

Welcome to The Little Garden. We present classes in many formats to help with your study of *A Course in Miracles*. Our goal is to inspire students of *A Course in Miracles* to read and study the Course for themselves, and to practice it as written.

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## I. The Closing of the Gap

T-29.I.1. There is no time, no place, no state where God is absent. 2 There is nothing to be feared. 3 There is no way in which a gap could be conceived of in the Wholeness that is His. 4 The compromise the least and littlest gap would represent in His eternal love is quite impossible. 5 For it would mean His Love could harbor just a hint of hate, His gentleness turn sometimes to attack, and His eternal patience sometimes fail. 6 All this do you believe, when you perceive a gap between your brother and yourself. 7 How could you trust Him, then? 8 For He must be deceptive in His Love. 9 Be wary, then; let Him not come too close, and leave a gap between you and His Love, through which you can escape if there be need for you to flee.

T-29.I.2. Here is the fear of God most plainly seen. 2 For love *is* treacherous to those who

fear, since fear and hate can never be apart. 3 No one who hates but is afraid of love, and therefore must he be afraid of God. 4 Certain it is he knows not what love means. 5 He fears to love and loves to hate, and so he thinks that love is fearful; hate is love. 6 This is the consequence the little gap must bring to those who cherish it, and think that it is their salvation and their hope.

T-29.I.3. The fear of God! 2 The greatest obstacle that peace must flow across has not yet gone. 3 The rest are past, but this one still remains to block your path, and make the way to light seem dark and fearful, perilous and bleak. 4 You had decided that your brother is your enemy. 5 Sometimes a friend, perhaps, provided that your separate interests made your friendship possible a little while. 6 But not without a gap perceived between you and him, lest he turn again into an enemy. 7 Let him come close to you, and you jumped back; as you approached, did he but instantly withdraw. 8 A cautious friendship, and limited in scope and carefully restricted in amount, became the treaty that you had made with him. 9 Thus you and your brother but shared a qualified entente, in which a clause of separation was a point you both agreed to keep intact. 10 And violating this was thought to be a breach of treaty not to be allowed.

T-29.I.4. The gap between you and your brother is not one of space between two separate bodies. 2 And this but seems to be dividing off your separate minds. 3 It is the symbol of a promise made to meet when you prefer, and separate till you and he elect to meet again. 4 And then your bodies seem to get in touch, and thereby signify a meeting place to join. 5 But always is it possible for you and him to go your separate ways. 6 Conditional upon the "right" to separate will you and he agree to meet from time to time, and keep apart in intervals of separation, which do protect you from the "sacrifice" of love. 7 The body saves you, for it gets away from total sacrifice and gives to you the time in which to build again your separate self, which you truly believe diminishes as you and your brother meet.

T-29.I.5. The body could not separate your mind from your brother's unless you wanted it to be a cause of separation and of distance seen between you and him. 2 Thus do you endow it with a power that lies not within itself. 3 And herein lies its power over you. 4 For now you think that it determines when your brother and you meet, and limits your ability to make communion with your brother's mind. 5 And now it tells you where to go and how to go there, what is feasible for you to undertake, and what you cannot do. 6 It dictates what its health can tolerate, and what will tire it and make it sick. 7 And its "inherent" weaknesses set up the limitations on what you would do, and keep your purpose limited and weak.

T-29.I.6. The body will accommodate to this, if you would have it so. 2 It will allow but limited indulgences in "love," with intervals of hatred in between. 3 And it will take command of when to "love," and when to shrink more safely into fear. 4 It will be sick because you do not know what loving means. 5 And so you must misuse each circumstance and everyone you meet, and see in them a purpose not your own.

T-29.I.7. It is not love that asks a sacrifice. 2 But fear demands the sacrifice of love, for in love's presence fear cannot abide. 3 For hate to be maintained, love must be feared; and only sometimes present, sometimes gone. 4 Thus is love seen as treacherous, because it

seems to come and go uncertainly, and offer no stability to you. 5 You do not see how limited and weak is your allegiance, and how frequently you have demanded that love go away, and leave you quietly alone in "peace."

T-29.I.8. The body, innocent of goals, is your excuse for variable goals you hold, and force the body to maintain. 2 You do not fear its weakness, but its lack of strength *or* weakness. 3 Would you know that nothing stands between you and your brother? 4 Would you know there is no gap behind which you can hide? 5 There is a shock that comes to those who learn their savior is their enemy no more. 6 There is a wariness that is aroused by learning that the body is not real. 7 And there are overtones of seeming fear around the happy message, "God is Love."

T-29.I.9. Yet all that happens when the gap is gone is peace eternal. 2 Nothing more than that, and nothing less. 3 Without the fear of God, what could induce you to abandon Him? 4 What toys or trinkets in the gap could serve to hold you back an instant from His Love? 5 Would you allow the body to say "no" to Heaven's calling, were you not afraid to find a loss of self in finding God? 6 Yet can your self be lost by being found?

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