

miracle mind

What is A Course in Miracles?

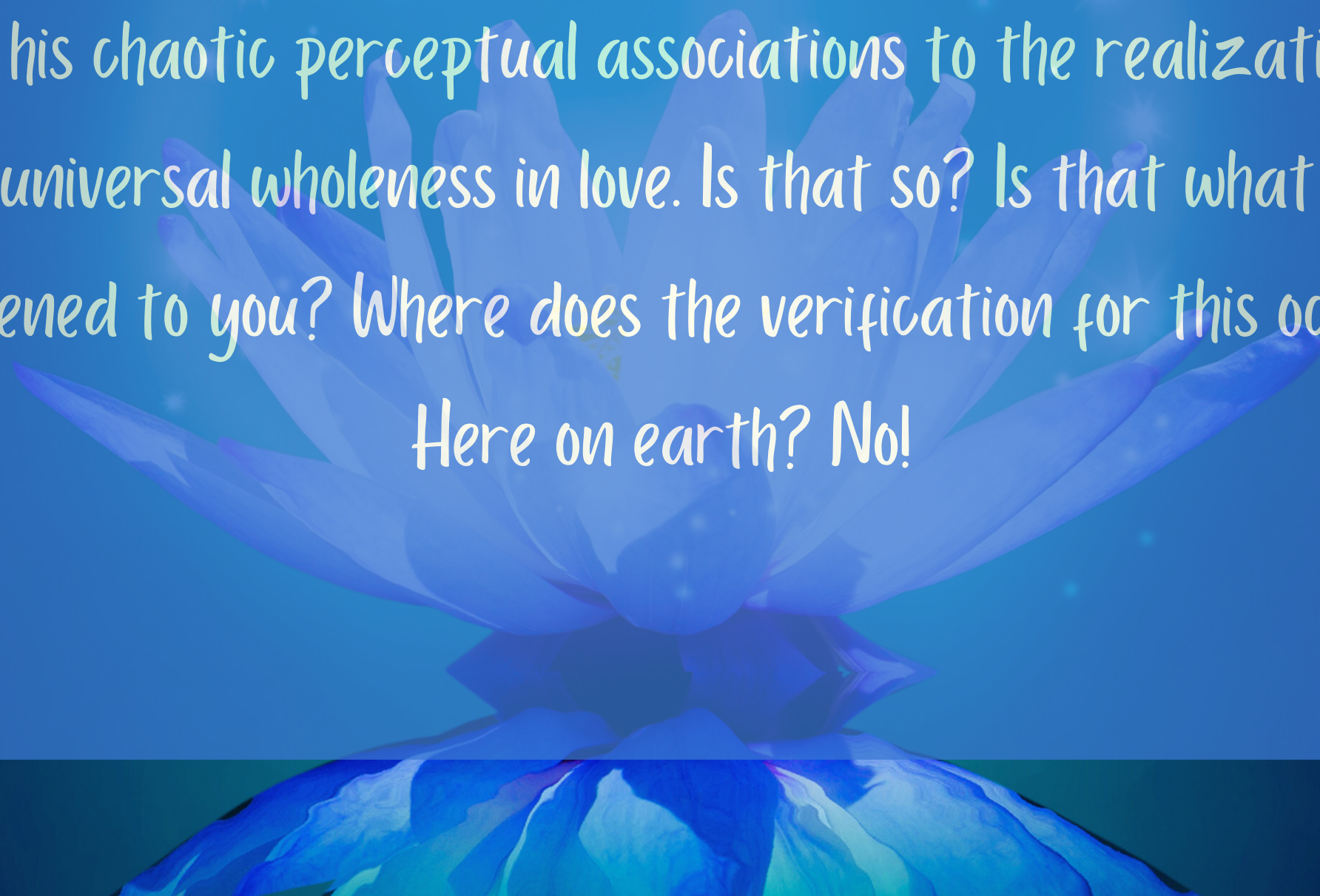


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Scripture of Resurrected Man

This is the teaching of the metamorphosis of man coming from his chaotic perceptual associations to the realization of His universal wholeness in love. Is that so? Is that what has happened to you? Where does the verification for this occur?

Here on earth? No!

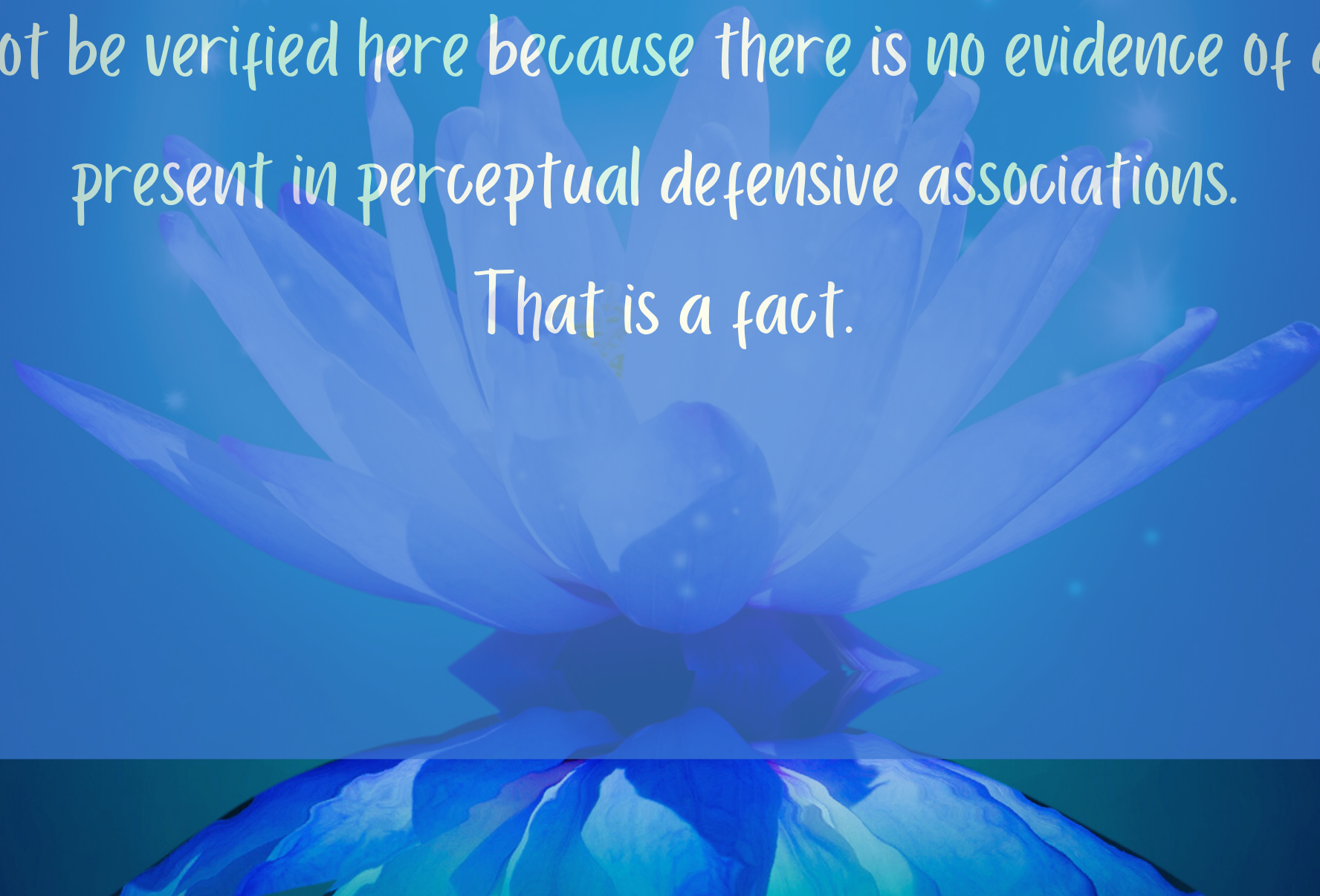


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This cannot be verified here because there is no evidence of divine love
present in perceptual defensive associations.

That is a fact.

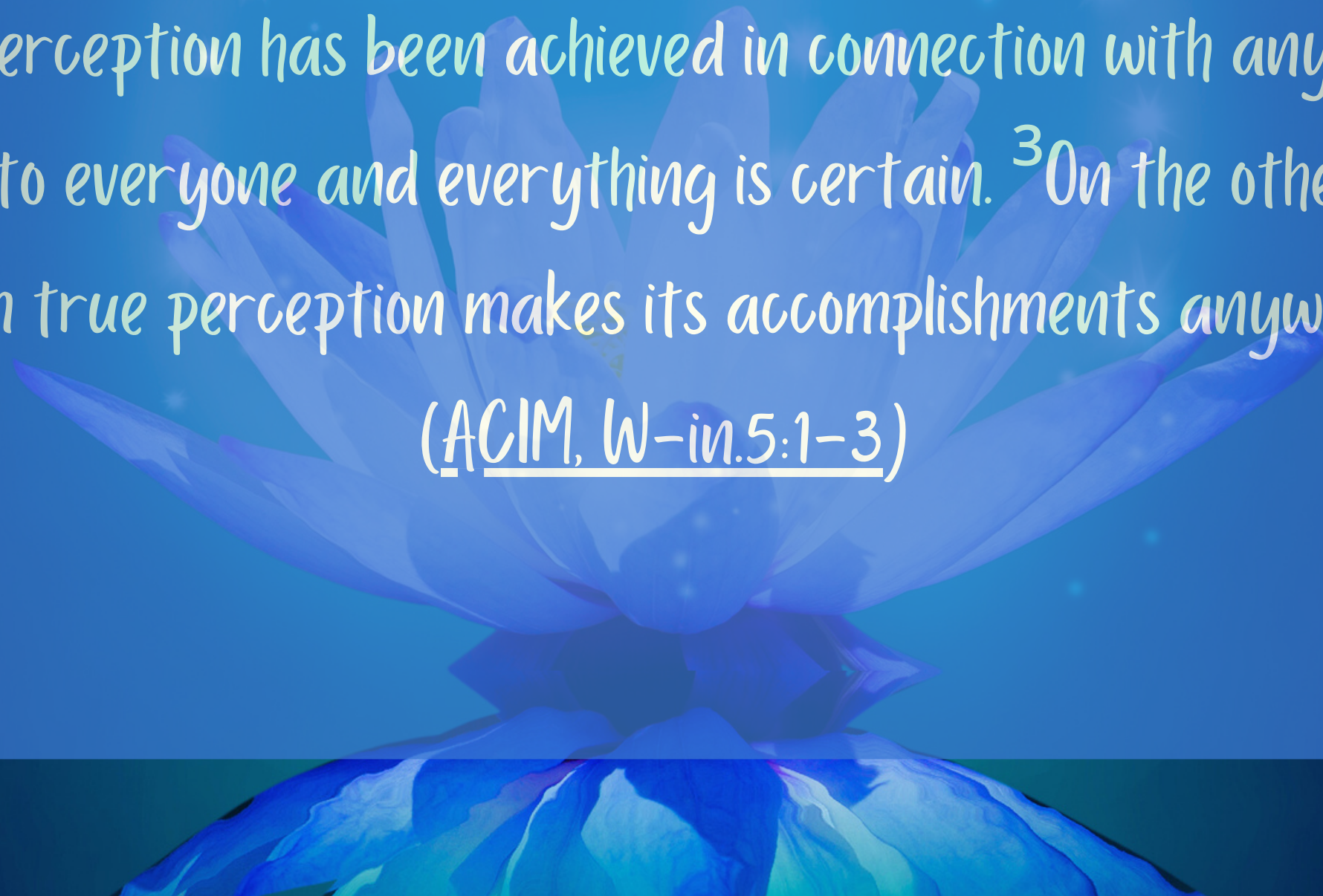


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ACIM

Transfer of training in true perception does not proceed as does transfer of the training of the world. ²If true perception has been achieved in connection with any person, situation or event, total transfer to everyone and everything is certain. ³On the other hand, one exception held apart from true perception makes its accomplishments anywhere impossible.

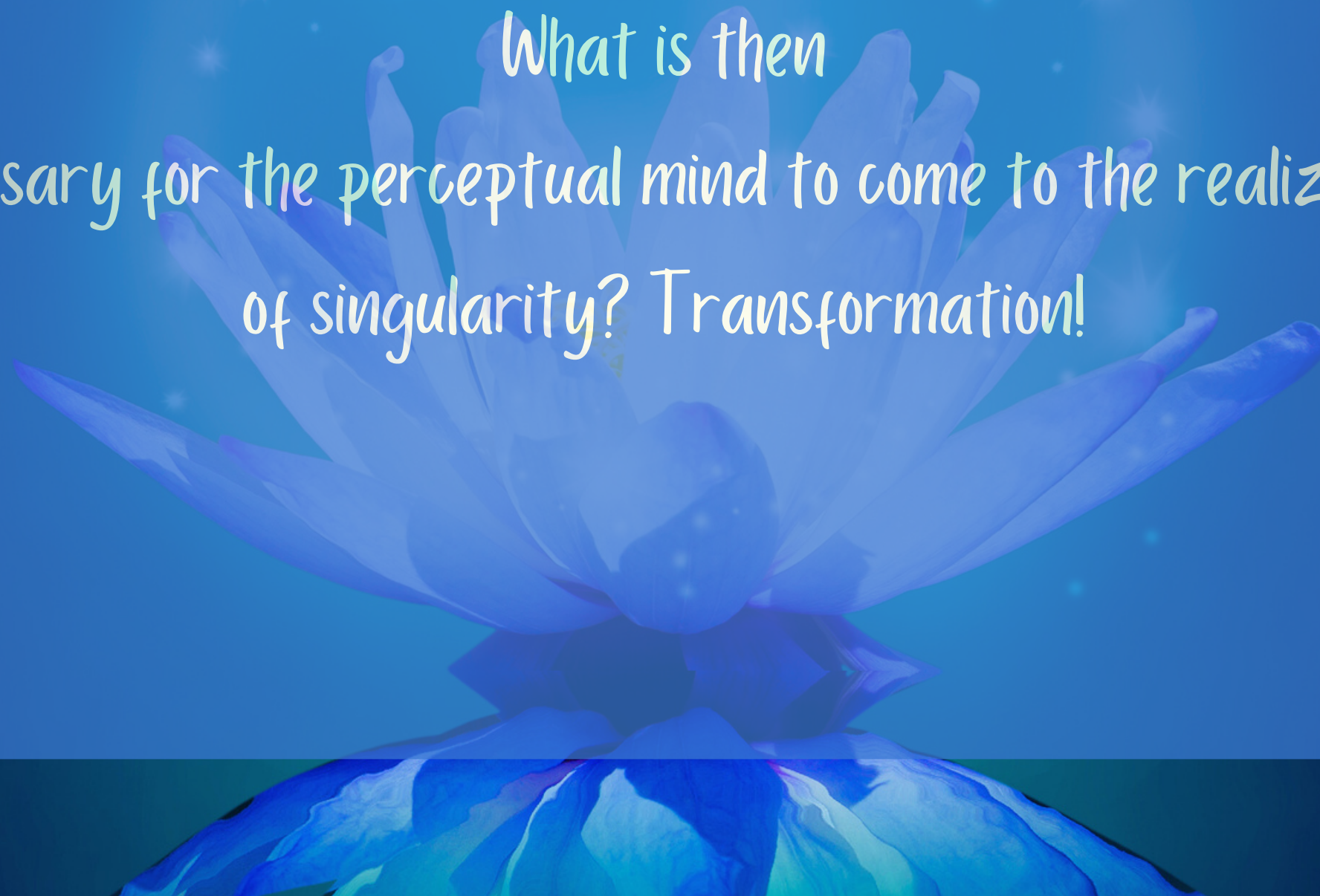
(ACIM, W-in.5:1-3)



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Scripture of Resurrected Man

What is then
necessary for the perceptual mind to come to the realization
of singularity? Transformation!



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...the whole dilemma of human

consciousness, of perceptual mind is what? The need to know what you are — the need to know what this is, to seek within your associate consciousness the peace and the happiness and the joy and the love that you feel inherently a part of; that is what you are. And seek it you must! And find it you must, reasonably, if you seek it.



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...From a very reasonable
standpoint, if you were to look at it, why it is that you could
seek something and not find it? But if you carry that a step
further, teaching singularity, how is it that you don't know it?
Could you, in fact, search for something that you don't already
know? No! Not reasonably



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...You can not not create because that is what you are. But here is the dilemma: consciousness must still be singular. The idea of separate things communicating does not make sense in the reasoning process. This is a fact, not using A Course In Miracles. All they would be able to do would be to judge themselves in their perceptual associations with themselves. Obviously, separate things would have to have, reasonably, different sources.



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Now, somewhere, reasonably, there could be an idea of different sources, but how are they different? If they are different, they must be in fundamental conflict with each other. It is impossible that this be so.



You cannot break off a piece of the whole and have a whole.

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