

# Study Guide and Commentary ACIM® Text, Chapter 2, Section I The Origins of the Separation

## Overview of the Section

If you look at the section titles for Chapter 2, you will see that it deals with the separation in the first section, and then turns to a discussion of the Atonement in the second section. The rest of the chapter continues to discuss what the Atonement is, how it corrects our errors, how it solves the problem of separation, and what part we play in the Atonement, which culminates in the Last Judgment. The word “Atonement” occurs in this chapter twenty-six times, most of them in Sections II, III, IV and V. (Looking for recurring words is a useful technique for getting a feel for the general theme of a chapter or section.)

## Paragraph 1

This is a long paragraph, so I am going to deal with it in two parts. Sentence 7 joins the two parts, so I refer to it in both segments.

1. <sup>1</sup>To extend is a fundamental aspect of God which He gave to His Son. <sup>2</sup>In the creation, God extended Himself to His creations and imbued them with the same loving Will to create. <sup>3</sup>You have not only been fully created, but have also been created perfect. <sup>4</sup>There is no emptiness in you. <sup>5</sup>Because of your likeness to your Creator you are creative. <sup>6</sup>No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting. <sup>7</sup>The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack [Ur: of everything] exists in you, and that you can fill it with your own ideas instead of truth

## Sentences 1–7

“To extend is a fundamental aspect of God” (1). In *A Course in Miracles*, God is preeminently the Creator. He constantly creates. He extends His Love because He is Love, and the nature of Love is to extend Itself.

To create is to love. Love extends outward simply because it cannot be contained.  
T-7.I.3:3–4)

## Allen Watson's Commentary on the Text of *A Course in Miracles*

In the Course, the words “creation” and “extension” mean almost the same thing: “In the creation, God extended Himself” (2). God’s creations (ourselves) are therefore extensions of God, something new and yet the same as God, similar to a limb on a tree. In the Gospel of John, Jesus compared us to branches on a vine (John 15), a similar idea. Therefore, God’s Son (His creation) has all the same attributes that God has, including “the same loving Will to create” (2) or to extend (1). God is a Giver, a Creator, an Extender, a Lover, and what He creates is like Himself: “God is but Love, and therefore so am I” (W-pI.rV.in.4:3). “Love created me like Itself” (W-pI.67.Title).

This important idea is repeated three times to make the point. In sentence 1 we learn that God gave the extending aspect of Himself to His Son; in sentence 2 His creations received “the same loving Will to create”; and in sentence 5, we are creative because of our likeness to the Creator. We have creative ability that is God’s own creative ability, given us in creation.

Somehow it seems to me that sentence 3 is almost a play on words, and would be if it read like this: “You have not only been fully created, but you have also been created *full*.” Especially since the next line is, “There is no *emptiness* in you.” Before he tells us that our false sense of lack is behind all our projections, Jesus first denies that there is any lack in us at all.

God creates out of His own fullness or completeness, and our creativity works the same way. We cannot extend something we do not have. Therefore, if we conceive of ourselves as empty or lacking, we cannot create as God did. We miscreate or, as it tells us here, we project. Projection is simply an inappropriate use of extension that happens when we believe lack exists in ourselves (6–7). Creation is the expression of our belief in inner fullness or completion; projection is the expression of our belief in lack.

It’s fairly easy to see how creation or extension is the expression of an overflowing sense of inner fullness, but how does projection express lack? We normally think of projection as a mental attempt to get rid of something we do not want, such as guilt. But there is more to projection, as this passage shows:

This is salvation's keynote: What I see reflects a process in my mind, which starts with my idea of what I want. From there, the mind makes up an image of the thing the mind desires, judges valuable, and therefore seeks to find. These images are then projected outward, looked upon, esteemed as real and guarded as one's own. (W-pII.325.1:1-3)

Besides being a means we use to get rid of what we do not want, projection is a process in which we take what we do want, project an image of it outward and see it as if it actually existed outside ourselves. There, it looks real and causative. It looks like it has power to fill up the hole inside of us. So, the things we see outside of us that look like they can fill our lack were projected out there in order to fill our lack. That hot fudge sundae, that hot car, that hot body—all projections, all things we made up to fill our imaginary emptiness.

## Sentences 7–12

<sup>7</sup>The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack [Ur: of everything] exists in you, and that you can fill it with your own ideas instead of truth. <sup>8</sup>This process involves the following steps:

<sup>9</sup>First, you believe that what God created can be changed by your own mind.

<sup>10</sup>Second, you believe that what is perfect can be rendered imperfect or lacking [Ur: wanting].

<sup>11</sup>Third, you believe that you can distort the creations of God, including yourself. [Ur: the belief that man can distort the Creations of God (including himself) has arisen, and is tolerated.]

<sup>12</sup>Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

### • Study Question •

1. *Read over the four steps in this paragraph. In your own words, try to summarize in a phrase or sentence the mistake we have made that has resulted in our illusion of separated existence.*



This is one of several very important passages in the Text which discuss the origins of the separation (see “Appendix on Separation,” attached). These passages are foundational to the thought system of the Course, because the nature and origins of separation completely determine the nature of the response to it that the Course teaches. The nature of the problem determines the answer to the problem.

A sense of separation from God is the only lack you really need correct.  
(T-1.VI.2:1) (See also W-pI.79.1:4–5 and W-pI.80.1:4–5.)

We will understand the relevance of God’s Answer and apply it to every situation when two things are true:

We clearly understand that our real problem is our sense of separation;

In the seeming multiplicity of different problems, we learn to recognize the problem of separation in disguise.

The four steps presented in sentences 9 to 12 are not, strictly speaking, sequential steps but, as the next paragraph calls them, “related distortions” (2:1). The first distortion is believing that our own mind can change what God created. This is a distortion because it is not true. We cannot change anything God created. Our mind is simply not that powerful.

The second distortion is believing that something perfect can be made imperfect or lacking. This is logically absurd. If something can be damaged or injured, it isn't perfect; if it is perfect, it cannot be hurt or rendered incomplete.

Put these first two distortions together, and you get the third: The belief that we can not only change God's creations, which are perfect; we can distort them. This includes the ability to distort ourselves.

Finally, we believe not only that we can create ourselves (which is a step beyond the idea of changing ourselves), we also believe that we are now in charge of our own creation, having wrested it from God's hands. We are not just capable of creation; we control the process.

The steps listed here describe both the origins of the separation (2:1) and the origins of projection (1:7–8); the two are intimately related.

We actually believe that we are in charge of our own creation. We believe we have altered ourselves so that we have lacks, and that the solution for those lacks is finding the right things in the external world to fill them. Our native ability to extend the fullness that is in us has become distorted into projection, in which our thoughts are thrown outside of our minds and are perceived as external objects (or persons) that we must somehow acquire to fill our needs.

• **Study Question** •

2. *How do you react when the Course tells you, "You believe X"? Read sentences 9 to 12 again and after each sentence, think about it. Did you know you believed this? Do you accept what the Course is saying as true? Or do you disagree, do you feel that you do not believe what it says you do? If you have trouble accepting these statements, do you see any evidence in your life that they may be true?*



## Paragraph 2

2. <sup>1</sup>These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." <sup>2</sup>None of this existed before the separation, nor does it actually exist now. <sup>3</sup>Everything God created is like Him. <sup>4</sup>Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him. <sup>5</sup>Its real source is internal. <sup>6</sup>This is as true of the Son as of the Father. <sup>7</sup>In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed. <sup>8</sup>This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.

• **Study Question** •

3. *Sentence 2 introduces what is a uniting theme in this section: Despite all our talk about the separation and its effects in projection, it does not “actually exist now” (2:2). We cannot actually distort God’s creations or ourselves; we only think we can. There are no lacks, and no need to fill them. A very similar idea was expressed in T-1.VI.1. Mentally, list several perceived “lacks” in your life, and apply this truth to them, for example, “In reality, I have no need for a new job; my only need is to end my sense of separation.”*



Two themes run through this section:

1. You are really complete, and so don't need to search outside yourself for completion.
2. You cannot really change the way you were created; the illusion of change can be removed any time you wish by a miracle.

Thus, our whole “normal” way of thinking about ourselves—as beings with certain needs that must be met for us to find happiness—is a distortion. God extended His Being to create us (2:3), and that original outflow was meant to go on extending itself through us (2:4). Like God, the source of our extension is this internal radiance (2:5–6). Extension is a radiating out of an inner completeness, rather than an attempt to fill an inner lack with external (projected) images. We are not intended to be impoverished beings grubbing in the dust for our very existence; we were created as radiant beings overflowing with love, and lacking absolutely nothing.

That outshining, however, can be—has been—blocked, because, by the very nature of it, love’s extension requires free will (2:8), and we have not joined with God to willingly extend His extension. “All loving creation is freely given” simply means that love cannot be coerced. You cannot force anyone to love you; love is inherently a free gift. There was a movie called “The Stepford Wives,” in which a whole town of men replaced their wives with robot women. The men apparently thought this would make them happy. But robots could not give them love, because they had no freedom of choice. Love is a choice. If we cannot choose to *not* give, there is no more meaning to our giving than there was to the kisses of the robot wives.

God desires His Love to extend “in one continuous line, in which all aspects are of the same order” (2:8). In other words, He wants the extending of His initial creative act to be just like His initial creative act. Therefore, it must be free, just as His was. Thus, He must endow us with a will that is as free as His.

We will say more about free will in discussing the next paragraph.

### Paragraph 3

3. <sup>1</sup>The Garden of Eden, or the pre-separation condition, was a state of

mind in which nothing was needed. <sup>2</sup>When Adam listened to the “lies of the serpent,” all he heard was untruth. <sup>3</sup>You do not have to continue to believe what is not true unless you choose to do so. <sup>4</sup>All that can literally disappear in the twinkling of an eye because it is merely a [Urtext: visual] misperception. <sup>5</sup>What is seen in dreams seems to be very real. <sup>6</sup>Yet the Bible says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up. <sup>7</sup>The world has not yet experienced any comprehensive reawakening or rebirth. <sup>8</sup>Such a rebirth is impossible as long as you continue to project or miscreate. <sup>9</sup>It still remains within you, however, to extend as God extended His Spirit to you. <sup>10</sup>In reality this is your only choice, because your free will was given you for your joy in creating the perfect.

• **Study Question** •

4. *A suggestion: If you have not read it in the last year or so, locate a Bible and read the story of the Garden of Eden in Genesis 2:8–3:24 as background for what is said here about it. (You can find the Bible online at [studylight.org](http://studylight.org)).*

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STUDY NOTE: In the second sentence the words in quotes, “lies of the serpent,” are not actually a quote from the Bible story; they carry the meaning of “so-called lies of the serpent.” In the Bible, the serpent spoke to Eve, who then repeated its lies to Adam (see Genesis 3:4, 3:13, and 3:17). Adam was told that eating the fruit of the tree of knowledge of good and evil would make him like God (Genesis 3:5). The Course says this refers to our desire to usurp God’s position as Creator and to create ourselves: “Eating of the fruit of the tree of knowledge is a symbolic expression for usurping the ability for self-creating” (T-3.VII.4:1).

The myth of the Garden of Eden is an image of “the pre-separation condition, [which] was a state of mind in which nothing was needed” (3:1). Once again Jesus points out the absence of lack prior to the fall. He then says that all reports of lack were lies, or untruth. The rest of the paragraph seems to say in many ways that every appearance of lack can disappear instantly, whenever we choose, because it is only a batch of lies (3:2), only a misperception (3:4), only a dream (3:5-6).

What is said here is a drastic contradiction of one traditional Christian interpretation of this story, and one of the most glaring differences between historic Christian teaching and the Course’s thought system. Many theological systems teach that what happened in the Garden of Eden is terribly real. Humankind has been banished from God’s presence and forever cursed. The sin of Adam and Eve has been literally inherited by all of their descendants, by the entire human race. This is the so-called doctrine of original sin, or as John Calvin referred to it, “total depravity” of all mankind. Because Adam sinned, we have been born as sinners, inheriting it in our genes. His choice to listen to the serpent’s lies, so the teaching goes, infected all of time. We are born damned, and only a deliberate

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act of faith in Jesus Christ, “receiving him as your savior” as the born-again teaching puts it, can “save” us from hell. The same doctrine is behind the perceived importance of infant baptism in churches that practice it; the act somehow protects the child until it is old enough to make its own choice for God. Without baptism, if a child dies, it is lost.

The Course flies in the face of such teaching when it tells us, “You do not have to continue to believe what is not true unless you choose to do so” (3:3). You have a choice; Adam’s choice was to believe the lie, but you don’t have to continue that choice. You can recognize that separation is a lie and an illusion, nothing more than a misperception, and for you, it will disappear, instantly. Like things in a dream, the world seems very real. But we are dreaming! Adam fell asleep and we are never told that he woke up. The implication here is that we are all still asleep, dreaming this illusory world. When we realize that is what is going on, we will choose to let it go, and we will, together, awake.

The reference to “the twinkling of an eye” (3:4) is, in fact, a biblical quotation, and one that gives us a clue to what Jesus is talking about when he says, “All that can literally disappear” (3:4). The quotation comes from the New Testament:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (I Cor. 15:51–52, KJV)

Obviously this is talking about the end of the world, “the last trump,” which is a reference to the trumpets blown by the angels to sound the end of time. This passage in the Course is talking about the same thing. Thus, in sentence 7, the words “comprehensive awakening or rebirth” do not refer to some kind of wonderful spiritual revolution, as many people imagined would happen as we moved past the millennial milepost, the year 2000, or in 2012. They refer to what will happen in the latter stages of the history of the world, such as the events which the Course calls the Second Coming and Last Judgment. This awakening will reverse the process that began the world, and therefore will culminate in the literal ending of the world. This awakening far exceeds what we would call a spiritual revolution. When it says, “All that can literally disappear” (3:4), “all that” means the entire physical universe, and “literally disappear” means exactly what it says (see W-pII.3.1:1– 5).

Our continuing choice to project or miscreate makes such rebirth impossible. Choosing to project makes false perception, and that is what the world is (W-pII.3:1:1). Only when “the thought of separation has been changed to one of true forgiveness” (W-pII.3:1:4) will that projected illusion finally disappear. Yet, even while we continue to project, we still retain the ability to extend as God extended (3:9). Doing so is all we really want to do.

It may be confusing to see the words “free will” and “your only choice” in the same sentence. Having free will seems to imply total freedom of choice. We can identify with our divinely created Self, or we can identify with the illusion of the ego. As I understand



the Course, our free will is limited: we can choose to cooperate with the inevitable, or to not cooperate. In the end, however, our cooperation is just that: inevitable. We will cooperate because it is our will to do so. Our will really only wants God, and sooner or later we will tire of not exercising our true will.

## Paragraph 4

4. <sup>1</sup>All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. <sup>2</sup>Of course, you neither can [*can*] nor have [*have*] been able to do this. <sup>3</sup>Here is the real basis for your escape from fear. <sup>4</sup>The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred. <sup>5</sup>Only after the deep sleep fell upon Adam could he experience nightmares. <sup>6</sup>If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. <sup>7</sup>However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality. <sup>8</sup>This release does not depend on illusions. [Ur: It is quite apparent that this depends on the kind of knowledge which was *not* referred to by the “Tree of Knowledge” which bore lies as fruit.] <sup>9</sup>The knowledge that illuminates [Ur: rather than obscures] not only sets you free, but also shows you clearly that you *are* free.

### • Study Question •

5. *According to this paragraph, what is “the real basis for your escape from fear”? You may want to meditate on this idea awhile, applying it to various forms of fear in your own life.*
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Fear takes thousands of forms. The Course shockingly states that all its forms can be reduced to one basic misperception: I have the ability to usurp God’s power. Or, as the first paragraph put it, I have the ability to distort God’s creations, including myself. If you doubt you think this way, ask yourself: “What would be the effect if I knew for certain that I cannot usurp God’s power, and therefore I cannot alter His creations? That I cannot alter my nature, nor the nature of others?” How would guilt even be possible if you truly believed that?

In Workbook Lessons 79 and 80, the Course says much the same thing: all problems are really variants of one single problem—the problem of separation. This concept is crucial to understanding the healing method of the Course, which is called our “acceptance of the Atonement” (4:4). First, learn to see all our fears, and all our problems, as manifestations of our core belief in separation. Then, recognize that this core belief is false; the separation has been “solved” because we cannot alter God’s



creation. We cannot usurp His power. Therefore, our “errors never really occurred” (4:4). The separation never happened.

The full awareness of the Atonement, then, is the recognition that the separation never occurred. (T-6.II.10:7)

“Never occurred? Then what is this I am experiencing?” you may ask. And the answer is, “A nightmare.” Adam, representing mankind, fell asleep and still has not wakened. We are collectively asleep and having a bad dream (4:5). Any time we experience what seems to be the effect of being separate from God and from one another, accepting the Atonement means reminding ourselves that what we are experiencing is a dream and not real; we are still in Heaven, although we may be asleep and dreaming of exile (see T-10.I.2).

The last part of the paragraph is probably something you have experienced—waking from a bad dream because of a light going on, or a loud sound. As you come awake, at first you incorporate the intrusion from the “real world” into your dream. The alarm clock is a telephone ringing, or the sudden light is the headlight of a train about to hit you. Generally the external light or sound is turned, in the nightmare, into something fearful.

By analogy, as we sleep spiritually and dream our fearful dream, God’s light is often misperceived by us as something to be afraid of (4:6). We do not need any reason to fear it; in the dream, our minds will invent a reason. Once we awaken from the nightmare, we will understand that the “external” intrusion of light was really our way out of the dream, and we will realize the dream was not real (4:7).

In these final sentences, Jesus is reassuring us that some fear in regard to God, the Course, and undoing our egos is quite normal, but unfounded. We think God’s light is yet another fearful element in the dream, when actually it is the remedy to all fear and to the dream itself. Reality is not fearful. (See also T-18.II.4:1.)

• **Study Question** •

6. *Perhaps you have had an experience of being afraid of God, or of the Course, or the guidance of the Holy Spirit. Perhaps you have had some mystic experience of going beyond yourself in a meditation or dream that brought fear instead of peace. If you can, call such an experience to mind, and quietly reflect: Your fear of this thing is like dreaming, and being afraid of the light that gets incorporated into the dream. Remind yourself that this light is really outside the dream and has power to wake you up.*



## Paragraph 5

5. <sup>1</sup>Whatever lies you may believe [Ur: It is emphasized here that these differences] are of no concern to [Ur: have no effect at all on] the miracle, which can heal any of them with equal ease. <sup>2</sup>It makes no distinctions among misperceptions. [Ur: This is because of the miracle’s inherent avoidance of

within-error distinctions.] <sup>3</sup>Its sole concern is to distinguish between truth on the one hand, and [Ur: *all kinds of*] error on the other. <sup>4</sup>Some miracles may seem to be of greater magnitude than others. <sup>5</sup>But remember the first principle in this course; there is no order of difficulty in miracles. <sup>6</sup>In reality you are perfectly unaffected by all expressions of lack of love. <sup>7</sup>These can be from yourself and others, from yourself to others, or from others to you. <sup>8</sup>Peace is an attribute *in* you. <sup>9</sup>You cannot find it outside. <sup>10</sup>[Ur: *All mental*] Illness is some form of external searching. <sup>11</sup>Health is inner peace. <sup>12</sup>It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles [Ur: *through your own miracles*], of correcting the [Ur: *external*] conditions proceeding from lack of love in others.

• **Study Question** •

7. *In your own words, what are the three categories, given in sentence 7, of the expression of lack of love? Take a moment to identify, in your own life, some occasion of “lack of love” that has seemed to rob you of your inner peace. When you have an instance in mind, repeat quietly to yourself, several times, “In reality, I am perfectly unaffected by this expression of lack of love. The Christ in me remains unshaken by it, and I choose now to identify with that unshaken center.” Do this for an instance in each of the three categories.*



This paragraph gets practical. In fact, it is an early example of a pattern found all through the Text, in which the closing paragraphs of a section seem to come down to earth after a discussion of elevated metaphysical issues, and offer either very practical advice in applying the thoughts to one's life, or else reassurances and encouragement that what has been discussed is not beyond us. This paragraph seems to offer both.

There is a lot of reassurance. We may have believed the same lies as Adam, or quite different lies, but that is “of no concern” because the miracle “can heal any of them with equal ease” (5:1). In reality, “all expressions of lack of love,” no matter their source (within us or without, shared or not), have no effect on us (5:6–7). The healing brought by miracles can not only enable us to remain unshaken ourselves, but actually enables us to heal the effects lack of love has on others (5:12).

And there is practical advice here also. We are advised, when we seem to perceive the need for “a really big miracle,” to remember that miracles don't come in sizes; there is no order of difficulty (5:4–5). When we are seeking peace because we have been disturbed by some flagrant lack of love, we can remember that, “Peace is an attribute in you. You cannot find it outside” (5:8–9). We won't find peace by trying to change what's out there; it is something we must find within ourselves. And that is always the same process: It consists in recognizing that, whatever the lack of love may be, however great it seems, and no matter whether someone did it to us, or we did it to someone else, or we all are

doing it to each other, our true Self is “perfectly unaffected” by it. God’s creations cannot be changed by anything we do; we cannot usurp His power. So what we do has not damaged anything, and what anyone else has done has never damaged us. The separation never occurred.

In a nutshell, when you feel upset, accept the Atonement. Deny the power of anything not of God to hurt you.

Mental illness is actually a way our twisted minds take trying to find peace through “some form of external searching,” while health is consistent with inner peace (5:10–11). The Course will explain later, in great detail, how even physical sickness is a form of external searching; we don’t need to go into details now. But it somehow rings true, doesn’t it? Inner peace needs to become our focus of attention, not getting rid of an external condition.

The acceptance of the Atonement, which means true denial, denying that lack of love from without has power to shake you, is what we are called to practice. If we do, we will be able, “through your acceptance of miracles” (5:12), to bring healing to others who seem to be suffering from lack of love in those around them. By our own healing, we will heal others. And by offering miracles to them, we will be healed.

## Answer Key

1. The separation came about, and projection began, because we had a mistaken belief that we were able to create ourselves, had actually done so, and had botched the job. We still hold those beliefs.
2. Provide your own answer.
3. Provide your own answer.
4. Provide your own answer.
5. The basis for escape from fear is the realization that I cannot, and have not ever, usurped the power of God. I can apply this to my fears; for instance, a fear of some serious illness. The Course is saying that the real reason behind my fear of sickness is that I believe I have usurped God's power and therefore have incurred His anger, and deserve His punishment. Therefore, I fear becoming sick because a part of my mind believes I deserve to be sick as punishment for my sin. When the fear of sickness arises, I can help by reminding myself, "God isn't angry. I have not usurped His power. I have never offended God." While at times this may seem unrelated to your illness, it will still have the desired effect on the mind.
6. Provide your own answer.
7. The three categories given in sentence 7 are: something you did; something someone else did to you; and something you did along with others.

## Appendix on Separation

A number of passages, most of them fairly short, discuss the origins of the separation in several different ways, attributing it to seemingly different causes. It is possible, in my opinion, to see these different causes as simply different ways of describing the same thing. You may find it useful to look up these passages.

### DESCRIPTIONS OF HOW SEPARATION BEGAN:

T-2.I - The subject of this commentary; separation grew out of our perception of an inner lack, and believing we could create ourselves.

T-3.VII.3–5 - Separation began by our usurping the ability for self-creating; separation is real in time but not in eternity.

T-13.Int.2:1–3 - Separation began with the acceptance of guilt in the mind.

T-13.III.10, 11 - Separation began when we asked for special favor.

T-28.II.8–12 - Separation's final step was the reversal of cause and effect.

In summary: We desired to be special, which God would not give us because it would hurt us; therefore, we attempted to make ourselves special by creating ourselves, and imagined we had done so; the belief we had altered God's creation produced guilt, which in turn led to the projection of the world, in which we have reversed effect and cause by seeing the world as our cause.

### OTHER SIGNIFICANT QUOTES ABOUT THE ORIGIN AND NATURE OF THE SEPARATION:

T-2.VII.5:6 - Should not deny that separation seems true to us.

T-4.I.2:3 - Separation the first experience of change.

T-6.II.1:5 - Separation, exclusion, dissociation all synonymous.

T-6.IV.12:5 - Separation was a failure in communication, not a loss of perfection.

T-7.X.6:7 - Whole separation lies in the error of believing we have a will other than God's. See also T-9.I.7:9.

T-10.IV.8:5 - Separation was a descent from magnitude to littleness.

T-11.V.3:3 - Whole separation lies in the belief the ego has the power to do anything.

T-12.I.10:6 - Separation is the denial of union.

T-13.III.2:5 - Savage wish to kill God's Son caused the separation.

T-13.VIII.3:5 - Separation is a faulty formulation of reality with no effect at all.

T-16.V.10:4 - Separation's central theme: God must die so you can live.

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T-16.V.15:1 - Core of separation is the fantasy of destruction of love's meaning.

T-22.II.9:2 - Belief that what you made has power to enslave you caused the separation, i.e., thoughts can leave the thinker's mind (compare with T-28.II.8–10, reversal of cause and effect, and 28.II.8:1, below).

T-27.II.10:8 - Separation is a wish to take God's function from Him (see also T-2.I and T-3.VII.3–5).

T-28.II.8:1 - Separation started with the dream the Father was deprived of His effects, no longer their Creator (see 22.II.9:2, above).

W-pI.rI.54.3:3 - The idea of the separation had to be shared before it could form the basis of the world.