

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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II. Miracles as True Perception

T-3.II.1. I have stated that the basic concepts referred to in this course are not matters of degree. 2 Certain fundamental concepts cannot be understood in terms of opposites. 3 It is impossible to conceive of light and darkness or everything and nothing as joint possibilities. 4 They are all true or all false. 5 It is essential that you realize your thinking will be erratic until a firm commitment to one or the other is made. 6 A firm commitment to darkness or nothingness, however, is impossible. 7 No one has ever lived who has not experienced *some* light and *some* thing. 8 No one, therefore, is able to deny truth totally, even if he thinks he can.

T-3.II.2. Innocence is not a partial attribute. 2 It is not real *until* it is total. 3 The partly innocent are apt to be quite foolish at times. 4 It is not until their innocence becomes a

viewpoint with universal application that it becomes wisdom. 5 Innocent or true perception means that you never misperceive and always see truly. 6 More simply, it means that you never see what does not exist, and always see what does.

T-3.II.3. When you lack confidence in what someone will do, you are attesting to your belief that he is not in his right mind. 2 This is hardly a miracle-based frame of reference. 8 3 It also has the disastrous effect of denying the power of the miracle. 4 The miracle perceives everything as it is. 5 If nothing but the truth exists, right-minded seeing cannot see anything but perfection. 6 I have said that only what God creates or what you create with the same Will has any real existence. 7 This, then, is all the innocent can see. 8 They do not suffer from distorted perception.

T-3.II.4. You are afraid of God's Will because you have used your own mind, which He created in the likeness of His Own, to miscreate. 2 The mind can miscreate only when it believes it is not free. 3 An "imprisoned" mind is not free because it is possessed, or held back, by itself. 4 It is therefore limited, and the will is not free to assert itself. 5 To be one is to be of one mind or will. 6 When the Will of the Sonship and the Father are One, their perfect accord is Heaven.

T-3.II.5. Nothing can prevail against a Son of God who commends his spirit into the Hands of his Father. 2 By doing this the mind awakens from its sleep and remembers its Creator. 3 All sense of separation disappears. 4 The Son of God is part of the Holy Trinity, but the Trinity Itself is One. 5 There is no confusion within Its Levels, because They are of one Mind and one Will. 6 This single purpose creates perfect integration and establishes the peace of God. 7 Yet this vision can be perceived only by the truly innocent. 8 Because their hearts are pure, the innocent defend true perception instead of defending themselves against it. 9 Understanding the lesson of the Atonement they are without the wish to attack, and therefore they see truly. 10 This is what the Bible means when it says, "When he shall appear (or be perceived) we shall be like him, for we shall see him as he is."

T-3.II.6. The way to correct distortions is to withdraw your faith in them and invest it only in what is true. 2 You cannot make untruth true. 3 If you are willing to accept what is true in everything you perceive, you let it be true for you. 4 Truth overcomes all error, and those who live in error and emptiness can never find lasting solace. 5 If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously. 6 Because you see them as they are, you offer them your acceptance of their truth so they can accept it for themselves. 7 This is the healing that the miracle induces. 9

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