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VI. Setting the Goal

T-17.VI.1. The practical application of the Holy Spirit's purpose is extremely simple, but it is unequivocal. 2 In fact, in order to be simple it *must* be unequivocal. 3 The simple is merely what is easily understood, and for this it is apparent that it must be clear. 4 The setting of the Holy Spirit's goal is general. 5 Now He will work with you to make it specific, for application *is* specific. 6 There are certain very specific guidelines He provides for any situation, but remember that you do not yet realize their universal application. 7 Therefore, it is essential at this point to use them in each situation separately, until you can more safely look beyond each situation, in an understanding far broader than you now possess.

T-17.VI.2. In any situation in which you are uncertain, the first thing to consider, very

simply, is "What do I want to come of this? 2 What is it *for*?" 3 The clarification of the goal belongs at the beginning, for it is this which will determine the outcome. 4 In the ego's procedure this is reversed. 5 The situation becomes the determiner of the outcome, which can be anything. 6 The reason for this disorganized approach is evident. 7 The ego does not know what it wants to come of the situation. 8 It is aware of what it does not want, but only that. 9 It has no positive goal at all.

T-17.VI.3. Without a clear-cut, positive goal, set at the outset, the situation just seems to happen, and makes no sense until it has already happened. 2 Then you look back at it, and try to piece together what it must have meant. 3 And you will be wrong. 4 Not only is your judgment in the past, but you have no idea what should happen. 5 No goal was set with which to bring the means in line. 6 And now the only judgment left to make is whether or not the ego likes it; is it acceptable, or does it call for vengeance? 7 The absence of a criterion for outcome, set in advance, makes understanding doubtful and evaluation impossible.

T-17.VI.4. The value of deciding in advance what you want to happen is simply that you will perceive the situation as a means to *make* it happen. 2 You will therefore make every effort to overlook what interferes with the accomplishment of your objective, and concentrate on everything that helps you meet it. 3 It is quite noticeable that this approach has brought you closer to the Holy Spirit's sorting out of truth and falsity. 4 The true becomes what can be used to meet the goal. 5 The false becomes the useless from this point of view. 6 The situation now has meaning, but only because the goal has made it meaningful.

T-17.VI.5. The goal of truth has further practical advantages. 2 If the situation is used for truth and sanity, its outcome must be peace. 3 And this is quite apart from what the outcome *is*. 4 If peace is the condition of truth and sanity, and cannot be without them, where peace is they must be. 5 Truth comes of itself. 6 If you experience peace, it is because the truth has come to you and you will see the outcome truly, for deception cannot prevail against you. 7 You will recognize the outcome *because* you are at peace. 8 Here again you see the opposite of the ego's way of looking, for the ego believes the situation brings the experience. 9 The Holy Spirit knows that the situation is as the goal determines it, and is experienced according to the goal.

T-17.VI.6. The goal of truth requires faith. 2 Faith is implicit in the acceptance of the Holy Spirit's purpose, and this faith is all-inclusive. 3 Where the goal of truth is set, there faith must be. 4 The Holy Spirit sees the situation as a whole. 5 The goal establishes the fact that everyone involved in it will play his part in its accomplishment. 6 This is inevitable. 7 No one will fail in anything. 8 This seems to ask for faith beyond you, and beyond what you can give. 9 Yet this is so only from the viewpoint of the ego, for the ego believes in "solving" conflict through fragmentation, and does not perceive the situation as a whole. 10 Therefore, it seeks to split off segments of the situation and deal with them separately, for it has faith in separation and not in wholeness.

T-17.VI.7. Confronted with any aspect of the situation that seems to be difficult, the ego will attempt to take this aspect elsewhere, and resolve it there. 2 And it will seem to be successful, except that this attempt conflicts with unity, and must obscure the goal of

truth. 3 And peace will not be experienced except in fantasy. 4 Truth has not come because faith has been denied, being withheld from where it rightfully belonged. 5 Thus do you lose the understanding of the situation the goal of truth would bring. 6 For fantasy solutions bring but the illusion of experience, and the illusion of peace is not the condition in which truth can enter.

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