” Ch 3 p.208 3.7 E **

“What kind of a miracle should you ask for? How big of a miracle should you request? How big is your faith? How much proof does it require? I speak not in jest but ask you to seriously consider just what kind of miracle is needed to get you to change your mind about who you are and thus about the nature of your thoughts.” Ch 3 p.208 3.8 **

“Any state other than that of peace is conflicted by the desire for peace and the ways in which peace is seen as being approachable.” Ch 1 p.200 1.1 **

“The apostles had no faith in their ability to perform miracles. The faith they showed was in their willingness to try. This little willingness gave way to conviction as miracles flowed through them as the blessings that they are.” Ch 3 p.209 3.10 *

“Whatever is necessary to convince you now is what I will provide. Such is the urgency of the time, the urgency for the return to unity, the urgency of the need to leave fear behind.” Ch 3 p.209 3.12

“By asking you to request a miracle, I am honoring who you are and inviting you into the state of mind that is miracle-readiness.” Ch 4 p.212 4.1 **

“Miracles are, in other words, a way of thinking, the new way that we are going to learn together. They are the state of giving and receiving as one. They are the state in which blessings flow. They are your natural state.” Ch 4 p.212 4.1 G

“My request to you to choose a miracle is but a request to you to hear Creation’s response to who you are. What might such a response sound like? Feel like? Look like? It is a response of pure appreciation and love. It is always available. It is the gift given in everything you look upon and see without the obstacle of the ego-mind’s interpretation.” Ch 4 p.214 4.16 **

“Revelation is a proper description of the mode by which the art of thought teaches and helps you learn. It is not through study, effort, or reinterpretation but through revelation.” Ch 4 p.216 4.23 NE

“This fear of all and nothingness is fear of God, fear of Life, fear of Creation, fear of Self. For there is only all and nothing.”

Ch 5 p.219 5.5

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“How can you not be fearful of creation when such suffering occurs within it? But there is another aspect that relates to the fear of union we spent much time discussing within *A Course of Love*. It is a fear of the human mind that cannot comprehend the all or the nothingness, the eternal or the void.”

Ch 5 p.218 5.4

“The whole of life could in fact be seen as the illusion of an in-between you have created between all and nothing. This in-between place is your comfort zone and, although you feel compelled to push at its edges, this pushing simply leaves the edges quite intact and causes them to be capable of offering resistance. Your search for “something” within the in-between, if it leads not beyond the in-between, but shields you from the recognition of the all you are capable of finding and the nothing in which you reside.”

Ch 5 p.219 5.7

Dr

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“In order to experience the truth, you must move into a state that is real. Nothing is as real as everything, and is what some of you will or have experienced as a “dark night of the soul.” To realize that you reside in nothingness is but the counterpart of realizing that there is an all to which you belong.”

Ch 5 p.219 5.8

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“This is why I have asked you to choose the manner in which you would be once and finally convinced. You must experience the reality of the new thought system or it will remain forever theoretical. You must let go of the foundation of fear on which the old thought system was built in order to experience the new.”

Ch 5 p.220 5.12

“The art of thought invites the experience of the new thought system by being willing to replace the old with the new. While this will at first be a learned activity, and as such have its moments of seeming difficulty, it is learned only in the sense of practicing the mindfulness that will allow the memory of it to return to you.”

Ch 5 p.220 5.12

“Mindfulness and wholeheartedness are but different expressions of the union of mind and heart. Mindfulness will aid you in remembering. Wholeheartedness will aid you in reconciling the laws of God with the laws of man. Through mindfulness you will remember who you are. Through wholeheartedness you will be who are.

“It is in this way that you will enter a time of miracles, put an end to suffering, and thus begin the return to love.”

Ch 5 p.220 5.14-15

L

“I saw.” “I felt.” “I thought.” “I did.” The individual, personal, separated self is at the center of all such stories. One quite literally cannot conceive of the story without the “I.” Yet this you must learn to do, and this task is given you as an exercise.”

Ch 22 p.152 22.119

“This belief (that spirit has chosen a “lesser” form and this choice includes suffering) does not accept that there is only one reality and that it must exist where you are.”

Ch 7 p.223 7.2

“Even the most spiritual and godly among you accept suffering. Even those who understand as completely as possible the truth of who they are accept suffering. My use of the word accept is important here, as these may not see suffering as pain but only as a natural part of being human that calls for acceptance. They thus find peace within suffering rather than abolishing suffering.”

Ch 7 p.223 7.2

“I have said a new way of learning is needed and is here. To continue to rely on the ways of old, no matter how effective they were and *no matter how much they spoke the truth* will be to not learn the new.”

Ch 7 p.224 7.4

“Now your final instruction is here. You who have found peace—live in peace. You have been given the Peace of God—go in Peace. Spread peace throughout the land. Go out in peace and love and service to all.”

Ch 10 p.234 10.15

Gd L

“Only in your own willingness does anything exist because only in your willingness is the power of creation expressed.”

Ch 2 p.242 2.9

“Everything you have ever wanted to be is. Everything you have ever thought or imagined is and is reflected in the world you see. The only difference between the life you are living and the life you want lies in your willingness to express who you are.”

Ch 3 p.243 3.1

“It is quite literally true that the seeds of much of creation lie dormant within you, already accomplished but awaiting expression in this realm of physicality.”

Ch 3 p.244 3.7

A

“There would be no need for form if there had been no desire for expression. Life is the desire to express outwardly what exists within. What I refer to so often here as being within, as if “within” is a place in which something resides, is unity and it is the place where being resides. It is the place or realm of one heart and one mind. It is the place where everything already exists fully realized.”

Ch 3 p.243 3.2

M

“You are not only part of creation, but as has been said many times, a creator, and as such a continuing act of creation. This does not mean that creation is acted out upon you but that you are acted out upon creation.”

Ch 4 p.245 4.2

“You are in the process of unmaking what you have made. The old structure is coming down so that the new, what might be likened to a building with no frame, can rise.”

Ch 4 p.248 4.16

“You would have to work mightily to turn the lessons of this Course into a tool, but many of you will not tire of this work until you succeed. This is how truths become dogma and dogma becomes tyranny. This happens by accepting a static state. A static state is not a living state because creation is not occurring within it. This is a living Course. This is why you are called to live it rather than to take it. This is why you are called to be a teacher and a learner both. This is how the exchange of giving and receiving as one occurs. This exchange IS unity.”

Ch 10 p.266 10.1

G

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“As a swimmer quickly learns, the only way to return to ease of movement is to cease to struggle or resist. The ability to let go of struggle is a learned ability for the swimmer and is a learned ability for you now as you journey back to your real Self. It requires remembrance, trust, and a wholehearted approach that allows the body, mind and heart to act in unison. This wholehearted approach is the condition from which unity is recognized. The water is not taken for granted but always recognized as the condition of the swimmer’s environment. You are no longer confined to the conditions of separation, my dear brothers and sisters, and this is what it is time for you to learn.”

Ch 4 p.246 4.6

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“This (living and perceiving based on old concepts) does not mean you have not changed nor that you are in need of accomplishment rather than the already accomplished. What this means is that you are still in need of unlearning, of undoing old patterns of thought. This is atonement and it is continuous and ongoing until it is no longer needed.”

Ch 4 p.248 4.15

A

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“As this notion of time dissolves, the state of miracle-readiness becomes your natural state.”

Ch 4 p.248 4.18

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“...if you continue to send your prayers to a god who is other than you, you will not cross the threshold.”

Day 1 p.490 1.2

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“This voice speaks to you in a thousand ways. It is the voice of love, the voice of creation, the voice of life. It is the voice of certainty that allows you to move through each day and all the experiences within it as who you are in truth. It releases you from the feeling of needing to control or protect your treasure. It releases you as well from the static state of trying to hang on to who you were yesterday, or trying to prevent change tomorrow.”

Ch 10 p.268 10.14

L

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“The power of thought and the power of prayer, once aligned, call constantly upon the same power of intercession that is the miracle.”

Ch 12 p.275 12.7

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“They (miracles) do not take away free will but free the will to respond to truth. They are the ultimate acceptance of giving and receiving being one in truth.”

Ch 12 p.274 12.4

G

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“As you have come to see calling as a gift and a treasure as well as a learning device, so you must come to see your own ability to call forth intercession as a gift and treasure you are able to give in service to your brothers and sisters.”

Ch 12 p.275 12.7

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“If callings come to alert you to the treasure within, how can it be that you, as a miracle-minded being, are not called upon to also call forth the treasure that exists around you? When you call to those whom you meet in relationship, you call but to the already accomplished.”

Ch 12 p.275 12.8

A

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“You are living history. You are living what will tomorrow be history. You are living creation. You are living what will tomorrow be the story of creation.”

Day 1 p.494 1.26

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“The gardener knows that tending the garden will help it to flourish and show its abundance. The gardener knows she is part of the relationship that is the garden. A true gardener believes not in bad seeds. A true gardener believes not that she is in control. A true gardener accepts the grandeur that is the garden and finds it beautiful to behold.”

Ch 12 p.275 12.10

“The Christ in you is relationship. As you were told within the pages of A Course of Love, you are a being who exists in relationship. This is how you were created and how you remain. This is the truth of who you are and even, in your own terms, a fact of your existence. Earlier this was pointed out to you so that you would come to accept who you are and so that you would extend forgiveness to yourself and all you hold responsible for this truth. This forgiveness has now extended in two distinct ways. First in forgiving your Creator for creating you in such a way, and second in forgiving a world that has taught you to want to be other than who you are. Now our aim is to show you how to integrate the belief that you are a being who exists in relationship into the living of your life.”

Ch 11 p.270 11.1

Ch

**

“Let the beliefs we have set forth become one with you so that they enable you to live and express and act as who you are in every moment and in every circumstance. Let these abilities serve you and your brothers and sisters. Let this way of living be the expression of who you are and all that you now remember. Let this remembrance grow and flourish as the garden that is you.”

Ch 12 p.276 12.13

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“A chain of events is merely another way of saying cause and effect. The chain of events of creation include, thus far, the movement of being into form and the movement of being beyond form. What will be realized through the secret of succession is the elevation of form.”

Day 1 p.494 1.26

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“This is the time of revelation of meaning. You who have so long striven to give meaning to the purposeless, here see meaning revealed.”

Day 2 p.495 2.5

“It is as if, at this mountain peak, you have discovered a lightness of being, and yet within it is this stone of regret.... This is the feeling that will prevent you from receiving the secret of succession. It is like the force of gravity, a feeling that you will not be able to remain at this height long enough to benefit from what will be shared here.... Part of this feeling arises from erroneous ideas that remain regarding your unworthiness. Part of this feeling arises from the erroneous idea that you can fail, even here.... These are the temptations that confront those who have dared to ascend the mountain.”

Day 2 p.495 2.6, 7,8

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“We look for a simple acceptance of the facts of your life.”

Day 2 p.496 2.12

“All of our lives here are symbolic rather than actual. Just as the creation story is symbolic rather than actual. This does not mean that my life did not happen, that it did not occur in time and space, just as yours is occurring now in time and space. What this means is that what occurs in time and space is symbolic, that it is representative of something more.”

Day 2 p.497 2.18

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“Willingness was not yet upon humankind. The choice was made collectively to remain in illusion. The choice for continued suffering was made. And so I responded to that choice.”

Day 2 p.498 2.23 Dr

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“Expressions you call art are desires to share the Self in a new way. These expressions you call art are expressions of a Self who observes and interacts in relationship. They are not expressions that remain contained to who you are or who you think yourself to be.... They are rather expressions of the Self in union—expressions of what the Self sees, feels, envisions, imagines in relationship.”

Ch 2 p.283 2.1

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“Separation, aloneness, independence, individuality—these became the purpose you assumed rather than the purpose you started out to achieve—that of a new way of expression in a form that would expand awareness, through relationship, of self and others. You chose a means of creation—as God chose a means of creation. That means of creation is separation, becoming separate (the observer as well as the observed) so as to extend creation through relationship (of the observer and the observed).”

Ch 2 p.283 2.3

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“This is the vengeful self we eliminate now. You have, in truth, replaced judgment with forgiveness, but you have not yet fully forgiven yourself.”

Ch 3 p.288 3.6

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“These new beliefs of your new thought system must be wholehearted. They cannot be beliefs that exist only in your mind, a new philosophy to be applied to life. They must exist in your heart. And how can they exist in the heart of an unlovable self?”

Ch 3 p.288 3.7

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“You cannot think your way to the new life that calls to you. You can only get there by being who you are in truth.”

Ch 3 p.288 3.8

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“Accept your anger for it is the next step in the continuum upon which we travel. When a person is dying, just as when a person is undergoing this final surrender, there are stages through which one moves. The first is denial, the second is anger.”

Day 3 p.501 3.1

“You may believe that this spirituality can help mend a feeling of broken-heartedness, can cause you to extend forgiveness to those who hurt you, to make amends to those you hurt, or to simply quit feeling guilty or bitter, shamed or rejected because of them. But you do not believe this spiritual context is capable of bringing you the lack of want you associate most strongly with money.”

Day 3 p.502 3.8

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“Even those of you on this spiritual path think money is among the greatest limits to what you can accomplish, to how you can live the life you would choose to live.”

Day 3 p.504 3.22

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(You think) “The better life you might attain will be a by-product rather than the effect of Cause.”

Day 3 p.504 3.22

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“Remember that we are headed even beyond desire, and know that desire must first be met before you can be taken beyond it.”

Day 3 p.505 3.27

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“You think abundance is the most difficult thing to demonstrate, when it is actually the easiest.”

Day 3 p.506 3.29

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“You have been invited to know God directly, and to develop a relationship with God. It is only in knowing God that the relationship of abundance will be made clear to you and break forever the chains of want.”

Day 3 p.507 3.35

Gd

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“Abundance can only be accepted and received, just as great ideas and great talent can only be accepted and received.”

Day 3 p.510 3.53

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“Even those of you who have asked God for abundance, and opened yourselves to receive it, even those of you who have seen some improvement or evidence you could cite as a response to your requests, see not the truth of the situation.”

Day 3 p.509 3.42

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“You try to guess what God might want you to do, be it being still and not worrying about money, or taking actions, right-actions now, as opposed to your idea of the wrong-actions of the past, in order to bring money or abundance flowing to you. All that this period of bargaining represents is yet another stage in your movement toward acceptance. It is still based on the belief that you are responsible for the abundance or lack of abundance in your life. That it is you who, by changing your beliefs or your actions, can change your reality.”

Day 3 p.509 3.49

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“You cannot accept, for instance, the compassionate and loving benevolence of the universe, of God, of the All of All, and still accept the reality of lack. You cannot accept that in the reality of unity all things come to you without effort or striving except money. You cannot accept that you no longer have to learn and accept the condition of learning that is want.”

Day 3 p.511 3.59

NE Gd

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“The active acceptance of abundance is the way to abundance. Active acceptance is a way of being in relationship with all that flows from unity. This you cannot learn but you can practice. Thus your practice begins.”

Day 3 p.511 3.61

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You refuse to recognize that the Christ in you provides the bridge that you need only walk across to bridge the distance between heaven and hell, between your separated self and union with God and all your brothers and sisters. You prefer to think a good deed here, a bit of charity there, is more important.

In “Christ”

Prelude p.9 P.20

Ch Gd

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“I asked them (my disciples) to follow in my way. I asked them to be, not as they once were, but to be as I am. I asked them to live—not in the world of their former perception, in a world-view that was taught to them—but to live in a new world and, by so doing, to demonstrate a new way.”

Day 4 p.514 4.19

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“Wholehearted desire is what A Course of Love taught you so that you could be taken to this place and tempted to leave behind the temptations of the human experience.”

Day 4 p.519 4.45

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“You will still think you have more to learn because you are angry, depressed, in a state of denial contrary to the denial asked of you, or because you still feel like bargaining with God. These things are only reactions to faulty perceptions, only the steps toward acceptance until they are accepted.”

Day 4 p.521 4.52

“ We acknowledged that your desire is stronger than ever before. Now is the time to focus on this desire and fulfillment, to stretch this desire to its limits, all the while realizing that its fulfillment lies already accomplished within, in the access that lies within. **

“This is a longing that carries with it the desire to go beyond thinking, the desire to go beyond words, the desire to go beyond where your imagination is capable of taking you. It is a desire for true discovery, a desire to access the previously unknown.” Day 4 p.517 4.36-37 A

“Do you turn and look back at form and matter? Or do you turn and look up where no form exists? Do you believe you can choose the formless and still return to the towns and cities, the green grass and the blue sea below?.... **

“But what, you might ask, of the elevated Self of form? Why is this suddenly a choice between one or the other? It is the first choice of the new temptations, the first real choice of Christ-consciousness, of the time beyond learning.” Day 4 p.518 4.38 – 39 Ch

“Do you wish to return the self of form who once visited an altered state, this state of high elevation? Do you wish to go back and tell tales of your experiences here and be made special because of this experience you can recount?” **

“Or do you wish to go back transformed into the elevated Self of form?” Day 4 p.518 4.42 - 43

“The old challenges, the old reasons for existing will be gone. All that will be left to do will be the creation of a new world in the only way that it can come about—through unity.” Day 4 p.519 4.47 **

“Your desire and your access are one and the same. If you desire this transformation wholeheartedly, if you make this choice with wholehearted desire, it will be done, and we will continue our dialogue so that you know more of the difference you have chosen. Once this difference is wholly known to you, we will begin true discussion of creation of the new, for you will be done with becoming.” Day 4 p.519 4.48 *

“Anger was discussed rather casually alongside accepting me, your Self, and abundance. But none of these things are meant to be dwelt upon. The acceptance of abundance no more so than the acceptance of anger. You are called to accept and not look back, not to dwell in any of the states through which you arrive at acceptance, nor to focus on acceptance of one thing over another. You are not to label good or bad. Just to accept. Accept all.” Day 4 p.520 4.50 **

“When you hesitate you have not accepted but dwell with the cause of your hesitation. When you accept you move on.” Day 4 p.520 4.50 *

“Acceptance has been the means chosen, by us, to move you through the layers of illusion that have disguised your fear, to move you beyond false learning to the truth that only needs to be accepted.” Day 4 p.521 4.53 **

“Remember that you are tired of learning. You are tired here, after your climb. You simply want to rest and have whatever transformation is to come to you to come. If you could indeed give in to this desire fully, it would speed the transformation along quite nicely.” Day 5 p.526 5.20 **

“All that the prodigal son was asked to do was to accept his own homecoming. Do you think he would have considered himself perfect as he approached his father’s presence? Surely he would not have. You are asked but to accept your own homecoming. To leave behind the time of wandering, seeking, learning. To leave behind fear for the embrace of the love and safety of your true home.”

Day 4 p.521 4.55

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“You want immediate results, not more practice. You want relief and an end to effort, not another lesson to learn that you will be told is not a lesson. Not another cause for seeming effort in order to arrive at the effortless. But realize also that this effort that you rail against is still of your own choosing. The realization of a “way” to make things as they are is never effortful in and of itself.”

Day 5 p.525 5.18

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“So please, listen to your weariness and to your heart’s desire to rest. Listen to the call to peace and let yourself recline in the embrace of love, feeling the warm earth beneath you and the heat of the sun above you. Let languor enfold you and apply no effort to what you read here. Just accept what is given.”

Day 5 p.526 5.20

NE L

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“Each expression of union must remain as what it is—untaught and unlearned. Each gain from unity will only, in this way, be seen as the new givens come to replace learning.”

Day 5 p.527 5.24

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“Remember the example of how your breathing becomes unnatural when you think about it, and contrast this with the increase in awareness of breath that comes from the focus of meditation. A focus point is a point of convergence. A focal point is a point of intersection that gives rise to a clear image.”

Day 5 p.527 5.25

“We stand at the intersection point of the finite and the infinite in order to complete the creative act of becoming.”

Day 6 p.528 6.1

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A “place” that seems externally removed from them (temptations) cannot remove them. Only a created place within can do so.

“This place within is what we are creating here. It is a truly elevated place. It is as real as a mountain top, in fact much more real.... It is being created to exist both within the body and beyond the body.”

Day 6 p.531 6.21

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“This is the point of movement, being, and expression coming together. The point of convergence, intersection, and pass-through. This is it! Right here in your life as it is right now.”

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“While you always were supported, the idea of learning that you accepted during the time of learning was not one of support but one of effort. You must accept, now, that the pattern of learning is an extension of fear and be willing and vigilant in replacing it with a pattern of acceptance.”

Day 7 p.534 7.5

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“All power to effect change comes from acceptance—not acceptance of the way things are, but acceptance of who you are in the present.”

Day 8 p.539 8.8

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“Time has not yet ceased to be, but as you are in a state of transformation, so too is it. Again I remind you, as within, so without. As you let go of time’s hold on you, it will let go of you. Time will seem to expand but will actually be contracting into nothingness. Time is replaced by presence, by your ability to exist in the here and now in acceptance and without fear.” Day 7 p.535 7.7

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“Again let me remind you that you are in an in-between time. Thus these conditions I have spoken of and those I have yet to speak of, are also in an in-between state. They exist along with the new you. They exist in acceptance and union. They do not exist in learning and separation. They exist in love. They do not exist in fear. As with Christ-consciousness, you are moving from a place of maintenance of these conditions to one of sustainability of these conditions.” Day 7 p.535 7.8 Ch L

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“There are many lesser conditions that are nonetheless extremely transformative, such as the replacement of special relationship with the devotion of holy relationship that we have already spoken of. Another replacement is that of control with grace. This occurs as you give up the control you have but thought you exerted over your life and its circumstances, and live in a state of grace, meeting grace with grace by accepting what is given for your regeneration.” Day 7 p.536 7.8

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“How difficult it is to believe that you need not change the world but only your own self. How difficult to imagine that this one change could bring about all the changes you would imagine that even an army of angels could not bring about. While such a thought remains inconceivable to you it will not come to be.”

Ch 8 p.300 8.8

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“Even so, you are not called to accept what you do not like, but to accept that you don’t like whatever it is you don’t like. Then, and only then—when you have accepted how you feel—can you respond truly.”

Day 8 p.538 8.4

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“Now you may have been thinking—again, at least subconsciously—that your “real” Self has no feelings of dislike, and in this confusion have been “trying” and even “struggling” to accept what you do not like in order to be more true to an ideal self. Yet this ideal self is not the self you are right now. You cannot accept only an ideal self. This is nonsense. Can you not see this?”

Day 8 p.539 8.7

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“Once acceptance of the Self begins to be practiced, you will realize that the self of intolerance was the self of fear. Acceptance of yourself, in love, leads to acceptance of others. Knowing this aspect of how you feel, what we are here calling your dislikes, is but a first step in this beginning stage of acceptance and only of importance because of your intolerance of your own feelings.” Day 8 p.540 8.12 L

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“Remember that you have been told that your real Self will be intolerant only of illusion and that this intolerance will take the form of seeing only the truth rather than attempting to combat illusion.”

Day 8 p.540 8.13

“...accept who you are within the relationship of that present moment.” Day 8 p.540 8.13

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“Being aware of how you feel in the present moment is the only way to certainty.” Day 8 p.541 8.16

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“Another error can occur if you deny your feelings in favor of the perceived higher path to enlightenment. In denying your own feelings you will tend also to deny the feelings of others.” **

Day 8 p.542 8.18

“Does this seem confusing? To be called to see only the truth, to see beyond illusion, and then to be told to accept the feelings of others? It should not. While true compassion sees only the truth, this does not mean it holds the feelings of anyone—not those living in truth, or those living in illusion—in disregard.” **

Day 8 p.542 8.19

“Distancing, or non-acceptance of your own feelings, is not living in the present and will create an attitude that will not be compassionate.” **

Day 8 p.542 8.19

“When you develop a false sense of certainty, you see not the true Self and the holiness of the true Self being expressed in the feelings of a present moment situation, but see a future where the true Self will be more evolved, evolved enough not to feel the anger or hurt, the bitterness or guilt that you do not like.” **

Day 8 p.542 8.20

“As was said earlier, all of your images are false images. Isn’t it possible that none are more false than this image of an ideal self?.... But the time for such tools is over.” **

Day 9 p.546 9.11 & 16

“Now you must realize that you no longer have cause to fear your feelings. They will no longer be the source of the misdirection of the past if you accept your feelings in present time and begin to be aware of your natural ability to respond truly because you have accepted your feelings in present time. This is a recognition that by being in the present you know your feelings are of the truth. This is certainty.” **

Day 8 p.542 8.21

“If anger arises in you now, it does not mean that you will react in whatever way anger once called you to react and it does not mean that something is wrong with you or that you are not spiritual enough! It simply means that you are involved in a situation or relationship that has called forth that feeling. It is in the expression of that feeling that who you are is revealed, not in the feeling itself. The feeling is provided by the body, a helpmate now in your service as a route to true expression.” **

Day 8 p.542 8.22

“Allow freedom to reign, for it is your allowance, your choice, your permission, that will make it so. The only one who can stop you now is yourself. The only permission you ever needed was your own.” **

Day 9 p.545 9.4

“For if you believe that we are proceeding to some predetermined ideal state, we will not succeed in the work we are doing here together. For if you believe this, you will not accept your Self as you are. If you do not accept your Self as you are, you will not move from image to presence. If you do not move from image to presence you will never realize your freedom. If you do not realize your freedom, you will not realize your power.” **

Day 9 p.547 9.20

“To represent an image is to become an image. To become an image, even an idealized image, is to still become a false idol or even what is referred to in more common usage as a spiritual leader or guru.”

Day 9 p.548 9.21

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“What an image does is separate.”

Day 9 p.548 9.22

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“In ‘wanting’ to be the same and not realizing sameness, they fail to celebrate their own difference and do not bring the gift of their sameness, or of their difference, to the world, but hold it in waiting for such a time as the ideal is reached.”

Day 9 p.548 9.22

OS

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“You are the “same” or “as” accomplished as every enlightened one who has ever existed. Without realizing this, however, your unique expression of your accomplishment will not be realized.

Day 9 p.548 9.23

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“Your freedom is contingent upon your ability to give up your images, particularly the image you hold of an ideal self. It is contingent upon your ability to accept that you are your ideal self. Yes, even right now, with all your seeming imperfections.”

Day 9 p.548 9.24

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“All you need do is look at a young child to see the joy, beauty, and truth of expression. You, too, were once a young child. You are still the same self you were then.”

Day 9 p.549 9.29

“What are these imperfections but your “differences?” Have we not spoken of these differences as givens, as gifts? These are not just the givens of talents or inspired ideas, but all the givens that combined create the wholeness and the holiness of who you are. A creator who desired only sameness would not have created a world of such diversity.”

Day 9 p.548 9.25

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“You have a given form that is perfect for your expression of the beauty and truth of who you are. You cannot express the beauty and truth of who another is. You cannot express the beauty and truth of a future self. You can only express the beauty and truth of who you are now, in the present. And you do. You just have not realized that you do. You have not desired to do so but desired to do something else! Desired to wait, desired to learn, desired to imitate.

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“What might happen if you change what you desire? You might just realize your freedom.”

Day 9 p.548 9.25 - 26

“Nothing, not even the ego, has been able to keep you from expressing the beauty and truth of who you are. You came into the world of form incapable of not expressing the beauty and truth of who you are. That you are is an expression of beauty and truth. You express the beauty and truth of who you are by being alive. It has only been your inability to accept this that has caused your grief and pretensions.”

Day 9 p.549 9.27

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“You who have followed me beyond the walls of the house of illusion are now called to begin the act of revealing and creating anew the life of heaven on earth.”

Ch 9 p.303 9.6

Dr

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“You are called to dwell in the Promised Land, the House of Truth.”

Ch 9 p.303 9.7

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“...while meaninglessness exists within your mind, you will be working still to replace it with meaning rather than allowing the meaning that exists in everything to be remembered or known.”

Ch 10 p.304 10.1

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“You will be tempted, nonetheless, to re-enter the house of illusion, if only to grasp the hands of those you love and gently tug them through its doors. You will be able to take note of the explosions happening within and will want to return to add your own to those going on inside, thinking that with the force of one more, maybe the walls will finally come tumbling down and those inside be held within illusion no more. This was the work of many who came before you but the time of such work, for you, is past. Many remain to shake the walls of illusion. Few stand beyond it to beckon to those within.”

Ch 9 p.303 9.5

Dr

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“Not one situation coming to you now will be a repeat of the past. How can it be when the past was lived in the house of illusion and the present is lived in the House of Truth? Being cognizant of this is the only way that the simultaneous learning and unlearning that was spoken of earlier will be able to be realized.”

Ch 10 p.305 10.7

Dr

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“Now, while life may seem much unchanged in its outward appearance, it is up to you to become aware of the total change that has, in truth, taken place.”

Ch 10 p.305 10.7

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“Power is the ability to be cause and effect.”

Day 10 p.551 10.1

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“This is what you are now called to do:
Be aware that the love of God lives within you.
Live within the Peace of God.
Live by the truth.”

Ch 11 p.309 11.7

Gd L

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“You must not see your brothers and sisters within the house of illusion but must see them where they truly are—within the House of Truth.”

Ch 11 p.309 11.13

Dr

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“Do not be afraid to use anything available within the house of illusion to promote the recognition of truth. Do not be afraid of the house of illusion at all. What illusion can frighten those who know the truth?”

Ch 11 p.310 11.15

Dr

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“I am asking you now to be willing to move from conviction to reliance.”

Day 10 p.551 10.3

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“It is highly unlikely that in your image of an ideal self you left much room for feelings of the type you currently experience.”

Day 10 p.555 10.26

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“...while your consciousness remains time-bound, your awareness is still limited. As has already been stated, in order to remove the limits that continue to exist, we must remove all time-bound temptations.

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“These temptations are not temptations of the body. They may seem to be, but the body is neutral. All temptations originate in the mind and are transferred to the body. Temptations do not originate from love.”

Ch 12 p.311 12.5 – 6

B

“Now that we have established the consistency of our former purpose, that of establishing your identity, and our new purpose, that of the miracle that will allow you to exist as who you are in human form, we may proceed unencumbered by any doubt you might have had concerning whether or not you would desire the new goal toward which we work.” Ch 13 p.314 13.1 **

“I am safe and nothing that I do or do not do will threaten my safety.” Ch 13 p.315 13.8 **

“To form your own ideas is to be creative. Forming your own ideas happens in relationship. Taking action on your ideas forms a relationship between your physical form and your Self as your physical self represents, in form, the thought or image produced within the Self. Ideas, in the context in which we are speaking of them here, are thoughts or images originating from the Self and being represented by the personal self. It is only in this way that the personal self will be able to represent the Self in truth.” Ch 13 p.316 13.14 **

“It is only by your choice that you will keep these things (illness, lack, disrespect) and only by your choice that these things will leave you.” Ch 14 p.319 14.7 **

“Resurrection or rebirth must be total to be at all. Can you see why you cannot hang onto the past? The new cannot have historical precedents. This is why you have been assured that what you are called to is a life so new that you cannot even imagine it.” Ch 14 p.320 14.13 **

“Now we listen to feelings and understand what they have to say to us. Now we listen with a new ear, the ear of the heart. Now we recognize the thoughts that would censor our feelings, calling them selfish, uncaring, or judgmental. We examine. And we realize it is our thoughts and not our feelings that are selfish, uncaring, or judgmental. We realize this because we realize the sacred space we have become. Our space is the space of unity. It is the space of ease because thoughts are no longer allowed their rule.” Day 12 p.561 12.1 **

“Living what you have learned will usher in the new.” Ch 15 p.323 15.10

“This calls for still more forgetting as you must consciously let go of all your ideas of the limitations inherent in your concept of what it means to be a human being.” Ch 15 p.324 15.16 **

“Obviously, this replacement (the replacement of illusion for the truth) must be total. The means for making this total replacement are in your hands but you are hardly empty-handed. The truth goes with you as does the love and peace of God.” Ch 15 p.324 15.18 * Gd L

“Saying that willingness is the only offering that is required of you is the same as saying that you do not need to, and in truth, cannot, give anything else or anything less. You do not need to give your effort to this calling. You do not need to struggle to create the new world you are called to create. You do not need to have a plan and you do not need to know precisely what this new world will look like. You simply need to be willing to live by the truth.” Ch 16 p.325 16.2 ** NE

“By saying that you are not only accomplished, but The Accomplished, it is being said that you are already what you have sought to be. Thus, in order to live by the truth, you must live in the world as The Accomplished and cease struggling to be other than who you are in truth.” Ch 16 p.325 16.8 A

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“The belief in lack is a temptation of the human experience.” Ch 16 p.325 16.10

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“As you live with awareness of the love of God within you, you will see that you have no need for special love relationships. You will realize that the love and the Self you now have available to share in relationship are all that you would share in truth. You will recognize that no others have a need for you to make them special for you will see the truth of who they are rather than the illusion of who you would have them be.”

Ch 16 p.327 16.15

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“Thus we heal now by calling on wholeness, accepting the healed self’s ability to be chosen while not encountering resistance or any attempts at rejection of the sick or wounded self. It is your acceptance that escape is not possible that will lead you out of forgetfulness to remembrance.

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“Once you fully realize that you cannot escape, whatever remains that was brought to a stop within you must pass through for the self to be the fully invisible or spacious Self described earlier.”

Day 14 p.565 14.1 & 7

“Have you been listening to but one voice? Or have you begun to hear the one voice in the many?”

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“You are not on this mountain top alone! Can you not hear your own voice? Can you not hear the voices of the many who join us here?”

Day 14 p.567 14.12 - 13

“The time of the Holy Spirit, or the time in which communication was needed between the illusion and the truth, must end in order for the truth to become the one reality.” Ch 17 p.331 17.8 HS

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“Belief fostered the union of atoms and cells into the form required by the belief in the separated self. Belief of another kind can foster the creation of form of another kind.” Ch 23 p.155 23.11

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“Attempting to exert control over learning situations is a reflection of belief that you have nothing to learn. An attitude of openness is required for unlearning and new learning both. Control opposes openness.”

Ch 23 p.158 23.27

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“Yet it is the spirit that animates form that is real. Informing could be understood as making the spirit known in the form of physicality. It is not simply the bringing of spirit into form but the making known of spirit in form.”

Day 15 p.569 15.6

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“This (informing) is the new realm of power that few in physical form have practiced and that has never been practiced by many at one time. It is a major shift because it is not neutral but creative. It is of creation and can only flow through those who have mastered neutral observation because the intent of creation, rather than the intent of the observer, is the creative force, the animator and informer. Yet informing is a quality of oneness and thus the joining of the self with the spacious Self in oneness and wholeness must precede this step.”

Day 15 p.569 15.10

OS

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“Although this power cannot be misused, to have access to this power in one instance and not another as you move in and out of the state of Christ-consciousness will not serve the purpose of creation.”

Day 15 p.570 15.11

Ch

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“Do you fear your power even though you have been told it cannot be misused? Do you feel unworthy and seek to keep your unworthiness hidden? Do you still fear being known?

“If so, enter the dialogue with the purpose of your final preparations in mind. Bring your fears into the light of oneness and see how the light dispels the darkness. This is what we are here for.”

Day 15 p.571 15.13 – 14

OS

“Allowing others to accept you as you are is a gift that releases them from judgment...”

Day 15 p.571 15.16

“The on-going informing or animation of the physical with the spiritual is just that—on-going. The easiest way of all to slip from knowing to not knowing is through stagnating in a “known” place. To cease to accept the unknown is to cease to come to know.”

Day 15 p.571 15.17

“Entering the dialogue keeps you in constant contact with the unknown and with unceasing coming to know.”

Day 15 p.571 15.18

“You thus are not to come together as the known but as the unknown. You dialogue about the unknown, not the known. By keeping in constant contact with the unknown you stay in constant dialogue for you have not claimed a knowing that disallows coming to know.”

Day 15 p.572 15.19

“Practice is the merging of the known and the unknown through experience, action, expression, and exchange. It alters the known through interaction with the unknown.”

Day 15 p.572 15.23

“Without necessarily realizing it, your consciousness has been in two places at once without being divided. As you re-enter life on level-ground, this ability to carry an undivided but spacious consciousness with you will be paramount and will have many practical as well as spiritual applications.”

Day 15 p.573 15.24

“Just as you respect the boundaries of those who are still in need of boundaries, you also must respect your own boundary-less space.”

Day 15 p.573 15.25

“Everything that can’t be seen but is, is consciousness. Accepting everything that can’t be seen, including the unknown, is full consciousness.”

Day 16 p.575 16.1

“The rejected feelings exist as separate and forgotten physical manifestations until they are willfully remembered and accepted back into the spacious Self. Rejected feelings are those for which you blame yourself.”

Day 16 p.575 16.4

“Minds that have been unwilling to accept or learn an unobservable truth, will now accept and learn from observable truth. This is why you must become that observable truth.”

Ch 18 p.332 18.2

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“When you feel an “intuition” you respond differently than you do to unwanted feelings that you are quick to want to “do something” about. If all feelings were treated more like intuition is treated—with a “knowing” that the feeling has come to tell you something that is as yet unknown to you, but nevertheless for your benefit, you would go a long way toward acceptance.”

Day 16 p.577 16.12

“All that you predetermine you have come to know will be cause only for suffering, arrogance, and righteousness if you attempt to hold onto it as the “known” and do not remain in a constant state of coming to know.... What you hold within the embrace is held in love and so exists along with you in the spacious state of constant coming to know.”

Day 16 p.577 16.13

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“Consciousness, or the spacious Self, thus includes feelings of sadness, loneliness, and anger as well as feelings of happiness, compassion, and peace. Consciousness does not, however, include your responses.”

Day 16 p.578 16.14

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“You must constantly remember that your observance is now an act of worship and of devotion and that you are called to observe the truth rather than illusion no matter how real illusion may still seem to be.”

Ch 18 p.333 18.8

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“Thus your eyes will learn to observe only the truth, even unto seeing what before but seemed unobservable.”

Ch 18 p.333 18.9

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“ To live in truth is to live without fear of the meaningless acts of those living in illusion because they will be unable to cause effect in the House of Truth.”

Ch 19 p.336 19.11

Dr

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“What will make this choice (choice for truth) so attractive are ordinary people living extraordinary, and miraculous, and observable lives.”

Ch 19 p.337 19.16

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“Miracles are not the end, but merely the means, of living by the truth. Miracles are not meant to be called upon to create specific outcomes in specific circumstances. They are meant to be lived by as the truth is meant to be lived by. Not because you desire an outcome, but because it is who you are and because you realize you can no longer be, live, or think as other than who you are in truth. This is how thorough your learning must be. It is a learning that must not change to fit the circumstances of illusion but be unchanging to fit the circumstances of the truth.”

Ch 20 p.340 20.11

Dr

“You can no longer return to the house of illusion, not even to cause explosions within it. You have stepped out of this house and are called not to return. To turn your back not on the truth nor on God or love.”

Ch 20 p.340 20.12

Dr L

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“Will many more, with your help, see an end to suffering? Many will. Will an end to suffering be what you work toward? No. This is not your work. This is not about your effort. This is about your observance. Your observance of the laws of love. Your observance is to remain with cause rather than to stray to effect, the manner of living practiced by those who have birthed the idea that cause and effect are one in truth.”

Ch 20 p.340 20.13

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“To minister to those within the house of illusion is to offer the temporary to the temporary when I call you to offer the eternal to the eternal.” Ch 20 p.341 20.15 Dr **

“Be neither dismayed nor discouraged by those who do not see and have no willingness to offer. Just know these aren’t the ones given you to bring to love and trust that none will remain forever lost to his or her own Self.” Ch 20 p.341 20.17 L *

“You are as pioneers to this new world. Its mere existence will attract others and each will find the price of admission is their willingness to leave the old behind.” Ch 20 p.341 20.18 **

“Your task is to create the new world and make it observable, not for you to recruit others to it.” Ch 20 p.341 20.18 **

“Thus, the circumstance of suffering or illness is not different but the same as every other circumstance you will encounter. You will encounter truth or illusion and nothing else for there is nothing else. There is but one call for all circumstances, the call to love from love, the call that welcomes all to live in truth.” Ch 20 p.342 20.19 L Dr **

“The only means for the personal self and the true Self to exist together is for the truth to be lived in time. In order for the truth to be lived in time you must forget your uncertainty and be certain of the truth.” Ch 21 p.343 21.7 **

“There is only one truth. Untruth must now be denied.

“This will sound intolerant to you. It is a stance intolerant of illusion. You must no longer see illusion for it is no longer there! This is how you must live with it. You must live with it as you once lived with the truth. You must find it unobservable! It must become a concept only. Illusion is a set of facts, or in other words, a set of information. These facts are subject to change and mean one thing to one person and one thing to another. Illusion is symbolic.” Ch 21 p.343 21.8–9 Dr **

“And yet it will matter that someone will look at you and see that you are not so different than he or she. It will matter that someone will look at you and be drawn to the truth of him- or herself that is seen reflected there. What I am saying is that your differences can serve our purpose until differences are no longer seen. What I am saying is that you can remain confident in your personal self, knowing that your personal self will serve those you are meant to serve. What you have seen as your failings or weaknesses are as valuable as are your successes and strengths. What has separated you will also unite you.” Ch 21 p.347 21.22 **

“Do not make any false plans that give your power to others more learned of this Course than you to be the savior only you can be. Do not think that only those who are more bold than you or who speak more eloquently or who are better examples of a good and saintly life are those who will lead the way for others to follow. Do not give in to the idea that one special one is needed nor give to any one a role you would not claim for yourself. No leaders and no followers are needed.” Ch 21 p.347 21.24 **

“Plans will only interfere with your response to what you are given to observe. The act of observation that you are able to do with your eyes closed is the observation of what is. This will relate to the future pattern of creating that we will speak of more in the next Treatise.” Ch 22 p.349 22.8

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“You are the expression of the unknown and the only means of the unknown becoming known.”

Day 20 p.591 20.8

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“You realize now that life itself is a channel and that you are constantly receiving.” Day 21 p.593 21.6

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“You think that to be asked to simply “live” by the truth could not possibly be enough.”

Ch 22 p.348 22.1

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“You are called to demonstrate this new visual pattern. What is meant here by the word demonstrate, is to show your feelings, to make them visible. They are the creations unique to you through your interaction with the Christ-consciousness that abides within you. One way of doing this is through individuation and becoming known. One way of doing this is incarnation through relationship in which the relationship, rather than the individuated self, becomes the known. Both ways are ways of creation. When feelings are shown, or made visible, the new is created. This has always been the way of creation. Each blade of grass, each flower, each stone, is a creation of feelings.”

Day 18 p.585 18.11

Ch

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“So even while I have said that no one is called to leadership and while I have surely meant this and do not call for leaders to amass followers, I do not mean to dissuade any of you who feel a call to represent this Course and the teachings of this Course with your lives and work. Those who feel this call are surely needed. And each of you will find the sharing of this Course to be among the easiest of ways to share what you have learned.”

Ch 22 p.348 22.2

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“Your feeling that a specific role is required of you, or that you have a specific thing to do of which you need to be aware, are functions of the pattern of the planning process that once so ruled your mind. To be willing to receive instead of plan is to break the pattern of planning.” Ch 22 p.349 22.5

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“Embrace the new as the new embraces you. The new is but the truth that has always existed. Go forth and live the truth with impatience only for the truth.”

Ch 22 p.351 22.18

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“And yet, as many of you have come instinctively to feel, something is different now. You are beginning to become excited by the feeling that something different is possible; that you might just be able to achieve what others have not; that this time might just be different than any other time. Even as you begin to tentatively let this excitement grow, your loyalty to your race, species, and the past, hinders your excitement.”

Ch 1 p.356 1.13

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“This is the same as saying the truth exists within you. It is in this way that time is not real and will no longer be real to you as you come to live by the truth.”

Ch 1 p.357 1.16

“There is a big difference between seeing a teacher as a channel, all of life as a channel, and the Self as a channel or channeler.”

Day 22 p.595 22.1

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“It is the truth that you have now learned all that can be learned from this state of consciousness and that you have given your willingness to learn in a new way. The new way is here. If you are now to learn directly, you are also now to share directly. This is the way of learning in relationship. Means and end are one. Cause and effect are the same.”

Ch 1 p.358 1.21

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“Some have yearned for a return to days not long past, days during which distinctions between right and wrong did seem to be more certain. But the very blurring of these edges have been the forerunners, the signs of the shift in consciousness that is occurring.”

Ch 1 p.359 1.23

“You are no more accomplished than anyone has been or is or will be. The truth of who you are is as accomplished as the truth of all of your brothers and sisters from the beginning of time until the end of time.”

Ch 2 p.362 2.7

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“Similarly, those who have achieved “first place” do so realizing that the elevated “place” they briefly hold is of a finite nature, that others will soon do the same, and that those who follow in time will do so more easily, with less effort, and with even greater success.”

Ch 2 p.363 2.12

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“You would not be here if you were still interested in glorifying the ego, but you also are not yet completely certain of your Self and in your uncertainty, still subject to the patterns of thought of the old. Many of these patterns do not concern me for they will fall away of themselves as your awareness of the new grows.”

Ch 2 p.363 2.13

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“It is difficult for you, because of the patterns of the past, to believe that you are chosen to be the pioneers into a new time without believing that you are special. This is one of the many reasons we have worked to dispel your ideas of specialness.”

Ch 2 p.364 2.14

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“Those whom you would seek to evangelize or convince are as holy as your Self. This holiness need only be observed. When you think in terms of evangelizing or convincing, you think in terms of future outcome rather than in terms of what already is. This type of thinking will not serve the new or allow you full awareness of the new.”

Ch 2 p.365 2.19

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“Thus, a channel could be seen as that through which the unknown moves into the state of knowing.”

Day 22 p.595 22.2

“You are life, and you are also surrounded by living forces channeling to you constantly.”

Day 22 p.595 22.2

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“The clouds of illusion, even those that have gently surrounded our time together on the mountain top must now be surrendered, much as a woman surrenders her body to the growth of a child within. This is a willing but not an active surrender. It is a surrender to the forces that move inside of you. It is a knowing surrender to the unknown. It is a willingness to carry the unknown into the known and the known to the unknown.”

Day 23 p.599 23.4

Dr

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“How do you convey it? How do you channel it? Through what means can you express it? Can you put it into words, make it into images, tell it in a story? You will feel as if you will burst if you cannot share the union that you touch when you fulfill your function of direct union with God. How do you let it pass through you to the world?”

“The most simple, direct, and uncomplicated answer is that of living love. The simple answer is that you must express the unknown that you have touched, experienced, sensed, or felt with such intimacy that it is known to you because the knowing becomes real in the making known. It is the only way it remains real.”

Day 22 p.596 22.6 – 7

Gd L

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“Forget not that who you are is what you are here to make known and thus you must be a being who knows love without fear, joy without sorrow, and life everlasting. You must be this.”

Day 23 p.599 23.1

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“What you have been given is meant to accompany you, propel you, and be supported by you. You are not separate from what you have been given, and you do carry what you have received within you.”

Day 23 p.599 23.2

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“Observation is an extension of the embrace that in turn makes the embrace observable. The embrace is not an action so much as a state of being. Awareness of the embrace comes from the vision of which I have just begun to speak.”

Ch 3 p.369 3.1

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“You are the virgin, the pregnant, the birth, and the new life. This is the way of the world as well as the way of creation.”

Day 24 p.601 24.1

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“Will activates potential. It is the greatest of all triggers. An activated will realizes that you are the carrier of all the potential that exists. An activated will releases the power that is potential. Remember potential is that which exists, that which is.”

Day 24 p.602 24.8

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“Potential is what you carry, as air carries sound, a stream water, a pregnant woman her child. You carry your potential to the place of its birth through an activated will, a will that is also carried within you. This merging of will and potential is the birth of your power and the birth of the new.”

Day 24 p.602 24.9

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“Your ideas in this time may sound crazy, even to your own ears. Let them come. Your feelings may be confused in one moment, crystal clear in the next. Let them all come. Your thoughts will slip from the sublime to the mundane. Let them come.”

Day 25 p.603 25.3

“It is in the new pattern of stillness combined with non-resistance that the new will come.”

Day 25 p.603 25.4

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“Let go your resistance to thoughts that seem of the old pattern. That you know they are of the old pattern is enough. Let them come. Let them go.”

Day 25 p.603 25.5

“It has been said that you are the source and the power of coming to know and making known.”

Day 26 p.605 26.1

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“Coming to know is not an aspect of the mind alone. It is not an aspect of the spirit alone. Coming to know is a quality of inner-sight, of wholehearted human experience combined with spiritual experience. You are and always have been both human and spirit, both form and content. Now you contain within you the ability to combine both levels of being through the experience of life.”

Day 27 p.608 27.6

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“Time outside of time” by itself will not cause the shift that needs to occur, however. What will create the shift is the ability to experience “time outside of time” and “time” simultaneously. Thus is the “wholeness” of time, or eternity, experienced and made real. Eternity might thus be seen as the unchanging constant that has not been affected by the variable of time.”

Day 28 p.614 28.20

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“That you are who you are and that you have always been the accomplished is a constant and an aspect of wholeness. The variability of how you experience who you are is also a constant within the aspect of separation. Merge the two, however, into one level of experience and the whole formula changes.

“This is what we move toward as we practice participating in two levels of experience simultaneously. We practice experiencing the constant and the variable as one. We practice experiencing the constant and the variable together. We practice in order to move toward an experience of variability within wholeness rather than within separation. It can be done.”

Day 27 p.609 27.13 -14

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“Presently it is as if you follow two threads, the thread that has led you to the mountain and the thread of the life from which you have not removed yourself. Now you must begin to weave these two threads together into the tapestry of your new life. This weaving will take place as you continue to intertwine the two experiences that you are simultaneously holding within your conscious awareness.”

Day 28 p.614 28.26

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“You are thus, as always, the creator of your reality.”

Day 29 p.616 29.8

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“Relationship is the interconnective tissue that is all life.”

Day 33 p.625 33.2

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“Those who are powerful have realized their relationship to power.”

Day 33 p.626 33.12

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“Power is one in being with each and every one of us. Every single individual has within them the power to affect, change, or recreate the world. Every single individual does so to the extent to which they realize their power.”

Day 33 p.626 33.13

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“Now you are called to create reality—a new reality.”

Day 36 p.635 36.5

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“Now you must believe that you are its (the world’s) creator and powerful in your relationship to it.

If you do not make real your power, you will experience yourself as powerless. If you experience your being as powerless, you are negating the power of God who is one in being with you.”

Day 34 p.628 34.6 – 7

Gd

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“Some will choose to continue to learn through the full variety of the human experience even after it is unnecessary. Why? Because it is a choice, pure and simple. But because it is an educated choice, an enlightened choice, a free choice due to the learning that has already occurred, the choice will be one guided by love and thus be a joyous choice and ensure a joyous life. These choices will change the world.”

Ch 7 p.384 7.8

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“They (ideas) can be lived immediately. No intermediary is needed. No tools are needed. All that is needed is that you carry them within you in the way we have previously spoken of carrying. Carry them as a pregnant woman carries her child. Let them grow. Let them live. And give them life.”

Day 35 p.631 35.9

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“As a creator of life, new life, your first creation is, in a sense, creation, or recreation of yourself. This is why you return to the ground-level of humanity with the heights of divinity fresh in your minds and hearts.”

Day 35 p.631 35.11

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“Few of you have even thought of creating as God creates. You have barely been able to accept the thought of the miracle!”

Day 35 p.633 35.19

Gd

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“The exercise of your power is in the creation of your experience.” Day 36 p.634 36.1

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“Your experiences may, in their totality, be called your life, but they cannot be called you. You stand apart. You stand apart. And yet in your choice of, and response to your experiences were you revealed, because, in this way only, were you a creator.”

Day 36 p.634 36.1

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“This is starting over with the realization that you can give yourself a new set of circumstances and a new world by creating it as your experience. This is starting over with the realization that you are now the creator of your experience.”

Day 36 p.635 36.9

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“What we have called illusion is this simple nothingness of existence without relationship to God, and thus existence without relationship to the power of creation.” Day 36 p.636 36.12

Dr Gd

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“To be a being of feeling, thought, creativity and knowing or perception is to be one in being with God. Accept this, for this is what God is and what you are. This is being.” Day 36 p.637 36.15

Gd

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“‘Are you saying to do nothing?’ At the thought of this you will be aghast and, what is more, bitterly disappointed. Again, as in the beginning, you seek a task to accomplish, forgetting that only you can be accomplished.”

Ch 28 p.178 28.12

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“I ask you to turn your attention, I ask you to be attentive, to the relationship that you feel with God.”

Day 38 p.646 38.2

Gd

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“Your attempt at individuation and extension, an attempt consistent with the nature of your being, failed only because you experienced separation rather than differentiation, and fear rather than love.”

Day 40 p.655 40.6

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“When you create, you create as my relation. You extend your being into form. That form then becomes. It becomes who you are. Both beings and thus both extensions are the same.” *

Day 40 p.656 40.8

“Creation is about giving attributes to the attributeless. Giving form to the formless.” Day 40 p.656 40.10 **

“An artist might be moved to her art by a feeling of love so intense she could never put words, music, or paint together in such a way as to express it—she knows as she begins that she but tries to bring form to the formless. Why? Because the nature of a being of love is to extend. The nature of a being of love is to bring form to the formless—to bring love into form.” Day 40 p.657 40.10 L **

“Ah, imagine now what it will be like to have nothing left to learn, nothing left to become. The pressure is off. The alchemy has occurred. The coal has become a diamond. Ah, imagine now being able to forget all ideas of self-improvement, imagine how much time will be saved by this quest coming to an end. But what now will you do? What now will you be?” Epilogue p.661 E.1 **

“This is the only choice you will still have to make—the choice to leave behind the old in order to be.” **

Epilogue p.661 E.2

“Do not expect difficulties and they will not arise.” **

Epilogue p.661 E.3

“Do not be afraid now to be who you are. Do not think you need to be something different, something other than you have been. Leave all thinking behind. Leave all notions of being better, smarter, kinder, more loving behind. Realize that these were all thoughts and notions of becoming. If you hang on to them, your being will not have the chance to realize and make real its being.” **

Epilogue p.663 E.20

“You will be different, only if you allow and will yourself to realize and make real this difference. It is a difference between becoming and being. It is all the difference in the world. It is the difference between separation and differentiation in union and relationship.” *

Epilogue p.663 E.20

“If you will but let it (being instead of becoming) come, you will see that you are being who you are being for a reason, for a purpose, a purpose that will be so clear to you that you will joyously accept yourself for who you are being.” **

Epilogue p.663 E.22

“It will be possible for you, for a while, to drift between being and becoming if you are not vigilant of your thought processes. This will not take long, however, to overcome, for once you have begun to realize that everything is different, you will not desire to turn back...” **

Epilogue p.664 E.23

“Be happy that there is no end in sight to this road you travel now. It is simply the road of what is endlessly creating like unto itself.” **

Epilogue p.664 E.29

“I ask you but to give yourself a chance to forget about approaching this as one more self-improvement exercise, or one more objective to accomplish. Only in this way do you come to realize you are already accomplished.” **
 Addendum p.667 A.12 A

“Many will not be dissuaded from the logic that tells them they must work hard to attain anything of value.” **
 Addendum p.668 A.17

“The seeming lack of difficulty in this Course is where its difficulty lies. To give up difficulty for ease is more than some egos are willing to accept. To give up effort for receptivity is more than some can accept.” **
 Addendum p.668 A.18 NE

“The time of the intermediary is over. The greatest intermediary of all has been the mind. It has stood between you and your own inner knowing, caught in a dream of perception.” *
 Addendum p.668 A.19 Dr M

“Through receptivity is the wisdom inherent in being who you truly are revealed.” *
 Addendum p.669 A.24

“...only now are you beginning to be ready to hear that you and God are the same. That when I say ‘God made a choice’ (to express love in physical form, and so began this experience of human life.) I am not saying that you did not. I am saying that a choice was made within the one mind, the one heart, and that this was your choice as well as God’s choice. It was one choice made in unity. It was the choice of all for life everlasting and life ever-expressing. It was the choice for creation, for creation is the expression of love.” **
 Ch 8 p.385 8.2 Gd L OS

“...you cannot imagine what a creative undertaking the human being was! If you can imagine for a moment yourself as a being whose every thought became manifest, as perhaps you can envision from remembering your dreams in which anything can happen without any need for you to “do” anything, and then becoming a form where expressing yourself depended upon what you could “do” with the human body, you can imagine the learning process that ensued.” *
 Ch 8 p.386 8.7 B

“It (learning) comes to an end here and now as we move past study and learning to observation, vision, and revelation.” **
 Ch 9 p.390 9.1

“Be grateful to all of the forerunners of the new who have been courageous enough to call you to examine yourself. Be grateful to yourself that you have had the courage to listen and to learn and to study what these forerunners of the new, these prophets of the new have called you to learn. Be appreciative of every tool that has advanced your progress. But now be willing to leave them behind.” **
 Ch 9 p.391 9.7

“Be like the little children, and inhale the world around you in order to make it part of your Self.” **
 Ch 30 p.184 30.3

“You are now asked to be willing to give up the role of learner and to believe that you will become comfortable and more in your new role as the accomplished.” **
 Ch 10 p.392 10.1 A

“As I said earlier, some will not be willing to move out of the time of learning. Those who have learned what this Course would teach but do not move beyond the state of learning will change the world. They will make the world a better place and see many of their students advance beyond what they can teach and to the state of leaving learning behind.” *
Ch 10 p.394 10.13

“Many predictions of the future have been made, and many of them have been called prophecy. But the future is yet to be created.” *
Ch 11 p.395 11.1

“The future depends on you who are willing to leave learning behind and who are willing to accept your new roles as creators of the new—creators of the future.” **
Ch 11 p.395 11.2

“They (pioneers of the new) are beginning to see that they share in means not confined to the physical senses.” **
Ch 12 p.396 12.3

“If you have found guidance and comfort in the written word, abandon not the written word, for the written word will now elicit direct experiences of sharing. If you have enjoyed learning through gatherings of students, gather still, and experience sharing directly. If a time arrives when you no longer feel drawn to these modes of sharing, share anew in ever-wider configurations.” **
Ch 12 p.397 12.9

“All you must remember now is that the time of learning is past.... As long as you continue to invite learning, you will continue to invite the conditions of learning. These are the conditions you have experienced throughout your lifetime and have expressed a willingness to leave behind. Only you can leave these conditions behind. The only way to do so is to, for a short while, be vigilant of your thought patterns so that you eradicate the idea of learning in separation and replace it with the idea of sharing in unity. Learning is a condition of the separated self, which is why it is no longer needed. You will not fully realize unity while you continue to hang on to this condition of the separation.” **
Ch 12 p.397 12.10

“There is no reason for you not to exist in continual contentment. Continual contentment will not stunt your growth or prevent you from sharing or from expressing yourself anew.” **
Ch 12 p.398 12.12

“I told you once we would create a new language and thus we shall!” Ch 12 p.399 12.17

“Think and speak no more of the suffering of the past. Spread the joyous news! Tell only joyous stories. Advance the idea of joyous challenges that allow for all the creativity you have put into challenges of the past but without the struggle. Let not the idea of struggle take hold in the new. Let not the idea of fear take hold in the new. Let not the idea of judgment take hold in the new.” **
Ch 12 p.399 12.18

“I know that you will occasionally have setbacks and choose the conditions of learning instead of sharing in unity in order to realize some bit of knowledge that you feel is necessary before you can go on. But I ask you to try to remember to turn to the new rather than the old each time you think you are experiencing uncertainty or lack.” **
Ch 12 p.399 12.19

“The personal self, through the self-centeredness of the final stages of learning, has achieved the ultimate achievement possible! Let yourself be grateful for the learning you have achieved. Celebrate this graduation, this anointing, this passage. And leave it behind. Realize that it has made you new. Rejoice and be glad and turn your attention to the new.” Ch 12 p.401 12.25

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“Your willingness for the new, a willingness that included the leaving behind of the old, a willingness that included the leaving behind of fear and judgment and a separate will, was necessary to begin creation of the new.” Ch 12 p.403 12.34

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“...creation, like God, is not “other than” who you are? How could creation proceed on to the new without you?” Ch 12 p.403 12.34 Gd

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“Make no mistake that what is asked of us is everything. What is asked is our total willingness to abandon the old, our total willingness to embrace the new. But also make no mistake that what is given to us is everything. All the power of creation is released onto us. Let us begin.” Ch 12 p.403 12.36

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“This is the final surrender. The surrender of the control of the personal self. Even with the ego gone, the personal self can continue to move about within the world, a faceless and nameless entity, a being without an identity, humble and selfless and ineffective. For there must be cause to engender effect.”

“These anti-ego tendencies are a real danger in this time. You are not called to selflessness but to Self!” Ch 1 p.408 1.8 - 9

“Insanity is acting as if the truth is not the truth. Sanity is accepting the truth as your reality and acting from that truth. Once the truth has been learned, the nature of untruth remains only as an acceptance of insanity. What I will help you now to do is to reject this insanity and to accept the perfect sanity of the truth.”

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“This cannot be done through learning, for as you have been told, learning was the means of the separated self’s return to unity.” Ch 1 p.410 1.16 - 17

“These lessons have been given. They can be reviewed and reviewed again. They can be used as continuing lessons until you feel that learning is fully accomplished. They can serve as reminders as you continue to become the Self you have learned that you are. But further learning is not what will complete the transformation of the personal self to the elevated Self. Learning will not sustain Christ-consciousness.” Ch 1 p.410 1.17 Ch

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“You are now asked to do two things simultaneously: To accept the new and to deny the old. Acceptance is a willingness to receive.” Ch 2 p.413 2.1

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“In truth, no new learning or new systems based on the learning patterns of old will work. Thus we begin anew.” Ch 2 p.416 2.19

“Do you not see that acceptance of the new and denial of the old is the necessary forerunner of our work together in establishing the Covenant of the New?” Ch 2 p.417 2.23

“It (the call) is the one beautiful note, the tolling of the bell of the Lord, your invitation to return home. This call has always sounded. It is not a death knell but a call to life. It is not of the past or the future but of the eternal now.” Ch 3 p.418 3.2 C

“You are the ushers, the pioneers of the new. Your work, as will be often repeated, is to accept the new, and deny or refuse to accept the old. Only in this way will the new triumph over the old.” Ch 3 p.418 3.2

“As the old must be denied for the new to come into being, the old must be vanquished in order for the truth to triumph over illusion.” Ch 3 p.418 3.4 Dr

“We let the old go, and with it all ideas of contrast and opposites, of conflict and opposing forces. This is all that is needed for the new to triumph over the old. There are no battles needed, no victories hard won through might and struggle. This is what is meant by surrender. We achieve victory now through surrender, an active and total acceptance of what is given.” Ch 3 p.419 3.7

“There is no “time” in which giving and receiving is not occurring. Giving and receiving as one thus simply describes the nature of the new, the nature of shared consciousness.” Ch 3 p.420 3.14 G

“The patterns of the new will create only such life-giving and life-supporting systems—as long as the patterns of the new are accepted and lived with your full awareness.” Ch 3 p.422 3.20

“The new idea you are asked to accept is that existence is purposeful, that the universe exists in divine order, and that your life is part of that divine design.” Ch 4 p.425 4.11

“...the ego is quite rightly seen as a system in and of itself. It is thought externalized and given an identity you but falsely believed to be yourself. From this one externalized thought pattern came most of your false ideas, ideas that made it difficult even for the divinely inspired thought systems to provide the learning they were designed to impart.” Ch 4 p.426 4.16

“Turn your back on the prison of your former existence and do not look at it again.” Ch 4 p.427 4.20

“But in place of that “outside” authority, I give you your own authority, an authority you must claim in order for it to be your own. An authority you must claim before your externally structured life can become an internally structured life.” Ch 4 p.427 4.23

“Let this acceptance of your own internal authority be your first “act” of acceptance rather than learning. Turn to this as the new pattern and to the thought system of giving and receiving as one. Let the authority of the new be given and received. Become the author of your own life. Live it as you feel called to live it.” Ch 4 p.427 4.24

“Go forth with openness for revelation to happen through you and through all you encounter. Go forth joyously on this adventure of discovery. Be ever new, ever one, ever the beloved.”

Addendum p.674 A.48

“We cannot build the new upon prison walls of old. Whatever imprisons you must now be left behind.”

Ch 4 p.428 4.25

“But I tell you truthfully, your release is at hand and it will come from your own authority and no place else. It is up to you to accept that your release is possible, to desire it without fear, to call it into being.”

Ch 4 p.428 4.26

“This cannot fail. This will not bring suffering but will end suffering. Your part is to invite it and accept it when it comes. State your willingness, accept the coming of your release, and prepare to leave your prison behind. Invite this simply by inviting what brings you joy.”

Ch 4 p.428 4.30

“Invite yourself first to this new world, but leave not your brothers and sisters behind. Invite them too. For those who are imprisoned are one with you, and need but your release to find their own.”

Ch 4 p.428 4.30

“While the false representation of the ego self led to the world you see, it did not change the truth but only created illusion. Thus the truth is still available to be seen.”

Ch 5 p.430 5.2

“Sex, experienced for this pleasure and completion, regardless of emotional attachment or non-attachment, still would produce the desired effect of creating desire for oneness if you truly saw and understood the body and its acts as representative of truth. You have thought the things you do represent your drives, but they simply represent what was given to help you remember and return to who you truly are.”

Ch 5 p.431 5.7

B OS

“What you can see with your body’s eyes will not be all that is but will represent all that is truly.”

Ch 5 p.432 5.12

“This is the answer to the question of “What is next?” If there is nothing to learn, if coursework is behind you and accomplishment is complete, what then are you to do? You are to create in community, in dialogue, in commitment and togetherness. You are to be the living Covenant of the New.”

Ch 5 p.432 5.16

A

“See the importance of this acceptance to everything that is still to come. Hesitate no longer.”

Ch 5 p.434 5.22

“Do not wait for a grander call before you accept the call that has already sounded in your heart. Let this be the day of your final surrender, the day that will usher in a new day.”

Ch 5 p.434 5.22

“Revelation cannot come to those who are so “certain” of what is that they cannot allow for the new to be revealed.”

Ch 6 p.438 6.15

“In order to experience the new you must answer the call to let revelation and discovery, rather than learning, be what you gain from experience.”

Ch 7 p.442 7.4

“This idea of no longer needing to learn has intrigued you since it was first mentioned, and yet it seems too impossible, too “good” to be true. You are too used to thinking of yourself as a learning being to truly experience the freedom of not being bound by this constraint.”

Ch 8 p.448 8.2

“When you have realized that you are “more” than your body, your natural talent or ability has been one of the primary factors leading to this realization. It has been one of the primary factors leading to this realization because a part of you has always known this ability was a ‘given.’ That you are gifted—given to—and able to receive. And despite what science might have to say to you about the source of such talents or abilities, you have known that they are not of the body.

“To accept this is to accept that you have access to a ‘given’ Self, to something neither earned nor worked hard to attain. To imagine this as an idea is to imagine this ‘given’ Self as the Self that exists beyond the boundary we have described as the dot of the body.”

Ch 8 p.449 8.4 -5 B

“What you will become aware of on the other side of that door will require a new way of seeing, a new kind of awareness.”

Ch 8 p.451 8.13

“Learning always has as its goal leading the learner beyond learning. With A Treatise on the New we established what lies beyond learning. Now, as we embrace the new together, it must be realized again and yet again, that the new cannot be learned. In other words, it must be realized that you cannot come to know the new, or to create the new, through the means of old, including the means of thought.

“We thus return to discovery and continue to expand the territory of your conscious awareness.”

Ch 9 p.453 9.10 - 11

“An idea already exists within you, but is awaiting its birth through you.

“This is how you must now come to see your form; it is that through which what already exists, what is already accomplished, comes or passes through by means of the expression of your form and the interaction of your form with all you are in relationship with.”

Ch 9 p.454 9.12 – 13 A

“If we return to the image of the body as the dot in the wider circle and accept that your discovery of your natural talent or ability and your discovery of new ideas are discoveries of something that already existed beyond the dot of the body; and if you accept that these ideas that already exist were able to pass through you in order to gain expression in form; then you are beginning to see, on a small scale, the action that, on a large scale, will become the new way.”

Ch 9 p.454 9.14 B

“What is given must be received. What is received must be given. This is the way of increase and multiplication. This is the way of creation.”

Ch 10 p.456 10.6

“We come now to the second part of what we are exploring together here, the idea that what you come to know may literally not be sharable with those who remain in a separate state except through the sharing of who you are and who you know others to be.”

Ch 13 p.468 13.11

“In this time of Christ, discovery is about acceptance of your true way of knowing, a way that existed prior to the time of learning and that has always existed. When put into practice and allowed to replace the pattern of learning, this way of discovery will be a constant coming to know of what is as well as a constant expansion of what is, or a constant expansion of creation—creation, in short, of the new.”

Ch 10 p.456 10.7

Ch

“Your thoughts are the last bastion of your separated self, the fertile ground, still, of your individuality, your testimony that you believe you are still on your own, and that you still desire to be, for only here, in this area of your individuality, do you believe you make your contributions to the world.”

Ch 11 p.458 11.5

“Is it not possible to conceive of a time in which desire will no longer serve you, just as learning now no longer serves you? If you reach a state of full acceptance of who you are, and in that state, fully accept that your contribution is being made, will desire still be with you?

“The way to achieve this state is through acceptance that it is already accomplished.”

Ch 11 p.458 11.6 – 7

A

“You have been told you give and you receive from the well of spirit.” Ch 11 p.458 11.9

“To believe that you are already accomplished and not live from this belief is insane for reasons already enumerated time and time again.”

Ch 11 p.459 11.11

A

“While you may be aware that something different is going on here, you might also say that your body has felt no “step” into the realm of unity, and you may rightly wonder now, if you can take such a step and be unaware of it, what its value to you is.

“This is why we work now on your awareness and acceptance of your changed state, for without awareness the value of what we do here does remain minimal, and this I cannot allow.”

Ch 12 p.461 12.5 - 6

“You will know that this knowing must be shared. And yet, you will not, at first, fully realize that this sharing is not needed so much as a means of imparting important knowledge to others, but so that you can come to understand it.”

Ch 13 p.467 13.6

“You will need, in short, to set aside the known in order to discover the unknown.” Ch 14 p.470 14.3

“But now this alternative is being revealed to you, and it does call for a change of thought so extensive that all thought as you once knew it does need to cease.” Ch 2 p.204 2.8

“But just as the wind can power many machines endlessly when it is allowed pass through, so too can spirit endlessly empower form when it is allowed pass through.” Ch 15 p.476 15.13

“What you will have gained on your return will be the goal itself—the sustenance—for what you will have gained will never leave you but will sustain you forevermore.” Ch 15 p.477 15.24

“The Course sought to teach you to develop a relationship with all that passes through you. Now is the time when the fruit of those efforts will be reaped. For what passes through you now is a relationship without end. What passes through you now is the eternal come to replace the temporal.”

Ch 15 p.476 15.12 E

“You have attempted to build better sails to catch the wind, or motors to replace it, never realizing its constant and continual presence only needs to be allowed to pass through you to be in relationship with you, never realizing that this is, in truth, what animates you, that this is that without which you cease to be. Continual and unblocked and aware pass through is what we now consider.”

Ch 15 p.476 15.15

“The hard work is done. What you gain here you gain from what is beyond effort and beyond learning, and from the maintenance of the state in which you reject the conditions of learning. You maintain here, in short, all of the conditions necessary to reach your goal.”

Ch 15 p.477 15.23 NE

“When you are not wholly present as who you are, you are experiencing, still, the image or after-image of who you are. This image is like a lingering shadow. It encompasses all of your former ideas about yourself, all of the patterns of the time of learning, all of the moments in which you feel an inability to join in union, and in which you recognize still the image of your former self.

“This is only an image. This is not your personal self, your ego self, or your separated self, come to reclaim you. This is why we have also described this as an after-image. This is but a photograph that remains, a copy of what you once might have thought of as your “original” self. It is but an impression, as in clay, or a reflection, as in a mirror. It is as removed from who you are as is the picture of an ancestor or a landscape that hangs on your wall separate from what it is an image of.”

Ch 16 p.482 16.16 & 17

“The stimulus for these after-images is gone. They are but sensations that remain, like memories of childhood. This time of becoming is a time of coming to acceptance of them as what they are—images. This time of becoming is a time of coming to acceptance that they are not real. They are no more real than the mirage of your future, another aspect of the image you have held of yourself. They are no more real than was your image of heaven, or any image you have had of heaven on earth, paradise found.”

Ch 16 p.483 16.19

“The time of becoming is a time of letting these images be without reacting to them. It is a time of coming to no longer “hold” these images in your mind and heart. It is a time of letting them first cease to affect you, and then of letting them go entirely, for without letting them go you are not fully present. Without letting them go, your presence is not wholly realized, you are not fully here, not whole, not complete. You are at times who you are, but you also are, at times, but an image of who you have perceived yourself to be.”

Ch 16 p.483 16.20

“Peace is the inheritance I left you. Peace of body, mind and heart. Peace is the realm of miracles, the condition of the wholehearted, the prerequisite to the art of thought, the description of heaven, the abode of Christ. Peace has come to you and you to Peace.”

Ch 10 p.234 10.14 Ch

“This image, being but an image, is incapable of true joining in relationship. You must be fully present in order to join in relationship. All of your images are false images, and when you retain them you do not allow for the time of learning to be replaced with the only replacement that will sustain Christ-consciousness, the replacement of learning with sharing in unity and relationship.”

Ch 16 p.483 16.21

Ch

“The secret of succession is simple. It is but a matter of wholehearted desire. Do you wholeheartedly desire to follow me to your true inheritance? To come after me and be as I was? To be the inheritor of the gifts that are ours? Do you desire this? Are you willing to claim it? Are you willing to claim it in form and time?”

Ch 17 p.484 17.3

“Beyond the threshold is the state in which desire has passed and been replaced by reverence. To revere is to feel awe, which, it has been stated, is due nothing and no one but God. To move beyond desire to reverence is to move into the state of communion with God, full oneness with God, wholeness.”

Ch 17 p.486 17.19

Gd OS

“These lessons must be accomplished in life and require an engagement with life. This engagement is a promise, a commitment. It requires participation, involvement, attention, being present.”

Ch 24 p.160 24.4

“Expressing who you are in physical form will return remembrance to the minds of those who observe your expression. Further, your observance of your brothers and sisters will return remembrance to their minds and hearts. It is, in fact, your observance of the truth of your brothers and sisters that is the miracle we have stated as our new goal.”

Ch 18 p.332 18.4

“I repeat, your observance of the truth of your brothers and sisters is the miracle.”

Ch 18 p.332 18.5

“No moment of true learning ever arrived without the Peace of God for without the Peace of God no true learning is possible.”

Ch 10 p.234 10.10

Gd

“If you do not pause now and accept that it (Peace) is here, you will not know the Peace of God that is your own Self.”

Ch 10 p.234 10.13

Gd

“Begin to form sentences and eventually to tell stories without the use of the “I” pronoun.”

Ch 22 p.152 22.20

“An attitude of invulnerability is necessary now.”

Ch 25 p.163 25.13

“Yet even those who desire great change will find these great changes will not cause them to be other than who they are. There is nothing wrong with who you are!”

Ch 14 p.318 14.5

“You find it almost impossible still to believe effort is not called for—that what your heart but wishes for could simply come true through your acceptance of these words. But I am prepared to make it easy for you.”

Ch 26 p.168 26.10

NE

“This acceptance (you are accomplished) is crucial to the elevation of the personal self. Without this acceptance the personal self must still struggle and try, prepare and plan. It does not know how to do otherwise. You do not think you know how to do otherwise.” Ch 1 p.408 1.7 A

“To continue to feel a need to learn rather than realizing that the time of learning has come to an end, would be to not realize completion.” Ch 2 p.413 2.5

“This Course has stated time and time again that you cannot learn on your own and that resigning as your own teacher is the only way to learn a new curriculum.” Ch 4 p.290 4.1

“To strive for that which has value is what this Course is about. It has nothing to do with struggle.” Ch 1 p.19 1.14

“By rejecting who you are, you are demonstrating that you think you can believe in some of the truth but not all of it. Many of you have accepted, for instance, that you are more than your body while retaining your belief in the body. You thus have confused yourself further by accepting that you are two selves—an ego self represented by the body—and a spirit self that represents to you an invisible world in which you can believe but not take part. You thus have placed the ego at odds with spirit, giving the ego an internal and invisible foe to do battle with.” Prelude page 8 P15 B

“And yet how seldom are you fully present for your own life, your own Self, your own being.” Ch 30 p.184 30.3

“There may be multiple levels but they are always levels of two, levels representing duality, the duality that exists naturally for the self of form because form is the experience of form, the duality of an experience and an experiencer. The experience of experience is life. It is not meant to be escaped nor can it be. This is why union has been described as time outside of time. It is not an escape but a portal of access. Full access is necessary for momentary release of the experiencer. Without at least some momentary release the true nature of the self who is experiencing life remains unknown.” Dialogue Unveiled para. 9

“However, the longing to experience life in all its fullness has never been stronger. This is a longing not to remain or be constantly striving to retain release from the experiencer, but to fully embody the experience through unity. This is a longing to be the experience. This is a longing to be the experience rather than to cease to experience. This is a longing to experience the true self in or through the experience rather than as the experiencer of the experience. This is a longing to be. A longing to be fully alive and fully in life. A longing to experience no loss but only gain.” Dialogue Unveiled para. 11

“To know the love that is what you are as what you are without the interference of the self of form is to know the perfection of your particular form, of your particular vulnerabilities, of the conditions and environment of the life you were given, of the ground of your being, and to cease to wish that any of it was different. When you cease to wish that any of it was different, you quit restricting the miracle of creation that is who you are.” Dialogue Unveiled para. 14

“Experiencing one’s own true nature is bringing the miracle of creation to form. Restricting one’s own true nature blocks the miracle of creation. A tree is here to be a tree. If there were a mechanism whereby it could restrict its nature and not be a tree then it would be something else. But there is no such mechanism as there is no such mechanism in you. You cannot be something else by restricting your nature. You can act like you are something else. This acting like you are something else is the ego. If the tree could act like it was something else it would still be a tree, and still be, even, a particular kind of tree, a tree unlike any other, a tree vulnerable to the conditions of its environment and given nature, because it is meant to be, because this is what it is, what it was created as, the ground where it stands its given growing ground. This is just what is and cannot be different.”

Dialogue Unveiled para. 13

“These are serious questions and negative responses to them are not meant to be denied. The mountain-top dialogue may begin but may not be completed without discovering within yourself and another the ability to be clear pools or spacious selves without boundaries. This is a monumental task that cannot be approached through hard work or effort and as such will begin breaking your attachment to hard work and effort. You must practice this way of ease in order to discover the ease that will flow from the breaking of your attachment to hard work and effort. Your attachment to purpose and goals is the same attachment, an attachment to striving, a denial of your accomplishment.”

Dialogue Unveiled para. 24

“The time of learning has ended! The learning of the Course returned you to your Christ-self, but this return will not be realized while the old patterns remain. A radical rejection of the old patterns is now necessary. Confidence in the self of form will not arise from the old patterns but the new. Certainty will not arise from the ways of old but from the new ways, ways exemplified by true dialogue, by true and equal exchange of what is in the present moment.”

Dialogue Unveiled para. 24

“Your internal dialogue will change as you discover the place of safety and acceptance within yourself, the place of joining or union with. No longer will you treat yourself to an internal dialogue you would not unleash on another living being. When you quit restricting yourself, you will be naturally kind and loving to yourself, you will feel free and expansive. When you quit denying how you feel, relief and gratitude will fill you. When you quit erecting boundaries you will quit feeling separate. When you quit judging, you will be as at peace with your feelings of sadness and anger as you are with your feelings of joy and harmony.”

Dialogue Unveiled para. 24

“Once an initial place of safety (where two or more willing to be clear pools are gathered together) is found, practice begins, and this too will be joyous. But it is practice. Fear will still arise, but you will be able to reveal your fear. Discomfort will still arise but you will be able to reveal your discomfort. You will willingly be vulnerable and in your vulnerability will the restrictions, denial, boundaries and judgments of the past be washed away. You will realize how you are used to holding back and you will begin, slowly at first, not to hold yourself back. You may begin as fearful of revealing your own truth and wisdom as you are of revealing your fears and hurts. But soon you will be unable to hold back. When this occurs, the universal and the personal meld into a creative bursting forth.”

Dialogue Unveiled para. 24

