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Chapter 1.

THE MEANING OF MIRACLES

I. Principles of Miracles

T-1.I.1. There is no order of difficulty in miracles. 2 One is not "harder" or "bigger" than another. 3 They are all the same. 4 All expressions of love are maximal.

T-1.I.2. Miracles as such do not matter. 2 The only thing that matters is their Source, which is far beyond evaluation.

T-1.I.3. Miracles occur naturally as expressions of love. 2 The real miracle is the love that inspires them. 3 In this sense everything that comes from love is a miracle.

T-1.I.4. All miracles mean life, and God is the Giver of life. 2 His Voice will direct you very specifically. 3 You will be told all you need to know.

T-1.I.5. Miracles are habits, and should be involuntary. 2 They should not be under conscious control. 3 Consciously selected miracles can be misguided.

T-1.I.6. Miracles are natural. 2 When they do not occur something has gone wrong.

T-1.I.7. Miracles are everyone's right, but purification is necessary first.

T-1.I.8. Miracles are healing because they supply a lack; they are performed by those who temporarily have more for those who temporarily have less.

T-1.I.9. Miracles are a kind of exchange. 2 Like all expressions of love, which are always miraculous in the true sense, the exchange reverses the physical laws. 3 They bring more love both to the giver *and* the receiver.

T-1.I.10. The use of miracles as spectacles to induce belief is a misunderstanding of their purpose.

T-1.I.11. Prayer is the medium of miracles. 2 It is a means of communication of the created with the Creator. 3 Through prayer love is received, and through miracles love is expressed.

T-1.I.12. Miracles are thoughts. 2 Thoughts can represent the lower or bodily level of experience, or the higher or spiritual level of experience. 3 One makes the physical, and the other creates the spiritual.

T-1.I.13. Miracles are both beginnings and endings, and so they alter the temporal order. 2 They are

always affirmations of rebirth, which seem to go back but really go forward. 3 They undo the past in the present, and thus release the future.

T-1.I.14. Miracles bear witness to truth. 2 They are convincing because they arise from conviction. 3 Without conviction they deteriorate into magic, which is mindless and therefore destructive; or rather, the uncreative use of mind.

T-1.I.15. Each day should be devoted to miracles. 2 The purpose of time is to enable you to learn how to use time constructively. 3 It is thus a teaching device and a means to an end. 4 Time will cease when it is no longer useful in facilitating learning.

T-1.I.16. Miracles are teaching devices for demonstrating it is as blessed to give as to receive. 2 They simultaneously increase the strength of the giver and supply strength to the receiver.

T-1.I.17. Miracles transcend the body. 2 They are sudden shifts into invisibility, away from the bodily level. 3 That is why they heal.

T-1.I.18. A miracle is a service. 2 It is the maximal service you can render to another. 3 It is a way of loving your neighbor as yourself. 4 You recognize your own and your neighbor's worth simultaneously.

T-1.I.19. Miracles make minds one in God. 2 They depend on cooperation because the Sonship is the sum of all that God created. 3 Miracles therefore reflect the laws of eternity, not of time.

T-1.I.20. Miracles reawaken the awareness that the spirit, not the body, is the altar of truth. 2 This is the recognition that leads to the healing power of the miracle.

T-1.I.21. Miracles are natural signs of forgiveness. 2 Through miracles you accept God's forgiveness by extending it to others.

T-1.I.22. Miracles are associated with fear only because of the belief that darkness can hide. 2 You believe that what your physical eyes cannot see does not exist. 3 This leads to a denial of spiritual sight.

T-1.I.23. Miracles rearrange perception and place all levels in true perspective. 2 This is healing because sickness comes from confusing the levels.

T-1.I.24. Miracles enable you to heal the sick and raise the dead because you made sickness and death yourself, and can therefore abolish both. 2 *You* are a miracle, capable of creating in the likeness of your Creator. 3 Everything else is your own nightmare, and does not exist. 4 Only the creations of light are real.

T-1.I.25. Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement. 2 Atonement works all the time and in all the dimensions of time.

T-1.I.26. Miracles represent freedom from fear. 2 "Atoning" means "undoing." 3 The undoing of fear is an essential part of the Atonement value of miracles.

T-1.I.27. A miracle is a universal blessing from God through me to all my brothers. 2 It is the privilege of the forgiven to forgive.

T-1.I.28. Miracles are a way of earning release from fear. 2 Revelation induces a state in which fear has already been abolished. 3 Miracles are thus a means and revelation is an end.

T-1.I.29. Miracles praise God through you. 2 They praise Him by honoring His creations, affirming their perfection. 3 They heal because they deny body-identification and affirm spirit-identification.

T-1.I.30. By recognizing spirit, miracles adjust the levels of perception and show them in proper alignment. 2 This places spirit at the center, where it can communicate directly.

T-1.I.31. Miracles should inspire gratitude, not awe. 2 You should thank God for what you really are. 3 The children of God are holy and the miracle honors their holiness, which can be hidden but never lost.

T-1.I.32. I inspire all miracles, which are really intercessions. 2 They intercede for your holiness and make your perceptions holy. 3 By placing you beyond the physical laws they raise you into the sphere of celestial order. 4 In this order you *are* perfect.

T-1.I.33. Miracles honor you because you are lovable. 2 They dispel illusions about yourself and perceive the light in you. 3 They thus atone for your errors by freeing you from your nightmares. 4 By releasing your mind from the imprisonment of your illusions, they restore your sanity.

T-1.I.34. Miracles restore the mind to its fullness. 2 By atoning for lack they establish perfect protection. 3 The spirit's strength leaves no room for intrusions.

T-1.I.35. Miracles are expressions of love, but they may not always have observable effects.

T-1.I.36. Miracles are examples of right thinking, aligning your perceptions with truth as God created it.

T-1.I.37. A miracle is a correction introduced into false thinking by me. 2 It acts as a catalyst, breaking up erroneous perception and reorganizing it properly. 3 This places you under the Atonement principle, where perception is healed. 4 Until this has occurred, knowledge of the Divine Order is impossible.

T-1.I.38. The Holy Spirit is the mechanism of miracles. 2 He recognizes both God's creations and your illusions. 3 He separates the true from the false by His ability to perceive totally rather than selectively.

T-1.I.39. The miracle dissolves error because the Holy Spirit identifies error as false or unreal. 2 This is the same as saying that by perceiving light, darkness automatically disappears.

T-1.I.40. The miracle acknowledges everyone as your brother and mine. 2 It is a way of perceiving the universal mark of God.

T-1.I.41. Wholeness is the perceptual content of miracles. 2 They thus correct, or atone for, the faulty perception of lack.

T-1.I.42. A major contribution of miracles is their strength in releasing you from your false sense of isolation, deprivation and lack.

T-1.I.43. Miracles arise from a miraculous state of mind, or a state of miracle-readiness.

T-1.I.44. The miracle is an expression of an inner awareness of Christ and the acceptance of His Atonement.

T-1.I.45. A miracle is never lost. 2 It may touch many people you have not even met, and produce undreamed of changes in situations of which you are not even aware.

T-1.I.46. The Holy Spirit is the highest communication medium. 2 Miracles do not involve this type of communication, because they are *temporary* communication devices. 3 When you return to your original form of communication with God by direct revelation, the need for miracles is over.

T-1.I.47. The miracle is a learning device that lessens the need for time. 2 It establishes an out-of-pattern time interval not under the usual laws of time. 3 In this sense it is timeless.

T-1.I.48. The miracle is the only device at your immediate disposal for controlling time. 2 Only revelation transcends it, having nothing to do with time at all.

T-1.I.49. The miracle makes no distinction among degrees of misperception. 2 It is a device for perception correction, effective quite apart from either the degree or the direction of the error. 3 This is its true indiscriminateness.

T-1.I.50. The miracle compares what you have made with creation, accepting what is in accord with it as true, and rejecting what is out of accord as false.

II. Revelation, Time and Miracles

T-1.II.1. Revelation induces complete but temporary suspension of doubt and fear. 2 It reflects the original form of communication between God and His creations, involving the extremely personal sense of creation sometimes sought in physical relationships. 3 Physical closeness cannot achieve it. 4 Miracles, however, are genuinely interpersonal, and result in true closeness to others. 5 Revelation unites you directly with God. 6 Miracles unite you directly with your brother. 7 Neither emanates from consciousness, but both are experienced there. 8 Consciousness is the state that induces action, though it does not inspire it. 9 You are free to believe what you choose, and what you do attests to what you believe.

T-1.II.2. Revelation is intensely personal and cannot be meaningfully translated. 2 That is why any attempt to describe it in words is impossible. 3 Revelation induces only experience. 4 Miracles, on the other hand, induce action. 5 They are more useful now because of their interpersonal nature. 6 In this phase of learning, working miracles is important because freedom from fear cannot be thrust upon you. 7 Revelation is literally unspeakable because it is an experience of unspeakable love.

T-1.II.3. Awe should be reserved for revelation, to which it is perfectly and correctly applicable. 2 It is not appropriate for miracles because a state of awe is worshipful, implying that one of a lesser order stands before his Creator. 3 You are a perfect creation, and should experience awe only in the Presence of the Creator of perfection. 4 The miracle is therefore a sign of love among equals. 5 Equals should not be in awe of one another because awe implies inequality. 6 It is therefore an inappropriate reaction to me. 7 An elder brother is entitled to respect for his greater experience, and obedience for his greater wisdom. 8 He is also entitled to love because he is a brother, and to devotion if he is devoted. 9 It is only my devotion that entitles me to yours. 10 There is nothing about me that you cannot attain. 11 I have nothing that does not come from God. 12 The difference between us now is that I have nothing else. 13 This leaves me in a state which is only potential in you.

T-1.II.4. "No man cometh unto the Father but by me" does not mean that I am in any way separate or different from you except in time, and time does not really exist. 2 The statement is more meaningful in terms of a vertical rather than a horizontal axis. You stand below me and I stand below God. 4 In the process of "rising up," I am higher because without me the distance between God and man would be too great for you to encompass. 5 I bridge the distance as an elder brother to you on the one hand, and as a Son of God on the other. 6 My devotion to my brothers has placed me

in charge of the Sonship, which I render complete because I share it. 7 This may appear to contradict the statement "I and my Father are one," but there are two parts to the statement in recognition that the Father is greater.

T-1.II.5. Revelations are indirectly inspired by me because I am close to the Holy Spirit, and alert to the revelation-readiness of my brothers. 2 I can thus bring down to them more than they can draw down to themselves. 3 The Holy Spirit mediates higher to lower communication, keeping the direct channel from God to you open for revelation. 4 Revelation is not reciprocal. 5 It proceeds from God to you, but not from you to God.

T-1.II.6. The miracle minimizes the need for time. 2 In the longitudinal or horizontal plane the recognition of the equality of the members of the Sonship appears to involve almost endless time. 3 However, the miracle entails a sudden shift from horizontal to vertical perception. 4 This introduces an interval from which the giver and receiver both emerge farther along in time than they would otherwise have been. 5 The miracle thus has the unique property of abolishing time to the extent that it renders the interval of time it spans unnecessary. 6 There is no relationship between the time a miracle takes and the time it covers. 7 The miracle substitutes for learning that might have taken thousands of years. 8 It does so by the underlying recognition of perfect equality of giver and receiver on which the miracle rests. 9 The miracle shortens time by collapsing it, thus eliminating certain intervals within it. 10 It does this, however, within the larger temporal sequence.

III. Atonement and Miracles

T-1.III.1. I am in charge of the process of Atonement, which I undertook to begin. 2 When you offer a miracle to any of my brothers, you do it to *yourself* and me. 3 The reason you come before me is that I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily. 4 My part in the Atonement is the cancelling out of all errors that you could not otherwise correct. 5 When you have been restored to the recognition of your original state, you naturally become part of the Atonement yourself. 6 As you share my unwillingness to accept error in yourself and others, you must join the great crusade to correct it; listen to my voice, learn to undo error and act to correct it. 7 The power to work miracles belongs to you. 8 I will provide the opportunities to do them, but you must be ready and willing. 9 Doing them will bring conviction in the ability, because conviction comes through accomplishment. 10 The ability is the potential, the achievement is its expression, and the Atonement, which is the natural profession of the children of God, is the purpose.

T-1.III.2. "Heaven and earth shall pass away" means that they will not continue to exist as separate states. 2 My word, which is the resurrection and the life, shall not pass away because life is eternal. 3 You are the work of God, and His work is wholly lovable and wholly loving. 4 This is how a man must think of himself in his heart, because this is what he is.

T-1.III.3. The forgiven are the means of the Atonement. 2 Being filled with spirit, they forgive in return. 3 Those who are released must join in releasing their brothers, for this is the plan of the Atonement. 4 Miracles are the way in which minds that serve the Holy Spirit unite with me for the salvation or release of all of God's creations.

T-1.III.4. I am the only one who can perform miracles indiscriminately, because I am the Atonement. 2 You have a role in the Atonement which I will dictate to you. 3 Ask me which miracles you should perform. 4 This spares you needless effort, because you will be acting under direct communication. 5 The impersonal nature of the miracle is an essential ingredient, because it enables me to direct its application, and under my guidance miracles lead to the highly personal experience of revelation. 6 A guide does not control but he does direct, leaving it up to you to follow. 7 "Lead us not into temptation" means "Recognize your errors and choose to abandon them

by following my guidance."

T-1.III.5. Error cannot really threaten truth, which can always withstand it. 2 Only the error is actually vulnerable. 3 You are free to establish your kingdom where you see fit, but the right choice is inevitable if you remember this: 4 Spirit is in a state of grace forever. 5 Your reality is only spirit. 6 Therefore you are in a state of grace forever. 7 Atonement undoes all errors in this respect, and thus uproots the source of fear. 8 Whenever you experience God's reassurances as threat, it is always because you are defending misplaced or misdirected loyalty. 9 When you project this to others you imprison them, but only to the extent to which you reinforce errors they have already made. 10 This makes them vulnerable to the distortions of others, since their own perception of themselves is distorted. 11 The miracle worker can only bless them, and this undoes their distortions and frees them from prison.

T-1.III.6. You respond to what you perceive, and as you perceive so shall you behave. 2 The Golden Rule asks you to do unto others as you would have them do unto you. 3 This means that the perception of both must be accurate. 4 The Golden Rule is the rule for appropriate behavior. 5 You cannot behave appropriately unless you perceive correctly. 6 Since you and your neighbor are equal members of one family, as you perceive both so you will do to both. 7 You should look out from the perception of your own holiness to the holiness of others.

T-1.III.7. Miracles arise from a mind that is ready for them. 2 By being united this mind goes out to everyone, even without the awareness of the miracle worker himself. 3 The impersonal nature of miracles is because the Atonement itself is one, uniting all creations with their Creator. 4 As an expression of what you truly are, the miracle places the mind in a state of grace. 5 The mind then naturally welcomes the Host within and the stranger without. 6 When you bring in the stranger, he becomes your brother.

T-1.III.8. That the miracle may have effects on your brothers that you may not recognize is not your concern. 2 The miracle will always bless *you*. 3 Miracles you are not asked to perform have not lost their value. 4 They are still expressions of your own state of grace, but the action aspect of the miracle should be controlled by me because of my complete awareness of the whole plan. 5 The impersonal nature of miracle-mindedness ensures your grace, but only I am in a position to know where they can be bestowed.

T-1.III.9. Miracles are selective only in the sense that they are directed towards those who can use them for themselves. 2 Since this makes it inevitable that they will extend them to others, a strong chain of Atonement is welded. 3 However, this selectivity takes no account of the magnitude of the miracle itself, because the concept of size exists on a plane that is itself unreal. 4 Since the miracle aims at restoring the awareness of reality, it would not be useful if it were bound by laws that govern the error it aims to correct.

IV. The Escape from Darkness

T-1.IV.1. The escape from darkness involves two stages: First, the recognition that darkness cannot hide. 2 This step usually entails fear. 3 Second, the recognition that there is nothing you want to hide even if you could. 4 This step brings escape from fear. 5 When you have become willing to hide nothing, you will not only be willing to enter into communion but will also understand peace and joy.

T-1.IV.2. Holiness can never be really hidden in darkness, but you can deceive yourself about it. 2 This deception makes you fearful because you realize in your heart it *is* a deception, and you exert enormous efforts to establish its reality. 3 The miracle sets reality where it belongs. 4 Reality belongs only to spirit, and the miracle acknowledges only truth. 5 It thus dispels illusions about

yourself, and puts you in communion with yourself and God. 6 The miracle joins in the Atonement by placing the mind in the service of the Holy Spirit. 7 This establishes the proper function of the mind and corrects its errors, which are merely lacks of love. 8 Your mind can be possessed by illusions, but spirit is eternally free. 9 If a mind perceives without love, it perceives an empty shell and is unaware of the spirit within. 10 But the Atonement restores spirit to its proper place. 11 The mind that serves spirit *is* invulnerable.

T-1.IV.3. Darkness is lack of light as sin is lack of love. 2 It has no unique properties of its own. 3 It is an example of the "scarcity" belief, from which only error can proceed. 4 Truth is always abundant. 5 Those who perceive and acknowledge that they have everything have no needs of any kind. 6 The purpose of the Atonement is to restore everything to you; or rather, to restore it to your awareness. 7 You were given everything when you were created, just as everyone was.

T-1.IV.4. The emptiness engendered by fear must be replaced by forgiveness. 2 That is what the Bible means by "There is no death," and why I could demonstrate that death does not exist. 3 I came to fulfill the law by reinterpreting it. 1 4 The law itself, if properly understood, offers only protection. 5 It is those who have not yet changed their minds who brought the "hell-fire" concept into it. 6 I assure you that I will witness for anyone who lets me, and to whatever extent he permits it. 7 Your witnessing demonstrates your belief, and thus strengthens it. 8 Those who witness for me are expressing, through their miracles, that they have abandoned the belief in deprivation in favor of the abundance they have learned belongs to them.

V. Wholeness and Spirit

T-1.V.1. The miracle is much like the body in that both are learning aids for facilitating a state in which they become unnecessary. 2 When spirit's original state of direct communication is reached, neither the body nor the miracle serves any purpose. 3 While you believe you are in a body, however, you can choose between loveless and miraculous channels of expression. 4 You can make an empty shell, but you cannot express nothing at all. 5 You can wait, delay, paralyze yourself, or reduce your creativity almost to nothing. 6 But you cannot abolish it. 7 You can destroy your medium of communication, but not your potential. 8 You did not create yourself.

T-1.V.2. The basic decision of the miracle-minded is not to wait on time any longer than is necessary. 2 Time can waste as well as be wasted. 3 The miracle worker, therefore, accepts the time-control factor gladly. 4 He recognizes that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are One. 5 Equality does not imply equality *now*. 6 When everyone recognizes that he has everything, individual contributions to the Sonship will no longer be necessary.

T-1.V.3. When the Atonement has been completed, all talents will be shared by all the Sons of God. 2 God is not partial. 3 All His children have His total Love, and all His gifts are freely given to everyone alike. 4 "Except ye become as little children" means that unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father. 5 The specialness of God's Sons does not stem from exclusion but from inclusion. 6 All my brothers are special. 7 If they believe they are deprived of anything, their perception becomes distorted. 8 When this occurs the whole family of God, or the Sonship, is impaired in its relationships. 2

T-1.V.4. Ultimately, every member of the family of God must return. 2 The miracle calls him to return because it blesses and honors him, even though he may be absent in spirit. 3 "God is not mocked" is not a warning but a reassurance. 4 God *would* be mocked if any of His creations lacked holiness. 5 The creation is whole, and the mark of wholeness is holiness. 6 Miracles are affirmations of Sonship, which is a state of completion and abundance.

T-1.V.5. Whatever is true is eternal, and cannot change or be changed. 2 Spirit is therefore unalterable because it is already perfect, but the mind can elect what it chooses to serve. 3 The only limit put on its choice is that it cannot serve two masters. 4 If it elects to do so, the mind can become the medium by which spirit creates along the line of its own creation. 5 If it does not freely elect to do so, it retains its creative potential but places itself under tyrannous rather than Authoritative control. 6 As a result it imprisons, because such are the dictates of tyrants. 7 To change your mind means to place it at the disposal of *true* Authority.

T-1.V.6. The miracle is a sign that the mind has chosen to be led by me in Christ's service. 2 The abundance of Christ is the natural result of choosing to follow Him. 3 All shallow roots must be uprooted, because they are not deep enough to sustain you. 4 The illusion that shallow roots can be deepened, and thus made to hold, is one of the distortions on which the reverse of the Golden Rule rests. 5 As these false underpinnings are given up, the equilibrium is temporarily experienced as unstable. 6 However, nothing is less stable than an upside-down orientation. 7 Nor can anything that holds it upside down be conducive to increased stability.

VI. The Illusion of Needs

T-1.VI.1. You who want peace can find it only by complete forgiveness. 2 No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it. 3 While lack does not exist in the creation of God, it is very apparent in what you have made. 4 It is, in fact, the essential difference between them. 5 Lack implies that you would be better off in a state somehow different from the one you are in. 6 Until the "separation," which is the meaning of the "fall," nothing was lacking. 7 There were no needs at all. 8 Needs arise only when you deprive yourself. 9 You act according to the particular order of needs you establish. 3 This, in turn, depends on your perception of what you are.

T-1.VI.2. A sense of separation from God is the only lack you really need correct. 2 This sense of separation would never have arisen if you had not distorted your perception of truth, and had thus perceived yourself as lacking. 3 The idea of order of needs arose because, having made this fundamental error, you had already fragmented yourself into levels with different needs. 4 As you integrate you become one, and your needs become one accordingly. 5 Unified needs lead to unified action, because this produces a lack of conflict.

T-1.VI.3. The idea of orders of need, which follows from the original error that one can be separated from God, requires correction at its own level before the error of perceiving levels at all can be corrected. 2 You cannot behave effectively while you function on different levels. 3 However, while you do, correction must be introduced vertically from the bottom up. 4 This is because you think you live in space, where concepts such as "up" and "down" are meaningful. 5 Ultimately, space is as meaningless as time. 6 Both are merely beliefs.

T-1.VI.4. The real purpose of this world is to use it to correct your unbelief. 2 You can never control the effects of fear yourself, because you made fear, and you believe in what you made. 3 In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations *because* He created them. 4 Belief produces the acceptance of existence. 5 That is why you can believe what no one else thinks is true. 6 It is true for you because it was made by you.

T-1.VI.5. All aspects of fear are untrue because they do not exist at the creative level, and therefore do not exist at all. 2 To whatever extent you are willing to submit your beliefs to this test, to that extent are your perceptions corrected. 3 In sorting out the false from the true, the miracle proceeds along these lines: 4 Perfect love casts out fear. 5 If fear exists, Then there is not perfect love. 6 But: 7 Only perfect love exists. 8 If there is fear, It produces a state that does not exist. 4 9 Believe this

and you will be free. 10 Only God can establish this solution, and this faith *is His gift*.

VII. Distortions of Miracle Impulses

T-1.VII.1. Your distorted perceptions produce a dense cover over miracle impulses, making it hard for them to reach your own awareness. 2 The confusion of miracle impulses with physical impulses is a major perceptual distortion. 3 Physical impulses are misdirected miracle impulses. 4 All real pleasure comes from doing God's Will. 5 This is because *not* doing it is a denial of Self. 6 Denial of Self results in illusions, while correction of the error brings release from it. 7 Do not deceive yourself into believing that you can relate in peace to God or to your brothers with anything external.

T-1.VII.2. Child of God, you were created to create the good, the beautiful and the holy. 2 Do not forget this. 3 The Love of God, for a little while, must still be expressed through one body to another, because vision is still so dim. 4 You can use your body best to help you enlarge your perception so you can achieve real vision, of which the physical eye is incapable. 5 Learning to do this is the body's only true usefulness.

T-1.VII.3. Fantasy is a distorted form of vision. 2 Fantasies of any kind are distortions, because they always involve twisting perception into unreality. 3 Actions that stem from distortions are literally the reactions of those who know not what they do. 4 Fantasy is an attempt to control reality according to false needs. 5 Twist reality in any way and you are perceiving destructively. 6 Fantasies are a means of making false associations and attempting to obtain pleasure from them. 7 But although you can perceive false associations, you can never make them real except to yourself. 8 You believe in what you make. 9 If you offer miracles, you will be equally strong in your belief in them. 10 The strength of your conviction will then sustain the belief of the miracle receiver. 11 Fantasies become totally unnecessary as the wholly satisfying nature of reality becomes apparent to both giver and receiver. 12 Reality is "lost" through usurpation, which produces tyranny. 13 As long as a single "slave" remains to walk the earth, your release is not complete. 14 Complete restoration of the Sonship is the only goal of the miracle-minded. 5

T-1.VII.4. This is a course in mind training. 2 All learning involves attention and study at some level. 3 Some of the later parts of the course rest too heavily on these earlier sections not to require their careful study. 4 You will also need them for preparation. 5 Without this, you may become much too fearful of what is to come to make constructive use of it. 6 However, as you study these earlier sections, you will begin to see some of the implications that will be amplified later on.

T-1.VII.5. A solid foundation is necessary because of the confusion between fear and awe to which I have already referred, and which is often made. 2 I have said that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your equals. 3 However, it was also emphasized that awe is proper in the Presence of your Creator. 4 I have been careful to clarify my role in the Atonement without either over- or understating it. 5 I am also trying to do the same with yours. 6 I have stressed that awe is not an appropriate reaction to me because of our inherent equality. 7 Some of the later steps in this course, however, involve a more direct approach to God Himself. 8 It would be unwise to start on these steps without careful preparation, or awe will be confused with fear, and the experience will be more traumatic than beatific. 9 Healing is of God in the end. 10 The means are being carefully explained to you. 11 Revelation may occasionally reveal the end to you, but to reach it the means are needed.

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