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Chapter 27.

THE HEALING OF THE DREAM

I. The Picture of Crucifixion

T-27.I.1. The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. 2 Who can combine the wholly incompatible, and make a unity of what can never join? 3 Walk you the gentle way, and you will fear no evil and no shadows in the night. 4 But place no terror symbols on your path, or you will weave a crown of thorns from which your brother and yourself will not escape. 5 You cannot crucify yourself alone. 6 And if you are unfairly treated, he must suffer the unfairness that you see. 7 You cannot sacrifice yourself alone. 8 For sacrifice is total. 9 If it could occur at all it would entail the whole of God's creation, and the Father with the sacrifice of His beloved Son.

T-27.I.2. In your release from sacrifice is his made manifest, and shown to be his own. 2 But every pain you suffer do you see as proof that he is guilty of attack. 3 Thus would you make yourself to be the sign that he has lost his innocence, and need but look on you to realize that he has been condemned. 4 And what to you has been unfair will come to him in righteousness. 5 The unjust vengeance that you suffer now belongs to him, and when it rests on him are you set free. 6 Wish not to make yourself a living symbol of his guilt, for you will not escape the death you made for him. 7 But in his innocence you find your own.

T-27.I.3. Whenever you consent to suffer pain, to be deprived, unfairly treated or in need of anything, you but accuse your brother of attack upon God's Son. 2 You hold a picture of your crucifixion before his eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him, closing off the gate and damning him to hell. 3 Yet this is writ in hell and not in Heaven, where you are beyond attack and prove his innocence. 4 The picture of yourself you offer him you show yourself, and give it all your faith. 5 The Holy Spirit offers you, to give to him, a picture of yourself in which there is no pain and no reproach at all. 6 And what was martyred to his guilt becomes the perfect witness to his innocence.

T-27.I.4. The power of witness is beyond belief because it brings conviction in its wake. 2 The witness is believed because he points beyond himself to what he represents. 3 A sick and suffering you but represents your brother's guilt; the witness that you send lest he forget the injuries he gave, from which you swear he never will escape. 4 This sick and sorry picture *you* accept, if only it can serve to punish him. 5 The sick are merciless to everyone, and in contagion do they seek to kill. 6 Death seems an easy price, if they can say, "Behold me, brother, at your hand I die." 7 For sickness is the witness to his guilt, and death would prove his errors must be sins. 8 Sickness is but a "little" death; a form of vengeance not yet total. 9 Yet it speaks with certainty for what it represents. 10 The bleak and bitter picture you have sent your brother *you* have looked upon in grief. 11 And

everything that it has shown to him have you believed, because it witnessed to the guilt in him which you perceived and loved.

T-27.I.5. Now in the hands made gentle by His touch, the Holy Spirit lays a picture of a different you. 2 It is a picture of a body still, for what you really are cannot be seen nor pictured. 3 Yet this one has not been used for purpose of attack, and therefore never suffered pain at all. 4 It witnesses to the eternal truth that you cannot be hurt, and points beyond itself to both your innocence and his. 5 Show this unto your brother, who will see that every scar is healed, and every tear is wiped away in laughter and in love. 6 And he will look on his forgiveness there, and with healed eyes will look beyond it to the innocence that he beholds in you. 7 Here is the proof that he has never sinned; that nothing which his madness bid him do was ever done, or ever had effects of any kind. 8 That no reproach he laid upon his heart was ever justified, and no attack can ever touch him with the poisoned and relentless sting of fear.

T-27.I.6. Attest his innocence and not his guilt. 2 Your healing is his comfort and his health because it proves illusions are not true. 3 It is not will for life but wish for death that is the motivation for this world. 4 Its only purpose is to prove guilt real. 5 No worldly thought or act or feeling has a motivation other than this one. 6 These are the witnesses that are called forth to be believed, and lend conviction to the system they speak for and represent. 7 And each has many voices, speaking to your brother and yourself in different tongues. 8 And yet to both the message is the same. 9 Adornment of the body seeks to show how lovely are the witnesses for guilt. 10 Concerns about the body demonstrate how frail and vulnerable is your life; how easily destroyed is what you love. 11 Depression speaks of death, and vanity of real concern with anything at all.

T-27.I.7. The strongest witness to futility, that bolsters all the rest and helps them paint the picture in which sin is justified, is sickness in whatever form it takes. 2 The sick have reason for each one of their unnatural desires and strange needs. 3 For who could live a life so soon cut short and not esteem the worth of passing joys? 4 What pleasures could there be that will endure? 5 Are not the frail entitled to believe that every stolen scrap of pleasure is their righteous payment for their little lives? 6 Their death will pay the price for all of them, if they enjoy their benefits or not. 7 The end of life must come, whatever way that life be spent. 8 And so take pleasure in the quickly passing and ephemeral.

T-27.I.8. These are not sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike within the termination of the grave. 2 If this were true, there would be reason to remain content to seek for passing joys and cherish little pleasures where you can. 3 Yet in this picture is the body not perceived as neutral and without a goal inherent in itself. 4 For it becomes the symbol of reproach, the sign of guilt whose consequences still are there to see, so that the cause can never be denied.

T-27.I.9. Your function is to show your brother sin can have no cause. 2 How futile must it be to see yourself a picture of the proof that what your function is can never be! 3 The Holy Spirit's picture changes not the body into something it is not. 4 It only takes away from it all signs of accusation and of blamefulness. 5 Pictured without a purpose, it is seen as neither sick nor well, nor bad nor good. 6 No grounds are offered that it may be judged in any way at all. 7 It has no life, but neither is it dead. 8 It stands apart from all experience of love or fear. 9 For now it witnesses to nothing yet, its purpose being open, and the mind made free again to choose what it is for. 10 Now is it not condemned, but waiting for a purpose to be given, that it may fulfill the function that it will receive.

T-27.I.10. Into this empty space, from which the goal of sin has been removed, is Heaven free to be remembered. 2 Here its peace can come, and perfect healing take the place of death. 3 The body can become a sign of life, a promise of redemption, and a breath of immortality to those grown sick of

breathing in the fetid scent of death. 4 Let it have healing as its purpose. 5 Then will it send forth the message it received, and by its health and loveliness proclaim the truth and value that it represents. 6 Let it receive the power to represent an endless life, forever unattacked. 7 And to your brother let its message be, "Behold me, brother, at your hand I live."

T-27.I.11. The simple way to let this be achieved is merely this; to let the body have no purpose from the past, when you were sure you knew its purpose was to foster guilt. 2 For this insists your crippled picture is a lasting sign of what it represents. 3 This leaves no space in which a different view, another purpose, can be given it. 4 You do *not* know its purpose. 5 You but gave illusions of a purpose to a thing you made to hide your function from yourself. 6 This thing without a purpose cannot hide the function that the Holy Spirit gave. 7 Let, then, its purpose and your function both be reconciled at last and seen as one.

II. The Fear of Healing

T-27.II.1. Is healing frightening? 2 To many, yes. 3 For accusation is a bar to love, and damaged bodies are accusers. 4 They stand firmly in the way of trust and peace, proclaiming that the frail can have no trust and that the damaged have no grounds for peace. 5 Who has been injured by his brother, and could love and trust him still? 6 He has attacked and will attack again. 7 Protect him not, because your damaged body shows that *you* must be protected from him. 8 To forgive may be an act of charity, but not his due. 9 He may be pitied for his guilt, but not exonerated. 10 And if you forgive him his transgressions, you but add to all the guilt that he has really earned.

T-27.II.2. The unhealed cannot pardon. 2 For they are the witnesses that pardon is unfair. 3 They would retain the consequences of the guilt they overlook. 4 Yet no one can forgive a sin that he believes is real. 5 And what has consequences must be real, because what it has done is there to see. 6 Forgiveness is not pity, which but seeks to pardon what it thinks to be the truth. 7 Good cannot *be* returned for evil, for forgiveness does not first establish sin and then forgive it. 8 Who can say and mean, "My brother, you have injured me, and yet, because I am the better of the two, I pardon you my hurt." 9 His pardon and your hurt cannot exist together. 10 One denies the other and must make it false.

T-27.II.3. To witness sin and yet forgive it is a paradox that reason cannot see. 2 For it maintains what has been done to you deserves no pardon. 3 And by giving it, you grant your brother mercy but retain the proof he is not really innocent. 4 The sick remain accusers. 5 They cannot forgive their brothers and themselves as well. 6 For no one in whom true forgiveness rests can suffer. 7 He holds not the proof of sin before his brother's eyes. 8 And thus he must have overlooked it and removed it from his own. 9 Forgiveness cannot be for one and not the other. 10 Who forgives is healed. 11 And in his healing lies the proof that he has truly pardoned, and retains no trace of condemnation that he still would hold against himself or any living thing.

T-27.II.4. Forgiveness is not real unless it brings a healing to your brother and yourself. 2 You must attest his sins have no effect on you to demonstrate they are not real. 3 How else could he be guiltless? 4 And how could his innocence be justified unless his sins have no effect to warrant guilt? 5 Sins are beyond forgiveness just because they would entail effects that cannot be undone and overlooked entirely. 6 In their undoing lies the proof that they are merely errors. 7 Let yourself be healed that you may be forgiving, offering salvation to your brother and yourself.

T-27.II.5. A broken body shows the mind has not been healed. 2 A miracle of healing proves that separation is without effect. 3 What you would prove to him you will believe. 4 The power of witness comes from your belief. 5 And everything you say or do or think but testifies to what you teach to him. 6 Your body can be means to teach that it has never suffered pain because of him. 7 And in its healing can it offer him mute testimony of his innocence. 8 It is this testimony that can

speak with power greater than a thousand tongues. 9 For here is his forgiveness proved to him.

T-27.II.6. A miracle can offer nothing less to him than it has given unto you. 2 So does your healing show your mind is healed, and has forgiven what he did not do. 3 And so is he convinced his innocence was never lost, and healed along with you. 4 Thus does the miracle undo all things the world attests can never be undone. 5 And hopelessness and death must disappear before the ancient clarion call of life. 6 This call has power far beyond the weak and miserable cry of death and guilt. 7 The ancient calling of the Father to His Son, and of the Son unto His Own, will yet be the last trumpet that the world will ever hear. 8 Brother, there is no death. 9 And this you learn when you but wish to show your brother that you had no hurt of him. 10 He thinks your blood is on his hands, and so he stands condemned. 11 Yet it is given you to show him, by your healing, that his guilt is but the fabric of a senseless dream.

T-27.II.7. How just are miracles! 2 For they bestow an equal gift of full deliverance from guilt upon your brother and yourself. 3 Your healing saves him pain as well as you, and you are healed because you wished him well. 4 This is the law the miracle obeys; that healing sees no specialness at all. 5 It does not come from pity but from love. 6 And love would prove all suffering is but a vain imagining, a foolish wish with no effects. 7 Your health is a result of your desire to see your brother with no blood upon his hands, nor guilt upon his heart made heavy with the proof of sin. 8 And what you wish is given you to see.

T-27.II.8. The "cost" of your serenity is his. 2 This is the "price" the Holy Spirit and the world interpret differently. 3 The world perceives it as a statement of the "fact" that your salvation sacrifices his. 4 The Holy Spirit knows your healing is the witness unto his, and cannot be apart from his at all. 5 As long as he consents to suffer, you will be unhealed. 6 Yet you can show him that his suffering is purposeless and wholly without cause. 7 Show him your healing, and he will consent no more to suffer. 8 For his innocence has been established in your sight and his. 9 And laughter will replace your sighs, because God's Son remembered that he *is* God's Son.

T-27.II.9. Who, then, fears healing? 2 Only those to whom their brother's sacrifice and pain are seen to represent their own serenity. 3 Their helplessness and weakness represent the grounds on which they justify his pain. 4 The constant sting of guilt he suffers serves to prove that he is slave, but they are free. 5 The constant pain they suffer demonstrates that they are free *because* they hold him bound. 6 And sickness is desired to prevent a shift of balance in the sacrifice. 7 How could the Holy Spirit be deterred an instant, even less, to reason with an argument for sickness such as this? 8 And need your healing be delayed because you pause to listen to insanity?

T-27.II.10. Correction is not your function. 2 It belongs to One Who knows of fairness, not of guilt. 3 If you assume correction's role, you lose the function of forgiveness. 4 No one can forgive until he learns correction is but to forgive, and never to accuse. 5 Alone, you cannot see they are the same, and therefore is correction not of you. 6 Identity and function are the same, and by your function do you know yourself. 7 And thus, if you confuse your function with the function of Another, you must be confused about yourself and who you are. 8 What is the separation but a wish to take God's function from Him and deny that it is His? 9 Yet if it is not His it is not yours, for you must lose what you would take away.

T-27.II.11. In a split mind, identity must seem to be divided. 2 Nor can anyone perceive a function unified which has conflicting purposes and different ends. 3 Correction, to a mind so split, must be a way to punish sins you think are yours in someone else. 4 And thus does he become your victim, not your brother, different from you in that he is more guilty, thus in need of your correction, as the one more innocent than he. 5 This splits his function off from yours, and gives you both a different role. 6 And so you cannot be perceived as one, and with a single function that would mean a shared identity with but one end.

T-27.II.12. Correction *you* would do must separate, because that is the function given it *by* you. 2 When you perceive correction is the same as pardon, then you also know the Holy Spirit's Mind and yours are One. 3 And so your own Identity is found. 4 Yet must He work with what is given Him, and you allow Him only half your mind. 5 And thus He represents the other half, and seems to have a different purpose from the one you cherish, and you think is yours. 6 Thus does your function seem divided, with a half in opposition to a half. 7 And these two halves appear to represent a split within a self perceived as two.

T-27.II.13. Consider how this self-perception must extend, and do not overlook the fact that every thought extends because that is its purpose, being what it really is. 2 From an idea of self as two, there comes a necessary view of function split between the two. 3 And what you would correct is only half the error, which you think is all of it. 4 Your brother's sins become the central target for correction, lest your errors and his own be seen as one. 5 Yours are mistakes, but his are sins and not the same as yours. 6 His merit punishment, while yours, in fairness, should be overlooked.

T-27.II.14. In this interpretation of correction, your own mistakes you will not even see. 2 The focus of correction has been placed outside yourself, on one who cannot be a part of you while this perception lasts. 3 What is condemned can never be returned to its accuser, who had hated it, and hates it still as symbol of his fear. 4 This is your brother, focus of your hate, unworthy to be part of you and thus outside yourself; the other half, which is denied. 5 And only what is left without his presence is perceived as all of you. 6 To this remaining half the Holy Spirit must represent the other half until you recognize it *is* the other half. 7 And this He does by giving you and him a function that is one, not different.

T-27.II.15. Correction is the function given both, but neither one alone. 2 And when it is fulfilled as shared, it must correct mistakes in you and him. 3 It cannot leave mistakes in one unhealed and set the other free. 4 That is divided purpose, which can not be shared, and so it cannot be the goal in which the Holy Spirit sees His Own. 5 And you can rest assured that He will not fulfill a function that He does not see and recognize as His. 6 For only thus can He keep yours preserved intact, despite Your separate views of what your function is. 7 If He upheld divided function, you were lost indeed. 8 His inability to see His goal divided and distinct for you and him, preserves yourself from the awareness of a function not your own. 9 And thus is healing given you and him.

T-27.II.16. Correction must be left to One Who knows correction and forgiveness are the same. 2 With half a mind this is not understood. 3 Leave, then, correction to the Mind that is united, functioning as one because it is not split in purpose, and conceives a single function as its only one. 4 Here is the function given it conceived to be its Own, and not apart from that its Giver keeps *because* it has been shared. 5 In His acceptance of this function lies the means whereby your mind is unified. 6 His single purpose unifies the halves of you that you perceive as separate. 7 And each forgives the other, that he may accept his other half as part of him.

III. Beyond All Symbols

T-27.III.1. Power cannot oppose. 2 For opposition would weaken it, and weakened power is a contradiction in ideas. 3 Weak strength is meaningless, and power used to weaken is employed to limit. 4 And therefore it must be limited and weak, because that is its purpose. 5 Power is unopposed, to be itself. 6 No weakness can intrude on it without changing it into something it is not. 7 To weaken is to limit, and impose an opposite that contradicts the concept that it attacks. 8 And by this does it join to the idea a something it is not, and make it unintelligible. 9 Who can understand a double concept, such as "weakened power" or "hateful love"?

T-27.III.2. You have decided that your brother is a symbol for a "hateful love," a "weakened

power," and above all, a "living death." 2 And so he has no meaning to you, for he stands for what is meaningless. 3 He represents a double thought, where half is cancelled out by the remaining half. 4 Yet even this is quickly contradicted by the half it cancelled out, and so they both are gone. 5 And now he stands for nothing. 6 Symbols which but represent ideas that cannot be must stand for empty space and nothingness. 7 Yet nothingness and empty space can not be interference. 8 What can interfere with the awareness of reality is the belief that there is something there.

T-27.III.3. The picture of your brother that you see means nothing. 2 There is nothing to attack or to deny; to love or hate, or to endow with power or to see as weak. 3 The picture has been wholly cancelled out, because it symbolized a contradiction that cancelled out the thought it represents. 4 And thus the picture has no cause at all. 5 Who can perceive effect without a cause? 6 What can the causeless be but nothingness? 7 The picture of your brother that you see is wholly absent and has never been. 8 Let, then, the empty space it occupies be recognized as vacant, and the time devoted to its seeing be perceived as idly spent, a time unoccupied.

T-27.III.4. An empty space that is not seen as filled, an unused interval of time not seen as spent and fully occupied, become a silent invitation to the truth to enter, and to make itself at home. 2 No preparation can be made that would enhance the invitation's real appeal. 3 For what you leave as vacant God will fill, and where He is there must the truth abide. 4 Unweakened power, with no opposite, is what creation is. 5 For this there are no symbols. 6 Nothing points beyond the truth, for what can stand for more than everything? 7 Yet true undoing must be kind. 8 And so the first replacement for your picture is another picture of another kind.

T-27.III.5. As nothingness cannot be pictured, so there is no symbol for totality. 2 Reality is ultimately known without a form, unpictured and unseen. 3 Forgiveness is not yet a power known as wholly free of limits. 4 Yet it sets no limits you have chosen to impose. 5 Forgiveness is the means by which the truth is represented temporarily. 6 It lets the Holy Spirit make exchange of pictures possible, until the time when aids are meaningless and learning done. 7 No learning aid has use that can extend beyond the goal of learning. 8 When its aim has been accomplished it is functionless. 9 Yet in the learning interval it has a use that now you fear, but yet will love.

T-27.III.6. The picture of your brother given you to occupy the space so lately left unoccupied and vacant will not need defense of any kind. 2 For you will give it overwhelming preference. 3 Nor delay an instant in deciding that it is the only one you want. 4 It does not stand for double concepts. 5 Though it is but half the picture and is incomplete, within itself it is the same. 6 The other half of what it represents remains unknown, but is not cancelled out. 7 And thus is God left free to take the final step Himself. 8 For this you need no pictures and no learning aids. 9 And what will ultimately take the place of every learning aid will merely *be*.

T-27.III.7. Forgiveness vanishes and symbols fade, and nothing that the eyes have ever seen or ears have heard remains to be perceived. 2 A power wholly limitless has come, not to destroy, but to receive its own. 3 There is no choice of function anywhere. 4 The choice you fear to lose you never had. 5 Yet only this appears to interfere with power unlimited and single thoughts, complete and happy, without opposite. 6 You do not know the peace of power that opposes nothing. 7 Yet no other kind can be at all. 8 Give welcome to the power beyond forgiveness, and beyond the world of symbols and of limitations. 9 He would merely be, and so He merely is.

IV. The Quiet Answer

T-27.IV.1. In quietness are all things answered, and is every problem quietly resolved. 2 In conflict there can be no answer and no resolution, for its purpose is to make no resolution possible, and to ensure no answer will be plain. 3 A problem set in conflict has no answer, for it is seen in different ways. 4 And what would be an answer from one point of view is not an answer in another light. 5

You *are* in conflict. 6 Thus it must be clear you cannot answer anything at all, for conflict has no limited effects. 7 Yet if God gave an answer there must be a way in which your problems are resolved, for what He wills already has been done.

T-27.IV.2. Thus it must be that time is not involved and every problem can be answered *now*. 2 Yet it must also be that, in your state of mind, solution is impossible. 3 Therefore, God must have given you a way of reaching to another state of mind in which the answer is already there. 4 Such is the holy instant. 5 It is here that all your problems should be brought and left. 6 Here they belong, for here their answer is. 7 And where its answer is, a problem must be simple and be easily resolved. 8 It must be pointless to attempt to solve a problem where the answer cannot be. 9 Yet just as surely it must be resolved, if it is brought to where the answer is.

T-27.IV.3. Attempt to solve no problems but within the holy instant's surety. 2 For there the problem *will* be answered and resolved. 3 Outside there will be no solution, for there is no answer there that could be found. 4 Nowhere outside a single, simple question is ever asked. 5 The world can only ask a double question. 6 One with many answers can have no answers. 7 None of them will do. 8 It does not ask a question to be answered, but only to restate its point of view.

T-27.IV.4. All questions asked within this world are but a way of looking, not a question asked. 2 A question asked in hate cannot be answered, because it is an answer in itself. 3 A double question asks and answers, both attesting the same thing in different form. 4 The world asks but one question. 5 It is this: "Of these illusions, which of them *is* true? 6 Which ones establish peace and offer joy? 7 And which can bring escape from all the pain of which this world is made?" 8 Whatever form the question takes, its purpose is the same. 9 It asks but to establish sin is real, and answers in the form of preference. 10 "Which sin do you prefer? 11 That is the one that you should choose. 12 The others are not true. 13 What can the body get that you would want the most of all? 14 It is your servant and also your friend. 15 But tell it what you want, and it will serve you lovingly and well." 16 And this is not a question, for it tells you what you want and where to go for it. It leaves no room to question its beliefs, except that what it states takes question's form.

T-27.IV.5. A pseudo-question has no answer. 2 It dictates the answer even as it asks. 3 Thus is all questioning within the world a form of propaganda for itself. 4 Just as the body's witnesses are but the senses from within itself, so are the answers to the questions of the world contained within the questions that are asked. 5 Where answers represent the questions, they add nothing new and nothing has been learned. 6 An honest question is a learning tool that asks for something that you do not know. 7 It does not set conditions for response, but merely asks what the response should be. 8 But no one in a conflict state is free to ask this question, for he does not *want* an honest answer where the conflict ends.

T-27.IV.6. Only within the holy instant can an honest question honestly be asked. 2 And from the meaning of the question does the meaningfulness of the answer come. 3 Here is it possible to separate your wishes from the answer, so it can be given you and also be received. 4 The answer is provided everywhere. 5 Yet it is only here it can be heard. 6 An honest answer asks no sacrifice because it answers questions truly asked. 7 The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. 8 And so, unless the answer tells "of whom," it will remain unrecognized, unheard, and thus the question is preserved intact because it gave the answer to itself. 9 The holy instant is the interval in which the mind is still enough to hear an answer that is not entailed within the question asked. 10 It offers something new and different from the question. 11 How could it be answered if it but repeats itself?

T-27.IV.7. Therefore, attempt to solve no problems in a world from which the answer has been barred. 2 But bring the problem to the only place that holds the answer lovingly for you. 3 Here are the answers that will solve your problems because they stand apart from them, and see what can be

answered; what the question *is*. 4 Within the world the answers merely raise another question, though they leave the first unanswered. 5 In the holy instant, you can bring the question to the answer, and receive the answer that was made for you.

V. The Healing Example

T-27.V.1. The only way to heal is to be healed. 2 The miracle extends without your help, but you are needed that it can begin. 3 Accept the miracle of healing, and it will go forth because of what it is. 4 It is its nature to extend itself the instant it is born. 5 And it is born the instant it is offered and received. 6 No one can ask another to be healed. 7 But he can let *himself* be healed, and thus offer the other what he has received. 8 Who can bestow upon another what he does not have? 9 And who can share what he denies himself? 10 The Holy Spirit speaks to *you*. 11 He does not speak to someone else. 12 Yet by your listening His Voice extends, because you have accepted what He says.

T-27.V.2. Health is the witness unto health. 2 As long as it is unattested, it remains without conviction. 3 Only when it has been demonstrated is it proved, and must provide a witness that compels belief. 4 No one is healed through double messages. 5 If you wish only to be healed, you heal. 6 Your single purpose makes this possible. 7 But if you are afraid of healing, then it cannot come through you. 8 The only thing that is required for a healing is a lack of fear. 9 The fearful are not healed, and cannot heal. 10 This does not mean the conflict must be gone forever from your mind to heal. 11 For if it were, there were no need for healing then. 12 But it does mean, if only for an instant, you love without attack. 13 An instant is sufficient. 14 Miracles wait not on time.

T-27.V.3. The holy instant is the miracle's abiding place. 2 From there, each one is born into this world as witness to a state of mind that has transcended conflict, and has reached to peace. 3 It carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. 4 For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted.

T-27.V.4. There is no sadness where a miracle has come to heal. 2 And nothing more than just one instant of your love without attack is necessary that all this occur. 3 In that one instant you are healed, and in that single instant is all healing done. 4 What stands apart from you, when you accept the blessing that the holy instant brings? 5 Be not afraid of blessing, for the One Who blesses you loves all the world, and leaves nothing within the world that could be feared. 6 But if you shrink from blessing, will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die.

T-27.V.5. Would not a world so bitterly bereft be looked on as a condemnation by the one who could have saved it, but stepped back because he was afraid of being healed? 2 The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?" 3 Consider well its question. 4 It is asked of you on your behalf. 5 A dying world asks only that you rest an instant from attack upon yourself, that it be healed.

T-27.V.6. Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. 2 And being blessed you will bring blessing. 3 Life is given you to give the dying world. 4 And suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. 5 The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. 6 Healing replaces suffering. 7 Who looks on one cannot perceive the other, for they cannot both be there. 8 And what you see the world will witness, and will witness to.

T-27.V.7. Thus is your healing everything the world requires, that it may be healed. 2 It needs one lesson that has perfectly been learned. 3 And then, when you forget it, will the world remind you

gently of what you have taught. 4 No reinforcement will its thanks withhold from you who let yourself be healed that it might live. 5 It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it. 6 The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. 7 And happily your brother will perceive the many friends he thought were enemies.

T-27.V.8. Problems are not specific but they take specific forms, and these specific shapes make up the world. 2 And no one understands the nature of his problem. 3 If he did, it would be there no more for him to see. 4 Its very nature is that it is *not*. 5 And thus, while he perceives it he can not perceive it as it is. 6 But healing is apparent in specific instances, and generalizes to include them all. 7 This is because they really are the same, despite their different forms. 8 All learning aims at transfer, which becomes complete within two situations that are seen as one, for only common elements are there. 9 Yet this can only be attained by One Who does not see the differences you see. 10 The total transfer of your learning is not made by you. 11 But that it has been made in spite of all the differences you see, convinces you that they could not be real.

T-27.V.9. Your healing will extend, and will be brought to problems that you thought were not your own. 2 And it will also be apparent that your many different problems will be solved as any one of them has been escaped. 3 It cannot be their differences which made this possible, for learning does not jump from situations to their opposites and bring the same results. 4 All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. 5 Fear you not the way that you perceive them. 6 You are wrong, but there is One within you Who is right.

T-27.V.10. Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited. 2 Your part is merely to apply what He has taught you to yourself, and He will do the rest. 3 And it is thus the power of your learning will be proved to you by all the many different witnesses it finds. 4 Your brother first among them will be seen, but thousands stand behind him, and beyond each one of them there are a thousand more. 5 Each one may seem to have a problem that is different from the rest. 6 Yet they are solved together. 7 And their common answer shows the questions could not have been separate.

T-27.V.11. Peace be to you to whom is healing offered. 2 And you will learn that peace is given you when you accept the healing for yourself. 3 Its total value need not be appraised by you to let you understand that you have benefited from it. 4 What occurred within the instant that love entered in without attack will stay with you forever. 5 Your healing will be one of its effects, as will your brother's. 6 Everywhere you go, will you behold its multiplied effects. 7 Yet all the witnesses that you behold will be far less than all there really are. 8 Infinity cannot be understood by merely counting up its separate parts. 9 God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

VI. The Witnesses to Sin

T-27.VI.1. Pain demonstrates the body must be real. 2 It is a loud, obscuring voice whose shrieks would silence what the Holy Spirit says, and keep His words from your awareness. 3 Pain compels attention, drawing it away from Him and focusing upon itself. 4 Its purpose is the same as pleasure, for they both are means to make the body real. 5 What shares a common purpose is the same. 6 This is the law of purpose, which unites all those who share in it within itself. 7 Pleasure and pain are equally unreal, because their purpose cannot be achieved. 8 Thus are they means for nothing, for they have a goal without a meaning. 9 And they share the lack of meaning which their purpose has.

T-27.VI.2. Sin shifts from pain to pleasure, and again to pain. 2 For either witness is the same, and carries but one message: "You are here, within this body, and you can be hurt. 3 You can have pleasure, too, but only at the cost of pain." 4 These witnesses are joined by many more. 5 Each one

seems different because it has a different name, and so it seems to answer to a different sound. 6 Except for this, the witnesses of sin are all alike. 7 Call pleasure pain, and it will hurt. 8 Call pain a pleasure, and the pain behind the pleasure will be felt no more. 9 Sin's witnesses but shift from name to name, as one steps forward and another back. 10 Yet which is foremost makes no difference. 11 Sin's witnesses hear but the call of death.

T-27.VI.3. This body, purposeless within itself, holds all your memories and all your hopes. 2 You use its eyes to see, its ears to hear, and let it tell you what it is it feels. 3 *It does not know.* 4 It tells you but the names you gave to it to use, when you call forth the witnesses to its reality. 5 You cannot choose among them which are real, for any one you choose is like the rest. 6 This name or that, but nothing more, you choose. 7 You do not make a witness true because you called him by truth's name. 8 The truth is found in him if it is truth he represents. 9 And otherwise he lies, if you should call him by the holy Name of God Himself.

T-27.VI.4. God's Witness sees no witnesses against the body. 2 Neither does He harken to the witnesses by other names that speak in other ways for its reality. 3 He knows it is not real. 4 For nothing could contain what you believe it holds within. 5 Nor could it tell a part of God Himself what it should feel and what its function is. 6 Yet must He love whatever you hold dear. 7 And for each witness to the body's death He sends a witness to your life in Him Who knows no death. 8 Each miracle He brings is witness that the body is not real. 9 Its pains and pleasures does He heal alike, for all sin's witnesses do His replace.

T-27.VI.5. The miracle makes no distinctions in the names by which sin's witnesses are called. 2 It merely proves that what they represent has no effects. 3 And this it proves because its own effects have come to take their place. 4 It matters not the name by which you called your suffering. 5 It is no longer there. 6 The One Who brings the miracle perceives them all as one, and called by name of fear. 7 As fear is witness unto death, so is the miracle the witness unto life. 8 It is a witness no one can deny, for it is the effects of life it brings. 9 The dying live, the dead arise, and pain has vanished. 10 Yet a miracle speaks not but for itself, but what it represents.

T-27.VI.6. Love, too, has symbols in a world of sin. 2 The miracle forgives because it stands for what is past forgiveness and is true. 3 How foolish and insane it is to think a miracle is bound by laws that it came solely to undo! 4 The laws of sin have different witnesses with different strengths. 5 And they attest to different sufferings. 6 Yet to the One Who sends forth miracles to bless the world, a tiny stab of pain, a little worldly pleasure, and the throes of death itself are but a single sound; a call for healing, and a plaintive cry for help within a world of misery. 7 It is their sameness that the miracle attests. 8 It is their sameness that it proves. 9 The laws that call them different are dissolved, and shown as powerless. 10 The purpose of a miracle is to accomplish this. 11 And God Himself has guaranteed the strength of miracles for what they witness to.

T-27.VI.7. Be you then witness to the miracle, and not the laws of sin. 2 There is no need to suffer any more. 3 But there *is* need that you be healed, because the suffering and sorrow of the world have made it deaf to its salvation and deliverance.

T-27.VI.8. The resurrection of the world awaits your healing and your happiness, that you may demonstrate the healing of the world. 2 The holy instant will replace all sin if you but carry its effects with you. 3 And no one will elect to suffer more. 4 What better function could you serve than this? 5 Be healed that you may heal, and suffer not the laws of sin to be applied to you. 6 And truth will be revealed to you who chose to let love's symbols take the place of sin.

VII. The Dreamer of the Dream

T-27.VII.1. Suffering is an emphasis upon all that the world has done to injure you. 2 Here is the

world's demented version of salvation clearly shown. 3 Like to a dream of punishment, in which the dreamer is unconscious of what brought on the attack against himself, he sees himself attacked unjustly and by something not himself. 4 He is the victim of this "something else," a thing outside himself, for which he has no reason to be held responsible. 5 He must be innocent because he knows not what he does, but what is done to him. 6 Yet is his own attack upon himself apparent still, for it is he who bears the suffering. 7 And he cannot escape because its source is seen outside himself.

T-27.VII.2. Now you are being shown you *can* escape. 2 All that is needed is you look upon the problem as it is, and not the way that you have set it up. 3 How could there be another way to solve a problem that is very simple, but has been obscured by heavy clouds of complication, which were made to keep the problem unresolved? 4 Without the clouds the problem will emerge in all its primitive simplicity. 5 The choice will not be difficult, because the problem is absurd when clearly seen. 6 No one has difficulty making up his mind to let a simple problem be resolved if it is seen as hurting him, and also very easily removed.

T-27.VII.3. The "reasoning" by which the world is made, on which it rests, by which it is maintained, is simply this: "*You* are the cause of what I do. 2 Your presence justifies my wrath, and you exist and think apart from me. 3 While you attack I must be innocent. 4 And what I suffer from is your attack." 5 No one who looks upon this "reasoning" exactly as it is could fail to see it does not follow and it makes no sense. 6 Yet it seems sensible, because it looks as if the world were hurting you. 7 And so it seems as if there is no need to go beyond the obvious in terms of cause.

T-27.VII.4. There is indeed a need. 2 The world's escape from condemnation is a need which those within the world are joined in sharing. 3 Yet they do not recognize their common need. 4 For each one thinks that if he does his part, the condemnation of the world will rest on him. 5 And it is this that he perceives to *be* his part in its deliverance. 6 Vengeance must have a focus. 7 Otherwise is the avenger's knife in his own hand, and pointed to himself. 8 And he must see it in another's hand, if he would be a victim of attack he did not choose. 9 And thus he suffers from the wounds a knife he does not hold has made upon himself.

T-27.VII.5. This is the purpose of the world he sees. 2 And looked at thus, the world provides the means by which this purpose seems to be fulfilled. 3 The means attest the purpose, but are not themselves a cause. 4 Nor will the cause be changed by seeing it apart from its effects. 5 The cause produces the effects, which then bear witness to the cause, and not themselves. 6 Look, then, beyond effects. 7 It is not here the cause of suffering and sin must lie. 8 And dwell not on the suffering and sin, for they are but reflections of their cause.

T-27.VII.6. The part you play in salvaging the world from condemnation is your own escape. 2 Forget not that the witness to the world of evil cannot speak except for what has seen a need for evil in the world. 3 And this is where your guilt was first beheld. 4 In separation from your brother was the first attack upon yourself begun. 5 And it is this the world bears witness to. 6 Seek not another cause, nor look among the mighty legions of its witnesses for its undoing. 7 They support its claim on your allegiance. 8 What conceals the truth is not where you should look to *find* the truth.

T-27.VII.7. The witnesses to sin all stand within one little space. 2 And it is here you find the cause of your perspective on the world. 3 Once you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must really be. 4 Of one thing you were sure: Of all the many causes you perceived as bringing pain and suffering to you, your guilt was not among them. 5 Nor did you in any way request them for yourself. 6 This is how all illusions came about. 7 The one who makes them does not see himself as making them, and their reality does not depend on him. 8 Whatever cause they have is something quite apart from him, and what he sees is separate from his mind. 9 He cannot doubt his dreams' reality, because he does not see the part he

plays in making them and making them seem real.

T-27.VII.8. No one can waken from a dream the world is dreaming for him. 2 He becomes a part of someone else's dream. 3 He cannot choose to waken from a dream he did not make. 4 Helpless he stands, a victim to a dream conceived and cherished by a separate mind. 5 Careless indeed of him this mind must be, as thoughtless of his peace and happiness as is the weather or the time of day. 6 It loves him not, but casts him as it will in any role that satisfies its dream. 7 So little is his worth that he is but a dancing shadow, leaping up and down according to a senseless plot conceived within the idle dreaming of the world.

T-27.VII.9. This is the only picture you can see; the one alternative that you can choose, the other possibility of cause, if you be not the dreamer of your dreams. 2 And this is what you choose if you deny the cause of suffering is in your mind. 3 Be glad indeed it is, for thus are you the one decider of your destiny in time. 4 The choice is yours to make between a sleeping death and dreams of evil or a happy wakening and joy of life.

T-27.VII.10. What could you choose between but life or death, waking or sleeping, peace or war, your dreams or your reality? 2 There is a risk of thinking death is peace, because the world equates the body with the Self which God created. 3 Yet a thing can never be its opposite. 4 And death is opposite to peace, because it is the opposite of life. 5 And life is peace. 6 Awaken and forget all thoughts of death, and you will find you have the peace of God. 7 Yet if the choice is really given you, then you must see the causes of the things you choose between exactly as they are and where they are.

T-27.VII.11. What choices can be made between two states, but one of which is clearly recognized? 2 Who could be free to choose between effects, when only one is seen as up to him? 3 An honest choice could never be perceived as one in which the choice is split between a tiny you and an enormous world, with different dreams about the truth in you. 4 The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. 5 They are one. 6 The dreaming of the world is but a part of your own dream you gave away, and saw as if it were its start and ending, both. 7 Yet was it started by your secret dream, which you do not perceive although it caused the part you see and do not doubt is real. 8 How could you doubt it while you lie asleep, and dream in secret that its cause is real?

T-27.VII.12. A brother separated from yourself, an ancient enemy, a murderer who stalks you in the night and plots your death, yet plans that it be lingering and slow; of this you dream. 2 Yet underneath this dream is yet another, in which you become the murderer, the secret enemy, the scavenger and the destroyer of your brother and the world alike. 3 Here is the cause of suffering, the space between your little dreams and your reality. 4 The little gap you do not even see, the birthplace of illusions and of fear, the time of terror and of ancient hate, the instant of disaster, all are here. 5 Here is the cause of unreality. 6 And it is here that it will be undone.

T-27.VII.13. *You* are the dreamer of the world of dreams. 2 No other cause it has, nor ever will. 3 Nothing more fearful than an idle dream has terrified God's Son, and made him think that he has lost his innocence, denied his Father, and made war upon himself. 4 So fearful is the dream, so seeming real, he could not waken to reality without the sweat of terror and a scream of mortal fear, unless a gentler dream preceded his awaking, and allowed his calmer mind to welcome, not to fear, the Voice that calls with love to waken him; a gentler dream, in which his suffering was healed and where his brother was his friend. 5 God willed he waken gently and with joy, and gave him means to waken without fear.

T-27.VII.14. Accept the dream He gave instead of yours. 2 It is not difficult to change a dream when once the dreamer has been recognized. 3 Rest in the Holy Spirit, and allow His gentle dreams

to take the place of those you dreamed in terror and in fear of death. 4 He brings forgiving dreams, in which the choice is not who is the murderer and who shall be the victim. 5 In the dreams He brings there is no murder and there is no death. 6 The dream of guilt is fading from your sight, although your eyes are closed. 7 A smile has come to lighten up your sleeping face. 8 The sleep is peaceful now, for these are happy dreams.

T-27.VII.15. Dream softly of your sinless brother, who unites with you in holy innocence. 2 And from this dream the Lord of Heaven will Himself awaken His beloved Son. 3 Dream of your brother's kindnesses instead of dwelling in your dreams on his mistakes. 4 Select his thoughtfulness to dream about instead of counting up the hurts he gave. 5 Forgive him his illusions, and give thanks to him for all the helpfulness he gave. 6 And do not brush aside his many gifts because he is not perfect in your dreams. 7 He represents his Father, Whom you see as offering both life and death to you.

T-27.VII.16. Brother, He gives but life. 2 Yet what you see as gifts your brother offers represent the gifts you dream your Father gives to you. 3 Let all your brother's gifts be seen in light of charity and kindness offered you. 4 And let no pain disturb your dream of deep appreciation for his gifts to you.

VIII. The "Hero" of the Dream

T-27.VIII.1. The body is the central figure in the dreaming of the world. 2 There is no dream without it, nor does it exist without the dream in which it acts as if it were a person to be seen and be believed. 3 It takes the central place in every dream, which tells the story of how it was made by other bodies, born into the world outside the body, lives a little while and dies, to be united in the dust with other bodies dying like itself. 4 In the brief time allotted it to live, it seeks for other bodies as its friends and enemies. 5 Its safety is its main concern. 6 Its comfort is its guiding rule. 7 It tries to look for pleasure, and avoid the things that would be hurtful. 8 Above all, it tries to teach itself its pains and joys are different and can be told apart.

T-27.VIII.2. The dreaming of the world takes many forms, because the body seeks in many ways to prove it is autonomous and real. 2 It puts things on itself that it has bought with little metal discs or paper strips the world proclaims as valuable and real. 3 It works to get them, doing senseless things, and tosses them away for senseless things it does not need and does not even want. 4 It hires other bodies, that they may protect it and collect more senseless things that it can call its own. 5 It looks about for special bodies that can share its dream. 6 Sometimes it dreams it is a conqueror of bodies weaker than itself. 7 But in some phases of the dream, it is the slave of bodies that would hurt and torture it.

T-27.VIII.3. The body's serial adventures, from the time of birth to dying are the theme of every dream the world has ever had. 2 The "hero" of this dream will never change, nor will its purpose. 3 Though the dream itself takes many forms, and seems to show a great variety of places and events wherein its "hero" finds itself, the dream has but one purpose, taught in many ways. 4 This single lesson does it try to teach again, and still again, and yet once more; that it is cause and not effect. 5 And you are its effect, and cannot be its cause.

T-27.VIII.4. Thus are you not the dreamer, but the dream. 2 And so you wander idly in and out of places and events that it contrives. 3 That this is all the body does is true, for it is but a figure in a dream. 4 But who reacts to figures in a dream unless he sees them as if they were real? 5 The instant that he sees them as they are they have no more effects on him, because he understands he gave them their effects by causing them and making them seem real.

T-27.VIII.5. How willing are you to escape effects of all the dreams the world has ever had? 2 Is it your wish to let no dream appear to be the cause of what it is you do? 3 Then let us merely look

upon the dream's beginning, for the part you see is but the second part, whose cause lies in the first. 4 No one asleep and dreaming in the world remembers his attack upon himself. 5 No one believes there really was a time when he knew nothing of a body, and could never have conceived this world as real. 6 He would have seen at once that these ideas are one illusion, too ridiculous for anything but to be laughed away. 7 How serious they now appear to be! 8 And no one can remember when they would have met with laughter and with disbelief. 9 We can remember this, if we but look directly at their cause. 10 And we will see the grounds for laughter, not a cause for fear.

T-27.VIII.6. Let us return the dream he gave away unto the dreamer, who perceives the dream as separate from himself and done to him. 2 Into eternity, where all is one, there crept a tiny, mad idea, at which the Son of God remembered not to laugh. 3 In his forgetting did the thought become a serious idea, and possible of both accomplishment and real effects. 4 Together, we can laugh them both away, and understand that time cannot intrude upon eternity. 5 It is a joke to think that time can come to circumvent eternity, which *means* there is no time.

T-27.VIII.7. A timelessness in which is time made real; a part of God that can attack itself; a separate brother as an enemy; a mind within a body all are forms of circularity whose ending starts at its beginning, ending at its cause. 2 The world you see depicts exactly what you thought you did. 3 Except that now you think that what you did is being done to you. 4 The guilt for what you thought is being placed outside yourself, and on a guilty world that dreams your dreams and thinks your thoughts instead of you. 5 It brings its vengeance, not your own. 6 It keeps you narrowly confined within a body, which it punishes because of all the sinful things the body does within its dream. 7 You have no power to make the body stop its evil deeds because you did not make it, and cannot control its actions nor its purpose nor its fate.

T-27.VIII.8. The world but demonstrates an ancient truth; you will believe that others do to you exactly what you think you did to them. 2 But once deluded into blaming them you will not see the cause of what they do, because you *want* the guilt to rest on them. 3 How childish is the petulant device to keep your innocence by pushing guilt outside yourself, but never letting go! 4 It is not easy to perceive the jest when all around you do your eyes behold its heavy consequences, but without their trifling cause. 5 Without the cause do its effects seem serious and sad indeed. 6 Yet they but follow. 7 And it is their cause that follows nothing and is but a jest.

T-27.VIII.9. In gentle laughter does the Holy Spirit perceive the cause, and looks not to effects. 2 How else could He correct your error, who have overlooked the cause entirely? 3 He bids you bring each terrible effect to Him that you may look together on its foolish cause and laugh with Him a while. 4 *You* judge effects, but *He* has judged their cause. 5 And by His judgment are effects removed. 6 Perhaps you come in tears. 7 But hear Him say, "My brother, holy Son of God, behold your idle dream, in which this could occur." 8 And you will leave the holy instant with your laughter and your brother's joined with His.

T-27.VIII.10. The secret of salvation is but this: that you are doing this unto yourself. 2 No matter what the form of the attack, this still is true. 3 Whoever takes the role of enemy and of attacker, still is this the truth. 4 Whatever seems to be the cause of any pain and suffering you feel, this is still true. 5 For you would not react at all to figures in a dream you knew that you were dreaming. 6 Let them be as hateful and as vicious as they may, they could have no effect on you unless you failed to recognize it is your dream.

T-27.VIII.11. This single lesson learned will set you free from suffering, whatever form it takes. 2 The Holy Spirit will repeat this one inclusive lesson of deliverance until it has been learned, regardless of the form of suffering that brings you pain. 3 Whatever hurt you bring to Him He will make answer with this very simple truth. 4 For this one answer takes away the cause of every form of sorrow and of pain. 5 The form affects His answer not at all, for He would teach you but the

single cause of all of them, no matter what their form. 6 And you will understand that miracles reflect the simple statement, "I have done this thing, and it is this I would undo."

T-27.VIII.12. Bring, then, all forms of suffering to Him Who knows that every one is like the rest. 2 He sees no differences where none exists, and He will teach you how each one is caused. 3 None has a different cause from all the rest, and all of them are easily undone by but a single lesson truly learned. 4 Salvation is a secret you have kept but from yourself. 5 The universe proclaims it so. 6 Yet to its witnesses you pay no heed at all. 7 For they attest the thing you do not want to know. 8 They seem to keep it secret from you. 9 Yet you need but learn you chose but not to listen, not to see.

T-27.VIII.13. How differently will you perceive the world when this is recognized! 2 When you forgive the world your guilt, you will be free of it. 3 Its innocence does not demand your guilt, nor does your guiltlessness rest on its sins. 4 This is the obvious; a secret kept from no one but yourself. 5 And it is this that has maintained you separate from the world, and kept your brother separate from you. 6 Now need you but to learn that both of you are innocent or guilty. 7 The one thing that is impossible is that you be unlike each other; that they both be true. 8 This is the only secret yet to learn. 9 And it will be no secret you are healed.

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