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Chapter 13.

THE GUILTLESS WORLD

T-13.in.1. If you did not feel guilty you could not attack, for condemnation is the root of attack. 2 It is the judgment of one mind by another as unworthy of love and deserving of punishment. 3 But herein lies the split. 4 For the mind that judges perceives itself as separate from the mind being judged, believing that by punishing another, it will escape punishment. 5 All this is but the delusional attempt of the mind to deny itself, and escape the penalty of denial. 6 It is not an attempt to relinquish denial, but to hold on to it. 7 For it is guilt that has obscured the Father to you, and it is guilt that has driven you insane.

T-13.in.2. The acceptance of guilt into the mind of God's Son was the beginning of the separation, as the acceptance of the Atonement is its end. 2 The world you see is the delusional system of those made mad by guilt. 3 Look carefully at this world, and you will realize that this is so. 4 For this world is the symbol of punishment, and all the laws that seem to govern it are the laws of death. 5 Children are born into it through pain and in pain. 6 Their growth is attended by suffering, and they learn of sorrow and separation and death. 7 Their minds seem to be trapped in their brain, and its powers to decline if their bodies are hurt. 8 They seem to love, yet they desert and are deserted. 9 They appear to lose what they love, perhaps the most insane belief of all. 10 And their bodies wither and gasp and are laid in the ground, and are no more. 11 Not one of them but has thought that God is cruel.

T-13.in.3. If this were the real world, God *would* be cruel. 2 For no Father could subject His children to this as the price of salvation and *be* loving. 3 *Love does not kill to save.* 4 If it did, attack would be salvation, and this is the ego's interpretation, not God's. 5 Only the world of guilt could demand this, for only the guilty could conceive of it. 6 Adam's "sin" could have touched no one, had he not believed it was the Father Who drove him out of Paradise. 7 For in that belief the knowledge of the Father was lost, since only those who do not understand Him could believe it.

T-13.in.4. This world *is* a picture of the crucifixion of God's Son. 2 And until you realize that God's Son cannot be crucified, this is the world you will see. 3 Yet you will not realize this until you accept the eternal fact that God's Son is not guilty. 4 He deserves only love because he has given only love. 5 He cannot be condemned because he has never condemned. 6 The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no need of salvation.

I. Guiltlessness and Invulnerability

T-13.I.1. Earlier, I said that the Holy Spirit shares the goal of all good teachers, whose ultimate aim is to make themselves unnecessary by teaching their pupils all they know. 2 The Holy Spirit wants only this, for sharing the Father's Love for His Son, He seeks to remove all guilt from his mind that

he may remember his Father in peace. 3 Peace and guilt are antithetical, and the Father can be remembered only in peace. 4 Love and guilt cannot coexist, and to accept one is to deny the other. 5 Guilt hides Christ from your sight, for it is the denial of the blamelessness of God's Son.

T-13.I.2. In the strange world that you have made the Son of God *has* sinned. 2 How could you see him, then? 3 By making him invisible, the world of retribution rose in the black cloud of guilt that you accepted, and you hold it dear. 4 For the blamelessness of Christ is the proof that the ego never was, and can never be. 5 Without guilt the ego has no life, and God's Son *is* without guilt.

T-13.I.3. As you look upon yourself and judge what you do honestly, you may be tempted to wonder how you can be guiltless. 2 Yet consider this: You are not guiltless in time, but in eternity. 3 You have "sinned" in the past, but there is no past. 4 Always has no direction. 5 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. 6 As long as you believe the Son of God is guilty you will walk along this carpet, believing that it leads to death. 7 And the journey will seem long and cruel and senseless, for so it is.

T-13.I.4. The journey the Son of God has set himself is useless indeed, but the journey on which his Father sets him is one of release and joy. 2 The Father is not cruel, and His Son cannot hurt himself. 3 The retaliation that he fears and that he sees will never touch him, for although he believes in it the Holy Spirit knows it is not true. 4 The Holy Spirit stands at the end of time, where you must be because He is with you. 5 He has already undone everything unworthy of the Son of God, for such was His mission, given Him by God. 6 And what God gives has always been.

T-13.I.5. You will see me as you learn the Son of God is guiltless. 2 He has always sought his guiltlessness, and he has found it. 3 For everyone is seeking to escape from the prison he has made, and the way to find release is not denied him. 4 Being in him, he has found it. 5 *When* he finds it is only a matter of time, and time is but an illusion. 6 For the Son of God is guiltless now, and the brightness of his purity shines untouched forever in God's Mind. 7 God's Son will always be as he was created. 8 Deny your world and judge him not, for his eternal guiltlessness is in the Mind of his Father, and protects him forever.

T-13.I.6. When you have accepted the Atonement for yourself, you will realize there is no guilt in God's Son. 2 And only as you look upon him as guiltless can you understand his oneness. 3 For the idea of guilt brings a belief in condemnation of one by another, projecting separation in place of unity. 4 You can condemn only yourself, and by so doing you cannot know that you are God's Son. 5 You have denied the condition of his being, which is his perfect blamelessness. 6 Out of love he was created, and in love he abides. 7 Goodness and mercy have always followed him, for he has always extended the Love of his Father.

T-13.I.7. As you perceive the holy companions who travel with you, you will realize that there is no journey, but only an awakening. 2 The Son of God, who sleepeth not, has kept faith with his Father for you. 3 There is no road to travel on, and no time to travel through. 4 For God waits not for His Son in time, being forever unwilling to be without him. 5 And so it has always been. 6 Let the holiness of God's Son shine away the cloud of guilt that darkens your mind, and by accepting his purity as yours, learn of him that it *is* yours.

T-13.I.8. You are invulnerable because you are guiltless. 2 You can hold on to the past only through guilt. 3 For guilt establishes that you will be punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future. 4 No one who believes this can understand what "always" means, and therefore guilt must deprive you of the appreciation of eternity. 5 You are immortal because you are eternal, and "always" must be now. 6 Guilt, then, is a way of holding past and future in your mind to ensure the ego's continuity. 7 For if what has been will be punished, the

ego's continuity is guaranteed. 8 Yet the guarantee of your continuity is God's, not the ego's. 9 And immortality is the opposite of time, for time passes away, while immortality is constant.

T-13.I.9. Accepting the Atonement teaches you what immortality is, for by accepting your guiltlessness you learn that the past has never been, and so the future is needless and will not be. 2 The future, in time, is always associated with expiation, and only guilt could induce a sense of a need for expiation. 3 Accepting the guiltlessness of the Son of God as yours is therefore God's way of reminding you of His Son, and what he is in truth. 4 For God has never condemned His Son, and being guiltless he is eternal.

T-13.I.10. You cannot dispel guilt by making it real, and then atoning for it. 2 This is the ego's plan, which it offers instead of dispelling it. 3 The ego believes in atonement through attack, being fully committed to the insane notion that attack is salvation. 4 And you who cherish guilt must also believe it, for how else but by identifying with the ego could you hold dear what you do not want?

T-13.I.11. The ego teaches you to attack yourself because you are guilty, and this must increase the guilt, for guilt is the result of attack. 2 In the ego's teaching, then, there is no escape from guilt. 3 For attack makes guilt real, and if it is real there *is* no way to overcome it. 4 The Holy Spirit dispels it simply through the calm recognition that it has never been. 5 As He looks upon the guiltless Son of God, He knows that this is true. 6 And being true for you, you cannot attack yourself, for without guilt attack is impossible. 7 You, then, are saved because God's Son is guiltless. 8 And being wholly pure, you are invulnerable.

II. The Guiltless Son of God

T-13.II.1. The ultimate purpose of projection is always to get rid of guilt. 2 Yet, characteristically, the ego attempts to get rid of guilt from its viewpoint only, for much as the ego wants to retain guilt *you* find it intolerable, since guilt stands in the way of your remembering God, Whose pull is so strong that you cannot resist it. 3 On this issue, then, the deepest split of all occurs, for if you are to retain guilt, as the ego insists, *you cannot be you*. 4 Only by persuading you that it is you could the ego possibly induce you to project guilt, and thereby keep it in your mind.

T-13.II.2. Yet consider how strange a solution the ego's arrangement is. 2 You project guilt to get rid of it, but you are actually merely concealing it. 3 You do experience the guilt, but you have no idea why. 4 On the contrary, you associate it with a weird assortment of "ego ideals," which the ego claims you have failed. 5 Yet you have no idea that you are failing the Son of God by seeing him as guilty. 6 Believing you are no longer you, you do not realize that you are failing yourself.

T-13.II.3. The darkest of your hidden cornerstones holds your belief in guilt from your awareness. 2 For in that dark and secret place is the realization that you have betrayed God's Son by condemning him to death. 3 You do not even suspect this murderous but insane idea lies hidden there, for the ego's destructive urge is so intense that nothing short of the crucifixion of God's Son can ultimately satisfy it. 4 It does not know who the Son of God is because it is blind. 5 Yet let it perceive guiltlessness anywhere, and it will try to destroy it because it is afraid.

T-13.II.4. Much of the ego's strange behavior is directly attributable to its definition of guilt. 2 To the ego, *the guiltless are guilty*. 3 Those who do not attack are its "enemies" because, by not valuing its interpretation of salvation, they are in an excellent position to let it go. 4 They have approached the darkest and deepest cornerstone in the ego's foundation, and while the ego can withstand your raising all else to question, it guards this one secret with its life, for its existence depends on keeping this secret. 5 So it is this secret that we must look upon, for the ego cannot protect you against truth, and in its presence the ego is dispelled.

T-13.II.5. In the calm light of truth, let us recognize that you believe you have crucified God's Son. 2 You have not admitted to this "terrible" secret because you would still wish to crucify him if you could find him. 3 Yet the wish has hidden him from you because it is very fearful, and so you are afraid to find him. 4 You have handled this wish to kill yourself by not knowing who you are, and identifying with something else. 5 You have projected guilt blindly and indiscriminately, but you have not uncovered its source. 6 For the ego does want to kill you, and if you identify with it you must believe its goal is yours.

T-13.II.6. I have said that the crucifixion is the symbol of the ego. 2 When it was confronted with the real guiltlessness of God's Son it did attempt to kill him, and the reason it gave was that guiltlessness is blasphemous to God. 3 To the ego, the *ego* is God, and guiltlessness must be interpreted as the final guilt that fully justifies murder. 4 You do not yet understand that any fear you may experience in connection with this course stems ultimately from this interpretation, but if you will consider your reactions to it you will become increasingly convinced that this is so.

T-13.II.7. This course has explicitly stated that its goal for you is happiness and peace. 2 Yet you are afraid of it. 3 You have been told again and again that it will set you free, yet you sometimes react as if it is trying to imprison you. 4 You often dismiss it more readily than you dismiss the ego's thought system. 5 To some extent, then, you must believe that by not learning the course you are protecting yourself. 6 And you do not realize that it is only your guiltlessness that *can* protect you.

T-13.II.8. The Atonement has always been interpreted as the release from guilt, and this is correct if it is understood. 2 Yet even when I interpret it for you, you may reject it and do not accept it for yourself. 3 You have perhaps recognized the futility of the ego and its offerings, but though you do not want them, you may not yet look upon the alternative with gladness. 4 In the extreme, you are afraid of redemption and you believe it will kill you. 5 Make no mistake about the depth of this fear. 6 For you believe that, in the presence of truth, you might turn on yourself and destroy yourself.

T-13.II.9. Little child, this is not so. 2 Your "guilty secret" is nothing, and if you will but bring it to the light, the light will dispel it. 3 And then no dark cloud will remain between you and the remembrance of your Father, for you will remember His guiltless Son, who did not die because he is immortal. 4 And you will see that you were redeemed with him, and have never been separated from him. 5 In this understanding lies your remembering, for it is the recognition of love without fear. 6 There will be great joy in Heaven on your homecoming, and the joy will be yours. 7 For the redeemed son of man is the guiltless Son of God, and to recognize him *is* your redemption.

III. The Fear of Redemption

T-13.III.1. You may wonder why it is so crucial that you look upon your hatred and realize its full extent. 2 You may also think that it would be easy enough for the Holy Spirit to show it to you, and to dispel it without the need for you to raise it to awareness yourself. 3 Yet there is one more obstacle you have interposed between yourself and the Atonement. 4 We have said that no one will countenance fear if he recognizes it. 5 Yet in your disordered state of mind you are not afraid of fear. 6 You do not like it, but it is not your desire to attack that really frightens you. 7 You are not seriously disturbed by your hostility. 8 You keep it hidden because you are more afraid of what it covers. 9 You could look even upon the ego's darkest cornerstone without fear if you did not believe that, without the ego, you would find within yourself something you fear even more. 10 You are not really afraid of crucifixion. 11 Your real terror is of redemption.

T-13.III.2. Under the ego's dark foundation is the memory of God, and it is of this that you are really afraid. 2 For this memory would instantly restore you to your proper place, and it is this place that you have sought to leave. 3 Your fear of attack is nothing compared to your fear of love. 4 You would be willing to look even upon your savage wish to kill God's Son, if you did not believe that it

saves you from love. 5 For this wish caused the separation, and you have protected it because you do not want the separation healed. 6 You realize that, by removing the dark cloud that obscures it, your love for your Father would impel you to answer His Call and leap into Heaven. 7 You believe that attack is salvation because it would prevent you from this. 8 For still deeper than the ego's foundation, and much stronger than it will ever be, is your intense and burning love of God, and His for you. 9 This is what you really want to hide.

T-13.III.3. In honesty, is it not harder for you to say "I love" than "I hate"? 2 You associate love with weakness and hatred with strength, and your own real power seems to you as your real weakness. 3 For you could not control your joyous response to the call of love if you heard it, and the whole world you thought you made would vanish. 4 The Holy Spirit, then, seems to be attacking your fortress, for you would shut out God, and He does not will to be excluded.

T-13.III.4. You have built your whole insane belief system because you think you would be helpless in God's Presence, and you would save yourself from His Love because you think it would crush you into nothingness. 2 You are afraid it would sweep you away from yourself and make you little, because you believe that magnitude lies in defiance, and that attack is grandeur. 3 You think you have made a world God would destroy; and by loving Him, which you do, you would throw this world away, which you *would*. 4 Therefore, you have used the world to cover your love, and the deeper you go into the blackness of the ego's foundation, the closer you come to the Love that is hidden there. 5 *And it is this that frightens you* .

T-13.III.5. You can accept insanity because you made it, but you cannot accept love because you did not. 2 You would rather be a slave of the crucifixion than a Son of God in redemption. 3 Your individual death seems more valuable than your living oneness, for what is given you is not so dear as what you made. 4 You are more afraid of God than of the ego, and love cannot enter where it is not welcome. 5 But hatred can, for it enters of its own volition and cares not for yours.

T-13.III.6. You must look upon your illusions and not keep them hidden, because they do not rest on their own foundation. 2 In concealment they appear to do so, and thus they seem to be self-sustained. 3 This is the fundamental illusion on which the others rest. 4 For beneath them, and concealed as long as they are hidden, is the loving mind that thought it made them in anger. 5 And the pain in this mind is so apparent, when it is uncovered, that its need of healing cannot be denied. 6 Not all the tricks and games you offer it can heal it, for here is the real crucifixion of God's Son.

T-13.III.7. And yet he is not crucified. 2 Here is both his pain and his healing, for the Holy Spirit's vision is merciful and His remedy is quick. 3 Do not hide suffering from His sight, but bring it gladly to Him. 4 Lay before His eternal sanity all your hurt, and let Him heal you. 5 Do not leave any spot of pain hidden from His light, and search your mind carefully for any thoughts you may fear to uncover. 6 For He will heal every little thought you have kept to hurt you and cleanse it of its littleness, restoring it to the magnitude of God.

T-13.III.8. Beneath all the grandiosity you hold so dear is your real call for help. 2 For you call for love to your Father as your Father calls you to Himself. 3 In that place which you have hidden, you will only to unite with the Father, in loving remembrance of Him. 4 You will find this place of truth as you see it in your brothers, for though they may deceive themselves, like you they long for the grandeur that is in them. 5 And perceiving it you will welcome it, and it will be yours. 6 For grandeur is the right of God's Son, and no illusions can satisfy him or save him from what he is. 7 Only his love is real, and he will be content only with his reality.

T-13.III.9. Save him from his illusions that you may accept the magnitude of your Father in peace and joy. 2 But exempt no one from your love, or you will be hiding a dark place in your mind where the Holy Spirit is not welcome. 3 And thus you will exempt yourself from His healing power,

for by not offering total love you will not be healed completely. 4 Healing must be as complete as fear, for love cannot enter where there is one spot of fear to mar its welcome.

T-13.III.10. You who prefer separation to sanity cannot obtain it in your right mind. 2 You were at peace until you asked for special favor. 3 And God did not give it for the request was alien to Him, and you could not ask this of a Father Who truly loved His Son. 4 Therefore you made of Him an unloving father, demanding of Him what only such a father could give. 5 And the peace of God's Son was shattered, for he no longer understood his Father. 6 He feared what he had made, but still more did he fear his real Father, having attacked his own glorious equality with Him.

T-13.III.11. In peace he needed nothing and asked for nothing. 2 In war he demanded everything and found nothing. 3 For how could the gentleness of love respond to his demands, except by departing in peace and returning to the Father? 4 If the Son did not wish to remain in peace, he could not remain at all. 5 For a darkened mind cannot live in the light, and it must seek a place of darkness where it can believe it is where it is not. 6 God did not allow this to happen. 7 Yet you demanded that it happen, and therefore believed that it was so.

T-13.III.12. To "single out" is to "make alone," and thus make lonely. 2 God did not do this to you. 3 Could He set you apart, knowing that your peace lies in His Oneness? 4 He denied you only your request for pain, for suffering is not of His creation. 5 Having given you creation, He could not take it from you. 6 He could but answer your insane request with a sane answer that would abide with you in your insanity. 7 And this He did. 8 No one who hears His answer but will give up insanity. 9 For His answer is the reference point beyond illusions, from which you can look back on them and see them as insane. 10 But seek this place and you will find it, for Love is in you and will lead you there.

IV. The Function of Time

T-13.IV.1. And now the reason why you are afraid of this course should be apparent. 2 For this is a course on love, because it is about you. 3 You have been told that your function in this world is healing, and your function in Heaven is creating. 4 The ego teaches that your function on earth is destruction, and you have no function at all in Heaven. 5 It would thus destroy you here and bury you here, leaving you no inheritance except the dust out of which it thinks you were made. 6 As long as it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. 7 When it becomes overtly savage, it offers you hell.

T-13.IV.2. Yet neither oblivion nor hell is as unacceptable to you as Heaven. 2 Your definition of Heaven *is* hell and oblivion, and the real Heaven is the greatest threat you think you could experience. 3 For hell and oblivion are ideas that you made up, and you are bent on demonstrating their reality to establish yours. 4 If their reality is questioned, you believe that yours is. 5 For you believe that attack is your reality, and that your destruction is the final proof that you were right.

T-13.IV.3. Under the circumstances, would it not be more desirable to have been wrong, even apart from the fact that you were wrong? 2 While it could perhaps be argued that death suggests there *was* life, no one would claim that it proves there *is* life. 3 Even the past life that death might indicate, could only have been futile if it must come to this, and needs this to prove that it was at all. 4 You question Heaven, but you do not question this. 5 Yet you could heal and be healed if you did question it. 6 And even though you know not Heaven, might it not be more desirable than death? 7 You have been as selective in your questioning as in your perception. 8 An open mind is more honest than this.

T-13.IV.4. The ego has a strange notion of time, and it is with this notion that your questioning might well begin. 2 The ego invests heavily in the past, and in the end believes that the past is the

only aspect of time that is meaningful. 3 Remember that its emphasis on guilt enables it to ensure its continuity by making the future like the past, and thus avoiding the present. 4 By the notion of paying for the past in the future, the past becomes the determiner of the future, making them continuous without an intervening present. 5 For the ego regards the present only as a brief transition to the future, in which it brings the past to the future by interpreting the present in past terms.

T-13.IV.5. "Now" has no meaning to the ego. 2 The present merely reminds it of past hurts, and it reacts to the present as if it *were* the past. 3 The ego cannot tolerate release from the past, and although the past is over, the ego tries to preserve its image by responding as if it were present. 4 It dictates your reactions to those you meet in the present from a past reference point, obscuring their present reality. 5 In effect, if you follow the ego's dictates you will react to your brother as though he were someone else, and this will surely prevent you from recognizing him as he is. 6 And you will receive messages from him out of your own past because, by making it real in the present, you are forbidding yourself to let it go. 7 You thus deny yourself the message of release that every brother offers you *now*.

T-13.IV.6. The shadowy figures from the past are precisely what you must escape. 2 They are not real, and have no hold over you unless you bring them with you. 3 They carry the spots of pain in your mind, directing you to attack in the present in retaliation for a past that is no more. 4 And this decision is one of future pain. 5 Unless you learn that past pain is an illusion, you are choosing a future of illusions and losing the many opportunities you could find for release in the present. 6 The ego would preserve your nightmares, and prevent you from awakening and understanding they are past. 7 Would you recognize a holy encounter if you are merely perceiving it as a meeting with your own past? 8 For you would be meeting no one, and the sharing of salvation, which makes the encounter holy, would be excluded from your sight. 9 The Holy Spirit teaches that you always meet yourself, and the encounter is holy because you are. 10 The ego teaches that you always encounter your past, and because your dreams were not holy, the future cannot be, and the present is without meaning.

T-13.IV.7. It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's. 2 The reason is equally clear, for they perceive the goal of time as diametrically opposed. 3 The Holy Spirit interprets time's purpose as rendering the need for time unnecessary. 4 He regards the function of time as temporary, serving only His teaching function, which is temporary by definition. 5 His emphasis is therefore on the only aspect of time that can extend to the infinite, for *now* is the closest approximation of eternity that this world offers. 6 It is in the reality of "now," without past or future, that the beginning of the appreciation of eternity lies. 7 For only "now" is here, and only "now" presents the opportunities for the holy encounters in which salvation can be found.

T-13.IV.8. The ego, on the other hand, regards the function of time as one of extending itself in place of eternity, for like the Holy Spirit, the ego interprets the goal of time as its own. 2 The continuity of past and future, under its direction, is the only purpose the ego perceives in time, and it closes over the present so that no gap in its own continuity can occur. 3 Its continuity, then, would keep you in time, while the Holy Spirit would release you from it. 4 It is His interpretation of the means of salvation that you must learn to accept, if you would share His goal of salvation for you.

T-13.IV.9. You, too, will interpret the function of time as you interpret yours. 2 If you accept your function in the world of time as one of healing, you will emphasize only the aspect of time in which healing can occur. 3 Healing cannot be accomplished in the past. 4 It must be accomplished in the present to release the future. 5 This interpretation ties the future to the present, and extends the present rather than the past. 6 But if you interpret your function as destruction, you will lose sight of the present and hold on to the past to ensure a destructive future. 7 And time will be as you interpret

it, for of itself it is nothing.

V. The Two Emotions

T-13.V.1. I have said you have but two emotions, love and fear. 2 One is changeless but continually exchanged, being offered by the eternal to the eternal. 3 In this exchange it is extended, for it increases as it is given. 4 The other has many forms, for the content of individual illusions differs greatly. 5 Yet they have one thing in common; they are all insane. 6 They are made of sights that are not seen, and sounds that are not heard. 7 They make up a private world that cannot be shared. 8 For they are meaningful only to their maker, and so they have no meaning at all. 9 In this world their maker moves alone, for only he perceives them.

T-13.V.2. Each one peoples his world with figures from his individual past, and it is because of this that private worlds do differ. 2 Yet the figures that he sees were never real, for they are made up only of his reactions to his brothers, and do not include their reactions to him. 3 Therefore, he does not see he made them, and that they are not whole. 4 For these figures have no witnesses, being perceived in one separate mind only.

T-13.V.3. It is through these strange and shadowy figures that the insane relate to their insane world. 2 For they see only those who remind them of these images, and it is to them that they relate. 3 Thus do they communicate with those who are not there, and it is they who answer them. 4 And no one hears their answer save him who called upon them, and he alone believes they answered him. 5 Projection makes perception, and you cannot see beyond it. 6 Again and again have you attacked your brother, because you saw in him a shadow figure in your private world. 7 And thus it is you must attack yourself first, for what you attack is not in others. 8 Its only reality is in your own mind, and by attacking others you are literally attacking what is not there.

T-13.V.4. The delusional can be very destructive, for they do not recognize they have condemned themselves. 2 They do not wish to die, yet they will not let condemnation go. 3 And so they separate into their private worlds, where everything is disordered, and where what is within appears to be without. 4 Yet what is within they do not see, for the reality of their brothers they cannot recognize.

T-13.V.5. You have but two emotions, yet in your private world you react to each of them as though it were the other. 2 For love cannot abide in a world apart, where when it comes it is not recognized. 3 If you see your own hatred as your brother, you are not seeing him. 4 Everyone draws nigh unto what he loves, and recoils from what he fears. 5 And you react with fear to love, and draw away from it. 6 Yet fear attracts you, and believing it is love, you call it to yourself. 7 Your private world is filled with figures of fear you have invited into it, and all the love your brothers offer you, you do not see.

T-13.V.6. As you look with open eyes upon your world, it must occur to you that you have withdrawn into insanity. 2 You see what is not there, and you hear what makes no sound. 3 Your manifestations of emotions are the opposite of what the emotions are. 4 You communicate with no one, and you are as isolated from reality as if you were alone in all the universe. 5 In your madness you overlook reality completely, and you see only your own split mind everywhere you look. 6 God calls you and you do not hear, for you are preoccupied with your own voice. 7 And the vision of Christ is not in your sight, for you look upon yourself alone.

T-13.V.7. Little child, would you offer this to your Father? 2 For if you offer it to yourself, you *are* offering it to Him. 3 And He will not return it, for it is unworthy of you because it is unworthy of Him. 4 Yet He would release you from it and set you free. 5 His sane Answer tells you what you have offered yourself is not true, but His offering to you has never changed. 6 You who know not what you do can learn what insanity is, and look beyond it. 7 It is given you to learn how to deny

insanity, and come forth from your private world in peace. 8 You will see all that you denied in your brothers because you denied it in yourself. 9 For you will love them, and by drawing nigh unto them you will draw them to yourself, perceiving them as witnesses to the reality you share with God. 10 I am with them as I am with you, and we will draw them from their private worlds, for as we are united so would we unite with them. 11 The Father welcomes all of us in gladness, and gladness is what we should offer Him. 12 For every Son of God is given you to whom God gave Himself. 13 And it is God Whom you must offer them, to recognize His gift to you.

T-13.V.8. Vision depends on light. 2 You cannot see in darkness. 3 Yet in darkness, in the private world of sleep, you see in dreams although your eyes are closed. 4 And it is here that what you see you made. 5 But let the darkness go and all you made you will no longer see, for sight of it depends upon denying vision. 6 Yet from denying vision it does not follow you cannot see. 7 But this is what denial does, for by it you accept insanity, believing you can make a private world and rule your own perception. 8 Yet for this, light must be excluded. 9 Dreams disappear when light has come and you can see.

T-13.V.9. Do not seek vision through your eyes, for you made your way of seeing that you might see in darkness, and in this you are deceived. 2 Beyond this darkness, and yet still within you, is the vision of Christ, Who looks on all in light. 3 Your "vision" comes from fear, as His from love. 4 And He sees for you, as your witness to the real world. 5 He is the Holy Spirit's manifestation, looking always on the real world, and calling forth its witnesses and drawing them to you. 6 He loves what He sees within you, and He would extend it. 7 And He will not return unto the Father until He has extended your perception even unto Him. 8 And there perception is no more, for He has returned you to the Father with Him.

T-13.V.10. You have but two emotions, and one you made and one was given you. 2 Each is a way of seeing, and different worlds arise from their different sights. 3 See through the vision that is given you, for through Christ's vision He beholds Himself. 4 And seeing what He is, He knows His Father. 5 Beyond your darkest dreams He sees God's guiltless Son within you, shining in perfect radiance that is undimmed by your dreams. 6 And this *you* will see as you look with Him, for His vision is His gift of love to you, given Him of the Father for you.

T-13.V.11. The Holy Spirit is the light in which Christ stands revealed. 2 And all who would behold Him can see Him, for they have asked for light. 3 Nor will they see Him alone, for He is no more alone than they are. 4 Because they saw the Son, they have risen in Him to the Father. 5 And all this will they understand, because they looked within and saw beyond the darkness the Christ in them, and recognized Him. 6 In the sanity of His vision they looked upon themselves with love, seeing themselves as the Holy Spirit sees them. 7 And with this vision of the truth in them came all the beauty of the world to shine upon them.

VI. Finding the Present

T-13.VI.1. To perceive truly is to be aware of all reality through the awareness of your own. 2 But for this no illusions can rise to meet your sight, for reality leaves no room for any error. 3 This means that you perceive a brother only as you see him *now*. 4 His past has no reality in the present, so you cannot see it. 5 Your past reactions to him are also not there, and if it is to them that you react, you see but an image of him that you made and cherish instead of him. 6 In your questioning of illusions, ask yourself if it is really sane to perceive what was as now. 7 If you remember the past as you look upon your brother, you will be unable to perceive the reality that is now.

T-13.VI.2. You consider it "natural" to use your past experience as the reference point from which to judge the present. 2 Yet this is *unnatural* because it is delusional. 3 When you have learned to look on everyone with no reference at all to the past, either his or yours as you perceived it, you will

be able to learn from what you see *now*. 4 For the past can cast no shadow to darken the present, *unless you are afraid of light*. 5 And only if you would you choose to bring darkness with you, and by holding it in your mind, see it as a dark cloud that shrouds your brothers and conceals their reality from your sight.

T-13.VI.3. *This darkness is in you*. 2 The Christ as revealed to you now has no past, for He is changeless, and in His changelessness lies your release. 3 For if He is as He was created, there is no guilt in Him. 4 No cloud of guilt has risen to obscure Him, and He stands revealed in everyone you meet because you see Him through Himself. 5 To be born again is to let the past go, and look without condemnation upon the present. 6 The cloud that obscures God's Son to you *is* the past, and if you would have it past and gone, you must not see it now. 7 If you see it now in your illusions, it has not gone from you, although it is not there.

T-13.VI.4. Time can release as well as imprison, depending on whose interpretation of it you use. 2 Past, present and future are not continuous, unless you force continuity on them. 3 You can perceive them as continuous, and make them so for you. 4 But do not be deceived, and then believe that this is how it is. 5 For to believe reality is what you would have it be according to your use for it *is* delusional. 6 You would destroy time's continuity by breaking it into past, present and future for your own purposes. 7 You would anticipate the future on the basis of your past experience, and plan for it accordingly. 8 Yet by doing so you are aligning past and future, and not allowing the miracle, which could intervene between them, to free you to be born again.

T-13.VI.5. The miracle enables you to see your brother without his past, and so perceive him as born again. 2 His errors are all past, and by perceiving him without them you are releasing him. 3 And since his past is yours, you share in this release. 4 Let no dark cloud out of your past obscure him from you, for truth lies only in the present, and you will find it if you seek it there. 5 You have looked for it where it is not, and therefore have not found it. 6 Learn, then, to seek it where it is, and it will dawn on eyes that see. 7 Your past was made in anger, and if you use it to attack the present, you will not see the freedom that the present holds.

T-13.VI.6. Judgment and condemnation are behind you, and unless you bring them with you, you will see that you are free of them. 2 Look lovingly upon the present, for it holds the only things that are forever true. 3 All healing lies within it because its continuity is real. 4 It extends to all aspects of the Sonship at the same time, and thus enables them to reach each other. 5 The present is before time was, and will be when time is no more. 6 In it are all things that are eternal, and they are one. 7 Their continuity is timeless and their communication is unbroken, for they are not separated by the past. 8 Only the past can separate, and it is nowhere.

T-13.VI.7. The present offers you your brothers in the light that would unite you with them, and free you from the past. 2 Would you, then, hold the past against them? 3 For if you do, you are choosing to remain in the darkness that is not there, and refusing to accept the light that is offered you. 4 For the light of perfect vision is freely given as it is freely received, and can be accepted only without limit. 5 In this one, still dimension of time that does not change, and where there is no sight of what you were, you look at Christ and call His witnesses to shine on you *because you called them forth*. 6 And they will not deny the truth in you, because you looked for it in them and found it there.

T-13.VI.8. Now is the time of salvation, for now is the release from time. 2 Reach out to all your brothers, and touch them with the touch of Christ. 3 In timeless union with them is your continuity, unbroken because it is wholly shared. 4 God's guiltless Son is only light. 5 There is no darkness in him anywhere, for he is whole. 6 Call all your brothers to witness to his wholeness, as I am calling you to join with me. 7 Each voice has a part in the song of redemption, the hymn of gladness and thanksgiving for the light to the Creator of light. 8 The holy light that shines forth from God's Son is the witness that his light is of his Father.

T-13.VI.9. Shine on your brothers in remembrance of your Creator, for you will remember Him as you call forth the witnesses to His creation. 2 Those whom you heal bear witness to your healing, for in their wholeness you will see your own. 3 And as your hymns of praise and gladness rise to your Creator, He will return your thanks in His clear Answer to your call. 4 For it can never be that His Son called upon Him and remained unanswered. 5 His Call to you is but your call to Him. 6 And in Him you are answered by His peace.

T-13.VI.10. Child of Light, you know not that the light is in you. 2 Yet you will find it through its witnesses, for having given light to them they will return it. 3 Each one you see in light brings your light closer to your awareness. 4 Love always leads to love. 5 The sick, who ask for love, are grateful for it, and in their joy they shine with holy thanks. 6 And this they offer you who gave them joy. 7 They are your guides to joy, for having received it of you they would keep it. 8 You have established them as guides to peace, for you have made it manifest in them. 9 And seeing it, its beauty calls you home.

T-13.VI.11. There is a light that this world cannot give. 2 Yet you can give it, as it was given you. 3 And as you give it, it shines forth to call you from the world and follow it. 4 For this light will attract you as nothing in this world can do. 5 And you will lay aside the world and find another. 6 This other world is bright with love which you have given it. 7 And here will everything remind you of your Father and His holy Son. 8 Light is unlimited, and spreads across this world in quiet joy. 9 All those you brought with you will shine on you, and you will shine on them in gratitude because they brought you here. 10 Your light will join with theirs in power so compelling, that it will draw the others out of darkness as you look on them.

T-13.VI.12. Awaking unto Christ is following the laws of love of your free will, and out of quiet recognition of the truth in them. 2 The attraction of light must draw you willingly, and willingness is signified by giving. 3 Those who accept love of you become your willing witnesses to the love you gave them, and it is they who hold it out to you. 4 In sleep you are alone, and your awareness is narrowed to yourself. 5 And that is why the nightmares come. 6 You dream of isolation because your eyes are closed. 7 You do not see your brothers, and in the darkness you cannot look upon the light you gave to them.

T-13.VI.13. And yet the laws of love are not suspended because you sleep. 2 And you have followed them through all your nightmares, and have been faithful in your giving, for you were not alone. 3 Even in sleep has Christ protected you, ensuring the real world for you when you awake. 4 In your name He has given for you, and given you the gifts He gave. 5 God's Son is still as loving as his Father. 6 Continuous with his Father, he has no past apart from Him. 7 So he has never ceased to be his Father's witness and his own. 8 Although he slept, Christ's vision did not leave him. 9 And so it is that he can call unto himself the witnesses that teach him that he never slept.

VII. Attainment of the Real World

T-13.VII.1. Sit quietly and look upon the world you see, and tell yourself: "The real world is not like this. 2 It has no buildings and there are no streets where people walk alone and separate. 3 There are no stores where people buy an endless list of things they do not need. 4 It is not lit with artificial light, and night comes not upon it. 5 There is no day that brightens and grows dim. 6 There is no loss. 7 Nothing is there but shines, and shines forever."

T-13.VII.2. The world you see must be denied, for sight of it is costing you a different kind of vision. 2 *You cannot see both worlds*, for each of them involves a different kind of seeing, and depends on what you cherish. 3 The sight of one is possible because you have denied the other. 4 Both are not true, yet either one will seem as real to you as the amount to which you hold it dear. 5

And yet their power is not the same, because their real attraction to you is unequal.

T-13.VII.3. You do not really want the world you see, for it has disappointed you since time began. 2 The homes you built have never sheltered you. 3 The roads you made have led you nowhere, and no city that you built has withstood the crumbling assault of time. 4 Nothing you made but has the mark of death upon it. 5 Hold it not dear, for it is old and tired and ready to return to dust even as you made it. 6 This aching world has not the power to touch the living world at all. 7 You could not give it that, and so although you turn in sadness from it, you cannot find in it the road that leads away from it into another world.

T-13.VII.4. Yet the real world has the power to touch you even here, because you love it. 2 And what you call with love will come to you. 3 Love always answers, being unable to deny a call for help, or not to hear the cries of pain that rise to it from every part of this strange world you made but do not want. 4 All that you need to give this world away in glad exchange for what you did not make is willingness to learn the one you made is false.

T-13.VII.5. You have been wrong about the world because you have misjudged yourself. 2 From such a twisted reference point, what could you see? 3 All seeing starts with the perceiver, who judges what is true and what is false. 4 And what he judges false he does not see. 5 You who would judge reality cannot see it, for whenever judgment enters reality has slipped away. 6 The out of mind *is* out of sight, because what is denied is there but is not recognized. 7 Christ is still there, although you know Him not. 8 His Being does not depend upon your recognition. 9 He lives within you in the quiet present, and waits for you to leave the past behind and enter into the world He holds out to you in love.

T-13.VII.6. No one in this distracted world but has seen some glimpses of the other world about him. 2 Yet while he still lays value on his own, he will deny the vision of the other, maintaining that he loves what he loves not, and following not the road that love points out. 3 Love leads so gladly! 4 As you follow Him, you will rejoice that you have found His company, and learned of Him the joyful journey home. 5 You wait but for yourself. 6 To give this sad world over and exchange your errors for the peace of God is but *your* will. 7 And Christ will always offer you the Will of God, in recognition that you share it with Him.

T-13.VII.7. It is God's Will that nothing touch His Son except Himself, and nothing else comes nigh unto him. 2 He is as safe from pain as God Himself, Who watches over him in everything. 3 The world about him shines with love because God placed him in Himself where pain is not, and love surrounds him without end or flaw. 4 Disturbance of his peace can never be. 5 In perfect sanity he looks on love, for it is all about him and within him. 6 He must deny the world of pain the instant he perceives the arms of love around him. 7 And from this point of safety he looks quietly about him and recognizes that the world is one with him.

T-13.VII.8. The peace of God passeth your understanding only in the past. 2 Yet here it *is*, and you can understand it *now*. 3 God loves His Son forever, and His Son returns his Father's Love forever. 4 The real world is the way that leads you to remembrance of the one thing that is wholly true and wholly yours. 5 For all else you have lent yourself in time, and it will fade. 6 But this one thing is always yours, being the gift of God unto His Son. 7 Your one reality was given you, and by it God created you as one with Him.

T-13.VII.9. You will first dream of peace, and then awaken to it. 2 Your first exchange of what you made for what you want is the exchange of nightmares for the happy dreams of love. 3 In these lie your true perceptions, for the Holy Spirit corrects the world of dreams, where all perception is. 4 Knowledge needs no correction. 5 Yet the dreams of love lead unto knowledge. 6 In them you see nothing fearful, and because of this they are the welcome that you offer knowledge. 7 Love waits on

welcome, not on time, and the real world is but your welcome of what always was. 8 Therefore the call of joy is in it, and your glad response is your awakening to what you have not lost.

T-13.VII.10. Praise, then, the Father for the perfect sanity of His most holy Son. 2 Your Father knoweth that you have need of nothing. 3 In Heaven this is so, for what could you need in eternity? 4 In your world you do need things. 5 It is a world of scarcity in which you find yourself *because* you are lacking. 6 Yet can you find yourself in such a world? 7 Without the Holy Spirit the answer would be no. 8 Yet because of Him the answer is a joyous *yes!* 9 As Mediator between the two worlds, He knows what you have need of and what will not hurt you. 10 Ownership is a dangerous concept if it is left to you. 11 The ego wants to have things for salvation, for possession is its law. 12 Possession for its own sake is the ego's fundamental creed, a basic cornerstone in the churches it builds to itself. 13 And at its altar it demands you lay all of the things it bids you get, leaving you no joy in them.

T-13.VII.11. Everything the ego tells you that you need will hurt you. 2 For although the ego urges you again and again to get, it leaves you nothing, for what you get it will demand of you. 3 And even from the very hands that grasped it, it will be wrenched and hurled into the dust. 4 For where the ego sees salvation it sees separation, and so you lose whatever you have gotten in its name. 5 Therefore ask not of yourself what you need, for you do not know, and your advice to yourself will hurt you. 6 For what you think you need will merely serve to tighten up your world against the light, and render you unwilling to question the value that this world can really hold for you.

T-13.VII.12. Only the Holy Spirit knows what you need. 2 For He will give you all things that do not block the way to light. 3 And what else could you need? 4 In time, He gives you all the things that you need have, and will renew them as long as you have need of them. 5 He will take nothing from you as long as you have any need of it. 6 And yet He knows that everything you need is temporary, and will but last until you step aside from all your needs and realize that all of them have been fulfilled. 7 Therefore He has no investment in the things that He supplies, except to make certain that you will not use them on behalf of lingering in time. 8 He knows that you are not at home there, and He wills no delay to wait upon your joyous homecoming.

T-13.VII.13. Leave, then, your needs to Him. 2 He will supply them with no emphasis at all upon them. 3 What comes to you of Him comes safely, for He will ensure it never can become a dark spot, hidden in your mind and kept to hurt you. 4 Under His guidance you will travel light and journey lightly, for His sight is ever on the journey's end, which is His goal. 5 God's Son is not a traveller through outer worlds. 6 However holy his perception may become, no world outside himself holds his inheritance. 7 Within himself he has no needs, for light needs nothing but to shine in peace, and from itself to let the rays extend in quiet to infinity.

T-13.VII.14. Whenever you are tempted to undertake a useless journey that would lead away from light, remember what you really want, and say: 2 The Holy Spirit leads me unto Christ, and where else would I go? 3 What need have I but to awake in Him?

T-13.VII.15. Then follow Him in joy, with faith that He will lead you safely through all dangers to your peace of mind this world may set before you. 2 Kneel not before the altars to sacrifice, and seek not what you will surely lose. 3 Content yourself with what you will as surely keep, and be not restless, for you undertake a quiet journey to the peace of God, where He would have you be in quietness.

T-13.VII.16. In me you have already overcome every temptation that would hold you back. 2 We walk together on the way to quietness that is the gift of God. 3 Hold me dear, for what except your brothers can you need? 4 We will restore to you the peace of mind that we must find together. 5 The Holy Spirit will teach you to awaken unto us and to yourself. 6 This is the only real need to be

fulfilled in time. 7 Salvation from the world lies only here. 8 My peace I give you. 9 Take it of me in glad exchange for all the world has offered but to take away. 10 And we will spread it like a veil of light across the world's sad face, in which we hide our brothers from the world, and it from them.

T-13.VII.17. We cannot sing redemption's hymn alone. 2 My task is not completed until I have lifted every voice with mine. 3 And yet it is not mine, for as it is my gift to you, so was it the Father's gift to me, given me through His Spirit. 4 The sound of it will banish sorrow from the mind of God's most holy Son, where it cannot abide. 5 Healing in time is needed, for joy cannot establish its eternal reign where sorrow dwells. 6 You dwell not here, but in eternity. 7 You travel but in dreams, while safe at home. 8 Give thanks to every part of you that you have taught how to remember you. 9 Thus does the Son of God give thanks unto his Father for his purity.

VIII. From Perception to Knowledge

T-13.VIII.1. All healing is release from the past. 2 That is why the Holy Spirit is the only Healer. 3 He teaches that the past does not exist, a fact which belongs to the sphere of knowledge, and which therefore no one in the world can know. 4 It would indeed be impossible to be in the world with this knowledge. 5 For the mind that knows this unequivocally knows also it dwells in eternity, and utilizes no perception at all. 6 It therefore does not consider where it is, because the concept "where" does not mean anything to it. 7 It knows that it is everywhere, just as it has everything, and forever.

T-13.VIII.2. The very real difference between perception and knowledge becomes quite apparent if you consider this: There is nothing partial about knowledge. 2 Every aspect is whole, and therefore no aspect is separate. 3 You are an aspect of knowledge, being in the Mind of God, Who knows you. 4 All knowledge must be yours, for in you is all knowledge. 5 Perception, at its loftiest, is never complete. 6 Even the perception of the Holy Spirit, as perfect as perception can be, is without meaning in Heaven. 7 Perception can reach everywhere under His guidance, for the vision of Christ beholds everything in light. 8 Yet no perception, however holy, will last forever.

T-13.VIII.3. Perfect perception, then, has many elements in common with knowledge, making transfer to it possible. 2 Yet the last step must be taken by God, because the last step in your redemption, which seems to be in the future, was accomplished by God in your creation. 3 The separation has not interrupted it. 4 Creation cannot be interrupted. 5 The separation is merely a faulty formulation of reality, with no effect at all. 6 The miracle, without a function in Heaven, is needful here. 7 Aspects of reality can still be seen, and they will replace aspects of unreality. 8 Aspects of reality can be seen in everything and everywhere. 9 Yet only God can gather them together, by crowning them as one with the final gift of eternity.

T-13.VIII.4. Apart from the Father and the Son, the Holy Spirit has no function. 2 He is not separate from Either, being in the Mind of Both, and knowing that Mind is One. 3 He is a Thought of God, and God has given Him to you because He has no Thoughts He does not share. 4 His message speaks of timelessness in time, and that is why Christ's vision looks on everything with love. 5 Yet even Christ's vision is not His reality. 6 The golden aspects of reality that spring to light under His loving gaze are partial glimpses of the Heaven that lies beyond them.

T-13.VIII.5. This is the miracle of creation; *that it is one forever*. 2 Every miracle you offer to the Son of God is but the true perception of one aspect of the whole. 3 Though every aspect *is* the whole, you cannot know this until you see that every aspect is the same, perceived in the same light and therefore one. 4 Everyone seen without the past thus brings you nearer to the end of time by bringing healed and healing sight into the darkness, and enabling the world to see. 5 For light must come into the darkened world to make Christ's vision possible even here. 6 Help Him to give His gift of light to all who think they wander in the darkness, and let Him gather them into His quiet sight that makes them one.

T-13.VIII.6. They are all the same; all beautiful and equal in their holiness. 2 And He will offer them unto His Father as they were offered unto Him. 3 There is one miracle, as there is one reality. 4 And every miracle you do contains them all, as every aspect of reality you see blends quietly into the one reality of God. 5 The only miracle that ever was is God's most holy Son, created in the one reality that is his Father. 6 Christ's vision is His gift to you. 7 His Being is His Father's gift to Him.

T-13.VIII.7. Be you content with healing, for Christ's gift you can bestow, and your Father's gift you cannot lose. 2 Offer Christ's gift to everyone and everywhere, for miracles, offered the Son of God through the Holy Spirit, attune you to reality. 3 The Holy Spirit knows your part in the redemption, and who are seeking you and where to find them. 4 Knowledge is far beyond your individual concern. 5 You who are part of it and all of it need only realize that it is of the Father, not of you. 6 Your role in the redemption leads you to it by re-establishing its oneness in your mind.

T-13.VIII.8. When you have seen your brothers as yourself you will be released to knowledge, having learned to free yourself through Him Who knows of freedom. 2 Unite with me under the holy banner of His teaching, and as we grow in strength the power of God's Son will move in us, and we will leave no one untouched and no one left alone. 3 And suddenly time will be over, and we will all unite in the eternity of God the Father. 4 The holy light you saw outside yourself, in every miracle you offered to your brothers, will be returned to you. 5 And knowing that the light is in you, your creations will be there with you, as you are in your Father.

T-13.VIII.9. As miracles in this world join you to your brothers, so do your creations establish your fatherhood in Heaven. 2 You are the witness to the Fatherhood of God, and He has given you the power to create the witnesses to yours, which is as His. 3 Deny a brother here, and you deny the witnesses to your fatherhood in Heaven. 4 The miracle that God created is perfect, as are the miracles that you established in His Name. 5 They need no healing, nor do you, when you accept them.

T-13.VIII.10. Yet in this world your perfection is unwitnessed. 2 God knows it, but you do not, and so you do not share His witness to it. 3 Nor do you witness unto Him, for reality is witnessed to as one. 4 God waits your witness to His Son and to Himself. 5 The miracles you do on earth are lifted up to Heaven and to Him. 6 They witness to what you do not know, and as they reach the gates of Heaven, God will open them. 7 For never would He leave His Own beloved Son outside them, and beyond Himself.

IX. The Cloud of Guilt

T-13.IX.1. Guilt remains the only thing that hides the Father, for guilt is the attack upon His Son. 2 The guilty always condemn, and having done so they will still condemn, linking the future to the past as is the ego's law. 3 Fidelity to this law lets no light in, for it demands fidelity to darkness and forbids awakening. 4 The ego's laws are strict, and breaches are severely punished. 5 Therefore give no obedience to its laws, for they are laws of punishment. 6 And those who follow them believe that they are guilty, and so they must condemn. 7 Between the future and the past the laws of God must intervene, if you would free yourself. 8 Atonement stands between them, like a lamp shining so brightly that the chain of darkness in which you bound yourself will disappear.

T-13.IX.2. Release from guilt is the ego's whole undoing. 2 *Make no one fearful*, for his guilt is yours, and by obeying the ego's harsh commandments you bring its condemnation on yourself, and you will not escape the punishment it offers those who obey it. 3 The ego rewards fidelity to it with pain, for faith in it *is* pain. 4 And faith can be rewarded only in terms of the belief in which the faith was placed. 5 Faith makes the power of belief, and where it is invested determines its reward. 6 For faith is always given what is treasured, and what is treasured is returned to you.

T-13.IX.3. The world can give you only what you gave it, for being nothing but your own projection, it has no meaning apart from what you found in it and placed your faith in. 2 Be faithful unto darkness and you will not see, because your faith will be rewarded as you gave it. 3 You *will* accept your treasure, and if you place your faith in the past, the future will be like it. 4 Whatever you hold dear you think is yours. 5 The power of your valuing will make it so.

T-13.IX.4. Atonement brings a re-evaluation of everything you cherish, for it is the means by which the Holy Spirit can separate the false and the true, which you have accepted into your mind without distinction. 2 Therefore you cannot value one without the other, and guilt has become as true for you as innocence. 3 You do not believe the Son of God is guiltless because you see the past, and see him not. 4 When you condemn a brother you are saying, "I who was guilty choose to remain so." 5 You have denied his freedom, and by so doing you have denied the witness unto yours. 6 You could as easily have freed him from the past, and lifted from his mind the cloud of guilt that binds him to it. 7 And in his freedom would have been your own.

T-13.IX.5. Lay not his guilt upon him, for his guilt lies in his secret thought that he has done this unto you. 2 Would you, then, teach him he is right in his delusion? 3 The idea that the guiltless Son of God can attack himself and make himself guilty is insane. 4 In any form, in anyone, *believe this not*. 5 For sin and condemnation are the same, and the belief in one is faith in the other, calling for punishment instead of love. 6 Nothing can justify insanity, and to call for punishment upon yourself must be insane.

T-13.IX.6. See no one, then, as guilty, and you will affirm the truth of guiltlessness unto yourself. 2 In every condemnation that you offer the Son of God lies the conviction of your own guilt. 3 If you would have the Holy Spirit make you free of it, accept His offer of Atonement for all your brothers. 4 For so you learn that it is true for you. 5 Remember always that it is impossible to condemn the Son of God in part. 6 Those whom you see as guilty become the witnesses to guilt in you, and you will see it there, for it *is* there until it is undone. 7 Guilt is always in your mind, which has condemned itself. 8 Project it not, for while you do, it cannot be undone. 9 With everyone whom you release from guilt great is the joy in Heaven, where the witnesses to your fatherhood rejoice.

T-13.IX.7. Guilt makes you blind, for while you see one spot of guilt within you, you will not see the light. 2 And by projecting it the world seems dark, and shrouded in your guilt. 3 You throw a dark veil over it, and cannot see it because you cannot look within. 4 You are afraid of what you would see there, but it is not there. 5 *The thing you fear is gone*. 6 If you would look within you would see only the Atonement, shining in quiet and in peace upon the altar to your Father.

T-13.IX.8. Do not be afraid to look within. 2 The ego tells you all is black with guilt within you, and bids you not to look. 3 Instead, it bids you look upon your brothers, and see the guilt in them. 4 Yet this you cannot do without remaining blind. 5 For those who see their brothers in the dark, and guilty in the dark in which they shroud them, are too afraid to look upon the light within. 6 Within you is not what you believe is there, and what you put your faith in. 7 Within you is the holy sign of perfect faith your Father has in you. 8 He does not value you as you do. 9 He knows Himself, and knows the truth in you. 10 He knows there is no difference, for He knows not of differences. 11 Can you see guilt where God knows there is perfect innocence? 12 You can deny His knowledge, but you cannot change it. 13 Look, then, upon the light He placed within you, and learn that what you feared was there has been replaced with love.

X. Release from Guilt

T-13.X.1. You are accustomed to the notion that the mind can see the source of pain where it is not. 2 The doubtful service of such displacement is to hide the real source of guilt, and keep from your

awareness the full perception that it is insane. 3 Displacement always is maintained by the illusion that the source of guilt, from which attention is diverted, must be true; and must be fearful, or you would not have displaced the guilt onto what you believed to be less fearful. 4 You are therefore willing to look upon all kinds of "sources," provided they are not the deeper source to which they bear no real relationship at all.

T-13.X.2. Insane ideas have no real relationships, for that is why they are insane. 2 No real relationship can rest on guilt, or even hold one spot of it to mar its purity. 3 For all relationships that guilt has touched are used but to avoid the person *and* the guilt. 4 What strange relationships you have made for this strange purpose! 5 And you forgot that real relationships are holy, and cannot be used by you at all. 6 They are used only by the Holy Spirit, and it is that which makes them pure. 7 If you displace your guilt upon them, the Holy Spirit cannot use them. 8 For, by pre-empting for your own ends what you should have given Him, He cannot use it for your release. 9 No one who would unite in any way with anyone for his individual salvation will find it in that strange relationship. 10 It is not shared, and so it is not real.

T-13.X.3. In any union with a brother in which you seek to lay your guilt upon him, or share it with him or perceive his own, *you* will feel guilty. 2 Nor will you find satisfaction and peace with him, because your union with him is not real. 3 You will see guilt in that relationship because you put it there. 4 It is inevitable that those who suffer guilt will attempt to displace it, because they do believe in it. 5 Yet though they suffer, they will not look within and let it go. 6 They cannot know they love, and cannot understand what loving is. 7 Their main concern is to perceive the source of guilt outside themselves, beyond their own control.

T-13.X.4. When you maintain that you are guilty but the source of your guilt lies in the past, you are not looking inward. 2 The past is not *in* you. 3 Your weird associations to it have no meaning in the present. 4 Yet you let them stand between you and your brothers, with whom you find no real relationships at all. 5 Can you expect to use your brothers as a means to "solve" the past, and still to see them as they really are? 6 Salvation is not found by those who use their brothers to resolve problems that are not there. 7 You wanted not salvation in the past. 8 Would you impose your idle wishes on the present, and hope to find salvation now?

T-13.X.5. Determine, then, to be not as you were. 2 Use no relationship to hold you to the past, but with each one each day be born again. 3 A minute, even less, will be enough to free you from the past, and give your mind in peace over to the Atonement. 4 When everyone is welcome to you as you would have yourself be welcome to your Father, you will see no guilt in you. 5 For you will have accepted the Atonement, which shone within you all the while you dreamed of guilt, and would not look within and see it.

T-13.X.6. As long as you believe that guilt is justified in any way, in anyone, whatever he may do, you will not look within, where you would always find Atonement. 2 The end of guilt will never come as long as you believe there is a reason for it. 3 For you must learn that guilt is always totally insane, and has no reason. 4 The Holy Spirit seeks not to dispel reality. 5 If guilt were real, Atonement would not be. 6 The purpose of Atonement is to dispel illusions, not to establish them as real and then forgive them.

T-13.X.7. The Holy Spirit does not keep illusions in your mind to frighten you, and show them to you fearfully to demonstrate what He has saved you from. 2 What He has saved you from is gone. 3 Give no reality to guilt, and see no reason for it. 4 The Holy Spirit does what God would have Him do, and has always done so. 5 He has seen separation, but knows of union. 6 He teaches healing, but He also knows of creation. 7 He would have you see and teach as He does, and through Him. 8 Yet what He knows you do not know, though it is yours.

T-13.X.8. *Now* it is given you to heal and teach, to make what will be *now*. 2 As yet it is not now. 3 The Son of God believes that he is lost in guilt, alone in a dark world where pain is pressing everywhere upon him from without. 4 When he has looked within and seen the radiance there, he will remember how much his Father loves him. 5 And it will seem incredible that he ever thought his Father loved him not, and looked upon him as condemned. 6 The moment that you realize guilt is insane, wholly unjustified and wholly without reason, you will not fear to look upon the Atonement and accept it wholly.

T-13.X.9. You who have been unmerciful to yourself do not remember your Father's Love. 2 And looking without mercy upon your brothers, you do not remember how much you love Him. 3 Yet it is forever true. 4 In shining peace within you is the perfect purity in which you were created. 5 Fear not to look upon the lovely truth in you. 6 Look through the cloud of guilt that dims your vision, and look past darkness to the holy place where you will see the light. 7 The altar to your Father is as pure as He Who raised it to Himself. 8 Nothing can keep from you what Christ would have you see. 9 His Will is like His Father's, and He offers mercy to every child of God, as He would have you do.

T-13.X.10. Release from guilt as you would be released. 2 There is no other way to look within and see the light of love, shining as steadily and as surely as God Himself has always loved His Son. 3 *And as His Son loves Him*. 4 There is no fear in love, for love is guiltless. 5 You who have always loved your Father can have no fear, for any reason, to look within and see your holiness. 6 You cannot be as you believed you were. 7 Your guilt is without reason because it is not in the Mind of God, where you are. 8 And this *is* reason, which the Holy Spirit would restore to you. 9 He would remove only illusions. 10 All else He would have you see. 11 And in Christ's vision He would show you the perfect purity that is forever within God's Son.

T-13.X.11. You cannot enter into real relationships with any of God's Sons unless you love them all and equally. 2 Love is not special. 3 If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. 4 You can love only as God loves. 5 Seek not to love unlike Him, for there is no love apart from His. 6 Until you recognize that this is true, you will have no idea what love is like. 7 No one who condemns a brother can see himself as guiltless and in the peace of God. 8 If he is guiltless and in peace and sees it not, he is delusional, and has not looked upon himself. 9 To him I say: 10 Behold the Son of God, and look upon his purity and be still. 11 In quiet look upon his holiness, and offer thanks unto his Father that no guilt has ever touched him.

T-13.X.12. No illusion that you have ever held against him has touched his innocence in any way. 2 His shining purity, wholly untouched by guilt and wholly loving, is bright within you. 3 Let us look upon him together and love him. 4 For in love of him is your guiltlessness. 5 But look upon yourself, and gladness and appreciation for what you see will banish guilt forever. 6 I thank You, Father, for the purity of Your most holy Son, whom You have created guiltless forever.

T-13.X.13. Like you, my faith and my belief are centered on what I treasure. 2 The difference is that I love *only* what God loves with me, and because of this I treasure you beyond the value that you set on yourself, even unto the worth that God has placed upon you. 3 I love all that He created, and all my faith and my belief I offer unto it. 4 My faith in you is as strong as all the love I give my Father. 5 My trust in you is without limit, and without the fear that you will hear me not. 6 I thank the Father for your loveliness, and for the many gifts that you will let me offer to the Kingdom in honor of its wholeness that is of God.

T-13.X.14. Praise be to you who make the Father One with His Own Son. 2 Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think of it. 3 Before the glorious radiance of the Kingdom guilt melts away, and transformed into kindness will never more be what it was. 4 Every reaction you experience will be so purified that it is fitting as a hymn

of praise unto your Father. 5 See only praise of Him in what He has created, for He will never cease His praise of you. 6 United in this praise we stand before the gates of Heaven where we will surely enter in our sinlessness. 7 God loves you. 8 Could I, then, lack faith in you and love Him perfectly?

XI. The Peace of Heaven

T-13.XI.1. Forgetfulness and sleep and even death become the ego's best advice for dealing with the perceived and harsh intrusion of guilt on peace. 2 Yet no one sees himself in conflict and ravaged by a cruel war unless he believes that both opponents in the war are real. 3 Believing this he must escape, for such a war would surely end his peace of mind, and so destroy him. 4 Yet if he could but realize the war is between real and unreal powers, he could look upon himself and see his freedom. 5 No one finds himself ravaged and torn in endless battles if he himself perceives them as wholly without meaning.

T-13.XI.2. God would not have His Son embattled, and so His Son's imagined "enemy" is totally unreal. 2 You are but trying to escape a bitter war from which you *have* escaped. 3 The war is gone. 4 For you have heard the hymn of freedom rising unto Heaven. 5 Gladness and joy belong to God for your release, because you made it not. 6 Yet as you made not freedom, so you made not a war that could endanger freedom. 7 Nothing destructive ever was or will be. 8 The war, the guilt, the past are gone as one into the unreality from which they came.

T-13.XI.3. When we are all united in Heaven, you will value nothing that you value here. 2 For nothing that you value here do you value wholly, and so you do not value it at all. 3 Value is where God placed it, and the value of what God esteems cannot be judged, for it has been established. 4 It is wholly of value. 5 It can merely be appreciated or not. 6 To value it partially is not to know its value. 7 In Heaven is everything God values, and nothing else. 8 Heaven is perfectly unambiguous. 9 Everything is clear and bright, and calls forth one response. 10 There is no darkness and there is no contrast. 11 There is no variation. 12 There is no interruption. 13 There is a sense of peace so deep that no dream in this world has ever brought even a dim imagining of what it is.

T-13.XI.4. Nothing in this world can give this peace, for nothing in this world is wholly shared. 2 Perfect perception can merely show you what is capable of being wholly shared. 3 It can also show you the results of sharing, while you still remember the results of not sharing. 4 The Holy Spirit points quietly to the contrast, knowing that you will finally let Him judge the difference for you, allowing Him to demonstrate which must be true. 5 He has perfect faith in your final judgment, because He knows that He will make it for you. 6 To doubt this would be to doubt that His mission will be fulfilled. 7 How is this possible, when His mission is of God?

T-13.XI.5. You whose mind is darkened by doubt and guilt, remember this: God gave the Holy Spirit to you, and gave Him the mission to remove all doubt and every trace of guilt that His dear Son has laid upon himself. 2 It is impossible that this mission fail. 3 Nothing can prevent what God would have accomplished from accomplishment. 4 Whatever your reactions to the Holy Spirit's Voice may be, whatever voice you choose to listen to, whatever strange thoughts may occur to you, God's Will *is* done. 5 You will find the peace in which He has established you, because He does not change His Mind. 6 He is invariable as the peace in which you dwell, and of which the Holy Spirit reminds you.

T-13.XI.6. You will not remember change and shift in Heaven. 2 You have need of contrast only here. 3 Contrast and differences are necessary teaching aids, for by them you learn what to avoid and what to seek. 4 When you have learned this, you will find the answer that makes the need for any differences disappear. 5 Truth comes of its own will unto its own. 6 When you have learned that you belong to truth, it will flow lightly over you without a difference of any kind. 7 For you will need no contrast to help you realize that this is what you want, and only this. 8 Fear not the Holy

Spirit will fail in what your Father has given Him to do. 9 The Will of God can fail in nothing.

T-13.XI.7. Have faith in only this one thing, and it will be sufficient: God wills you be in Heaven, and nothing can keep you from it, or it from you. 2 Your wildest misperceptions, your weird imaginings, your blackest nightmares all mean nothing. 3 They will not prevail against the peace God wills for you. 4 The Holy Spirit will restore your sanity because insanity is not the Will of God. 5 If that suffices Him, it is enough for you. 6 You will not keep what God would have removed, because it breaks communication with you with whom He would communicate. 7 His Voice *will* be heard.

T-13.XI.8. The Communication Link that God Himself placed within you, joining your mind with His, cannot be broken. 2 You may believe you want It broken, and this belief does interfere with the deep peace in which the sweet and constant communication God would share with you is known. 3 Yet His channels of reaching out cannot be wholly closed and separated from Him. 4 Peace will be yours because His peace still flows to you from Him Whose Will is peace. 5 You have it now. 6 The Holy Spirit will teach you how to use it, and by extending it, to learn that it is in you. 7 God willed you Heaven, and will always will you nothing else. 8 The Holy Spirit knows only of His Will. 9 There is no chance that Heaven will not be yours, for God is sure, and what He wills is as sure as He is.

T-13.XI.9. You will learn salvation because you will learn how to save. 2 It will not be possible to exempt yourself from what the Holy Spirit wants to teach you. 3 Salvation is as sure as God. 4 His certainty suffices. 5 Learn that even the darkest nightmare that disturbs the mind of God's sleeping Son holds no power over him. 6 He will learn the lesson of awaking. 7 God watches over him and light surrounds him.

T-13.XI.10. Can God's Son lose himself in dreams, when God has placed within him the glad Call to waken and be glad? 2 He cannot separate himself from what is in him. 3 His sleep will not withstand the Call to wake. 4 The mission of redemption will be fulfilled as surely as the creation will remain unchanged throughout eternity. 5 You do not have to know that Heaven is yours to make it so. 6 It *is* so. 7 Yet to know it, the Will of God must be accepted as your will.

T-13.XI.11. The Holy Spirit will undo for you everything you have learned that teaches that what is not true must be reconciled with truth. 2 This is the reconciliation the ego would substitute for your reconciliation to sanity and to peace. 3 The Holy Spirit has a very different kind of reconciliation in His Mind for you, and one He will effect as surely as the ego will not effect what it attempts. 4 Failure is of the ego, not of God. 5 From Him you cannot wander, and there is no possibility that the plan the Holy Spirit offers *to* everyone, for the salvation *of* everyone, will not be perfectly accomplished. 6 You will be released, and you will not remember anything you made that was not created for you and by you in return. 7 For how can you remember what was never true, or not remember what has always been? 8 It is this reconciliation with truth, and only truth, in which the peace of Heaven lies.

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