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III. The Investment in Reality

T-12.III.1. I once asked you to sell all you have and give to the poor and follow me. 2 This is what I meant: If you have no investment in anything in this world, you can teach the poor where their treasure is. 3 The poor are merely those who have invested wrongly, and they are poor indeed! 4 Because they are in need it is given you to help them, since you are among them. 5 Consider how perfectly your lesson would be learned if you were unwilling to share their poverty. 6 For poverty is lack, and there is but one lack since there is but one need.

T-12.III.2. Suppose a brother insists on having you do something you think you do not want to do. 2 His very insistence should tell you that he believes salvation lies in it. 3 If you insist on refusing and experience a quick response of opposition, you are believing

that your salvation lies in *not* doing it. 4 You, then, are making the same mistake he is, and are making his error real to both of you. 5 Insistence means investment, and what you invest in is always related to your notion of salvation. 6 The question is always twofold; first, *what* is to be saved? 7 And second, *how* can it be saved?

T-12.III.3. Whenever you become angry with a brother, for whatever reason, you are believing that the ego is to be saved, and to be saved by attack. 2 If he attacks, you are agreeing with this belief; and if you attack, you are reinforcing it. 3 *Remember that those who attack are poor.* 4 Their poverty asks for gifts, not for further impoverishment. 5 You who could help them are surely acting destructively if you accept their poverty as yours. 6 If you had not invested as they had, it would never occur to you to overlook their need.

T-12.III.4. *Recognize what does not matter*, and if your brothers ask you for something "outrageous," do it *because* it does not matter. 2 Refuse, and your opposition establishes that it does matter to you. 3 It is only you, therefore, who have made the request outrageous, and every request of a brother is for you. 4 Why would you insist in denying him? 5 For to do so is to deny yourself and impoverish both. 6 He is asking for salvation, as you are. 7 Poverty is of the ego, and never of God. 8 No "outrageous" requests can be made of one who recognizes what is valuable and wants to accept nothing else.

T-12.III.5. Salvation is for the mind, and it is attained through peace. 2 This is the only thing that can be saved and the only way to save it. 3 Any response other than love arises from a confusion about the "what" and the "how" of salvation, and this is the only answer. 4 Never lose sight of this, and never allow yourself to believe, even for an instant, that there is another answer. 5 For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come.

T-12.III.6. To identify with the ego is to attack yourself and make yourself poor. 2 That is why everyone who identifies with the ego feels deprived. 3 What he experiences then is depression or anger, because what he did was to exchange Self-love for self-hate, making him afraid of himself. 4 He does not realize this. 5 Even if he is fully aware of anxiety he does not perceive its source as his own ego identification, and he always tries to handle it by making some sort of insane "arrangement" with the world. 6 He always perceives this world as outside himself, for this is crucial to his adjustment. 7 He does not realize that he makes this world, for there is no world outside of him.

T-12.III.7. If only the loving thoughts of God's Son are the world's reality, the real world must be in his mind. 2 His insane thoughts, too, must be in his mind, but an internal conflict of this magnitude he cannot tolerate. 3 A split mind is endangered, and the recognition that it encompasses completely opposed thoughts within itself is intolerable. 4 Therefore the mind projects the split, not the reality. 5 Everything you perceive as the outside world is merely your attempt to maintain your ego identification, for everyone believes that identification is salvation. 6 Yet consider what has happened, for thoughts do have consequences to the thinker. 7 You have become at odds with the world as you perceive it, because you think it is antagonistic to you. 8 This is a necessary consequence of what you have done. 9 You have projected outward what is antagonistic to what is inward, and therefore you would have to perceive it this way. 10 That is why you must

realize that your hatred is in your mind and not outside it before you can get rid of it; and why you must get rid of it before you can perceive the world as it really is.

T-12.III.8. I said before that God so loved the world that He gave it to His only begotten Son. 2 God does love the real world, and those who perceive its reality cannot see the world of death. 3 For death is not of the real world, in which everything reflects the eternal. 4 God gave you the real world in exchange for the one you made out of your split mind, and which is the symbol of death. 5 For if you could really separate yourself from the Mind of God you would die.

T-12.III.9. The world you perceive is a world of separation. 2 Perhaps you are willing to accept even death to deny your Father. 3 Yet He would not have it so, and so it is not so. 4 You still cannot will against Him, and that is why you have no control over the world you made. 5 It is not a world of will because it is governed by the desire to be unlike God, and this desire is not will. 6 The world you made is therefore totally chaotic, governed by arbitrary and senseless "laws," and without meaning of any kind. 7 For it is made out of what you do not want, projected from your mind because you are afraid of it. 8 Yet this world is only in the mind of its maker, along with his real salvation. 9 Do not believe it is outside of yourself, for only by recognizing where it is will you gain control over it. 10 For you do have control over your mind, since the mind is the mechanism of decision.

T-12.III.10. If you will recognize that all the attack you perceive is in your own mind and nowhere else, you will at last have placed its source, and where it begins it must end. 2 For in this same place also lies salvation. 3 The altar of God where Christ abideth is there. 4 You have defiled the altar, but not the world. 5 Yet Christ has placed the Atonement on the altar for you. 6 Bring your perceptions of the world to this altar, for it is the altar to truth. 7 There you will see your vision changed, and there you will learn to see truly. 8 From this place, where God and His Son dwell in peace and where you are welcome, you will look out in peace and behold the world truly. 9 Yet to find the place, you must relinquish your investment in the world as you project it, allowing the Holy Spirit to extend the real world to you from the altar of God.

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