

# Study Guide and Commentary

## ACIM® Text, Chapter 27

### Healing the Ancient Dream

#### Section VI

## *The Transfer of Your Healing*

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

### Overview of Section VI

This section deals with the extension of our healing to others. We have no part in that extension; it's the task of the Holy Spirit. Our only part, which is essential to begin the healing, is accepting the Atonement for ourselves. But the effects of doing so mushroom so dramatically that it results in God's gratitude for our gift to Him.

### Paragraph 1

<sup>1</sup>The only way to heal is to be healed. <sup>2</sup>The miracle extends without your help, but you *are* needed that it can begin. <sup>3</sup>Accept the miracle of healing, and it will go forth because of what it is. <sup>4</sup>It is its nature to extend itself the instant it is born, and it is born the instant it is offered and received. <sup>5</sup>No one can ask another to be healed, but he can let *himself* be healed, and thus offer the other what he has received. <sup>6</sup>Who can bestow upon another what he does not have? <sup>7</sup>And who can share what he denies himself? <sup>8</sup>The Holy Spirit speaks to *you*. <sup>9</sup>He does not speak to someone else. <sup>10</sup>But by your listening His voice extends, because you have accepted what He says.

The first sentence states the main principle of the entire section: You cannot heal anyone unless you heal yourself (1:1). Healing yourself is the only way the “ancient dream” can be healed for the entire world (see the chapter title). Heal yourself, and the miracle of your healing automatically extends to the rest of the world. That's the job of the Holy Spirit, but your healing *is* necessary for the healing process to begin (1:2). A miracle, being what a miracle is, will just naturally extend to others (1:3); that's the nature of a miracle. The very instant in which you offer forgiveness to another and receive it for yourself, a miracle is born and immediately extended (1:4).

So, if you are wondering how “that person” is going to be healed of his or her obvious mental illness (obvious to your ego, at least), this is the answer. You can't correct them,

as we've seen. You can't even *ask* them to be healed. What you can do is let *yourself* be healed, so that when you receive healing you have something to offer to that other (1:5).

This seems to be a fairly clear answer to the question of which comes first, forgiving yourself or forgiving your brother. Yourself, it seems. But what you are forgiving in yourself, what you are being healed *of*, is your judgment of your brother! You are allowing *your* mind to reach to that other state of mind in which every problem is already answered, so that you no longer see "sin" in your brother. You can offer them a perception of their perfect innocence.

You can't offer healing or forgiveness to anyone if you don't already have it for yourself (1:6–7).

The next lines, "The Holy Spirit speaks to *you*. He does not speak to someone else" (1:8–9), are starkly powerful. They totally annihilate any notion that anyone can receive guidance from God about what *someone else* should do. We are so tempted to think that *God* is giving us messages for someone else. Nope; "He does not speak to someone else"!

Oh, I think that there are times God will guide us in what to say to someone who needs help, but I don't think that can truly happen unless I have completely let go of any condemnation or grievance toward that other person. And I think it's rare even then. The whole thrust of what the Course is saying in this chapter is that "helping" the other person is not really my job, but the Holy Spirit's. When *I* have accepted what His Voice says *to me*, that miracle will extend of itself to others. It says here that the miracle extends "*by your listening*" (1:10), not by my speaking, as though in some miraculous way, because minds are joined, the listening that happens in my mind immediately affects the minds of others. See T-28.III.2:6, T-18.VI.3:1.

## Paragraph 2

2 Health is the witness unto health. <sup>2</sup>As long as it is unattested, it remains without conviction. <sup>3</sup>Only when demonstrated has it been proved, and must compel belief. <sup>4</sup>No one is healed through double messages. <sup>5</sup>If you wish *only* to be healed, you heal. <sup>6</sup>Your single purpose makes this possible. <sup>7</sup>But if you are *afraid* of healing, then it cannot come through you. <sup>8</sup>The only thing that is required for a healing is a lack of fear. <sup>9</sup>The fearful are not healed, and cannot heal. <sup>10</sup>This does not mean that conflict must be gone forever from your mind, for if it were, there were no need for healing any more. <sup>11</sup>But it *does* mean, if only for an instant, you love without attack. <sup>12</sup>An instant is sufficient. <sup>13</sup>Miracles wait not on time.

When one person is healed, it is a witness to others that healing is possible (2:1). The word "unattested" means "not existing in any documented form." Here, in 2:2, I think we can understand it as meaning that unless there is tangible proof of healing, such as someone who has actually been healed, our belief in it lacks conviction. Witnessing the healing of another fosters faith in me that I, too, can be healed. We're experiencing this in

very tangible form during this COVID-19 pandemic. We hear of people who have been infected and who have recovered and we are encouraged to believe that recovery is possible. Demonstrated healing compels belief (2:3).

“Partial” healing doesn’t cut it. For instance, if I have somehow offended or hurt another person, and I’m feeling guilty about it, having them say something like, “I’m still furious at you, but I’m not going to hold it against you or allow it to affect our friendship,” I’m not going to be “healed” of my guilt. I’m getting a double message (2:4).

Or, switch the roles, with me as the offended party. Only when I wish “*only* to be healed” of my unforgiveness, of all thoughts that separate me from my brother, *then* and only then, I will heal him as well (2:5). No double-mindedness, just a single purpose: my own healing. Then, healing is possible (2:6). On the other hand, if I’m afraid of healing because I will lose my leverage against my brother, and I won’t be able to blame him for my pain, then healing can’t come through me (2:7).

What does it take to receive healing? “A lack of fear” and nothing else (2:8). Fear blocks healing both ways: A fearful person cannot be healed and cannot give healing to others (2:9). You might hear that and think, “I may as well give up! I’ll never be completely free of fear, and even if I achieve it for a moment, in the next minute the fear may return.” No, no. The fear is what you need to be healed *of* (2:10).

What it takes to receive and give healing is to love someone without any attack in your thoughts, *if only for an instant* (2:11). All it takes is just one instant (2:12). The miracle does not need any time to manifest. It’s like when you open the blinds on a bright, sunny day. The light comes in immediately. There is no waiting while the light makes sure the blinds are going stay up! (2:13) It just floods in. When you for an instant love without attack, you have created that mental vacuum that just sucks in the Holy Spirit. As I said in commenting on 27.IV.4, “God’s truth is already poised, chafing at the bit as it were, to come to us the moment we crack open the door.”

### Paragraph 3

3 The holy instant is the miracle’s abiding place. <sup>2</sup>From there, each one is born into this world as witness to a state of mind which has transcended conflict and has reached to peace. <sup>3</sup>It carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. <sup>4</sup>For all the hurt that war has sought to bring—the broken bodies and the shattered limbs, the screaming dying and the silent dead—are gently lifted up and comforted. <sup>5</sup>There is no sadness where a miracle has come to heal. <sup>6</sup>And nothing more than just one instant of your love without attack is necessary that all this occur.

What is a holy instant? It is “the miracle’s abiding place,” an instant of love without attack (3:1). At least for that instant, you have “transcended conflict and [have] reached to peace.” You have become a witness to that other state of mind in which the answer is

already there, a mind resting in quietness, free of conflict, free of thoughts of attacking or being attacked (3:2). This is a miracle; this is a holy instant.

A holy instant does not need to be all flash and thunder. It isn't about being totally blissed out, although such experiences can also contain miraculous mental transformations. It is more often tightly tied to *quietness*, to peace, to comfort. From that quiet place the miracle will carry comfort "into the battleground" of our lives, and will demonstrate to the world that "war has no effects" on you (3:3)

Recently, I was reading Richard Rohr's book, "The Universal Christ." In it, Rohr shared the story of Etty Hillesum, a Jewish woman who was killed at Auschwitz in 1943. She exemplifies a person who learned to live in that quiet place in her mind, carrying comfort into the battleground, demonstrating that war had no effects on her, and practicing love without attack. It's a remarkable story, so I want to share a long passage from Rohr's book:

Without desiring to patronize her, I would identify Etty as a person Karl Rahner would've called an "anonymous Christian," someone who unravels the underlying mystery of incarnation better than most Christians I know. Such folks are much more common than Christians imagine, although they do not need that appellation.

As the Nazis began their campaign of genocide and Etty's future became more and more uncertain, she addressed God repeatedly in her diaries, regarding him not as an external savior, but as a power she could nurture and feed inside of her. She honored and loved this very power in his seeming powerlessness (which is the precise meaning of the crucified Jesus). Just listen to the power of these words to God:

Alas, there doesn't seem to be much You Yourself can do about our circumstances, about our lives. Neither do I hold You responsible. You cannot help us, but we must help You and defend Your dwelling place inside us to the last. /

In another place, a letter to a close friend from the Westerbork transit camp not long before she was sent to Auschwitz, she writes from that foundational place of faith, hope, and love that I talked about in the last chapter:

In spite of everything you always end up with the same conviction: life is good after all, it's not God's fault that things go awry sometimes, the cause lies in ourselves. And that's what stays with me, even now, even when I'm about to be packed off to Poland with my whole family.<sup>2</sup>

And, in yet another place, she incomprehensibly writes as if she is a different species of human being:

Those two months behind barbed wire have been the two richest and most intense months of my life, in which my highest values were so deeply confirmed. I have learnt to love Westerbork.

How does anyone achieve such a holding together of opposites—things like inner acceptance and outer resistance, intense suffering and perfect freedom, my little self and an infinite God, sensuality and intense spirituality, the need to blame somebody and the freedom to blame nobody? Etty Hillesum demonstrated this ability like few people I have ever studied. Either such people are the cutting edge of human consciousness and civilization, or they are mentally deranged. They surely far transcend any formal religion.

Surely, Etty had learned to live in the holy instant. Even in the midst of some of the worst horror the world has ever seen, replete with broken bodies, the screaming dying and the silent dead, she found *and gave* comfort (3:4). There seemed to be no sadness in her, just the experience of love without attack (3:5–6). <sup>1</sup> Imagine being able to write, “I have learned to love Westerbork.”<sup>2</sup>

## Paragraph 4

4 In that one instant are you healed, and in that single instant is *all* healing done. <sup>2</sup>What stands apart from you when you accept the blessing that the holy instant brings? <sup>3</sup>Be not afraid of blessing, for the One Who blesses you loves all the world, and leaves nothing within the world that could be feared. <sup>4</sup>But if you shrink from blessing will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die. <sup>5</sup>Would not a world so bitterly bereft be looked on as a condemnation by the one who *could* have saved it, but stepped back because he was afraid of being healed? <sup>6</sup>The eyes of all the dying bring reproach, and suffering whispers, “What is there to fear?”

It just takes one such instant. In fact, I believe that every experience of a holy instant that we have is just us dipping into the one eternal instant beyond time. Not only you are healed; “in that single instant is *all* healing done” (4:1). And I would like to point out the presence of the word “is.” Just as in T-27.V.1:1, where we were told that “In quietness — *is* every problem quietly resolved,” the implication is that now, in this eternal, present moment, all problems are resolved, and all healing is accomplished. It’s not that it occurs in the holy instant, it’s that it is already accomplished. As we read in T-27.V.2:3, in the other state of mind the answer is already there. We don’t actually solve our problem here, we just recognize that it has been resolved. This already so aspect of healing is unconditionally affirmed in Lesson 80: “Let me recognize that my problems have been solved.”

If you are willing to recognize your problems, you will recognize that you have no problems. Your one central problem has been answered, and you have no other. Therefore you must be at peace. Salvation thus depends on recognizing this

<sup>1</sup> Etty’s story is told in the book, *Etty: The Letters and Diaries of Etty Hillesum, 1941–43* (Grand Rapids: William Eerdmans Publishing, 2002).

<sup>2</sup> Westerbork was a concentration camp in the northeastern part of the Netherlands.

one problem and understanding that it has been solved. One problem, one solution. Salvation is accomplished. Freedom from conflict has been given you. Accept that fact, and you are ready to take your rightful place in God's plan for salvation. (W-80.1:1– 8 (CE))

When you are in the holy instant, all things are one with you: they are yours. Nothing “stands apart,” nothing is separate from you (4:2). There is no reason to fear what the holy instant offers because it offers everything. It eliminates all barriers. “The One Who blesses you,” i.e. God/Holy Spirit, has lovingly cleansed the world of everything that could be feared (4:3). Only something distinct from you, something that “stands apart” from you, could be fearful, and nothing remains that stands apart.

What creates fear is the way we shrink away from Oneness, which is the holy instant's blessing. *We* are standing apart from someone or something, and that makes them fearful to us, because we are withholding their peace and comfort. We are leaving them to die, outside the Oneness (4:4). We will feel condemned by them, because deep down we know that we *could* have saved them, but we drew back, contracting into our little self, because we were afraid of blessing, afraid of joining.<sup>3</sup> We feel judged, but we are responsible for the condemnation (4:5). Their suffering whispers to us quietly, “What is there to fear?” (4:6)

## Paragraph 5

5 Consider well its question. <sup>2</sup>It is asked of you on *your* behalf. <sup>3</sup>A dying world asks only that you rest an instant from attack upon yourself, that it be healed. <sup>4</sup>Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. <sup>5</sup>And being blessed, you will bring blessing. <sup>6</sup>Life is given you to give the dying world, and suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. <sup>7</sup>The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. <sup>8</sup>Healing replaces suffering. <sup>9</sup>Who looks on one cannot perceive the other, for they cannot both be there. <sup>10</sup>And what you see the world will witness, and will witness *to*.

Jesus asks us to take that question seriously, to ponder it whenever we hesitate to enter the holy instant with some other person. What *are* you afraid of (5:1)? When we see another's pain and suffering (of guilt, I think), what is keeping us from offering them peace and comfort? We are afraid, I believe, that if we forgive, if we share a holy instant with this person we've been judging, we are going to lose something. And that isn't true. Nothing is lost in the holy instant, and what we gain there we can take back to the world when we return (5:4).

<sup>3</sup>“Future loss is not your fear. Present joining is your dread” (T-26.VIII.4:3-4 (FIP), T-26.VIII.3:7–8 (CE))

The question is being asked, not for *their* benefit, but for *yours* (5:2). The whole “dying world” is asking just one simple thing: “For an instant, *please stop attacking yourself!*” That will allow *them* to be healed with you (5:3).

When we are blessed we bring blessing to the world (5:5; see also Lesson 187, “I bless the world because I bless myself.”) We become life-givers, and those “suffering eyes” will shine with gratitude instead of accusation (5:6). Our eyes (our perception) will be enlightened by the Holy Spirit so that we can see past the suffering of the world, overlooking the illusions of guilt that previously blinded us, to see Christ’s face instead (5:7).

Healing does not merely mask suffering; it *replaces* it (5:8). An enlightened perception that sees the face of Christ in others literally cannot perceive suffering, because it is impossible to see both at once (5:9). When we see healing, when we see the face of Christ in our brother or sister, the whole world witnesses our perception and, as a result, will also bear witness to that holy sight (5:10).

## Paragraph 6

**6** Thus is *your* healing everything the world requires, that it may be healed. <sup>2</sup>It needs one lesson that has perfectly been learned. <sup>3</sup>And then, when you forget it, will the world remind you gently of what you have taught. <sup>4</sup>No reinforcement will its thanks withhold from you who let yourself be healed that it might live. <sup>5</sup>It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it. <sup>6</sup>The world of accusation is replaced by one in which all eyes look lovingly upon the friend who brought them their release. <sup>7</sup>And happily your brother will perceive the many friends he thought were enemies.<sup>4</sup>

This immediate contagion of holy perception is why “*your* healing [is] everything the world requires that it may be healed” (6:1), as we read previously in 1:1, 3:6, and 5:3. Jesus knew this. His perception had been healed, and that is precisely why the inspiration of his witness has reverberated down the corridors of time, blessing millions upon millions. You and I can do the same. We can heal the world. All it takes is “one lesson that has perfectly been learned” (6:2).

Clearly, however, it isn’t necessary that you permanently learn the lesson. You may forget it. We all regress from time to time. Jesus says “*when* you forget it,” not “*if* you forget it.” But since your witness has extended to many others, they now possess it to offer back to you, gently reminding you of what you have taught them (6:3), and they will withhold nothing from you, the one who accepted healing to release them from their prison (6:4). You will begin to see witnesses in the world who will show you the Face of Christ; they will simply be returning the gift you gave to them (6:5). Even if you’ve temporarily forgotten the “one lesson” — that we all are One, all the same, all the perfect,

<sup>4</sup> “Your brother” here, and in the paragraphs below, appears to be your holy relationship partner.

innocent children of God — you will keep being reminded as people who reflect Christ keep showing up in your life. You won't perceive the world as accusing you of wrongdoing on every side. Instead, you will find people who communicate that, "We look on you with eyes of love, you radiant being, you!" Your brother, with whom you shared this miracle in the first place, will begin to see many friends where he used to see enemies (6:7).

I've shared before how I attended a workshop on Loving Relationships that ended with small groups sitting in circles, and one by one each person would sit in the middle of a circle while everyone in the circle gazed at them with love and for several minutes chanted those words, "We look on you with eyes of love, you radiant being, you!" I can't begin to tell you what a powerful experience that was! Almost every person sitting in the middle eventually dissolved in tears of joy.

## Paragraph 7

7 Problems are not specific, but they take specific forms, and these specific shapes make up the world. <sup>2</sup>And no one understands the nature of his problem. <sup>3</sup>If he did, it would be there no more for him to see. <sup>4</sup>Its very nature is that it is *not*. <sup>5</sup>And thus, while he perceives it, he cannot perceive it as it is. <sup>6</sup>But healing is apparent in specific instances, and generalizes to include them all. <sup>7</sup>This is because they really are the same, despite their different forms. <sup>8</sup>All learning aims at transfer, which becomes complete within two situations which are seen as one,<sup>5</sup> for only common elements are there. <sup>9</sup>But this can only be attained by One Who does not see the differences you see.

"Problems are not specific" (7:1). The meaning of those words isn't clear at first. Problems certainly *seem* to be specific: inclement weather interfering with plans, relationship issues with various people, health problems, and so on. All these specific shapes "make up the world." What the Course is getting at is the central point of Lessons 79 and 80 in the Workbook:

The problem of separation, which is really the only problem, has already been solved. But the solution is not recognized because the problem is not recognized.

2 Everyone seems to have his own special problems. Yet they are all the same, and must be recognized as one if the one solution which solves them all is to be accepted. (W-79.1:4-2:2 (CE))

<sup>5</sup> In psychology, *transfer of learning* is when learning attained in one context transfers to another context. As the above sentence states, this transfer occurs according to the similarity perceived between the two contexts. The point the Course is making here is that healing generalizes to all problems in all situations, because each problem, despite its unique form, has the same nature as all the others: "Its very nature is that it is *not*."

Problems are not specific; they are all the same. There is really only one problem, and that problem has already been solved! This is what we must learn, what “no one understands” (7:2). Once we learn this, whatever the problem that was concerning us was, in whatever form it took, disappears. We no longer see it (7:3). We no longer see it because of the nature of the problem. It was a form of our belief in separation, and the very nature of separation “is that it is *not*” (7:4). It does not exist; it never did. If we are seeing a problem we are not seeing things as they are in truth (7:5).

And yet, “healing is apparent in specific instances” (7:6). We may recognize the truth behind a relationship problem, and see that problem vanish. Or we may grasp that sickness is a manifestation of a desire to be separate, and be healed. Healing is general, not specific; it can include *all* problems because all of them “really are the same, despite their different forms” (7:7).

This transfer of learning from one form of problem to another and another and another is the goal of learning. When we’ve grown past seeing different-shaped problems as actually different, and have realized they are the same, we’ve reached the goal. Meanwhile, the One (note the capitalization; it is referring to the Holy Spirit) who already sees no differences can act on our behalf (7:8–9).

## Paragraph 8

**8** The total transfer of your learning is not made by you, but that it *has* been made in spite of all the differences you see convinces you that they could not be real. <sup>2</sup>Your healing will extend, and will be brought to problems that you thought were not your own. <sup>3</sup>And it will also be apparent that your many different problems will be solved as any one of them has been escaped. <sup>4</sup>It cannot be their differences which make this possible, for learning does not jump from situations to their opposites and bring the same effects. <sup>5</sup>All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. <sup>6</sup>Fear you not the way that you perceive them. <sup>7</sup>You are wrong, but there is One within you Who is right.

Even though we are still seeing all different kinds of problems, some of them get healed. We forgive someone and recognize them as a part of ourselves, or we are healed of an illness. The fact that this can occur despite all the differences we see can convince us that the differences, and indeed the very problems, cannot be real (8:1). In fact it will extend to others who have what appear to be problems quite distinct from our own, belonging to someone else, not to us. But it is the same healing. It is *our* healing *they* are experiencing (8:2). We will also begin to apply the lesson learned in one particular problem to our “many different problems,” and they too will be solved (8:3).

It’s evident that learning does not jump from one problem to something that is entirely different. When that transfer happens it will be clear to us that the various problems had a root cause, and that is what has been addressed (8:4). As we’ve seen (see

T-26.VII), healing has laws by which it operates, and never violates. These laws must be “properly perceived” (8:5), but we do not need to worry about how we perceive them, even when our perception is completely wrong. The Holy Spirit in us is right. He perceives the laws properly, knows when and how to apply them, and enables transfer of learning from one problem to another that, to us, may seem completely different (8:6–7).

## Paragraph 9

9 Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited. <sup>2</sup>Your part is merely to apply what He has taught you to yourself, and He will do the rest. <sup>3</sup>And thus the power of your learning will be proved to you by all the many different witnesses it finds. <sup>4</sup>Your brother first among them will be seen, but thousands stand behind him, and beyond each one of them there are a thousand more. <sup>5</sup>Each one may seem to have a problem which is different from the rest. <sup>6</sup>Yet they are solved together, and their common answer shows the questions could not have been separate.

So once again we get the message, “Leave it to the Holy Spirit.” Leave transfer of learning to Him, just as we are to leave correction of our brothers’ errors to Him. In fact, those two are the same thing. Jesus is talking about how our learning gets transferred to our brothers and sisters. We are so tempted to think that now that we have been healed, we’ve got to tell others how to do it. That isn’t your job! Nor mine. It’s His. He understands the laws of healing completely, and knows just how to apply them without violating them or limiting them (9:1), which is what we’d do if we tried to effect the transfer. Our part is “merely to apply what He has taught you *to yourself*” and to leave the rest to Him (9:2). Remember what we were told in the first paragraph of this section:

The Holy Spirit speaks to you. He does not speak to someone else. But by your listening His voice extends, because you have accepted what He says.” (1:8–10)

The multiplication of our learning in our brothers and sisters serves to validate the power of our own learning (9:3). We see the effects it has on those around us. And it isn’t just those immediately around us. We will see it first in those closest to us (“your brother”), “but thousands stand behind him, and beyond each one of them there are a thousand more” (9:4). 1000 x 1000 is one million. But the first factor in the equation is “thousands,” not one thousand. So *millions* are affected, healed, by your healing. Lesson 137, “When I am healed, I am not healed alone,” says it is “legions upon legions” who are healed with you. Millions of apparently different problems all resolved by one solution (9:5)! “Their common answer shows the questions could not have been separate” (9:6).

## Paragraph 10

10 Peace be to you to whom is healing offered.<sup>6</sup> <sup>2</sup>And you will learn that peace is given you when you accept the healing for yourself. <sup>3</sup>Its total value need not be appraised by you to let you understand that you have benefited from it. <sup>4</sup>What occurred within the instant which love entered in without attack will stay with you forever. <sup>5</sup>Your healing will be *one* of its effects, as will your brother's. <sup>6</sup>Everywhere you go will you behold its multiplied effects. <sup>7</sup>Yet all the witnesses that you behold will be far less than all there really *are*. <sup>8</sup>Infinity cannot be understood by merely counting up its separate parts. <sup>9</sup>God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

Jesus gives a blessing of peace to us to whom healing is being offered (10:1). We have been chosen to bring healing to the world. That blessing of peace offered to us will begin to be realized when we accept healing for ourselves (10:2). It's something that will grow on us. We won't realize at first just how much has been given to us, but we'll know for sure we've benefited from it (10:3). It's something that will stay with us forever, starting as soon as we allow love without attack to enter our minds (10:4).

The healings for you and your brother will only be one of the many effects of that inner peace (10:5). As we've already discussed, it will extend out to touch "legions upon legions," multiplied millions, so that wherever we go we'll discover the multiplied effects of that divine blessing initiated by our receptivity (10:6). Yet what we *see* will just scratch the surface of the multiplied blessing (10:7). As the saying goes, "The whole is greater than the parts." What we see are the parts; the whole is something infinite, far greater than "merely counting up its separate parts" (10:8).

The opening we give to God when we choose a holy instant of love without attack has such far-reaching, incalculable results that God gives us thanks. We have given our gift to God's Son in our brother and ourselves, and in so doing we we have given it to God Himself (10:9).

<sup>6</sup> Luke 24:36 (KJV): "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." See also John 20:19, 20:21, and 20:26.

**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.