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X. The Time of Rebirth

T-15.X.1. It is in your power, in time, to delay the perfect union of the Father and the Son. 2 For in this world, the attraction of guilt does stand between them. 3 Neither time nor season means anything in eternity. 4 But here it is the Holy Spirit's function to use them both, though not as the ego uses them. 5 This is the season when you would celebrate my birth into the world. 6 Yet you know not how to do it. 7 Let the Holy Spirit teach you, and let me celebrate *your* birth through Him. 8 The only gift I can accept of you is the gift I gave to you. 9 Release me as I choose your own release. 10 The time of Christ we celebrate together, for it has no meaning if we are apart.

T-15.X.2. The holy instant is truly the time of Christ. 2 For in this liberating instant no guilt is laid upon the Son of God, and his unlimited power is thus restored to him. 3 What

other gift can you offer me, when only this I choose to offer you? 4 And to see me is to see me in everyone, and offer everyone the gift you offer me. 5 I am as incapable of receiving sacrifice as God is, and every sacrifice you ask of yourself you ask of me. 6 Learn now that sacrifice of any kind is nothing but a limitation imposed on giving. 7 And by this limitation you have limited acceptance of the gift I offer you.

T-15.X.3. We who are one cannot give separately. 2 When you are willing to accept our relationship as real, guilt will hold no attraction for you. 3 For in our union you will accept all of our brothers. 4 The gift of union is the only gift that I was born to give. 5 Give it to me, that you may have it. 6 The time of Christ is the time appointed for the gift of freedom, offered to everyone. 7 And by your acceptance of it, you offer it to everyone.

T-15.X.4. It is in your power to make this season holy, for it is in your power to make the time of Christ be now. 2 It is possible to do this all at once because there is but one shift in perception that is necessary, for you made but one mistake. 3 It seems like many, but it is all the same. 4 For though the ego takes many forms, it is always the same idea. 5 What is not love is always fear, and nothing else.

T-15.X.5. It is not necessary to follow fear through all the circuitous routes by which it burrows underground and hides in darkness, to emerge in forms quite different from what it is. 2 Yet it *is* necessary to examine each one as long as you would retain the principle that governs all of them. 3 When you are willing to regard them, not as separate, but as different manifestations of the same idea, and one you do not want, they go together. 4 The idea is simply this: You believe it is possible to be host to the ego or hostage to God. 5 This is the choice you think you have, and the decision you believe that you must make. 6 You see no other alternatives, for you cannot accept the fact that sacrifice gets nothing. 7 Sacrifice is so essential to your thought system that salvation apart from sacrifice means nothing to you. 8 Your confusion of sacrifice and love is so profound that you cannot conceive of love without sacrifice. 9 And it is this that you must look upon; sacrifice is attack, not love. 10 If you would accept but this one idea, your fear of love would vanish. 11 Guilt cannot last when the idea of sacrifice has been removed. 12 For if there is sacrifice, someone must pay and someone must get. 13 And the only question that remains is how much is the price, and for getting what.

T-15.X.6. As host to the ego, you believe that you can give all your guilt away whenever you want, and thereby purchase peace. 2 And the payment does not seem to be yours. 3 While it is obvious that the ego does demand payment it never seems to be demanding it of you. 4 You are unwilling to recognize that the ego, which you invited, is treacherous only to those who think they are its host. 5 The ego will never let you perceive this, since this recognition would make it homeless. 6 For when the recognition dawns clearly, you will not be deceived by any form the ego takes to protect itself from your sight. 7 Each form will be recognized as but a cover for the one idea that hides behind them all; that love demands sacrifice, and is therefore inseparable from attack and fear. 8 And that guilt is the price of love, which must be paid by fear.

T-15.X.7. How fearful, then, has God become to you, and how great a sacrifice do you believe His Love demands! 2 For total love would demand total sacrifice. 3 And so the ego seems to demand less of you than God, and of the two is judged as the lesser of two

evils, one to be feared a little, perhaps, but the other to be destroyed. 4 For you see love as destructive, and your only question is who is to be destroyed, you or another? 5 You seek to answer this question in your special relationships, in which you seem to be both destroyer and destroyed in part, but able to be neither completely. 6 And this you think saves you from God, Whose total Love would completely destroy you.

T-15.X.8. You think that everyone outside yourself demands your sacrifice, but you do not see that only you demand sacrifice, and only of yourself. 2 Yet the demand of sacrifice is so savage and so fearful that you cannot accept it where it is. 3 The real price of not accepting this has been so great that you have given God away rather than look at it. 4 For if God would demand total sacrifice of you, it seems safer to project Him outward and away from you, and not be host to Him. 5 To Him you ascribed the ego's treachery, inviting it to take His place to protect you from Him. 6 And you do not recognize that it is what you invited in that would destroy you, and does demand total sacrifice of you. 7 No partial sacrifice will appease this savage guest, for it is an invader who but seems to offer kindness, but always to make the sacrifice complete.

T-15.X.9. You will not succeed in being partial hostage to the ego, for it keeps no bargains and would leave you nothing. 2 Nor can you be partial host to it. 3 You must choose between total freedom and total bondage, for there are no alternatives but these. 4 You have tried many compromises in the attempt to avoid recognizing the one decision you must make. 5 And yet it is the recognition of the decision, *just as it is*, that makes the decision so easy. 6 Salvation is simple, being of God, and therefore very easy to understand. 7 Do not try to project it from you and see it outside yourself. 8 In you are both the question and the answer; the demand for sacrifice and the peace of God.

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