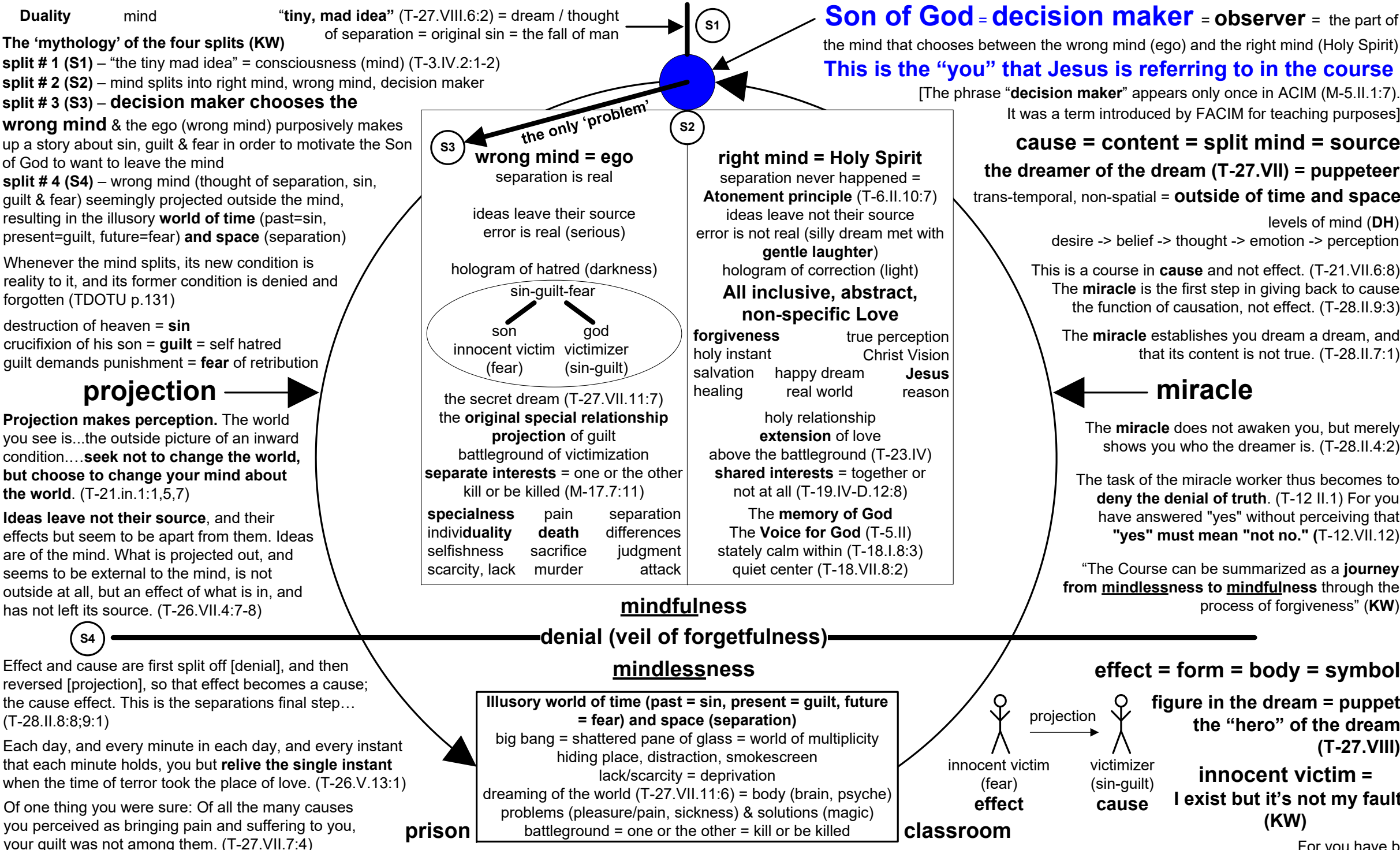


We say "God is," and then we cease to speak (W-pl.169:5:4) Oneness joined as One (T-25.I.7:1)

And then your Father will lean down to you and take the last step for you, by raising you unto Himself (T-11.VIII.15:5)

**Non-Duality** Mind = God (Cause) = Heaven = Oneness = Spirit = Christ (Effect) = Perfect Love = Knowledge = Truth = Life = Reality = Will = Creation = Light = Changelessness = Timeless = Eternity



## The Ladder of Prayer (S-1.II)

**The Voice for God is your voice, because you are Christ**

**a period of achievement (M-4.I.A.8:1)**

Atonement

real world  
borderland

happy dreams

**a period of unsettling (M-4.I.A.7:1)**

“dark night  
of the soul”

forgiveness  
of oneself

**a period of settling down (M-4.I.A.6:1)**

abstract

specifics

forgiveness  
to destroy

forgiveness  
of others

**a period of relinquishment (M-4.I.A.5:1)**

shared  
purpose

separate  
interests

shared  
interests

**a period of sorting out (M-4.I.A.4:1)**

exclusive

inclusive

differences

same

**a period of undoing (M-4.I.A.3:1)**

battleground/prison

classroom

**We experience Jesus or the Holy Spirit as being separate from us**

For you have barely started to allow your first, uncertain steps to be directed **up the ladder separation led you down**. (T-28.III.1:2) Eventually everyone begins to recognize, however dimly, that **there must be a better way**. (T-2.III.3:5-6)

At the bottom of the ladder:

- We believe we are bodies living in the world and that we have physical and psychological needs that have to be met, otherwise we cannot exist
- We no longer see the world as a prison but rather as a **classroom** in which we learn the Holy Spirit’s lessons of undoing guilt through forgiveness

As we ascend the ladder:

- We spend more time **forgiving (i.e. watching the ego)** and less time judging
- We become acutely aware of the price we are paying by identifying with the ego
- We also become **aware of our resistance** to letting go of the ego thought system
- We become **less identified as a body** and more identified as a mind
- It becomes clearer that all of our problems are the same (i.e. generalization)
- We finally realize there are only two choices and that only one of them is real

**The Laws of Chaos**

- 1. The truth is different for everyone (T-23.II.2:1)
- 2. Each one must sin, and therefore deserves attack and death (T-23.II.4:1)
- 3. God...must accept His Son's belief in what he is, and hate him for it (T-23.II.6:5-6)
- 4. The belief that you have what you have taken (T-23.II.9:2-3)
- 5. There is a substitute for love (T-23.II.12:3-4)

**The Obstacles to Peace** (T-19.IV)

T-19.IV.A The First Obstacle: The Desire to Get Rid of It

T-19.IV.A.i The Attraction of Guilt

T-19.IV.B The Second Obstacle: The Belief the Body is Valuable for What It Offers

T-19.IV.B.i The Attraction of Pain

T-19.IV.C The Third Obstacle: The Attraction of Death

T-19.IV.C.i The Incorruptible Body

T-19.IV.D The Fourth Obstacle: The Fear of God

T-19.IV.D.i The Lifting of the Veil

In any situation in which you are uncertain, the first thing to consider, very simply, is **“What do I want to come of this? What is it for?”** The clarification of the goal belongs at the beginning, for it is this which will determine the outcome. (T-17.VI.2:1-3)

**The secret of salvation is but this: That you are doing this unto yourself...**For you would not react at all to figures in a dream you knew you were dreaming. Let them be as hateful and as vicious as they may, they could have no effect on you unless you failed to recognize it is your dream. (T-27-VIII.10:1,5-7)

**Temptation** has one lesson it would teach, in all its forms, wherever it occurs. It would persuade the holy Son of God he is a body, born in what must die, unable to escape it's frailty, and bound by what it orders him to feel. (T-31.VIII.1:1-2)

Into eternity, where all is one, there crept a **tiny, mad idea**, at which the Son of God remembered not to laugh. In his forgetting did the thought become a serious idea, and possible of both accomplishment and real effects. Together, we can laugh them both away, and understand that time cannot intrude upon eternity. It is a joke to think that **time** can come to circumvent eternity, which means there is no time. (T-27.VIII.6:2-5)

The tiny tick of **time** in which the first mistake was made, and all of them within that one mistake, held also the Correction for that one, and all of them that came within the first. And in that tiny instant time was gone, for that was all it ever was. What God gave answer to is answered and is gone. (T-26.V.3:5-7)

**Time** seems to go in one direction, but when you reach its end it will roll up like a long carpet spread along the past behind you, and will disappear. (T-13.I.3:5)

The revelation that the Father and the Son are one will come in time to every mind. Yet is that time determined by the mind itself, not taught. The time is set already. It appears to be quite arbitrary. Yet there is no step along the road that anyone takes but by chance. It has already been taken by him, although he has not yet embarked on it. For time but seems to go in one direction . We but undertake a journey that is over. Yet it seems to have a future still unknown to us.

**Time** is a trick, a sleight of hand, a vast illusion in which figures seem to come and go as if by magic. Yet there is a plan behind appearances that does not change. The script is written. When experience will come to end your doubting has been set. For we but see the journey from the point at which it ended, looking back on it, imagining we make it once again; reviewing mentally what has gone by. (W-pl.158.2:7-8;3:1-2;4:1-5)

If **this were the real world, God would be cruel**. For no Father could subject His children to this as the price of salvation and be loving. (T-13.in.3:1-2) If God is real, there is no pain. If pain is real, there is no God. (W-pl.190.3:3-4)

**Resign now as your own teacher...for you were badly taught.** (T-12.V.8:3;T-28.I.7:1) To learn this course requires willingness to question every value that you hold (T-24.in.2:1) This course requires almost nothing of you. It is impossible to imagine one that asks so little, or could offer more. (T-20.VII.1:7-8)

**Beware of the temptation to perceive yourself unfairly treated.** (T-26.X.4:1) ...a slight twinge of annoyance is nothing but a veil drawn over intense fury. (W-pl.21.2:5)

**Anger** is never justified. (T-30.VI.1:1) All anger is nothing more than an attempt to make someone feel guilty,...(T-15.VII.10:3)

...everyone who wanders in the world **uncertain, lonely, and in constant fear**. (T-31.VIII.7:1)...a dry and dusty world, **where starved and thirsty creatures come to die**. (W-plII.13.5:1)

The world you see is the delusional system of those made mad by guilt. (T-13.in.2:2)

And who could weep but for his innocence? (P-2.IV.1:7)

I am innocent, and nothing has happened. The Holy Spirit knows What I am. I am awakening in God. (**LHFNO** p.138)

**The Three Steps of Forgiveness**

1) I recognize that the darkness is not in another, but in myself. This does not deny the darkened spots of sin in someone, but only that they are irrelevant to my perception. I understand that the darkness I made real in you by my reaction, originated in me, and thus I recall the projection and remove the wall I had placed between us. This is a painful step, for in the instant of recognition the pain of my guilt returns to awareness. I realize (from Lesson 190) the gun pointed at me is not held by your hand, but my own. In other words, the guilt is not in you. I am the secret murderer.

2) I now understand, with Jesus’ love beside me, that not only is it an illusion that you were the killer, the fact that I am a killer is an illusion, too. I made up the guilt in you because I made it up in me. Heaven’s Love was only believed to be destroyed. It truth, not one note in its joyous song of oneness was lost (T-26.V.5:4). Recognizing this happy fact completes my part in the Atonement, and the wall between my self and Self dissolves into nothingness.

3) We are taught this step is not our responsibility. Once I look at the guilt I put in you and recall it, realizing it was only my dark fantasy, I have fulfilled my part. I looked at guilt without judgment, and remembered to laugh at the tiny, mad idea of separation, which allowed it to dissolve into the Holy Spirit’s gentle laughter (T-27.VIII.6:2;9:1). If I become afraid of love again, I need but let the tender hand of Jesus touch another’s pain, and immediately his light of truth abolishes the darkness of illusion, as we together return to the place of truth we believed we had abandoned for the ego’s home of separation and guilt. The secret walls of defense are no longer needed, and so have disappeared. In their place is the light of forgiveness, which shines the way to the home we never left. And thus it is no secret we are healed (T-27.VIII.13:9).

**Ken Wapnick, Ending Our Resistance to Love: From Dissociation to Acceptance of A Course in Miracles, p 137-138**

Therefore, the first step in the undoing is to recognize that you actively decided wrongly, but can as actively decide otherwise. Be very firm with yourself in this, and keep yourself fully aware that the undoing process, which does not come from you, is nevertheless within you because God placed it there. **Your part is merely to return your thinking to the point at which the error was made**, and give it over to the Atonement in peace. Say this to yourself as sincerely as you can, remembering that the Holy Spirit will respond fully to your slightest invitation:

I must have decided wrongly because I am not at peace.

I made the decision myself, but I can also decide otherwise.

I want to decide otherwise, because I want to be at peace.

I do not feel guilty, because the Holy Spirit will undo all the consequences of my wrong decision if I will let Him.

I choose to let Him, by allowing Him to decide for God for me. (T-5.VII.6:3-11)

**forgiveness** looking at our specialness with the Holy Spirit or Jesus, without guilt or judgment: our special function that shifts perception of another as "enemy" (special hate) or "savior-idol" (special love) to brother or friend, removing all projections of guilt from him; the expression of the miracle or vision of Christ, that sees all people united in the Sonship of God, looking beyond the seeming differences that reflect separation: thus, perceiving sin as real makes true forgiveness impossible; the recognition that what we thought was done to us we did to ourselves, since we are responsible for our scripts, and therefore only we can deprive ourselves of the peace of God: thus, we forgive others for what they have not done to us, not for what they have done.

**looking at our ego** the essence of forgiveness: looking with the Holy Spirit's or Jesus' nonjudgmental gentleness and patience at our ego thought system; since it is guilt that prevents us from looking at our specialness, thus sustaining the ego and keeping its true nature hidden, it is looking without judgment at our attack thoughts that undoes the ego: thus, looking at the ego without guilt and fear is the essence of the Atonement.

**bringing darkness (illusions) to the light (truth)** the process of undoing denial and dissociation, expressing the decision to bring our guilt to the light of the Holy Spirit to be looked at and forgiven, rather than fearfully keeping it in the darkness of our unconscious minds where it could never be seen and undone; living in illusions brings sickness and pain, bringing them to truth is healing and salvation.

**Ken Wapnick, Glossary-Index for a Course in Miracles, Sixth Edition, copyright FACIM, Temecula, CA**

There is no statement that the world is more afraid to hear than this:

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

Yet in this learning is salvation born. And What you are will tell you of Itself. (T-31.V.17:6-9)

**Sickness is a decision** . It is not a thing that happens to you, quite unsought, which makes you weak and brings you suffering. It is **a choice you make**, a plan you lay, when for an instant truth arises in your own deluded mind, and all your world appears to totter and prepare to fall. Now are you sick, that truth may go away and threaten your establishments no more. (W-pl.136.7)

It is essential to realize that all **defenses do what they would defend**. The underlying basis for their effectiveness is that they offer what they defend. (T-17.IV.7.1-2)

You who believe that God is fear made but one substitution. It has taken many forms, because it was the substitution of illusion for truth; of fragmentation for wholeness. It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still is what it was. That one error, which brought truth to illusion, infinity to time, and life to death, was all you ever made. Your whole world rests upon it. Everything you see reflects it, and every special relationship that you have ever made is part of it....**You do not realize the magnitude of that one error**. (T-18.I.4:1-5;5:2;6)

Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought you. (T-31.VIII.3:1)

Who with the Love of God beside him would find the choice between miracles and murder hard to make? (T-23.IV.9:8) What is not love is murder. (T-23.IV.1:10)

**The ego believes that by punishing itself it will mitigate the punishment of God.** (T-5.V.5:6) You hold a picture of your crucifixion before his [your brother] eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him, closing off the gate and damning him to hell. (T-27.I.3:2) Death seems an easy price, if they can say, “Behold me, brother, at your hand I die.” (T-27.I.4:6)

All that is needed is you **look upon the problem as it is, and not the way that you have set it up**. (T-27.VII.2:1-2)

If you perceived the **special relationship** as a triumph over God, would you want it? (T-16.V.10:1) Whenever any form of special relationship tempts you to seek for love in ritual, remember love is content, and not form of any kind. The special relationship is a ritual of form, aimed at raising the form to take the place of God at the expense of content. There is no meaning in the form, and there never will be. The **special relationship** must be recognized for what it is; a senseless ritual in which strength is extracted from the death of God, and invested in His killer as the sign that form has triumphed over content, and love has lost its meaning. (T-16.V.12:1-4)

Yet it **[perception]** but witnesses to what you taught. It is **the outward picture of a wish**; an image that you wanted to be true. (T-24.VII.8:9-10)

**Since you believe that you are separate, Heaven presents itself to you as separate**, too. Not that it is in truth, but that the link that has been given you to join the truth may reach to you through what you understand. (T-25.I.5:1-2)

A **miracle**...merely looks on devastation, and reminds the mind that what it sees is false. (W-plII.13.1:1,3)

The **message of the crucifixion** is perfectly clear: Teach only love, for that is what you are. (T-6.I.13:1-2) Teach not that I died in vain. Teach rather that I did not die by demonstrating that I live in you. (T-11.VI.7:3-4)

You were at peace until you asked for special favor. And God did not give it for the request was alien to Him...Therefore you made of him an unloving father (T-13.III.10:2-4)

But the **only meaningful prayer is for forgiveness**, because those who have been forgiven have everything. (T-3.V.6:2)

**Forgive your Father it was not His Will that you be crucified**. (T-24.III.8:11) You are not really afraid of crucifixion. Your real terror is of redemption. (T-13.III.1:10-11)

The necessary condition for the holy instant does not require that you have no thoughts that are not pure. But it does require that you have none that you would keep. (T-15.IV.9:1-2)

I do not call for martyrs but for teachers. (T-6.I.16:3) To **teach** is to demonstrate. (M-in.2:1) Son of God, you have not sinned, but you have been much mistaken. (T-10.V.6:1) Call it not sin but madness, for such it was and so it still remains. Invest it not with guilt, for guilt implies it was accomplished in reality. And above all, be not afraid of it. (T-18.I.6:7-9)