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Chapter 30.

THE NEW BEGINNING

T-30.in.1. The new beginning now becomes the focus of the curriculum. 2 The goal is clear, but now you need specific methods for attaining it. 3 The speed by which it can be reached depends on this one thing alone; your willingness to practice every step. 4 Each one will help a little, every time it is attempted. 5 And together will these steps lead you from dreams of judgment to forgiving dreams and out of pain and fear. 6 They are not new to you, but they are more ideas than rules of thought to you as yet. 7 So now we need to practice them awhile, until they are the rules by which you live. 8 We seek to make them habits now, so you will have them ready for whatever need.

I. Rules for Decision

T-30.I.1. Decisions are continuous. 2 You do not always know when you are making them. 3 But with a little practice with the ones you recognize, a set begins to form which sees you through the rest. 4 It is not wise to let yourself become preoccupied with every step you take. 5 The proper set, adopted consciously each time you wake, will put you well ahead. 6 And if you find resistance strong and dedication weak, you are not ready. 7 *Do not fight yourself.* 8 But think about the kind of day you want, and tell yourself there is a way in which this very day can happen just like that. 9 Then try again to have the day you want.

T-30.I.2. (1) The outlook starts with this: 2 Today I will make no decisions by myself. 3 This means that you are choosing not to be the judge of what to do. 4 But it must also mean you will not judge the situations where you will be called upon to make response. 5 For if you judge them, you have set the rules for how you should react to them. 6 And then another answer cannot but produce confusion and uncertainty and fear.

T-30.I.3. This is your major problem now. 2 You still make up your mind, and *then* decide to ask what you should do. 3 And what you hear may not resolve the problem as you saw it first. 4 This leads to fear, because it contradicts what you perceive and so you feel attacked. 5 And therefore angry. 6 There are rules by which this will not happen. 7 But it does occur at first, while you are learning how to hear.

T-30.I.4. (2) Throughout the day, at any time you think of it and have a quiet moment for reflection, tell yourself again the kind of day you want; the feelings you would have, the things you want to

happen to you, and the things you would experience, and say: 2 If I make no decisions by myself, this is the day that will be given me. 3 These two procedures, practiced well, will serve to let you be directed without fear, for opposition will not first arise and then become a problem in itself.

T-30.I.5. But there will still be times when you have judged already. 2 Now the answer will provoke attack, unless you quickly straighten out your mind to want an answer that will work. 3 Be certain this has happened if you feel yourself unwilling to sit by and ask to have the answer given you. 4 This means you have decided by yourself, and can not see the question. 5 Now you need a quick restorative before you ask again.

T-30.I.6. (3) Remember once again the day you want, and recognize that something has occurred that is not part of it. 2 Then realize that you have asked a question by yourself, and must have set an answer in your terms. 3 Then say: 4 I have no question. 5 I forgot what to decide. 6 This cancels out the terms that you have set, and lets the answer show you what the question must have really been.

T-30.I.7. Try to observe this rule without delay, despite your opposition. 2 For you have already gotten angry. 3 And your fear of being answered in a different way from what your version of the question asks will gain momentum, until you believe the day you want is one in which you get *your* answer to *your* question. 4 And you will not get it, for it would destroy the day by robbing you of what you really want. 5 This can be very hard to realize, when once you have decided by yourself the rules that promise you a happy day. 6 Yet this decision still can be undone, by simple methods that you can accept.

T-30.I.8. (4) If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this: 2 At least I can decide I do not like what I feel now. 3 This much is obvious, and paves the way for the next easy step.

T-30.I.9. (5) Having decided that you do not like the way you feel, what could be easier than to continue with: 2 And so I hope I have been wrong. 3 This works against the sense of opposition, and reminds you that help is not being thrust upon you but is something that you want and that you need, because you do not like the way you feel. 4 This tiny opening will be enough to let you go ahead with just a few more steps you need to let yourself be helped.

T-30.I.10. Now you have reached the turning point, because it has occurred to you that you will gain if what you have decided is not so. 2 Until this point is reached, you will believe your happiness depends on being right. 3 But this much reason have you now attained; you would be better off if you were wrong.

T-30.I.11. (6) This tiny grain of wisdom will suffice to take you further. 2 You are not coerced, but merely hope to get a thing you want. 3 And you can say in perfect honesty: 4 I want another way to look at this. 5 Now you have changed your mind about the day, and have remembered what you really want. 6 Its purpose has no longer been obscured by the insane belief you want it for the goal of being right when you are wrong. 7 Thus is the readiness for asking brought to your awareness, for you cannot be in conflict when you ask for what you want, and see that it is this for which you ask.

T-30.I.12. (7) This final step is but acknowledgment of lack of opposition to be helped. 2 It is a statement of an open mind, not certain yet, but willing to be shown: 3 Perhaps there is another way to look at this. 4 What can I lose by asking? 5 Thus you now can ask a question that makes sense,

and so the answer will make sense as well. 6 Nor will you fight against it, for you see that it is you who will be helped by it.

T-30.I.13. It must be clear that it is easier to have a happy day if you prevent unhappiness from entering at all. 2 But this takes practice in the rules that will protect you from the ravages of fear. 3 When this has been achieved, the sorry dream of judgment has forever been undone. 4 But meanwhile, you have need for practicing the rules for its undoing. 5 Let us, then, consider once again the very first of the decisions which are offered here.

T-30.I.14. We said you can begin a happy day with the determination not to make decisions by yourself. 2 This seems to be a real decision in itself. 3 And yet, you *cannot* make decisions by yourself. 4 The only question really is with what you choose to make them. 5 That is really all. 6 The first rule, then, is not coercion, but a simple statement of a simple fact. 7 You will not make decisions by yourself whatever you decide. 8 For they are made with idols or with God. 9 And you ask help of anti-Christ or Christ, and which you choose will join with you and tell you what to do.

T-30.I.15. Your day is not at random. 2 It is set by what you choose to live it with, and how the friend whose counsel you have sought perceives your happiness. 3 You always ask advice before you can decide on anything. 4 Let this be understood, and you can see there cannot be coercion here, nor grounds for opposition that you may be free. 5 There is no freedom from what must occur. 6 And if you think there is, you must be wrong.

T-30.I.16. The second rule as well is but a fact. 2 For you and your adviser must agree on what you want before it can occur. 3 It is but this agreement that permits all things to happen. 4 Nothing can be caused without some form of union, be it with a dream of judgment or the Voice for God. 5 Decisions cause results *because* they are not made in isolation. 6 They are made by you and your adviser, for yourself and for the world as well. 7 The day you want you offer to the world, for it will be what you have asked for, and will reinforce the rule of your adviser in the world. 8 Whose kingdom is the world for you today? 9 What kind of day will you decide to have?

T-30.I.17. It needs but two who would have happiness this day to promise it to all the world. 2 It needs but two to understand that they cannot decide alone, to guarantee the joy they asked for will be wholly shared. 3 For they have understood the basic law that makes decision powerful, and gives it all effects that it will ever have. 4 It needs but two. 5 These two are joined before there can be a decision. 6 Let this be the one reminder that you keep in mind, and you will have the day you want, and give it to the world by having it yourself. 7 Your judgment has been lifted from the world by your decision for a happy day. 8 And as you have received, so must you give.

II. Freedom of Will

T-30.II.1. Do you not understand that to oppose the Holy Spirit is to fight *yourself*? 2 He tells you but your will; He speaks for you. 3 In His Divinity is but your own. 4 And all He knows is but your knowledge, saved for you that you may do your will through Him. 5 God *asks* you do your will. 6 He joins with *you*. 7 He did not set His Kingdom up alone. 8 And Heaven itself but represents your will, where everything created is for you. 9 No spark of life but was created with your glad consent, as you would have it be. 10 And not one Thought that God has ever had but waited for your blessing to be born. 11 God is no enemy to you. 12 He asks no more than that He hear you call Him "Friend."

T-30.II.2. How wonderful it is to do your will! 2 For that is freedom. 3 There is nothing else that ever should be called by freedom's name. 4 Unless you do your will you are not free. 5 And would God leave His Son without what he has chosen for himself? 6 God but ensured that you would never lose your will when He gave you His perfect Answer. 7 Hear It now, that you may be reminded of His Love and learn your will. 8 God would not have His Son made prisoner to what he does not want. 9 He joins with you in willing you be free. 10 And to oppose Him is to make a choice against yourself, and choose that you be bound.

T-30.II.3. Look once again upon your enemy, the one you chose to hate instead of love. 2 For thus was hatred born into the world, and thus the rule of fear established there. 3 Now hear God speak to you, through Him Who is His Voice and yours as well, reminding you that it is not your will to hate and be a prisoner to fear, a slave to death, a little creature with a little life. 4 Your will is boundless; it is not your will that it be bound. 5 What lies in you has joined with God Himself in all creation's birth. 6 Remember Him Who has created you, and through your will created everything. 7 Not one created thing but gives you thanks, for it is by your will that it was born. 8 No light of Heaven shines except for you, for it was set in Heaven by your will.

T-30.II.4. What cause have you for anger in a world that merely waits your blessing to be free? 2 If you be prisoner, then God Himself could not be free. 3 For what is done to him whom God so loves is done to God Himself. 4 Think not He wills to bind you, Who has made you co-creator of the universe along with Him. 5 He would but keep your will forever and forever limitless. 6 This world awaits the freedom you will give when you have recognized that you are free. 7 But you will not forgive the world until you have forgiven Him Who gave your will to you. 8 For it is by your will the world is given freedom. 9 Nor can you be free apart from Him Whose holy Will you share.

T-30.II.5. God turns to you to ask the world be saved, for by your own salvation is it healed. 2 And no one walks upon the earth but must depend on your decision, that he learn death has no power over him, because he shares your freedom as he shares your will. 3 It *is* your will to heal him, and because you have decided with him, he is healed. 4 And now is God forgiven, for you chose to look upon your brother as a friend.

III. Beyond All Idols

T-30.III.1. Idols are quite specific. 2 But your will is universal, being limitless. 3 And so it has no form, nor is content for its expression in the terms of form. 4 Idols are limits. 5 They are the belief that there are forms that will bring happiness, and that, by limiting, is all attained. 6 It is as if you said, "I have no need of everything. 7 This little thing I want, and it will be as everything to me." 8 And this must fail to satisfy, because it is your will that everything be yours. 9 Decide for idols and you ask for loss. 10 Decide for truth and everything is yours.

T-30.III.2. It is not form you seek. 2 What form can be a substitute for God the Father's Love? 3 What form can take the place of all the love in the Divinity of God the Son? 4 What idol can make two of what is one? 5 And can the limitless be limited? 6 You do not want an idol. 7 It is not your will to have one. 8 It will not bestow on you the gift you seek. 9 When you decide upon the form of what you want, you lose the understanding of its purpose. 10 So you see your will within the idol, thus reducing it to a specific form. 11 Yet this could never be your will, because what shares in all creation cannot be content with small ideas and little things.

T-30.III.3. Behind the search for every idol lies the yearning for completion. 2 Wholeness has no form because it is unlimited. 3 To seek a special person or a thing to add to you to make yourself complete, can only mean that you believe some form is missing. 4 And by finding this, you will achieve completion in a form you like. 5 This is the purpose of an idol; that you will not look beyond it, to the source of the belief that you are incomplete. 6 Only if you had sinned could this be so. 7 For sin is the idea you are alone and separated off from what is whole. 8 And thus it would be necessary for the search for wholeness to be made beyond the boundaries of limits on yourself.

T-30.III.4. It never is the idol that you want. 2 But what you think it offers you, you want indeed and have the right to ask for. 3 Nor could it be possible it be denied. 4 Your will to be complete is but God's Will, and this is given you by being His. 5 God knows not form. 6 He cannot answer you in terms that have no meaning. 7 And your will could not be satisfied with empty forms, made but to fill a gap that is not there. 8 It is not this you want. 9 Creation gives no separate person and no separate thing the power to complete the Son of God. 10 What idol can be called upon to give the Son of God what he already has?

T-30.III.5. Completion is the *function* of God's Son. 2 He has no need to seek for it at all. 3 Beyond all idols stands his holy will to be but what he is. 4 For more than whole is meaningless. 5 If there were change in him, if he could be reduced to any form and limited to what is not in him, he would not be as God created him. 6 What idol can he need to be himself? 7 For can he give a part of him away? 8 What is not whole cannot make whole. 9 But what is really asked for cannot be denied. 10 Your will *is* granted. 11 Not in any form that would content you not, but in the whole completely lovely Thought God holds of you.

T-30.III.6. Nothing that God knows not exists. 2 And what He knows exists forever, changelessly. 3 For thoughts endure as long as does the mind that thought of them. 4 And in the Mind of God there is no ending, nor a time in which His Thoughts were absent or could suffer change. 5 Thoughts are not born and cannot die. 6 They share the attributes of their creator, nor have they a separate life apart from his. 7 The thoughts you think are in your mind, as you are in the Mind which thought of you. 8 And so there are no separate parts in what exists within God's Mind. 9 It is forever One, eternally united and at peace.

T-30.III.7. Thoughts seem to come and go. 2 Yet all this means is that you are sometimes aware of them, and sometimes not. 3 An unremembered thought is born again to you when it returns to your awareness. 4 Yet it did not die when you forgot it. 5 It was always there, but you were unaware of it. 6 The Thought God holds of you is perfectly unchanged by your forgetting. 7 It will always be exactly as it was before the time when you forgot, and will be just the same when you remember. 8 And it is the same within the interval when you forgot.

T-30.III.8. The Thoughts of God are far beyond all change, and shine forever. 2 They await not birth. 3 They wait for welcome and remembering. 4 The Thought God holds of you is like a star, unchangeable in an eternal sky. 5 So high in Heaven is it set that those outside of Heaven know not it is there. 6 Yet still and white and lovely will it shine through all eternity. 7 There was no time it was not there; no instant when its light grew dimmer or less perfect ever was.

T-30.III.9. Who knows the Father knows this light, for He is the eternal sky that holds it safe, forever lifted up and anchored sure. 2 Its perfect purity does not depend on whether it is seen on earth or not. 3 The sky embraces it and softly holds it in its perfect place, which is as far from earth

as earth from Heaven. 4 It is not the distance nor the time that keeps this star invisible to earth. 5 But those who seek for idols cannot know the star is there.

T-30.III.10. Beyond all idols is the Thought God holds of you. 2 Completely unaffected by the turmoil and the terror of the world, the dreams of birth and death that here are dreamed, the myriad of forms that fear can take; quite undisturbed, the Thought God holds of you remains exactly as it always was. 3 Surrounded by a stillness so complete no sound of battle comes remotely near, it rests in certainty and perfect peace. 4 Here is your one reality kept safe, completely unaware of all the world that worships idols, and that knows not God. 5 In perfect sureness of its changelessness and of its rest in its eternal home, the Thought God holds of you has never left the Mind of its Creator Whom it knows, as its Creator knows that it is there.

T-30.III.11. Where could the Thought God holds of you exist but where you are? 2 Is your reality a thing apart from you, and in a world which your reality knows nothing of? 3 Outside you there is no eternal sky, no changeless star and no reality. 4 The mind of Heaven's Son in Heaven is, for there the Mind of Father and of Son joined in creation which can have no end. 5 You have not two realities, but one. 6 Nor can you be aware of more than one. 7 An idol *or* the Thought God holds of you is your reality. 8 Forget not, then, that idols must keep hidden what you are, not from the Mind of God, but from your own. 9 The star shines still; the sky has never changed. 10 But you, the holy Son of God Himself, are unaware of your reality.

IV. The Truth behind Illusions

T-30.IV.1. You will attack what does not satisfy, and thus you will not see you made it up. 2 You always fight illusions. 3 For the truth behind them is so lovely and so still in loving gentleness, were you aware of it you would forget defensiveness entirely, and rush to its embrace. 4 The truth could never be attacked. 5 And this you knew when you made idols. 6 They were made that this might be forgotten. 7 You attack but false ideas, and never truthful ones. 8 All idols are the false ideas you made to fill the gap you think arose between yourself and what is true. 9 And you attack them for the things you think they represent. 10 What lies beyond them cannot be attacked.

T-30.IV.2. The wearying, dissatisfying gods you made are blown-up children's toys. 2 A child is frightened when a wooden head springs up as a closed box is opened suddenly, or when a soft and silent woolly bear begins to squeak as he takes hold of it. 3 The rules he made for boxes and for bears have failed him, and have broken his "control" of what surrounds him. 4 And he is afraid, because he thought the rules protected him. 5 Now must he learn the boxes and the bears did not deceive him, broke no rules, nor mean his world is made chaotic and unsafe. 6 He was mistaken. 7 He misunderstood what made him safe, and thought that it had left.

T-30.IV.3. The gap that is not there is filled with toys in countless forms. 2 And each one seems to break the rules you set for it. 3 It never was the thing you thought. 4 It must appear to break your rules for safety, since the rules were wrong. 5 But *you* are not endangered. 6 You can laugh at popping heads and squeaking toys, as does the child who learns they are no threat to him. 7 Yet while he likes to play with them, he still perceives them as obeying rules he made for his enjoyment. 8 So there still are rules that they can seem to break and frighten him. 9 Yet *is* he at the mercy of his toys? 10 And *can* they represent a threat to him?

T-30.IV.4. Reality observes the laws of God, and not the rules you set. 2 It is His laws that

guarantee your safety. 3 All illusions that you believe about yourself obey no laws. 4 They seem to dance a little while, according to the rules you set for them. 5 But then they fall and cannot rise again. 6 They are but toys, my child, so do not grieve for them. 7 Their dancing never brought you joy. 8 But neither were they things to frighten you, nor make you safe if they obeyed your rules. 9 They must be neither cherished nor attacked, but merely looked upon as children's toys without a single meaning of their own. 10 See one in them and you will see them all. 11 See none in them and they will touch you not.

T-30.IV.5. Appearances deceive *because* they are appearances and not reality. 2 Dwell not on them in any form. 3 They but obscure reality, and they bring fear *because* they hide the truth. 4 Do not attack what you have made to let you be deceived, for thus you prove that you have been deceived. 5 Attack has power to make illusions real. 6 Yet what it makes is nothing. 7 Who could be made fearful by a power that can have no real effects at all? 8 What could it be but an illusion, making things appear like to itself? 9 Look calmly at its toys, and understand that they are idols which but dance to vain desires. 10 Give them not your worship, for they are not there. 11 Yet this is equally forgotten in attack. 12 God's Son needs no defense against his dreams. 13 His idols do not threaten him at all. 14 His one mistake is that he thinks them real. 15 What can the power of illusions do?

T-30.IV.6. Appearances can but deceive the mind that wants to be deceived. 2 And you can make a simple choice that will forever place you far beyond deception. 3 You need not concern yourself with how this will be done, for this you cannot understand. 4 But you will understand that mighty changes have been quickly brought about, when you decide one very simple thing; you do not want whatever you believe an idol gives. 5 For thus the Son of God declares that he is free of idols. 6 And thus *is* he free.

T-30.IV.7. Salvation is a paradox indeed! 2 What could it be except a happy dream? 3 It asks you but that you forgive all things that no one ever did; to overlook what is not there, and not to look upon the unreal as reality. 4 You are but asked to let your will be done, and seek no longer for the things you do not want. 5 And you are asked to let yourself be free of all the dreams of what you never were, and seek no more to substitute the strength of idle wishes for the Will of God.

T-30.IV.8. Here does the dream of separation start to fade and disappear. 2 For here the gap that is not there begins to be perceived without the toys of terror that you made. 3 No more than this is asked. 4 Be glad indeed salvation asks so little, not so much. 5 It asks for nothing in reality. 6 And even in illusions it but asks forgiveness be the substitute for fear. 7 Such is the only rule for happy dreams. 8 The gap is emptied of the toys of fear, and then its unreality is plain. 9 Dreams are for nothing. 10 And the Son of God can have no need of them. 11 They offer him no single thing that he could ever want. 12 He is delivered from illusions by his will, and but restored to what he is. 13 What could God's plan for his salvation be, except a means to give him to Himself?

V. The Only Purpose

T-30.V.1. The real world is the state of mind in which the only purpose of the world is seen to be forgiveness. 2 Fear is not its goal, for the escape from guilt becomes its aim. 3 The value of forgiveness is perceived and takes the place of idols, which are sought no longer, for their "gifts" are not held dear. 4 No rules are idly set, and no demands are made of anyone or anything to twist and fit into the dream of fear. 5 Instead, there is a wish to understand all things created as they really are. 6 And it is recognized that all things must be first forgiven, and *then* understood.

T-30.V.2. Here, it is thought that understanding is acquired by attack. 2 There, it is clear that by attack is understanding lost. 3 The folly of pursuing guilt as goal is fully recognized. 4 And idols are not wanted there, for guilt is understood as the sole cause of pain in any form. 5 No one is tempted by its vain appeal, for suffering and death have been perceived as things not wanted and not striven for. 6 The possibility of freedom has been grasped and welcomed, and the means by which it can be gained can now be understood. 7 The world becomes a place of hope, because its only purpose is to be a place where hope of happiness can be fulfilled. 8 And no one stands outside this hope, because the world has been united in belief the purpose of the world is one which all must share, if hope be more than just a dream.

T-30.V.3. Not yet is Heaven quite remembered, for the purpose of forgiveness still remains. 2 Yet everyone is certain he will go beyond forgiveness, and he but remains until it is made perfect in himself. 3 He has no wish for anything but this. 4 And fear has dropped away, because he is united in his purpose with himself. 5 There is a hope of happiness in him so sure and constant he can barely stay and wait a little longer, with his feet still touching earth. 6 Yet is he glad to wait till every hand is joined, and every heart made ready to arise and go with him. 7 For thus is he made ready for the step in which is all forgiveness left behind.

T-30.V.4. The final step is God's, because it is but God Who could create a perfect Son and share His Fatherhood with him. 2 No one outside of Heaven knows how this can be, for understanding this is Heaven itself. 3 Even the real world has a purpose still beneath creation and eternity. 4 But fear is gone because its purpose is forgiveness, not idolatry. 5 And so is Heaven's Son prepared to be himself, and to remember that the Son of God knows everything his Father understands, and understands it perfectly with Him.

T-30.V.5. The real world still falls short of this, for this is God's Own purpose; only His, and yet completely shared and perfectly fulfilled. 2 The real world is a state in which the mind has learned how easily do idols go when they are still perceived but wanted not. 3 How willingly the mind can let them go when it has understood that idols are nothing and nowhere, and are purposeless. 4 For only then can guilt and sin be seen without a purpose, and as meaningless.

T-30.V.6. Thus is the real world's purpose gently brought into awareness, to replace the goal of sin and guilt. 2 And all that stood between your image of yourself and what you are, forgiveness washes joyfully away. 3 Yet God need not create His Son again, that what is his be given back to him. 4 The gap between your brother and yourself was never there. 5 And what the Son of God knew in creation he must know again.

T-30.V.7. When brothers join in purpose in the world of fear, they stand already at the edge of the real world. 2 Perhaps they still look back, and think they see an idol that they want. 3 Yet has their path been surely set away from idols toward reality. 4 For when they joined their hands it was Christ's hand they took, and they will look on Him Whose hand they hold. 5 The face of Christ is looked upon before the Father is remembered. 6 For He must be unremembered till His Son has reached beyond forgiveness to the Love of God. 7 Yet is the Love of Christ accepted first. 8 And then will come the knowledge They are One.

T-30.V.8. How light and easy is the step across the narrow boundaries of the world of fear when you have recognized Whose hand you hold! 2 Within your hand is everything you need to walk

with perfect confidence away from fear forever, and to go straight on, and quickly reach the gate of Heaven itself. 3 For He Whose hand you hold was waiting but for you to join Him. 4 Now that you have come, would He delay in showing you the way that He must walk with you? 5 His blessing lies on you as surely as His Father's Love rests upon Him. 6 His gratitude to you is past your understanding, for you have enabled Him to rise from chains and go with you, together, to His Father's house.

T-30.V.9. An ancient hate is passing from the world. 2 And with it goes all hatred and all fear. 3 Look back no longer, for what lies ahead is all you ever wanted in your heart. 4 Give up the world! 5 But not to sacrifice. 6 You never wanted it. 7 What happiness have you sought here that did not bring you pain? 8 What moment of content has not been bought at fearful price in coins of suffering? 9 Joy has no cost. 10 It is your sacred right, and what you pay for is not happiness. 11 Be speeded on your way by honesty, and let not your experiences here deceive in retrospect. 12 They were not free from bitter cost and joyless consequence.

T-30.V.10. Do not look back except in honesty. 2 And when an idol tempts you, think of this: 3 There never was a time an idol brought you anything except the "gift" of guilt. 4 Not one was bought except at cost of pain, nor was it ever paid by you alone. 5 Be merciful unto your brother, then. 6 And do not choose an idol thoughtlessly, remembering that he will pay the cost as well as you. 7 For he will be delayed when you look back, and you will not perceive Whose loving hand you hold. 8 Look forward, then; in confidence walk with a happy heart that beats in hope and does not pound in fear.

T-30.V.11. The Will of God forever lies in those whose hands are joined. 2 Until they joined, they thought He was their enemy. 3 But when they joined and shared a purpose, they were free to learn their will is one. 4 And thus the Will of God must reach to their awareness. 5 Nor can they forget for long that it is but their own.

VI. The Justification for Forgiveness

T-30.VI.1. Anger is *never* justified. 2 Attack has *no* foundation. 3 It is here escape from fear begins, and will be made complete. 4 Here is the real world given in exchange for dreams of terror. 5 For it is on this forgiveness rests, and is but natural. 6 You are not asked to offer pardon where attack is due, and would be justified. 7 For that would mean that you forgive a sin by overlooking what is really there. 8 This is not pardon. 9 For it would assume that, by responding in a way which is not justified, your pardon will become the answer to attack that has been made. 10 And thus is pardon inappropriate, by being granted where it is not due.

T-30.VI.2. Pardon is *always* justified. 2 It has a sure foundation. 3 You do not forgive the unforgivable, nor overlook a real attack that calls for punishment. 4 Salvation does not lie in being asked to make unnatural responses which are inappropriate to what is real. 5 Instead, it merely asks that you respond appropriately to what is not real by not perceiving what has not occurred. 6 If pardon were unjustified, you would be asked to sacrifice your rights when you return forgiveness for attack. 7 But you are merely asked to see forgiveness as the natural reaction to distress that rests on error, and thus calls for help. 8 Forgiveness is the only sane response. 9 It *keeps* your rights from being sacrificed.

T-30.VI.3. This understanding is the only change that lets the real world rise to take the place of

dreams of terror. 2 Fear cannot arise unless attack is justified, and if it had a real foundation pardon would have none. 3 The real world is achieved when you perceive the basis of forgiveness is quite real and fully justified. 4 While you regard it as a gift unwarranted, it must uphold the guilt you would "forgive." 5 Unjustified forgiveness is attack. 6 And this is all the world can ever give. 7 It pardons "sinners" sometimes, but remains aware that they have sinned. 8 And so they do not merit the forgiveness that it gives.

T-30.VI.4. This is the false forgiveness which the world employs to keep the sense of sin alive. 2 And recognizing God is just, it seems impossible His pardon could be real. 3 Thus is the fear of God the sure result of seeing pardon as unmerited. 4 No one who sees himself as guilty can avoid the fear of God. 5 But he is saved from this dilemma if he can forgive. 6 The mind must think of its Creator as it looks upon itself. 7 If you can see your brother merits pardon, you have learned forgiveness is your right as much as his. 8 Nor will you think that God intends for you a fearful judgment that your brother does not merit. 9 For it is the truth that you can merit neither more nor less than he.

T-30.VI.5. Forgiveness recognized as merited will heal. 2 It gives the miracle its strength to overlook illusions. 3 This is how you learn that you must be forgiven too. 4 There can be no appearance that can not be overlooked. 5 For if there were, it would be necessary first there be some sin that stands beyond forgiveness. 6 There would be an error that is more than a mistake; a special form of error that remains unchangeable, eternal, and beyond correction or escape. 7 There would be one mistake that had the power to undo creation, and to make a world that could replace it and destroy the Will of God. 8 Only if this were possible could there be some appearances that could withstand the miracle, and not be healed by it.

T-30.VI.6. There is no surer proof idolatry is what you wish than a belief there are some forms of sickness and of joylessness forgiveness cannot heal. 2 This means that you prefer to keep some idols, and are not prepared, as yet, to let all idols go. 3 And thus you think that some appearances are real and not appearances at all. 4 Be not deceived about the meaning of a fixed belief that some appearances are harder to look past than others are. 5 It always means you think forgiveness must be limited. 6 And you have set a goal of partial pardon and a limited escape from guilt for you. 7 What can this be except a false forgiveness of yourself, and everyone who seems apart from you?

T-30.VI.7. It must be true the miracle can heal all forms of sickness, or it cannot heal. 2 Its purpose cannot be to judge which forms are real, and which appearances are true. 3 If one appearance must remain apart from healing, one illusion must be part of truth. 4 And you could not escape all guilt, but only some of it. 5 You must forgive God's Son entirely. 6 Or you will keep an image of yourself that is not whole, and will remain afraid to look within and find escape from every idol there. 7 Salvation rests on faith there cannot be some forms of guilt that you cannot forgive. 8 And so there cannot be appearances that have replaced the truth about God's Son.

T-30.VI.8. Look on your brother with the willingness to see him as he is. 2 And do not keep a part of him outside your willingness that he be healed. 3 To heal is to make whole. 4 And what is whole can have no missing parts that have been kept outside. 5 Forgiveness rests on recognizing this, and being glad there cannot be some forms of sickness which the miracle must lack the power to heal.

T-30.VI.9. God's Son is perfect, or he cannot be God's Son. 2 Nor will you know him, if you think he does not merit the escape from guilt in all its consequences and its forms. 3 There is no way to

think of him but this, if you would know the truth about yourself. 4 I thank You, Father, for Your perfect Son, and in his glory will I see my own. 5 Here is the joyful statement that there are no forms of evil that can overcome the Will of God; the glad acknowledgment that guilt has not succeeded by your wish to make illusions real. 6 And what is this except a simple statement of the truth?

T-30.VI.10. Look on your brother with this hope in you, and you will understand he could not make an error that could change the truth in him. 2 It is not difficult to overlook mistakes that have been given no effects. 3 But what you see as having power to make an idol of the Son of God you will not pardon. 4 For he has become to you a graven image and a sign of death. 5 Is this your savior? 6 Is his Father wrong about His Son? 7 Or have you been deceived in him who has been given you to heal, for your salvation and deliverance?

VII. The New Interpretation

T-30.VII.1. Would God have left the meaning of the world to your interpretation? 2 If He had, it *has* no meaning. 3 For it cannot be that meaning changes constantly, and yet is true. 4 The Holy Spirit looks upon the world as with one purpose, changelessly established. 5 And no situation can affect its aim, but must be in accord with it. 6 For only if its aim could change with every situation could each one be open to interpretation which is different every time you think of it. 7 You add an element into the script you write for every minute in the day, and all that happens now means something else. 8 You take away another element, and every meaning shifts accordingly.

T-30.VII.2. What do your scripts reflect except your plans for what the day *should* be? 2 And thus you judge disaster and success, advance, retreat, and gain and loss. 3 These judgments all are made according to the roles the script assigns. 4 The fact they have no meaning in themselves is demonstrated by the ease with which these labels change with other judgments, made on different aspects of experience. 5 And then, in looking back, you think you see another meaning in what went before. 6 What have you really done, except to show there was no meaning there? 7 But you assigned a meaning in the light of goals that change, with every meaning shifting as they change.

T-30.VII.3. Only a constant purpose can endow events with stable meaning. 2 But it must accord *one* meaning to them all. 3 If they are given different meanings, it must be that they reflect but different purposes. 4 And this is all the meaning that they have. 5 Can this be meaning? 6 Can confusion be what meaning means? 7 Perception cannot be in constant flux, and make allowance for stability of meaning anywhere. 8 Fear is a judgment never justified. 9 Its presence has no meaning but to show you wrote a fearful script, and are afraid accordingly. 10 But not because the thing you fear has fearful meaning in itself.

T-30.VII.4. A common purpose is the only means whereby perception can be stabilized, and one interpretation given to the world and all experiences here. 2 In this shared purpose is one judgment shared by everyone and everything you see. 3 You do not have to judge, for you have learned one meaning has been given everything, and you are glad to see it everywhere. 4 It cannot change *because* you would perceive it everywhere, unchanged by circumstance. 5 And so you offer it to all events, and let them offer you stability.

T-30.VII.5. Escape from judgment simply lies in this; all things have but one purpose, which you share with all the world. 2 And nothing in the world can be opposed to it, for it belongs to

everything, as it belongs to you. 3 In single purpose is the end of all ideas of sacrifice, which must assume a different purpose for the one who gains and him who loses. 4 There could be no thought of sacrifice apart from this idea. 5 And it is this idea of different goals that makes perception shift and meaning change. 6 In one united goal does this become impossible, for your agreement makes interpretation stabilize and last.

T-30.VII.6. How can communication really be established while the symbols that are used mean different things? 2 The Holy Spirit's goal gives one interpretation, meaningful to you and to your brother. 3 Thus can you communicate with him, and he with you. 4 In symbols that you both can understand the sacrifice of meaning is undone. 5 All sacrifice entails the loss of your ability to see relationships among events. 6 And looked at separately they have no meaning. 7 For there is no light by which they can be seen and understood. 8 They have no purpose. 9 And what they are for cannot be seen. 10 In any thought of loss there is no meaning. 11 No one has agreed with you on what it means. 12 It is a part of a distorted script, which cannot be interpreted with meaning. 13 It must be forever unintelligible. 14 This is not communication. 15 Your dark dreams are but the senseless, isolated scripts you write in sleep. 16 Look not to separate dreams for meaning. Only dreams of pardon can be shared. They mean the same to both of you.

T-30.VII.7. Do not interpret out of solitude, for what you see means nothing. 2 It will shift in what it stands for, and you will believe the world is an uncertain place, in which you walk in danger and uncertainty. 3 It is but your interpretations which are lacking in stability, for they are not in line with what you really are. 4 This is a state so seemingly unsafe that fear must rise. 5 Do not continue thus, my brother. 6 We have one Interpreter. 7 And through His use of symbols are we joined, so that they mean the same to all of us. 8 Our common language lets us speak to all our brothers, and to understand with them forgiveness has been given to us all, and thus we can communicate again.

VIII. Changeless Reality

T-30.VIII.1. Appearances deceive, but can be changed. 2 Reality is changeless. 3 It does not deceive at all, and if you fail to see beyond appearances you *are* deceived. 4 For everything you see will change, and yet you thought it real before, and now you think it real again. 5 Reality is thus reduced to form, and capable of change. 6 Reality is changeless. 7 It is this that makes it real, and keeps it separate from all appearances. 8 It must transcend all form to be itself. 9 It cannot change.

T-30.VIII.2. The miracle is means to demonstrate that all appearances can change because they *are* appearances, and cannot have the changelessness reality entails. 2 The miracle attests salvation from appearances by showing they can change. 3 Your brother has a changelessness in him beyond appearance and deception, both. 4 It is obscured by changing views of him that you perceive as his reality. 5 The happy dream about him takes the form of the appearance of his perfect health, his perfect freedom from all forms of lack, and safety from disaster of all kinds. 6 The miracle is proof he is not bound by loss or suffering in any form, because it can so easily be changed. 7 This demonstrates that it was never real, and could not stem from his reality. 8 For that is changeless, and has no effects that anything in Heaven or on earth could ever alter. 9 But appearances are shown to be unreal *because* they change.

T-30.VIII.3. What is temptation but a wish to make illusions real? 2 It does not seem to be the wish that no reality be so. 3 Yet it is an assertion that some forms of idols have a powerful appeal that makes them harder to resist than those you would not want to have reality. 4 Temptation, then, is

nothing more than this; a prayer the miracle touch not some dreams, but keep their unreality obscure and give to them reality instead. 5 And Heaven gives no answer to the prayer, nor can a miracle be given you to heal appearances you do not like. 6 You have established limits. 7 What you ask *is* given you, but not of God Who knows no limits. 8 You have limited yourself.

T-30.VIII.4. Reality is changeless. 2 Miracles but show what you have interposed between reality and your awareness is unreal, and does not interfere at all. 3 The cost of the belief there must be some appearances beyond the hope of change is that the miracle cannot come forth from you consistently. 4 For you have asked it be withheld from power to heal all dreams. 5 There is no miracle you cannot have when you desire healing. 6 But there is no miracle that can be given you unless you want it. 7 Choose what you would heal, and He Who gives all miracles has not been given freedom to bestow His gifts upon God's Son. 8 When he is tempted, he denies reality. 9 And he becomes the willing slave of what he chose instead.

T-30.VIII.5. *Because* reality is changeless is a miracle already there to heal all things that change, and offer them to you to see in happy form, devoid of fear. 2 It will be given you to look upon your brother thus. 3 But not while you would have it otherwise in some respects. 4 For this but means you would not have him healed and whole. 5 The Christ in him is perfect. 6 Is it this that you would look upon? 7 Then let there be no dreams about him that you would prefer to seeing this. 8 And you will see the Christ in him because you let Him come to you. 9 And when He has appeared to you, you will be certain you are like Him, for He is the changeless in your brother and in you.

T-30.VIII.6. This will you look upon when you decide there is not one appearance you would hold in place of what your brother really is. 2 Let no temptation to prefer a dream allow uncertainty to enter here. 3 Be not made guilty and afraid when you are tempted by a dream of what he is. 4 But do not give it power to replace the changeless in him in your sight of him. 5 There is no false appearance but will fade, if you request a miracle instead. 6 There is no pain from which he is not free, if you would have him be but what he is. 7 Why should you fear to see the Christ in him? 8 You but behold yourself in what you see. 9 As he is healed are you made free of guilt, for his appearance is your own to you.

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