

T3.VII. THE LOSS of CERTAINTY

T3.VII.51 We said before that the abilities which man possesses are only shadows of his real strengths¹ and that the intrusion of the ability to perceive, which is inherently judgmental, was introduced only *after* the separation². No one has been sure of anything since. You will also remember, however, that I made it clear that the

¹ We reintroduce here this sentence from the Urtext T^{3G1}: "The soul's true functions are knowing, loving, and creating."

² The myth of **separation** tells that, in Eternity, Where All is One with God, there entered the tiny crazy idea of separating from God and creating on his own, which the Son of God forgot to laugh at. Because of having sent it to oblivion, that thought or system of thought of the ego, became: ¹) A serious idea —*me*, the *dreamer* or the *dreaming Son* who managed to separate from God— able to achieve something, and producing real effects, such as the following deeds: ^{1.1}) We do not know when he made time and space, because about 14 billion years ago, he caused the cosmic explosion called "Big Bang" that destroyed everything he had made before and he initiated the Universe (or Cosmos); ^{1.2}) about 4.5 billion years ago, he started to make the speck of cosmic dust that we call "world"; ^{1.3}) about 300 thousand years ago, he fragmented and incarnated himself (URTEXT T^{2F} 39-40) in some mammals to which, by granting them free will or the power to manipulate their natural instincts, he turned them into homo sapiens, adding to their minds the reason, with which their brains will also process the impulses of *specialism* that he will send to their now *wrong mind*. ²) At the very instant of the separation, God gave *His Answer* to it: the *Holy Spirit*, Who will bring to homo sapiens His system of thought, with which their brains will also process the altruistic or miraculous impulses He will send them and which they will keep in their *right minds* or *spirits*. which, when they take them into account, will invite them to accept the Atonement for themselves, to forgive and to extend miracles to the other(s). See: T^{1.1.28} [38], T², T^{8.7}, T²⁴, T^{27.9} [82]

resurrection³ was the means for the *return* to knowledge⁴, which was accomplished by the union of my will⁵ with the Father's. We can now make a distinction which will greatly facilitate clarity in our subsequent statements.

T3.VII.52 Since the separation, the words "create" and "make" have been greatly confused. When you makesomething, you make it out of a sense of lack or need.

³ **Resurrection:** ¹⁾ is overcoming or triumphing over death; ²⁾ is a reawakening or rebirth; a change of mind regarding the meaning of the world; ³⁾ is accepting the Holy Spirit's interpretation of the purpose of the world; ⁴⁾ is accepting the Atonement for oneself; ⁵⁾ is the end of dreams of affliction and the joyful awareness of the final dream of the Holy Spirit; ⁶⁾ is recognizing the gifts of God; ⁷⁾ it is the dream in which the body functions perfectly, having no other function than to serve as a means of communication; ⁸⁾ it is the experience of the real world with which learning concludes, for with the resurrection, it is not only finished, but surpassed; ⁹⁾ it is the invitation to God to take the final step; ¹⁰⁾ it is to renounce all other purposes, interests, desires, and concerns; ¹¹⁾ it is the unique desire of the Son to be tucked in by His Father. See T20, M28

⁴ **Knowledge**, capitalized, *is* what all our *perfect and eternal Souls* know, fused into only One, in Christ, the only Son of God; Souls who, in perfect peace and joy, *are sharing with God His Love or Holy Spirit*, in the eternal Present of *His Oneness. Here*, when we think with the Holy Spirit, **knowledge**, in lower case: ¹⁾ is what we experience in *a holy instant of the real world*, having succeeded in totally forgiving another and uniting as One, his Soul with mine; ²⁾ *is knowing* that this experience is the *reflection* here of the eternal **Knowledge**. And *when we think with the ego's specialness*, it is what we can come to know in this world, according to its laws. See T3.5 [35] and [37], T25.4 [25].

Anything that is made is made for a specific purpose and has no true generalizability. When you make something to fill a perceived lack, which is obviously why you would want to make anything, you are tacitly implying that you believe in separation. Knowing, as we have frequently observed, does not lead to doing at all.

T3.VII.53 The confusion between your own creation⁶ and what *you* create⁷ is so profound that it has become literally impossible for you to know anything. Knowledge is always stable⁸, and it is quite evident that human beings are not. Nevertheless, they⁹ *are* perfectly stable as God created them. In this sense, when their behavior¹⁰ is unstable they are *disagreeing* with God's idea of the creation¹¹. Man can do this if he chooses, but he would hardly *want* to do it if he were in his right mind. The problem that bothers you most is the fundamental question which man continually asks of himself, but which cannot properly be directed to himself at all. He keeps asking himself what he *is*. This implies that the answer is not only one which he knows but is also one which is up to him to supply.

T3.VII.54 Man *cannot* perceive himself correctly¹². He *has* no image. The word "image" is always perception-related and *not* a product of [knowing]. Images are symbolic and stand for something else. The current emphasis

⁶ ... by God. Therefore, we think that should be capitalized: Your own Creation...

⁷ ... with your ego... Note: In the UrText, paragraphs T3G1 to 13, which are approximately equivalent to paragraphs T3.7 [51-58] of this OE version, were dictated by Helen without Notes. In the UrText, it reads "create", but re-reading the previous paragraph T3.7 [52] and those that follow, we conclude that the correct verb is "make" and not "create". The Course makes an exception in its differentiation between "create" which is of Heaven and "make" which is of the world as to: creations, here, lowercased, when we think with the Holy Spirit, are those we produce — when we forgive each other, others, and extend the miracles suggested to us by the Holy Spirit — as a reflection of the Creations we create as One with and in God, in Heaven. And, when we think with the ego — according to the Course — we do not "create" but "make," according to the laws of this world. See T2.1 [5], T14.4 [36], T30.3 [35], LTe.11 (-L321).

⁸ ... being the State of God with His only Son with Whom He is One in the eternal Present of Oneness...

⁹ ... their perfect and eternal Souls...

¹⁰ ... here

¹¹ ... which is communicated to them from time to time by the Holy Spirit in their spirits or right minds, by means of the loving impulses which emerge from their subconsciousness ...

¹² ... because their individuality is of the separation, of the ego. The right perception is of the Holy Spirit, Who sees only Christ in the other, the only Son of God, in Whom we all, as perfect and eternal Souls (or Spirits) — Which we all really are — fusion into One in Christ. Note: being of Heaven, we think that "Creation", here, should be capitalized.

on “changing your image” merely recognizes the power of perception, but it also implies that there is nothing to *know*. Knowing is *not* open to interpretation. It is possible to “interpret” meaning, but this is always open to error because it refers to the *perception* of meaning. Such wholly needless complexities are the result of man’s attempt to regard himself as both separated and unseparated at the same time. It is impossible to undertake a confusion as fundamental as this without engaging in further confusion.

T3.VII.55 Methodologically, man’s mind has been very creative but, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. This kind of thinking cannot result in a creative outcome, although it has resulted in considerable ingenuity. It is noteworthy, however, that this ingenuity has almost totally divorced him from knowledge. Knowledge does not *require* ingenuity. When we say “the truth shall set you free,” we mean that all this kind of thinking is a waste of time, but that you *are* free of the need to engage in it if you are willing to let it go.

T3.VII.56 Prayer is a way of asking for something. Prayer is the medium of miracles, but the only meaningful prayer is for forgiveness¹³, because those who have been forgiven *have* everything. Once forgiveness has been accepted, prayer in the usual sense becomes utterly meaningless. Essentially, a prayer for forgiveness is nothing more than a request that we may be able to *recognize* something we already have. In electing to perceive instead of to know, man placed himself in a position where he could resemble his Father

¹³ **To forgive** —which is part of the process of accepting the **Atonement** for oneself— in a **first step**, is to become aware that the **cause** of my sufferings and pain is **not** to be found in the other who I am trying to forgive, but in the **ego thought system** made by my **self, the dreamer**, and the **specialness** produced by my **separated mind** using it. In a **second step**, I decide to think with the Holy Spirit and try to see rather the Soul of that other. The **third step** is when I become aware that **his Soul had nothing to do** with what his body could have done to me, because in Oneness — which is where **I want to believe** that we all really are as **Souls**, fused into only one Soul in **Christ**— there is only Love between God and His only Son. The **last step** is when, having succeeded in forgiving that other, I will live the **divine experience of Christ or Love** of the fusion of his Soul with Mine, that is, the experience of the **real world**, which then, I will try to extend to everything and everyone. See T16, T17.7, T29.7, L121.

only by miraculously perceiving. He has lost the knowledge that he *himself* is¹⁴ a miracle. Miraculous creation was his Source and also his real function¹⁵.

T3.VII.57 “God created man in His own image and likeness” is correct in meaning, but the words are open to considerable misinterpretation. This is avoided, however, if “image” is understood to mean “thought” and “likeness” is taken as “of a like quality.” God *did* create the Soul in His own Thought and of a quality like to His own. There *is* nothing else. Perception, on the other hand, is impossible *without* a belief in “more” and “less.” Perception at every level involves selectivity and is incapable of organization without it. In all types of perception, there is a continual process of accepting and rejecting or organizing and reorganizing, of shifting and changing focus. Evaluation is an essential part of perception, because judgments¹⁶ *must* be made for selection.

T3.VII.58 What happens to perceptions if there *are* no judgments and there is nothing but perfect equality? Perception becomes impossible. Truth¹⁷ can only be *known*. All of it is equally true, and knowing any part of it *is* to know all of it. Only perception involves partial awareness. Knowledge transcends *all* the laws which govern perception because partial knowledge is impossible. It is all one and *has* no separate parts. You who are really one with it need but know *yourself*, and your knowledge is complete. To know God’s miracle¹⁸ is to know Him.

¹⁴ ... really, in Heaven,

¹⁵ ... here, as a reflection of our eternal Function to create or to love within God's Oneness.

¹⁶ **To judge**, when we think with the ego, *is the complement of its perception to survive in the reality of this world*: Our senses inform us of what they perceive, information that we interpret and judge, and then decide what it is convenient for us to do or not to do about it. But, according to the Course, *to judge is not our function*, since it belongs to the *Holy Spirit*, whose *right perception* in our *spirit or right mind* leads us to *knowledge*. Indeed, *after having accepted the Atonement for ourselves*, to forgive another and extend to her/him the miracles suggested by the same Holy Spirit, *we will know what to do in every circumstance in order to try to be here* —as much as possible — *a reflection of our true Identity*. See T3.8, T4.5 [64], T29.10 [62]-[63], M10, M15

¹⁷ **The Truth**, capitalized —that really *I am not a body but a Soul*, as God created me— according to the Course, It can neither be described nor explained; It *can only be experienced* in our inner self, in a holy instant of the *real world, having succeeded in forgiving totally another and having seen his Soul with Christ's vision*. Herein lies the peace of God. In **lower case**, truth is of the ego, whose thought system is based on the perception that time and space and the universe are real, are governed by the laws of evolution and scarcity, and constitute the one and only true reality. See T7.5, T14, T30.5

¹⁸ ... His only Son,

T3.VII.59 Forgiveness is the healing of the perception of separation. Correct perception of *each other* is necessary, because minds have willed to see themselves as separate. Each Soul¹⁹ knows God completely. That *is* the miraculous power of the Soul. The fact that each one has this power completely is a fact that is entirely alien to human thinking, in which if anyone has everything, there is nothing *left*. God's miracles are as total as His Thoughts because they *are* His Thoughts.

T3.VII.60 As long as perception²⁰ lasts, prayer²¹ has a place.

¹⁹ **Soul** (or Spirit) —always capitalized— *is* our immaterial divine Nature that **God created similar to Himself**, with the understanding that, **being of God, the Soul is eternal and was never born**. The **Soul knows, loves and creates**. When the perfect and eternal **Souls** (or Spirits) —Which we all really are— **fuse into only one Soul in Christ, we are the only begotten Son of God**, One with His Father in the eternal Present of Oneness. Here, in the **real world**, when we speak of fusion of Souls, we refer to the fusion of the **reflection** of our Soul with the **reflection** of the Soul of the other, whom we have succeeded in totally forgiving her/him. Since **separation** happened, **nothing can reach the Soul from the ego, nor can anything from the Soul reinforce the ego or lessen the ego's inner conflict**, because the **Soul cannot perceive, and the ego is incapable of knowing**. Therefore, **they are not in communication and never will be**. See T2.2 [20], T4.2 [8] and [19], T31.6, L97

²⁰ **Perception: In the eternal Present of God's Oneness** —Which is where really, we all are perfect Souls, fused into only one Soul in Christ, the only Son of God, Who is One with His Father— **perception does not exist**, because Knowledge makes us know and experience that All is One and, therefore, there is nothing to perceive. **But in the separation**, when we think with ego's specialness, **perception is the fundamental process to survive through our reason, logic and common sense**, which the Course defines as "**Misperception**". And, when having decided to think with the Holy Spirit, we have accepted the Atonement for ourselves, forgiven and extended the miracles suggested to us by the Holy Spirit, our "**True Perception**" will gradually lead us to the **real world** —which is the goal of the Course— where, in our inner self, **we will experience the reflection here of the Oneness of God**, where there is only Love, peace and joy. See T3.4, T3.5, T10.7, T13, T14.6, [46], L134, M5.3.1, M19.5

²¹ **Prayer** is, in Oneness' eternal Present, **the greatest Gift with which God blessed His Son when He created Him. The one Voice which eternally professes God and all of us as the perfect Souls we truly are**, fused into only one Soul in Christ, His only Son, amidst the joyful Concord of Love or Holy Spirit. And in It, Creation is extended: God giving thanks to His Extension, Which is His Son; and the Latter, in the singing of His Creating in His Father's Name, giving thanks to Him, for having created Him. **When time ends, the Love They share is What all prayer will be for all Eternity, for so it was before time** seemed to exist. **Prayer that asks for things of this world** will result in experiences of this world. If that is what the prayer of the heart asks for, that is what it will be given, for that is what it will receive. The sleeping Son of God has only this power left. But it is enough. His words are of no importance. Only the Word of God has some meaning that only the Holy Spirit understands. And that, too, is enough. See T3.7 [56] and [60], T6.3 [32], L183.11, L254, M21.3, C1.in.

Since perception rests on lack, those who perceive have not totally accepted the Atonement²² and given themselves over to truth. Perception *is* a separated state, and a perceiver *does* need healing. Communion²³, not prayer, is the natural state of those who know. God and His miracles *are* inseparable. How beautiful indeed are the Thoughts of God who live in His light! Your worth is beyond perception because it is beyond doubt. Do not perceive yourself in different lights. *Know* yourself in the One Light where the miracle that is you is perfectly clear.

²² To accept **Atonement** (always capitalized) for yourself: ¹) is an act of general Love; ²) is, in the experience of Christ, to fuse as One your Soul and the Soul of the one you are forgiving; ³) is to have decided to think more and more "us" with the Holy Spirit's Love, and less and less the "I", "I", "I" with the ego's specialness; ⁴) is the act of selfless sharing; ⁵) is to want to believe that the separation never happened and, therefore, we are not bodies but really perfect Souls fused into only one Soul in Christ, the only Son God created; ⁶) is to stop believing in the reality of the ego and to want to believe in the Reality, God's Oneness in an eternal Present; ⁷) is always a way to escape from fear. See T3.3, T5.3, T11.9, L139

²³ **Communion**, here, according to the Course, is *the reflection of the eternal Oneness*, in which God is One with His only Son, in a thought of Love or Holy Spirit. *That reflection is established* through our spirit in our innermost being, *through holy relationship*. See T1.1.23 [26], T19.5.2 [66].