

[Table of Contents \(Chapters\)](#)

[Search the Course](#)

[We invite you to comment on this chapter.](#)

[The Little Garden Home](#)

Chapter 20.

THE VISION OF HOLINESS

I. Holy Week

T-20.I.1. This is Palm Sunday, the celebration of victory and the acceptance of the truth. 2 Let us not spend this holy week brooding on the crucifixion of God's Son, but happily in the celebration of his release. 3 For Easter is the sign of peace, not pain. 4 A slain Christ has no meaning. 5 But a risen Christ becomes the symbol of the Son of God's forgiveness on himself; the sign he looks upon himself as healed and whole.

T-20.I.2. This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. 2 Let no dark sign of crucifixion intervene between the journey and its purpose; between the acceptance of the truth and its expression. 3 This week we celebrate life, not death. 4 And we honor the perfect purity of the Son of God, and not his sins. 5 Offer your brother the gift of lilies, not the crown of thorns; the gift of love and not the "gift" of fear. 6 You stand beside your brother, thorns in one hand and lilies in the other, uncertain which to give. 7 Join now with me and throw away the thorns, offering the lilies to replace them. 8 This Easter I would have the gift of your forgiveness offered by you to me, and returned by me to you. 9 We cannot be united in crucifixion and in death. 10 Nor can the resurrection be complete till your forgiveness rests on Christ, along with mine.

T-20.I.3. A week is short, and yet this holy week is the symbol of the whole journey the Son of God has undertaken. 2 He started with the sign of victory, the promise of the resurrection, already given him. 3 Let him not wander into the temptation of crucifixion, and delay him there. 4 Help him to go in peace beyond it, with the light of his own innocence lighting his way to his redemption and release. 5 Hold him not back with thorns and nails when his redemption is so near. 6 But let the whiteness of your shining gift of lilies speed him on his way to resurrection.

T-20.I.4. Easter is not the celebration of the *cost* of sin, but of its *end*. 2 If you see glimpses of the face of Christ behind the veil, looking between the snow-white petals of the lilies you have received and given as your gift, you will behold your brother's face and recognize it. 3 I was a stranger and you took me in, not knowing who I was. 4 Yet for your gift of lilies you will know. 5 In your forgiveness of this stranger, alien to you and yet your ancient Friend, lies his release and your redemption with him. 6 The time of Easter is a time of joy, and not of mourning. 7 Look on your

risen Friend, and celebrate his holiness along with me. 8 For Easter is the time of your salvation, along with mine.

II. The Gift of Lilies

T-20.II.1. Look upon all the trinkets made to hang upon the body, or to cover it or for its use. 2 See all the useless things made for its eyes to see. 3 Think on the many offerings made for its pleasure, and remember all these were made to make seem lovely what you hate. 4 Would you employ this hated thing to draw your brother to you, and to attract his body's eyes? 5 Learn you but offer him a crown of thorns, not recognizing it for what it is, and trying to justify your own interpretation of its value by his acceptance. 6 Yet still the gift proclaims his worthlessness to you, as his acceptance and delight acknowledges the lack of value he places on himself.

T-20.II.2. Gifts are not made through bodies, if they be truly given and received. 2 For bodies can neither offer nor accept; hold out nor take. 3 Only the mind can value, and only the mind decides on what it would receive and give. 4 And every gift it offers depends on what it wants. 5 It will adorn its chosen home most carefully, making it ready to receive the gifts it wants by offering them to those who come unto its chosen home, or those it would attract to it. 6 And there they will exchange their gifts, offering and receiving what their minds judge to be worthy of them.

T-20.II.3. Each gift is an evaluation of the receiver and the *giver*. 2 No one but sees his chosen home as an altar to himself. 3 No one but seeks to draw to it the worshippers of what he placed upon it, making it worthy of their devotion. 4 And each has set a light upon his altar, that they may see what he has placed upon it and take it for their own. 5 Here is the value that you lay upon your brother and on yourself. 6 Here is your gift to both; your judgment on the Son of God for what he is. 7 Forget not that it is your savior to whom the gift is offered. 8 Offer him thorns and *you* are crucified. 9 Offer him lilies and it is yourself you free.

T-20.II.4. I have great need for lilies, for the Son of God has not forgiven me. 2 And can I offer him forgiveness when he offers thorns to me? 3 For he who offers thorns to anyone is against me still, and who is whole without him? 4 Be you his friend for me, that I may be forgiven and you may look upon the Son of God as whole. 5 But look you first upon the altar in your chosen home, and see what you have laid upon it to offer me. 6 If it be thorns whose points gleam sharply in a blood-red light, the body is your chosen home and it is separation that you offer me. 7 And yet the thorns are gone. 8 Look you still closer at them now, and you will see your altar is no longer what it was.

T-20.II.5. You look still with the body's eyes, and they can see but thorns. 2 Yet you have asked for and received another sight. 3 Those who accept the Holy Spirit's purpose as their own share also His vision. 4 And what enables Him to see His purpose shine forth from every altar now is yours as well as His. 5 He sees no strangers; only dearly loved and loving friends. 6 He sees no thorns but only lilies, gleaming in the gentle glow of peace that shines on everything He looks upon and loves.

T-20.II.6. This Easter, look with different eyes upon your brother. 2 You *have* forgiven me. 3 And yet I cannot use your gift of lilies while you see them not. 4 Nor can you use what I have given unless you share it. 5 The Holy Spirit's vision is no idle gift, no plaything to be tossed about a while and laid aside. 6 Listen and hear this carefully, nor think it but a dream, a careless thought to play with, or a toy you would pick up from time to time and then put by. 7 For if you do, so will it be to you.

T-20.II.7. You have the vision now to look past all illusions. 2 It has been given you to see no thorns, no strangers and no obstacles to peace. 3 The fear of God is nothing to you now. 4 Who is afraid to look upon illusions, knowing his savior stands beside him? 5 With him, your vision has become the greatest power for the undoing of illusion that God Himself could give. 6 For what God gave the Holy Spirit, you have received. 7 The Son of God looks unto you for his release. 8 For you have asked for and been given the strength to look upon this final obstacle, and see no thorns nor nails to crucify the Son of God, and crown him king of death.

T-20.II.8. Your chosen home is on the other side, beyond the veil. 2 It has been carefully prepared for you, and it is ready to receive you now. 3 You will not see it with the body's eyes. 4 Yet all you need you have. 5 Your home has called to you since time began, nor have you ever failed entirely to hear. 6 You heard, but knew not how to look, nor where. 7 And now you know. 8 In you the knowledge lies, ready to be unveiled and freed from all the terror that kept it hidden. 9 There *is* no fear in love. 10 The song of Easter is the glad refrain the Son of God was never crucified. 11 Let us lift up our eyes together, not in fear but faith. 12 And there will be no fear in us, for in our vision will be no illusions; only a pathway to the open door of Heaven, the home we share in quietness and where we live in gentleness and peace, as one together.

T-20.II.9. Would you not have your holy brother lead you there? 2 His innocence will light your way, offering you its guiding light and sure protection, and shining from the holy altar within him where you laid the lilies of forgiveness. 3 Let him be to you the savior from illusions, and look on him with the new vision that looks upon the lilies and brings you joy. 4 We go beyond the veil of fear, lighting each other's way. 5 The holiness that leads us is within us, as is our home. 6 So will we find what we were meant to find by Him Who leads us.

T-20.II.10. This is the way to Heaven and to the peace of Easter, in which we join in glad awareness that the Son of God is risen from the past, and has awakened to the present. 2 Now is he free, unlimited in his communion with all that is within him. 3 Now are the lilies of his innocence untouched by guilt, and perfectly protected from the cold chill of fear and withering blight of sin alike. 4 Your gift has saved him from the thorns and nails, and his strong arm is free to guide you safely through them and beyond. 5 Walk with him now rejoicing, for the savior from illusions has come to greet you, and lead you home with him.

T-20.II.11. Here is your savior and your friend, released from crucifixion through your vision, and free to lead you now where he would be. 2 He will not leave you, nor forsake the savior in his pain. 3 And gladly will you and your brother walk the way of innocence together, singing as you behold the open door of Heaven and recognize the home that called to you. 4 Give joyously to your brother the freedom and the strength to lead you there. 5 And come before his holy altar where the strength and freedom wait, to offer and receive the bright awareness that leads you home. 6 The lamp is lit in you for your brother. 7 And by the hands that gave it to him shall you be led past fear to love.

III. Sin as an Adjustment

T-20.III.1. The belief in sin is an adjustment. 2 And an adjustment is a change; a shift in perception, or a belief that what was so before has been made different. 3 Every adjustment is therefore a distortion, and calls upon defenses to uphold it against reality. 4 Knowledge requires no adjustments and, in fact, is lost if any shift or change is undertaken. 5 For this reduces it at once to mere

perception; a way of looking in which certainty is lost and doubt has entered. 6 To this impaired condition *are* adjustments necessary, because it is not true. 7 Who need adjust to truth, which calls on only what he is, to understand?

T-20.III.2. Adjustments of any kind are of the ego. 2 For it is the ego's fixed belief that all relationships depend upon adjustments, to make of them what it would have them be. 3 Direct relationships, in which there are no interferences, are always seen as dangerous. 4 The ego is the self-appointed mediator of all relationships, making whatever adjustments it deems necessary and interposing them between those who would meet, to keep them separate and prevent their union. 5 It is this studied interference that makes it difficult for you to recognize your holy relationship for what it is.

T-20.III.3. The holy do not interfere with truth. 2 They are not afraid of it, for it is within the truth they recognize their holiness, and rejoice at what they see. 3 They look on it directly, without attempting to adjust themselves to it, or it to them. 4 And so they see that it was in them, not deciding first where they would have it be. 5 Their looking merely asks a question, and it is what they see that answers them. 6 You make the world and then adjust to it, and it to you. 7 Nor is there any difference between yourself and it in your perception, which made them both.

T-20.III.4. A simple question yet remains, and needs an answer. 2 Do you like what you have made? *d0a* world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer before it overtakes you and you disappear. 3 *You made this up*. 4 It is a picture of what you think you are; of how you see yourself. 5 A murderer *is* frightened, and those who kill fear death. 6 All these are but the fearful thoughts of those who would adjust themselves to a world made fearful by their adjustments. 7 And they look out in sorrow from what is sad within, and see the sadness there.

T-20.III.5. Have you not wondered what the world is really like; how it would look through happy eyes? 2 The world you see is but a judgment on yourself. 3 It is not there at all. 4 Yet judgment lays a sentence on it, justifies it and makes it real. 5 Such is the world you see; a judgment on yourself, and made by you. 6 This sickly picture of yourself is carefully preserved by the ego, whose image it is and which it loves, and placed outside you in the world. 7 And to this world must you adjust as long as you believe this picture is outside, and has you at its mercy. 8 This world *is* merciless, and were it outside you, you should indeed be fearful. 9 Yet it was you who made it merciless, and now if mercilessness seems to look back at you, it can be corrected.

T-20.III.6. Who in a holy relationship can long remain unholy? 2 The world the holy see is one with them, just as the world the ego looks upon is like itself. 3 The world the holy see is beautiful because they see their innocence in it. 4 They did not tell it what it was; they did not make adjustments to fit their orders. 5 They gently questioned it and whispered, "What are you?" 6 And He Who watches over all perception answered. 7 Take not the judgment of the world as answer to the question, "What am I?" 8 The world believes in sin, but the belief that made it as you see it is not outside you.

T-20.III.7. Seek not to make the Son of God adjust to his insanity. 2 There is a stranger in him, who wandered carelessly into the home of truth and who will wander off. 3 He came without a purpose, but he will not remain before the shining light the Holy Spirit offered, and you accepted. 4 For there the stranger is made homeless and *you* are welcome. 5 Ask not this transient stranger, "What am I?"

6 He is the only thing in all the universe that does not know. 7 Yet it is he you ask, and it is to his answer that you would adjust. 8 This one wild thought, fierce in its arrogance, and yet so tiny and so meaningless it slips unnoticed through the universe of truth, becomes your guide. 9 To it you turn to ask the meaning of the universe. 10 And of the one blind thing in all the seeing universe of truth you ask, "How shall I look upon the Son of God?"

T-20.III.8. Does one ask judgment of what is totally bereft of judgment? 2 And if you have, would you believe the answer, and adjust to it as if it were the truth? 3 The world you look on is the answer that it gave you, and you have given it power to adjust the world to make its answer true. 4 You asked this puff of madness for the meaning of your unholy relationship, and adjusted it according to its insane answer. 5 How happy did it make you? 6 Did you meet your brother with joy to bless the Son of God, and give him thanks for all the happiness that he held out to you? 7 Did you recognize your brother as the eternal gift of God to you? 8 Did you see the holiness that shone in both you and your brother, to bless the other? 9 That is the purpose of your holy relationship. 10 Ask not the means of its attainment of the one thing that still would have it be unholy. 11 Give it no power to adjust the means and end.

T-20.III.9. Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. 2 It takes a while for them to understand what freedom is. 3 You groped but feebly in the dust and found your brother's hand, uncertain whether to let it go or to take hold on life so long forgotten. 4 Strengthen your hold and raise your eyes unto your strong companion, in whom the meaning of your freedom lies. 5 He seemed to be crucified beside you. 6 And yet his holiness remained untouched and perfect, and with him beside you, you shall this day enter with him to Paradise, and know the peace of God.

T-20.III.10. Such is my will for you and your brother, and for each of you for one another and for himself. 2 Here there is only holiness and joining without limit. 3 For what is Heaven but union, direct and perfect, and without the veil of fear upon it? 4 Here are we one, looking with perfect gentleness upon each other and on ourselves. 5 Here all thoughts of any separation between us become impossible. 6 You who were a prisoner in separation are now made free in Paradise. 7 And here would I unite with you, my friend, my brother and my Self.

T-20.III.11. Your gift unto your brother has given me the certainty our union will be soon. 2 Share, then, this faith with me, and know that it is justified. 3 There is no fear in perfect love *because* it knows no sin, and it must look on others as on itself. 4 Looking with charity within, what can it fear without? 5 The innocent see safety, and the pure in heart see God within His Son, and look unto the Son to lead them to the Father. 6 And where else would they go but where they will to be? 7 You and your brother now will lead the other to the Father as surely as God created His Son holy, and kept him so. 8 In your brother is the light of God's eternal promise of your immortality. 9 See him as sinless, and there can *be* no fear in you.

IV. Entering the Ark

T-20.IV.1. Nothing can hurt you unless you give it the power to do so. 2 Yet *you* give power as the laws of this world interpret giving; as you give you lose. 3 It is not up to you to give power at all. 4 Power is of God, given by Him and reawakened by the Holy Spirit, Who knows that as you give you gain. 5 He gives no power to sin, and therefore it has none; nor to its results as this world sees

them, sickness and death and misery and pain. 6 These things have not occurred because the Holy Spirit sees them not, and gives no power to their seeming source. 7 Thus would He keep you free of them. 8 Being without illusion of what you are, the Holy Spirit merely gives everything to God, Who has already given and received all that is true. 9 The untrue He has neither received nor given.

T-20.IV.2. Sin has no place in Heaven, where its results are alien and can no more enter than can their source. 2 And therein lies your need to see your brother sinless. 3 In him *is* Heaven. 4 See sin in him instead, and Heaven is lost to you. 5 But see him as he is, and what is yours shines from him to you. 6 Your savior gives you only love, but what you would receive of him is up to you. 7 It lies in him to overlook all your mistakes, and therein lies his own salvation. 8 And so it is with yours. 9 Salvation is a lesson in giving, as the Holy Spirit interprets it. 10 It is the reawakening of the laws of God in minds that have established other laws, and given them power to enforce what God created not.

T-20.IV.3. Your insane laws were made to guarantee that you would make mistakes, and give them power over you by accepting their results as your just due. 2 What could this be but madness? 3 And is it this that you would see within your savior from insanity? 4 He is as free from this as you are, and in the freedom that you see in him you see your own. 5 For this you share. 6 What God has given follows His laws, and His alone. 7 Nor is it possible for those who follow them to suffer the results of any other source.

T-20.IV.4. Those who choose freedom will experience only its results. 2 Their power is of God, and they will give it only to what God has given, to share with them. 3 Nothing but this can touch them, for they see only this, sharing their power according to the Will of God. 4 And thus their freedom is established and maintained. 5 It is upheld through all temptation to imprison and to be imprisoned. 6 It is of them who learned of freedom that you should ask what freedom is. 7 Ask not the sparrow how the eagle soars, for those with little wings have not accepted for themselves the power to share with you.

T-20.IV.5. The sinless give as they received. 2 See, then, the power of sinlessness within your brother, and share with him the power of the release from sin you offered him. 3 To each who walks this earth in seeming solitude is a savior given, whose special function here is to release him, and so to free himself. 4 In the world of separation each is appointed separately, though they are all the same. 5 Yet those who know that they are all the same need not salvation. 6 And each one finds his savior when he is ready to look upon the face of Christ, and see Him sinless.

T-20.IV.6. The plan is not of you, nor need you be concerned with anything except the part that has been given you to learn. 2 For He Who knows the rest will see to it without your help. 3 But think not that He does not need your part to help Him with the rest. 4 For in your part lies all of it, without which is no part complete, nor is the whole completed without your part. 5 The ark of peace is entered two by two, yet the beginning of another world goes with them. 6 Each holy relationship must enter here, to learn its special function in the Holy Spirit's plan, now that it shares His purpose. 7 And as this purpose is fulfilled, a new world rises in which sin can enter not, and where the Son of God can enter without fear and where he rests a while, to forget imprisonment and to remember freedom. 8 How can he enter, to rest and to remember, without you? 9 Except you be there, he is not complete. 10 And it is his completion that he remembers there.

T-20.IV.7. This is the purpose given you. 2 Think not that your forgiveness of your brother serves

but you two alone. 3 For the whole new world rests in the hands of every two who enter here to rest. 4 And as they rest, the face of Christ shines on them and they remember the laws of God, forgetting all the rest and yearning only to have His laws perfectly fulfilled in them and all their brothers. 5 Think you when this has been achieved that you will rest without them? 6 You could no more leave one of them outside than I could leave you, and forget part of myself.

T-20.IV.8. You may wonder how you can be at peace when, while you are in time, there is so much that must be done before the way to peace is open. 2 Perhaps this seems impossible to you. 3 But ask yourself if it is possible that God would have a plan for your salvation that does not work. 4 Once you accept His plan as the one function that you would fulfill, there will be nothing else the Holy Spirit will not arrange for you without your effort. 5 He will go before you making straight your path, and leaving in your way no stones to trip on, and no obstacles to bar your way. 6 Nothing you need will be denied you. 7 Not one seeming difficulty but will melt away before you reach it. 8 You need take thought for nothing, careless of everything except the only purpose that you would fulfill. 9 As that was given you, so will its fulfillment be. 10 God's guarantee will hold against all obstacles, for it rests on certainty and not contingency. 11 It rests on *you*. 12 And what can be more certain than a Son of God?

V. Heralds of Eternity

T-20.V.1. In this world, God's Son comes closest to himself in a holy relationship. 2 There he begins to find the certainty his Father has in him. 3 And there he finds his function of restoring his Father's laws to what was held outside them, and finding what was lost. 4 Only in time can anything be lost, and never lost forever. 5 So do the parts of God's Son gradually join in time, and with each joining is the end of time brought nearer. 6 Each miracle of joining is a mighty herald of eternity. 7 No one who has a single purpose, unified and sure, can be afraid. 8 No one who shares his purpose with him can *not* be one with him.

T-20.V.2. Each herald of eternity sings of the end of sin and fear. 2 Each speaks in time of what is far beyond it. 3 Two voices raised together call to the hearts of everyone, to let them beat as one. 4 And in that single heartbeat is the unity of love proclaimed and given welcome. 5 Peace to your holy relationship, which has the power to hold the unity of the Son of God together. 6 You give to your brother for everyone, and in your gift is everyone made glad. 7 Forget not Who has given you the gifts you give, and through your not forgetting this, will you remember Who gave the gifts to Him to give to you.

T-20.V.3. It is impossible to overestimate your brother's value. 2 Only the ego does this, but all it means is that it wants the other for itself, and therefore values him too little. 3 What is inestimable clearly cannot be evaluated. 4 Do you recognize the fear that rises from the meaningless attempt to judge what lies so far beyond your judgment you cannot even see it? 5 Judge not what is invisible to you or you will never see it, but wait in patience for its coming. 6 It will be given you to see your brother's worth when all you want for him is peace. 7 And what you want for him you will receive.

T-20.V.4. How can you estimate the worth of him who offers peace to you? 2 What would you want except his offering? 3 His worth has been established by his Father, and you will recognize it as you receive his Father's gift through him. 4 What is in him will shine so brightly in your grateful vision that you will merely love him and be glad. 5 You will not think to judge him, for who would see the face of Christ and yet insist that judgment still has meaning? 6 For this insistence is of those

who do not see. 7 Vision or judgment is your choice, but never both of these.

T-20.V.5. Your brother's body is as little use to you as it is to him. 2 When it is used only as the Holy Spirit teaches, it has no function. 3 For minds need not the body to communicate. 4 The sight that sees the body has no use which serves the purpose of a holy relationship. 5 And while you look upon your brother thus, the means and end have not been brought in line. 6 Why should it take so many holy instants to let this be accomplished, when one would do? 7 There *is* but one. 8 The little breath of eternity that runs through time like golden light is all the same; nothing before it, nothing afterwards.

T-20.V.6. You look upon each holy instant as a different point in time. 2 It never changes. 3 All that it ever held or will ever hold is here right now. 4 The past takes nothing from it, and the future will add no more. 5 Here, then, is everything. 6 Here is the loveliness of your relationship, with means and end in perfect harmony already. 7 Here is the perfect faith that you will one day offer to your brother already offered you; and here the limitless forgiveness you will give him already given, the face of Christ you yet will look upon already seen.

T-20.V.7. Can you evaluate the giver of a gift like this? 2 Would you exchange this gift for any other? 3 This gift returns the laws of God to your remembrance. 4 And merely by remembering them, the laws that held you prisoner to pain and death must be forgotten. 5 This is no gift your brother's body offers you. 6 The veil that hides the gift hides him as well. 7 He *is* the gift, and yet he knows it not. 8 No more do you. 9 And yet, have faith that He Who sees the gift in you and your brother will offer and receive it for you both. 10 And through His vision will you see it, and through His understanding recognize it and love it as your own.

T-20.V.8. Be comforted, and feel the Holy Spirit watching over you in love and perfect confidence in what He sees. 2 He knows the Son of God, and shares his Father's certainty the universe rests in his gentle hands in safety and in peace. 3 Let us consider now what he must learn, to share his Father's confidence in him. 4 What is he, that the Creator of the universe should offer it to him and know it rests in safety? 5 He looks upon himself not as his Father knows him. 6 And yet it is impossible the confidence of God should be misplaced.

VI. The Temple of the Holy Spirit

T-20.VI.1. The meaning of the Son of God lies solely in his relationship with his Creator. 2 If it were elsewhere it would rest on contingency, but there *is* nothing else. 3 And this is wholly loving and forever. 4 Yet has the Son of God invented an unholy relationship between him and his Father. 5 His real relationship is one of perfect union and unbroken continuity. 6 The one he made is partial, self-centered, broken into fragments and full of fear. 7 The one created by his Father is wholly Self-encompassing and Self-extending. 8 The one he made is wholly self-destructive and self-limiting.

T-20.VI.2. Nothing can show the contrast better than the experience of both a holy and an unholy relationship. 2 The first is based on love, and rests on it serene and undisturbed. 3 The body does not intrude upon it. 4 Any relationship in which the body enters is based not on love, but on idolatry. 5 Love wishes to be known, completely understood and shared. 6 It has no secrets; nothing that it would keep apart and hide. 7 It walks in sunlight, open-eyed and calm, in smiling welcome and in sincerity so simple and so obvious it cannot be misunderstood.

T-20.VI.3. But idols do not share. 2 Idols accept, but never make return. 3 They can be loved, but cannot love. 4 They do not understand what they are offered, and any relationship in which they enter has lost its meaning. 5 The love of them has made love meaningless. 6 They live in secrecy, hating the sunlight and happy in the body's darkness, where they can hide and keep their secrets hidden along with them. 7 And they have no relationships, for no one else is welcome there. 8 They smile on no one, and those who smile on them they do not see.

T-20.VI.4. Love has no darkened temples where mysteries are kept obscure and hidden from the sun. 2 It does not seek for power, but for relationships. 3 The body is the ego's chosen weapon for seeking power *through* relationships. 4 And its relationships must be unholy, for what they are it does not even see. 5 It wants them solely for the offerings on which its idols thrive. 6 The rest it merely throws away, for all that it could offer is seen as valueless. 7 Homeless, the ego seeks as many bodies as it can collect to place its idols in, and so establish them as temples to itself.

T-20.VI.5. The Holy Spirit's temple is not a body, but a relationship. 2 The body is an isolated speck of darkness; a hidden secret room, a tiny spot of senseless mystery, a meaningless enclosure carefully protected, yet hiding nothing. 3 Here the unholy relationship escapes reality, and seeks for crumbs to keep itself alive. 4 Here it would drag its brothers, holding them here in its idolatry. 5 Here it is "safe," for here love cannot enter. 6 The Holy Spirit does not build His temples where love can never be. 7 Would He Who sees the face of Christ choose as His home the only place in all the universe where it can not be seen?

T-20.VI.6. You cannot make the body the Holy Spirit's temple, and it will never be the seat of love. 2 It is the home of the idolater, and of love's condemnation. 3 For here is love made fearful and hope abandoned. 4 Even the idols that are worshipped here are shrouded in mystery, and kept apart from those who worship them. 5 This is the temple dedicated to no relationships and no return. 6 Here is the "mystery" of separation perceived in awe and held in reverence. 7 What God would have *not* be is here kept "safe" from Him. 8 But what you do not realize is what you fear within your brother, and would not see in him, is what makes God seem fearful to you, and kept unknown.

T-20.VI.7. Idolaters will always be afraid of love, for nothing so severely threatens them as love's approach. 2 Let love draw near them and overlook the body, as it will surely do, and they retreat in fear, feeling the seeming firm foundation of their temple begin to shake and loosen. 3 Brother, you tremble with them. 4 Yet what you fear is but the herald of escape. 5 This place of darkness is not your home. 6 Your temple is not threatened. 7 You are an idolater no longer. 8 The Holy Spirit's purpose lies safe in your relationship, and not your body. 9 You have escaped the body. 10 Where you are the body cannot enter, for the Holy Spirit has set His temple there.

T-20.VI.8. There is no order in relationships. 2 They either are or not. 3 An unholy relationship is no relationship. 4 It is a state of isolation, which seems to be what it is not. 5 No more than that. 6 The instant that the mad idea of making your relationship with God unholy seemed to be possible, all your relationships were made meaningless. 7 In that unholy instant time was born, and bodies made to house the mad idea and give it the illusion of reality. 8 And so it seemed to have a home that held together for a little while in time, and vanished. 9 For what could house this mad idea against reality but for an instant?

T-20.VI.9. Idols must disappear, and leave no trace behind their going. 2 The unholy instant of their seeming power is frail as is a snowflake, but without its loveliness. 3 Is this the substitute you want

for the eternal blessing of the holy instant and its unlimited beneficence? 4 Is the malevolence of the unholy relationship, so seeming powerful and so bitterly misunderstood and so invested in a false attraction your preference to the holy instant, which offers you peace and understanding? 5 Then lay aside the body and quietly transcend it, rising to welcome what you really want. 6 And from His holy temple, look you not back on what you have awakened from. 7 For no illusions can attract the mind that has transcended them, and left them far behind.

T-20.VI.10. The holy relationship reflects the true relationship the Son of God has with his Father in reality. 2 The Holy Spirit rests within it in the certainty it will endure forever. 3 Its firm foundation is eternally upheld by truth, and love shines on it with the gentle smile and tender blessing it offers to its own. 4 Here the unholy instant is exchanged in gladness for the holy one of safe return. 5 Here is the way to true relationships held gently open, through which you and your brother walk together, leaving the body thankfully behind and resting in the Everlasting Arms. 6 Love's Arms are open to receive you, and give you peace forever.

T-20.VI.11. The body is the ego's idol; the belief in sin made flesh and then projected outward. 2 This produces what seems to be a wall of flesh around the mind, keeping it prisoner in a tiny spot of space and time, beholden unto death, and given but an instant in which to sigh and grieve and die in honor of its master. 3 And this unholy instant seems to be life; an instant of despair, a tiny island of dry sand, bereft of water and set uncertainly upon oblivion. 4 Here does the Son of God stop briefly by, to offer his devotion to death's idols and then pass on. 5 And here he is more dead than living. 6 Yet it is also here he makes his choice again between idolatry and love. 7 Here it is given him to choose to spend this instant paying tribute to the body, or let himself be given freedom from it. 8 Here he can accept the holy instant, offered him to replace the unholy one he chose before. 9 And here can he learn relationships are his salvation, and not his doom.

T-20.VI.12. You who are learning this may still be fearful, but you are not immobilized. 2 The holy instant is of greater value now to you than its unholy seeming counterpart, and you have learned you really want but one. 3 This is no time for sadness. 4 Perhaps confusion, but hardly discouragement. 5 You have a *real* relationship, and it has meaning. 6 It is as like your real relationship with God as equal things are like unto each other. 7 Idolatry is past and meaningless. 8 Perhaps you fear your brother a little yet; perhaps a shadow of the fear of God remains with you. 9 Yet what is that to those who have been given one true relationship beyond the body? 10 Can they be long held back from looking on the face of Christ? 11 And can they long withhold the memory of their relationship with their Father from themselves, and keep remembrance of His Love apart from their awareness?

VII. The Consistency of Means and End

T-20.VII.1. We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you only joy. 2 But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose. 3 Being so simple and direct, this course has nothing in it that is not consistent. 4 The seeming inconsistencies, or parts you find more difficult than others, are merely indications of areas where means and end are still discrepant. 5 And this produces great discomfort. 6 This need not be. 7 This course requires almost nothing of you. 8 It is impossible to imagine one that asks so little, or could offer more.

T-20.VII.2. The period of discomfort that follows the sudden change in a relationship from sin to

holiness may now be almost over. 2 To the extent you still experience it, you are refusing to leave the means to Him Who changed the purpose. 3 You recognize you want the goal. 4 Are you not also willing to accept the means? 5 If you are not, let us admit that *you* are inconsistent. 6 A purpose is attained by means, and if you want a purpose you must be willing to want the means as well. 7 How can one be sincere and say, "I want this above all else, and yet I do not want to learn the means to get it?"

T-20.VII.3. To obtain the goal the Holy Spirit indeed asks little. 2 He asks no more to give the means as well. 3 The means are second to the goal. 4 And when you hesitate, it is because the purpose frightens you, and not the means. 5 Remember this, for otherwise you will make the error of believing the means are difficult. 6 Yet how can they be difficult if they are merely given you? 7 They guarantee the goal, and they are perfectly in line with it. 8 Before we look at them a little closer, remember that if you think they are impossible, your wanting of the purpose has been shaken. 9 For if a goal is possible to reach, the means to do so must be possible as well.

T-20.VII.4. It *is* impossible to see your brother as sinless and yet to look upon him as a body. 2 Is this not perfectly consistent with the goal of holiness? 3 For holiness is merely the result of letting the effects of sin be lifted, so what was always true is recognized. 4 To see a sinless body is impossible, for holiness is positive and the body is merely neutral. 5 It is not sinful, but neither is it sinless. 6 As nothing, which it is, the body cannot meaningfully be invested with attributes of Christ or of the ego. 7 Either must be an error, for both would place the attributes where they cannot be. 8 And both must be undone for purposes of truth.

T-20.VII.5. The body *is* the means by which the ego tries to make the unholy relationship seem real. 2 The unholy instant *is* the time of bodies. 3 But the *purpose* here is sin. 4 It cannot be attained but in illusion, and so the illusion of a brother as a body is quite in keeping with the purpose of unholiness. 5 Because of this consistency, the means remain unquestioned while the end is cherished. 6 Seeing adapts to wish, for sight is always secondary to desire. 7 And if you see the body, you have chosen judgment and not vision. 8 For vision, like relationships, has no order. 9 You either see or not.

T-20.VII.6. Who sees a brother's body has laid a judgment on him, and sees him not. 2 He does not really see him as sinful; he does not see him at all. 3 In the darkness of sin he is invisible. 4 He can but be imagined in the darkness, and it is here that the illusions you hold about him are not held up to his reality. 5 Here are illusions and reality kept separated. 6 Here are illusions never brought to truth, and always hidden from it. 7 And here, in darkness, is your brother's reality imagined as a body, in unholy relationships with other bodies, serving the cause of sin an instant before he dies.

T-20.VII.7. There is indeed a difference between this vain imagining and vision. 2 The difference lies not in them, but in their purpose. 3 Both are but means, each one appropriate to the end for which it is employed. 4 Neither can serve the purpose of the other, for each one is a *choice* of purpose, employed on its behalf. 5 Either is meaningless without the end for which it was intended, nor is it valued as a separate thing apart from the intention. 6 The means seem real because the goal is valued. 7 And judgment has no value unless the goal is sin.

T-20.VII.8. The body cannot be looked upon except through judgment. 2 To see the body is the sign that you lack vision, and have denied the means the Holy Spirit offers you to serve His purpose. 3 How can a holy relationship achieve its purpose through the means of sin? 4 Judgment you taught

yourself; vision is learned from Him Who would undo your teaching. 5 His vision cannot see the body because it cannot look on sin. 6 And thus it leads you to reality. 7 Your holy brother, sight of whom is your release, is no illusion. 8 Attempt to see him not in darkness, for your imaginings about him will seem real there. 9 You closed your eyes to shut him out. 10 Such was your purpose, and while this purpose seems to have a meaning, the means for its attainment will be evaluated as worth the seeing, and so you will not see.

T-20.VII.9. Your question should not be, "How can I see my brother without the body?" 2 Ask only, "Do I really wish to see him sinless?" 3 And as you ask, forget not that his sinlessness is *your* escape from fear. 4 Salvation is the Holy Spirit's goal. 5 The means is vision. 6 For what the seeing look upon *is* sinless. 7 No one who loves can judge, and what he sees is free of condemnation. 8 And what he sees he did not make, for it was given him to see, as was the vision that made his seeing possible.

VIII. The Vision of Sinlessness

T-20.VIII.1. Vision will come to you at first in glimpses, but they will be enough to show you what is given you who see your brother sinless. 2 Truth is restored to you through your desire, as it was lost to you through your desire for something else. 3 Open the holy place that you closed off by valuing the "something else," and what was never lost will quietly return. 4 It has been saved for you. 5 Vision would not be necessary had judgment not been made. 6 Desire now its whole undoing, and it is done for you.

T-20.VIII.2. Do you not want to know your own Identity? 2 Would you not happily exchange your doubts for certainty? 3 Would you not willingly be free of misery, and learn again of joy? 4 Your holy relationship offers all this to you. 5 As it was given you, so will be its effects. 6 And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. 7 Rejoice in what is yours but for the asking, and think not that you need make either means or end. 8 All this is given you who would but see your brother sinless. 9 All this is given, waiting on your desire but to receive it. 10 Vision is freely given to those who ask to see.

T-20.VIII.3. Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision and to rejoice in along with Him. 2 For peace will come to all who ask for it with real desire and sincerity of purpose, shared with the Holy Spirit and at one with Him on what salvation is. 3 Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. 4 And place no value on your brother's body, which holds him to illusions of what he is. 5 It is his desire to see his sinlessness, as it is yours. 6 And bless the Son of God in your relationship, nor see in him what you have made of him.

T-20.VIII.4. The Holy Spirit guarantees that what God willed and gave you shall be yours. 2 This is your purpose now, and the vision that makes it yours is ready to be given. 3 You have the vision that enables you to see the body not. 4 And as you look upon your brother, you will see an altar to your Father, holy as Heaven, glowing with radiant purity and sparkling with the shining lilies you laid upon it. 5 What can you value more than this? 6 Why do you think the body is a better home, a safer shelter for God's Son? 7 Why would you rather look on it than on the truth? 8 How can the engine of destruction be preferred, and chosen to replace the holy home the Holy Spirit offers, where He will dwell with you?

T-20.VIII.5. The body is the sign of weakness, vulnerability and loss of power. 2 Can such a savior help you? 3 Would you turn in your distress and need for help unto the helpless? 4 Is the pitifully little the perfect choice to call upon for strength? 5 Judgment will seem to make your savior weak. 6 Yet it is *you* who need his strength. 7 There is no problem, no event or situation, no perplexity that vision will not solve. 8 All is redeemed when looked upon with vision. 9 For this is not *your* sight, and brings with it the laws beloved of Him Whose sight it is.

T-20.VIII.6. Everything looked upon with vision falls gently into place, according to the laws brought to it by His calm and certain sight. 2 The end for everything He looks upon is always sure. 3 For it will meet His purpose, seen in unadjusted form and suited perfectly to meet it. 4 Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze. 5 What can the body's eyes perceive, with power to correct? 6 Its eyes adjust to sin, unable to overlook it in any form and seeing it everywhere, in everything. 7 Look through its eyes, and everything will stand condemned before you. 8 All that could save you, you will never see. 9 Your holy relationship, the source of your salvation, will be deprived of meaning, and its most holy purpose bereft of means for its accomplishment.

T-20.VIII.7. Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. 2 But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws. 3 What if you recognized this world is an hallucination? 4 What if you really understood you made it up? 5 What if you realized that those who seem to walk about in it, to sin and die, attack and murder and destroy themselves, are wholly unreal? 6 Could you have faith in what you see, if you accepted this? 7 And would you see it?

T-20.VIII.8. Hallucinations disappear when they are recognized for what they are. 2 This is the healing and the remedy. 3 Believe them not and they are gone. 4 And all you need to do is recognize that *you* did this. 5 Once you accept this simple fact and take unto yourself the power you gave them, you are released from them. 6 One thing is sure; hallucinations serve a purpose, and when that purpose is no longer held they disappear. 7 Therefore, the question never is whether you want them, but always, do you want the purpose that they serve? 8 This world seems to hold out many purposes, each different and with different values. 9 Yet they are all the same. 10 Again there is no order; only a seeming hierarchy of values.

T-20.VIII.9. Only two purposes are possible. 2 And one is sin, the other holiness. 3 Nothing is in between, and which you choose determines what you see. 4 For what you see is merely how you elect to meet your goal. 5 Hallucinations serve to meet the goal of madness. 6 They are the means by which the outside world, projected from within, adjusts to sin and seems to witness to its reality. 7 It still is true that nothing is without. 8 Yet upon nothing are all projections made. 9 For it is the projection that gives the "nothing" all the meaning that it holds.

T-20.VIII.10. What has no meaning cannot be perceived. 2 And meaning always looks within to find itself, and *then* looks out. 3 All meaning that you give the world outside must thus reflect the sight you saw within; or better, if you saw at all or merely judged against. 4 Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations that show you all the fearful outcomes of imagined sin into the calm and reassuring sights with which He would replace them. 5 These gentle sights and sounds are looked on happily, and heard with joy. 6 They are His substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. 7 They step away from sin, reminding you that it is not reality

which frightens you, and that the errors which you made can be corrected.

T-20.VIII.11. When you have looked on what seemed terrifying, and seen it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and watched them change to quiet views of gardens under open skies, with clear, life-giving water running happily beside them in dancing brooks that never waste away; who need persuade you to accept the gift of vision? 2 And after vision, who is there who could refuse what must come after? 3 Think but an instant just on this; you can behold the holiness God gave His Son. 4 And never need you think that there is something else for you to see.

[Table of Contents \(Chapters\)](#)

[Search the Course](#)

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[The Little Garden Home](#)