

BE KIND

August 17, 2006

M-in.5. . . 4 This is a manual for the teachers of God. 5 They are not perfect, or they would not be here. 6 Yet it is their mission to become perfect here, and so they teach perfection over and over, in many, many ways, until they have learned it. 7 And then they are seen no more, although their thoughts remain a source of strength and truth forever.

[From *The Healing Power of Kindness, Vol. I Releasing Judgment* by Kenneth Wapnick]

“Jesus is telling us that our function is not to change people’s minds. We are not trying to convince them that *A Course in Miracles* is a better spiritual path than the one they are following. Likewise, we are not trying to remind them, if they are Course students, what they have forgotten. . . Your only function is to be a reminder to others that they can make the same choice you did — not necessarily through words. but through the love and peace you demonstrate to them.”

Jesus wants us “to heal [our] minds of the belief in separation. Once that is accepted as your goal and only purpose and function, it is clear that **if you are involved in a cause that is pitting you against someone else — where your point of view, which differs from another point of view, becomes paramount — all you are doing is continuing to split and separate.**”

“Remember, anyone who is in this world is automatically wrong, and so to take sides is to say some groups are more wrong than others; that there *is* a hierarchy of illusions. To do that is to be wrong still again. We are all wrong in the same way. We are all right in the same way.”

“What is really necessary is to totally rethink the purpose of your life. . . You are here simply to undo the thoughts of separation in your own mind and release your judgments, and the form does not matter. If you want to be of help, then you must experience a joining and not a sense of opposition.”

M-10.2. It is necessary for the teacher of God to realize, **not that he should not judge, but that he cannot.** 2 In giving up judgment, he is merely giving up what he did not have. 3 He gives up an illusion; or better, he has an illusion of giving up. 4 He has actually merely become more honest. 5 Recognizing that judgment was always impossible for him, he no longer attempts it. 6 This is no sacrifice. 7 On the contrary, **he puts himself in a position where judgment *through* him rather than *by* him can occur.** 8 **And this judgment is neither "good" nor "bad."** 9 **It is the only judgment there is, and it is only one: "God's Son is guiltless, and sin does not exist."**

M-10.3. The aim of our curriculum, unlike the goal of the world's learning, is the recognition that **judgment in the usual sense is impossible.** 2 **This is not an opinion but a fact.** 3 In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things; past, present and to come. 4 One would have to recognize in advance all the effects of his judgments on everyone and everything involved in them in any way. 5 **And one would have to be certain there is no distortion in his perception, so that his judgment would be wholly fair to everyone on whom it rests now and in the future.** 6 Who is in a position to do this? 7 Who except in grandiose fantasies would claim this for himself?

M-10.4. Remember how many times you thought you knew all the "facts" you needed for judgment, and how wrong you were! 2 Is there anyone who has not had this experience? 3 Would

you know how many times you merely thought you were right, without ever realizing you were wrong? . . . 6 **Make then but one more judgment.** 7 **It is this: There is Someone with you Whose judgment is perfect.** 8 **He does know all the facts; past, present and to come.** 9 **He does know all the effects of His judgment on everyone and everything involved in any way.** 10 **And He is wholly fair to everyone, for there is no distortion in His perception.**

M-18.4. In order to heal, it thus becomes essential for the teacher of God to let all his own mistakes be corrected. 2 If he senses **even the faintest hint of irritation in himself** as he responds to anyone, let him instantly realize that **he has made an interpretation that is not true.** 3 Then let him turn within to his eternal Guide, and let Him judge what the response should be. 4 So is he healed, and in his healing is his pupil healed with him.

T-27.VII.15. Dream softly of your sinless brother, who unites with you in holy innocence. 2 And from this dream the Lord of Heaven will Himself awaken His beloved Son. 3 Dream of your brother's kindnesses instead of dwelling in your dreams on his mistakes. 4 Select his thoughtfulness to dream about instead of counting up the hurts he gave. 5 Forgive him his illusions, and give thanks to him for all the helpfulness he gave. 6 And do not brush aside his many gifts because he is not perfect in your dreams. 7 He represents his Father, Whom you see as offering both life and death to you.

T-24.VI.8 . . . Your brother's holiness is sacrament and benediction unto you. 2 His errors cannot withhold God's blessing from himself, nor you who see him truly. 3 His mistakes can cause delay, which it is given you to take from him, that both may end a journey that has never begun, and needs no end. 4 What never was is not a part of you. 5 Yet you will think it is, until you realize that it is not a part of him who stands beside you. 6 He is the mirror of yourself, wherein you see the judgment you have laid on both of you. 7 The Christ in you beholds his holiness. 8 Your specialness looks on his body and beholds him not.

T-25.I.2. . . . 3 Behold the body, and you will believe that you are there. 4 And every body that you look upon reminds you of yourself; your sinfulness, your evil and, above all, your death. . . . You must see your brother as yourself. 8 Framed in his body you will see your sinfulness, wherein you stand condemned. 9 Set in his holiness, the Christ in him proclaims Himself as you.

T-29.III.3. Within the dream of bodies and of death is yet one theme of truth; no more, perhaps, than just a tiny spark, a space of light created in the dark, where God still shines. 2 You cannot wake yourself. 3 Yet you can let yourself be wakened. 4 **You can overlook your brother's dreams.** 5 **So perfectly can you forgive him his illusions he becomes your savior from your dreams.** 6 And as you see him shining in the space of light where God abides within the darkness, you will see that God Himself is where his body is.

T-15.V.4. . . . 5 In His function as Interpreter of what you made, the Holy Spirit uses special relationships, which you have chosen to support the ego, as learning experiences that point to truth. 6 Under His teaching, every relationship becomes a lesson in love. . . . T-22.in.3. A holy relationship starts from a different premise. 2 Each one has looked within and seen no lack. 3 Accepting his completion, he would extend it by joining with another, whole as himself. 4 He sees no difference between these selves, for differences are only of the body. 5 Therefore, he looks on nothing he would take.

T-15.VII.8. . Relationships, to the ego, mean only that bodies are together. 3 It is always this that the ego demands, and it does not object where the mind goes or what it thinks, for this seems unimportant. . 5 To the ego the mind is private, and only the body can be shared. 6 Ideas are basically of no concern, except as they bring the body of another closer or farther. 7 And it is in these terms that it evaluates ideas as good or bad. 8 What makes another guilty and holds him through guilt is "good." 9 What releases him from guilt is "bad," because he would no longer believe that bodies communicate, and so he would be "gone."

T-20.VI.8. There is no order in relationships. 2 They either are or not. 3 An unholy relationship is no relationship. 4 It is a state of isolation, which seems to be what it is not.

T-22.in.2. . Who has need for sin? 2 Only the lonely and alone, who see their brothers different from themselves. . 5 For an unholy relationship is based on differences, where each one thinks the other has what he has not. 6 They come together, each to complete himself and rob the other. 7 They stay until they think that there is nothing left to steal, and then move on. 8 And so they wander through a world of strangers, unlike themselves, living with their bodies perhaps under a common roof that shelters neither; in the same room and yet a world apart.

T-28.IV.3. Like you, your brother thinks he is a dream. 2 Share not in his illusion of himself, for your Identity depends on his reality. 3 **Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you.** 4 He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. 5 **It is his reality that is your brother,** as is yours to him. 6 Your mind and his are joined in brotherhood. 7 His body and his dreams but seem to make a little gap, where yours have joined with his.

T-28.IV.8. The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. 2 This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture in itself. 3 To each He offers his Identity, which the whole picture represents, instead of just a little, broken bit that he insisted was himself. 4 And when he sees this picture he will recognize himself. 5 If you share not your brother's evil dream, this is the picture that the miracle will place within the little gap, left clean of all the seeds of sickness and of sin.

T-28.IV.9. I thank You, Father, knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. 2 Your Holiness, complete and perfect, lies in every one of them. 3 And they are joined because what is in one is in them all. 4 How holy is the smallest grain of sand, when it is recognized as being part of the completed picture of God's Son! 5 The forms the broken pieces seem to take mean nothing. 6 For the whole is in each one. 7 And every aspect of the Son of God is just the same as every other part.

M-2.5. When pupil and teacher come together, a teaching-learning situation begins. 2 For the teacher is not really the one who does the teaching. 3 God's Teacher speaks to any two who join together for learning purposes. 4 The relationship is holy because of that purpose, and God has promised to send His Spirit into any holy relationship. 5 In the teaching-learning situation, each one learns that giving and receiving are the same. 6 The demarcations they have drawn between their roles, their minds, their bodies, their needs, their interests, and all the differences they thought separated them from one another, fade and grow dim and disappear. 7 Those who would learn the same course share one interest and one goal. 8 And thus he who was the learner becomes a teacher of God himself, for he has made the one decision that gave his teacher to him. 9 **He has seen in another person the same interests as his own.**

WRONG MIND

DREAM OF SEPARATION



A

SIN
GUILT
FEAR

EGO STORY OF
ATTACK ON GOD

AMNESIA

B

FEAR

FACE OF
INNOCENCE

SIN GUILT



PERCEPTION

GAP

C

FEAR

FACE OF
INNOCENCE

GUILT SIN



PROJECTION

W-III.304.1... 3 Perception is a mirror, not a fact. 4 And what I look on is my state of mind, reflected outward.

S-2.1.4. 2 It is impossible to forgive another, for it is only your sins you see in him. 3 You want to see them there, and not in you. 4 That is why forgiveness of another is an illusion... Do not ever think you can see sin in anyone except yourself

