

Study Guide and Commentary

ACIM® Text, Chapter 23

The Escape from Conflict

Section III — Part 4 (III.16-23)

The Laws of Chaos

Explanation of underlining, italics and footnote formats can be found at the end of the commentary.

Overview of Section III

This section is the longest single section in the Text, apart from “The Obstacles to Peace” in Chapter 19, which is sub-divided into multiple subsections. The two sections deal with the same topic, from different perspectives: the thought system of the ego. Both sections are extremely important toward gaining an overall understanding of the Course, so we are going to devote five or more commentaries to it, and at least that many weeks in the study group.

These are the laws that rule the world we have made:

1. The truth is different for everyone.
2. Each one *must* sin, and therefore deserves attack and death.
3. God, Who cannot be mistaken, must accept His Son's belief in what he is, and *hate* him for it.
4. The belief that you have what you have taken; another's loss is your gain.
5. There is a *substitute* for love.

The Section So Far

The purpose of these laws is to attack truth and render it meaningless. They are meaningless in themselves, since chaos has no laws, so it is not necessary to understand the laws, although it is essential for us to understand their purpose (see previous sentence). We need only to look at them, and then to simply go beyond them.

The first law is a denial that Truth is absolute, and the same for everyone. The Course asserts that only Truth is true, and nothing else is true. The first law assumes that we are all separate and different from one another, and leads to the competition of egos trying to validate their own reality by attacking the values of others. It also violates the first principle of miracles, that there is no order of difficulty in miracles; it makes it seem

that some illusions are more real, or more persistent, than others. We must realize that all illusions are equally untrue, and when we do, they will merely disappear.

The second law follows from the first because, if truth is different for everyone, we inevitably come into conflict with those whose “truth” differs from ours, competing to prove our truth is *the* truth. This leads to judgment of others and attack in both directions. We all end up feeling guilty because we feel we are forced into conflict and attack, validating ourselves by invalidating others. Because we have “sinned” we believe we deserve punishment, as does everyone.

The third law says that God must accept our judgment on ourselves, and hate us for it. This is the traditional Christian belief in original sin, which holds that we all deserve to die, and God has no choice but to send us to hell if we don't accept Christ as our Savior. It really ruins any possibility of having a good relationship with God.

The fourth law is based on the first three laws, which present a universal war between all of God's Sons and God Himself—a picture of enemies. Enemies will not give you what they have, even though you need it. So you must take it. The fourth law says you have what you have taken.

The fifth law is simply what we are trying to take from each other—the substitute for love.

The remainder of the section focuses on what it calls “a strange device” that makes it possible for us to believe that these insane laws of *chaos* are actually true laws of *order*: the “emphasis on form and *disregard of content*.” That will be the focus of these final eight paragraphs.

Paragraph 16 (15:1–8 (FIP))

16 These do not *seem* to be the laws of chaos, for by the great reversal they appear to be the laws of order. ²How could it not be so? ³Chaos is lawlessness, and has no laws. ⁴To be believed, its seeming laws must be perceived as real. ⁵Their goal of madness must be seen as sanity. ⁶And fear, with ashen lips and sightless eyes, blinded and terrible to look upon,¹ is lifted to the throne of love, its dying conqueror, its substitute, the savior from salvation. ⁷How lovely do the laws of fear make death appear! ⁸Give thanks unto the hero on love's throne, who saved the Son of God for fear and death.

¹ Fear is being depicted here as a corpse.

• **Study Question** •

1. **Paragraph 16** gives a chilling image of fear being lifted onto the throne of love. This paragraph also gives a clue as to what the substitute for love is, the focus of the final law of chaos. What is it?
 - A. Death.
 - B. Fear.
 - C. Chaos.

•

Having completed the list of the five laws of *chaos*, Jesus points out that by some “great reversal” we perceive them as laws of *order* (16:1). We really do see our world ordered in this way. Striving to validate one’s personal identity is a sacred duty. Yes, we have to come into conflict with others to achieve this aim, and in the process we cannot avoid doing some dark things, some sins. Those have to be punished, and God’s own wrath will see that justice is carried out. This is the madness that governs our world.

That reversal, with laws of chaos seen as laws of order, is really inescapable, given the ego’s primary motivation (16:2). There cannot really be *laws* of chaos because “chaos is lawlessness, and has no laws” (16:3). Therefore, in order to believe in the reality of chaos we are *forced* to believe “its seeming laws [are] real” (16:4). Where we should see madness, we see sanity (16:5). We dethrone love and replace it with fear, here pictured as a corpse: “with ashen lips and sightless eyes, blinded and terrible to look upon.” Fear, symbolized by death, has conquered love and become its substitute. It has “saved” us from true salvation (16:6). This is the Course’s picture of so-called spiritual teaching based on the reality of sin.

Putting the validation of our egos—validating our own personal identity—as the ruling motivation of life is the same thing as putting fear on the throne. We have made fear into the dominant factor of life on this planet.

The final lines, 16:7–8, to me read like mockery or perhaps sarcasm. It’s as if Jesus is saying, “Do you realize what you’ve done? Go ahead! Worship death! Give thanks to the corpse on the throne who has saved you from love, and has given you over to fear and death.” He wants to shock us, to wake us up to the insanity we’ve accepted as normal.

The illusion of the world of chaos we appear to live in is produced by our belief, at some level, in the laws of chaos that create and sustain that world. If we are living in a chaotic world, we *must* believe in them. The purpose of those laws is to validate and perpetuate the illusion of separation; to attack the truth of Oneness and make it meaningless. Our task is to unearth any way we believe in these laws, realize the purpose they serve, and to recognize that *we do not want that purpose*.

Paragraph 17

17 And yet, how can it be that laws like these can be believed? ²There is a strange device that makes this possible. ³Nor is it unfamiliar; we have seen how it appears to function many times before.² ⁴In truth it does *not* function, yet in dreams, where only shadows play the major roles, it seems most powerful. ⁵No law of chaos could compel belief but for the emphasis on form and disregard of content. ⁶No one who thinks that one of them is true sees what it says. ⁷Some forms it takes seem to have meaning, and that is all.

• Study Question •

2. *Chaos is lawless, and its “laws” lead to madness (13:13); no one could want them if they are seen for what they are. “How can it be that laws like these can be believed?” asks the opening sentence. It tells us that a certain “strange device” makes it possible: “the emphasis on form and disregard of content” (16:5). What does this mean?*
- A. *We emphasize the body and disregard the spirit.*
 - B. *We focus on certain forms the law takes that seem meaningful, but do not see the real meaning (chaos) behind the form.*
 - C. *We think that the law is true when it actually is not.*

The five laws we’ve looked at, examined objectively, do appear to be insane. How can truth be different for different people? If I say that we are all connected and you say we are not, we can’t both be right. One of us must be right, the other wrong. We may have different ideas about what the truth is, but the actual truth is the same for both of us—whether or not we believe it. We cannot in good reason declare that everyone *must* sin and therefore deserves to be punished, nor that God is forced to agree with our sinfulness and to hate us, nor that we only have what we take from another, nor that a substitute for love actually exists. These ideas are insane.

² T-14.XI.8:1-3: “This is the characteristic of the ego’s judgments. Separately, they seem to hold, but put them together and the system of thought which arises from joining them is incoherent and utterly chaotic. For form is not enough for meaning, and the underlying lack of content makes a cohesive system impossible.” T-16.V.13:1-3: “Whenever any form of special relationship tempts you to seek for love in ritual, remember love is *content*, and not form of any kind. The special relationship is a *ritual of form*, aimed at the raising of the form to take the place of God at the expense of content. There is no meaning in the form, and there will never be.”

And yet, we *must* believe them. The only way a world of chaos could appear is if we believe them. *How can that be* (17:1)?

The key to understanding the rationale behind our insane beliefs is a certain “strange device” (17:2). The Course has presented us with this tactic of the ego “many times before” (see Footnote #2). In a nutshell, we emphasize *form* over *content*. One example is the rituals of a special relationship. We believe that if the other person says certain things and does certain things, we will find fulfillment and satisfaction in the relationship. We look for outward behaviors and appearance, instead of focusing on the invisible, hidden reality of one another’s spirits. Or, as we read back in T-16.V, we act out the strange “ritual” of love as self-sacrifice, and then wonder why we don’t feel happy.

We make the same error of form over content in a myriad of ways (17:3). There are different ways this “device” can function—although, in reality, it *cannot function at all* (17:4). But in *dreams*, it seems to work, because dreams don’t involve real people, just “shadows,” our false images of them. You have probably had dreams, or fantasies, of how things would go between you and another person, and you’ve been taken by surprise when the reality turned out to be quite different.

So we get deceived by the ways these laws of chaos *seem* to be appealing. For instance, we often hear the adage, “Vengeance is sweet.” Is it, really? It’s “sweet” to cause another person to suffer pain? Even if that other person is guilty of causing pain *to you or me*, when you or I deliberately choose to exercise vengeance, *it hurts us*. It grates against the reality of our loving hearts; it is a denial of our true Being.

There have been centuries of religious teaching based on the second and third laws of chaos, about sin and God’s inevitable punishment for it. Think of all the rituals associated with that teaching! When Jesus says that no one who thinks one of these laws is true really “*sees what it says*,” this is what springs to my mind. What do these two laws say, for instance, about God? What kind of horrible, frightful creature do they make Him out to be? Sometimes we may derive some comfort of a sort from the idea that the bad people of the world will be punished in the end —“God will get you for that!”—but think what it says about *God and you*.

Paragraph 18

18 How can some forms of murder not mean death? ²Can an attack in any form be love? ³What form of condemnation is a blessing? ⁴Who makes his savior powerless and finds salvation? ⁵Let not the form of the attack on him deceive you. ⁶You cannot seek to harm him and be saved. ⁷Who can find safety from attack by turning on himself? ⁸How can it matter what the form this madness takes? ⁹It is a judgment that defeats itself, condemning what it says it wants to save. ¹⁰Be not deceived when madness takes a form you think is lovely. ¹¹What is intent on your destruction is not your friend.

• **Study Question** •

3. *Discuss what you think may be meant by madness taking “a form you think is lovely.”*

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Murder is murder; murder is death. It cannot be anything else (18:1). Attack can't be love; condemnation cannot be a blessing, no matter what form it takes (18:2–3). How can we ever be saved if our very Savior, God, is powerless to see us as anything but sinners (18:4)? Or maybe that line isn't talking about God; maybe it is talking about our brother. We are one another's saviors. If you judge and condemn your brother, viewing him as powerless to do anything but sin, how will you ever see the salvation he offers to you?

By judging him you are attacking him, and seeking to harm him, and that is true regardless of the *form* of attack you employ. You cannot do that and expect to be saved yourself (18:5–6). Nor can you find safety by judging *yourself*. It does not matter what the attack looks like or to whom it is directed, it always will block you from finding any safety. You are the maker of the attack that is destroying you. Don't let its deceptive forms deceive you! In any form, in any place, attack *is not your friend* (18:7–11). It may appear to be provoked, helpful, well-intentioned, concerned, *justified*, or even loving, but it is still attack.

Paragraph 19

19 You would maintain, and think it true, that you do not believe such senseless laws, nor act upon them. ²And when you look at what they say, they *cannot* be believed. ³Brother, you *do* believe them. ⁴For how else could you perceive the form they take, with content such as this? ⁵Can any form of this be tenable? ⁶Yet you believe them *for* the forms they take, and do not recognize the content. ⁷It never changes. ⁸Can you paint rosy lips upon a skeleton, dress it in loveliness, pet it and pamper it, and make it live? ⁹And can you be content with an illusion that *you* are living?

• **Study Question** •

4. *We think that we do not really believe the “laws of chaos,” that we understand them for the madness they are; we look at what they say and realize they are unbelievable. Yet Jesus says, “Brother, you do believe them.” What proves that he is right?*
- A. *Although we deny that we accept the content of these laws, we accept many forms in which the content is hidden, which would not be possible if we truly rejected the content.*
 - B. *We have skeletons in our houses that are dressed and wearing lipstick.*
 - C. *The words occur in the Course, which is always right.*

•

The great plan of the ego depends on staying hidden, flying below the radar of our consciousness. We all engage in these senseless beliefs, and we all think we are innocent of them, or at least, more innocent than we actually are. We are quite convinced that we don't buy into these "senseless laws," and even more sure that our behavior is not governed by them (19:1). The whole point of this section, it seems to me, is to convince us that we have grossly underestimated the depths to which the ego has rooted itself in our minds. That's what all this talk about looking at these laws and letting them go. This is why the Course says:

Our task is but to continue, as fast as possible, the necessary process of looking straight at all that interferes and seeing it exactly as it is.
(T-15.IX.2:1 (CE), (FIP))

So, despite our being unaware that we believe these "senseless laws," Jesus is insistent that, "Brother, you *do* believe them" (19:3). His argument is that unless we believed in the core content of these laws, it would be impossible for us to "*perceive* the form they take" (19:4). And we do perceive the forms; therefore, we believe the laws. Some of the forms we think we want, so we believe the laws "*for* the forms they take, and *do not recognize* the content" (19:6). The content — attack, condemnation, disempowerment, and murder — is utterly reprehensible and untenable (19:5). No sane person could maintain that any of those things is *good and desirable*. But we value some of the forms these things take, forms like revenge, one-upmanship, jealousy, blame, and passive aggressive manipulation. Sometimes the forms seem attractive, but *the awful content* never changes (19:7). Take a skeleton, dress it up beautifully, and paint rosy lips on the skull, and "pet it and pamper it," and that won't make it into a living thing (19:8). But that is a graphic picture of what we are trying to do in holding on to some of the ego's valued tools. We make our lives (our ego lives) depend on these corrupt laws, and then do our very best to forget what they really are.

The final sentence makes a startling connection between that skeleton with the rosy lips and *you*. The illusion that *it* is living because we dress it up is the "illusion that *you* are living" (19:9). The skeleton is what you think is your *self*, the separate, ego identity that we all try to build up and vindicate and make real. It is an illusion that can never be real, just as that skeleton can never come to life.

Paragraph 20

20 There is no life outside of Heaven. ²Where God created life, there life must be. ³In any state apart from Heaven, life is illusion. ⁴At best, it seems like life; at worst, like death. ⁵Yet both are judgments on what is *not* life, equal in their inaccuracy and lack of meaning. ⁶Life not in Heaven is impossible, and what is not in Heaven is not anywhere. ⁷Outside of Heaven, only the conflict of illusions stands; senseless, impossible, and beyond all reason, and yet perceived as an eternal barrier to Heaven. ⁸Illusions are but forms. ⁹Their content is never true.

• **Study Question** •

5. *The image of the skeleton in paragraph 18 is compelling, but what is the skeleton a symbol of? He speaks of how we try to “make it live;” then, in this paragraph, he asserts that “There is no life outside of Heaven,” and “In any state apart from Heaven life is illusion.” What do you think he might be referring to? What is the “skeleton,” the dead thing we are treating as if it were alive?*
- A. *Our ego*
 - B. *Our mind*
 - C. *Our body*

•

“There is no life outside of Heaven” (20:1). Remember, Heaven is not a *place*.

Heaven is not a place or a condition. It is merely an awareness of perfect oneness, and the knowledge that there is nothing else; nothing outside this oneness and nothing else within. (T-18.VI.1:5-6 (CE), (FIP))

So we could substitute as follows: “There is no life outside of an awareness of perfect oneness.” If you are trying to maintain a self that exists apart from that perfect oneness, that self is no more alive than the rosy-lipped skeleton. Life is where God created it, and only there, and God created life in that perfect oneness (20:2). In any state apart from that oneness, “life is illusion” (20:3). “At best, it *seems* like life; at worst, like death” (20:4). How true that is!

I now understand the words of the Apostle Paul in Colossians in the light of this understanding of life and the illusion of life:

“And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses...” (Colossians 2:13 NRSV)

In our belief in separation, we were living an illusion of life that was really death, stuck in a body that has not been dedicated to God, but in freeing us from the illusion of separation (He “forgave us all our trespasses”), God has shown us that we already possess the life of Christ, the only life there is, in the Oneness.

It doesn’t matter whether this illusory life of separation seems like life or death, because it isn’t really either one. It’s just *not life*, and our assessment of it as life or as death is meaningless (20:5). There is no life that is not *in* Heaven, and there is nothing outside of Heaven! Anything that *seems* to be outside of Heaven is an illusion and does not exist at all (20:6). The only thing that exists (or seems to) outside of Heaven is “the conflict of illusions...senseless, impossible, and beyond all reason” (20:7). Anything we believe we perceive that is *not* Heaven, *not* perfect peace and Oneness, is the interplay of conflicting illusions. Yet, to our befuddled minds, these conflicting illusions seem to be “an eternal barrier to Heaven.”

The illusions come in many forms, many shapes, many sizes. All they are is forms; “their content is never true” (20:8–9). This is not an easy notion to accept — that everything that is not Heaven is an illusion. But the Course makes it quite clear:

"You see something where nothing is, and see as well nothing where there is unity; a space between all things, between all things and you. Thus do you think that you have given life in separation. By this split you think you are established as a unity which functions with an independent will" (W-pI.184.2:2-4).

"What is the ego? Nothingness, but in a form that seems like something" (C-6.2:1–2 (CE), C-2.2:1-2 (FIP)).

What we have been so firmly convinced is *life* is not life at all! It is an illusion of life, that is shot through with the conflicting illusion of death. To us, being separate individuals is “more real” than being One, and life in the spirit seems unreal, uncertain. But it is the life as separate egos and bodies that is unreal and illusory, and the reality is that there is only One.

Paragraph 21

21 The laws of chaos govern all illusions. ²Their forms conflict, making it seem quite possible to value some above the others. ³Yet each one rests as surely on the belief the laws of chaos are the laws of order as do the others. ⁴Each one upholds these laws completely, offering a certain witness that these laws are true. ⁵The seeming gentler form of the attack is no less certain in its witnessing, or its results. ⁶Certain it is illusions will bring fear because of the beliefs that they imply, not for their form. ⁷And lack of faith in love, in any form, attests to chaos as reality.

• Study Question •

6. “The laws of chaos govern all illusions.” This point is going to be expanded on in the next section; the idea that there are no exceptions. If it is an illusion, even a “gentler” one, it still witnesses to a firm belief in chaos. Which of the following things is the most likely to cause guilt and fear?
- A. Killing our spouse
 - B. Loving your spouse more than anyone else
 - C. Being annoyed when someone cuts you off in traffic
 - D. All of the above bring fear because of the beliefs they imply, not their form

All illusions, including our sense of separate identity and separate bodies, are governed by the laws of chaos Jesus has exposed and expounded on for us (21:1). As we’ve seen, the illusions take a myriad of forms. The billions of human bodies is only one example. And our world is filled with conflicting illusions, body against body, ego against ego, nation against nation. We tend to value the “illusions” that support *our*

illusions — the people who like us, the people who share our prejudices (21:2). But it does not matter what form an illusion takes. It does not matter whether the conflict is bitter and deadly or simply mildly annoying: Every one of them is based on the laws of chaos and “upholds these laws completely,” seeming to “prove” the laws are true (21:3–5). The Workbook makes a practical application of this equality of illusions:

¹You will become increasingly aware that a slight twinge of annoyance is nothing but a veil drawn over intense fury. (W-21.2:5 (CE))

It's not the form of the illusions that matters, it's the beliefs that they imply, that is, our belief in the laws of chaos (21:6). Whatever the illusion of separation or the appearance of conflict, it is a “lack of faith in love” (21:7). It implies a belief in chaos as the ground of reality.

Every now and then I like to remind myself that time and space are superb separators. As such, they too are part of chaos. The Course invites us many times to step out of time into eternity, to recognize that it is always *now* and never any other time.

Now is the time for salvation, for *now* is the release from time (T-13.VI.8:1). Space is equally something we eventually will escape, if we are fully transformed by the Truth:

And finally you will learn that there is no limit to where you are, so that your peace is everywhere, as you are (W-Review 1.Int.5:2 (FIP)).

Paragraph 22

22 From the belief in sin, the faith in chaos must follow. ²It is *because* it follows that it seems to be a logical conclusion, a valid step in ordered thought. ³The steps to chaos do follow neatly from their starting point. ⁴Each is a different form in the progression of truth's reversal, leading still deeper into terror and away from truth. ⁵Think not one step is smaller than another, nor that return from one is easier. ⁶The whole descent from Heaven lies in each one. ⁷And where your thinking starts, there must it end.

• Study Question •

7. *What seems to be the main point of this paragraph.*
 - A. *Belief in the laws of chaos is logical and inevitable.*
 - B. *If you accept one point of the ego's thought system you have bought the whole package.*
 - C. *Sin always leads to chaos.*

•

One root of the problem, it would seem, is the belief in sin. This shows up in the 2nd law of chaos: Each one *must* sin, and therefore *deserves* attack and death. The other laws all follow from this, so all of the laws seem to be a logical conclusion, just the way any intelligent person capable of simple logic would understand things (22:1–3). It's true. If you accept the first law, the second follows, and so on through the fifth (22:3). In fact, if

you accept *any one* of the laws, the rest all follow, and you wind up out of Heaven, in hell (22:4–6). If your thinking starts with any form of separation, sin, or attack, that's where it will end (22:7).

Paragraph 23

23 Brother, take not one step in the descent to hell. ²For having taken one, you will not recognize the others for what they are. ³And they *will* follow. ⁴Attack in any form has placed your foot upon the twisted stairway that leads *from* Heaven. ⁵Yet any instant is it possible to have this all undone. ⁶How can you know whether you chose the stairs to Heaven or the way to hell? ⁷Quite easily: What do you feel? ⁸Is peace in your awareness? ⁹Are you certain which way you go? ¹⁰And are you sure the goal of Heaven can be reached? ¹¹If not, you walk alone. ¹²Ask, then, your friend to join with you and give you certainty of where you go.³

• Study Question •

8. *Any form of attack puts us on the way to hell (meaning not eternal punishment, but the misery of guilt and fear). Often we don't recognize what we are doing as a form of attack. How can we tell whether we are choosing hell?*
- A. *Monitor our feelings*
 - B. *Watch for a loss of peace*
 - C. *Watch for a lack of inner certainty*
 - D. *Watch for doubt of our ability to reach Heaven*
 - E. *All of the above*

In this final paragraph, Jesus gives us some practical ideas for ways to transcend these laws of chaos. He urges us not to accept any one of the laws, for they all lead to the others, and build the staircase to hell (23:1). Once we accept any one of these laws, the others all seem like logical conclusions. We will not recognize their insanity, their perversity, their subtle denial of God and Oneness (23:2). That once one is accepted the others following is utterly inevitable — “they *will* follow” (23:3). Buy into attack, in any form, even the most subtle and seemingly socially acceptable, and you are on “the twisted stairway that leads *from* Heaven” (23:4).

None of it is necessary. It can all be undone in an instant (23:5).

How can you know whether you are ascending the stairs to Heaven or descending the stairs to hell? Simple: *How do you feel?* (23:6–7).

³ Given this section's focus on wrongfully seeing our brother as our enemy, “friend” here refers to our brother. Readers familiar with versions of the Course that capitalize “Friend” may assume that it refers to the Holy Spirit, but there are no references to the Holy Spirit in this section prior to this point.

For all the criticism of the Course for being too intellectual, too much in the head, it is astonishing that the litmus test for determining whether we are succumbing to the ego or listening to the Spirit is *our feelings!*

Do you feel peace? Do you feel certain about the way you are going? Are you confident that your goal, Heaven, *can be reached?* Or do you doubt? (23:8–10)

If you answer “no” to any of those questions, you are on the lonely path to hell (23:11).

If that is the case, you need to turn to your brother — your “friend” — as ask him to join with you, and lend support to you in choosing Heaven over hell. Ask the Holy Spirit to take your hand, and teach you to drop your sword of attack, even if you don’t know what it is. Recommit to your desire for Heaven, not hell, for Oneness, not separateness. This is the sum of the teaching, letting go of all thought of attack.

Legend:

Light underscoring indicates emphasis that appears in the Urtext or shorthand notes.

Text is taken from the Circle of Atonement’s Complete and Annotated Edition (which I refer to as the “CE” for “Complete Edition” or “Circle Edition”). Please be aware that, even when the wording is exactly the same as the FIP version, the division into paragraphs is often quite different in the CE, which restores the paragraph breaks found in the original notes. This results in different reference numbering as well. I will indicate for each paragraph the corresponding sentences in the FIP edition. You should be able to locate specific sentences in that edition if you need to, with a minimum of visual clutter in the commentary. Passages that lie outside the current section will continue to have footnoted references. References to quotations are from the CE unless another version is being quoted, in which case that version is indicated.

Footnotes by the commentary author are shown in this font and size. Other footnotes come from the Complete Edition itself.

Answer Key

1. B
2. B
3. The laws of chaos, or the principle of attack, seems to be just or right in some circumstance; we think that in some way it is good to attack or draw distinctions, valuing some things above others: e.g. special love relationships.
4. A
5. C
6. D
7. B
8. E