

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

[Search the Course](#)

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

[The Little Garden Home](#)

Chapter 6.

THE LESSONS OF LOVE

T-6.in.1. The relationship of anger to attack is obvious, but the relationship of anger to fear is not always so apparent. 2 Anger always involves projection of separation, which must ultimately be accepted as one's own responsibility, rather than being blamed on others. 3 Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it. 4 Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love must follow. 5 What can be expected from insane premises except an insane conclusion? 6 The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. 7 You cannot *be* attacked, attack *has* no justification, and you *are* responsible for what you believe.

T-6.in.2. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device. 2 Everyone teaches, and teaches all the time. 3 This is a responsibility you inevitably assume the moment you accept any premise at all, and no one can organize his life without some thought system. 4 Once you have developed a thought system of any kind, you live by it and teach it. 5 Your capacity for allegiance to a thought system may be misplaced, but it is still a form of faith and can be redirected.

I. The Message of the Crucifixion

T-6.I.1. For learning purposes, let us consider the crucifixion again. 2 I did not dwell on it before because of the fearful connotations you may associate with it. 3 The only emphasis laid upon it so far has been that it was not a form of punishment. 4 Nothing, however, can be explained in negative terms only. 5 There is a positive interpretation of the crucifixion that is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood. T-6.I.2. The crucifixion is nothing more than an extreme example. 2 Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. 3 It can be, and has been, misunderstood. 4 This is only because the fearful are apt to perceive fearfully. 5 I have already told you that you can always call on me to share my decision, and thus make it stronger. 6 I have also told you that the crucifixion was the last useless journey the Sonship need take, and that it represents release from fear to anyone who understands it. 7 While I emphasized only the resurrection before, the purpose of the crucifixion and how it actually led to the resurrection was not clarified then. 8 Nevertheless, it has a definite contribution to make to your own life, and if you will consider it without fear, it will help you

understand your own role as a teacher.

T-6.I.3. You have probably reacted for years as if you were being crucified. 2 This is a marked tendency of the separated, who always refuse to consider what they have done to themselves. 3 Projection means anger, anger fosters assault, and assault promotes fear. 4 The real meaning of the crucifixion lies in the *apparent* intensity of the assault of some of the Sons of God upon another. 5 This, of course, is impossible, and must be fully understood *as* impossible. 6 Otherwise, I cannot serve as a model for learning.

T-6.I.4. Assault can ultimately be made only on the body. 2 There is little doubt that one body can assault another, and can even destroy it. 3 Yet if destruction itself is impossible, anything that is destructible cannot be real. 4 Its destruction, therefore, does not justify anger. 5 To the extent to which you believe that it does, you are accepting false premises and teaching them to others. 6 The message the crucifixion was intended to teach was that it is not necessary to perceive any form of assault in persecution, because you cannot *be* persecuted. 7 If you respond with anger, you must be equating yourself with the destructible, and are therefore regarding yourself insanely.

T-6.I.5. I have made it perfectly clear that I am like you and you are like me, but our fundamental equality can be demonstrated only through joint decision. 2 You are free to perceive yourself as persecuted if you choose. 3 When you do choose to react that way, however, you might remember that I was persecuted as the world judges, and did not share this evaluation for myself. 4 And because I did not share it, I did not strengthen it. 5 I therefore offered a different interpretation of attack, and one which I want to share with you. 6 If you will believe it, you will help me teach it.

T-6.I.6. As I have said before, "As you teach so shall you learn." 2 If you react as if you are persecuted, you are teaching persecution. 3 This is not a lesson a Son of God should want to teach if he is to realize his own salvation. 4 Rather, teach your own perfect immunity, which is the truth in you, and realize that it cannot *be* assailed. 5 Do not try to protect it yourself, or you are believing that it is assailable. 6 You are not asked to be crucified, which was part of my own teaching contribution. 7 You are merely asked to follow my example in the face of much less extreme temptations to misperceive, and not to accept them as false justifications for anger. 8 There can be no justification for the unjustifiable. 9 Do not believe there is, and do not teach that there is. 10 Remember always that what you believe you will teach. 11 Believe with me, and we will become equal as teachers.

T-6.I.7. Your resurrection is your reawakening. 2 I am the model for rebirth, but rebirth itself is merely the dawning on your mind of what is already in it. 3 God placed it there Himself, and so it is true forever. 4 I believed in it, and therefore accepted it as true for me. 5 Help me to teach it to our brothers in the name of the Kingdom of God, but first believe that it is true for you, or you will teach amiss. 6 My brothers slept during the so-called "agony in the garden," but I could not be angry with them because I knew I could not *be* abandoned.

T-6.I.8. I am sorry when my brothers do not share my decision to hear only one Voice, because it weakens them as teachers and as learners. 2 Yet I know they cannot really betray themselves or me, and that it is still on them that I must build my church. 3 There is no choice in this, because only you can be the foundation of God's church. 4 A church is where an altar is, and the presence of the altar is what makes the church holy. 5 A church that does not inspire love has a hidden altar that is not serving the purpose for which God intended it. 6 I must found His church on you, because those

who accept me as a model are literally my disciples. 7 Disciples are followers, and if the model they follow has chosen to save them pain in all respects, they are unwise not to follow him.

T-6.I.9. I elected, for your sake and mine, to demonstrate that the most outrageous assault, as judged by the ego, does not matter. 2 As the world judges these things, but not as God knows them, I was betrayed, abandoned, beaten, torn, and finally killed. 3 It was clear that this was only because of the projection of others onto me, since I had not harmed anyone and had healed many.

T-6.I.10. We are still equal as learners, although we do not need to have equal experiences. 2 The Holy Spirit is glad when you can learn from mine, and be reawakened by them. 3 That is their only purpose, and that is the only way in which I can be perceived as the way, the truth and the life. 4 When you hear only one Voice you are never called on to sacrifice. 5 On the contrary, by being able to hear the Holy Spirit in others you can learn from their experiences, and can gain from them without experiencing them directly yourself. 6 That is because the Holy Spirit is One, and anyone who listens is inevitably led to demonstrate His way for all.

T-6.I.11. You are not persecuted, nor was I. 2 You are not asked to repeat my experiences because the Holy Spirit, Whom we share, makes this unnecessary. 3 To use my experiences constructively, however, you must still follow my example in how to perceive them. 4 My brothers and yours are constantly engaged in justifying the unjustifiable. 5 My one lesson, which I must teach as I learned it, is that no perception that is out of accord with the judgment of the Holy Spirit can be justified. 6 I undertook to show this was true in an extreme case, merely because it would serve as a good teaching aid to those whose temptation to give in to anger and assault would not be so extreme. 7 I will with God that none of His Sons should suffer.

T-6.I.12. The crucifixion cannot be shared because it is the symbol of projection, but the resurrection is the symbol of sharing because the reawakening of every Son of God is necessary to enable the Sonship to know its Wholeness. 2 Only this is knowledge.

T-6.I.13. The message of the crucifixion is perfectly clear: 2 Teach only love, for that is what you are.

T-6.I.14. If you interpret the crucifixion in any other way, you are using it as a weapon for assault rather than as the call for peace for which it was intended. 2 The Apostles often misunderstood it, and for the same reason that anyone misunderstands it. 3 Their own imperfect love made them vulnerable to projection, and out of their own fear they spoke of the "wrath of God" as His retaliatory weapon. 4 Nor could they speak of the crucifixion entirely without anger, because their sense of guilt had made them angry.

T-6.I.15. These are some of the examples of upside-down thinking in the New Testament, although its gospel is really only the message of love. 2 If the Apostles had not felt guilty, they never could have quoted me as saying, "I come not to bring peace but a sword." 3 This is clearly the opposite of everything I taught. 4 Nor could they have described my reactions to Judas as they did, if they had really understood me. 5 I could not have said, "Betrayest thou the Son of man with a kiss?" unless I believed in betrayal. 6 The whole message of the crucifixion was simply that I did not. 7 The "punishment" I was said to have called forth upon Judas was a similar mistake. 8 Judas was my brother and a Son of God, as much a part of the Sonship as myself. 9 Was it likely that I would condemn him when I was ready to demonstrate that condemnation is impossible?

T-6.I.16. As you read the teachings of the Apostles, remember that I told them myself that there was much they would understand later, because they were not wholly ready to follow me at the time. 2 I do not want you to allow any fear to enter into the thought system toward which I am guiding you. 3 I do not call for martyrs but for teachers. 4 No one is punished for sins, and the Sons of God are not sinners. 5 Any concept of punishment involves the projection of blame, and reinforces the idea that blame is justified. 6 The result is a lesson in blame, for all behavior teaches the beliefs that motivate it. 7 The crucifixion was the result of clearly opposed thought systems; the perfect symbol of the "conflict" between the ego and the Son of God. 8 This conflict seems just as real now, and its lessons must be learned now as well as then.

T-6.I.17. I do not need gratitude, but you need to develop your weakened ability to be grateful, or you cannot appreciate God. 2 He does not need your appreciation, but *you* do. 3 You cannot love what you do not appreciate, for fear makes appreciation impossible. 4 When you are afraid of what you are you do not appreciate it, and will therefore reject it. 5 As a result, you will teach rejection.

T-6.I.18. The power of the Sons of God is present all the time, because they were created as creators. 2 Their influence on each other is without limit, and must be used for their joint salvation. 3 Each one must learn to teach that all forms of rejection are meaningless. 4 The separation is the notion of rejection. 5 As long as you teach this you will believe it. 6 This is not as God thinks, and you must think as He thinks if you are to know Him again.

T-6.I.19. Remember that the Holy Spirit is the Communication Link between God the Father and His separated Sons. 2 If you will listen to His Voice you will know that you cannot either hurt or be hurt, and that many need your blessing to help them hear this for themselves. 3 When you perceive only this need in them, and do not respond to any other, you will have learned of me and will be as eager to share your learning as I am.

II. The Alternative to Projection

T-6.II.1. Any split in mind must involve a rejection of part of it, and this *is* the belief in separation. 2 The Wholeness of God, which is His peace, cannot be appreciated except by a whole mind that recognizes the Wholeness of God's creation. 3 By this recognition it knows its Creator. 4 Exclusion and separation are synonymous, as are separation and dissociation. 5 We have said before that the separation was and is dissociation, and that once it occurs projection becomes its main defense, or the device that keeps it going. 6 The reason, however, may not be so obvious as you think.

T-6.II.2. What you project you disown, and therefore do not believe is yours. 2 You are excluding yourself by the very judgment that you are different from the one on whom you project. 3 Since you have also judged against what you project, you continue to attack it because you continue to keep it separated. 4 By doing this unconsciously, you try to keep the fact that you attacked yourself out of awareness, and thus imagine that you have made yourself safe.

T-6.II.3. Yet projection will always hurt you. 2 It reinforces your belief in your own split mind, and its only purpose is to keep the separation going. 3 It is solely a device of the ego to make you feel different from your brothers and separated from them. 4 The ego justifies this on the grounds that it makes you seem "better" than they are, thus obscuring your equality with them still further. 5 Projection and attack are inevitably related, because projection is always a means of justifying

attack. 6 Anger without projection is impossible. 7 The ego uses projection only to destroy your perception of both yourself and your brothers. 8 The process begins by excluding something that exists in you but which you do not want, and leads directly to excluding you from your brothers.

T-6.II.4. We have learned, however, that there *is* an alternative to projection. 2 Every ability of the ego has a better use, because its abilities are directed by the mind, which has a better Voice. 3 The Holy Spirit extends and the ego projects. 4 As their goals are opposed, so is the result.

T-6.II.5. The Holy Spirit begins by perceiving you as perfect. 2 Knowing this perfection is shared He recognizes it in others, thus strengthening it in both. 3 Instead of anger this arouses love for both, because it establishes inclusion. 4 Perceiving equality, the Holy Spirit perceives equal needs. 5 This invites Atonement automatically, because Atonement is the one need in this world that is universal. 6 To perceive yourself this way is the only way in which you can find happiness in the world. 7 That is because it is the acknowledgment that you are not in this world, for the world *is* unhappy.

T-6.II.6. How else can you find joy in a joyless place except by realizing that you are not there? 2 You cannot be anywhere God did not put you, and God created you as part of Him. 3 That is both where you are and what you are. 4 It is completely unalterable. 5 It is total inclusion. 6 You cannot change it now or ever. 7 It is forever true. 8 It is not a belief, but a Fact. 9 Anything that God created is as true as He is. 10 Its truth lies only in its perfect inclusion in Him Who alone is perfect. 11 To deny this is to deny yourself and Him, since it is impossible to accept one without the other.

T-6.II.7. The perfect equality of the Holy Spirit's perception is the reflection of the perfect equality of God's knowing. 2 The ego's perception has no counterpart in God, but the Holy Spirit remains the Bridge between perception and knowledge. 3 By enabling you to use perception in a way that reflects knowledge, you will ultimately remember it. 4 The ego would prefer to believe that this memory is impossible, yet it is *your* perception the Holy Spirit guides. 5 Your perception will end where it began. 6 Everything meets in God, because everything was created by Him and in Him.

T-6.II.8. God created His Sons by extending His Thought, and retaining the extensions of His Thought in His Mind. 2 All His Thoughts are thus perfectly united within themselves and with each other. 3 The Holy Spirit enables you to perceive this wholeness *now*. 4 God created you to create. 5 You cannot extend His Kingdom until you know of its wholeness.

T-6.II.9. Thoughts begin in the mind of the thinker, from which they reach outward. 2 This is as true of God's Thinking as it is of yours. 3 Because your mind is split, you can perceive as well as think. 4 Yet perception cannot escape the basic laws of mind. 5 You perceive from your mind and project your perceptions outward. 6 Although perception of any kind is unreal, you made it and the Holy Spirit can therefore use it well. 7 He can inspire perception and lead it toward God. 8 This convergence seems to be far in the future only because your mind is not in perfect alignment with the idea, and therefore does not want it now.

T-6.II.10. The Holy Spirit uses time, but does not believe in it. 2 Coming from God He uses everything for good, but He does not believe in what is not true. 3 Since the Holy Spirit is in your mind, your mind can also believe only what is true. 4 The Holy Spirit can speak only for this, because He speaks for God. 5 He tells you to return your whole mind to God, because it has never left Him. 6 If it has never left Him, you need only perceive it as it is to be returned. 7 The full

awareness of the Atonement, then, is the recognition that *the separation never occurred*. 8 The ego cannot prevail against this because it is an explicit statement that the ego never occurred.

T-6.II.11. The ego can accept the idea that return is necessary because it can so easily make the idea seem difficult. 2 Yet the Holy Spirit tells you that even return is unnecessary, because what never happened cannot be difficult. 3 However, you can *make* the idea of return both necessary and difficult. 4 Yet it is surely clear that the perfect need nothing, and you cannot experience perfection as a difficult accomplishment, because that is what you are. 5 This is the way in which you must perceive God's creations, bringing all of your perceptions into the one line the Holy Spirit sees. 6 This line is the direct line of communication with God, and lets your mind converge with His. 7 There is no conflict anywhere in this perception, because it means that all perception is guided by the Holy Spirit, Whose Mind is fixed on God. 8 Only the Holy Spirit can resolve conflict, because only the Holy Spirit is conflict-free. 9 He perceives only what is true in your mind, and extends outward only to what is true in other minds.

T-6.II.12. The difference between the ego's projection and the Holy Spirit's extension is very simple. 2 The ego projects to exclude, and therefore to deceive. 3 The Holy Spirit extends by recognizing Himself in every mind, and thus perceives them as one. 4 Nothing conflicts in this perception, because what the Holy Spirit perceives is all the same. 5 Wherever He looks He sees Himself, and because He is united He offers the whole Kingdom always. 6 This is the one message God gave to Him and for which He must speak, because that is what He is. 7 The peace of God lies in that message, and so the peace of God lies in you. 8 The great peace of the Kingdom shines in your mind forever, but it must shine outward to make you aware of it.

T-6.II.13. The Holy Spirit was given you with perfect impartiality, and only by recognizing Him impartially can you recognize Him at all. 2 The ego is legion, but the Holy Spirit is One. 3 No darkness abides anywhere in the Kingdom, but your part is only to allow no darkness to abide in your own mind. 4 This alignment with light is unlimited, because it is in alignment with the light of the world. 5 Each of us is the light of the world, and by joining our minds in this light we proclaim the Kingdom of God together and as one.

III. The Relinquishment of Attack

T-6.III.1. As we have already emphasized, every idea begins in the mind of the thinker. 2 Therefore, what extends from the mind is still in it, and from *what* it extends it knows itself. 3 The word "knows" is correct here, because the Holy Spirit still holds knowledge safe in your mind through His impartial perception. 4 By attacking nothing, He presents no barrier to the communication of God. 5 Therefore, being is never threatened. 6 Your Godlike mind can never be defiled. 7 The ego never was and never will be part of it, but through the ego you can hear and teach and learn what is not true. 8 You have taught yourself to believe that you are not what you are. 9 You cannot teach what you have not learned, and what you teach you strengthen in yourself because you are sharing it. 10 Every lesson you teach you are learning.

T-6.III.2. That is why you must teach only one lesson. 2 If you are to be conflict-free yourself, you must learn only from the Holy Spirit and teach only by Him. 3 You are only love, but when you deny this, you make what you are something you must learn to remember. 4 I said before that the message of the crucifixion was, "Teach only love, for that is what you are." 5 This is the one lesson that is perfectly unified, because it is the only lesson that is one. 6 Only by teaching it can you learn

it. 7 "As you teach so will you learn." 8 If that is true, and it is true indeed, do not forget that what you teach is teaching you. 9 And what you project or extend you believe.

T-6.III.3. The only safety lies in extending the Holy Spirit, because as you see His gentleness in others your own mind perceives itself as totally harmless. 2 Once it can accept this fully, it sees no need to protect itself. 3 The protection of God then dawns upon it, assuring it that it is perfectly safe forever. 4 The perfectly safe are wholly benign. 5 They bless because they know that they are blessed. 6 Without anxiety the mind is wholly kind, and because it extends beneficence it is beneficent. 7 Safety is the complete relinquishment of attack. 8 No compromise is possible in this. 9 Teach attack in any form and you have learned it, and it will hurt you. 10 Yet this learning is not immortal, and you can unlearn it by not teaching it.

T-6.III.4. Since you cannot *not* teach, your salvation lies in teaching the exact opposite of everything the ego believes. 2 This is how you will learn the truth that will set you free, and will keep you free as others learn it of you. 3 The only way to have peace is to teach peace. 4 By teaching peace you must learn it yourself, because you cannot teach what you still dissociate. 5 Only thus can you win back the knowledge that you threw away. 6 An idea that you share you must have. 7 It awakens in your mind through the conviction of teaching it. 8 Everything you teach you are learning. 9 Teach only love, and learn that love is yours and you are love.

IV. The Only Answer

T-6.IV.1. Remember that the Holy Spirit is the Answer, not the question. 2 The ego always speaks first. 3 It is capricious and does not mean its maker well. 4 It believes, and correctly, that its maker may withdraw his support from it at any moment. 5 If it meant you well it would be glad, as the Holy Spirit will be glad when He has brought you home and you no longer need His guidance. 6 The ego does not regard itself as part of you. 7 Herein lies its primary error, the foundation of its whole thought system.

T-6.IV.2. When God created you He made you part of Him. 2 That is why attack within the Kingdom is impossible. 3 You made the ego without love, and so it does not love you. 4 You could not remain within the Kingdom without love, and since the Kingdom *is* love, you believe that you are without it. 5 This enables the ego to regard itself as separate and outside its maker, thus speaking for the part of your mind that believes *you* are separate and outside the Mind of God. 6 The ego, then, raised the first question that was ever asked, but one it can never answer. 7 That question, "What are you?" was the beginning of doubt. 8 The ego has never answered any questions since, although it has raised a great many. 9 The most inventive activities of the ego have never done more than obscure the question, because you have the answer and *the ego is afraid of you*.

T-6.IV.3. You cannot understand the conflict until you fully understand the basic fact that the ego cannot know anything. 2 The Holy Spirit does not speak first, *but He always answers*. 3 Everyone has called upon Him for help at one time or another and in one way or another, and has been answered. 4 Since the Holy Spirit answers truly He answers for all time, which means that everyone has the answer *now*.

T-6.IV.4. The ego cannot hear the Holy Spirit, but it does believe that part of the mind that made it is against it. 2 It interprets this as a justification for attacking its maker. 3 It believes that the best defense is attack, and wants *you* to believe it. 4 Unless you do believe it you will not side with it,

and the ego feels badly in need of allies, though not of brothers. 5 Perceiving something alien to itself in your mind, the ego turns to the body as its ally, because the body is *not* part of you. 6 This makes the body the ego's friend. 7 It is an alliance frankly based on separation. 8 If you side with this alliance you will be afraid, because you are siding with an alliance of fear.

T-6.IV.5. The ego uses the body to conspire against your mind, and because the ego realizes that its "enemy" can end them both merely by recognizing they are not part of you, they join in the attack together. 2 This is perhaps the strangest perception of all, if you consider what it really involves. 3 The ego, which is not real, attempts to persuade the mind, which *is* real, that the mind is the ego's learning device; and further, that the body is more real than the mind is. 4 No one in his right mind could possibly believe this, and no one in his right mind does believe it.

T-6.IV.6. Hear, then, the one answer of the Holy Spirit to all the questions the ego raises: You are a child of God, a priceless part of His Kingdom, which He created as part of Him. 2 Nothing else exists and only this is real. 3 You have chosen a sleep in which you have had bad dreams, but the sleep is not real and God calls you to awake. 4 There will be nothing left of your dream when you hear Him, because you will awaken. 5 Your dreams contain many of the ego's symbols and they have confused you. 6 Yet that was only because you were asleep and did not know. 7 When you wake you will see the truth around you and in you, and you will no longer believe in dreams because they will have no reality for you. 8 Yet the Kingdom and all that you have created there will have great reality for you, because they are beautiful and true.

T-6.IV.7. In the Kingdom, where you are and what you are is perfectly certain. 2 There is no doubt, because the first question was never asked. 3 Having finally been wholly answered, *it has never been*. 4 *Being* alone lives in the Kingdom, where everything lives in God without question. 5 The time spent on questioning in the dream has given way to creation and to its eternity. 6 You are as certain as God because you are as true as He is, but what was once certain in your mind has become only the ability for certainty.

T-6.IV.8. The introduction of abilities into being was the beginning of uncertainty, because abilities are potentials, not accomplishments. 2 Your abilities are useless in the presence of God's accomplishments, and also of yours. 3 Accomplishments are results that have been achieved. 4 When they are perfect, abilities are meaningless. 5 It is curious that the perfect must now be perfected. 6 In fact, it is impossible. 7 Remember, however, that when you put yourself in an impossible situation you believe that the impossible *is* possible.

T-6.IV.9. Abilities must be developed before you can use them. 2 This is not true of anything that God created, but it is the kindest solution possible for what you made. 3 In an impossible situation, you can develop your abilities to the point where they can get you out of it. 4 You have a Guide to how to develop them, but you have no commander except yourself. 5 This leaves you in charge of the Kingdom, with both a Guide to find it and a means to keep it. 6 You have a model to follow who will strengthen your command, and never detract from it in any way. 7 You therefore retain the central place in your imagined enslavement, which in itself demonstrates that you are not enslaved.

T-6.IV.10. You are in an impossible situation only because you think it is possible to be in one. 2 You *would* be in an impossible situation if God showed you your perfection, and proved to you that you were wrong. 3 This would demonstrate that the perfect are inadequate to bring themselves to the awareness of their perfection, and thus side with the belief that those who have everything need help

and are therefore helpless. 4 This is the kind of "reasoning" in which the ego engages. 5 God, Who knows that His creations are perfect, does not affront them. 6 This would be as impossible as the ego's notion that it has affronted Him.

T-6.IV.11. That is why the Holy Spirit never commands. 2 To command is to assume inequality, which the Holy Spirit demonstrates does not exist. 3 Fidelity to premises is a law of mind, and everything God created is faithful to His laws. 4 Fidelity to other laws is also possible, however, not because the laws are true, but because you made them. 5 What would be gained if God proved to you that you have thought insanely? 6 Can God lose His Own certainty? 7 I have frequently said that what you teach you are. 8 Would you have God teach you that you have sinned? 9 If He confronted the self you made with the truth He created for you, what could you be but afraid? 10 You would doubt your right mind, which is the only place where you can find the sanity He gave you.

T-6.IV.12. God does not teach. 2 To teach is to imply a lack, which God knows is not there. 3 God is not conflicted. 4 Teaching aims at change, but God created only the changeless. 5 The separation was not a loss of perfection, but a failure in communication. 6 A harsh and strident form of communication arose as the ego's voice. 7 It could not shatter the peace of God, but it could shatter *yours*. 8 God did not blot it out, because to eradicate it would be to attack it. 9 Being questioned, He did not question. 10 He merely gave the Answer. 11 His Answer is your Teacher.

V. The Lessons of the Holy Spirit

T-6.V.1. Like any good teacher, the Holy Spirit knows more than you do now, but He teaches only to make you equal with Him. 2 You had already taught yourself wrongly, having believed what was not true. 3 You did not believe in your own perfection. 4 Would God teach you that you had made a split mind, when He knows your mind only as whole? 5 What God does know is that His communication channels are not open to Him, so that He cannot impart His joy and know that His children are wholly joyous. 6 Giving His joy is an ongoing process, not in time but in eternity. 7 God's extending outward, though not His completeness, is blocked when the Sonship does not communicate with Him as one. 8 So He thought, "My children sleep and must be awakened."/p>

T-6.V.2. How can you wake children in a more kindly way than by a gentle Voice that will not frighten them, but will merely remind them that the night is over and the light has come? 2 You do not inform them that the nightmares that frightened them so badly are not real, because children believe in magic. 3 You merely reassure them that they are safe *now*. 4 Then you train them to recognize the difference between sleeping and waking, so they will understand they need not be afraid of dreams. 5 And so when bad dreams come, they will themselves call on the light to dispel them.

T-6.V.3. A wise teacher teaches through approach, not avoidance. 2 He does not emphasize what you must avoid to escape from harm, but what you need to learn to have joy. 3 Consider the fear and confusion a child would experience if he were told, "Do not do this because it will hurt you and make you unsafe; but if you do that instead, you will escape from harm and be safe, and then you will not be afraid." 4 It is surely better to use only three words: "Do only that!" 5 This simple statement is perfectly clear, easily understood and very easily remembered.

T-6.V.4. The Holy Spirit never itemizes errors because He does not frighten children, and those who

lack wisdom *are* children. 2 Yet He always answers their call, and His dependability makes them more certain. 3 Children *do* confuse fantasy and reality, and they are frightened because they do not recognize the difference. 4 The Holy Spirit makes no distinction among dreams. 5 He merely shines them away. 6 His light is always the Call to awaken, whatever you have been dreaming. 7 Nothing lasting lies in dreams, and the Holy Spirit, shining with the light from God Himself, speaks only for what lasts forever. A. To Have, Give All to All

T-6.V.A.1. When your body and your ego and your dreams are gone, you will know that you will last forever. 2 Perhaps you think this is accomplished through death, but nothing is accomplished through death, because death is nothing. 3 Everything is accomplished through life, and life is of the mind and in the mind. 4 The body neither lives nor dies, because it cannot contain you who are life. 5 If we share the same mind, you can overcome death because I did. 6 Death is an attempt to resolve conflict by not deciding at all. 7 Like any other impossible solution the ego attempts, *it will not work* .lp>

T-6.V.A.2. God did not make the body, because it is destructible, and therefore not of the Kingdom. 2 The body is the symbol of what you think you are. 3 It is clearly a separation device, and therefore does not exist. 4 The Holy Spirit, as always, takes what you have made and translates it into a learning device. 5 Again as always, He reinterprets what the ego uses as an argument for separation into a demonstration against it. 6 If the mind can heal the body, but the body cannot heal the mind, then the mind must be stronger than the body. 7 Every miracle demonstrates this.

T-6.V.A.3. I have said that the Holy Spirit is the motivation for miracles. 2 He always tells you that only the mind is real, because only the mind can be shared. 3 The body is separate, and therefore cannot be part of you. 4 To be of one mind is meaningful, but to be one body is meaningless. 5 By the laws of mind, then, the body is meaningless.

T-6.V.A.4. To the Holy Spirit, there is no order of difficulty in miracles. 2 This is familiar enough to you by now, but it has not yet become believable. 3 Therefore, you do not understand it and cannot use it. 4 We have too much to accomplish on behalf of the Kingdom to let this crucial concept slip away. 5 It is a real foundation stone of the thought system I teach and want you to teach. 6 You cannot perform miracles without believing it, because it is a belief in perfect equality. 7 Only one equal gift can be offered to the equal Sons of God, and that is full appreciation. 8 Nothing more and nothing less. 9 Without a range, order of difficulty is meaningless, and there must be no range in what you offer to your brother.

T-6.V.A.5. The Holy Spirit, Who leads to God, translates communication into being, just as He ultimately translates perception into knowledge. 2 You do not lose what you communicate. 3 The ego uses the body for attack, for pleasure and for pride. 4 The insanity of this perception makes it a fearful one indeed. 5 The Holy Spirit sees the body only as a means of communication, and because communicating is sharing it becomes communion. 6 Perhaps you think that fear as well as love can be communicated; and therefore can be shared. 7 Yet this is not so real as it may appear. 8 Those who communicate fear are promoting attack, and attack always breaks communication, making it impossible. 9 Egos do join together in temporary allegiance, but always for what each one can get *separately*. 10 The Holy Spirit communicates only what each one can give to all. 11 He never takes anything back, because He wants you to keep it. 12 Therefore, His teaching begins with the lesson: 13 To have, give all to all.

T-6.V.A.6. This is a very preliminary step, and the only one you must take for yourself. 2 It is not even necessary that you complete the step yourself, but it is necessary that you turn in that direction. 3 Having chosen to go that way, you place yourself in charge of the journey, where you and only you must remain. 4 This step may appear to exacerbate conflict rather than resolve it, because it is the beginning step in reversing your perception and turning it right-side up. 5 This conflicts with the upside-down perception you have not yet abandoned, or the change in direction would not have been necessary. 6 Some remain at this step for a long time, experiencing very acute conflict. 7 At this point they may try to accept the conflict, rather than take the next step towards its resolution. 8 Having taken the first step, however, they will be helped. 9 Once they have chosen what they cannot complete alone, they are no longer alone.

T-6.V. B.1 To Have Peace, Teach Peace to Learn It. All who believe in separation have a basic fear of retaliation and abandonment. 2 They believe in attack and rejection, so that is what they perceive and teach and learn. 3 These insane ideas are clearly the result of dissociation and projection. 4 What you teach you are, but it is quite apparent that you can teach wrongly, and can therefore teach yourself wrong. 5 Many thought I was attacking them, even though it was apparent I was not. 6 An insane learner learns strange lessons. 7 What you must recognize is that when you do not share a thought system, you are weakening it. 8 Those who believe in it therefore perceive this as an attack on them. 9 This is because everyone identifies himself with his thought system, and every thought system centers on what you believe you are. 10 If the center of the thought system is true, only truth extends from it. 11 But if a lie is at its center, only deception proceeds from it.

T-6.V.B.2. All good teachers realize that only fundamental change will last, but they do not begin at that level. 2 Strengthening motivation for change is their first and foremost goal. 3 It is also their last and final one. 4 Increasing motivation for change in the learner is all that a teacher need do to guarantee change. 5 Change in motivation is a change of mind, and this will inevitably produce fundamental change because the mind *is* fundamental.

T-6.V.B.3. The first step in the reversal or undoing process is the undoing of the getting concept. 2 Accordingly, the Holy Spirit's first lesson was "To have, give all to all." 3 I said that this is apt to increase conflict temporarily, and we can clarify this still further now. 4 At this point, the equality of *having* and *being* is not yet perceived. 5 Until it is, *having* appears to be the opposite of *giving*. 6 Therefore, the first lesson seems to contain a contradiction, since it is being learned by a conflicted mind. 7 This means conflicting motivation, and so the lesson cannot be learned consistently as yet. 8 Further, the mind of the learner projects its own conflict, and thus does not perceive consistency in the minds of others, making him suspicious of their motivation. 9 This is the real reason why, in many respects, the first lesson is the hardest to learn. 10 Still strongly aware of the ego in yourself, and responding primarily to the ego in others, you are being taught to react to both as if what you do believe is not true.

T-6.V.B.4. Upside down as always, the ego perceives the first lesson as insane. 2 In fact, this is its only alternative since the other possibility, which would be much less acceptable to it, would obviously be that *it* is insane. 3 The ego's judgment, here as always, is predetermined by what it is. 4 The fundamental change will still occur with the change of mind in the thinker. 5 Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner not to listen. 6 For a time, then, he is receiving conflicting messages and accepting both.

T-6.V.B.5. The way out of conflict between two opposing thought systems is clearly to choose one

and relinquish the other. 2 If you identify with your thought system, and you cannot escape this, and if you accept two thought systems which are in complete disagreement, peace of mind is impossible. 3 If you teach both, which you will surely do as long as you accept both, you are teaching conflict and learning it. 4 Yet you do want peace, or you would not have called upon the Voice for peace to help you. 5 Its lesson is not insane; the conflict is.

T-6.V.B.6. There can be no conflict between sanity and insanity. 2 Only one is true, and therefore only one is real. 3 The ego tries to persuade you that it is up to you to decide which voice is true, but the Holy Spirit teaches you that truth was created by God, and your decision cannot change it. 4 As you begin to realize the quiet power of the Holy Spirit's Voice, and Its perfect consistency, it must dawn on your mind that you are trying to undo a decision that was irrevocably made for you. 5 That is why I suggested before that you remind yourself to allow the Holy Spirit to decide for God for you.

T-6.V.B.7. You are not asked to make insane decisions, although you can think you are. 2 It must, however, be insane to believe that it is up to you to decide what God's creations are. 3 The Holy Spirit perceives the conflict exactly as it is. 4 Therefore, His second lesson is: 5 To have peace, teach peace to learn it.

T-6.V.B.8. This is still a preliminary step, since *having* and *being* are still not equated. 2 It is, however, more advanced than the first step, which is really only the beginning of the thought reversal. 3 The second step is a positive affirmation of what you want. 4 This, then, is a step in the direction out of conflict, since it means that alternatives have been considered, and one has been chosen as more desirable. 5 Nevertheless, the term "more desirable" still implies that the desirable has degrees. 6 Therefore, although this step is essential for the ultimate decision, it is clearly not the final one. 7 Lack of order of difficulty in miracles has not yet been accepted, because nothing is difficult that is *wholly* desired. 8 To desire wholly is to create, and creating cannot be difficult if God Himself created you as a creator.

T-6.V.B.9. The second step, then, is still perceptual, although it is a giant step toward the unified perception that reflects God's knowing. 2 As you take this step and hold this direction, you will be pushing toward the center of your thought system, where the fundamental change will occur. 3 At the second step progress is intermittent, but the second step is easier than the first because it follows. 4 Realizing that it *must* follow is a demonstration of a growing awareness that the Holy Spirit will lead you on.

C. Be Vigilant Only for God and His Kingdom

T-6.V. C.1 Be Vigilant Only for God and His Kingdom We said before that the Holy Spirit is evaluative, and must be. 2 He sorts out the true from the false in your mind, and teaches you to judge every thought you allow to enter it in the light of what God put there. 3 Whatever is in accord with this light He retains, to strengthen the Kingdom in you. 4 What is partly in accord with it He accepts and purifies. 5 But what is out of accord entirely He rejects by judging against. 6 This is how He keeps the Kingdom perfectly consistent and perfectly unified. 7 Remember, however, that what the Holy Spirit rejects the ego accepts. 8 This is because they are in fundamental disagreement about everything, being in fundamental disagreement about what you are. 9 The ego's beliefs on this crucial issue vary, and that is why it promotes different moods. 10 The Holy Spirit never varies on this point, and so the one mood He engenders is joy. 11 He protects it by rejecting everything that

does not foster joy, and so He alone can keep you wholly joyous.

T-6.V.C.2. The Holy Spirit does not teach you to judge others, because He does not want you to teach error and learn it yourself. 2 He would hardly be consistent if He allowed you to strengthen what you must learn to avoid. 3 In the mind of the thinker, then, He *is* judgmental, but only in order to unify the mind so it can perceive without judgment. 4 This enables the mind to teach without judgment, and therefore to learn to *be* without judgment. 5 The undoing is necessary only in your mind, so that you will not project, instead of extend. 6 God Himself has established what you can extend with perfect safety. 7 Therefore, the Holy Spirit's third lesson is: 8 Be vigilant only for God and His Kingdom.

T-6.V.C.3. This is a major step toward fundamental change. 2 Yet it still has an aspect of thought reversal, since it implies that there is something you must be vigilant *against*. 3 It has advanced far from the first lesson, which is merely the beginning of the thought reversal, and also from the second, which is essentially the identification of what is more desirable. 4 This step, which follows from the second as the second follows from the first, emphasizes the dichotomy between the desirable and the undesirable. 5 It therefore makes the ultimate choice inevitable.

T-6.V.C.4. While the first step seems to increase conflict and the second may still entail conflict to some extent, this step calls for consistent vigilance against it. 2 I have already told you that you can be as vigilant against the ego as for it. 3 This lesson teaches not only that you can be, but that you *must* be. 4 It does not concern itself with order of difficulty, but with clear-cut priority for vigilance. 5 This lesson is unequivocal in that it teaches there must be no exceptions, although it does not deny that the temptation to make exceptions will occur. 6 Here, then, your consistency is called on despite chaos. 7 Yet chaos and consistency cannot coexist for long, since they are mutually exclusive. 8 As long as you must be vigilant against anything, however, you are not recognizing this mutual exclusiveness, and still believe that you can choose either one. 9 By teaching *what* to choose, the Holy Spirit will ultimately teach you that you need not choose at all. 10 This will finally liberate your mind from choice, and direct it towards creation within the Kingdom.

T-6.V.C.5. Choosing through the Holy Spirit will lead you to the Kingdom. 2 You create by your true being, but what you are you must learn to remember. 3 The way to remember it is inherent in the third step, which brings together the lessons implied in the others, and goes beyond them towards real integration. 4 If you allow yourself to have in your mind only what God put there, you are acknowledging your mind as God created it. 5 Therefore, you are accepting it as it is. 6 Since it is whole, you are teaching peace *because* you believe in it. 7 The final step will still be taken for you by God, but by the third step the Holy Spirit has prepared you for God. 8 He is getting you ready for the translation of *having* into *being* by the very nature of the steps you must take with Him.

T-6.V.C.6. You learn first that *having* rests on giving, and not on getting. 2 Next you learn that you learn what you teach, and that you want to learn peace. 3 This is the condition for identifying with the Kingdom, since it is the condition *of* the Kingdom. 4 You have believed that you are without the Kingdom, and have therefore excluded yourself from it in your belief. 5 It is therefore essential to teach you that you must be included, and that the belief that you are not is the only thing that you must exclude.

T-6.V.C.7. The third step is thus one of protection for your mind, allowing you to identify only with

the center, where God placed the altar to Himself. 2 Altars are beliefs, but God and His creations are beyond belief because they are beyond question. 3 The Voice for God speaks only for belief beyond question, which is the preparation for *being* without question. 4 As long as belief in God and His Kingdom is assailed by any doubts in your mind, His perfect accomplishment is not apparent to you. 5 This is why you must be vigilant on God's behalf. 10 6 The ego speaks against His creation, and therefore engenders doubt. 7 You cannot go beyond belief until you believe fully.

T-6.V.C.8. To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. 2 Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter, you will lose awareness of its wholeness and will be unable to teach it. 3 The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness does. 4 It is only your awareness that needs protection, since being cannot be assailed. 5 Yet a real sense of being cannot be yours while you are doubtful of what you are. 6 This is why vigilance is essential. 7 Doubts about being must not enter your mind, or you cannot know what you are with certainty. 8 Certainty is of God for you. 9 Vigilance is not necessary for truth, but it is necessary against illusions.

T-6.V.C.9. Truth is without illusions and therefore within the Kingdom. 2 Everything outside the Kingdom is illusion. 3 When you threw truth away you saw yourself as if you were without it. 4 By making another kingdom that you valued, you did not keep *only* the Kingdom of God in your mind, and thus placed part of your mind outside it. 5 What you made has imprisoned your will, and given you a sick mind that must be healed. 6 Your vigilance against this sickness is the way to heal it. 7 Once your mind is healed it radiates health, and thereby teaches healing. 8 This establishes you as a teacher who teaches like me. 9 Vigilance was required of me as much as of you, and those who choose to teach the same thing must be in agreement about what they believe.

T-6.V.C.10. The third step, then, is a statement of what you want to believe, and entails a willingness to relinquish everything else. 2 The Holy Spirit will enable you to take this step, if you follow Him. 3 Your vigilance is the sign that you *want* Him to guide you. 4 Vigilance does require effort, but only until you learn that effort itself is unnecessary. 5 You have exerted great effort to preserve what you made because it was not true. 6 Therefore, you must now turn your effort against it. 7 Only this can cancel out the need for effort, and call upon the being which you both *have* and *are*. 8 This recognition is wholly without effort since it is already true and needs no protection. 9 It is in the perfect safety of God. 10 Therefore, inclusion is total and creation is without limit. 11

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

[Search the Course](#)

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

[The Little Garden Home](#)