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Chapter 28

THE UNDOING OF FEAR

I. The Present Memory

T-28.I.1. The miracle does nothing. 2 All it does is to undo. 3 And thus it cancels out the interference to what has been done. 4 It does not add, but merely takes away. 5 And what it takes away is long since gone, but being kept in memory appears to have immediate effects. 6 This world was over long ago. 7 The thoughts that made it are no longer in the mind that thought of them and loved them for a little while. 8 The miracle but shows the past is gone, and what has truly gone has no effects. 9 Remembering a cause can but produce illusions of its presence, not effects.

T-28.I.2. All the effects of guilt are here no more. 2 For guilt is over. 3 In its passing went its consequences, left without a cause. 4 Why would you cling to it in memory if you did not desire its effects? 5 Remembering is as selective as perception, being its past tense. 6 It is perception of the past as if it were occurring now, and still were there to see. 7 Memory, like perception, is a skill made up by you to take the place of what God gave in your creation. 8 And like all the things you made, it can be used to serve another purpose, and to be the means for something else. 9 It can be used to heal and not to hurt, if you so wish it be.

T-28.I.3. Nothing employed for healing represents an effort to do anything at all. 2 It is a recognition that you have no needs which mean that something must be done. 3 It is an unselective memory, that is not used to interfere with truth. 4 All things the Holy Spirit can employ for healing have been given Him, without the content and the purposes for which they have been made. 5 They are but skills without an application. 6 They await their use. 7 They have no dedication and no aim.

T-28.I.4. The Holy Spirit can indeed make use of memory, for God Himself is there. 2 Yet this is not a memory of past events, but only of a present state. 3 You are so long accustomed to believe that memory holds only what is past, that it is hard for you to realize it is a skill that can remember *now*. 4 The limitations on remembering the world imposes on it are as vast as those you let the world impose on you. 5 There is no link of memory to the past. 6 If you would have it there, then there it is. 7 But only your desire made the link, and only you have held it to a part of time where guilt appears to linger still.

T-28.I.5. The Holy Spirit's use of memory is quite apart from time. 2 He does not seek to use it as a

means to keep the past, but rather as a way to let it go. 3 Memory holds the message it receives, and does what it is given it to do. 4 It does not write the message, nor appoint what it is for. 5 Like to the body, it is purposeless within itself. 6 And if it seems to serve to cherish ancient hate, and gives you pictures of injustices and hurts that you were saving, this is what you asked its message be and that it is. 7 Committed to its vaults, the history of all the body's past is hidden there. 8 All of the strange associations made to keep the past alive, the present dead, are stored within it, waiting your command that they be brought to you, and lived again. 9 And thus do their effects appear to be increased by time, which took away their cause.

T-28.I.6. Yet time is but another phase of what does nothing. 2 It works hand in hand with all the other attributes with which you seek to keep concealed the truth about yourself. 3 Time neither takes away nor can restore. 4 And yet you make strange use of it, as if the past had caused the present, which is but a consequence in which no change can be made possible because its cause has gone. 5 Yet change must have a cause that will endure, or else it will not last. 6 No change can be made in the present if its cause is past. 7 Only the past is held in memory as you make use of it, and so it is a way to hold the past against the now.

T-28.I.7. Remember nothing that you taught yourself, for you were badly taught. 2 And who would keep a senseless lesson in his mind, when he can learn and can preserve a better one? 3 When ancient memories of hate appear, remember that their cause is gone. 4 And so you cannot understand what they are for. 5 Let not the cause that you would give them now be what it was that made them what they were, or seemed to be. 6 Be glad that it is gone, for this is what you would be pardoned from. 7 And see, instead, the new effects of cause accepted *now*, with consequences *here*. 8 They will surprise you with their loveliness. 9 The ancient new ideas they bring will be the happy consequences of a Cause so ancient that It far exceeds the span of memory which your perception sees.

T-28.I.8. This is the Cause the Holy Spirit has remembered for you, when you would forget. 2 It is not past because He let It not be unremembered. 3 It has never changed, because there never was a time in which He did not keep It safely in your mind. 4 Its consequences will indeed seem new, because you thought that you remembered not their Cause. 5 Yet was It never absent from your mind, for it was not your Father's Will that He be unremembered by His Son.

T-28.I.9. What *you* remember never was. 2 It came from causelessness which you confused with cause. 3 It can deserve but laughter, when you learn you have remembered consequences that were causeless and could never be effects. 4 The miracle reminds you of a Cause forever present, perfectly untouched by time and interference. 5 Never changed from what It is. 6 And you are Its Effect, as changeless and as perfect as Itself. 7 Its memory does not lie in the past, nor waits the future. 8 It is not revealed in miracles. 9 They but remind you that It has not gone. 10 When you forgive It for your sins, It will no longer be denied.

T-28.I.10. You who have sought to lay a judgment on your own Creator cannot understand it is not He Who laid a judgment on His Son. 2 You would deny Him His Effects, yet have They never been denied. 3 There was no time in which His Son could be condemned for what was causeless and against His Will. 4 What your remembering would witness to is but the fear of God. 5 He has not done the thing you fear. 6 No more have you. 7 And so your innocence has not been lost. 8 You need no healing to be healed. 9 In quietness, see in the miracle a lesson in allowing Cause to have Its Own Effects, and doing nothing that would interfere.

T-28.I.11. The miracle comes quietly into the mind that stops an instant and is still. 2 It reaches gently from that quiet time, and from the mind it healed in quiet then, to other minds to share its quietness. 3 And they will join in doing nothing to prevent its radiant extension back into the Mind which caused all minds to be. 4 Born out of sharing, there can be no pause in time to cause the miracle delay in hastening to all unquiet minds, and bringing them an instant's stillness, when the memory of God returns to them. 5 Their own remembering is quiet now, and what has come to take its place will not be wholly unremembered afterwards.

T-28.I.12. He to Whom time is given offers thanks for every quiet instant given Him. 2 For in that instant is God's memory allowed to offer all its treasures to the Son of God, for whom they have been kept. 3 How gladly does He offer them unto the one for whom He has been given them! 4 And His Creator shares His thanks, because He would not be deprived of His Effects. 5 The instant's silence that His Son accepts gives welcome to eternity and Him, and lets Them enter where They would abide. 6 For in that instant does the Son of God do nothing that would make himself afraid.

T-28.I.13. How instantly the memory of God arises in the mind that has no fear to keep the memory away! 2 Its own remembering has gone. 3 There is no past to keep its fearful image in the way of glad awakening to present peace. 4 The trumpets of eternity resound throughout the stillness, yet disturb it not. 5 And what is now remembered is not fear, but rather is the Cause that fear was made to render unremembered and undone. 6 The stillness speaks in gentle sounds of love the Son of God remembers from before his own remembering came in between the present and the past, to shut them out.

T-28.I.14. Now is the Son of God at last aware of present Cause and Its benign Effects. 2 Now does he understand what he has made is causeless, having no effects at all. 3 He has done nothing. 4 And in seeing this, he understands he never had a need for doing anything, and never did. 5 His Cause *is* Its Effects. 6 There never was a cause beside It that could generate a different past or future. 7 Its Effects are changelessly eternal, beyond fear, and past the world of sin entirely.

T-28.I.15. What has been lost, to see the causeless not? 2 And where is sacrifice, when memory of God has come to take the place of loss? 3 What better way to close the little gap between illusions and reality than to allow the memory of God to flow across it, making it a bridge an instant will suffice to reach beyond? 4 For God has closed it with Himself. 5 His memory has not gone by, and left a stranded Son forever on a shore where he can glimpse another shore that he can never reach. 6 His Father wills that he be lifted up and gently carried over. 7 He has built the bridge, and it is He Who will transport His Son across it. 8 Have no fear that He will fail in what He wills. 9 Nor that you be excluded from the Will that is for you.

II. Reversing Effect and Cause

T-28.II.1. Without a cause there can be no effects, and yet without effects there is no cause. 2 The cause a cause is *made* by its effects; the Father *is* a Father by His Son. 3 Effects do not create their cause, but they establish its causation. 4 Thus, the Son gives Fatherhood to his Creator, and receives the gift that he has given Him. 5 It is *because* he is God's Son that he must also be a father, who creates as God created him. 6 The circle of creation has no end. 7 Its starting and its ending are the same. 8 But in itself it holds the universe of all creation, without beginning and without an end.

T-28.II.2. Fatherhood *is* creation. 2 Love must be extended. 3 Purity is not confined. 4 It is the nature of the innocent to be forever uncontained, without a barrier or limitation. 5 Thus is purity not of the body. 6 Nor can it be found where limitation is. 7 The body can be healed by its effects, which are as limitless as is itself. 8 Yet must all healing come about because the mind is recognized as not within the body, and its innocence is quite apart from it, and where all healing is. 9 Where, then, is healing? 10 Only where its cause is given its effects. 11 For sickness is a meaningless attempt to give effects to causelessness, and make it be a cause.

T-28.II.3. Always in sickness does the Son of God attempt to make himself his cause, and not allow himself to be his Father's Son. 2 For this impossible desire, he does not believe that he is Love's Effect, and must be cause because of what he is. 3 The cause of healing is the only Cause of everything. 4 It has but *one* Effect. 5 And in that recognition, causelessness is given no effects and none is seen. 6 A mind within a body and a world of other bodies, each with separate minds, are your "creations," you the "other" mind, creating with effects unlike yourself. 7 And as their "father," you must be like them.

T-28.II.4. Nothing at all has happened but that you have put yourself to sleep, and dreamed a dream in which you were an alien to yourself, and but a part of someone else's dream. 2 The miracle does not awaken you, but merely shows you who the dreamer is. 3 It teaches you there is a choice of dreams while you are still asleep, depending on the purpose of your dreaming. 4 Do you wish for dreams of healing, or for dreams of death? 5 A dream is like a memory in that it pictures what you wanted shown to you.

T-28.II.5. An empty storehouse, with an open door, holds all your shreds of memories and dreams. 2 Yet if you are the dreamer, you perceive this much at least: that you have caused the dream, and can accept another dream as well. 3 But for this change in content of the dream, it must be realized that it is you who dreamed the dreaming that you do not like. 4 It is but an effect that *you* have caused, and you would not be cause of this effect. 5 In dreams of murder and attack are you the victim in a dying body slain. 6 But in forgiving dreams is no one asked to be the victim and the sufferer. 7 These are the happy dreams the miracle exchanges for your own. 8 It does not ask you make another; only that you see you made the one you would exchange for this.

T-28.II.6. This world is causeless, as is every dream that anyone has dreamed within the world. 2 No plans are possible, and no design exists that could be found and understood. 3 What else could be expected from a thing that has no cause? 4 Yet if it has no cause, it has no purpose. 5 You may cause a dream, but never will you give it real effects. 6 For that would change its cause, and it is this you cannot do. 7 The dreamer of a dream is not awake, but does not know he sleeps. 8 He sees illusions of himself as sick or well, depressed or happy, but without a stable cause with guaranteed effects.

T-28.II.7. The miracle establishes you dream a dream, and that its content is not true. 2 This is a crucial step in dealing with illusions. 3 No one is afraid of them when he perceives he made them up. 4 The fear was held in place because he did not see that he was author of the dream, and not a figure in the dream. 5 He gives himself the consequences that he dreams he gave his brother. 6 And it is but this the dream has put together and has offered him, to show him that his wishes have been done. 7 Thus does he fear his own attack, but sees it at another's hands. 8 As victim, he is suffering from its effects, but not their cause. 9 He authored not his own attack, and he is innocent of what he caused. 10 The miracle does nothing but to show him that he has done nothing. 11 What he fears is

cause without the consequences that would make it cause. 12 And so it never was.

T-28.II.8. The separation started with the dream the Father was deprived of His Effects, and powerless to keep them since He was no longer their Creator. 2 In the dream, the dreamer made himself. 3 But what he made has turned against him, taking on the role of its creator, as the dreamer had. 4 And as he hated his Creator, so the figures in the dream have hated him. 5 His body is their slave, which they abuse because the motives he has given it have they adopted as their own. 6 And hate it for the vengeance it would offer them. 7 It is their vengeance on the body which appears to prove the dreamer could not be the maker of the dream. 8 Effect and cause are first split off, and then reversed, so that effect becomes a cause; the cause, effect./p>

T-28.II.9. This is the separation's final step, with which salvation, which proceeds to go the other way, begins. 2 This final step is an effect of what has gone before, appearing as a cause. 3 The miracle is the first step in giving back to cause the function of causation, not effect. 4 For this confusion has produced the dream, and while it lasts will wakening be feared. 5 Nor will the call to wakening be heard, because it seems to be the call to fear.

T-28.II.10. Like every lesson that the Holy Spirit requests you learn, the miracle is clear. 2 It demonstrates what He would have you learn, and shows you its effects are what you want. 3 In His forgiving dreams are the effects of yours undone, and hated enemies perceived as friends with merciful intent. 4 Their enmity is seen as causeless now, because they did not make it. 5 And you can accept the role of maker of their hate, because you see that it has no effects. 6 Now are you freed from this much of the dream; the world is neutral, and the bodies that still seem to move about as separate things need not be feared. 7 And so they are not sick.

T-28.II.11. The miracle returns the cause of fear to you who made it. 2 But it also shows that, having no effects, it is not cause, because the function of causation is to have effects. 3 And where effects are gone, there is no cause. 4 Thus is the body healed by miracles because they show the mind made sickness, and employed the body to be victim, or effect, of what it made. 5 Yet half the lesson will not teach the whole. 6 The miracle is useless if you learn but that the body can be healed, for this is not the lesson it was sent to teach. 7 The lesson is the *mind* was sick that thought the body could be sick; projecting out its guilt caused nothing, and had no effects.

T-28.II.12. This world is full of miracles. 2 They stand in shining silence next to every dream of pain and suffering, of sin and guilt. 3 They are the dream's alternative, the choice to be the dreamer, rather than deny the active role in making up the dream. 4 They are the glad effects of taking back the consequence of sickness to its cause. 5 The body is released because the mind acknowledges "this is not done to me, but *I* am doing this." 6 And thus the mind is free to make another choice instead. 7 Beginning here, salvation will proceed to change the course of every step in the descent to separation, until all the steps have been retraced, the ladder gone, and all the dreaming of the world undone./p>

III. The Agreement to Join

T-28.III.1. What waits in perfect certainty beyond salvation is not our concern. 2 For you have barely started to allow your first, uncertain steps to be directed up the ladder separation led you down. 3 The miracle alone is your concern at present. 4 Here is where we must begin. 5 And having started, will the way be made serene and simple in the rising up to waking and the ending of the

dream. 6 When you accept a miracle, you do not add your dream of fear to one that is already being dreamed. 7 Without support, the dream will fade away without effects. 8 For it is your support that strengthens it.

T-28.III.2. No mind is sick until another mind agrees that they are separate. 2 And thus it is their joint decision to be sick. 3 If you withhold agreement and accept the part you play in making sickness real, the other mind cannot project its guilt without your aid in letting it perceive itself as separate and apart from you. 4 Thus is the body not perceived as sick by both your minds from separate points of view. 5 Uniting with a brother's mind prevents the cause of sickness and perceived effects. 6 Healing is the effect of minds that join, as sickness comes from minds that separate.

T-28.III.3. The miracle does nothing just *because* the minds are joined, and cannot separate. 2 Yet in the dreaming has this been reversed, and separate minds are seen as bodies, which are separated and which cannot join. 3 Do not allow your brother to be sick, for if he is, have you abandoned him to his own dream by sharing it with him. 4 He has not seen the cause of sickness where it is, and you have overlooked the gap between you, where the sickness has been bred. 5 Thus are you joined in sickness, to preserve the little gap unhealed, where sickness is kept carefully protected, cherished, and upheld by firm belief, lest God should come to bridge the little gap that leads to Him. 6 Fight not His coming with illusions, for it is His coming that you want above all things that seem to glisten in the dream.

T-28.III.4. The end of dreaming is the end of fear, and love was never in the world of dreams. 2 The gap *is* little. 3 Yet it holds the seeds of pestilence and every form of ill, because it is a wish to keep apart and not to join. 4 And thus it seems to give a cause to sickness which is not its cause. 5 The purpose of the gap is all the cause that sickness has. 6 For it was made to keep you separated, in a body which you see as if it were the cause of pain./p>

T-28.III.5. The cause of pain is separation, not the body, which is only its effect. 2 Yet separation is but empty space, enclosing nothing, doing nothing, and as unsubstantial as the empty place between the ripples that a ship has made in passing by. 3 And covered just as fast, as water rushes in to close the gap, and as the waves in joining cover it. 4 Where is the gap between the waves when they have joined, and covered up the space which seemed to keep them separate for a little while? 5 Where are the grounds for sickness when the minds have joined to close the little gap between them, where the seeds of sickness seemed to grow?

T-28.III.6. God builds the bridge, but only in the space left clean and vacant by the miracle. 2 The seeds of sickness and the shame of guilt He cannot bridge, for He can not destroy the alien will that He created not. 3 Let its effects be gone and clutch them not with eager hands, to keep them for yourself. 4 The miracle will brush them all aside, and thus make room for Him Who wills to come and bridge His Son's returning to Himself.

T-28.III.7. Count, then, the silver miracles and golden dreams of happiness as all the treasures you would keep within the storehouse of the world. 2 The door is open, not to thieves, but to your starving brothers, who mistook for gold the shining of a pebble, and who stored a heap of snow that shone like silver. 3 They have nothing left behind the open door. 4 What is the world except a little gap perceived to tear eternity apart, and break it into days and months and years? 5 And what are you who live within the world except a picture of the Son of God in broken pieces, each concealed

within a separate and uncertain bit of clay?

T-28.III.8. Be not afraid, my child, but let your world be gently lit by miracles. 2 And where the little gap was seen to stand between you and your brother, join him there. 3 And so sickness will now be seen without a cause. 4 The dream of healing in forgiveness lies, and gently shows you that you never sinned. 5 The miracle would leave no proof of guilt to bring you witness to what never was. 6 And in your storehouse it will make a place of welcome for your Father and your Self. 7 The door is open, that all those may come who would no longer starve, and would enjoy the feast of plenty set before them there. 8 And they will meet with your invited Guests the miracle has asked to come to you.

T-28.III.9. This is a feast unlike indeed to those the dreaming of the world has shown. 2 For here, the more that anyone receives, the more is left for all the rest to share. 3 The Guests have brought unlimited supply with Them. 4 And no one is deprived or can deprive. 5 Here is a feast the Father lays before His Son, and shares it equally with him. 6 And in Their sharing there can be no gap in which abundance falters and grows thin. 7 Here can the lean years enter not, for time waits not upon this feast, which has no end. 8 For love has set its table in the space that seemed to keep your Guests apart from you.

IV. The Greater Joining

T-28.IV.1. Accepting the Atonement for yourself means not to give support to someone's dream of sickness and of death. 2 It means that you share not his wish to separate, and let him turn illusions on himself. 3 Nor do you wish that they be turned, instead, on you. 4 Thus have they no effects. 5 And you are free of dreams of pain because you let him be. 6 Unless you help him, you will suffer pain with him because that is your wish. 7 And you become a figure in his dream of pain, as he in yours. 8 So do you and your brother both become illusions, and without identity. 9 You could be anyone or anything, depending on whose evil dream you share. 10 You can be sure of just one thing; that you are evil, for you share in dreams of fear.

T-28.IV.2. There is a way of finding certainty right here and now. 2 Refuse to be a part of fearful dreams whatever form they take, for you will lose identity in them. 3 You find yourself by not accepting them as causing you, and giving you effects. 4 You stand apart from them, but not apart from him who dreams them. 5 Thus you separate the dreamer from the dream, and join in one, but let the other go. 6 The dream is but illusion in the mind. 7 And with the mind you would unite, but never with the dream. 8 It is the dream you fear, and not the mind. 9 You see them as the same, because you think that *you* are but a dream. 10 And what is real and what is but illusion in yourself you do not know and cannot tell apart.

T-28.IV.3. Like you, your brother thinks he is a dream. 2 Share not in his illusion of himself, for your Identity depends on his reality. 3 Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you. 4 He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. 5 It is his reality that is your brother, as is yours to him. 6 Your mind and his are joined in brotherhood. 7 His body and his dreams but seem to make a little gap, where yours have joined with his.

T-28.IV.4. And yet, between your minds there is no gap. 2 To join his dreams is thus to meet him not, because his dreams would separate from you. 3 Therefore release him, merely by your claim on

brotherhood, and not on dreams of fear. 4 Let him acknowledge who he is, by not supporting his illusions by your faith, for if you do, you will have faith in yours. 5 With faith in yours, he will not be released, and you are kept in bondage to his dreams. 6 And dreams of fear will haunt the little gap, inhabited but by illusions which you have supported in your brother's mind.

T-28.IV.5. Be certain, if you do your part, he will do his, for he will join you where you stand. 2 Call not to him to meet you in the gap between you, or you must believe that it is your reality as well as his. 3 You cannot do his part, but this you *do* when you become a passive figure in his dreams, instead of dreamer of your own. 4 Identity in dreams is meaningless because the dreamer and the dream are one. 5 Who shares a dream must be the dream he shares, because by sharing is a cause produced.

T-28.IV.6. You share confusion and you are confused, for in the gap no stable self exists. 2 What is the same seems different, because what is the same appears to be unlike. 3 His dreams are yours because you let them be. 4 But if you took your own away would he be free of them, and of his own as well. 5 Your dreams are witnesses to his, and his attest the truth of yours. 6 Yet if you see there is no truth in yours, his dreams will go, and he will understand what made the dream.

T-28.IV.7. The Holy Spirit is in both your minds, and He is One because there is no gap that separates His Oneness from Itself. 2 The gap between your bodies matters not, for what is joined in Him is always one. 3 No one is sick if someone else accepts his union with him. 4 His desire to be a sick and separated mind can not remain without a witness or a cause. 5 And both are gone if someone wills to be united with him. 6 He has dreams that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. 7 And the Father comes to join His Son the Holy Spirit joined.

T-28.IV.8. The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. 2 This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture in itself. 3 To each He offers his Identity, which the whole picture represents, instead of just a little, broken bit that he insisted was himself. 4 And when he sees this picture he will recognize himself. 5 If you share not your brother's evil dream, this is the picture that the miracle will place within the little gap, left clean of all the seeds of sickness and of sin. 6 And here the Father will receive His Son, because His Son was gracious to himself.

T-28.IV.9. I thank You, Father, knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. 2 Your Holiness, complete and perfect, lies in every one of them. 3 And they are joined because what is in one is in them all. 4 How holy is the smallest grain of sand, when it is recognized as being part of the completed picture of God's Son! 5 The forms the broken pieces seem to take mean nothing. 6 For the whole is in each one. 7 And every aspect of the Son of God is just the same as every other part.

T-28.IV.10. Join not your brother's dreams but join with him, and where you join His Son the Father is. 2 Who seeks for substitutes when he perceives he has lost nothing? 3 Who would want to have the "benefits" of sickness when he has received the simple happiness of health? 4 What God has given cannot be a loss, and what is not of Him has no effects. 5 What, then, would you perceive within the gap? 6 The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. 7 But miracles are the result when you do not insist on seeing in the gap what is not there. 8 Your willingness to let illusions go is all the Healer of God's Son requires. 9

He will place the miracle of healing where the seeds of sickness were. 10 And there will be no loss, but only gain.

V. The Alternate to Dreams of Fear

T-28.V.1. What is a sense of sickness but a sense of limitation? 2 Of a splitting *off* and separating *from*? 3 A gap that is perceived between you and your brother, and what is now seen as health? 4 And so the good is seen to be outside; the evil, in. 5 And thus is sickness separating off the self from good, and keeping evil in. 6 God is the Alternate to dreams of fear. 7 Who shares in them can never share in Him. 8 But who withdraws his mind from sharing them *is* sharing Him. 9 There is no other choice. 10 Except you share it, nothing can exist. 11 And you exist because God shared His Will with you, that His creation might create.

T-28.V.2. It is the sharing of the evil dreams of hate and malice, bitterness and death, of sin and suffering and pain and loss, that makes them real. 2 Unshared, they are perceived as meaningless. 3 The fear is gone from them because you did not give them your support. 4 Where fear has gone there love must come, because there are but these alternatives. 5 Where one appears, the other disappears. 6 And which you share becomes the only one you have. 7 You have the one that you accept, because it is the only one you wish to have.

T-28.V.3. You share no evil dreams if you forgive the dreamer, and perceive that he is not the dream he made. 2 And so he cannot be a part of yours, from which you both are free. 3 Forgiveness separates the dreamer from the evil dream, and thus releases him. 4 Remember if you share an evil dream, you will believe you are the dream you share. 5 And fearing it, you will not want to know your own Identity, because you think that It is fearful. 6 And you will deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be a something you are not. 7 You will make war upon your Self, which seems to be your enemy; and will attack your brother, as a part of what you hate. 8 There is no compromise. 9 You are your Self or an illusion. 10 What can be between illusion and the truth? 11 A middle ground, where you can be a thing that is not you, must be a dream and cannot be the truth.

T-28.V.4. You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. 2 Here is a world established that is sick, and this the world the body's eyes perceive. 3 Here are the sounds it hears; the voices that its ears were made to hear. 4 Yet sights and sounds the body can perceive are meaningless. 5 It cannot see nor hear. 6 It does not know what seeing *is*; what listening is *for*. 7 It is as little able to perceive as it can judge or understand or know. 8 Its eyes are blind; its ears are deaf. 9 It can not think, and so it cannot have effects.

T-28.V.5. What is there God created to be sick? 2 And what that He created not can be? 3 Let not your eyes behold a dream; your ears bear witness to illusion. 4 They were made to look upon a world that is not there; to hear the voices that can make no sound. 5 Yet are there other sounds and other sights that *can* be seen and heard and understood. 6 For eyes and ears are senses without sense, and what they see and hear they but report. 7 It is not they that hear and see, but you, who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want. 8 Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined, and let them persuade their maker his imaginings are real.

T-28.V.6. Creation proves reality because it shares the function all creation shares. 2 It is not made of little bits of glass, a piece of wood, a thread or two, perhaps, all put together to attest its truth. 3 Reality does not depend on this. 4 There is no gap that separates the truth from dreams and from illusions. 5 Truth has left no room for them in any place or time. 6 For it fills every place and every time, and makes them wholly indivisible.

T-28.V.7. You who believe there is a little gap between you and your brother, do not see that it is here you are as prisoners in a world perceived to be existing here. 2 The world you see does not exist, because the place where you perceive it is not real. 3 The gap is carefully concealed in fog, and misty pictures rise to cover it with vague uncertain forms and changing shapes, forever unsubstantial and unsure. 4 Yet in the gap is nothing. 5 And there are no awesome secrets and no darkened tombs where terror rises from the bones of death. 6 Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself, when you have lost the fear of recognizing love.

VI. The Secret Vows

T-28.VI.1. Who punishes the body is insane. 2 For here the little gap is seen, and yet it is not here. 3 It has not judged itself, nor made itself to be what it is not. 4 It does not seek to make of pain a joy and look for lasting pleasure in the dust. 5 It does not tell you what its purpose is and cannot understand what it is for. 6 It does not victimize, because it has no will, no preferences and no doubts. 7 It does not wonder what it is. 8 And so it has no need to be competitive. 9 It can be victimized, but cannot feel itself as victim. 10 It accepts no role, but does what it is told, without attack.

T-28.VI.2. It is indeed a senseless point of view to hold responsible for sight a thing that cannot see, and blame it for the sounds you do not like, although it cannot hear. 2 It suffers not the punishment you give because it has no feeling. 3 It behaves in ways you want, but never makes the choice. 2 4 It is not born and does not die. 5 It can but follow aimlessly the path on which it has been set. 6 And if that path is changed, it walks as easily another way. 7 It takes no sides and judges not the road it travels. 8 It perceives no gap, because it does not hate. 9 It can be used for hate, but it cannot be hateful made thereby.

T-28.VI.3. The thing you hate and fear and loathe and want, the body does not know. 2 You send it forth to seek for separation and be separate. 3 And then you hate it, not for what it is, but for the uses you have made of it. 4 You shrink from what it sees and what it hears, and hate its frailty and littleness. 5 And you despise its acts, but not your own. 6 It sees and acts for *you*. 7 It hears your voice. 8 And it is frail and little by your wish. 9 It seems to punish you, and thus deserve your hatred for the limitations that it brings to you. 10 Yet you have made of it a symbol for the limitations that you want your mind to have and see and keep.

T-28.VI.4. The body represents the gap between the little bit of mind you call your own and all the rest of what is really yours. 2 You hate it, yet you think it is your self, and that, without it, would your self be lost. 3 This is the secret vow that you have made with every brother who would walk apart. 4 This is the secret oath you take again, whenever you perceive yourself attacked. 5 No one can suffer if he does not see himself attacked, and losing by attack. 6 Unstated and unheard in consciousness is every pledge to sickness. 7 Yet it is a promise to another to be hurt by him, and to attack him in return.

T-28.VI.5. Sickness is anger taken out upon the body, so that it will suffer pain. 2 It is the obvious effect of what was made in secret, in agreement with another's secret wish to be apart from you, as you would be apart from him. 3 Unless you both agree that is your wish, it can have no effects. 4 Whoever says, "There is no gap between my mind and yours" has kept God's promise, not his tiny oath to be forever faithful unto death. 5 And by his healing is his brother healed.

T-28.VI.6. Let this be your agreement with each one; that you be one with him and not apart. 2 And he will keep the promise that you make with him, because it is the one that he has made to God, as God has made to him. 3 God keeps His promises; His Son keeps his. 4 In his creation did his Father say, "You are beloved of Me and I of you forever. 5 Be you perfect as Myself, for you can never be apart from Me." 6 His Son remembers not that he replied "I will," though in that promise he was born. 7 Yet God reminds him of it every time he does not share a promise to be sick, but lets his mind be healed and unified. 8 His secret vows are powerless before the Will of God, Whose promises he shares. 9 And what he substitutes is not his will, who has made promise of himself to God.

VII. The Ark of Safety

T-28.VII.1. God asks for nothing, and His Son, like Him, need ask for nothing. 2 For there is no lack in him. 3 An empty space, a little gap, would be a lack. 4 And it is only there that he could want for something he has not. 5 A space where God is not, a gap between the Father and the Son is not the Will of Either, Who have promised to be One. 6 God's promise is a promise to Himself, and there is no one who could be untrue to what He wills as part of what He is. 7 The promise that there is no gap between Himself and what He is cannot be false. 8 What will can come between what must be One, and in Whose Wholeness there can be no gap?

T-28.VII.2. The beautiful relationship you have with all your brothers is a part of you because it is a part of God Himself. 2 Are you not sick, if you deny yourself your wholeness and your health, the Source of help, the Call to healing and the Call to heal? 3 Your savior waits for healing, and the world waits with him. 4 Nor are you apart from it. 5 For healing will be one or not at all, its oneness being where the healing is. 6 What could correct for separation but its opposite? 7 There is no middle ground in any aspect of salvation. 8 You accept it wholly or accept it not. 9 What is unseparated must be joined. 10 And what is joined cannot be separate.

T-28.VII.3. Either there is a gap between you and your brother, or you are as one. 2 There is no in between, no other choice, and no allegiance to be split between the two. 3 A split allegiance is but faithlessness to both, and merely sets you spinning round, to grasp uncertainly at any straw that seems to hold some promise of relief. 4 Yet who can build his home upon a straw, and count on it as shelter from the wind? 5 The body can be made a home like this, because it lacks foundation in the truth. 6 And yet, because it does, it can be seen as not your home, but merely as an aid to help you reach the home where God abides.

T-28.VII.4. With *this* as purpose is the body healed. 2 It is not used to witness to the dream of separation and disease. 3 Nor is it idly blamed for what it did not do. 4 It serves to help the healing of God's Son, and for this purpose it cannot be sick. 5 It will not join a purpose not your own, and you have chosen that it not be sick. 6 All miracles are based upon this choice, and given you the instant it is made. 7 No forms of sickness are immune, because the choice cannot be made in terms

of form. 8 The choice of sickness seems to be of form, yet it is one, as is its opposite. 9 And you are sick or well, accordingly.

T-28.VII.5. But never you alone. 2 This world is but the dream that you can be alone, and think without affecting those apart from you. 3 To be alone must mean you are apart, and if you are, you cannot but be sick. 4 This seems to prove that you must be apart. 5 Yet all it means is that you tried to keep a promise to be true to faithlessness. 6 Yet faithlessness is sickness. 7 It is like the house set upon straw. 8 It seems to be quite solid and substantial in itself. 9 Yet its stability cannot be judged apart from its foundation. 10 If it rests on straw, there is no need to bar the door and lock the windows and make fast the bolts. 11 The wind will topple it, and rain will come and carry it into oblivion.

T-28.VII.6. What is the sense in seeking to be safe in what was made for danger and for fear? 2 Why burden it with further locks and chains and heavy anchors, when its weakness lies, not in itself, but in the frailty of the little gap of nothingness whereon it stands? 3 What can be safe that rests upon a shadow? 4 Would you build your home upon what will collapse beneath a feather's weight?

T-28.VII.7. Your home is built upon your brother's health, upon his happiness, his sinlessness, and everything his Father promised him. 2 No secret promise you have made instead has shaken the Foundation of his home. 3 The winds will blow upon it and the rain will beat against it, but with no effect. 4 The world will wash away and yet this house will stand forever, for its strength lies not within itself alone. 5 It is an ark of safety, resting on God's promise that His Son is safe forever in Himself. 6 What gap can interpose itself between the safety of this shelter and its Source? 7 From here the body can be seen as what it is, and neither less nor more in worth than the extent to which it can be used to liberate God's Son unto his home. 8 And with this holy purpose is it made a home of holiness a little while, because it shares your Father's Will with you.

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