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## Chapter 2.

### THE SEPARATION AND THE ATONEMENT

#### I. The Origins of Separation

T-2.I.1. To extend is a fundamental aspect of God which He gave to His Son. 2 In the creation, God extended Himself to His creations and imbued them with the same loving Will to create. 3 You have not only been fully created, but have also been created perfect. 4 There is no emptiness in you. 5 Because of your likeness to your Creator you are creative. 6 No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting. 7 The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack exists in you, and that you can fill it with your own ideas instead of truth. 8 This process involves the following steps: 9 First, you believe that what God created can be changed by your own mind. 10 Second, you believe that what is perfect can be rendered imperfect or lacking. 11 Third, you believe that you can distort the creations of God, including yourself. 12 Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

T-2.I.2. These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." 2 None of this existed before the separation, nor does it actually exist now. 3 Everything God created is like Him. 4 Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him. 5 Its real source is internal. 6 This is as true of the Son as of the Father. 7 In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed. 8 This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.

T-2.I.3. The Garden of Eden, or the pre-separation condition, was a state of mind in which nothing was needed. 2 When Adam listened to the "lies of the serpent," all he heard was untruth. 3 You do not have to continue to believe what is not true unless you choose to do so. 7 4 All that can literally disappear in the twinkling of an eye because it is merely a misperception. 5 What is seen in dreams seems to be very real. 6 Yet the Bible says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up. 7 The world has not yet experienced any comprehensive reawakening or rebirth. 8 Such a rebirth is impossible as long as you continue to project or miscreate. 9 It still remains within you, however, to extend as God extended His Spirit to you. 10 In reality this is your only choice, because your free will was given you for your joy in creating the perfect.

T-2.I.4. All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. 2 Of course, you neither can nor have been able to do this. 3 Here is the real basis for your escape from fear. 4 The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred. 5 Only after the deep sleep fell upon Adam could he experience nightmares. 6 If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. 7 However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality. 8 This release does not depend on illusions. 9 The knowledge that illuminates not only sets you free, but also shows you clearly that you *are* free.

T-2.I.5. Whatever lies you may believe are of no concern to the miracle, which can heal any of them with equal ease. 2 It makes no distinctions among misperceptions. 3 Its sole concern is to distinguish between truth on the one hand, and error on the other. 4 Some miracles may seem to be of greater magnitude than others. 5 But remember the first principle in this course; there is no order of difficulty in miracles. 6 In reality you are perfectly unaffected by all expressions of lack of love. 7 These can be from yourself and others, from yourself to others, or from others to you. 8 Peace is an attribute *in* you. 9 You cannot find it outside. 10 Illness is some form of external searching. 11 Health is inner peace. 12 It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles, of correcting the conditions proceeding from lack of love in others. 8

## II. The Atonement as Defense

T-2.II.1. You can do anything I ask. 2 I have asked you to perform miracles, and have made it clear that miracles are natural, corrective, healing and universal. 3 There is nothing they cannot do, but they cannot be performed in the spirit of doubt or fear. 4 When you are afraid of anything, you are acknowledging its power to hurt you. 5 Remember that where your heart is, there is your treasure also. 6 You believe in what you value. 7 If you are afraid, you are valuing wrongly. 8 Your understanding will then inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace. 9 That is why the Bible speaks of "the peace of God which passeth understanding." 10 This peace is totally incapable of being shaken by errors of any kind. 11 It denies the ability of anything not of God to affect you. 12 This is the proper use of denial. 13 It is not used to hide anything, but to correct error. 14 It brings all error into the light, and since error and darkness are the same, it corrects error automatically.

T-2.II.2. True denial is a powerful protective device. 2 You can and should deny any belief that error can hurt you. 3 This kind of denial is not a concealment but a correction. 4 Your right mind depends on it. 5 Denial of error is a strong defense of truth, but denial of truth results in miscreation, the projections of the ego. 6 In the service of the right mind the denial of error frees the mind, and re-establishes the freedom of the will. 7 When the will is really free it cannot miscreate, because it recognizes only truth.

T-2.II.3. You can defend truth as well as error. 2 The means are easier to understand after the value of the goal is firmly established. 3 It is a question of what it is *for*. 4 Everyone defends his treasure, and will do so automatically. 5 The real questions are, what do you treasure, and how much do you treasure it? 6 Once you have learned to consider these questions and to bring them into all your actions, you will have little difficulty in clarifying the means. 7 The means are available whenever

you ask. 8 You can, however, save time if you do not protract this step unduly. 9 The correct focus will shorten it immeasurably.

T-2.II.4. The Atonement is the only defense that cannot be used destructively because it is not a device you made. 2 The Atonement *principle* was in effect long before the Atonement began. 3 The principle was love and the Atonement was an *act* of love. 4 Acts were not necessary before the separation, because belief in space and time did not exist. 9 5 It was only after the separation that the Atonement and the conditions necessary for its fulfillment were planned. 6 Then a defense so splendid was needed that it could not be misused, although it could be refused. 7 Refusal could not, however, turn it into a weapon of attack, which is the inherent characteristic of other defenses. 8 The Atonement thus becomes the only defense that is not a two-edged sword. 9 It can only heal.

T-2.II.5. The Atonement was built into the space-time belief to set a limit on the need for the belief itself, and ultimately to make learning complete. 2 The Atonement is the final lesson. 3 Learning itself, like the classrooms in which it occurs, is temporary. 4 The ability to learn has no value when change is no longer necessary. 5 The eternally creative have nothing to learn. 6 You can learn to improve your perceptions, and can become a better and better learner. 7 This will bring you into closer and closer accord with the Sonship; but the Sonship itself is a perfect creation and perfection is not a matter of degree. 8 Only while there is a belief in differences is learning meaningful.

T-2.II.6. Evolution is a process in which you seem to proceed from one degree to the next. 2 You correct your previous missteps by stepping forward. 3 This process is actually incomprehensible in temporal terms, because you return as you go forward. 4 The Atonement is the device by which you can free yourself from the past as you go ahead. 5 It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing to your return. 6 In this sense the Atonement saves time, but like the miracle it serves, does not abolish it. 7 As long as there is need for Atonement, there is need for time. 8 But the Atonement as a completed plan has a unique relationship to time. 9 Until the Atonement is complete, its various phases will proceed in time, but the whole Atonement stands at time's end. 10 At that point the bridge of return has been built.

T-2.II.7. The Atonement is a total commitment. 2 You may still think this is associated with loss, a mistake all the separated Sons of God make in one way or another. 3 It is hard to believe a defense that cannot attack is the best defense. 4 This is what is meant by "the meek shall inherit the earth." 5 They will literally take it over because of their strength. 6 A two-way defense is inherently weak precisely because it has two edges, and can be turned against you very unexpectedly. 7 This possibility cannot be controlled except by miracles. 8 The miracle turns the defense of Atonement to your real protection, and as you become more and more secure you assume your natural talent of protecting others, knowing yourself as both a brother and a Son.

### III. The Altar of God

T-2.III.1. The Atonement can only be accepted within you by releasing the inner light. 2 Since the separation, defenses have been used almost entirely to defend *against* the Atonement, and thus maintain the separation. 3 This is generally seen as a need to protect the body. 4 The many body fantasies in which minds engage arise from the distorted belief that the body can be used as a means for attaining "atonement." 5 Perceiving the body as a temple is only the first step in correcting this distortion, because it alters only part of it. 6 It *does* recognize that Atonement in physical terms is impossible. 7 The next step, however, is to realize that a temple is not a structure at all. 8 Its true

holiness lies at the inner altar around which the structure is built. 9 The emphasis on beautiful structures is a sign of the fear of Atonement, and an unwillingness to reach the altar itself. 10 The real beauty of the temple cannot be seen with the physical eye. 11 Spiritual sight, on the other hand, cannot see the structure at all because it is perfect vision. 12 It can, however, see the altar with perfect clarity.

T-2.III.2. For perfect effectiveness the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. 2 Before the separation the mind was invulnerable to fear, because fear did not exist. 3 Both the separation and the fear are miscreations that must be undone for the restoration of the temple, and for the opening of the altar to receive the Atonement. 4 This heals the separation by placing within you the one effective defense against all separation thoughts and making you perfectly invulnerable.

T-2.III.3. The acceptance of the Atonement by everyone is only a matter of time. 2 This may appear to contradict free will because of the inevitability of the final decision, but this is not so. 3 You can temporize and you are capable of enormous procrastination, but you cannot depart entirely from your Creator, Who set the limits on your ability to miscreate. 4 An imprisoned will engenders a situation which, in the extreme, becomes altogether intolerable. 1 5 Tolerance for pain may be high, but it is not without limit. 6 Eventually everyone begins to recognize, however dimly, that there *must* be a better way. 7 As this recognition becomes more firmly established, it becomes a turning point. 8 This ultimately reawakens spiritual vision, simultaneously weakening the investment in physical sight. 9 The alternating investment in the two levels of perception is usually experienced as conflict, which can become very acute. 10 But the outcome is as certain as God.

T-2.III.4. Spiritual vision literally cannot see error, and merely looks for Atonement. 2 All solutions the physical eye seeks dissolve. 3 Spiritual vision looks within and recognizes immediately that the altar has been defiled and needs to be repaired and protected. 4 Perfectly aware of the right defense it passes over all others, looking past error to truth. 5 Because of the strength of its vision, it brings the mind into its service. 6 This re-establishes the power of the mind and makes it increasingly unable to tolerate delay, realizing that it only adds unnecessary pain. 7 As a result, the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort.

T-2.III.5. The children of God are entitled to the perfect comfort that comes from perfect trust. 2 Until they achieve this, they waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. 3 But the real means are already provided, and do not involve any effort at all on their part. 4 The Atonement is the only gift that is worthy of being offered at the altar of God, because of the value of the altar itself. 5 It was created perfect and is entirely worthy of receiving perfection. 6 God and His creations are completely dependent on Each Other. 7 He depends on them *because* He created them perfect. 8 He gave them His peace so they could not be shaken and could not be deceived. 9 Whenever you are afraid you *are* deceived, and your mind cannot serve the Holy Spirit. 10 This starves you by denying you your daily bread. 11 God is lonely without His Sons, and they are lonely without Him. 12 They must learn to look upon the world as a means of healing the separation. 13 The Atonement is the guarantee that they will ultimately succeed. 2

#### IV. Healing as Release from Fear

T-2.IV.1. Our emphasis is now on healing. 2 The miracle is the means, the Atonement is the principle, and healing is the result. 3 To speak of "a miracle of healing" is to combine two orders of reality inappropriately. 4 Healing is not a miracle. 5 The Atonement, or the final miracle, is a remedy and any type of healing is a result. 6 The kind of error to which Atonement is applied is irrelevant. 7 All healing is essentially the release from fear. 8 To undertake this you cannot be fearful yourself. 9 You do not understand healing because of your own fear.

T-2.IV.2. A major step in the Atonement plan is to undo error at all levels. 2 Sickness or "not-right-mindedness" is the result of level confusion, because it always entails the belief that what is amiss on one level can adversely affect another. 3 We have referred to miracles as the means of correcting level confusion, for all mistakes must be corrected at the level on which they occur. 4 Only the mind is capable of error. 5 The body can act wrongly only when it is responding to misthought. 6 The body cannot create, and the belief that it can, a fundamental error, produces all physical symptoms. 7 Physical illness represents a belief in magic. 8 The whole distortion that made magic rests on the belief that there is a creative ability in matter which the mind cannot control. 9 This error can take two forms; it can be believed that the mind can miscreate in the body, or that the body can miscreate in the mind. 10 When it is understood that the mind, the only level of creation, cannot create beyond itself, neither type of confusion need occur.

T-2.IV.3. Only the mind can create because spirit has already been created, and the body is a learning device for the mind. 2 Learning devices are not lessons in themselves. 3 Their purpose is merely to facilitate learning. 4 The worst a faulty use of a learning device can do is to fail to facilitate learning. 5 It has no power in itself to introduce actual learning errors. 6 The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. 7 This is not because the body is a miracle, but because it is not inherently open to misinterpretation. 8 The body is merely part of your experience in the physical world. 9 Its abilities can be and frequently are overevaluated. 10 However, it is almost impossible to deny its existence in this world. 11 Those who do so are engaging in a particularly unworthy form of denial. 12 The term "unworthy" here implies only that it is not necessary to protect the mind by denying the unmindful. 3 If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

T-2.IV.4. All material means that you accept as remedies for bodily ills are restatements of magic principles. 2 This is the first step in believing that the body makes its own illness. 3 It is a second misstep to attempt to heal it through non-creative agents. 4 It does not follow, however, that the use of such agents for corrective purposes is evil. 5 Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. 6 In this case it may be wise to utilize a compromise approach to mind and body, in which something from the outside is temporarily given healing belief. 7 This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear. 8 They are already in a fear-weakened state. 9 If they are prematurely exposed to a miracle, they may be precipitated into panic. 10 This is likely to occur when upside-down perception has induced the belief that miracles are frightening.

T-2.IV.5. The value of the Atonement does not lie in the manner in which it is expressed. 2 In fact, if it is used truly, it will inevitably be expressed in whatever way is most helpful to the receiver. 3 This means that a miracle, to attain its full efficacy, must be expressed in a language that the recipient can understand without fear. 4 This does not necessarily mean that this is the highest level of communication of which he is capable. 5 It does mean, however, that it is the highest level of communication of which he is capable *now*. 6 The whole aim of the miracle is to raise the level of

communication, not to lower it by increasing fear.

## V. The Function of the Miracle Worker

T-2.V.1. Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release. 2 Otherwise they may unwittingly foster the belief that release is imprisonment, a belief that is already very prevalent. 3 This misperception arises in turn from the belief that harm can be limited to the body. 4 That is because of the underlying fear that the mind can hurt itself. 5 None of these errors is meaningful, because the miscreations of the mind do not really exist. 6 This recognition is a far better protective device than any form of level confusion, because it introduces correction at the level of the error. 4 7 It is essential to remember that only the mind can create, and that correction belongs at the thought level. 8 To amplify an earlier statement, spirit is already perfect and therefore does not require correction. 9 The body does not exist except as a learning device for the mind. 10 This learning device is not subject to errors of its own, because it cannot create. 11 It is obvious, then, that inducing the mind to give up its miscreations is the only application of creative ability that is truly meaningful.

T-2.V.2. Magic is the mindless or the miscreative use of mind. 2 Physical medications are forms of "spells," but if you are afraid to use the mind to heal, you should not attempt to do so. 3 The very fact that you are afraid makes your mind vulnerable to miscreation. 4 You are therefore likely to misunderstand any healing that might occur, and because egocentricity and fear usually occur together, you may be unable to accept the real Source of the healing. 5 Under these conditions, it is safer for you to rely temporarily on physical healing devices, because you cannot misperceive them as your own creations. 6 As long as your sense of vulnerability persists, you should not attempt to perform miracles.

T-2.V.3. I have already said that miracles are expressions of miracle-mindedness, and miracle-mindedness means right-mindedness. 2 The right-minded neither exalt nor depreciate the mind of the miracle worker or the miracle receiver. 3 However, as a correction, the miracle need not await the right-mindedness of the receiver. 4 In fact, its purpose is to restore him *to* his right mind. 5 It is essential, however, that the miracle worker be in his right mind, however briefly, or he will be unable to re-establish right-mindedness in someone else.

T-2.V.4. The healer who relies on his own readiness is endangering his understanding. 2 You are perfectly safe as long as you are completely unconcerned about your readiness, but maintain a consistent trust in mine. 3 If your miracle working inclinations are not functioning properly, it is always because fear has intruded on your right-mindedness and has turned it upside down. 4 All forms of not-right-mindedness are the result of refusal to accept the Atonement for yourself. 5 If you do accept it, you are in a position to recognize that those who need healing are simply those who have not realized that right-mindedness *is* healing.

T-2.V.5. *The sole responsibility of the miracle worker is to accept the Atonement for himself.* 5 2 This means you recognize that mind is the only creative level, and that its errors are healed by the Atonement. 3 Once you accept this, your mind can only heal. 4 By denying your mind any destructive potential and reinstating its purely constructive powers, you place yourself in a position to undo the level confusion of others. 5 The message you then give to them is the truth that their minds are similarly constructive, and their miscreations cannot hurt them. 6 By affirming this you release the mind from overevaluating its own learning device, and restore the mind to its true

position as the learner.

T-2.V.6. It should be emphasized again that the body does not learn any more than it creates. 2 As a learning device it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the very learning it should facilitate. 3 Only the mind is capable of illumination. 4 Spirit is already illuminated and the body in itself is too dense. 5 The mind, however, can bring its illumination to the body by recognizing that it is not the learner, and is therefore unamenable to learning. 6 The body is, however, easily brought into alignment with a mind that has learned to look beyond it toward the light.

T-2.V.7. Corrective learning always begins with the awakening of spirit, and the turning away from the belief in physical sight. 2 This often entails fear, because you are afraid of what your spiritual sight will show you. 3 I said before that the Holy Spirit cannot see error, and is capable only of looking beyond it to the defense of Atonement. 4 There is no doubt that this may produce discomfort, yet the discomfort is not the final outcome of the perception. 5 When the Holy Spirit is permitted to look upon the defilement of the altar, He also looks immediately toward the Atonement. 6 Nothing He perceives can induce fear. 7 Everything that results from spiritual awareness is merely channelized toward correction. 8 Discomfort is aroused only to bring the need for correction into awareness.

T-2.V.8. The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary. 2 What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically. 3 As long as you believe in what your physical sight tells you, your attempts at correction will be misdirected. 4 The real vision is obscured, because you cannot endure to see your own defiled altar. 5 But since the altar has been defiled, your state becomes doubly dangerous unless it *is* perceived. 6

T-2.V.9. Healing is an ability that developed after the separation, before which it was unnecessary. 2 Like all aspects of the belief in space and time, it is temporary. 3 However, as long as time persists, healing is needed as a means of protection. 4 This is because healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself. 5 Most of the loftier concepts of which you are capable now are time-dependent. 6 Charity is really a weaker reflection of a much more powerful love-encompassment that is far beyond any form of charity you can conceive of as yet. 7 Charity is essential to right-mindedness in the limited sense in which it can now be attained.

T-2.V.10. Charity is a way of looking at another as if he had already gone far beyond his actual accomplishments in time. 2 Since his own thinking is faulty he cannot see the Atonement for himself, or he would have no need of charity. 3 The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it. 4 Both of these perceptions clearly imply their dependence on time, making it apparent that charity still lies within the limitations of this world. 5 I said before that only revelation transcends time. 6 The miracle, as an expression of charity, can only shorten it. 7 It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both of you. 8 This corrects retroactively as well as progressively.

T-2.V.A.11. A. Special Principles of Miracle Workers (1) The miracle abolishes the need for lower-order concerns. 2 Since it is an out-of-pattern time interval, the ordinary considerations of time and

space do not apply. 3 When you perform a miracle, I will arrange both time and space to adjust to it.

T-2.V.A.12. (2) A clear distinction between what is created and what is made is essential. 2 All forms of healing rest on this fundamental correction in level perception.

T-2.V.A.13. (3) Never confuse right- and wrong-mindedness. 2 Responding to any form of error with anything except a desire to heal is an expression of this confusion.

T-2.V.A.14. (4) The miracle is always a denial of this error and an affirmation of the truth. 2 Only right-mindedness can correct in a way that has any real effect. 3 Pragmatically, what has no real effect has no real existence. 7 4 Its effect, then, is emptiness. 5 Being without substantial content, it lends itself to projection.

T-2.V.A.15. (5) The level-adjustment power of the miracle induces the right perception for healing. 2 Until this has occurred healing cannot be understood. 3 Forgiveness is an empty gesture unless it entails correction. 4 Without this it is essentially judgmental, rather than healing.

T-2.V.A.16. (6) Miracle-minded forgiveness is *only* correction. 2 It has no element of judgment at all. 3 The statement "Father forgive them for they know not what they do" in no way evaluates *what* they do. 4 It is an appeal to God to heal their minds. 5 There is no reference to the outcome of the error. 6 That does not matter.

T-2.V.A.17. (7) The injunction "Be of one mind" is the statement for revelation-readiness. 2 My request "Do this in remembrance of me" is the appeal for cooperation from miracle workers. 3 The two statements are not in the same order of reality. 4 Only the latter involves an awareness of time, since to remember is to recall the past in the present. 5 Time is under my direction, but timelessness belongs to God. 6 In time we exist for and with each other. 7 In timelessness we coexist with God.

T-2.V.A.18. (8) You can do much on behalf of your own healing and that of others if, in a situation calling for help, you think of it this way: 2 I am here only to be truly helpful. 3 I am here to represent Him Who sent me. 4 I do not have to worry about what to say or what to do, because He Who sent me will direct me. 5 I am content to be wherever He wishes, knowing He goes there with me. 6 I will be healed as I let Him teach me to heal.

## VI. Fear and Conflict

T-2.VI.1. Being afraid seems to be involuntary; something beyond your own control. 2 Yet I have said already that only constructive acts should be involuntary. 3 My control can take over everything that does not matter, while my guidance can direct everything that does, if you so choose. 4 Fear cannot be controlled by me, but it can be self-controlled. 5 Fear prevents me from giving you my control. 6 The presence of fear shows that you have raised body thoughts to the level of the mind. 8 7 This removes them from my control, and makes you feel personally responsible for them. 8 This is an obvious confusion of levels.

T-2.VI.2. I do not foster level confusion, but you must choose to correct it. 2 You would not excuse insane behavior on your part by saying you could not help it. 3 Why should you condone insane thinking? 4 There is a confusion here that you would do well to look at clearly. 5 You may believe that you are responsible for what you do, but not for what you think. 6 The truth is that you are

responsible for what you think, because it is only at this level that you can exercise choice. 7 What you do comes from what you think. 8 You cannot separate yourself from the truth by "giving" autonomy to behavior. 9 This is controlled by me automatically as soon as you place what you think under my guidance. 10 Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate and have not allowed me to guide it.

T-2.VI.3. It is pointless to believe that controlling the outcome of misthought can result in healing. 2 When you are fearful, you have chosen wrongly. 3 That is why you feel responsible for it. 4 You must change your mind, not your behavior, and this *is* a matter of willingness. 5 You do not need guidance except at the mind level. 6 Correction belongs only at the level where change is possible. 7 Change does not mean anything at the symptom level, where it cannot work.

T-2.VI.4. The correction of fear *is* your responsibility. 2 When you ask for release from fear, you are implying that it is not. 3 You should ask, instead, for help in the conditions that have brought the fear about. 4 These conditions always entail a willingness to be separate. 5 At that level you *can* help it. 6 You are much too tolerant of mind wandering, and are passively condoning your mind's miscreations. 7 The particular result does not matter, but the fundamental error does. 8 The correction is always the same. 9 Before you choose to do anything, ask me if your choice is in accord with mine. 10 If you are sure that it is, there will be no fear.

T-2.VI.5. Fear is always a sign of strain, arising whenever what you want conflicts with what you do. 2 This situation arises in two ways: First, you can choose to do conflicting things, either simultaneously or successively. 3 This produces conflicted behavior, which is intolerable to you because the part of the mind that wants to do something else is outraged. 4 Second, you can behave as you think you should, but without entirely wanting to do so. 9 5 This produces consistent behavior, but entails great strain. 6 In both cases, the mind and the behavior are out of accord, resulting in a situation in which you are doing what you do not wholly want to do. 7 This arouses a sense of coercion that usually produces rage, and projection is likely to follow. 8 Whenever there is fear, it is because you have not made up your mind. 9 Your mind is therefore split, and your behavior inevitably becomes erratic. 10 Correcting at the behavioral level can shift the error from the first to the second type, but will not obliterate the fear.

T-2.VI.6. It is possible to reach a state in which you bring your mind under my guidance without conscious effort, but this implies a willingness that you have not developed as yet. 2 The Holy Spirit cannot ask more than you are willing to do. 3 The strength to do comes from your undivided decision. 4 There is no strain in doing God's Will as soon as you recognize that it is also your own. 5 The lesson here is quite simple, but particularly apt to be overlooked. 6 I will therefore repeat it, urging you to listen. 7 Only your mind can produce fear. 8 It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. 9 This can be corrected only by accepting a unified goal.

T-2.VI.7. The first corrective step in undoing the error is to know first that the conflict is an expression of fear. 2 Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen. 3 Then the whole process of correction becomes nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. 4 These steps may be summarized in this way:

*5 Know first that this is fear.*

6 *Fear arises from lack of love.*

7 *The only remedy for lack of love is perfect love.*

8 *Perfect love is the Atonement.*

T-2.VI.8. I have emphasized that the miracle, or the expression of Atonement, is always a sign of respect *from* the worthy *to* the worthy. 2 The recognition of this worth is re-established by the Atonement. 3 It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement. 4 You have done something loveless, having chosen without love. 5 This is precisely the situation for which the Atonement was offered. 6 The need for the remedy inspired its establishment. 7 As long as you recognize only the need for the remedy, you will remain fearful. 8 However, as soon as you accept the remedy, you have abolished the fear. 9 This is how true healing occurs.

T-2.VI.9. Everyone experiences fear. 2 Yet it would take very little right thinking to realize why fear occurs. 3 Few appreciate the real power of the mind, and no one remains fully aware of it all the time. 4 However, if you hope to spare yourself from fear there are some things you must realize, and realize fully. 5 The mind is very powerful, and never loses its creative force. 6 It never sleeps. 7 Every instant it is creating. 8 It is hard to recognize that thought and belief combine into a power surge that can literally move mountains. 9 It appears at first glance that to believe such power about yourself is arrogant, but that is not the real reason you do not believe it. 10 You prefer to believe that your thoughts cannot exert real influence because you are actually afraid of them. 11 This may allay awareness of the guilt, but at the cost of perceiving the mind as impotent. 12 If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it. 13 There *are* no idle thoughts. 14 All thinking produces form at some level.

## VII. Cause and Effect

T-2.VII.1. You may still complain about fear, but you nevertheless persist in making yourself fearful. 2 I have already indicated that you cannot ask me to release you from fear. 3 I know it does not exist, but you do not. 4 If I intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect; the most fundamental law there is. 5 I would hardly help you if I depreciated the power of your own thinking. 6 This would be in direct opposition to the purpose of this course. 7 It is much more helpful to remind you that you do not guard your thoughts carefully enough. 8 You may feel that at this point it would take a miracle to enable you to do this, which is perfectly true. 9 You are not used to miracle-minded thinking, but you can be trained to think that way. 10 All miracle workers need that kind of training.

T-2.VII.2. I cannot let you leave your mind unguarded, or you will not be able to help me. 2 Miracle working entails a full realization of the power of thought in order to avoid miscreation. 3 Otherwise a miracle will be necessary to set the mind itself straight, a circular process that would not foster the time collapse for which the miracle was intended. 4 The miracle worker must have genuine respect for true cause and effect as a necessary condition for the miracle to occur.

T-2.VII.3. Both miracles and fear come from thoughts. 2 If you are not free to choose one, you would also not be free to choose the other. 3 By choosing the miracle you *have* rejected fear, if only

temporarily. 4 You have been fearful of everyone and everything. 5 You are afraid of God, of me and of yourself. 6 You have misperceived or miscreated Us, and believe in what you have made. 7 You would not have done this if you were not afraid of your own thoughts. 8 The fearful *must* miscreate, because they misperceive creation. 9 When you miscreate you are in pain. 10 The cause and effect principle now becomes a real expediter, though only temporarily. 11 Actually, "Cause" is a term properly belonging to God, and His "Effect" is His Son. 12 This entails a set of Cause and Effect relationships totally different from those you introduce into miscreation. 13 The fundamental conflict in this world, then, is between creation and miscreation. 14 All fear is implicit in the second, and all love in the first. 15 The conflict is therefore one between love and fear.

T-2.VII.4. It has already been said that you believe you cannot control fear because you yourself made it, and your belief in it seems to render it out of your control. 2 Yet any attempt to resolve the error through attempting the mastery of fear is useless. 3 In fact, it asserts the power of fear by the very assumption that it need be mastered. 4 The true resolution rests entirely on mastery through love. 5 In the interim, however, the sense of conflict is inevitable, since you have placed yourself in a position where you believe in the power of what does not exist.

T-2.VII.5. Nothing and everything cannot coexist. 2 To believe in one is to deny the other. 3 Fear is really nothing and love is everything. 4 Whenever light enters darkness, the darkness is abolished. 5 What you believe is true for you. 6 In this sense the separation *has* occurred, and to deny it is merely to use denial inappropriately. 7 However, to concentrate on error is only a further error. 8 The initial corrective procedure is to recognize temporarily that there is a problem, but only as an indication that immediate correction is needed. 9 This establishes a state of mind in which the Atonement can be accepted without delay. 10 It should be emphasized, however, that ultimately no compromise is possible between everything and nothing. 11 Time is essentially a device by which all compromise in this respect can be given up. 12 It only seems to be abolished by degrees, because time itself involves intervals that do not exist. 13 Miscreation made this necessary as a corrective device. 14 The statement "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" needs only one slight correction to be meaningful in this context; "He gave it *to* His only begotten Son."

T-2.VII.6. It should especially be noted that God has only *one* Son. 2 If all His creations are His Sons, every one must be an integral part of the whole Sonship. 3 The Sonship in its Oneness transcends the sum of its parts. 4 However, this is obscured as long as any of its parts is missing. 5 That is why the conflict cannot ultimately be resolved until all the parts of the Sonship have returned. 6 Only then can the meaning of wholeness in the true sense be understood. 7 Any part of the Sonship can believe in error or incompleteness if he so chooses. 8 However, if he does so, he is believing in the existence of nothingness. 9 The correction of this error is the Atonement.

T-2.VII.7. I have already briefly spoken about readiness, but some additional points might be helpful here. 2 Readiness is only the prerequisite for accomplishment. 3 The two should not be confused. 4 As soon as a state of readiness occurs, there is usually some degree of desire to accomplish, but it is by no means necessarily undivided. 5 The state does not imply more than a potential for a change of mind. 6 Confidence cannot develop fully until mastery has been accomplished. 7 We have already attempted to correct the fundamental error that fear can be mastered, and have emphasized that the only real mastery is through love. 8 Readiness is only the beginning of confidence. 9 You may think this implies that an enormous amount of time is necessary between readiness and mastery, but let me remind you that time and space are under my

control.

## VIII. The Meaning of the Last Judgment

T-2.VIII.1. One of the ways in which you can correct the magic-miracle confusion is to remember that you did not create yourself. 2 You are apt to forget this when you become egocentric, and this puts you in a position where a belief in magic is virtually inevitable. 3 3 Your will to create was given you by your Creator, Who was expressing the same Will in His creation. 4 Since creative ability rests in the mind, everything you create is necessarily a matter of will. 5 It also follows that whatever you alone make is real in your own sight, though not in the Mind of God. 6 This basic distinction leads directly into the real meaning of the Last Judgment.

T-2.VIII.2. The Last Judgment is one of the most threatening ideas in your thinking. 2 This is because you do not understand it. 3 Judgment is not an attribute of God. 4 It was brought into being only after the separation, when it became one of the many learning devices to be built into the overall plan. 5 Just as the separation occurred over millions of years, the Last Judgment will extend over a similarly long period, and perhaps an even longer one. 6 Its length can, however, be greatly shortened by miracles, the device for shortening but not abolishing time. 7 If a sufficient number become truly miracle-minded, this shortening process can be virtually immeasurable. 8 It is essential, however, that you free yourself from fear quickly, because you must emerge from the conflict if you are to bring peace to other minds.

T-2.VIII.3. The Last Judgment is generally thought of as a procedure undertaken by God. 2 Actually it will be undertaken by my brothers with my help. 3 It is a final healing rather than a meting out of punishment, however much you may think that punishment is deserved. 4 Punishment is a concept totally opposed to right-mindedness, and the aim of the Last Judgment is to restore right-mindedness to you. 5 The Last Judgment might be called a process of right evaluation. 6 It simply means that everyone will finally come to understand what is worthy and what is not. 7 After this, the ability to choose can be directed rationally. 8 Until this distinction is made, however, the vacillations between free and imprisoned will cannot but continue.

T-2.VIII.4. The first step toward freedom involves a sorting out of the false from the true. 2 This is a process of separation in the constructive sense, and reflects the true meaning of the Apocalypse. 3 Everyone will ultimately look upon his own creations and choose to preserve only what is good, just as God Himself looked upon what He had created and knew that it was good. 4 At this point, the mind can begin to look with love on its own creations because of their worthiness. 5 At the same time the mind will inevitably disown its miscreations which, without belief, will no longer exist. 4

T-2.VIII.5. The term "Last Judgment" is frightening not only because it has been projected onto God, but also because of the association of "last" with death. 2 This is an outstanding example of upside-down perception. 3 If the meaning of the Last Judgment is objectively examined, it is quite apparent that it is really the doorway to life. 4 No one who lives in fear is really alive. 5 Your own last judgment cannot be directed toward yourself, because you are not your own creation. 6 You can, however, apply it meaningfully and at any time to everything you have made, and retain in your memory only what is creative and good. 7 This is what your right-mindedness cannot but dictate. 8 The purpose of time is solely to "give you time" to achieve this judgment. 9 It is your own perfect judgment of your own perfect creations. 10 When everything you retain is lovable, there is no reason for fear to remain with you. 11 This is your part in the Atonement. 5

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