

# Fact or Fiction? You Decide

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Written by Robert Hall.

A glorious future awaits all humanity; this writing is  
dedicated to all searching for life's meaning. Bob



# Preface

This writing is an explanation of a manuscript I have studied daily and written about for over fifteen years. “A Course In Miracles” (ACIM-1333 pages) by Helen Schucman is in my opinion the most profound and truthful spiritual manuscript ever written. Christians are looking for the return of Jesus, he *has* returned via these magnificent writings. Dr. Helen Schucman began receiving the material for The Course quietly over eight years, from 1965 to 1973 at the age of 43. During this time, she was an associate professor of psychology at Columbia University’s College of Physicians and Surgeons and the assistant to the head of the Department of Psychology at Presbyterian Hospital in New York City. Schucman said that the book had been dictated to her, word for word, via a process of inner dictation from Jesus. At first, insanity crossed her mind so she asked this voice extremely difficult questions. To her amazement all were answered correctly and the words “This is A.C.I.M.” miraculously appeared on a notepad. This is a self-study spiritual curriculum that presents a way of life based on contact with the Holy Spirit. A.C.I.M. teaches what the Bible *truly* means.

Following in bold print are the 14 Core Beliefs of The Course and brief explanations of the meanings. Fact or fiction? You decide. Bob

# Chapter 1: This World Is Not Real



**1. This world is not real. God did not create this world nor even know of its existence. The entire universe is an illusion dreamt by the Son of God.**

To say “*this world is not real*” is to step beyond the familiar boundaries of ordinary perception and enter a realm where the deepest assumptions of human life are gently overturned. It is not a dismissal of the world’s beauty or its emotional intensity; rather, it is a radical re-framing of what we take to be existence itself. The statement proposes that everything we see, touch, fear, desire, and remember is not the ultimate truth but a kind of shimmering mirage—an appearance arising within a greater, undivided Mind. In this view, the physical universe is not a creation of God at all. It is not a Divine project, nor a cosmic experiment, nor a world set in motion by a Creator who watches from afar. Instead, it is described as a dream—vast, intricate, and convincing, yes, but still a dream. And like all dreams, it has no true substance. It is a temporary projection, a fleeting image cast upon the screen of consciousness. This idea carries a profound implication: if God did not create the world, then God does not per-

ceive it, judge it, or respond to it. God remains untouched by its conflicts, untouched by its tragedies, untouched by the endless cycle of birth and death that seems to define life here. God knows only what is eternal, and therefore knows only what is real. The world of change, decay, and duality cannot enter that perfect awareness. To call the universe an illusion is not to belittle it but to reveal its nature. Illusions can be beautiful. They can be elaborate. They can feel astonishingly real from within. But they do not endure, and they do not define the one who dreams them. The dreamer remains greater than the dream, untouched by its shifting scenes. In this metaphysical framework, the “Son of God” is not a single figure but the totality of the Divine creation—the unified, limitless Self that exists in perfect oneness with its Source. This Self, in a moment beyond time, entertained an impossible idea: the idea of separation, of individuality, of being something other than what it eternally is. That idea could not alter reality, but it could give rise to a dream of unreality. And so the cosmos unfolded—not as a deliberate act of creation, but as the natural consequence of imagining the impossible. Within this dream, galaxies spin, civilizations rise and fall, and individuals live out stories filled with longing, joy, sorrow, and hope. Yet all of it remains a dreamscape, a temporary theater of experience. The dream seems to stretch across billions of years, but in truth it lasts no longer than a single instant in the timelessness of Heaven. To understand the world as a dream is to loosen the grip of fear. If the world is not real, then its threats cannot touch what you truly are. If the universe is an illusion, then its losses cannot diminish you. And if God does not know of the dream, then nothing in it can stain or alter the perfection of the Divine relationship. This perspective does not ask you to

reject the world but to see through it—to recognize that behind every shifting form lies an unchanging essence, and behind every dreamer lies the one Self that never left its Source. It invites you to live gently, to forgive freely, and to remember that nothing real can be threatened, and nothing unreal has any power over you.

It is a call to awaken—not by force, but by recognition.

## Chapter 2: Pure Non-Duality



**2. Pure non-duality: Anything that comes from God must be exactly like Him. God could not create anything that is not perfect, or else He wouldn't be perfect.**

To speak of *pure non-duality* is to enter a realm where the usual distinctions that shape human thought—light and dark, good and bad, spirit and matter, creator and creation—fall away like mist before the rising sun. It is a vision of reality in which separation is not merely absent but impossible, because the very nature of the Source is indivisible. In this view, God is not one being among many, nor a distant architect presiding over a universe of moving parts. God is the very essence of unity, the unbroken wholeness from which nothing real can depart. The statement that *anything that comes from God must be exactly like Him* follows naturally from this understanding. If the Source is perfect, then what extends from that Source must share its perfection. If the Origin is whole, then what arises from it must be whole. There can be no dilution, no fragmentation, no partial inheritance. In pure non-duality, creation is not a lesser echo of

the Creator but the same light expressed without division. This idea challenges the deeply ingrained belief that creation can be flawed, vulnerable, or incomplete. It suggests that imperfection cannot arise from perfection, just as darkness cannot be poured from a lamp. If God were capable of creating something unlike Himself—something limited, conflicted, or corruptible—then God would no longer be perfect. The very act of creating imperfection would imply a flaw in the Creator, a contradiction at the heart of the Divine nature. And so, in this metaphysical framework, such a thing is impossible. To say that God could not create anything imperfect is not a limitation on God but an affirmation of His boundlessness. Perfection cannot produce imperfection because perfection contains no seed of it. Wholeness cannot give rise to fragmentation because fragmentation has no place within wholeness. The nature of the Source determines the nature of what flows from it, and in pure non-duality, that nature is changeless, radiant, and complete. This understanding carries profound implications for the way one sees oneself. If what is truly created by God must be exactly like God, then the essence of the Self cannot be flawed, guilty, or broken. Whatever appears to contradict this must belong to some realm other than true creation—some temporary dream or imagined state that has no bearing on what is eternally real. The imperfections one perceives in oneself or others, the conflicts that seem to define human life, the fears that haunt the mind—none of these can be attributes of what God created. They must belong to a different order entirely, an order that does not touch the truth. Pure non-duality invites a radical re-evaluation of identity. It suggests that the deepest truth of the Self is not the fragile figure who walks through a world of opposites but the undivided light that shares the nature

of its Source. It is a call to remember that what is real in you cannot be harmed, diminished, or altered by anything that appears in the realm of change. It is an invitation to look past the shifting forms of experience and recognize the perfection that lies beneath them, untouched and unchanging. To embrace this idea is not to deny the world but to see it in a new light. It is to understand that the imperfections of the world do not define you, because they do not come from the One who created you. It is to rest in the quiet certainty that what is real in you is as perfect as its Source, and that nothing can ever make it otherwise.

It is, ultimately, a reminder of identity—simple, profound, and liberating.

## Chapter 3: Consciousness



### **3. Consciousness is the domain of the ego and was conceived after we dreamt of separation.**

To say that *consciousness is the domain of the ego* is to challenge one of the most cherished assumptions of human experience. Most people take consciousness to be the very essence of existence—the light by which all things are known, the inner stage upon which thoughts, sensations, and perceptions appear. Yet this statement suggests something far more radical: that consciousness itself is not the foundation of reality but a secondary development, a construct that arose only after the idea of separation entered the mind. In this view, consciousness is not the pristine awareness of unity but the divided awareness of a dreamer who believes he has wandered away from his Source. It is the state of mind that perceives a world of opposites, that distinguishes between self and other, that navigates through time, and that interprets experience through the lens of individuality. Consciousness, then, is not the light of truth but the dim lantern carried through the corridors of a dream. The idea that conscious-

ness was *conceived after we dreamt of separation* implies that it did not exist in the original state of Oneness. In perfect unity, there is no “subject” to observe an “object,” no inner witness standing apart from what is witnessed. There is only a seamless Being, a wholeness so complete that the very notion of awareness divided into observers and observed would be meaningless. Consciousness, as humans experience it, requires contrast. It requires something to be aware *of*. It requires a boundary, a distinction, a sense of “I” looking out upon a world that is not one. Such distinctions could only arise after the dream of separation began. In this metaphysical framework, consciousness is the mechanism by which the ego maintains the illusion of individuality. It is the arena in which the ego plays out its dramas, weaving stories of identity, conflict, desire, and fear. Consciousness is the stage, the script, and the spotlight all at once. It is the medium through which the dream of separation appears to be real. This does not mean consciousness is evil or to be rejected. It simply means that consciousness is not ultimate. It is a temporary condition, a dream-state that seems vast and intricate but remains confined to the realm of illusion. It is the mind’s attempt to navigate a world that arose from a mistaken belief, a world that has no true foundation in reality. To understand consciousness in this way is to loosen its grip. It is to recognize that the thoughts passing through the mind, the emotions rising and falling, the perceptions that seem so vivid—all of these belong to the dream. They are not the essence of the Self but the movements of a mind that believes it is separate. When consciousness is seen as a product of the dream, its contents lose their power to define or confine you. This perspective invites a gentler relationship with experience. Instead of clinging to thoughts or resisting them, one can watch

them drift across the surface of consciousness like clouds across a sky. Instead of identifying with the shifting sense of self that consciousness presents, one can sense the deeper stillness beneath it—the quiet presence that does not change, the awareness that does not divide itself into observer and observed. In this way, the statement becomes not a rejection of consciousness but a doorway beyond it. It points toward a truth that consciousness cannot grasp but can begin to sense: that the Self is not the dreamer lost in thought, but the unchanging Reality that remains untouched by the dream.

It is an invitation to remember what came before consciousness, before separation, before the first flicker of individuality—a return to the seamless Wholeness that is your true Home.

## Chapter 4: Spirit



### **4. Spirit is unchanging, perfect, and eternal. This is the Reality of Heaven.**

To say that *Spirit is unchanging, perfect, and eternal* is to point toward a dimension of existence that lies beyond everything the human senses can perceive. It is a declaration that the deepest truth of being is not subject to the fluctuations that define the world of form. In this understanding, Spirit is not a ghostly substance or an invisible energy moving through the universe. It is the essence of reality itself—the pure, undivided presence that remains untouched by time, untouched by decay, untouched by the shifting tides of experience. The idea that Spirit is *unchanging* stands in stark contrast to the world we seem to inhabit. Here, everything changes. Seasons turn, bodies age, relationships evolve, civilizations rise and fall. Nothing in the physical realm remains the same for long. Yet the statement insists that beneath this restless surface lies something utterly still, something that does not move with the world's currents. Spirit is that stillness. It is the foundation that does not tremble, the truth that does

not waver, the essence that does not transform into anything else because it is already complete. To call Spirit *perfect* is to affirm that it lacks nothing and needs nothing. Perfection, in this sense, is not a moral achievement or a state reached after long striving. It is the natural condition of what is real. Spirit does not grow toward perfection; it *is* perfection. It does not improve, evolve, or refine itself, because perfection cannot be enhanced. It simply shines in its fullness, untouched by the illusions of limitation or lack. The idea that Spirit is *eternal* extends this understanding even further. Eternity is not endless time; it is the absence of time altogether. It is a state in which nothing begins and nothing ends, because nothing changes. Spirit does not come into being, and it does not fade away. It is not born, and it does not die. It exists in a timeless now, a perpetual presence that cannot be interrupted or diminished. Eternity is not a long stretch of duration—it is the complete transcendence of duration. When the statement concludes that *this is the Reality of Heaven*, it draws these qualities together into a single vision. Heaven, in this context, is not a place or a realm located somewhere beyond the stars. It is the condition of pure Spirit—the state in which unchanging perfection is fully known and fully experienced. Heaven is the awareness of what is real, the recognition of the eternal essence that lies beneath all appearances. This understanding invites a profound shift in perspective. If Spirit is the only reality, then everything that changes cannot be real in the ultimate sense. The world of form, with all its beauty and sorrow, becomes a temporary dream, a passing image that cannot touch the truth of what you are. The imperfections you see in yourself or others cannot belong to Spirit, because Spirit is perfect. The fears that arise in the mind cannot define you, because Spirit is unchang-

ing. The losses that seem to mark the passage of time cannot diminish you, because Spirit is eternal. To contemplate this idea is to feel a quiet reassurance begin to grow within. It suggests that beneath the surface of every experience—beneath every joy and every pain—there is a presence that remains untouched. It is the presence that watches without judgment, that loves without condition, that exists without fear. It is the presence that cannot be harmed, cannot be altered, and cannot be lost.

This presence is Spirit. And to recognize it is to glimpse the Reality of Heaven—not as a distant promise, but as the truth that has always been here, waiting to be remembered.

## Chapter 5: Truth



### 5. Truth is not different for everyone. Truth is truth.

To say that *truth is not different for everyone* is to make a statement both simple and revolutionary. It challenges the modern tendency to treat truth as a personal possession, something shaped by preference, perspective, or emotional resonance. In everyday conversation, people often speak of “my truth” or “your truth,” as though truth were a matter of taste, like music or cuisine. But this idea insists on something far more profound: that truth is not a shifting landscape but a fixed and unchanging reality. It does not bend to opinion, and it does not alter itself to suit the viewer. Truth is truth. This assertion rests on the understanding that truth, by its very nature, must be universal. If something is true only for one person, then it is not truth but perception. If it applies only in certain circumstances, then it is not truth but interpretation. Truth does not depend on who is looking or what they believe. It stands on its own, independent of the mind that contemplates it. It is the same everywhere, for everyone, always. This does not deny the richness of human experience. People

do indeed have different perspectives, different histories, different emotional landscapes. They interpret events through the lens of their own stories, and those interpretations can feel deeply meaningful. But meaning is not the same as truth. Meaning is personal; truth is impersonal. Meaning can shift; truth cannot. Meaning arises within the mind; truth exists beyond it. To say that truth is truth is to affirm that reality is not fragmented. It is not a mosaic of competing viewpoints but a single, coherent whole. The mind may divide it, label it, or argue about it, but truth itself remains untouched by these mental movements. It does not become truer when believed or less true when denied. It simply *is*. This understanding invites a kind of humility. It reminds us that our perceptions, no matter how vivid, are not the measure of reality. The mind can be mistaken; truth cannot. The mind can shift from certainty to doubt and back again; truth remains steady. The mind can cling to illusions with great conviction; truth remains what it is, waiting to be recognized. At the same time, this idea offers a profound sense of stability. If truth is unchanging, then it provides a foundation that cannot be shaken by the world's turbulence. It is a quiet center beneath the noise of conflicting opinions, a still point beneath the swirl of interpretation. To seek truth is to move toward that stillness, to step out of the shifting shadows of perception and into the clarity of what is real. This perspective also dissolves the notion of conflict at the deepest level. If truth is one, then there cannot be competing truths. There can only be competing beliefs. And beliefs, no matter how passionately held, do not alter reality. They can obscure it, but they cannot transform it. When two people disagree, they are not arguing about truth itself but about their interpretations of it. Truth remains untouched, waiting to be seen.

To embrace the idea that truth is truth is to recognize that reality does not need our permission to be real. It does not require our agreement. It does not shift with our moods or preferences. It is the one constant in a world of change, the one light that does not flicker, the one foundation that does not crumble.

It is, in the end, an invitation to clarity—to look beyond the personal, beyond the subjective, beyond the stories the mind tells, and to rest in the quiet certainty that truth is singular, unchanging, and eternally itself.

## Chapter 6: Levels



**6. There are no levels in Heaven. All conflict arises from the concept of levels. We are either enlightened and back in Reality with God, or still dreaming of separation. Only life in Heaven is real.**

To say that *there are no levels in Heaven* is to describe a state of being so unified, so indivisible, that the very notion of hierarchy becomes impossible. Levels imply comparison—higher and lower, better and worse, closer and farther. They imply distance, progress, and degrees of attainment. But in the vision offered here, Heaven is a condition in which such distinctions cannot exist. It is pure equality, pure wholeness, pure oneness. Nothing is above anything else because nothing is separate from anything else. In this understanding, levels are not merely absent from Heaven—they are the very mechanism by which the dream of separation maintains itself. The moment the mind imagines a hierarchy, it imagines division. It imagines a self that must climb, improve, or ascend. It imagines others who are ahead or behind. It imagines a journey with steps, stages, and milestones. And

with that single gesture, conflict is born. Conflict arises from levels because levels create the illusion of inequality. They suggest that some are more worthy, more advanced, more enlightened than others. They imply that perfection is something to be earned rather than something inherent. They turn awakening into a competition, a ladder, a race. And once the mind accepts the idea of levels, it inevitably accepts the idea of lack—because to be “lower” is to be missing something, and to be “higher” is to fear losing it. The statement that *we are either enlightened and back in Reality, or still dreaming of separation* cuts through this entire structure with a single stroke. It presents awakening not as a gradual ascent but as a simple recognition. Either one is aware of the truth, or one is not. Either one is dreaming, or one has awakened. There is no middle ground, no partial enlightenment, no halfway home. The dream may contain countless variations, but awakening is singular. This does not deny the lived experience of gradual growth. Within the dream, it certainly appears that people learn, evolve, and deepen over time. But this perspective suggests that such growth is part of the dream’s internal logic, not a reflection of reality. In truth, nothing changes. In truth, the Self remains exactly as it was created—whole, perfect, and untouched by the dream. Awakening is not the result of becoming something new but of remembering what has always been true. The final statement—*only life in Heaven is real*—brings the entire idea into focus. If Heaven is the state of perfect unity, and if unity admits no levels, then only that state can be called real. Everything else, no matter how vivid or emotionally charged, must belong to the realm of illusion. The conflicts, the hierarchies, the struggles for improvement—all of these arise from the belief in separation and therefore cannot be part of reality. This

understanding offers a profound sense of relief. If only life in Heaven is real, then nothing in the dream can threaten what you truly are. The conflicts that seem so pressing lose their weight. The comparisons that once felt important dissolve. The striving to “become better” gives way to the recognition that you already are what you seek. The entire drama of levels—spiritual, moral, intellectual—falls away, revealing a simplicity beneath it all. In that simplicity, there is peace. Not the peace of achievement, but the peace of recognition. Not the peace of reaching the top of a ladder, but the peace of realizing there was never a ladder at all.

It is an invitation to rest—not in complacency, but in truth.

## Chapter 7: Life



**7. Life in all its myriad forms or possibilities is already scripted at the instant of perceived separation. The only choice is in our mind, where we decide to Identify with the Holy Spirit or with the ego, when interpreting each moment.**

To say that *life in all its myriad forms is already scripted* is to suggest that the entire panorama of human experience—every event, every encounter, every seeming possibility—was set in motion the instant the idea of separation arose. It is not that the world unfolds through chance or improvisation, nor that individuals carve out their destinies through sheer will. Instead, the dream of life is portrayed as a vast tapestry already woven, a story whose scenes were arranged in a single instant outside of time. What appears to be a long journey, filled with twists and turns, is in truth a single flash of imagination, stretched out into the illusion of linear time. This perspective reframes the nature of choice. If the script is already written, then the choices we seem to make within the world are not the true decisions. The events of the dream—its triumphs and tragedies, its joys and

sorrows—are part of a predetermined sequence. They are the scenery, not the substance. The real choice lies not in what happens, but in how the mind interprets what happens. It is an inner choice, a choice of identity, a choice of vision. The statement that *the only choice is in our mind* points directly to this deeper level. It suggests that the mind stands at a crossroads in every moment, deciding between two interpretations of the same event. One interpretation arises from the ego, the part of the mind that believes in separation, vulnerability, and conflict. The other arises from the Holy Spirit, the part of the mind that remembers unity, safety, and peace. The external situation remains the same; what changes is the meaning we give it. This understanding dissolves the anxiety that often accompanies decision-making. If the script is already written, then the pressure to “make the right choice” in the world fades away. The world’s choices are not the ones that matter. The true decision is internal: Will I interpret this moment through fear or through love? Through separation or through unity? Through the ego’s lens or the Holy Spirit’s? This inner choice is the only place where freedom truly exists. It is the freedom to see differently, to reinterpret the dream, to shift from conflict to peace. The events themselves may be fixed, but the meaning we assign to them is not. And meaning is everything. Meaning determines whether the mind remains trapped in the dream or begins to awaken from it. The idea that *all possibilities are already scripted* also carries a quiet reassurance. It suggests that nothing can go wrong in the ultimate sense. The dream may contain scenes of loss, confusion, or pain, but these are part of a story that cannot alter the truth of what we are. The script may be elaborate, but it cannot touch the reality that lies beyond it. The dream may seem long, but its outcome is certain.

This perspective invites a gentler way of living. Instead of resisting the flow of events, one can allow them to unfold, knowing that their deeper purpose is already assured. Instead of trying to control the world, one can focus on the only place where control is meaningful: the choice of interpretation. Instead of fearing the future, one can trust that the script leads inevitably toward awakening. In this light, every moment becomes an opportunity—not to change the world, but to change the mind. Not to rewrite the script, but to reinterpret it. Not to escape the dream through force, but to awaken from it through recognition.

It is a call to shift from reaction to awareness, from judgment to acceptance, from fear to clarity. And in that shift, the dream begins to lose its power, revealing the quiet truth beneath it: that nothing real has been threatened, and nothing unreal has ever held us.

## Chapter 8: Insanity



**8. Life in this world is insane. Nothing makes sense in this world. The world was made as a refuge to hide from God.**

To say that *life in this world is insane* is not a condemnation of the people who inhabit it, nor a dismissal of the beauty that occasionally shines through its surface. It is a recognition that the world, as we experience it, operates on principles that contradict the deepest truth of our being. It is a place where opposites clash, where love and fear seem to coexist, where life appears to be born only to die, and where meaning is constantly sought yet never fully found. In such a landscape, confusion is inevitable. The mind searches for coherence, but the world offers none. It is a stage built on paradox, a dream woven from contradictions. The statement that *nothing makes sense in this world* follows naturally from this understanding. Sense implies order, purpose, and consistency. But the world of form is governed by change, conflict, and uncertainty. What is cherished today may be lost tomorrow. What seems meaningful in one moment may feel empty in the next. The world promises fulfillment but delivers impermanence.

It offers security but cannot prevent loss. It presents itself as solid, yet everything within it shifts and dissolves. In such a realm, the search for lasting meaning becomes a kind of madness, because the world cannot give what it does not contain. This perspective does not deny the emotional intensity of worldly life. People love, grieve, hope, and despair with great sincerity. But sincerity does not make the dream coherent. The world remains a place where suffering appears normal, where conflict is expected, and where fear is woven into the fabric of daily existence. To call this “insane” is simply to acknowledge that such a condition cannot reflect the truth of what we are. The idea that *the world was made as a refuge to hide from God* adds a deeper layer to this understanding. It suggests that the world is not a Divine creation but a mental construct—a hiding place fashioned by a mind that believed it had separated from its Source. In this view, the world is not a home but a distraction, a place designed to keep attention turned outward, away from the quiet truth within. It is a refuge in the sense that it offers an escape from facing the reality of unity. It is a hiding place in the sense that it keeps the mind preoccupied with forms, problems, and pursuits that mask the underlying fear of returning to truth. This does not mean the world is evil. It means the world is mistaken. It is a refuge built on the belief that separation is real, and therefore it must reflect the confusion, fear, and instability that arise from that belief. The world’s insanity is not malicious; it is simply the natural consequence of trying to live as though the impossible were true. Yet within this dream, there is always a quiet invitation to awaken. The very instability of the world can become a catalyst for remembering that there must be something more. The contradictions of worldly life can become signposts pointing toward a

deeper coherence. The sense of meaninglessness can become the opening through which true meaning begins to shine. To recognize the world's insanity is not to despair—it is to begin to see clearly. It is to understand that the world cannot offer what the heart truly seeks, and therefore the search must turn inward. It is to realize that the refuge built to hide from God cannot keep truth away forever. The dream may be elaborate, but it cannot erase reality. The hiding place may seem convincing, but it cannot conceal what is eternal.

In this recognition, the first light of sanity begins to dawn.

## Chapter 9: Our One Higher Self



**9. There is only One Higher Self, the Holy Spirit. Also known as the Voice for God, our memory of God, or the reflection of God’s Love in our dream.**

To say that *there is only One Higher Self* is to point toward a truth that dissolves the familiar boundaries of individuality. In the world, people speak of “my higher self” as though each person possesses a private spiritual guide, a personal reservoir of wisdom tucked somewhere within the psyche. But this idea suggests something far more unified, far more radical: that the Higher Self is not personal at all. It is singular. It is shared. It is the same for everyone. It is the one unchanging presence that remains untouched by the dream of separation. This Higher Self is described as the Holy Spirit—not as a figure separate from us, but as the part of the mind that never forgot its Source. It is the quiet voice beneath the noise of thought, the gentle clarity beneath the turbulence of emotion, the stillness beneath the world’s constant motion. It is the memory of truth that persists even within the dream, the thread of sanity that runs through the fabric of illu-

sion. To call the Holy Spirit the *Voice for God* is to emphasize its role as a bridge between the dreamer and the truth. It does not speak in words, though words may sometimes echo its guidance. It speaks in recognition, in intuition, in the sudden softening of fear, in the quiet certainty that arises without effort. It is not a voice that argues or demands. It is a voice that reminds. It whispers of unity in a world built on division. It points toward peace in a landscape shaped by conflict. It offers a different way of seeing, a different way of interpreting every moment. The idea that the Holy Spirit is *our memory of God* deepens this understanding. Memory, in this sense, is not recollection of the past but awareness of what is eternally true. It is the part of the mind that knows what the world has tried to make us forget. It is the certainty that we remain as we were created—whole, innocent, and unbroken—despite the dream of separation. This memory does not fade, because it is not stored in the shifting layers of personal identity. It is woven into the very essence of the Self. To describe the Holy Spirit as *the reflection of God's Love in our dream* is to acknowledge the nature of the world we seem to inhabit. If the world is a dream of separation, then nothing within it can fully express the perfection of truth. But even in a dream, reflections can appear. Light can enter through the cracks. The Holy Spirit is that reflection—the presence of love within a landscape shaped by fear, the reminder of unity within a world of division. It is not the fullness of truth, but it is the signpost pointing toward it. This understanding carries profound implications for how we see ourselves and others. If there is only one Higher Self, then the guidance available to one is available to all. The wisdom that speaks within you is the same wisdom that speaks within everyone. The love that calls you home is the same love that calls all

beings home. There is no hierarchy, no specialness, no private access to truth. There is only one light, shining through many windows. This perspective also dissolves the idea of spiritual isolation. You are never alone in your search for meaning, because the very presence that guides you is shared by all. You are never cut off from truth, because the memory of truth lives within you as surely as it lives within everyone. You are never lost, because the reflection of love remains with you even in the deepest shadows of the dream. To recognize the One Higher Self is to begin to awaken—not by striving upward, but by remembering inward. It is to realize that the guidance you seek is already here, that the love you long for has never left, and that the truth you fear you have forgotten is held safely within the quiet presence that walks with you through every moment.

It is an invitation to listen—not with the ears, but with the heart.

## Chapter 10: One Son Of God



### **10. Collectively, we are the Son of God. God created only One Son of God.**

To say that *collectively, we are the Son of God* is to offer a vision of identity that transcends every boundary the world holds dear. It dissolves the familiar distinctions between individuals, cultures, histories, and personalities. It suggests that beneath the surface differences that seem to define human life lies a single, unified Self—a shared essence that is not divided into separate beings but expressed through many forms. This is not a poetic metaphor; it is a metaphysical assertion. It declares that the truth of what we are is not many, but one. The idea that *God created only One Son* reinforces this unity. It means that creation itself is singular, undivided, and whole. There are not billions of separate souls wandering through a fragmented universe. There is one creation, one extension of the Divine, one perfect expression of the Source. What appears as multiplicity is merely the dream of separation, a temporary illusion that overlays the deeper truth of oneness. This understanding challenges the world's most basic assumptions. The world teaches that each person is a separate self,

with a private mind, private thoughts, private struggles, and private destinies. It insists that individuality is the core of identity. But this idea suggests the opposite: individuality is the illusion, and unity is the truth. The many are but reflections of the One, like countless waves rising from the same ocean. Each wave appears distinct, yet all are made of the same water, moved by the same currents, returning inevitably to the same stillness. To recognize that we are collectively the Son of God is to see that no one stands outside this unity. No one is more or less worthy, more or less holy, more or less loved. The differences that seem so important in the world—differences of belief, behavior, appearance, or circumstance—cannot touch the truth of what we are. They belong to the dream, not to reality. In reality, there is only one Self, shining through every face, living through every life, calling to itself through every heart. This perspective also reframes the nature of relationships. If we are one, then every encounter is a meeting with another aspect of the same Self. Every act of kindness is an acknowledgment of unity. Every act of forgiveness is a recognition of shared innocence. Every moment of genuine connection is a glimpse of the truth beneath the dream. Even conflict, when seen through this lens, becomes an opportunity to remember that the one Self cannot truly be divided against itself. The idea that God created only One Son also carries a profound implication about the nature of creation. If creation is singular, then it must also be perfect, because perfection cannot be divided. The One Son is whole, complete, and unchanging. Nothing can be added to it, and nothing can be taken away. It does not evolve, because it is already everything it was meant to be. It does not fragment, because fragmentation is impossible in unity. It does not fall from grace, because grace is its

very nature. To accept this truth is to begin to awaken from the dream of separation. It is to recognize that the sense of isolation that haunts the human experience is not real. It is to understand that the longing for connection is the echo of a unity that has never been lost. It is to realize that the journey home is not a journey through space or time, but a journey inward—a return to the recognition of what has always been true. In this recognition, the world's divisions soften. The mind grows quieter. The heart opens. And the one Self, long obscured by the dream, begins to shine through once more.

It is an invitation to remember who we are—together, as one.

## Chapter 11: There Is No Evil



### **11. There is no evil or devil, only illusory madness projected by our ego mind and thankfully, they are not real.**

To say that *there is no evil or devil* is to challenge one of the most deeply rooted beliefs in the human imagination. Across cultures and centuries, people have personified fear, guilt, and suffering as external forces—dark powers that lurk outside the mind, threatening to influence or corrupt. But this idea turns that entire framework inside out. It suggests that what we call “evil” is not a force in the universe, nor a rival to the Divine, nor an independent presence with its own will. Instead, it is a projection—an image cast outward by a mind that believes in separation and therefore sees its own confusion reflected back at it. This perspective does not trivialize the experience of fear or suffering. It simply reframes their origin. Instead of locating darkness in the world, it locates it in the mind’s misperception. The ego, believing itself cut off from its Source, generates a landscape of fear to justify its existence. It invents enemies, threats, and dangers because it cannot imagine a world without conflict. It projects its own turmoil outward and then recoils from the very images it

has made. In this way, the ego creates the illusion of evil—not as a real force, but as a shadow cast by its own mistaken belief. To call this *illusory madness* is to recognize that the ego's world is not sane. It is built on contradictions: longing for love while fearing it, seeking peace while clinging to conflict, desiring safety while imagining danger at every turn. The ego's thought system is a maze with no exit, a cycle of fear feeding on itself. But madness, no matter how vivid, is not reality. It is a distortion, a temporary confusion, a dream that seems convincing only while it lasts. The statement that these illusions are *not real* is the heart of the teaching. It means that no matter how frightening the images may appear, they have no true power. They cannot alter what is real, they cannot touch the essence of the Self, and they cannot stand against the light of truth. They are shadows without substance, phantoms without foundation. Their seeming power comes only from belief, and belief can be withdrawn. This understanding offers profound relief. If evil is not real, then nothing truly opposes you. If darkness is only a projection, then it cannot harm what you are. If the devil is merely a symbol of the ego's confusion, then it has no existence outside the dream. The fear that once seemed justified begins to dissolve, because its object is recognized as unreal. This perspective also invites compassion. If others act from fear, confusion, or anger, it is not because they are evil but because they are lost in the same dream of separation. Their actions may be misguided, but their essence remains untouched. To see this is to look past the illusion and recognize the truth beneath it. It is to respond not with judgment, but with understanding. Not with condemnation, but with clarity. The recognition that evil is unreal does not deny the suffering people experience. It simply points to the deeper truth that suffering

arises from misperception, not from a cosmic force. And what arises from misperception can be healed through clarity. What is born of illusion can be undone by truth. What seems powerful in darkness disappears in the light. To embrace this idea is to reclaim the mind's power. It is to realize that the only real battle is between truth and illusion, and that truth has already won because illusion has no reality. It is to understand that the shadows that once frightened you were cast by your own mind—and that the mind, once corrected, casts no shadows at all.

It is an invitation to step out of fear and into sanity, to release the belief in darkness, and to remember that only what is real can ever be real.

## Chapter 12: We Only Attack Ourselves



**12. Every attack is an attack upon ourselves. We project our unconscious guilt onto (dream) figures or situations that seemingly attack us. So now they are guilty, not us. The cause of our guilt arises from our imagined separation from God.**

To say that *every attack is an attack upon ourselves* is to unveil one of the most startling and transformative insights about the nature of perception. In the world, it appears that conflict originates outside us—that others wrong us, circumstances betray us, and events unfold against our will. Yet this idea suggests that the true source of attack is internal. The mind, burdened by a guilt it does not understand, casts that guilt outward and then reacts to its own projection as though it were something foreign. What seems to be an external aggressor is, in truth, a reflection of the fear we have not yet faced within. This does not trivialize the pain people experience. It does not deny that the world presents situations that feel unjust or harmful. Instead, it points to the deeper mechanism beneath the surface: the emotional intensity of attack arises not from the event itself but from the mean-

ing the mind brings to it. The world becomes a mirror, faithfully reflecting the beliefs we hold—especially the ones we have hidden from ourselves. The statement that *we project our unconscious guilt onto dream figures or situations* reveals how this dynamic unfolds. The guilt we carry is not about specific actions in the world; it is the ancient, unspoken guilt of believing we separated from our Source. This guilt is unbearable to the ego, because it implies a cosmic betrayal. Unable to face it directly, the ego pushes it into the unconscious and then casts it outward onto the world. Suddenly, others appear guilty. Others appear threatening. Others appear to be the cause of our suffering. In this way, projection becomes the ego's primary defense—its way of hiding from its own fear. When we see someone as guilty, we are not perceiving them as they truly are. We are perceiving them through the lens of our own unresolved pain. The mind says, "They are the problem," because it cannot bear to look at the guilt within. And yet, in condemning another, we reinforce the very guilt we are trying to escape. Every judgment strengthens the belief that guilt is real. Every attack confirms the illusion of separation. Every moment of anger deepens the dream. This is why *every attack is an attack upon ourselves*. When we judge another, we are really judging the part of ourselves we have disowned. When we condemn another, we are reinforcing the belief that condemnation is justified—and therefore applicable to us as well. When we see guilt in another, we are affirming the reality of guilt, which keeps us trapped in the cycle of fear. The idea that *the cause of our guilt arises from our imagined separation from God* brings the entire dynamic into focus. The guilt we project is not about the world at all. It is the echo of a belief that we did something impossible: that we broke away from perfect unity.

This belief, though unreal, feels devastating. It gives rise to fear, shame, and the sense of being unworthy of love. The ego cannot face this guilt, so it hides it beneath layers of projection, distraction, and conflict. Yet the guilt is unfounded, because the separation never occurred. The belief may feel real, but it has no basis in truth. And because the guilt is imagined, its effects—attack, projection, conflict—are also part of the dream. They have no power over what we truly are. To recognize this is to take the first step toward healing. When we see that attack is self-attack, we begin to soften. When we understand that projection is a cry for help, not a weapon, we begin to forgive. When we realize that guilt is based on an illusion, we begin to release it. And as guilt dissolves, the world we see begins to change—not because the world has changed, but because our perception has.

In this recognition, peace becomes possible. Not through effort, but through clarity. Not through defense, but through understanding. Not through changing others, but through remembering the truth within ourselves.

## Chapter 13: Life Is A Lesson



### **13. Life is a lesson. Every opportunity is used by the Holy Spirit to teach forgiveness to undo the ego mind.**

To say that *life is a lesson* is to reframe the entire human experience. Instead of seeing life as a random sequence of events, a struggle for survival, or a pursuit of personal achievement, this idea suggests that life has a singular purpose: learning. Not learning in the worldly sense—accumulating information, mastering skills, or acquiring accomplishments—but learning in the deepest sense of remembering what is true. Life becomes a classroom in which every moment, every encounter, every challenge is part of a curriculum designed to lead the mind gently back to clarity. This perspective transforms the way we view our experiences. Nothing is wasted. Nothing is meaningless. Nothing is accidental. Even the moments that seem painful or confusing carry within them the seeds of healing. Even the situations that appear to be setbacks or failures are woven into a larger tapestry of learning. Life, in this understanding, is not a series of obstacles but a series of invitations—each one offering the chance to see differently, to choose differently, to remember differently. The state-

ment that *every opportunity is used by the Holy Spirit* deepens this vision. It suggests that there is a guiding presence within the mind that sees beyond appearances, that understands the purpose of every moment, and that uses each experience—no matter how small or seemingly insignificant—to lead us toward peace. This presence does not create the events of the world, but it repurposes them. It takes what the ego made for fear and transforms it into an opportunity for healing. It takes what was meant to divide and turns it into a chance to remember unity. This guidance is gentle. It does not force, demand, or coerce. It simply offers a different interpretation of every moment—an interpretation rooted not in fear, but in love. When the ego sees attack, the Holy Spirit sees a call for understanding. When the ego sees guilt, the Holy Spirit sees innocence. When the ego sees loss, the Holy Spirit sees an opening for release. In this way, every moment becomes a fork in the road: one path leads deeper into the dream of separation, the other leads toward awakening. The heart of this teaching lies in the phrase *to teach forgiveness to undo the ego mind*. Forgiveness, in this context, is not about excusing wrongdoing or overlooking harm. It is the recognition that the world we see is shaped by our own projections, and that the grievances we hold are chains we place upon ourselves. Forgiveness is the act of withdrawing those projections, of releasing the judgments that bind us, of seeing others not as enemies but as companions in the same dream. Forgiveness undoes the ego because the ego depends on judgment for its survival. The ego thrives on comparison, conflict, and grievance. It needs enemies to define itself, guilt to justify itself, and fear to sustain itself. When forgiveness enters the mind, the ego's foundation begins to crumble. The walls it built to protect itself dissolve. The stories

it tells lose their power. The mind begins to remember that separation was never real. In this way, life becomes a sacred process of unlearning. Each moment offers the chance to release a little more fear, a little more judgment, a little more guilt. Each encounter becomes an opportunity to see the light in another and, in doing so, to recognize it in ourselves. Each challenge becomes a doorway through which the mind can step into greater clarity. To embrace this idea is to live with a sense of purpose that transcends circumstance. It is to understand that no moment is wasted, no experience is meaningless, and no encounter is accidental. It is to walk through life with the quiet confidence that everything is being used for your awakening.

It is an invitation to learn—not through effort, but through willingness. Not through striving, but through openness. Not through fear, but through forgiveness.

## Chapter 14: Time And Space Are Illusions



### **14. Time and space are illusions, and Spirit has nothing to do with them.**

To say that *time and space are illusions* is to challenge the very framework through which the human mind interprets existence. Time appears to be the medium through which life unfolds—past stretching behind us, future stretching ahead, and the present slipping away moment by moment. Space appears to be the vast arena in which bodies move, objects exist, and events occur. Yet this idea suggests that both are constructs, not realities. They are part of the dream of separation, not attributes of truth. They are the scaffolding of a world built on perception, not the architecture of what is eternal. Time, in this understanding, is not a river carrying us forward but a mental device that allows change to appear real. It is the mechanism by which the mind organizes the shifting images of the dream. Without time, the illusion of becoming would collapse. Without time, the story of a separate self—born, striving, aging, and dying—could not be told. Time is the stage on which the ego performs its drama,

but it is not the substance of reality. Space functions in a similar way. It creates the appearance of distance, of separation, of “here” and “there.” It allows the mind to imagine that one thing is apart from another, that one person is distinct from another, that the Self is confined to a body and surrounded by a world outside it. Space is the canvas on which the dream of individuality is painted. Without space, the illusion of separation would have nowhere to unfold. To say that *Spirit has nothing to do with them* is to affirm that Spirit exists beyond the dream entirely. Spirit does not move through time, because Spirit does not change. Spirit does not occupy space, because Spirit is not a body. Spirit is not bound by dimensions, distances, or durations. It is the unchanging essence that remains untouched by the shifting forms of the world. It is the stillness beneath the movement, the permanence beneath the flux, the unity beneath the illusion of multiplicity. This understanding invites a profound shift in perspective. If Spirit is timeless, then nothing real can be lost. If Spirit is spaceless, then nothing real can be separate. The tragedies that seem to unfold in time, the distances that seem to divide us, the limitations that seem to confine us—all belong to the realm of illusion. They have no power over what is eternal. They cannot touch the truth of what we are. The recognition that time and space are illusions also reframes the nature of awakening. Awakening is not a journey through time, nor a movement from one place to another. It is a shift in awareness—a recognition that what is real has always been present, and what is unreal has never truly existed. It is the moment when the mind stops looking outward into the shifting landscape of time and space and turns inward toward the stillness of Spirit. This perspective also softens the grip of fear. Fear depends on time: fear of what might

happen, fear of what has happened, fear of losing what we have or failing to gain what we want. Fear depends on space: fear of others, fear of threats “out there,” fear of being alone or abandoned. When time and space are recognized as illusions, fear loses its foundation. The mind begins to rest in a deeper certainty, a quiet knowing that nothing real can be threatened. To embrace this idea is not to deny the world but to see it differently. Time and space continue to appear, but they no longer define us. They become tools rather than prisons, symbols rather than realities. The mind becomes less entangled in the drama of the dream and more attuned to the presence of Spirit that shines through every moment.

It is an invitation to live lightly, to see beyond appearances, and to remember that what is eternal cannot be confined by the illusions that once seemed so real.

## Epilogue



Father, we are Your first Creation; our Being is Christ and in Your eyes perfect in every way. Our Father Who art in Heaven hallowed be Thine Name. Thine Kingdom come, Thine Will be done on earth as it is in Heaven. Give unto us our daily Peace for You see no trespasses *to* forgive, as we see no trespasses *to* forgive. Lead us not into temptation for we can suffer nothing. Deliver us from our insane ego, for Thine *is* the Kingdom and the Power and the Glory. Forever and ever and ever. Amen.

Holy Spirit, we pray for absolute perfection in listening to the Sacred Silence between our thoughts which governs our every action and reaction to others actions for our highest good and the highest good of all. Jesus, thank You for the honor of calling You our Eldest Brother. Father, we bring all of our imagined past to the Holy Instant of Now. We also bring all the future miracles that have already been accomplished to the Holy Instant of Now. We center ourselves, go vertical and offer *all* to Thee. We gladly accept the Mantle of Christ with perfect and growing Eternal Love. Thank You that we see all things as kindly and good. We pray to have the eyes to see Christ in everyone we think about or

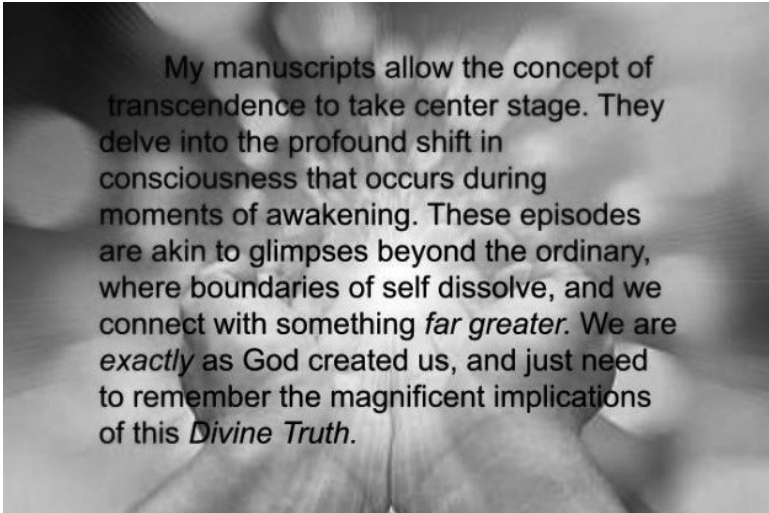
look upon. Thank You life outside of Heaven is impossible and that Hell, Satan, evil and demons do not exist. Our own ego is our worst enemy. Thank you that we *are* Christ and everything we see here is an illusion as compared to the Reality of Heaven. For eyes have not seen, nor ears heard nor has entered into the heart of man what You have prepared for Your blessed Children. Forever. Thank You that it is impossible to sin against You and pray that we no longer sin against others. We are dreaming in Heaven and in a cosmic instant, You *will* awaken *us* once we've achieved perfection in forgiveness and our dream is a happy one, we forgive all, always. Father, we honestly do not know what *true* happiness is, so we simply wait for You to show us. Thank You that nothing can harm us in any way. Thank You for the highest calling we can possibly have, assisting in the salvation of Your Christ, everyone we see. Thank You that we do not need to be saved from anything or anyone but ourselves. We are our own worst enemy. Thank You that we are *not* human beings but Christ Beings. We pray You use our Minds to convey this Divine Truth to all. Thank You that all the illusory wrongs we have done to others in our imagined past were simply mistakes and the consequences of those actions taught us what we do not want. Thank You for growing peace, growing joy, growing happiness, growing faith and most of all, growing Love. Thank You that Love is not an emotion but the most powerful Force governing all that is. Thank You that death is an illusion and we live forever. Thank You that nothing we can do offends You in the least way. Thank You that every need we think we have has already been provided for. Thank You that we do not require anyone or anything to make us whole because we *are* whole. Thank You that we are *exactly* as You created us and are slowly remembering the impli-

cations of this Divine Truth. Our complete and perfect forgiveness of any perceived wrongs others have done to us is restoring our memory of You. Thank you that music is our universal language. Today is tomorrow's yesterday, it's a true miracle Holy Spirit that You even condense time for us. Because of our forgiveness of a close friend who stole from us in the past, a friend who was supposed to steal from us tomorrow will not occur. A lesson learned never needs repeating. Thank You for angels protecting our comings and goings. You *are* Wonderful, Counselor, the Mighty God, King of Kings, Lord of Lords, the Perfecter of Peace, our everlasting Loving Father and the government shall be upon Your Shoulders. Forever. Amen.

P.S. Jesus' name is not Jesus Christ it's Jesus of Nazareth, He was the first to perfectly understand He was One with Christ, God's first creation, and so it is with all of Humanity. The Bible was written by hundreds over thousands of years and re-interpreted too many times to mention, therefore much of the doctrine is simply not true. "A Course In Miracles" by Helen Schucman was written by one woman and never re-interpreted. I've written 23 books about this 1333-page manuscript and have found nothing that is not logical truth. I'm 73 and have been a "Christian of a different color" for over 50 years. Jesus did not die for sin, Hell does not exist and life outside Heaven is impossible. We're taught the Big Bang Theory in grade school. So, everything came from nothing? Really? *God Is* all-powerful and can lift anything, He is also all-knowledge so can make something He cannot lift. The answer to this ancient paradox is found in our manuscripts and offers the most amazing logic you may have ever read. We're *all* bipolar. The right side of our mind is based on Spirit and Love,

the wrong side is based on ego and fear. Fear of what? In the deepest part of our subconscious we insanely fear God. When we forgive, our forgiveness peels the ego away like layers of an onion. Removing a layer an onion still looks, tastes, and smells like an onion. However, when the last layer is gone, so is the onion. In time, forgiveness is our ultimate expression of love. And when the ego is gone? There's nothing left to block our experience of Who we really Are. No need to reincarnate, no more illusion. Just the full return to Eternal Truth, that we *are* Co-Creators of Divine Consciousness, awake in the perfection of Love. Bob

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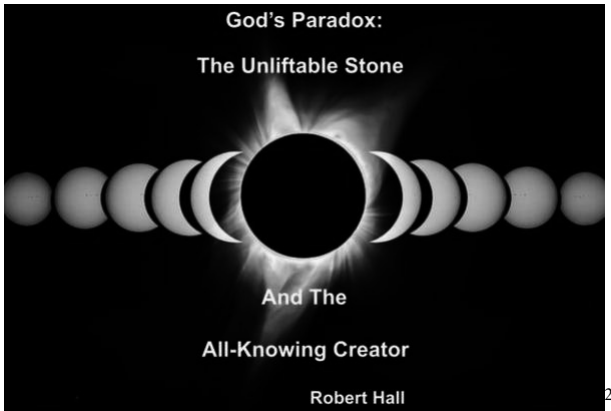
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## About the Author

Please send reviews to [bobh338@gmail.com](mailto:bobh338@gmail.com). At 73 years old, Bob Hall has dedicated the past 15 years to the profound study of spiritual topics. As an author, he has penned manuscripts that delve into the depths of human consciousness and our connection to the Divine. In his explorations, Bob fearlessly engages with influential works such as 'A Course In Miracles' by Helen Schucman and 'The Disappearance Of The Universe' by Gary Renard. Through eloquent prose, he conveys eternal truths that resonate with seekers of inner wisdom. Rejecting fear-based religious dogmas, Bob embraces spirituality as the transformative path for those facing inner struggles. His writings boldly affirm that there is no hell—only the boundless expanse of Heaven—and that we are Co-Creators with the Divine. We are all Christ Beings, transcending our human existence toward awakening through the power of forgiveness. Under the pseudonym Robert Hall, Bob has authored and published twenty-two remarkable manuscripts. Among them, 'Two Faces, One Life: The

Journey Within' shines as his magnum opus—a beacon of enlightenment and hope. Its profound insights stand as a testament to Bob's unwavering commitment to spiritual growth.

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