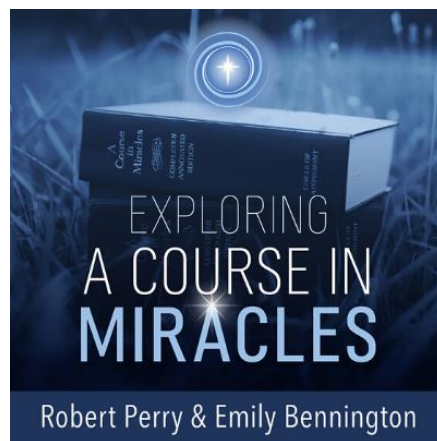




CIRCLE OF ATONEMENT

Dedicated to A Course in Miracles

The Root of All Human Inequality



Exploring A Course in Miracles #13 Episode Guide

Inequality may seem like a strictly social issue, far from the concerns of the spiritual path. Yet according to *A Course in Miracles*, the desire and attempt to be unequal—above others—is at the very center of the ego. It was the root of the separation and even now it drives our personal lives. The inequality we see on a social level is just the end result of masses of individuals striving to be above their fellows.

In the face of this universal desire, the Course teaches a radical equality, in which, despite all our surface differences, we are all inherently equal. This even includes history's most "superior" individual: Jesus. Join us for a discussion of this central issue, in which we explore the ego's need for inequality, why it backfires, and how we can apply the truth of our fundamental equality in our relationships and daily interactions.

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1. **God created us equal and loves us all equally. In Heaven we have the same worth and the same attributes. We are like a huge family of identical siblings. This fundamental equality includes Jesus.**

When the Atonement has been completed, all talents will be shared by all of the Sons of God. God is *not* partial. All of His children have His total love, and all of His gifts are given freely to everyone alike. (T-1.48.5:3-5)

I have emphasized that awe is not appropriate in connection with me, because of our inherent equality. (T-3.I.6:2)

My mind will always be like yours, because we were created as equals. (T-5.III.8:1)

2. **The desire for inequality—the attempt to raise ourselves above others—was the root of the separation. We wanted God to love us more than our brothers, and we even wanted to be above God.**

You were at peace until you asked for special favor. And God did not give it, for the request was alien to Him, and you could not ask this of a Father Who truly loved His Son. (T-13.III.11:2-3)

The authority problem remains the only source of perceived conflict, because the ego was made out of the wish of God's Son to father *Him*. (T-11.I.2:3)

For sin rose from it [specialness] out of nothingness, an evil flower with no roots at all. (T-24.II.3:3)

3. **The ego lives by inequality. It views worth as “worth more than others.” At the heart of its DNA is the desire to be special, which means *superior to others*.**

The ego literally lives by comparisons. (T-4.IV.3:4)

And never doubt but that your specialness will disappear before the will of God, Who loves each part of Him with equal love and care. (T-24.VI.10:6)

How can the special really understand that justice is the same for everyone? To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight. (T-25.IX.3:4-5)

4. **The desire for specialness fundamentally shapes all the ego's relationships, both individual and collective. All interpersonal conflict and all wars arise from this drive to be above others.**

The spirit has no levels, and all conflict arises from the concept of levels. Wars arise when some regard others as if they were on a different level. All interpersonal conflicts arise from this fallacy. (T-3.VI.2:2-4)

Because God's equal Sons have everything, they cannot compete. But if they perceive any of their brothers as anything other than their perfect equals, the idea of competition has entered their minds. Do not underestimate your need to be vigilant *against* this idea, because all your conflicts come from it. (T-7.II.11:1-3)

- 5. This drive backfires, for built into the mind is the recognition of equality. Thus, whatever you decide your brother is worth, you will decide that you are worth. When you deny one with equal rights, you will then deny yourself.**

Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them, because you were unjust to one with *equal* rights. (T-25.X.7:5)

Begin today by thinking of those brothers who have been denied by you the peace and joy that are their right under the equal laws of God. Here you denied them to yourself. (W-105.7:2-3)

- 6. Because everyone is equally worthy, we need to love everyone equally. We need to give everyone one equal gift: full appreciation.**

Only one equal gift can be offered to the equal Sons of God, and that is *full appreciation*. (T-6.VII.A.2:1)

- 7. This ultimately means disregarding differences between strangers and loved ones. On a content level, our social circles collapse—everyone is now in our inner circle. This is the thrust of the Course's teaching on special relationships.**

You cannot enter into real relationship with any of God's Sons unless you love them all, and *equally*. Love is not special. If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. You can love only as God loves. (T-13.XI.11:1-4)

This form [*"God is my Source. I cannot see you apart from Him"*] is equally applicable to strangers and to those you know well. Try, in fact, not to make distinctions of this kind in using this form of the idea. (W-43.8:5-6)

- 8. Equality is the content of the miracles we give. The essence of those miracles is the recognition of the receiver's equality with us.**

It [the miracle] does this [saves time] by the underlying recognition of perfect equality and holiness between doer and receiver on which the miracle rests. (T-1.47.2:7)

The miracle, on the other hand, is a sign of love among equals. (T-1.46.14:1)

Since it contains nothing but an acknowledgment of equality and worth, all parts *are* equal. (T-47.3:3)

- 9. There should be an inequality of ability and development between teacher and pupil, therapist and patient. But they come together in order to abolish that inequality and make manifest the underlying equality.**

It is not true that the difference between pupil and teacher is lasting. They meet *in order* to abolish the difference. At the beginning, since we are still in time, they come together on the basis of inequality of ability and experience. The aim of the teacher is to give pupils more of what is temporarily his. This process has all of the miracle conditions we referred to at the beginning. The teacher (or miracle worker) gives more to those who have less, bringing them closer to equality with him, at the same time gaining for himself. (T-3.IX.2:1-6)

- 10. Equality is the reason behind the first principle of miracles. There is no order of difficulty in miracles *because* everyone is equally deserving of being healed.**

It [the first principle of miracles] is a real foundation stone of the thought system I teach and want *you* to teach. You cannot perform miracles without believing it, because it is a belief in perfect equality. (T-6.VII.A.1:5-6)

There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their oneness. (T-11.VII.11:5)

Equality Quotes in ACIM

Equal members of one family (think of human families and their inequality)

T-1.42.4: ³Since you and your neighbor are equal members of the same family, as you perceive both so will you behave toward both.

Equal in being worthy of love

T-1.46.14 The miracle, on the other hand, is a sign of love among equals. ²The equal cannot be in awe of each other, because awe always implies inequality. ³Awe is not properly experienced even in relation to me. ⁴I kneel beside you *facing* the light.

Miracles always involves equality

T-1.46.20: ⁸The miracle, on the other hand, is reciprocal because it always involves equality.

Recognition of equality speeds time

T-1.47.2 In the longitudinal (or horizontal) plane, the true equality of all the members of the Sonship appears to involve almost endless time....⁷It does this by the underlying recognition of perfect equality and holiness between doer and receiver on which the miracle rests.

Miracle contains nothing but an acknowledgment of equality

T-47.3: ³Since it contains nothing but an acknowledgment of equality and worth, all parts *are* equal.

Equal talents

T-1.48.5: ³When the Atonement has been completed, all talents will be shared by all of the Sons of God. ⁴God is *not* partial. ⁵All of His children have His total love, and all of His gifts are given freely to everyone alike.

Awe is not an appropriate reaction to an equal

T-3.1.5: ²You will remember that we said once before that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your own equals.

Awe is not an appropriate reaction to Jesus

T-3.1.6: ²I have emphasized that awe is not appropriate in connection with me, because of our inherent equality.

Recognition of equal worth solves dominance-submission problem

T-3.VIII.1-3: When two people experience a dominance-submission problem,¹ it is often related to the perceived opposition between helping and being helped. ²This is a misperception resulting from the failure to recognize the equal worth of both individuals in the interaction. ³There can be *no* confusion on this point, and no strain if this confusion is not introduced. ⁴Such confusion may be experienced by a person when someone else is trying to help him. ⁵He is likely to feel that this puts him in a subordinate position if he thinks *he* should be the therapist.

¹. The “dominance-submission problem” is when one person feels dominant or above and the other person feels submissive or subordinate.

2 Obviously, there is no problem once it is recognized that the equal worth of each person precludes this misperception, since *both* gain in such a transaction. ²It is impossible for anybody to ever lose anything when this is fully recognized. ³This is what recognizing your brother is all about.

3 The prerequisites for therapy must include the following conditions:

1. ²The procedure must involve the recognition rather than the denial of the importance of thought.
2. ³The exact equality of everyone who is involved must also be recognized. ⁴This must include me.
3. ⁵No one is either therapist or patient (you could add “teacher or pupil”).²
4. ⁶Above all, everyone involved must want to give up everything that is *not* true. ⁷The reason for the negative emphasis here is that therapy implies something has gone wrong. ⁸Although the purpose of therapy is to correct this, those who are ill *are* negative.

Teacher tries to bring pupils closer to equality with him

T-3.IX.2: It is not true that the difference between pupil and teacher is lasting. ²They meet *in order* to abolish the difference. ³At the beginning, since we are still in time, they come together on the basis of inequality of ability and experience. ⁴The aim of the teacher is to give pupils more of what is temporarily his. ⁵This process has all of the miracle conditions we referred to at the beginning.³ ⁶The teacher (or miracle worker) gives more to those who have less, bringing them closer to equality with him, at the same time gaining for himself.⁴

Ego lives by comparison, can’t grasp equality

T-4.IV.3: ⁴The ego literally lives by comparisons. ⁵This means that equality is beyond its grasp and charity becomes impossible.

All parts benefit equally

T-5.I.3: To heal, or to make joyous, is therefore the same as to integrate and make one. ²That is why it makes no difference *to* what part or *by* what part of the Sonship the healing is done. ³Every part benefits, and benefits equally.

Equal as Sons, equal as learners

T-5.II.12: ³It is the final lesson that I learned, and God’s Sons are as equal as learners as they are as Sons.

Created as equals

T-5.III.8: My mind will always be like yours, because we were created as equals. ²It was only my *decision* that gave me all power in Heaven and earth.

². This is true on the level of knowledge, where (as a subsequent paragraph states) the therapist is not a “better knower” than the patient. However, on the level of perception, there is a role for therapists and teachers, as this section makes clear.

³. This refers to the miracle principles given in Chapter 1.

⁴. For miracle principles that relate closely to this sentence, see miracle principles 7, 9, 16, 18, and 43.

Equally worthy of being healed

T-5.X.1: ⁵He has not learned that *every* mind that God created is equally worthy of being healed because God created it whole.

Equality with Jesus is demonstrated by joint decision

T-6.I.9: ³I have made it perfectly clear that I am like you and you are like me. ⁴But our fundamental equality can be demonstrated only through joint decision.

If we believe with Jesus, we will be equal as teachers

T-6.I.12: ⁶Believe with me, and we will become equal as teachers.

Equal with Jesus as learners

T-6.I.17:1: We are still equal as learners, even though we need not have equal experiences.

Projection obscures equality

T-6.II.4: Projection will *always* hurt you. ²It reinforces your belief in your own split mind, and its only purpose is to *keep the separation going*. ³It is solely a device of the ego to make you feel different from your brothers and separated from them. ⁴The ego justifies this on the wholly spurious grounds that it makes you seem better than they are, thus obscuring your equality with them still further.

H.S. perceives equal needs

T-6.II.6:7-8: ⁷Perceiving equality, He perceives equal needs. ⁸This invites Atonement automatically, because Atonement is the one need which is universal.

Perfect equality of H.S. perceiving/God's knowing

T-6.III.1:1: The perfect equality of the Holy Spirit's perception is the counterpart of the perfect equality of God's knowing.

H.S.: inequality does not exist

T-6.VI.4: ⁴That is why the Holy Spirit never commands. ⁵To command is to assume inequality, which the Holy Spirit demonstrates does not exist.

H.S. teaches to make you equal with Him

T-6.VI.6: ⁸Like any good teacher, He does know more than you know now, but He teaches only to make you equals.

First principle of miracles rests on equality

T-6.VII.A.1: ⁵It is a real foundation stone of the thought system I teach and want *you* to teach. ⁶You cannot perform miracles without believing it, because it is a belief in perfect equality.

Equality means full appreciation

T-6.VII.A.2:1: Only one equal gift can be offered to the equal Sons of God, and that is *full appreciation*.

Abilities used to equalize, not excel

T-7.II.5: ⁵He adapts the ego's potentials for excelling to potentials for *equalizing*. ⁶This makes them useless for the ego's purpose but very useful for His.

6 If different abilities are applied long enough to one goal, the abilities themselves become unified. ²This is because they are channelized in one direction, or in one way. ³Ultimately, then, they all contribute to one result, and by so doing, their similarity rather than their differences is emphasized. ⁴You can excel in many different ways, but you can equalize in one way only. ⁵Equality is not a variable state, by definition.

Only equals are at peace

T-7.II.10-11: ⁶You who are *not* at war must look for brothers and recognize all you see *as* brothers, because *only equals are at peace*.

11 Because God's equal Sons have everything, they cannot compete. ²But if they perceive any of their brothers as anything other than their perfect equals, the idea of competition has entered their minds. ³Do not underestimate your need to be vigilant *against* this idea, because all your conflicts come from it.

²The spirit has no levels, and all conflict arises from the concept of levels. Wars arise when some regard others as if they were on a different level. All interpersonal conflicts arise from this fallacy. (T-3.VI.2:2-4)

Seeing God's gift to anyone is seeing His gift to you

T-7.X.6: ²God gives only equally. ³If you recognize His gift to anyone else, you have acknowledged what He has given *you*.

Jesus' will can't overcome our equal will

T-8.III.8: ⁷My will cannot overcome yours, because *yours is as powerful as mine*. ⁸If it were not so, the Sons of God would be unequal.

T-8.III.10: ⁵Freedom cannot be learned by tyranny of any kind, and the perfect equality of all God's Sons cannot be recognized through the dominion of one will over another. ⁶God's Sons are equal in will, all being the will of their Father. ⁷This is the only lesson I can teach, knowing that it is true.

God gives equally

T-8.IV.1: Join then with me in praise of Him and you whom He created. ²This is our gift of gratitude to Him, which He will share with all His creations, to whom He gives equally whatever is acceptable to Him.

God's glory is equally ours

T-9.VI.4: ³His glory belongs to Him, but it is equally yours. ⁴You cannot, then, be less glorious than He is.

Everyone has an equal part to play in redemption

T-11.VII.8: ⁵For the undoing of the crucifixion of God's Son is the work of the redemption, in which everyone has a part of equal value.

No order of difficulty in miracles is due to equality

T-11.VII.11: ⁵There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their oneness. ⁶The whole power of God is in every part of Him, and nothing contradictory to His will is either great or small.

Attack used to equalize

T-12.VII.1: ⁵No longer perceiving yourself and all your brothers as equal, and regarding yourself as weaker, you attempt to equalize the situation you have made. ⁶You use attack to do so because you believe that attack was successful in weakening you.

T-12.VI.3: ²If your attacks on yourself failed to weaken you, *you are still strong*. ³You therefore have no need to equalize the situation to establish your strength.

Equal in holiness

T-13.IX.6:1: There they are all the same; all beautiful and equal in their holiness.

Equality means equal love

T-13.XI.11: You cannot enter into real relationship with any of God's Sons unless you love them all, and *equally*. ²Love is not special. ³If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. ⁴You can love only as God loves.

Equality means taking them into account in decisions

T-14.IV.8: ⁵For you decide for them *and* for yourself. ⁶How gracious is it to decide all things through Him, Whose equal love is given equally to all alike.

Miracles gives equal blessing to everyone

T-14.XI.5: ⁴That is the reason that the miracle gives equal blessing to all who share in it, and that is also why everyone shares in it.

Equality means no special relationships—some can't give you more than others

T-15.V.3: ⁵To believe that *special* relationships, with *special* love, can offer you salvation is the belief that separation is salvation. ⁶For it is the complete equality of the Atonement in which salvation lies. ⁷How can you decide that special aspects of the Sonship can give you more than others? ⁸The past has taught you this. ⁹But the holy instant teaches you *it is not so*.

T-15.V.10: ⁵Every brother God loves as He loves you; neither less nor more. ⁶He needs them all equally, and so do you.

Equally share the need for peace

T-15.VI.8: ²Let no need that you perceive obscure your need of this. ³For in the holy instant you will recognize the only need the aspects of the Son of God share equally, and by this recognition you will join with me in offering what is needed. ⁴It is through *us* that peace will come. ⁵Join me in the idea of peace, for in ideas minds *can* communicate.

God gave Himself equally to both of you, and gave you both to each other

T-24.II.11: Give him but what he has, remembering God gave Himself to *both* of you in equal love, that both might share the universe with Him Who chose that love could never be divided and kept

separate from what it is and must forever be. ²You *are* your brother's; part of love was not denied to him.

Specialness disappears in the face of God's equal love and care

T-24.VI.10: ⁶And never doubt but that your specialness will disappear before the will of God, Who loves each part of Him with equal love and care.

Equal strength to save each other

T-24.V.4: ⁴Together, it will give to each an equal strength to save the other, and save himself along with him. ⁵*Forgiven* by you, your savior offers you salvation.

Justice gives the same to all because of equality

T-25.IX.3: Without impartiality there is no justice. ²How can specialness be just? ³Judge not because you cannot, not because you are a miserable sinner too. ⁴How can the special really understand that justice is the same for everyone? ⁵To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight.

Everyone equally entitled to His gifts

T-25.X.6: ⁸And everyone is equally entitled to His gift of healing and deliverance and peace.

If you deny your brother's equal right, you will deny your own

T-25.X.7: ⁵Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them, because you were unjust to one with *equal* rights.

Their innocence belongs equally to everyone

T-26.X.2: ⁶Their presence is obscured by any veil which stands between Their shining innocence and your awareness that it is your own, and equally belongs to every living thing along with you.

Miracles are just because they bestow equal deliverance

T-27.II.7: How just are miracles! ²For they bestow an equal gift of full deliverance from guilt upon your brother and yourself.

Equal in God's love means no leaders and no followers

T-31.II.7: ⁵Because he is your equal in God's love will you be saved from all appearances, and answer to the Christ Who calls to you.

T-31.II.8: ⁴Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer from them all.

No distinctions between strangers and those you know well

W-43.8: ³*God is my Source.* ⁴*I cannot see you apart from Him.*

⁵This form is equally applicable to strangers and to those you know well. ⁶Try, in fact, not to make distinctions of this kind in using this form of the idea.

Each one equally essential to them all

W-100.1: ³One function shared by separate minds unites them in one purpose, for each one of them is equally essential to them all.

By denying those with equal rights you denied yourself

W-105.7: ²Begin today by thinking of those brothers who have been denied by you the peace and joy that are their right under the equal laws of God. ³Here you denied them to yourself.

Because God loves us equally, He offers us the happiness we offer others

W-124.2: ⁷And God, Who loves us with the equal love in which we were created, smiles on us and offers us the happiness we gave.

Conventional forgiveness makes the sinner less than your equal

W-126.3: ³He has not earned your charitable tolerance, which you bestow on one unworthy of the gift because his sins have lowered him beneath a true equality with you.

In Second Coming, everyone is equally released and this equality restores Christ as one identity

W-WI.9.4: ²For everyone who ever came to die or yet will come or who is present now is equally released from what he made. ³In this equality is Christ restored as one identity, in which the Sons of God acknowledge that they all are one.

Without judgment are all things equally acceptable

M-4.III.1: ⁸Without judgment are all things equally acceptable, for who could judge otherwise?

⁹Without judgment are all men brothers, for who is there who stands apart?

Offer of Atonement is equally applicable to all

M-6.6: The offer of Atonement is universal. ²It is equally applicable to all individuals in all circumstances. ³And in it is the power to heal all individuals of all forms of sickness.