

# Study Guide and Commentary

## ACIM<sup>®</sup> Text, Chapter 24

### The Function of the Holy Relationship

#### Section V

### *The Christ in You*

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

#### Overview of Section V

This section—“The Christ in You”—can be considered the beginning of consistent iambic pentameter in the Course (though at this point it is still somewhat rough and imperfect). Iambic pentameter is a form of poetic verse in which each line consists of ten syllables, with the accent on every second syllable. In their *Illuminated Text: Volume 6*, Greg Mackie and Robert Perry demonstrate this with the first paragraph, laid out in verse:

The Christ in you is very still. He looks  
on what He loves, and knows it as Himself.  
And thus does He rejoice at what He sees,  
because He knows that it is one with Him  
and with His Father. Specialness, too, takes joy [one extra syllable]  
in what it sees, although it is not true.  
Yet what you seek for is a source of joy  
as you conceive it. What you wish is true for you. [two extra syllables]  
Nor is it possible that you can wish  
for something and lack faith that it is so.  
Wish makes real, as surely as does will create. [one extra syllable; rhythm off]  
The power of a wish upholds illusions [one extra syllable]  
as strongly as does love extend itself.  
Except that one deludes; the other heals.

Perry and Mackie then say:

As you can see, the iambic pentameter is a bit rough. Four of the lines don't fit the pattern. But the other lines fit it perfectly. From here, the Text will slowly slide into ever more perfect iambic pentameter.

The overall theme of this section is both profound and simple at the same time. It compares and contrasts the vision of the Christ in you with that of specialness, and shows the overwhelming desirability of Christ's vision.

## Paragraph 1

The Christ in you is very still. <sup>2</sup>He looks on what He loves, and knows it as Himself. <sup>3</sup>And thus does He rejoice at what He sees, because He knows that it is one with Him and with His Father. <sup>4</sup>Specialness too takes joy in what it sees, although it is not true. <sup>5</sup>Yet what you seek for is a source of joy as you conceive it. <sup>6</sup>What you wish is true for you. <sup>7</sup>Nor is it possible that you can wish for something and lack faith that it is so. <sup>8</sup>*Wishing makes real*, as surely as does will create. <sup>9</sup>The power of a wish upholds illusions as strongly as does love extend itself—except that one deludes; the other heals.

### • Study Question •

1. *Paragraph 1 is a contrast between what specialness looks on and what the Christ in you looks on. They look on different things because they want to see different things, and what you wish to see causes what you do see. What does specialness look on (remember the previous section) and what does the Christ in you look on?*

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When the Course speaks of “the Christ in you,” do not think of some distinct spirit or entity inside you, or even inside your mind. In the Workbook, we are told, “He [Christ] is the Self we share” (W-pII.6.1:2 (FIP), W-WI.6:1:2 (CE)). Christ is you, the true You, your true Self. This is the Truth of you, which sees only the Truth of your brother and sister as well. Not at all frantic or anxious, the Christ “is very still” (1:1).

I love that the aspect of Christ consciousness that Jesus emphasizes first is stillness. Think how this contrasts with the mind of specialness, which sees enemies and competitors everywhere, and is constantly scheming and striving to do unto others before they do unto it. Stillness!

Having spoken of the shift in purpose, to the desire to see what is holy and true in one another rather than imagining “sin” in defense of our specialness, Jesus goes on to speak, first, of “the Christ in you.” The state of mind of the Christ in you is peaceful and calm; it quietly “looks on what it loves” in your brothers and sisters, “and knows it as Himself” (1:2). This is the vision of Oneness, the One seeing only the One everywhere. This is a joyous, happy vision. It sees no enemies anywhere. Everyone and everything is part of Itself, one with Him and with the Father, the Source (1:3).

By contrast, specialness also rejoices in what it sees, although it perceives only lies and illusions (1:4). Joy comes equally to both because joy is the result of finding what you are looking for (1:5). You wish to see something, you see it, and it is demonstrated to your consciousness to be the truth (even when it is not The Truth) (1:6). Wishing for anything generates in you a faith that it is so. “*Wishing makes real*” (1:7–8), or at least

what *seems to you* to be real. Only will *genuinely* creates. The wishes of specialness are powerful and generate the illusions they wish for just as surely as love generates more love. The significant difference is that the wishes of specialness produce delusions; love heals (1:9).

## Paragraph 2

2 There is no dream of specialness—however hidden or disguised its form, however lovely it may seem to be, however much it delicately offers the hope of peace and the escape from pain—in which you suffer not your condemnation. <sup>2</sup>In dreams effect and cause are interchanged, for here the maker of the dream believes that what he made is happening *to him*. <sup>3</sup>He does not realize he picked a thread from here, a scrap from there, and wove a picture out of nothing. <sup>4</sup>For the parts do not belong together, and the whole contributes nothing to the parts to give them meaning.

### • Study Question •

2. *You are very proud of your garden, and someone comes to your house and makes about eight subtle but cutting remarks about your garden, pointing out the weeds, and bugs and diseased plants. What would this paragraph not say about this experience?*
- A. *Your pride over your garden will lead to you feeling condemned.*
  - B. *You will think whatever pain you feel over your friend's remarks came from your friend, not yourself.*
  - C. *You will not appreciate how lovely your garden really is.*
  - D. *You will not realize that you wove together your picture of the situation out of nothing.*

Unfortunately, the dreams of specialness always bring you condemnation. *Always*, without exception, no matter how deeply disguised the specialness, or how subtly they mimic the hope of peace and freedom from pain (2:1).

Think for a moment about your dreams. Often, in dreams, we are affected in some way by the dream. We may be frightened, we may experience pain, we may be elated, but in every case, *we made the dream*. The apparent experience that we feel is an illusion. Your mind, which is the cause of the dream, seems to be affected *by* the dream, so that “effect and cause are interchanged.” When you are dreaming, you believe that the events of the dream are happening *to you* (2:2).

This is of course true about dreams we have when we fall asleep. What we fail to recognize is that our experience of specialness is just as much a dream as our nighttime dreams and nightmares, and that while we believe that the world is outside of us and happening *to us*, in reality we've reversed cause and effect. We fail to recognize that we

made the dream.<sup>1</sup> We made it *selectively*, picking “a thread from here, a scrap from there,” and we “wove a picture out of nothing” (2:3). Can you even think of the world as something you “wove...out of nothing”? We pick and choose what we want to see, even though it does not exist, and having formed the mental image, we see them. They appear to us as real, solid, and outside of us, outside of our minds. But the parts don’t fit together, and the overall picture doesn’t help to give them any meaning, resulting in what so many of us have concluded about the world: It is meaningless (2:4). We’ve read this earlier in the Text as well:

“[Anyone who identifies with the ego] *always* perceives this world as *outside himself*, for this is crucial to his adjustment. He does *not* realize that *he makes this world*, for there *is* no world outside of him” (T-12.III.6:6-7 (FIP), T-12.V.1:6–7 (CE)).

Those words, to me, make it very clear that the Course isn’t just talking about how we subjectively perceive an objectively real world. It says flat out, “There *is* no world outside of him.” I once put these words into a song, sung to the tune of “It’s a Small World.” I’ve included it in an Appendix.

### Paragraph 3

3 Where could your peace arise but from forgiveness? <sup>2</sup>The Christ in you looks only on the truth, and sees no condemnation that could *need* forgiveness. <sup>3</sup>He is at peace *because* He sees no sin. <sup>4</sup>Identify with Him, and what has He that you have not? <sup>5</sup>He is your eyes, your ears, your hands, your feet. <sup>6</sup>How gentle are the sights He sees, the sounds He hears. <sup>7</sup>How beautiful His hand that holds His brother’s, and how lovingly He walks beside him, showing him what can be seen and heard, and where he will see nothing and there is no sound to hear.

#### • Study Question •

3. *In the last sentence of the paragraph there are two him’s. Who is Him, and who is him?*

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The insane world we see is full of things justifiably condemned. If the world we see is real, peace is impossible. Fear fills us, or anger, or despair; peace seems unattainable. So Jesus astutely observes: “Where could your peace arise but from forgiveness” (3:1)? The only way to peace lies in looking past all those perceived causes of fear, anger, and despair, realizing that *we made them up*. That is what comprises forgiveness in the Course. “[Forgiveness] requires, first, that the cause be identified and then let go, so that it can be replaced” (W-pI.23.5:2 (FIP)). The cause is not outside of us; it is in our minds. It is the thoughts of specialness and attack. We must recognize our thoughts as the cause, and then let go of the attack thoughts. “I can escape from the world I see by giving up

<sup>1</sup> “Do you like what you have made? - a world of murder and attack, through which you thread your timid way through constant dangers, alone - and frightened, hoping at most that death will wait a little longer before it overtakes you and you disappear. *You made this up*.” (T-20.III.4:2-3 (FIP & CE)).

attack thoughts” (W-23). If we will let go, the Holy Spirit will replace those thoughts for us, and we will see with the vision of Christ.

When we identify with the Christ in us, we see nothing that could even *need* forgiveness (3:2). Therefore, the Christ in us is perfectly at peace. There is no sight of sin to disturb His calm (3:3). If we want peace, our path is clear: Identify with Him. When we do, we will have all that He has (3:4). He is our true Self.<sup>2</sup> Once we identify, Christ becomes our eyes, ears, hands, and feet (3:5). He takes over our senses, so that we now see only gentle sights and sounds. His/Our hand now holds our brother’s hand, and we walk beside our brother, sharing with him the perception of Christ in which the perceptual messages of specialness no longer can be detected (3:6–7).

## Paragraph 4

4 Yet let your specialness direct his way, and you will follow. <sup>2</sup>And both will walk in danger, each intent—in the dark forest of the sightless, unlit but by the shifting, tiny gleams that spark an instant from the fireflies of sin and then go out—to lead the other to a nameless precipice and hurl him over it. <sup>3</sup>For what can specialness delight in but to kill? <sup>4</sup>What does it seek for but the sight of death? <sup>5</sup>Where does it lead but to destruction? <sup>6</sup>Yet think not that it looked upon your brother first, or hated him before it hated you.<sup>3</sup> <sup>7</sup>The sin its eyes behold in him and love to look upon it saw in you, and looks on still with joy.

### • Study Question •

4. Paragraph 4 offers a horrifying contrast to letting Christ be your eyes, ears, hands and feet. What is the “crumbling thing” in sentence 8?
- A. Specialness.
  - B. The obstacles to peace.
  - C. The sinfulness in you.
  - D. The nameless precipice.
  - E. Your first spouse.

Sentence 2 is a long, complex one. Its core is that, walking in specialness, we are each intent on leading our brother to the edge of a cliff and throwing him off. If we allow our specialness instead of our Christ-Self to advise our brother, we will both be sightless, the only seeming light coming from the “tiny, shifting gleams” from sin that quickly

<sup>2</sup> The identity of Christ and our Self is affirmed numerous times: W-110.11:3; W-WI.6.3:4; W-353.1:5; W-354.1:2; T-25.I.2:9 (FIP), T-25.I.5:8 (CE); T-12.VI.5:9 (FIP), T-12.VIII.6:6 (CE); T-15.V.10:10 (FIP), T-15.V.11:2 (CE); W-pII.6.1:1-2 (FIP)

<sup>3</sup> John 15:18 (RSV): “If the world hates you, know that it has hated me before it hated you.” In this verse, the world hated Jesus before it hated us. The above allusion in the Course reverses that: Your specialness did not hate your brother before it hated you; you were the first object of its hate.

dissipate. We too will walk into darkness with him, fearing danger, terrified that our brother is out to murder us, to throw us off a cliff (or, to use a more familiar phrase, throw us under the bus). It all comes back to the basic choice the Course puts before us: miracles or murder. Murder is the intent of specialness (4:3-5). I think that as long as we resist that and try to pretend that *our* specialness is different, not as awful as that, we just haven't grasped the deep message of the Course.

Your specialness isn't just out to murder your brother, or even to murder him *first*. *You* were the first target of its hatred and suspicion (4:6-7)! "The ego wants you dead" (T-15.I.3:3 (FIP), T-15.I.3:5 (CE)). Try to remember this when you are feeling really down on yourself, wondering if you will ever make the grade or learn the lesson or break that habit. Whatever it is that you think about yourself that is really depressing. And remember—this is the picture of you that your ego loves. It's your ego's picture of you that you are looking at, not God's!

## Paragraph 5

5 Yet is it joy to look upon decay and madness, and believe this crumbling thing, with flesh already loosened from the bone and sightless holes for eyes, is like yourself? <sup>2</sup>Rejoice you have no eyes with which to see, no ears to listen, and no hands to hold, nor feet to guide. <sup>3</sup>Be glad that only Christ can lend you His while you have need of them. <sup>4</sup>They are illusions too, as much as yours. <sup>5</sup>And yet because they serve a different purpose, the strength their purpose holds is given them. <sup>6</sup>And what they see and hear and hold and lead is given light, that you may lead as you were led.

### • Study Question •

5. *What, in sentence 5, do you lead? You will need to read paragraphs 4 and 5 carefully to get this.*
- A. *Your feet.*
  - B. *Your perception, which is led by what you wish to see, what you rejoice to see.*
  - C. *Your brother.*
  - D. *Your way, your path or direction.*

Jesus immediately questions whether seeing sin in one another, including ourselves, can truly be joy. This gross, even horrifying image of a rotting corpse, "flesh already loosened from the bone," is shocking, and it is meant to be. That's what seeing yourself with sin is like. If you are a sinner you are *already dead*. Does it make you happy to think of yourself that way? Of course not! (5:1)

Rather, be glad you no longer rely on your physical senses. You've given up the eyes that see sin, the ears that hear lies, the hands that take instead of give, the feet that guide you toward that precipice. In their place you have the eyes, ears, hands and feet of Christ, to use as long as you need them. They are the same parts of your body, but under new

ownership (5:2–3). Your body, its senses and extremities, are illusions, of course. So too are the senses and extremities of Christ (5:4). But Christ's senses serve a different purpose, to heal instead of hurt, and they possess all the strength that belongs to healing (5:5). There is a healing "light" about "what *they* see and hear and hold" that allows you to share it with others, and to "lead as you were led" (5:6).

## Paragraph 6

6 The Christ in you is very still. <sup>2</sup>He knows where you are going, and He leads you there in gentleness and blessing all the way. <sup>3</sup>His love for God replaces all the fear you thought you saw in you. <sup>4</sup>His holiness shows you Himself in him whose hand you hold and whom you lead to Him. <sup>5</sup>And what you see *is* like yourself. <sup>6</sup>For what but Christ is there to see and hear and love and follow home? <sup>7</sup>He looked upon you first, but recognized that you were not complete. <sup>8</sup>And so He sought for your completion in each living thing that He beholds and loves—and seeks it still, that each might offer you the love of God.

### • Study Question •

6. *The very first paragraph talked about what the Christ in us beholds in the world. What, according to this paragraph, do we see in everything when we allow the Christ to be our eyes?*
- A. *Christ.*
  - B. *Sin.*
  - C. *Fireflies.*
  - D. *Yourself.*
  - E. *A and D.*
  - F. *B and C.*

•

Sentence 1 repeats exactly the words of 1:1. This is a clear indication, to me, that we have come full circle in the discussion of this section. In 1:4, the discussion shifted from "the Christ in you" to specialness, and went on to show all the negative consequences of identifying with specialness rather than with the Christ in you, and how the only way out of pain back to peace is to identify with Christ. So we come back to explore a little more the riches of this new relationship.

The Christ in you knows your true destination and will gently lead you to that goal, with "blessing all the way" (6:2). You don't have to figure it out. He knows the way.<sup>4</sup>Living in specialness, we have looked within ourselves and been aghast at all the fear we found, especially fear of God. But identified with Christ, that fear is replaced by His *love* for God (6:3). He enables you to see Christ in your brother's hand as you lead him home (6:4). And what you see in your brother you realize is just like yourself (6:5).

<sup>4</sup> See W-189.8.

Of course it is! “Christ is all and in all,” says the Bible in Colossians 3:11. There *is* nothing else “to see and hear and love and follow home” (3:6).

We see again that the method of redeeming us is for us to see Christ in others, and so come to recognize Him in ourselves. The next lines underscore this plan of salvation. Upon seeing our incompleteness, Christ sought our completion “*in each living thing that He beholds and loves*” (6:7–8). Christ seeks to look *through our eyes* to see the completion of Christ in every living thing, so that those living things “might offer *you* the love of God.”

I don’t know if you have ever had the experience of a long-term relationship in which each person somehow had learned to see the other person as better than they saw themselves. I’ve had that. I saw this person as smarter, wiser, and more pure in their motives than they saw themselves, and they saw me the same way. I always felt lifted up and strengthened and encouraged by the way they saw me, and I think they felt the same thing. Being seen by another person as better than you see yourself is a powerful experience! Sometimes, for instance, that’s what parents are able to give their children. I think that is the kind of thing the Course is describing here. Think of that wonderful song that Josh Groban sings:

When I am down and, oh, my soul, so weary;  
When troubles come and my heart burdened be;  
Then I am still and wait here in the silence,  
Until you come and sit awhile with me.  
You raise me up, so I can stand on mountains;  
You raise me up to walk on stormy seas;  
I am strong when I am on your shoulders;  
You raise me up to more than I can be.

That’s where Jesus is calling us. That’s how he sees *you*, and that’s how he says each of us can be for one another.

## Paragraph 7

7 Yet is He quiet, for He knows that love is in you now, and safely held in you by that same hand that holds your brother’s hand in yours. <sup>2</sup>Christ’s hand holds all His brothers in Himself. <sup>3</sup>He gives them vision for their sightless eyes, and sings to them of Heaven, that their ears may hear no more the sounds of battle and of death. <sup>4</sup>He reaches through them, holding out His hand, that everyone may bless all living things and see their holiness. <sup>5</sup>And He rejoices that these sights are yours, to look upon with Him and share His joy. <sup>6</sup>His perfect *lack* of specialness He offers you, that you may save all living things from death, receiving from each one the gift of life that your forgiveness offered to your Self.



• **Study Question** •

7. *What, according to this paragraph, do we hear when we allow Christ to be our ears?*
- A. *The glorious sound of battle.*
  - B. *The forgotten song.*
  - C. *A funeral dirge.*
  - D. *Rap music.*

•

Nevertheless, despite recognizing our incompleteness, the Christ in you is still, quiet (7:1), because he knows very well that we are already complete. Love is in us *now*, held there by the very hand of Christ with which we hold our brother's hand (7:1). There is no concern or anxiety caused by our apparent incompleteness. He knows it is not real. He contains us all (7:2).

There is a beautiful imagery here, of a loving Presence showing us sights of glory, singing to us songs of Heaven to replace the horrifying sounds of battle and death (7:3). This Presence reaches *through* us, using our hands to bless all living things, and to reveal their holiness (7:4). He delights when we share His vision with Him, enjoying our joy (7:5). He offers us “His perfect lack of specialness,” which can also be understood as offering us perfect unity and equality in Him, enabling us to become saviors to all living things, which in turn lets those living things to give us the gift of life, a gift we first offered in forgiving our Self in all things (7:6). Think for a moment: How does it make you feel to be told you can have a “perfect lack of specialness”?

For some, this picture of the Christ may seem too anthropomorphic. It may still smack of dualism. It might help, if you feel that way, to think of this Christ as a divine upward impulse of life that exists and moves in and through all of us, because it is part and parcel of our divine nature.

## Paragraph 8

**8** The sight of Christ is all there is to see. <sup>2</sup>The song of Christ is all there is to hear. <sup>3</sup>The hand of Christ is all there is to hold. <sup>4</sup>There is no journey but to walk with Him. <sup>5</sup>You who would be content with specialness and seek salvation in a war with love, consider this: The holy Lord of Heaven has Himself come down to you to offer you your own completion. <sup>6</sup>What is His is yours, because in your completion is His Own. <sup>7</sup>He Who willed not to be without His Son could never will that you be brotherless. <sup>8</sup>And would He give a brother unto you except he be as perfect as yourself, and just as like to Him in holiness as you must be?

• **Study Question** •

8. *Let's be creative here. Please construct a one sentence affirmation out of sentence 6, modeling it after the style of the Workbook ideas for the day, using "I" language.*

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The first four lines of this paragraph (8:1–4) are well worth memorizing and repeating to yourself from time to time. We need not just to think of them in the abstract, but to repeat them to ourselves when we look at our brothers and sisters. Christ is all there is to see, to hear, and to hold in one another. We are here to walk with Him in each other. Try, too, to remember them when the world around you seems to be showing you something entirely different, something ugly and depressing.

Do we really want to engage in a war with love, trying to find salvation in specialness (8:5)? Completion is being offered to us as a free gift by “the holy lord of Heaven... Himself.” The holy Son of God Himself has come to teach us that His Self is ours as well (8:6). We are complete in Him. And our brothers and sisters, given to us by Christ (8:7), and seen with Christ’s vision, are “as perfect as yourself, and just as like to Him in holiness as *you* must be” (8:8).

In a nutshell: If anyone is off the hook, we’re all off the hook. And all of us *are* off the hook. There is nothing to worry about!

## Paragraph 9

9 There must be doubt before there can be conflict. <sup>2</sup>And every doubt must be about yourself. <sup>3</sup>Christ has no doubt, and from His certainty His quiet comes. <sup>4</sup>He will exchange His certainty for all your doubts, if you agree that He is one with you, and that this oneness is forever endless, timeless, and within your grasp because your hands are His. <sup>5</sup>He is within you, yet He walks beside you and before,<sup>5</sup> leading the way that He must go to find Himself complete. <sup>6</sup>His quietness becomes your certainty. <sup>7</sup>And where is doubt, when certainty has come?

<sup>5</sup>. This may be an allusion to St. Patrick’s Breastplate, an incantation for protection on a journey, traditionally attributed to the fifth-century St. Patrick, patron saint of Ireland. A translation of its lyrics includes this line: “Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me.”

• **Study Question** •

9. *According to this paragraph, if you acknowledge that Christ is one with you, you will be certain. If you are certain, you will be quiet. If you are certain and quiet, you will have no doubt about yourself. If you have no doubt about yourself, you will have no doubt, period. If you have no doubt, you will not...what?*
- A. *Be in conflict with your brothers.*
  - B. *Feel guilty.*
  - C. *Miss the putt.*

The opening line of the paragraph is clear enough, but do we follow its logic? If there is no doubt there can be no conflict (9:1)? Why not?

Try to imagine for a moment that you have absolutely no doubt about your own goodness, your merit, your trustworthiness, and that you have a friend that you trust equally as yourself. You have utterly no doubt that he or she would never betray you, harm you, or deceive you in any way. What conflict could arise between you? None.

Okay, now add the second sentence to the mix: “*Every* doubt must be about yourself” (9:2). The “other person” does not enter into the equation at all, because in reality there *is* no other; you are One.

But wait! Both of you are not the separate beings you think you are: Your shared Self is Christ. “Christ *has* no doubt” (9:3)! When Christ looks upon you He sees Himself. He has no doubt about Himself, and that *includes* you. He has no conflict with you because He does not doubt Himself. That certainty He possesses is where his quiet comes from; this is why Christ is very still.

So if you will agree that Christ is one with you, He will replace all of your doubts with that same certainty, *His* certainty. Just agree? Well, there is a bit more stipulated here: you must agree “that this oneness is forever endless, timeless, and within your grasp *because* your hands are His” (9:4). Just thinking you are one with Christ isn’t enough, although it is a great beginning. But you must realize that this oneness goes on forever, in and beyond all time, and that if it is true at all it must be in your grasp because you have the very hands of Christ.

The Course has no qualms about being paradoxical. It tells us next that not only is Christ within us, He also walks beside us, and in front of us, leading the way for Himself as us to find completion (9:5). He is already complete, yet He leads Himself as us toward the realization of that completeness. Some people have difficulty in fully grasping that they somehow *are* Christ, and Christ is them, and is the same in all of us, even the most wretched and despised among us. It seems easier to see Christ in some than it is in others, perhaps including ourselves. But they can comprehend the idea of a perfect Example Who leads the way for us. And that’s fine. Eventually we all will see and fully accept that Christ is one with us, and one with everyone. We may not be quite ready to fully accept

that yet, but we can follow His lead. He walks *beside us*, which to me means at whatever level and whatever stage of the journey I am on. He is *with* me. That's all I need to know.

When I realize that, certainty comes. I can relax. I can be at peace. I can let go of my doubts and trust in this wonderful, perfect Presence that is within me, and all around me. I'm not perfect in my own eyes, but somehow, I am in His. I can let His certainty flow over me. He sees me as far above the way I see myself, but His vision of me draws me onward and upward. As the Apostle Paul wrote to the Philippians, "I press on toward the goal for the prize of the heavenly call of God in Christ Jesus." (Philippians 3:14 NRSV)

• **Study Question** •

*10. The eyes of Christ, the ears of Christ, the hands of Christ and the feet of Christ are beautiful images. But what do you think they actually are? Are they physical things? Are they mere metaphors? What do you think they refer to? Please give a separate answer for each of the four parts.*

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**Legend:**

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

The 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 identical to the FIP version, the division into paragraphs is often entirely 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. Specialness: sin Christ in you: holiness.
2. 8. C
3. 9. “He” is the Christ joined with you. “he” is your brother.
4. 10. C
5. 11. C
6. 12. D
7. 13. B
8. 14. Any sentence that says what God has is mine because my completion is His.
9. 15. A
10. The eyes of Christ are non-physical organs of perception by which we see Christ’s vision.  
The ears of Christ are non-physical organs of perception by which we hear the song of Heaven.  
The hands of Christ are non-physical means of extension and joining by which we reach out to and join with our brothers.  
The feet of Christ are His guidance, by which He guides our way.

## APPENDIX: There's No World Outside My Mind

(Tune: It's A Small World After All)

When I look with Jesus at ev'rything,  
When my darkest thoughts to the light I bring,  
I will find I can smile  
As I learn all the while  
There's no world outside my mind.

There's no world outside my mind.  
When I look with Him I find  
Jesus' hand with mine entwined—  
I am still God's son.

When in doubt and struggle I lose my peace,  
Taking Jesus' hand will give me release.  
All the gloom that I see  
Has been made up by me—  
There's no world outside my mind.

(Chorus)

Though I fear to look at the ego's hate,  
Though I cringe and cower and fear my fate,  
I know Jesus is here,  
There is nothing to fear—  
There's no world outside my mind.

(Chorus)

Nothing outside mind touches me at all,  
In a word of anger I hear love's call.  
What I want, that I see,  
I can choose to be free,  
There's no world outside my mind.

(Chorus)

Allen Watson