

Sample Commentary

by Robert Perry, Editor of *A Course in Miracles* (Complete Edition)

T-9.VI (Text-Chapter 9.Section 6)

Have you noticed how Jesus keeps returning to this theme that we remember who we really are by giving miracles to our brothers? This has been the major theme of a few sections now, and this section takes it even further. The section visits this theme from a number of different angles, but let me see if I can combine them into a single process.

How we see them. The process begins with how we see our brothers. The repeated emphasis in this section is that we above all need to *accept* them (3:2, 5:6, 7:3, 9:1): “Accept your brother in this world and accept nothing else” (9:1). We need to accept our brother’s magnitude (5:6). We need to recognize him as part of our own wholeness (5:2) and as co-creator in Heaven with us (9:2). We need to see him, in other words, in not only a nonjudgmental way, but also a very lofty and dignified way.

How we treat them. Seeing our brothers in this way obviously leads to treating them differently. It leads to giving them miracles. (Note the blunt statement “You cannot perform a miracle for yourself”—7:3.) This is equated with giving joy to them. We tend to assume that to give joy we must first feel joyful ourselves. This, unfortunately, results in rarely giving it because we rarely feel it. However, this section plainly says we can inspire joy in others even when we are *not* experiencing it in ourselves (1:4).

The effect we have on them. When we give them miracles, we inspire joy in them (1:4). We arouse joy in them (2:1). We awaken them (6:2). By conveying to them a loftier view of what they are, we stir in them a recognition that there is more in them than they realized—more joy, more wakefulness. In our obsession with inner states, we tend to assume that it’s all about how we feel, and that what others feel around us is none of our business. Here, though, there is a major focus on the feelings we elicit in *them*.

How they respond to us. This section repeatedly speaks of how others *react* to us. I think this includes their emotional reactions, but it also definitely includes their behavioral reactions. The two even seem to be separated out in this sentence: “If you inspire joy and others react to you with joy” (1:4). And we definitely see behavioral reactions in this sentence: “their gratitude and their appreciation of what you have given them will teach you its value.” (6:4). We tend to think of their reactions to us as saying more about them than about us. But here, their reactions to us are assumed to be a reliable gauge for what we are actually giving them.

What this teaches us about ourselves. This is where the process has been leading. How they react to us teaches us who we are. If they react to us with joy, that proves to us that the Spirit of joy (T-5.II.10:2) must be in us. If they give us gratitude and appreciation, that demonstrates the value of what came out of us, and thus shows that there is something of value *in* us. Basically, because of the effect we’ve had on them, they take the stand as character witnesses on our behalf. Because we have awakened them to their nature as Sons of God, they will testify to *our*

nature as a Son of God. As Jesus says here, “*They* will become the witnesses to your reality” (6:5). And that is how we learn who we are.

We tend to answer the question “How do I awaken?” with “I change my mind about me.” Notice how very differently this section answers that question. *We* change our mind about *them*. We then treat them differently, they then feel differently, they respond to us differently, and *this* changes our mind about us. This teaches who we are. How do we awaken? “Very simply, the Holy Spirit teaches you to awaken others” (6:2).

Do we want to wake up? Do we want it *enough* to pursue *this* as our path to awakening?