

# Commentary

## ACIM® Manual for Teachers

### 28. *What Is the Resurrection?*

Explanation of underlining, italics and footnote formats can be found at the end of the commentary. See also the note there on the effects of switching from the FIP edition to the Complete and Annotated Edition. Please note that the FIP and CE versions may differ in where paragraph breaks occur.

#### Overview

This section is the final Q&A section of the Manual. Chapter 29 is advice and encouragement about what should follow the conclusion of the Course. The remaining sections comprise the "Clarification of Terms." Helen later received it as an Appendix to the Course, explaining some key terms. We'll continue to cover that, of course.

*What is the Resurrection?* is an ecstatic portrayal of the end of the journey. That is what the resurrection is: the end of the journey. The section does not contain a lot of new concepts. Instead, it aims to encourage and uplift us.

#### Paragraph 1

Very simply, the resurrection is the overcoming or surmounting of death.<sup>1</sup> <sup>2</sup>It is a reawakening or a rebirth; a change of mind about the meaning of the world. <sup>3</sup>It is the acceptance of the Holy Spirit's interpretation of the world's purpose; the acceptance of the Atonement for oneself. <sup>4</sup>It is the end of dreams of misery, and the glad awareness of the Holy Spirit's final dream. <sup>5</sup>It is the recognition of the gifts of God. <sup>6</sup>It is the dream in which the body functions perfectly, having no function except communication. <sup>7</sup>It is the lesson in which learning ends, for it is consummated and surpassed with this. <sup>8</sup>It is the invitation to God to take His final step. <sup>9</sup>It is the relinquishment of all other purposes, all other interests, all other wishes, and all other concerns. <sup>10</sup>It is the single desire of the Son for the Father.

Death, as we saw in the last section, is the central illusion from which all others spring. Resurrection is the surmounting of death (**1:1**); therefore, it is the end of illusions,

<sup>1</sup>The term "resurrection" here refers to the state in which our learning is complete. Having let go of all vestiges of the belief in death, our mind has been reborn, and in this resurrected state we await God's final step, which will lift us out of time and into Heaven. This section is not, therefore, about the resurrection of *Jesus*. However, we can assume that the reason his resurrection happened is because he reached the state described in this section.

the end of all that death has done to deceive us. Resurrection is rebirth and reawakening. It is the ultimate change of mind about everything we ever believed about the reality of the world (1:2). Note the word “reawakening” is used, not “awakening.” We are not waking up to some awareness we never had before. We are *re*-awakening, returning to our awareness of God and our original selves.

To resurrect is the same as accepting the Atonement for ourselves. It is our acceptance of the Holy Spirit's perception of the world and its purpose (1:3). In the resurrection, we have exchanged our dreams of misery for the “final dream” of the Holy Spirit (1:4). We have recognized all God's gifts (1:5). Our body no longer serves the ends of the ego but is used only to communicate the Truth to those around us in the illusion of this world. The body “functions perfectly,” which probably means in perfect health and strength (1:6), see also W-pI.136.18:1-3<sup>2</sup>).

When we've experienced resurrection, the Course says our bodies will “function perfectly,” because we are using them *only* for communication (1:6). That indicates that resurrection is fully equivalent to what we could call “full enlightenment” because the Course previously connected the perfect functioning of the body with proper use of the body (see W-136:15–18).

The finality of resurrection as “the final dream” comes again in (1:7), which declares that a complete change of mind about the world (see (1:2)) is the “lesson in which learning ends.” Learning is “consummated and surpassed with this.” When we experience this mental resurrection, it invites God to take His final step (1:8). This final step can be taken for us only by God; everything in the Course's curriculum is *preparing* us, making us ready for the revelation of Truth. The phrase “final step” occurs 19 times in the Course. Lesson 169 2:2 says, “The final step must go beyond all learning.” Lesson 168.3:3 describes it as the moment when “finally He comes Himself and takes us in His arms and sweeps away the cobwebs of our sleep.” And the first part of *Clarification of Terms* in Paragraph 4 equates resurrection with right-mindedness: “Right-mindedness listens to the Holy Spirit, forgives the world, and through Christ's vision see the real world in its place. This is the final vision, the last perception, the condition in which God can take the final step Himself” (C-1.4:5–6). Resurrection is right-mindedness, in which we see the vision of the real world. When we achieve that state, we are ready for God to lift us into His arms.

Once again in (1:9), we see the word “purpose.” It appeared in 1:3 as well. The only purpose of the world, in the mind of the Holy Spirit, is the healing of God's Son (T-24.VI.1:1–2 (CE)); when we see the world in that way, we have reached resurrection. We desire nothing but God (1:10).

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<sup>2</sup>. “Perhaps you do not realize that this removes the limits you had placed upon the body by the purposes you gave to it. As these are laid aside, the strength the body has will always be enough to serve all truly useful purposes. The body's health is fully guaranteed, because it is not limited by time, by weather or fatigue, by food and drink, or any laws you made it serve before.”

## Paragraph 2

<sup>2</sup> The resurrection is the denial of death, being the assertion of life. <sup>2</sup>Thus is all the thinking of the world reversed entirely. <sup>3</sup>Life is now recognized as salvation, and pain and misery of any kind perceived as hell. <sup>4</sup>Love is no longer feared, but gladly welcomed. <sup>5</sup>Idols have disappeared, and the remembrance of God shines unimpeded across the world. <sup>6</sup>Christ's face is seen in every living thing, and nothing is held in darkness apart from the light of forgiveness. <sup>7</sup>There is no sorrow still upon the earth. <sup>8</sup>The joy of Heaven has come upon it.

The description of resurrection continues in Paragraph 2. It asserts life and thus denies the reality of death (2:1). Resurrection is the complete reversal of all the world's thinking, which the ego has infected in every part with death's foul odor (2:2). Instead of thinking (along with our egos) that pain and misery are salvation (punishment for our "sin"), we perceive them as hell and perceive life as salvation (2:3). Misery and pain are part of the illusion. As we listen to the ego, we insanely *fear* love; in right-mindedness, we gladly welcome it (2:4).

We have ceased to run after the idols of this world (2:5) such as "material things, for defending one's rights, for special relationships, for enhancing one's image" (from Robert Perry's comments). All we want is God. Imagine a world filled with such people! Such a world is the vision we hold, with the remembrance of God shining unimpeded across the world. We see the face of Christ "in every living thing," with nothing left unforgiven (2:6). There is absolutely no sorrow anywhere in the world (2:7). Everywhere is filled with joy (2:8). The vision here seems to be expanding beyond an individual's right-mindedness to the advent of that state in the mind of every living thing. However, resurrection for each of us means we have achieved total forgiveness of the world and everyone in it. We see them as whole. We see through their outward sorrow and misery and see the joyous face of Christ in all of them, breaking through their masks. And so, declares Lesson 37, "My holiness blesses the world."

## Paragraph 3

<sup>3</sup> Here the curriculum ends. <sup>2</sup>From here on no directions are needed. <sup>3</sup>Vision is wholly corrected and all mistakes undone. <sup>4</sup>Attack is meaningless and peace has come. <sup>5</sup>The goal of the curriculum has been achieved. <sup>6</sup>Thoughts turn to Heaven and away from hell. <sup>7</sup>All longings are satisfied, for what remains unanswered or incomplete? <sup>8</sup>The last illusion spreads over the world, forgiving all things and replacing all attack. <sup>9</sup>The whole reversal is accomplished. <sup>3</sup> <sup>10</sup>Nothing is left to contradict the Word of God. <sup>11</sup>There is no opposition to the truth. <sup>12</sup>And now the truth can come at last. <sup>13</sup>How quickly will it come as it is asked to enter and envelop such a world!

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<sup>3</sup> After this point, the rest of the section is in iambic pentameter.

Resurrection is the end of the curriculum (3:1). We have reached the end of the journey; no further directions are required (3:2)! In (3:3), it's evident that we are talking about restoring our original state to our awareness. We are not merely seeing more clearly. Instead, "vision is wholly corrected." We have passed far beyond our starting point, where, in Lesson 4, the Course instructs us to declare, "I see nothing as it is now." In the resurrection, we see everything as it is, always! Every one of our mistakes has been corrected, and we are released from all their consequences.

Because we see everything and everyone as they are now—wholly lovable and wholly loving—the very concept of attack has become meaningless to us (3:4). All upset is gone; "peace has come." Imagine for a moment what *total peace of mind* would be like—nothing arising to disturb your rest. No anxiety. No worry. No dread or uncertainty of the future. No shame of the past. Nothing but peace!

We have graduated from the Course! We have graduated *summa cum laude*—with the highest distinction (3:5)! All our thoughts hold only the awareness of Heaven; nothing of the insanity of hell remains in our minds (3:6). We have everything we have ever longed for because the longing for Heaven and union with God and one another has always been behind every seeming desire for something less, some idol, and that true longing is now and forever wholly answered. Nothing "remains unanswered or incomplete" (3:7). We no longer have any unfulfilled yearnings, any feeling of any lack. We have everything; what could we need?

The last illusion (our forgiveness) spreads over the world. We have literally forgiven everyone. We have forgiven everything, every moment of history we believe we have seen. All is holy. Not a shred of judgment or attack remains in our minds (3:8). When Jesus speaks here of "the whole reversal" (3:9), he is referring to what he said back in (T-28.III.1:1): "What waits in perfect certainty beyond salvation is not our concern, for you have barely started to allow your first, uncertain steps to be directed up the ladder separation led you down." In the resurrection, the realization of perfect union has wholly reversed all thoughts of separation. No thought remains in our minds that contradicts the Truth (3:10–11). So complete is our mind's renewal that, finally, Truth can come to us in Its fullness (3:12). Truth was waiting for a clean slate on which the Holy Spirit could write It without contradiction; God can finally take the Last Step. Once our minds are clear of illusions, the Last Step will come quickly (3:13).

Jesus invites us to share the resurrection with him:

"There is no death because the Son of God is like his Father. Nothing you can do can change eternal love. Forget your dreams of sin and guilt, and come with me instead to share the resurrection of God's Son. And bring with you all those whom He has sent to you to care for, as I care for you." (C-4.6:1–4)

## Paragraph 4

4 All living hearts are tranquil, with a stir of deep anticipation, for the time of everlasting things is now at hand.<sup>4</sup> <sup>2</sup>There is no death. <sup>3</sup>The Son of God is free.<sup>5</sup> <sup>4</sup>And in his freedom is the end of fear. <sup>5</sup>No hidden places now remain on earth to shelter sick illusions, dreams of fear, and misperceptions of the universe. <sup>6</sup>All things are seen in light, and in the light their purpose is transformed and understood. <sup>7</sup>And we, God's children, rise up from the dust and look upon our perfect sinlessness. <sup>8</sup>The song of Heaven sounds around the world, as it is lifted up and brought to truth.

Still speaking of the day when all beings have joined Jesus in the resurrection, he continues to describe it. He says that every living heart will be "tranquil" (4:1). That's a great word! Tranquil means "free from disturbance; calm." Synonyms include "placid, composed, relaxed, at peace, cool, calm and collected, coolheaded, serene, even-tempered, self-possessed, controlled, unexcitable, unflappable, unruffled, unperturbed, imperturbable, undisturbed, untroubled, pacific." Nothing can upset you. You are imperturbable. I think that today, those descriptions—tranquil, untroubled, or serene—do not fit many of us. But in *that* day the term "tranquil" will describe you and me *perfectly*.

Although we are untroubled, we all will feel "a stir of deep anticipation, for the time of everlasting things is now at hand" (4:1). Everlasting things! In this world *nothing* lasts forever. How wonderful it will be to enter a state where everything lasts forever, and nothing is ever lost, including the life of anyone or anything (4:2). **Workbook Lesson 163** is fully accepted in everyone's consciousness; "the Son of God is free" (4:2-3). Fear no longer exists (4:4). Every hidden place that has sheltered our illusions, fears and misperceptions of the universe has been uncovered and cleaned out. We are safe from all illusions. Our misperceptions have all been corrected (4:5).

Everything has been illuminated by the light of Truth. The dark purposes we have ascribed to many things have vanished, and now we understand the whole purpose of everything (4:6). Everyone has shaken off the dust and dirt of guilt; we look with delight and thanksgiving on our perfect sinlessness (4:7). We hear the wondrous, intensely beautiful song of Heaven sounding around the world as God lifts the world and brings it to the Truth (4:8).

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<sup>4</sup> Matthew 4:17 (KJV): "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

<sup>5</sup> W-163.Heading: "There is no death. The Son of God is free."

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## Paragraph 5

5 Now there are no distinctions. <sup>2</sup>Differences have disappeared, and love looks on itself. <sup>3</sup>What further sight is needed? <sup>4</sup>What remains that vision could accomplish? <sup>5</sup>We have seen the face of Christ, His sinlessness, His love behind all forms, beyond all purposes. <sup>6</sup>Holy are we because His holiness has set us free indeed,<sup>6</sup> and we accept His holiness as ours; as it is. <sup>7</sup>As God created us so will we be forever and forever, and we wish for nothing but His will to be our own. <sup>8</sup>Illusions of another will are lost, for unity of purpose has been found.

How can we escape our illusions? Recognize that they have no purpose; they are useless. Don't overlook this sentence in the paragraph just quoted: "The father of illusions is the belief that they have a purpose; that they serve a need or gratify a want." He adds, "Their uselessness is recognized, and they are gone. How but in this way are all illusions ended?" Let us look at every belief we hold and see what purpose we think it serves. The belief is an illusion if there is no purpose that is not love. Let it go!

Jesus is attempting to describe Heaven, which inevitably follows the full resurrection of the world. And there is still more! Everyone is equal; there are no distinctions or differences (5:1–2). Love looks out from each of us and sees only love wherever it looks (5:2). What else could we possibly want to see (5:3)? What would our vision accomplish if it could see something other than love (5:3–4)? In Heaven, "We have seen the face of Christ, His sinlessness, His love behind all forms, beyond all purposes" (5:5). Every one of us is holy, sharing Christ's holiness. That holiness has freed us from bondage. Now, we have accepted his immaculate holiness as our own (5:6). And it *is* our own; ; "as it is" (5:6)!

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<sup>6</sup> John 8:36 (RSV): "So if the Son makes you free, you will be free indeed." In the above reference, we are set free by the Son because we realize He is our true Self and so His holiness is ours.

God created us with this holiness, and we always have been and always will forever and forever be holy, “as God created us.” His will is all we want (5:7). We no longer retain any illusion that another will but God's even exists. We have recognized our complete unity of purpose with God and one another (5:8).

Nothing has changed in reality. We have merely lost illusions and remembered Reality. We have recognized that nothing real can be threatened, and nothing unreal has ever existed. We might say that Jesus has been describing the end of the world; in one sense, he has. But *nothing real has ended*. What has ended is all illusions. Recall what was said back in Chapter 14 of the Manual:

“The world will end in an illusion, as it began. Yet will its ending be in an illusion of mercy. The illusion of forgiveness—complete, excluding no one, limitless in gentleness—will cover it, hiding all evil, covering all sin, and ending guilt forever. So ends the world that guilt had made, for now it has no purpose and is gone. The father of illusions is the belief that they have a purpose; that they serve a need or gratify a want. Perceived as purposeless, they are no longer seen. Their uselessness is recognized, and they are gone. How but in this way are all illusions ended? They have been brought to truth, and truth has seen them not. It has merely overlooked the meaningless” (M-14.1:2-11).

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## Paragraph 6

6 These things await us all, but we are not prepared as yet to welcome them with joy. <sup>2</sup>As long as any mind remains possessed of evil dreams, the thought of hell is real. <sup>3</sup>God's teachers have the goal of wakening the minds of those asleep and seeing there the vision of Christ's face, to take the place of what they dream. <sup>4</sup>The thought of murder is replaced with blessing. <sup>5</sup>Judgment is laid by and given Him Whose function judgment is. <sup>6</sup>And in His Final Judgment is restored the truth about the holy Son of God. <sup>7</sup>He is redeemed, for he has heard God's Word and understood its meaning. <sup>8</sup>He is free because he let God's Voice proclaim the truth. <sup>9</sup>And all he sought before to crucify are resurrected with him, by his side as he prepares with them to meet his God.

All these things await us. We don't have them already because we are holding back, not sure that eliminating distinctions and differences (for instance) will make us happy (6:1). We retain the illusion that being different from others is somehow preferable. Perhaps it allows us to believe we are superior. Take a look back at all the characteristics of Heaven

described above. Do some of them give you pause? Do you realize as you consider them that "I'm not ready for that—yet"? Try to see the purpose, why you feel that resistance. And realize that your illusion holds no purpose at all.

Furthermore, the Course clearly states here that as long as even one mind "remains possessed of evil dreams, the thought of hell is real" (6:2). And if hell is real Heaven cannot shine forth.

Liberating people from their evil dreams is why God needs us as teachers of God! We are here to wake up the minds that are still asleep, which we do by seeing in them the vision of Christ's face (6:3). We see them as whole, complete, innocent, and we see it for them, enabling them to see it for themselves. We no longer see a need to punish them ("murder"), rather, we bless them (6:4). We let go of our judgements and leave judging "to Him Whose function judgment is" (6:5). As that divine Final Judgment<sup>7</sup> is extended to every mind, the truth about the holy Son of God is at last restored (6:6). The separation is over because it never occurred. The Son is One. As each of us lets God's Voice (the Holy Spirit) proclaim the truth to us, and have understood it, the Son of God is redeemed in us (6:7–8). We are free. Everyone we have ever "sought to crucify" by judging them as less than the perfect creation of God now shares the resurrection with us. They stand by our side as together we prepare to meet our God (6:9).

What a moving image! Down through the illusion of time humankind has both figuratively and literally crucified one another. There has never been a time without war somewhere in the world, with thousands upon thousands stabbed, shot, or blown up. And our daily lives have been not much better. We mentally attack so many of our brother and sisters. It all seems to have caused irreparable harm, and we all carry the pain of what we think we have done in our hearts.

Now (in resurrection), all that has been healed! All the damage is erased, and never happened<sup>8</sup>. Everyone we ever injured in any way has been restored to life, and life eternal. They have been resurrected. Our relationship with everyone we have ever injured and driven a wedge into our relationship has been restored to fullness of love. We stand together with them at Heaven's gate, joyously awaiting their opening prepared to meet our God.

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<sup>7</sup>. "And this judgment is neither "good" nor "bad." It is the only judgment there is, and it is only one: "God's Son is guiltless, and sin does not exist."" (s-9.Int.2:8-9 (FIP)).

<sup>8</sup>. "What hate had wrought have They [God and Christ] undone" (T-26.IX.3:6 (FIP), T-26.IX.3:4 (CE)).



**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 Foundation for Inner Peace (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. 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.

**Effects of Differing Editions of the Course**

There were significant changes made in the CE, although for the most part there was no alteration in the meaning of the text, and the *Manual for Teachers* had far fewer changes. There are some changes in section and paragraph breaks and sentence structure that result in different numbering in references to the same text in the two editions. When there is a major difference I will indicate it with a footnote.

I have attempted for all references to add a separate FIP reference if it differs from the CE reference, but I may have missed some. If so, I apologize. Please let me know of any referencing problems you find.

I have also tried to edit my commentary so as to reflect any wording changes in the CE. For instance, the CE Text restored the plural use of "you" where the FIP had substituted the phrase "you and your brother." One such instance will illustrate the kind of change, significant in actual words but nearly identical in overall meaning:

*FIP: Thus you and your brother but shared a qualified entente, in which a clause of separation was a point you both agreed to keep intact.*

*CE: You shared a qualified entente, in which a clause of separation was a point which you had both agreed to keep intact.*