

---

**LESSON 221**


---

**Peace to my mind. Let all my thoughts be still.**

- 1 *Father, I come to You today to seek the peace that You alone can give.<sup>13</sup> <sup>2</sup>I come in silence. <sup>3</sup>In the quiet of my heart, the deep recesses of my mind, I wait and listen for Your Voice. <sup>4</sup>My Father, speak to me today. <sup>5</sup>I come to hear Your Voice in silence and in certainty and love, sure You will hear my call and answer me.*
- 2 Now do we wait in quiet. <sup>2</sup>God is here, because we wait together.<sup>14</sup> <sup>3</sup>I am sure that He will speak to you, and you will hear. <sup>4</sup>Accept my confidence, for it is yours. <sup>5</sup>Our minds are joined. <sup>6</sup>We wait with one intent: to hear our Father's answer to our call, to let our thoughts be still and find His peace, to hear Him speak to us of what we are, and to let Him reveal Himself unto His Son.

---

13. This prayer implies, as many of these prayers do, that we are saying it as an introduction to the time of meditation. All of the prayers in Part II, along with the five prayers in Part I, have been laid out in iambic pentameter.

14. Jesus is saying here that he will join us in our meditation as we wordlessly wait for God. See the Introduction to Part II for instruction in this kind of meditation: "We say the words of invitation that His Voice suggests, and then we wait for Him to come to us" (W-PtII.In.5:6).

---

**LESSON 222**


---

**God is with me. I live and breathe in Him.**

1 God is with me. <sup>3</sup>He is my Source of life, the life within, the air I breathe, the food by which I am sustained, the water which renews and cleanses me.<sup>15</sup> <sup>3</sup>He is my home, wherein I live and move;<sup>16</sup> the Spirit Which directs my actions, offers me Its thoughts, and guarantees my safety from all pain. <sup>4</sup>He covers me with kindness and with care, and holds in love the Son He shines upon, who also shines on Him. <sup>5</sup>How still is he who knows the truth of what He speaks today!

2 *Father, we have no words except Your Name upon our lips and in our minds, as we come quietly into Your presence now, and ask to rest with You in peace a while.*<sup>17</sup>

---

15. This does not mean that physical air, food, and water are really God. Rather, it means that God is our *true* air, food, and water—He is what truly sustains us; He is our “Source of life.” To say this about God, then, is similar to saying about a lover, “He is the air I breathe.”

16. Acts 17:28 (RSV): “In him we live and move and have our being.”

17. Like the prayer for the previous lesson, this prayer is written as if we are saying it as an introduction to meditation. It contains the same basic meditation instruction that is found in Lesson 183, where we repeat the Name of God to the exclusion of all other thoughts and words, saying His Name as an invitation for Him to come to us. Here, we repeat His Name as a way of asking to rest with Him in peace.

---

LESSON 223

---

**God is my life. I have no life but Him.**

1 I was mistaken when I thought I lived apart from God, a separate entity which moved in isolation, unattached, and housed within a body. <sup>2</sup>Now I know my life is God, I have no other home, and I do not exist apart from Him. <sup>3</sup>He has no thoughts that are not part of me, and I have none but those which are of Him.

2 *Our Father, let us see the face of Christ instead of our mistakes, for we who are Your holy Son are sinless. <sup>2</sup>We would look upon our sinlessness, for guilt proclaims that we are not Your Son, and we would not forget You longer. <sup>3</sup>We are lonely here, and long for Heaven, where we are at home. <sup>4</sup>Today we would return. <sup>5</sup>Our name is Yours, and we acknowledge that we are Your Son.*

---

LESSON 224

---

**God is my Father, and He loves His Son.**

1 My true identity is so secure, so lofty, sinless, glorious and great, wholly beneficent and free of guilt, that Heaven looks to it to give it light. <sup>2</sup>It lights the world as well. <sup>3</sup>It is the gift my Father gave me, and the one I give the world as well. <sup>4</sup>There is no gift but this that can be either given or received. <sup>5</sup>This is reality, and only this. <sup>6</sup>This is illusion's end. <sup>7</sup>It is the truth.

2 *My Name, my Father, still is known to You.  
<sup>2</sup>I have forgotten it, and do not know  
where I am going, who I am, or what  
it is I do. <sup>3</sup>Remind me, Father, now,  
for I am weary of the world I see.  
<sup>4</sup>Reveal what You would have me see instead.*

---

**LESSON 225**


---

**God is my Father, and His Son loves Him.**

- 1 *Father, I must return Your love for me,  
for giving and receiving are the same,  
and You have given all Your love to me.  
<sup>2</sup>I must return it, for I want it mine  
in full awareness, blazing in my mind  
and keeping it within its kindly light,  
inviolable, beloved, with fear behind  
and only peace ahead.<sup>18</sup> <sup>3</sup>How still the way  
Your loving Son is led along to You!*
- 2 Brother, we find that stillness now. <sup>2</sup>The way is open. <sup>3</sup>Now we follow it in peace together. <sup>4</sup>You have reached your hand to me, and I will never leave you. <sup>5</sup>We are one, and it is but this oneness that we seek as we accomplish these few final steps which end a journey that was not begun.

---

18. Pronoun clarification: “blazing in my mind and keeping it [my mind] within its [God’s love’s] kindly light.” In other words, I must return God’s love, because I want it fully in my awareness, blazing in my mind and keeping my mind within His love’s kindly light, keeping my mind so inviolable and beloved that all fear is behind me and only peace is ahead of me.

---

LESSON 226

---

**My home awaits me. I will hasten there.**

1 If I so choose, I can depart this world entirely. <sup>2</sup>It is not death which makes this possible, but it is change of mind about the purpose of the world. <sup>3</sup>If I believe it has a value as I see it now, so will it still remain for me. <sup>4</sup>But if I see no value in the world as I behold it, nothing that I want to keep as mine or search for as a goal, it will depart from me. <sup>5</sup>For I have not sought for illusions to replace the truth.

2 *Father, my home awaits my glad return.*

*<sup>2</sup>Your arms are open and I hear Your Voice.<sup>19</sup>*

*<sup>3</sup>What need have I to linger in a place  
of vain desires and of broken dreams,  
when Heaven can so easily be mine?*

---

19. The image is of God calling us with His Voice to return home, His arms open wide to greet us.

---

 LESSON 227
 

---

**This is my holy instant of release.**

- 1 *Father, it is today that I am free,  
because my will is Yours. <sup>2</sup>I thought to make  
another will. <sup>3</sup>Yet nothing that I thought  
apart from You exists. <sup>4</sup>And I am free  
because I was mistaken, and did not  
affect my own reality at all  
by my illusions.<sup>20</sup> <sup>5</sup>Now I give them up  
and lay them down before the feet of truth,  
to be removed forever from my mind.  
<sup>6</sup>This is my holy instant of release.  
<sup>7</sup>Father, I know my will is one with Yours.*

- 2 And so today we find our glad return to Heaven, which we never really left. <sup>2</sup>The Son of God this day lays down his dreams. <sup>3</sup>The Son of God this day comes home again, released from sin and clad in holiness, with his right mind restored to him at last.<sup>21</sup>

---

20. “My illusions” are the will I thought I made—the separate, attacking will of the ego—and perhaps the thoughts and actions of that will as well. Because these are mere illusions, they have not tainted my reality with sin.

21. Luke 8:35 (RSV): “Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.” This is the conclusion to the story of the Gadarenes demoniac, from whom Jesus exorcises a “legion” of demons. In the above lesson, we are being likened to the demoniac. Just as he is found sitting at the feet of Jesus, so we have laid down our dreams “at the feet of truth.” As he is released from demon possession, so we are “released from sin.” As he is found clothed, so we are “clad in holiness.” And as he is in his right mind, so is our “right mind restored” to us. The implication is that being released from our ego’s unholy will (the focus of the first paragraph) is like being released from demon possession. For an earlier reference to this story, see T-1.33.2:4.

---

 LESSON 228
 

---

**God has condemned me not. No more do I.**<sup>22</sup>

1 My Father knows my holiness. <sup>2</sup>Shall I deny His knowledge and believe in what that knowledge makes impossible? <sup>3</sup>Shall I accept as true what He proclaims as false? <sup>4</sup>Or shall I take His Word for what I am, since He is my Creator and the One Who knows the true condition of His Son?

2 *Father, I was mistaken in myself,  
because I failed to realize the Source  
from Which I came. <sup>2</sup>I have not left that Source  
to enter in a body and to die.  
<sup>3</sup>My holiness remains a part of me,  
as I am part of You. <sup>4</sup>And my mistakes  
about myself are dreams. <sup>5</sup>I let them go  
today. <sup>6</sup>And I stand ready to receive  
Your Word alone for what I really am.*

---

22. This lesson likens us to the woman caught in adultery in John 8 (all references here are KJV), where, as the crowd is about to stone her, Jesus says, “He that is without sin among you, let him first cast a stone at her.” Then, after all of her accusers have left, he says, “Woman, where are those thine accusers? hath no man condemned thee?” She responds, “No man, Lord.” And he says, “Neither do I condemn thee: go, and sin no more.” The above passage changes the situation from other people not condemning the woman and Jesus not condemning her either to *God* not condemning *us* and *us* not condemning *ourselves* either.

The concluding sentence, “No more do I,” may have a double meaning. It seems to mean “No longer do I,” and in fact the phrase “no more” in the sense of “no longer” is the conclusion of the biblical story (“sin no more”). This would mean that condemning ourselves “no more” is this lesson’s version of sinning “no more.” And it also seems to mean “Neither do I,” since that is what Jesus says in John 8 when the woman tells him that no man has condemned her, and since one of the meanings of “no more” is “neither.”