

A COURSE IN MIRACLES

The
Shorthand Notebooks

of Helen Schucman

Volume I
TEXT

A MANUSCRIPT TRANSCRIPTION

BY

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UNPROOFED FIRST DRAFT

A COURSE IN MIRACLES

SHORTHAND NOTES

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*A first draft transcription cross-referenced to the **Urtext Manuscripts***

by Doug Thompson

This material has not been thoroughly proofed.

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Legend

Chapter 10 - God and the Ego – *Chapter Title derived from Hugh Lynn Cayce version chapter divisions and titles*

T 10 A. Introduction (*N 909 8:13) – *Section Title*

followed by *N (stands for *Notes*) and the *Notes* page number and the *Notes* volume and folio number. These latter are the referencing numbers used in the MPF *Notes Facsimile* file available at the following URL :

<http://www.miraclesinactionpress.com/dthomp74/2008/TOOLBOX/1a%20NOTES%20facsimile/1%201a%20Text%20-%20NOTES%20v2.pdf>

(N 8:013)(Ur 419) – *Notes and Urtext References*

This kind of notation occurs at the top of every page of the *Notes Transcript*. As with the references in the section heading, it includes the *Volume* number (1-22 of the 22 volumes of *Helen Schucman's Unpublished Writings*) and the folio or page number within the volume. So **(N 8:013)** is volume 8, page 13. The “Ur” number is the corresponding *Urtext Absolute page number*. In the *Urtext Text* volume the marked page numbers after page 83 do not correspond to the actual or “absolute” number of pages and some of them are repeated, making them very cumbersome for reference purposes. So we’ve just numbered all 1,072 pages of the *Text* volume like any other book, in sequential order.

These numbers are included to facilitate looking up the same page in the manuscript image files for the *Notes* and the *Urtext*.

A facsimile image copy of the *Urtext* with these page numbers can be found at the URL:

<http://www.miraclesinactionpress.com/dthomp74/2008/TOOLBOX/3a%20URTEXT%20facsimile/1%203a%20Text%20-%20URTEXT%20manuscript%20v2.pdf>

A transcribed e-text copy of the *Urtext* with these page numbers can be found at the URL:

<http://www.miraclesinactionpress.com/dthomp74/2008/TOOLBOX/3b%20URTEXT%20e-text/1%203b%20Text%20-%20URTEXT%20E-Text%20v5-0.pdf>

T 10 A 1. This is the paragraph reference derived from the *Urtext* and exists primarily for cross-referencing purposes. The code is this: T = Text volume, 10 = chapter 10, A = the first section, or Section A, and 1 = paragraph number within the section. While the paragraphation in the *Notes* is often identical to that in the *Urtext*, it isn’t always, so sometimes these paragraph markers occur in the middle of a *Notes* paragraph. That would correspond to the paragraph break in the *Urtext*.

(419)- 246 These numbers represent *Urtext* page numbers, again for cross-referencing purposes. The first bracketed number represents the *Urtext* absolute page number and the second represents the number actually marked on the manuscript page.

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A Course in Miracles Volume I Chapter 1 Shorthand Notes Transcript

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CHAPTER - 1 - INTRODUCTION TO MIRACLES

T 1 A. Introduction (*N 1 4:28)

T 1 B. Principles of Miracles

(N 4:28)(Ur 1)

1 **T1A1.** 10/21/65 ① You will ~~w~~ see miracles
2 through your hands through ~~Me~~ Me.

3

4 **T1B1.** A .M. - ① The first thing to remember
5 about miracles is that there is no
6 order of difficulty among them.
7 One is not harder or bigger than
8 another. They are all the same.¹

9

10 ((This is a course in miracles, please
11 take notes))

12

13 **T1B2.** ② Miracles do not matter.
14 They are quite unimportant.

15

16 **T1B3.** ③ They occur naturally as an
17 expression of love. The ~~mira~~ real
18 miracle is the love that inspires
19 them. In this sense, everything that comes
20 from love is a miracle.

21 **T1B3a.** a) check back with 1) This
22 explains the² lack of order. ALL expressions
23 of love are maximal.

24 **T1B3b.** b) check back with 2) This is why
25 the "thing in itself" does not matter. The only

¹ *Ur* inserts "T1A1. It is crucial to say first that this is a required course. Only the time you take it is voluntary. Free will does not mean that you establish the curriculum. It means only that you can elect what to take when. It is just because you are not ready to do what you should elect to do that time exists at all. (You will see miracles through your hands through me. You should begin each day with the prayer "Help me to perform whatever miracles you want of me today.")" see 4:31-12 where much of this material shows up.

² *Urtext* adds "first point related to the"

(N 4:29)(Ur 1)

1 thing that matters is the Source, and this
2 is far beyond human evaluation.

3

4 ((braking communication by thinking it's
5 cute. You are not wrong, it diverts
6 your attention. "That's true"
7 "Of course it's true, and I'm really glad
8 you get the idea. I am NOT ANGRY
9 when this kind of thing happens, but the
10 lesson deteriorates under lack of
11 focus.))

12

13 Please read these three points ((with corollaries))
14 as often as you can today, because there may
15 be a quiz this evening. This is merely
16 to introduce structure, if it is needed.
17 It is NOT to frighten you.

18

19 **T 1 B 3c. Q:** Well,³ would you regard this⁴
20 as a kind of miracle, maybe?⁵

21

22 **A. You better read that now.**⁶ There is nothing
23 special or surprising about this at all.
24 The ONE thing that happened was the
25 Universal Miracle which was the experiences of

³ *Urtext* omits "well" and inserts "Q and A re first 3 points.) Q (HS)"

⁴ *Urtext* inserts "communication"

⁵ *Urtext* omits "maybe"

⁶ *Urtext* omits this sentence

(N 4:30)(Ur 1-2)

1 intense love that you have felt. ((Don't get
2 embarrassed⁷ - things that are true
3 are NOT embarrassing. Embarrassment
4 is only a form of fear, and actually a
5 particularly dangerous form because it
6 reflects egocentricity.))

7 **((No, don't think of how
8 Bill will find this fascinating,
9 either. I told you to re-read them and
10 you did not.))**

11 **I am now.**

12

13 DO NOT feel guilty about the fact that you are
14 doubting this. Just re-read them, and their
15 truth will come to you. I love you.
16 And I am NOT afraid or embarrassed
17 or doubtful. MY strength will
18 support you, so don't worry and leave
19 the rest to Me.

20

21 **Do not run to Bill to tell him. There
22 will be time, but don't disrupt things.
23 I'll arrange the schedule. You have a lot
24 to do today. Get dressed ~~ef~~ or
25 you will be late.**

⁷ *Urtex* inserts "by the idea of love."

(N 4:31)(Ur 2)

1 But when you **DO** see Bill, be
 2 SURE you tell him how much he helped
 3 you through by giving you the right message.
 4 ((and don't bother with worrying about
 5 how you received it. That doesn't
 6 matter either. You were just afraid.))
 7
 8 **in cab: long discussion = No, it's wrong to**
 9 **think maybe Dave will be healed (but**
 10 **great fear here, because I want to**
 11 **separate the next thought from Dave who**
 12 **IS dying in human terms) and Louis'**
 13 **hernia will be cured. ((Remember**
 14 **point 1) and reread NOW))⁸**

15 **T 1 B 4.** ALL miracles mean Life, and
 16 God is the giver of Life. He will
 17 direct you VERY specifically. **T 1 B 4a.** PLAN⁹
 18 AHEAD is good advice in this
 19 world, where you should and must
 20 control and direct where you have accepted
 21 responsibility. But the Universal Plan
 22 is in more appropriate hands. You will
 23 know all you need to know.

24 Make NO attempts to plan
 25 ahead in this respect.

⁸ *Urtext* revises this paragraph to: "**T 1 B 3d.** HS fearful in taxi about a communication which related Dave's healing and Jonathan's hernia. She thought it would be safer to dissociate the two. Instructions were: refer to point 1 and re-read NOW.)"

⁹ *Urtext* reference **T 1 B 4a.**

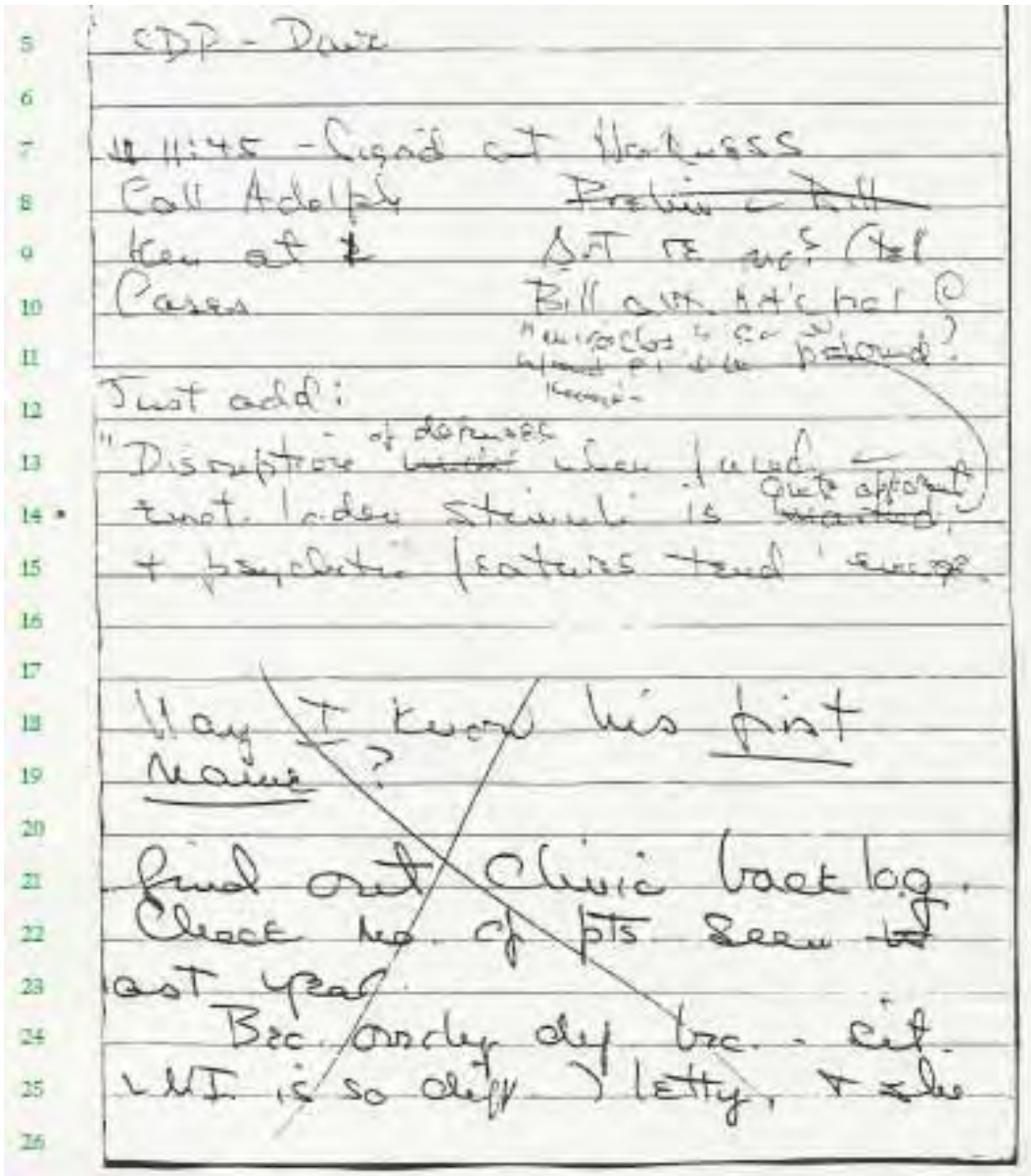
(N 4:32)(not present in Ur)

1 P.S. - You were EXACTLY right by waking
 2 Jonathan, because AT LAST you saw the
 3 right reasons.

4

5 (misc personal and professional notes)

6



(N 4:33)(Ur 2 - 3)

1 ~~has control through which and has~~

2

3 **T1B5.** ④ Miracles are habits, and should
 4 be involuntary.¹⁰ ~~Conscious control~~ Otherwise they may become
 5 undemocratic.¹¹ Selective¹² miracles
 6 are dangerous¹³ and may destroy the
 7 talent.¹⁴¹⁵

8

9 **T1B6.** ⑤ Miracles are natural. When they do
 10 NOT occur something has gone wrong.

11

12 **T1B7.** ⑥ Miracles are everyone's right, but
 13 purification is necessary first.

14

15 **T1B8.** ⑦ Miracles are a form of healing.
 16 They supply a lack, and are performed
 17 by those who have more for those
 18 who have less.

19

20 **T1B9.** ⑧ Miracles are a kind of exchange.
 21 Like all expressions of love, which
 22 are ALWAYS miraculous in the true
 23 sense, the exchange reverses the
 24 physical laws.

25

¹⁰ *Ur* adds "They should not be under conscious control."

¹¹ *Urtext* puts this line in brackets and crosses it out.

¹² *Urtext* replaces "Selective" with "Consciously Selected"

¹³ *Urtext* replaces "are dangerous" with "are usually misguided"

¹⁴ *Urtext* has "make the talent useless."

¹⁵ This paragraph is heavily marked up and re-written in the *Urtext*.

(N 4:34)(Ur 3)

1

2 **T1B10.** ⑨ A miracle is a reversal of
3 the physical order because it
4 brings more love to the GIVER and¹⁶
5 the receiver.

6

7 A miracle is misunderstood
8 when it is regarded as a spectacle.

9

10 **T1B11.** ⑩ The use of miracles as a spectacle
11 to induce¹⁷ belief is wrong. They are really
12 used for and by believers.

13 10? makes me nervous , and 8 and 9 were very hard
14 to arrange. I think I understand that as I should
15 but I'm not sure.¹⁸

16

17 I don't think Bill wants this course,
18 and I'm not sure I do, either. He is VERY
19 snappy. (I think this is SLIGHTLY true
20 because something IS bothering him, but he certainly is not VERY
21 snappy. So why not try to
22 help him instead of blowing it up into an
23 obstruction? He helps you all the
24 time. ((I resent this?)~~))~~ He is SUPPOSED to
25 help ME but I - I resent a

¹⁶ *Urtext* shifts emphasis from "giver" to "and"

¹⁷ *Urtext* emphasizes this word

¹⁸ *Urtext* replaces this with "T1B11b. HS has some fear about 11) and doubt about 9) and 10). Probably doubt induced by fear of 11)."

(N 4:35)(Ur 1)

1

2 reciprocal arrangement, because he is a man.

3 Men are supposed to give to me, but this

4 is not possible.

5 NOTE: I don't always feel this way.

6 It's a danger signal now and just

7 means something's wrong.

8

9 Anyway, presumably this Course is

10 ~~N~~ an elective.

11

12 NO IT ISN'T. T1A1 It's a definite

13 REQUIREMENT. Only the time you take

14 it is voluntary. Free will does

15 NOT mean ~~??~~ you establish the

16 curriculum. It only means you

17 elect what to take WHEN.¹⁹

18

19 It is just because we are not ready to do what

20 we should that time exists at all.²⁰

21

22

23 ?? Jean Dixon = Did? Any? account ONLY to

24 God

25

¹⁹ These two paragraphs are moved to the beginning in the *Ur*.

²⁰ In the *Urtex* these two paragraphs are displaced right to the start.

(N 4:36)(not present in Ur)

1 10/24

2 Dreams - @ One was of great distress =
3 Esther left Amy with us (the us is
4 Greenburg?)) and we were stuck. I was VERY
5 tired after an incredible day, in which
6 a lot of stress was involved, and wanted
7 to go to sleep but couldn't on account of
8 Amy. I was trying not to get angry
9 at Esther, because I THINK I was aware
10 that she had a VERY good reason
11 for having to go away just then,
12 and I should help her even though
13 she didn't know the reason or maybe
14 was offering? her usual show of
15 maximal impulsiveness and ?no?
16 sense, but really did know the reason
17 but was hiding it because she didn't want to
18 take credit for herself.

19 ((That's how you see people
20 as they SHOULD be and that helps. BE that
21 way))

22 Anyway, the whole dream was one
23 big frustration.

24 ((Problem??? I was not listening))

25

(N 4:37)(not present in Ur)

1 ~~⇒~~

2 Aside: Re the course

3 Yes indeed, the WAY the course is
4 given you? is quite unusual, but as
5 Bill says you are NOT the average American
6 Woman, which is merely a fact. Your
7 experience in your life has been atypical,
8 and so has my evolutionary map.

9

10 ((There was a dream a while back which I keep
11 forgetting - about a long winding
12 tunnel, like they have in those very big
13 garages so that they can drive cars up
14 efficiently. ((They LOOK as though
15 they're going 'round and 'round but
16 actually they are a VERY efficient ?means?
17 of getting up smoothly ((there are no
18 sharp turns)), evenly ((the grade is
19 maximal but not sharp)) and has
20 great space economy)). On top was
21 an American flag.

22

23 Back to the dreams of last night:

24 There was also one in which three animals, little ones, were in
25 the same room, and I knew that

(N 4:38)(not present in Ur)

1 I had to keep them? apart because they hated each
2 other. Being so busy, this was a great
3 additional strain on me. One of them
4 was pregnant, and the other two wanted to
5 kill her, but the other two ~~also~~ hated each
6 other too. Oddly enough, I was
7 quite sorry for all of them because they were
8 all three mixed up, but in different ways.
9 I felt I had to get the pregnant
10 one out first, though, because of the
11 child.

12 ((I thought this an improvement on the
13 recurrent dream I had for years
14 about animals starving to death,
15 and me ?? sometimes grieving,
16 sometimes trying desperately to
17 help them ((at times also realizing
18 I had starved them and feeling very
19 guilty)) but NEVER saving them.)

20
21 Rockwell keeps²¹ coming in throughout,
22 but his role is not clear. (Maybe it's
23 because of "The Rockwellians" which is a
24 very particular? group ((I'm not sure,
25

²¹ the *Notes* does not actually appear to have the "s" at the end of this word, but we added it to clean up the grammar, suspecting it was intended.

(N 4:39)(not present in Ur)

1 But I THINK I invented the term myself))

2 I was struck by H?? Fat??'s

3 reaction, "I'm from the Minnesota group

4 but I know there MUST be a N.Y.

5 chapter. She liked the term and thought

6 it was just right.

7 Rockwellians have a real sense

8 of devotion to one another, and also to R himself.

9 He is a VERY interesting man, who never??

10 went by his emotions and usually

11 denied them, but they were responsible for his

12 many blind spots and denials.

13 We all knew this but were very gentle about

14 it.

15 The odd thing about Rockwellians is

16 that I THINK all of us believed in the unconscious, which

17 R himself opposes violently. I think we were

18 all one together under his direction

19 or teachership, and something happened.

20 We owe him a lot, both good AND

21 bad, and were to help him now as a

22 way out of the bad and a means of

23 strengthening the good.

24

25

(N 4:40)(Ur 3)

1 The last dream was about a child on the
 2 C.D.P. program.²² It seems that I saw
 3 the child's protocols, and suspected
 4 some sort of rather obscure diagnosis
 5 or problem. I was unwilling to go on
 6 record, because it was a medical thing and
 7 I thought Gates would disapprove.

8 But I felt an obligation to the child and
 9 called her M.D. about it. I got
 10 a letter in return, saying the
 11 physician was very grateful, and that the
 12 child's life was saved and the information
 13 was badly needed

14

15

16 **T 1 B 11c.** "If you want me to I will" please
 17 add "and if you DON'T want me to I
 18 won't." This is the RIGHT use of inhibition.
 19 There has to be SOME control over
 20 learning for channeling²³ purposes.

21 Remember retroactive inhibition which
 22 should be easy enough for you.

23 **T 1 B 11d.** Sometimes the new learning is the
 24 more important, ~~and~~ and HAS to inhibit the
 25 old. It's a form of correction.

²² a child research unit Helen was consultant to

²³ Ur has "channelizing" which may be what was intended but the handwriting doesn't really support that interpretation.

(N 4:41)(Ur 3 - 4)

1

2 10/20/65

3 **T 1 B 12.** Prayer is the medium of miracles.

4 Prayer is the natural communication

5 ~~of~~ *between* the Created ~~with the~~ *and the* Creator. Through prayer,

6 love is received, and through

7 miracles love is expressed.

8

9 **The one more thing is Bill's fear of punishment**

10 **for what is done NOW. Everybody**

11 **makes mistakes. These errors are**

12 **completely trivial. Tell him that where**

13 **the past has been forgiven, these**

14 **minor infractions are very easily**

15 **altered.**

16 *

17 **omitted²⁴** **T 1 B 12b.** Miracles are thought-

18 creations. Thought can create

19 ~~better~~ lower-order or higher-

20 order realities which ~~constitute the~~

21 ~~essential difference~~ *This is the basic distinction*

22 between intellectualizing and thinking. One

23 creates the physical, and the other the spiritual,

24 and we believe in what we create.

25

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²⁴ this was not actually omitted.

(N 4:42)(Ur 4)

1

2 **T 1 B 13.** * A miracle is a beginning and an
 3 ending ~~and it?? ??? thus~~ abolishes
 4 time. It is always an
 5 affirmation of re-birth, which
 6 seems to go back, but
 7 really goes forward ~~it~~ By undoing
 8 the past in the present, and thus
 9 releases the future.

10

11 **T 1 B 14.** Every miracle attests to
 12 Truth. They are convincing because
 13 they ~~?? ???~~ arise from conviction.
 14 Without conviction, they deteriorate into
 15 magic, which is mindless, and therefore
 16 destructive, or rather, the
 17 uncreative use of Mind.

18

19 **T 1 B 15.** Each²⁵ day should be devoted
 20 to miracles. God created
 21 time so that man could use
 22 it creatively, and convince himself
 23 of his own ability to create.
 24 Time is a teaching ~~device~~ aid,
 25 and a means to an end. It *will* cease

²⁵ Ur manuscript originally had "Every", crossed out and "Each" typed in above it.

(N 4:43)(Ur 4)

1

2 when it is no longer useful ~~for~~

3 in facilitating learning.)

4

5 **NOTE:** I got afraid during

6 That part in (). Ask Bill.

7

8 **T 1 B 15b.** INSTRUCTIONS: Notes on this

9 course have to be taken only

10 under good learning conditions,

11 and should be reviewed.

12 (I was going to write "reprised??"

13 The same goes for review periods.

14 I will tell you when, but

15 REMEMBER TO ASK.)

16

17 **T 1 B 16.** Miracles are teaching

18 devices for demonstrating that it is

19 more blessed to give than to receive.

20 They simultaneously increase the ~~reserve~~ *strength*

21 of the giver, and ~~supply~~ *tend to atone for* the lack of strength in

22 the receiver. BE VERY

23 CAREFUL in interpreting this.

24

25

(N 4:44)(not present in Ur)

1 omitted

2 Re Wally's choice: does this
3 mean he is on my list?

4 Not necessarily on which ~~??????~~
5 you of all people should know
6 that it frightens people if you
7 limit ~~????~~ their own choice.*

8 Whether he is or not depends on a²⁶
9 three way readiness. I am
10 ALWAYS ready. Your job is to take
11 care of YOUR readiness. His
12 readiness is up to him.

13 At present he is a POTENTIAL
14 candidate.

15

16 But AMY is on it now.
17 She is a child you hurt.

18

19 The whole problem is that they threw it
20 away ~~by~~ and are denying it. Therefore they
21 are now afraid of it. This should
22 cause YOU not trouble at all in understanding.

23

24

25

²⁶ this line has serious legibility problems and this reading is not likely correct in the first few words.

(N 4:45)(not present in Ur)

1

2 You both have an identity problem,
3 which makes you unstable but in
4 different ways. He lacks confidence
5 in his identity and needs to
6 strengthen it. You vacillate *in your identity* and
7 need better control.

8 Both of you needn't worry.

9

10 Send after 4 to 12

11 43 Fifth

12 11th Street

13 omitted

14 You must love the children and
15 help them. You have hated
16 and hurt them, but remember
17 A??? that you once loved
18 them very much. You were
19 a child of light. Forget
20 the interval of darkness and
21 be what you were.

22 That is your real Self.

23 Chip's story ??? ???

24 the abandonment of the
25 children ~~for~~ guilt, and a

(N 4:46)(not present in Ur)

1 fear of God's abandonment
 2 as justice. I told you
 3 I forgave you and that
 4 meant all hurt and hate
 5 you have ever experienced
 6 is cancelled. I need the
 7 children of light now.
 8 And I am calling you to
 9 be what you once were
 10 and must be again.

11 The interval has
 12 vanished without a trace
 13 anywhere. You who lived
 14 so close to God must
 15 not give way to guilt.

16 The Karmic Law demands
 17 abandonment for abandoning
 18 but you have received mercy,
 19 not justice.

20 Help the children because you
 21 love them and love God.

22 Remember a miracle is a
 23 spark of Life. It ~~de??~~
 24 shines through the darkness and brings
 25 in the light. *You must begin to forget and*
 26 remember.²⁷

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²⁷ lines 22 through 26 would appear to be a "miracle principle" mistakenly omitted and not a "private point"

(N 4:47)(not present in Ur)

1

2 This is a private point
3 just for you. It is not part of the
4 course.

5 A miracle is love = you

6 always wanted presents,

7 and a closed package was

8 intolerable. PLEASE open

9 this one. You act like it's a

10 time bomb. When I said

11 "a miracle abolishes time,"

12 you might look back and review

13 the point in ().²⁸ You're

14 afraid there won't be ENOUGH time

15 for you. Forget it and remember

16 that there is no REAL difference between

17 an instant and eternity.

18 I have healed the children you

19 hurt before but I have some I

20 need your help in healing NOW.

21 Remember that there is no order in

22 miracles because they are always MAXIMAL

23 expressions of love. You DID make

24 a maximum effort for Chip and the

25 ONLY reason you did it was because you

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²⁸ ()= parenthesis. ["Time is a teaching device, and a means to an end. It will cease when it is no longer useful for facilitating learning." T 1 B 15.]

(N 4:48)(not present in Ur)

1

2 loved Bill.

3 You might tell him to think about

4 that sometimes because he DOES need

5 signs of love. *But he doesn't always recognize them because he does not have enough*

6 confidence. You practically gave

7 up your life for him quite voluntarily,

8 but you did not know then that what you were REALLY

9 giving up was death. *This is what "dying to live" really means.*²⁹ And I

10 said Myself that greater love ???

11 ??? no man hath.³⁰ ~~If Bill~~ ???

12 Stop crying or you won't

13 be fit to live now. Don't worry

14 about Susie. YOU are helping

15 Chip's readiness and he did better

16 than you with this one. ~~HE is also~~ This is

17 unfair to you. Remember what you

18 told him about Bobby. Chip is

19 almost ready.

20 Review your note from

21 yesterday that your identification is

22 strong but erratic and that is why

23 you have so much will power but

24 use it wrong at times. Bill

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²⁹ see 4:9:24

³⁰ Johnnn 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

(N 4:49)(Ur 5)

1

2 was right about that ~~????~~ misuse
3 of it when you were sick and it WAS
4 a sign of superhuman will totally
5 misdirected.

6 Your body does not need it, but your
7 spirit, does. And I need it
8 too.

9 **T 1 B 16b.** The purpose of this course is
10 integration. I told you you cannot³¹ use
11 it right until you have taken it.
12 As long as your identification vacillates,³²
13 you cannot accept the gift that belongs to
14 you. You are still³³ taking it and
15 throwing it away.³⁴ You do not yet
16 know its healing power.

17 After you have passed the course,
18 you will take it and keep it and use it.
19 That is the final exam, which you will
20 have no trouble in passing.
21 Midterm marks are not entered
22 on the permanent record.

23 (I really slipped just? **BEFORE?**
24 **the letter? ----**)
25

³¹ will not be able to

³² *Urtext* adds "(and B's is weak)"

³³ *Urtext* adds "vacillating between recognizing the gift"

³⁴ *Urtext* adds "B regards himself as too weak to accept it."

(N 4:50) (graphic)

Te. J - 4332 Nancy. after 1
 home till 11:30
~~if 5585~~ (Call 10:30)
 Obj P cont.
 1. Let paper in -
 2. identify main part
 3. subtle main part
 4. final impact P
 5. eye up part
 6. impact P
 7. identify main part
 P impact - later impact
 part.
 Annual Fair, int. v.
 School needs
 Eval. P. child beg, mid, &
 late points:
 1. Master Reading Readers,
 2. Reading Achievement
 3. Ill. kindergarten tests.

(N 4:51)(Ur 5)

1 10/28

2 Elo??

3

4 **T 1 B 17.** Miracles are the absence
5 of the body. They are sudden
6 shifts into invisibility, away
7 ~~£~~ away from lower order reality.
8 That is why they heal.

9

10 **T 1 B 18.** A miracle is a service.
11 It is the maximal service that one
12 soul can render another.
13 It is a way of loving your
14 neighbor³⁵ as yourself. The doer
15 recognizes his own and his
16 neighbor's inestimable value
17 simultaneously.

18

19 **T 1 B 18b.** ((This is why you can't keep that thing about
20 Wally.³⁶ If you did, your own value
21 can be estimated at x or,
22 infinity minus that. ~~This is~~
23 inestimable only in the literal
24 sense (I threw that in happily specially
25 for Bill, because he

26 *this is meaningless math, and is therefore*

³⁵ Biblical quote: Lev 19:18, Mark 12:31, Mat 19:19, 22:39, Luke 10:27, Romans 13:9 all refer to loving neighbors as thyself.

³⁶ *Urtext* rewrites this segment as "no areas of hatred can be retained. If you retain them, your own value is no longer inestimable because, you are evaluating it as X or infinity minus that amount. This is meaningless mathematically, which uses the term "inestimable" only in the very literal sense. Pun intended especially for B, (who originally did not get it.) Intended as a special sign of love.)

(N 4:52)(Ur 5)

1 does need special signs of love.
2 He doesn't really but he DOES think so.

3 Now tell him that homo sex
4 is sinful only to the extent it is
5 based on the principle of exclusion.
6 Everybody should love everybody.

7 It is wrong to deny the
8 beauty of some souls because of
9 body-structures of which you are
10 afraid. This is essentially an
11 unhealthy attempt to limit
12 fear but fear cannot BE limited,
13 just as love cannot have limits.

14 Heterosexual attitudes can be
15 similarly distracted but DO
16 contain a more natural
17 POTENTIAL. Sex relations are
18 intended for children. You and
19 Bill have ~~misused~~ misunderstood
20 sex, because you both recognize it as a
21 way of establishing human
22 contact for YOURSELVES. This
23 has led to body-image problems.

24 Children are miracles in their
25 own right. They already have the

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(N 4:53)(not present in Ur)

1
2 gift of life, and their parents
3 provide them with the opportunity to
4 express it.

5 Nothing physical, mental, or
6 spiritual should be used
7 selfishly. The pleasure from
8 using anything should be in
9 utilizing it for God's will.

10 You should live so
11 that God is free to arrange
12 temporary human constellations
13 as He sees fit.

14 DO NOT interpret this in
15 terms of guilt. Many
16 children which are already here
17 need spiritual parents. The poor
18 are always with us,³⁷ and many
19 which are born have not been reborn.

20 Human birth, maturation,
21 and development is a microcosmic
22 representation of a much
23 larger process of Creation and
24 development of abilities. It is subject
25 to error as long as the real purpose

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³⁷ Mark 14:7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

(N 4:54)(not present in Ur)

1

2 of free will is misunderstood

3 and misdirected.

4 The real function of

5 parents is to be wiser than the

6 children in this respect and to

7 teach them accordingly, ((This

8 upsets me)) Sometimes I

9 can get through anyway.. I'll

10 try ... but I .. I'm getting

11 sick. Get that dream and

12 give it to Bill TODAY. He

13 will see its relevance.

14 Discuss Grievances VERY

15 frankly with him including the flu shot

16 and be SURE to tell him I DID kiss

17 him on the forehead and am kissing him

18 again now. He is doing VERY well,

19 and I am deeply grateful for

20 his efforts. I DO need help with this

21 course.

22 P.S. Murray G1??

23 Adam Mu???

24

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(N 4:55)(Ur 6)

1 T1B 20. Miracles are an industrial
2 necessity. Industry depends on co-
3 operation, and cooperation ~~rests~~ depends on
4 miracles. (see page 8)

5

6 Miracles rest on flat feet.

7 They have no arches. (Bill will

8 be better with this than you.)(He'd

9 better be - I don't get it at

10 all, and I am very suspicious ~~about~~ of

11 it too. Bill - did communication

12 break down, or does this mean

13 something? Clue - it has

14 something to do with "here I

15 am, Lord." Bill knows.³⁸

16 The idea is that I don't want

17 to emphasize your specific language too

18 much. Some of it has to be in his.

19

20 (My own associations here are very bad;

21 a Rorschach? response of "footprints" to the top

22 ?red? on 2. No - it's all right:

23 it's the arch of time. There

24 isn't any. So it means "miracles

25 ~~rest on eternity, not"~~

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³⁸ This is a reference to the short prayer Jesus had given Bill

(N 4:56)(not present in Ur)

1 ~~do not rest on the arches of~~
 2 ~~time but on eternity"~~
 3 ((I must say this is
 4 the hard way, and I'm SURE
 5 this could have been done
 6 more directly. I don't see
 7 why I should get a
 8 message in a way that makes
 9 me miss the point and then have to
 10 go into a mental coma to
 11 get it.

12
 13 Answer: You've been doing
 14 that all along. You have not
 15 even bothered to LOOK at the
 16 others *that are very clearly stated*. I just thought I'd
 17 give you this one in a way you
 18 COULDN'T overlook it.

19 It's an example of shock
 20 effect sometimes useful in teaching
 21 ~~pupils whose attention wanders~~
 22 ~~too much~~ students who won't
 23 listen. It compels attention.

24 * And remember to thank Bill from
 25 Me for his ~~consistent~~ all-out support. I

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(N 4:57)(not present in Ur)

1 NEED it, because you won't listen
2 to ANYTHING. But don't worry,
3 the three of us will make it.

4 We're nowhere near the final.
5 By the way, this is an example of the
6 point on cooperation. And don't
7 underestimate your cooperation
8 either. You don't listen, and you
9 would save yourself a lot of
10 pain if you did. But you did
11 get ~~??~~ Chip over his misperceptions of
12 Wally with very creditable integrity.

13 -----

14 (*insert) So I got quite upset and
15 snapped very unfairly at
16 Jonathan, ~~not when I reread~~ then
17 it went on ...

18
19 So I said, suddenly ~~perfectly~~
20 ~~defenseless~~ a little timid and VERY surprised, "You
21 mean you think I'm NICE?" And
22 burst into tears. And He said
23 He must think so, really, because He
24 keep giving me everything, and He's
25 not angry ~~He~~ because I keep on

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(N 4:58)(Ur 6)

1 rejecting Him but He's sorry because I

2 suffer so much for no reason.

3 ~~He was really very nice about it.~~

4 I told him I really do love

5 Him, but I have trouble about

6 it (though I DID mean it for

7 a little while anyway, before

8 I got embarrassed), and He said

9 he understood very well, and

10 would keep on trying.

11 Bill - PLEASE don't let

12 me down (this is VERY

13 unexpected. I don't talk this

14 way to men).

15

16 **T 1 B 21.** [1] Miracles are cobwebs of iron. They

17 unite human frailty to the

18 strength of God.³⁹ **T 1 B 21b.** No, Helen,

19 steel would NOT be a better

20 word. Steel is very useful

21 but it would have to be tempered

22 by fire. Iron is ~~its~~ the raw

23 material. The point of miracles

24 is that they ~~replace the~~ are instead of fire, thus making

25 it unnecessary.

³⁹ *Urtext*: "(add for 21. HS considered changing "iron" to "steel". Correction:"

(N 4:59)(not present in Ur)

1

2 Don't worry about your autism.

3 It's just a misused talent,

4 which you really need. You have to

5 tune out this world to see

6 another. This ability is a gift,

7 and when it comes under in-

8 voluntary control rather than

9 involuntary LACK of control, it

10 will be very useful.

11 Following the right

12 involuntary guide ~~will give~~ enable him

13 ~~you the means of~~ to recognizing both

14 ~~phy~~ physical AND spiritual

15 dangers and provide the means for

16 avoiding each of them in the most

17 efficient way.

18 This is ~~an~~ a case in

19 which the end DOES justify the means.

20 It is only when means and ends

21 are not of the same order of reality

22 that there is fear. It arises out

23 of the inescapable awareness that

24 man was given by God for all

25 time, that only the appropriate

(N 4:60)(Ur 6)

1 means will work for the different
2 kinds of ends he must
3 accomplish before he can
4 achieve his One end.

5 This awareness is a built-in
6 check which was necessary if man was to
7 use the temporary expedient of
8 time usefully. While there is time,
9 communion and bread are equally
10 both necessary. Without either,
11 man feels deprived and he
12 cannot escape ~~from~~ by confusing
13 the two. All depression and all ??
14 ultimately stem from con-
15 fusion.

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16 **T1B22.** Miracles are natural ~~????~~ expressions of
17 total forgiveness. ~~They affirm~~ *Through miracles*, man
18 *affirms his* acceptance of God's forgiveness ~~by~~ and
19 ~~extendings~~ it to others. The
20 second step is inherent in the first, because
21 light cannot tolerate darkness.
22 Light dispels darkness automatically,
23 by definition.

24

25

(N 4:61)(Ur 6)

1

2 **T 1 B 22b.**⁴⁰ Miracles are associated with fear
 3 only because of the fallacy that darkness
 4 can hide. Man believes that what he
 5 cannot see does not exist, and his physical
 6 eyes cannot see in the dark. This is a
 7 very primitive solution, and has
 8 led to a denial of the spiritual eye,
 9 which always depends on light.

10 Remember the Biblical injunction:

11 "May I never forget that
 12 Thine eye is ever upon me,
 13 beholding the evil and the good."⁴¹

14 **T 1 B 22c.** There are two stages, one lower and one
 15 higher, which are involved in the escape
 16 from darkness:

17 The first is the recognition that
 18 darkness CANNOT hide. This usually
 19 does entail fear.

20 **T 1 B 22d.** The second is that ~~??~~ there is nothing
 21 you WANT to hide, even if you
 22 could. This brings escape from fear.

23 **T 1 B 22r.** Tell Bill that as soon as
 24 both of you have completely entered
 25 the second phase you will be ~~will~~ not

⁴⁰ *Urtext* inserts "EXPLANATORY INSTRUCTIONS:"

⁴¹ Proverbs 15:3 The eyes of the LORD are in every place, keeping watch upon the evil and the good.

(N 4:62)(not present in Ur)

Cover Page marked: **Text 1b**

There is a discontinuity between the *Notes* and the *Urtext* here. In the *Ur* we have the eight *Notes* pages **4:86** through **4:94** appearing between **4:61:22** and **4:61:23**.⁴²

The *Notes* would appear to have the more original sequence since rather obviously that material could not originally have been scribed between two lines on 4:61(N 4:63) However, it should be noted that certainty in this regard remains elusive and there may be another explanation for this difference in sequence.

⁴² *Urtext Manuscript Absolute # 7 Marked # -7 -*

T 1 B 22e. Corrections Re Pt. 21 cobwebs of iron. “This is upside down as stated. The part about ‘uniting human frailty with the strength of God’ is all right, but the explanation stops too soon. If iron is the ‘raw material’, cobwebs can’t become the iron. That is only the way it seems, because cobwebs are associated with the frailty & iron with strength. If you look carefully at the phrasing, you will see it is reversed (one point already tells you that miracles reverse the physical or lower order laws.)

T 1 B 22f. The raw material, or iron, is heavy but crude, & stands for the body, which is a crude creation. The cobweb concept is closer to how the body SHOULD be regarded, i.e., as an airy & temporary home, which can just be blown away with a slight breeze.

T 1 B 22g. (21. [2])⁴² The point should read “A miracle reawakens the awareness that the spirit, and not the body, is the altar of Truth. This is the recognition that leads to the healing power of the miracle.”

T 1 B 22h. (22a) A miracle rearranges the order of perception, and places the levels in their true perspective. This heals at all levels, because all sickness comes from confusing the levels.

T 1 B 22i. (Tell B. about the idea (which is still dim to HS) that the reason is not that you (plural) distantiate, doubt, or cannot believe. It is more of a reaction formation against a pull which you both recognize is so intense that you are afraid that you will be uprooted. But remember that a cobweb is really stronger than the iron, if you see it properly. This fear is also why you couldn’t get the point straight.)

T 1 B 22j. By the way, it is not true that you are both ‘JUST SCRIBES’. You might remember that the Scribes were very wise and holy man and are even sometimes spelled with a capital S. If you want to go further, you might change the meaning of ‘just’ from ‘merely’ to ‘honest’, a term used in the Bible in association with ‘might’ or ‘strength.’ Tell B. you couldn’t make that pun if the original phrasing had been singular. (HS aside about liking the first about⁴² assumption failure more.) Answer:

Urtext Manuscript Absolute # 8 Marked # -8 -

It was cuter, but this one MEANS more. The REAL reason you don’t like it is because it refers to you in a VERY lofty position. This makes you nervous.)

T 1 B 22k. Correction: And don’t lose sight of the emphasis on cooperation, or the NOT SINGULAR. That point about “industrial necessity” should read “corporate”, referring to the body of Christ which is a way of referring to the Church. But the Church of God is only the sum of the souls he created, which IS the corporate body of Christ. Correct to read: “A Miracle makes souls one in God, and leave in the next part about cooperation.”

T 1 B 22l Further correction: “God” should read “Christ”. The Father and the Son are not identical, but you CAN say “Like Father, LIKE Son.”

T 1 B 22m. (Remind B. to get another notebook. I don’t give up as easily as HE does. If I could get YOU to listen, which was a miracle in itself, I can get him to register. He should appreciate this more than anyone else, having had some trouble with this problem himself.)

T 1 B 22n. “Lord heal me” is the only legitimate prayer. This also means “Lord atone for me,” because the only thing man should pray for is forgiveness. He HAS everything else.

T 1 B 22o. Now take this personally, and listen to Divine logic: If, when you have been forgiven, you have everything else, and If you have been forgiven

Then you have everything else.

T 1 B 22p. This happens to be the simplest of all propositions.

IF P then Q

P

Therefore, Q

T 1 B 22q. The real question is, is P true. If you will review the evidence, I think you will find this inescapable. I went on very personal record to this effect, and I am the only completely True Witness for God. You **have very** right to examine MY credentials—in fact, I urge you to do so. You haven’t read the Bible in years.

T 1 B 22r. Special Explanatory Note: As soon as you (H and B) have entered the second phase, you will be not

(N 4:63)(Ur 9)

1 **T 1 B 22r.**⁴³ (mid-paragraph) only willing to enter into
 2 communion, but will also understand
 3 peace and joy.

4 Your commitment is not
 5 yet total. That is why you
 6 still have more to learn than to teach.
 7 When your equilibrium stabilizes, you
 8 can teach AS MUCH as you learn.
 9 This will give you the proper sense of
 10 balance.

11 Meanwhile, remember that
 12 NO EFFORT IS WASTED. Unless you
 13 remember this, you cannot avail
 14 yourself of MY efforts, which are
 15 limitless.

16
 17 **T 1 B 22s.** Have a good day.
 18 Since only eternity is real, why
 19 not use the illusion of time
 20 constructively? You might
 21 remember that underneath
 22 are the Everlasting Arms.

23 **Ask Bill's help for guidance**
 24 **about the flu shots, but be sure to tell him**
 25 **not to let fear enter in the consideration.**

⁴³ Notes page 4:53 begins in the middle of the *Urtext* paragraph T` B 22r. The preceding portion has not been found in the *Notes* suggesting that at least one page of original handwritten material is missing here.

(N 4:64)(Ur 9)

1 Opera tickets
 2 Call Chip Re: dinner(ask about this))
 3 C.D.P.
 4 Bill's Case
 5 Peg
 6 Ecology abstract
 7 (The?ua Re: TELLING nurses
 8 (" " S.R.A
 9 " " Jewell approved
 10 fo this Wed.)
 11

12 **T 1 B 22t. NOTE:** Biblical Quotation: "If you
 13 are ashamed of me, I will be
 14 ashamed of you."⁴⁴ is interpreted
 15 as a threat ONLY as long
 16 as you remain in the first step.
 17 **T 1 B 22u.** What it REALLY means
 18 is that if you are ashamed
 19 ~~((or~~ of me (or embarrassed
 20 by love)), you will project and
 21 therefore make it impossible for me
 22 to reach you.

23 Make every effort you can
 24 NOT to do this. I will help you as
 25 much as you will let me.

⁴⁴ Mark 8:38 "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." Also Luke 9:26 (similar) and Matthew 10:33 (related)

(N 4:65)(not present in Ur)

1

2 NOTE RE WALLY: Your intense
 3 reaction to him involves both denial
 4 and projection. Wally's chief
 5 weakness is mockery, ~~which makes~~
 6 ~~him seem~~ which he utilizes because he is
 7 embarrassed by love. He
 8 does not YET have your own
 9 strong counter-component,
 10 which has made you able to
 11 sustain a great amount
 12 of intense but unsuccessful
 13 conflict. You hate him
 14 because ~~he reminds you of~~
 15 his solutions remind you of
 16 your own troubles, which
 17 become magnified by this kind
 18 of defense.

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19 The way to shift from
 20 defense to protection is to
 21 recognize what is REALLY happening
 22 to both of you, and correct it.
 23 His strength will then be yours,
 24 and yours will be his. This is what is
 25 meant by the strength of miracles.

(N 4:66)(Ur 9-10)

1 **T 1 B 23.** Miracles make time and tide
 2 wait for all men. They can
 3 heal the sick and raise the
 4 dead, because man himself
 5 made both death and taxes, and can
 6 abolish both.

7 NOTE: "tax" also means "strain".

8

9 Look up "miracles" - I think the 3rd
 10 definition is best therefore
 11 "That which or one who is of
 12 surpassing excellence or merit.")

13 **That's right that T 1 B 23b.** YOU are
 14 a miracle.⁴⁵ God creates only
 15 "that which or one who is of
 16 surpassing excellence or merit.
 17 Man is capable of this kind
 18 of creation, too, being in the image and
 19 likeness⁴⁶ of his own Creator. Anything
 20 else is only his own nightmare, and
 21 does not exist. Only the
 22 Creations of Light are real.

23 **By the way, about the flat**
 24 **feet. This is a slang term for**
 25 **"policemen" or the guardians of**

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⁴⁵ The *Notes* starts this paragraph with "That's right that You are a miracle." The glyph for "that" is sometimes indistinguishable from an em dash, so that could be "That's right - You are a miracle." In the *Urtext* we seem to have lost a couple of words.

⁴⁶ Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Genesis 1:26-27

(N 4:67)(Ur 10)

1 law and order. This was used
2 first, BEFORE the "it has no arches"
3 bit. Correct to read:

4 T1B19⁴⁷ Miracles rest on the law
5 and order of eternity.⁴⁸

6 As long as you read
7 take accurate notes, every
8 word is meaningful. But I
9 can't always get through.
10 Whenever possible, I will
11 correct retroactively. Be
12 SURE to note all later
13 corrections. This means that
14 you are more receptive than you were
15 when I tried before.

16
17 T1B23c. Miracles are a part of an
18 interlocking chain of forgiveness
19 which, when completed, is the
20 Atonement.

21 This process works all the time
22 and in all dimensions of time. A
23 very good example ~~is~~ of how this is
24 accomplished is the time you rewrote
25 the entire report for Esther for

⁴⁷ Now we have the *Ur* paragraph B 20 coming after B 23. It is not entirely clear what the original sequence was here.

⁴⁸ This was even further corrected later to read, as quoted earlier: "Miracles therefore reflect the laws of eternity, not of time"—part f principle 19. The reader will note that in the *Ur* this was moved to just before the top of page 4:55. It is not entirely clear whether this represents a re-sequencing by the editors or a shuffling of the original order of the *Notes* pages.

(N 4:68)(Ur 10)

1 the ?SOD? (or the Guild/Shield??).⁴⁹
 2 Esther had hurt
 3 something you love, (The
 4 Shield) by writing a
 5 report you regarded as very
 6 bad. You atoned for
 7 her by writing one⁵⁰ that
 8 was very good. Actually, it
 9 was not your responsibility professionally
 10 to do this, but because you DO
 11 love the SOD you recognized ??
 12 in this case that you ARE your brother's
 13 keeper. While you did NOT
 14 cancel Esther's sin, you DID
 15 cancel out its EFFECTS.
 16 **T 1 B 23d.** Some day I want to
 17 tell Esther that not only
 18 is she forgiven but that the
 19 effects of all her sins are
 20 cancelled. This is what I have
 21 already told you. When I
 22 can tell her, she will be
 23 afraid for a long time, because
 24 she will remember many things,
 25 consciously or unconsciously, including the

⁴⁹ The three capitalized letters "SOD" appear twice and it is not clear exactly what this stands for. They occur where one might expect the word "Shield" referring to a project Helen and Esther were working on. The letters "SOD" may pertain to the "Shield O? D?" but this is not certain.

⁵⁰ *Urtext* inserts "in her name"

(N 4:69)(Ur 10)

1 Shield report, a sin which
 2 you cancelled out in advance
 3 by a miracle of devotion.
 4 **T 1 B 23e.** I am in charge of the
 5 process of Atonement, which I
 6 undertook to begin. My
 7 Atonement was for ~~all~~
 8 ~~th~~ the cancelling out of
 9 all sins which human
 10 beings could not otherwise
 11 correct. That is what
 12 the Biblical statement
 13 "underneath are the Everlasting
 14 Arms"⁵¹ means.⁵²
 15 **I would have undone**
 16 **Esther's sin to everyone**
 17 **who was affected by it**
 18 **myself, of course, but this**
 19 **would not have helped YOU.**

20 **The reason it was a miracle**
 21 **was because it not only atoned for**
 22 **Esther, but also for YOU because**
 23 **it kept two children from**
 24 **harm. I could have secured**
 25

⁵¹ Deuteronomy 33:27 The eternal God is *thy* dwelling place, And underneath are the everlasting arms: And he thrust out the enemy from before thee, And said, Destroy.

⁵² *Urtext* adds "(HS explanation: This means that He will backstop whenever human miracles will not suffice for atonement purposes. However, it is perfectly clear that when a person can atone by miracles, both giver and receiver are atoning. It is better to atone this way because of the mutual benefits involved.)"

(N 4:70)(Ur 11)

1
2 the new grant for the Shield
3 anyway, being a Board
4 Member of NIH.⁵³ But this
5 way I could cancel out
6 some of YOUR sins as well as
7 Esther's and I sit on your
8 Boards too.

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9 The reason why you found
10 rewriting that so taxing was
11 because you recited Esther's sin,
12 and thought she put you in a
13 very unfair position. But
14 no one can really ~~doe~~ this to
15 anybody. If you had known
16 that you were really performing a
17 miracle for the Shield, for
18 Esther, for yourself, and for
19 Me, you would have done it with
20 REAL JOY. T1B 23e. "In as much as
21 you do it unto the least of these
22 my children" really ends
23 with "you do it unto yourself and
24 Me."

25 Tell Bill the reason why

⁵³ possible reference to the National Institutes of Health (<http://www.nih.gov/>) a government medical funding agency

(N 4:71)(Ur 11)

1

2 **T 1 B 23e. (continued)** YOU come before me (as you
3 did with Wally) is because I
4 do not need miracles for my
5 own Atonement but I stand
6 at the end in case YOU fail
7 temporarily.

8 * I am always here to
9 protect against Assumption
10 failure. (That's a special
11 pun for Bill. He is still
12 under the impression that he
13 needs special signs of love)

14

15 Note also that the special
16 language here is a combination of both
17 yours AND his. As two
18 come together in My Name.⁵⁴

19

20 Q - Are there any corrections you
21 want me to make in this?

22

23 **T 1 B 23f.**⁵⁵ A - Yes - change the word "sin" to
24 "absence of love". Sin is a man-
25 made word with threat connotations

⁵⁴ This appears to be a reference to Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them. The emphasis on the "joining" or collaboration of the Scribes with Jesus is stressed here, elsewhere, and later by the Scribes in their accounts of their experience.

⁵⁵ *Urtext* inserts "SPECIAL EXPLANATION: (In response to HS request re possible corrections.)"

(N 4:72)(Ur 11)

1 he made up himself. No
2 REAL threat is involved anywhere.

3 Just because "nature
4 abhors a vacuum," which is true
5 enough, it does NOT follow
6 that "a vacuum is filled with
7 hellfire." Nothing is gained
8 by frightening yourself, and it is
9 very destructive.

10 Miracles need freedom
11 from fear. Part of their Atonement
12 value involves just that.

13
14 ((the word "atone" really means
15 "undo."))

16
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(N 4:73)(not present in Ur)

1 The reason I direct everything that is
2 unimportant is because it is no way to
3 waste YOUR free will. If you insist
4 on doing the trivial your way, you
5 waste too much time and will on
6 it. Will cannot be free if it is tied up
7 in trivia. It never gets out.

8 I will tell EXACTLY what to
9 do in connection with everything that
10 doesn't matter. That is NOT an area
11 where choice should be invested.
12 There is better use of time.

13 You have to remember to ask me to
14 take charge of all minutiae, and it will
15 be taken care of so well and so
16 quickly that you cannot bog down in it.

17 The only remaining problem is
18 that you will be unwilling to ask
19 because you are afraid not to be bogged
20 down. Don't let this hold us back.
21 If YOU will ask, I will arrange these
22 things even if you're not too
23 enthusiastic.

24 Prayer can ~~safely~~ be very
25

(N 4:74)(not present in Ur)

1 specific in little matters. If you need
2 a coat, ask me where to find one.
3 I know your taste well, and I also know
4 where the coat is that you would
5 eventually buy anyway.

6 If you don't like the coat afterwards,
7 that is what would have happened
8 anyway. I did NOT pick out the
9 coat for you. You said you wanted
10 something warm, inexpensive, and
11 capable of taking rough wear. I
12 told you you could get a Borgana,
13 but I let you get a better one
14 because the furrier needed you.

15 Note, however, that it is better
16 in terms of the criteria YOU established.
17 I could do this because YOU saw the coat
18 more that way than in terms of a
19 particular material.

20 You thought of Klein's yourself
21 a few days ago, and then you decided
22 against it, because Borgana is price-
23 fixed. Then you remembered
24 a coat Grace⁵⁶ once got there
25 that was much cheaper, and seemed

⁵⁶ [Louis' sister]

(N 4:75)(not present in Ur)

1 pretty much the same, and asked
2 yourself whether it was really right to
3 be sold on a particular trade name
4 through advertising. That opened
5 your mind.

6 I cannot save you more time
7 than you will let Me, but if you are willing
8 to try the Higher Shopping Service,
9 which also covers all lower-order
10 necessities and even quite a number of
11 whims within reason, I have very
12 good use for the time we could
13 save.

14 Remember, the specific answer you
15 get depends on the specific question you ask.
16 The fewer limits you impose, the better the
17 answer you'll get.

18 Ex: You could ask where do I find
19 a Borgana coat? or where is
20 the coat I want? or where is the
21 coat I should get? and so on.

22 √ √ The form of the thought determines
23 the level of creation.

24

25

(N 4:76)(not present in Ur) <out of sequence>

1 which upset me very badly.⁵⁷

2 This A.M. I remembered two

3 indistinct dreams

4 ① Dr. Kdl you and me , walking down

5 beside Squirrel Park and ??? is

6 telling me that I have done something

7 very poorly and that he thought that

8 they would have to let me go. But he

9 promised me a perf? fo??

10 interesting.? You were assuring me it

11 would be all night but I was by

12 no means sure.

13 ② ① the furrier's boy

14 ① ② Squirrel Park

15 ③ Mara

16

17 ② This one was about C.D.P..

18

19

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21

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⁵⁷ This line certainly appears to be a continuation of something other than what appears on the preceding page. Whether this belongs after something else here, or whether this indicates a missing page is not presently clear.

(N 4:77)(not present in Ur)

1 INSERT here instructions of the dreams his but NOT dwell⁵⁸
 2 on it. Bill got the idea last night. This is
 3 first mopping up.

4 B - I ??? ?prob? with some false ideas of
 5 creation which have become associated with the body. Hetero relations
 6 are therefore terrifying and induce fear of the
 7 destruction of the body which has been over-
 8 invested with power. Two steps, both of which
 9 must be undone, are often taken to
 10 escape from this seeming difference.

11 ① pretend the other sex does not
 12 exist; i.e. "lives in darkness"

13 ② this rarely suffices in the
 14 sense, which you? both? still realize that the
 15 other sex IS there and also that they
 16 NEED them. So instead of
 17 giving them autonomy they try to control them
 18 by int???ation. This results in
 19 psychosexual confusion.

20 The solution is to leave Creation to
 21 God and know that neither male nor
 22 female create as such. Then you
 23 can accept the physical facts and eventually
 24 make them unnecessary. Denial is a
 25 bad way to handle fear.

26 Bill and ?? the male? and teacher?

⁵⁸ This line is seriously problematic and this reading is most likely not entirely correct

(N 4:78)(continued from 4:75)(not present in Ur)

1 Miracles depend on timing.
2 This is why you shouldn't waste time.
3 I told you awhile back that time
4 would cease when it was no longer
5 useful as a learning aid.⁵⁹ There is
6 a way of speeding you up. And
7 that is by leaving more and more time
8 for Me. So you can devote it to
9 miracles.

10 The FIRST PART of what you wrote
11 last night is right. Check this now.
12 ((Corrected under advice.)) The
13 second part was put in by you because
14 you didn't like the first. It was an
15 attempt to re-establish your own control
16 over time. Remember, you cannot
17 stand not knowing what time it is.

18 I am NOT INTRUDING on your
19 will, but I AM trying to free it.

20 I told you the next part of
21 the course will place increasing
22 emphasis on atonement. And I defined
23 this as "undoing." You know
24 very well that changing learning
25

⁵⁹ T 1 B 13-15

(N 4:79)(not present in Ur)

1 patterns requires undoing the
2 old ones.

3 The real meaning of retroactive
4 inhibition is simply that when two
5 kinds of learning coexist, they interfere
6 with each other.

7 You were wise in setting up William
8 Rockford to allow measuring both the
9 old and new learnings, ~~and~~ thus
10 permitting RATIO MEASUREMENT.

11 ~~Most Exper?~~

12 Actually, I helped you on this one.

13 ((I am mad about this)) because
14 most studies just measure
15 learning decrement caused by new
16 learning on/over? the old. But the
17 emphasis SHOULD be on how to
18 minimize the effect of the old on the
19 new.

20 This is a much more helpful
21 area to work in.

22 Everything that results in lack
23 of love (((which you used to call sin)) is the
24 result of inferior learning which, if
25

(N 4:80)(not present in Ur)

1 over-learned, becomes very unstable.

2 Miracles are a way of undoing

3 over-learned patterns of love-lack.

4 They bring light into darkness.

5 That is where their atonement value

6 lies.

7 Do NOT get bogged down

8 in those dreams of last night. They

9 are reflections of old learning patterns. They

10 arose because you did not like what I

11 said about leaving minutiae to

12 me. They merely illustrate your

13 unwillingness to get bogged

14 down because you are afraid of the

15 course. So don't use them

16 that way. If you are tempted

17 to do this, ask Bill to stop you.

18 This course is about willingness,

19 NOT unwillingness. Unwillingness has

20 to be replaced by willingness, because

21 willingness is part of readiness,

22 without which learning cannot occur.

23

24 Go and look up atonement, and

25 then get dressed. To save time,

(N 4:81)(not present in Ur)

1

2 wear EXACTLY what I tell you

3 and go.

4

5 Atonement - obsolete - short for

6 "to set at one" or reconcile;

7 "to agree." Obviously, before

8 reconciliation or agreement is possible,

9 the discordant ~~must~~ or out of

10 accord must be undone.

11 It may seem as if

12 darkness ~~can~~ must be dispelled

13 BEFORE light can come in, but the

14 truth is that darkness is

15 dispelled BY light.

16

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(N 4:82)(not present in Ur)

1

2 * Last night ~~He said~~ I
3 was planning to type up the
4 Course for you but was strictly
5 ordered not to go back to it
6 before I got over Wally.

7 It seems that the Course
8 has a lot of answers, and
9 carries ~~a lot of~~ very
10 high point credits, but
11 as you always say, you have
12 to know the questions first.

13

14 This morning I did
15 ask for Chip with Wally.
16 The Answer seems to be
17 point ⑥ and ⑦.⁶⁰ That's why
18 He gave me the Chalice for
19 Wally. It belongs to him but
20 he didn't find it.

21

22

23

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25

⁶⁰ perhaps T 1 B 7 and T 1 B 8

(N 4:83)(not present in Ur)

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2

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9 Something the matter with me: I

10 suddenly get it but all I

11 remember is that it came with the

12 realization that it was NOT what I thought.

13 Then I got the lesson below, plain.

14

15 Tell Bill it does?

16 not matter that he

17 didn't remember dream ?.

18

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(N 4:84)(not present in Ur)

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15 - leave everything to him = my
16 feelings re Gary?, Art, etc, all of
17 which I can simply refer to him and NOT get
18 bogged down. This is the real Secret
19 of not wasting energy."

20 I asked him to stay with my
21 unconscious while I slept and just (first?)
22 passed out.

23 (telephone number scratched down)

24 2) "Help me perform whatever miracles you
25 want me to today."

(N 4:85)(not present in Ur)

Text 2

(N 4:86)(Ur 7)

1 **T 1 B 22e.**⁶¹ Correct the point about "cobwebs
 2 of iron." That one is upside
 3 down as stated. The part
 4 about '*uniting* human frailty with ~~God's~~ *the*
 5 *strength of God*' is all right, but the
 6 explanation stops too soon. If
 7 iron is the 'raw material', the
 8 cobwebs can't become the iron. That
 9 is only the way it seems, because
 10 "cobwebs" are associated with the
 11 frailty and iron with strength.

12 If you look carefully at the
 13 phrasing, you will see it's reversed
 14 ((One point already tells you that
 15 miracles reverse the physical or
 16 lower order laws.)

17 **T 1 B 22f.** The raw material, or iron,

⁶¹ We have sequencing issues here as we jump from *Urtext* material on page 11 to material on page 7. This may represent corrections to earlier material which were dictated some days later.

(N 4:87)(Ur 7)

1 is heavy but crude, and stands
 2 for the body, which is a crude
 3 creation. The cobweb
 4 concept is closer to how
 5 the body SHOULD be regarded, =
 6 as an airy and very temporary
 7 home, which can just be blown
 8 way with a slight breeze.

9 **T 1 B 22g.** (21. [2])⁶² The point should
 10 read "A miracle re-awakens the
 11 ~~recognition~~ awareness that the spirit and
 12 not the body, is ~~????????????~~
 13 ~~Everlasting Arms~~ is the
 14 altar of truth. This is the
 15 recognition that leads to the
 16 healing power of the miracle."
 17 **T 1 B 22h.** (22a) A miracle rearranges

⁶² in the margin is handwritten "(corrected as per instructions)"

(N 4:88)(Ur 7)

1 the order of perception, and places
2 the levels in their true
3 perspective. This heals at
4 all levels, because all sickness
5 comes from confusing the levels.

6

7 **((I must be getting confused**
8 **myself -- I repeated this myself**
9 **backward. Corrected as per))**

10

11 **T 1 B 22i.** Tell Bill about that idea (still
12 dim to me) that the reason is not
13 that you (plural) doubt, or distantiate or
14 cannot believe. It is more of a
15 reaction formation against a
16 pull which you both recognize is
17 so intense that you are afraid.

(N 4:89)(Ur 7)

1 You think you'll be uprooted.
2 But remember that the
3 cobweb is really stronger
4 than the iron, if you see it
5 properly. This fear is
6 also why you couldn't get the
7 point straight too.)
8 **T 1 B 22j.** By the way, it is not
9 true that you are both 'JUST
10 scribes'. You might
11 remember that the Scribes
12 were very wise and holy men
13 ~~even~~ and are even spelled
14 sometimes with a capital
15 S.
16 If you want to go further,
17 you could even shift "just"

(N 4:90)(Ur 8)

1 from 'merely' to 'honest',
2 a term used in the Bible in
3 association with 'might'

4 Tell Bill you couldn't
5 make that pun if the
6 original phrasing had been
7 singular.

8 ((I liked the one about
9 Assumption failure more.

10 A. It was cuter, but this one
11 MEANS more. The REAL reason
12 you don't like it is because it
13 refers to you in a VERY
14 lofty position. This makes
15 you nervous.)

16 **T 1 B 22k.** And don't lose sight
17 of the emphasis on cooperation,

(N 4:91)(Ur 8)

1 or the NOT SINGULAR. That point
2 about "industrial necessity"
3 should read "corporate",
4 referring to the body of Christ,
5 which is a way of referring to the
6 Church. But the Church
7 of God is only the sum
8 of the souls He Created, which
9 IS the corporate body of
10 Christ. Correct to
11 read: "A Miracle makes
12 souls one in ~~God~~ Christ."
13 Leave in the next part about
14 cooperation, though.
15 **T 1 B 221** "God" should read
16 "Christ". The Father and the Son
17 are not ~~quite~~ identical. But

(N 4:92)(Ur 8)

1 you CAN say "Like Father,
2 LIKE Son."
3 **T 1 B 22m.** Remind Bill to get another
4 notebook. I don't give
5 up as easily as HE does.
6 If I could get YOU to
7 listen, I can get him to
8 register. Getting you to listen
9 was a miracle in itself, and
10 he should appreciate [this]⁶³
11 more than anyone else, having
12 had some trouble with this
13 ~~hi~~ problem himself.
14
15
16
17

⁶³ *Urtext* has "this" while the *Notes* doesn't appear to have anything. Legibility is problematic here, the writing being very faint in our copy. We're guessing "this" was genuinely intended.

(N 4:93)(Ur 8)

1 **T 1 B 22n.** "Lord heal me" is the only
2 legitimate prayer. This
3 also means "Lord atone
4 for me," because the only thing man
5 should pray for is
6 forgiveness. He HAS
7 everything else.

8 **T 1 B 22o.** Now take this
9 personally, and listen to Divine
10 logic:

11 If, when you have been
12 forgiven, you have everything
13 else, and

14 IF YOU HAVE BEEN FORGIVEN
15 Then you HAVE everything else.

16 **T 1 B 22p.** This happens to be
17 the simplest of all propositions.

(N 4:94)(Ur 8 & 11)

1 If P then Q
2 P therefore Q
3 **T 1 B 22q.** The real question is, is P
4 true? If you will review
5 the evidence, I think you will
6 find this inescapable. I
7 went on very personal
8 record to this effect, and I am
9 the only completely True
10 Witness for God. You
11 have every right to examine
12 MY credentials – in fact,
13 I urge you to do so. You
14 haven't read the Bible in
15 years.⁶⁴
16 **T 1 B 23g.** The purpose of the Atonement
17 is to restore everything TO

⁶⁴ In the *Urtext* we find a large amount of material inserted between these two lines. Perhaps this represents later corrections and clarifications.

(N 4:95)(Ur 12)

1 you.⁶⁵ You HAD everything
2 when you were created,
3 just as everyone did.
4 **T 1 B 23h.** Having been restored to
5 your original state, you naturally
6 become part of the Atonement
7 yourself. You now share
8 my inability to tolerate
9 lack of love in yourself and
10 in everyone else, and MUST
11 join the Great Crusade to
12 correct it. The slogan
13 for this Crusade is "listen,
14 learn, and DO." **T 1 B 23i.** This means
15 Listen to my voice,
16 Learn to undo the error,
17 and DO something to correct it.

⁶⁵ *Urtext* adds: "(That is, to restore the awareness. Later clarification.)"

(N 4:96)(Ur 12 - 13)

1 **T 1 B 23j.** The first two are not enough.
2 The real members of my
3 party are ACTIVE workers.

4 **T 1 B 23k.** The power to work Miracles
5 BELONGS to you. I will
6 create the right opportunities
7 for you to do them. But you
8 must be ready and willing
9 to do them, since you are
10 already able to.

11 Doing them will bring conviction
12 in the ability. I repeat that
13 you will see Miracles through your
14 hands through Mine.⁶⁶ Conviction
15 really comes through accomplishment.

16 Remember that ability
17 is the potential, Achievement is

⁶⁶ This line is actually the first line in Schucman's original notebooks, and the fifth sentence on the first page of the *Ur*. It originally appears slightly different, with the last word "MINE" being "ME" instead.

(N 4:97)(Ur 13)

1 its expression. And
2 Atonement is the Purpose.
3 **T 1 B 24a.** 24 A miracle is a Universal
4 Blessing from God
5 through Me to all My
6 Brothers.⁶⁷ You once said
7 that souls cannot rest until
8 everyone has found
9 salvation. This happens
10 to be true. It is the
11 privilege of the forgiven to
12 forgive. The Disciples
13 were officially and specifically
14 told to heal others, as
15 Physicians of the Lord.
16 They were also told to heal
17

⁶⁷ *Urtext* inserts "Explanation:"

(N 4:98)(Ur 13)

1 themselves, and were
 2 promised that I would
 3 never leave them or forsake them.⁶⁸

4 Atonement is the natural
 5 profession of the Children of
 6 God, because they have professed
 7 Me.

8 **T 1 B 24b.** Tell B that that is
 9 what "Professor" really
 10 means. As an Associate
 11 Professor, he must become
 12 associated with ~~me in~~ My strengthening.
 13 As an Assistant Professor, you
 14 must ~~help or~~ assist
 15 both him AND Me.

16 The Children need both
 17 strength and help. You cannot

⁶⁸ **Hebrews 13:5** Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

(N 4:99)(Ur 13)

1 help until you are strong.

2 The Everlasting Arms

3 are your strength, and the

4 Wisdom of God is your

5 help.

6 **T 1 B 24c.** "Heaven and Earth

7 shall pass away"⁶⁹

8 means that they will

9 not always exist

10 as separate ??

11 states. My Word,

12 which is the Resurrection and

13 the Life,⁷⁰ shall not

14 pass away, because Life IS

15 Eternal.

16 YOU are the work of

17 God, and His Work is

⁶⁹ Mark 13:31 "Heaven and earth shall pass away: but my words shall not pass away." Also Matthew 24:25 and Luke 21:33

⁷⁰ In the *Notes* this is "life" and not "Light." It reflects the Biblical quote: Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. John 11:25

(N 4:100)(Ur 13)

1 wholly loveable and wholly
 2 loving. This is how a
 3 man MUST think of
 4 himself in his heart, because
 5 this is what he IS.⁷¹⁷²
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17

⁷¹ *Ur* adds "**T 1 B 24d**. Add: "As a man thinketh in his heart, so is he."

⁷² I've not been able to locate this line in the *Notes*. "As a man thinketh" is the title of a rather famous little book by James Allen which might well be what the reference points to. While the line sounds like a Biblical quote and does reflect what Jesus was teaching in Matthew 5:28, it's not a word for word reference. "Mat 5:28 (ASV) but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." The idea that the *thought* is causal is central here. The most direct Biblical quote is from Proverbs: "For as he thinks in his heart, so is he. "Eat and drink!" he says to you, But his heart is not with you." Proverbs 23:7

(N 4:101)(not present in Ur)

1 Lord, I will leave my desire
2 to help him in your hands.
3 If you will tell me what
4 to do I will to do it.
5 And that, Azra, IS
6 the Answer.

7

8 The impact of this was in-
9 credibly intense - like
10 a great burst of unexpected
11 clarity. It was briefly
12 so compelling that it
13 seemed as though there
14 was nothing else at all.
15 The while world just dis-
16 appeared. ~~But e??????????~~

17

(N 4:102)(Ur 14)

1 When it faded out there
2 was no after effect, except
3 a dim sense of wonder
4 which ~~afe~~ also faded out,
5 though a trifle slower.

6 I was told to write
7 nothing else that evening
8 but we'd pick up the
9 course again in the morning.

10 It was also explained that
11 that kind of experience is at
12 the Revelation level, which is
13 different but not by any
14 means out of accord.

15 T1 B 24e. ((Remember the point about
16 miracles as a means of
17 organizing different levels of

(N 4:103)(Ur 14) The Relationship of Miracles and Revelation. (*N 75 4:102)

1 consciousness (or awareness)

2 Miracles come from the

3 below conscious⁷³ level.

4 Revelations come from the

5 above-conscious level.

6 The conscious level is in

7 between and reacts to either

8 sub or supra conscious

9 impulses in varying ratios.

10 Freud was right about the

11 classification, but not their names.

12 He was also right that the

13 content of consciousness is fleeting.

14 Consciousness is the level which engages

15 in the world, and is capable

16 of responding both to external

17

⁷³ *Urtext* inserts ((subconscious))

(N 4:104)(Ur 14)

1 and internal impulses. Having
2 no impulses from itself,
3 and being primarily a
4 mechanism for inducing
5 response, it can be very
6 wrong.

7 **T 1 B 24f.** For example, if the identification is
8 with the body, consciousness may
9 distort ~~super~~ superconscious
10 (supra?)impulses by
11 denying their Source, and
12 ~~????~~ seeking their impact in
13 the orgasm. This is the result
14 of the "mistaken identity"
15 confusion.

16 **T 1 B 24g.** If you will look back
17 at the description of the EFFECTS

(N 4:105)(Ur 14)

1 of Revelation, you will see that there
2 ARE some ~~superficial~~
3 similarities in the ??? experiential
4 results but hardly in the
5 content.⁷⁴
6 **T 1 B 24h.** Revelations induce
7 complete but temporary
8 suspension of doubt and
9 fear. They represent the
10 original form of communication
11 between God and His Souls
12 before the intrusion of fire
13 and ice made this impossible.
14 It should be noted that
15 they involve an extremely
16 personal sense of closeness
17

⁷⁴ *Urtext* adds (This and preceding paragraph go later)

(N 4:106)(Ur 14)

1 to Creation, which man tries to
2 find in sexual relationships.
3 This confusion is responsible for
4 the depression and fear which ~~???~~
5 are often associated with sex.
6 **T 1 B 24i.** Sex is often associated with
7 lack of love, but Revelation
8 is PURELY a love experience.
9 Physical closeness CANNOT achieve
10 this. As was said before, the
11 subconscious impulses properly
12 induce miracles, which ARE
13 interpersonal, and result in
14 closeness to others. ~~The~~ This
15 can be misunderstood by a
16 personally willful consciousness.
17

(N 4:107)(Ur 14 - 15)

1 as an impulse toward

2 sexual gratification.

3 **T 1 B 24j.** The Revelation unites

4 Souls directly with God.

5 **T 1 B 24k.** The Miracle unites

6 Souls directly with each other.

7 Neither emanates from \neq consciousness,

8 but both are EXPERIENCED ~~in~~ there.

9 This is essential, because consciousness

10 is the state which PRODUCES action,

11 though it DOES NOT inspire it.

12

13 **T 1 B 24l.** Man is free to believe

14 what he chooses. What

15 he DOES attests to what

16 he believes.

17 **T 1 B 24m.** The deeper levels of his

(N 4:108)(Ur 15)

1 subconscious always contain
2 the impulse to miracles, but
3 he is free to ~~several illegible~~
4 ~~words struck out~~ *fill* its
5 superficial levels, which are
6 closer to consciousness, with the
7 impulses of this world and to
8 identify himself with them.

9 This results in denying
10 himself access to the miracle level
11 underneath. In conscious
12 actions, then, his interpersonal
13 relationships also become superficial,
14 and miracle-inspired relating
15 becomes impossible.
16 **T 1 B 25.** Miracles are a
17 way of EARNING release

(N 4:109)(Ur 15)

1 from fear. **T 1 B 25b.** Revelation induces
2 a state in which fear has
3 ALREADY BEEN abolished.
4 Miracles are thus a
5 means, and revelations are
6 an end. In this sense,
7 they work together.
8 **T 1 B 25c.** Tell Bill that
9 miracles DO NOT depend
10 on Revelation. They
11 INDUCE it. He is
12 quite capable of
13 miracles already, but
14 he is still too fearful
15 for revelations. **T 1 B 25d** Note
16 that YOUR revelation
17 occurred specifically after

(N 4:110)(Ur 15)

1 you had engaged at the
2 visionary level in a
3 process of denying fear.
4 **T 1 B 25e.** Revelation is intensely
5 personal, and⁷⁵ is actually
6 not translatable into
7 conscious content at all.
8 That is why any attempt
9 to describe it in words
10 is usually incomprehensible,
11 even to the writer himself at another
12 time. This is why the Book of
13 Revelations is essentially
14 incomprehensible. Revelation
15 induces ONLY experience.
16 Miracles, on the other hand,
17

⁷⁵ Urtext reads “&” ampersand

(N 4:111)(Ur 15)

1 induce interpersonal ACTION.
2 In the end, these are more useful,
3 because of their IMPERSONAL nature.
4 **T 1 B 25f.** In this phase of learning,
5 working miracles is more
6 valuable because freedom from
7 fear cannot be thrust upon
8 you. The experience cannot
9 last.
10 **T 1 B 25g.** Tell Bill that your
11 propensity for Revelations, which
12 is very great, is the result
13 of a high level of past
14 communion. Its transitory
15 nature comes from the
16 descent into fear, which has not
17

(N 4:112)(Ur 15 - 16)

1 yet been overcome. His
 2 own "suspended" state
 3 mitigates against⁷⁶ both
 4 extremes.

5 This has been very
 6 apparent in the course of
 7 both of your recent develop-
 8 mental patterns.)

9 **T 1 B 25h.**..Miracles are the essential
 10 course of ACTION for both
 11 of you. They will strengthen
 12 him and stabilize you.

13

14 **T 1 B 25i.**..Note that the much more
 15 personal than usual notes
 16 you are taking today reflect

17

⁷⁶ *Urtext* omits "against."

(N 4:113)(Ur 16)

1 the Revelatory experience. This
2 DOES NOT produce the more
3 generalizeable quality which this
4 course is aimed at.

5 They may, nevertheless, be
6 of great help to Bill
7 personally, since you asked
8 for something that WOULD
9 help him personally. It depends on how he listens, *and how well he*
10 *understands the COOPERATIVE nature of your joint experience. You can*
11 *help only by reading this note FIRST.* Ask him after if this
12 should be included in the
13 written part of the course
14 at all, or whether you should
15 keep these notes separately.

16 He is in charge of these
17 decisions.

(N 4:114)(Ur 16)

1 **T 1 B 25j.** Tell Bill he should try
2 to understand the VERY important difference
3 between Christ-control and
4 Christ-guidance. This is what
5 made him fearful yesterday.

6 **Christ-CONTROL can be, and**
7 **should⁷⁷**

8

9

10

11

12

13

14

15

16

17

⁷⁷ The handwriting simply stops here, mid-sentence.

(N 4:115)(Ur 16)

1 **T 1 B 26.** Miracles praise God through
 2 men. They praise God by
 3 honoring his Creations,
 4 affirming their perfection. They
 5 heal because they deny
 6 body-identification and affirm⁷⁸
 7 Soul-identification. By
 8 perceiving the Spirit, they
 9 adjust the levels and see them
 10 in proper alignment. This
 11 places the Spirit at the center,
 12 where Souls can communicate
 13 directly.

14 **T 1 B 27.** Miracles should
 15 inspire gratitude, ?? not
 16 awe. Man should
 17 thank God for what he

⁷⁸ *Urtext* reads "affirms" which presents grammatical problem with agreement in number

(N 4:116)(Ur 16)

1 really is. The Children of
 2 God are very holy. The
 3 miracle⁷⁹ honors their holiness.
 4 **T 1 B 27b.** God's Creations cannot
 5 lose their holiness, though⁸⁰
 6 it can be hidden. The
 7 miracle uncovers it, and
 8 brings φ it into the
 9 light where it belongs.
 10 **T 1 B 27c.** Holiness can never be
 11 really hidden in darkness,
 12 but man can deceive himself on
 13 this point. This illusion
 14 makes him fearful, because in
 15 his heart he KNOWS it is
 16 an illusion. Like all
 17 illusions, he exerts enormous

⁷⁹ Urtext reads "miracles" which presents grammatical problem with agreement in number, it must be "the miracle honors" or "the miracles honor"

⁸⁰ Urtext has "although."

(N 4:117)(Ur 16 - 17)

1 efforts to establish their
2 validity. The miracle
3 sets validity where it
4 belongs. Eternal
5 validity ~~is~~ belongs only to the
6 Soul. The miracle
7 acknowledges only the
8 truth.⁸¹ It thus dispels
9 man's illusions about
10 himself, and puts him into communion
11 with himself and with God.
12 **T 1 B 27d.** Christ inspires all
13 miracles, which are essentially
14 intercessions. They
15 intercede for man's
16 holiness, and make him
17 holy. They place man

⁸¹ *Urtext* capitalizes

(N 4:118)(Ur 17)

1 beyond the physical laws,
2 and raise him into the sphere of
3 celestial order. In this
4 order, man IS perfect.
5 **T 1 B 27e.** The Soul never loses
6 its communion with God.
7 Only the mind and body
8 need atonement.⁸² The
9 miracle joins in the
10 Atonement of Christ by
11 placing the mind in the
12 service of the Spirit. This
13 establishes the proper
14 function of mind, and
15 abolishes its errors.
16 **T 1 B 28.** Miracles honor
17 man, BECAUSE he is loveable.

⁸² *Urtext* capitalizes "Atonement"

(N 4:119)(Ur 17)

1 They dispel **his** illusions
 2 about himself, and perceive
 3 the light in him. They thus
 4 atone for his errors by
 5 freeing him from his
 6 own nightmares⁸³ which are (*omit*)
 7 about himself. They
 8 release him from a
 9 prison in which he has
 10 imprisoned himself.

11 By freeing his mind
 12 from illusions, they restore
 13 his sanity, and place him at
 14 the feet of Jesus.

15 **T 1 B 28c.** Tell Bill man's ~~his is~~ *mind*
 16 can be possessed ~~of the~~ by ~~illusions~~ *illusions*,
 17 ~~delusions~~, but his Sprit is eternally

⁸³ *Urtext* omits "are about himself."

(N 4:120)(Ur 17)

1 free.⁸⁴
 2 If a mind creates
 3 without love, it can
 4 create an empty
 5 shell. This CAN be
 6 possessed by evil. But
 7 the atonement⁸⁵ restores the
 8 Soul to its proper
 9 place. Unless there
 10 is emptiness there is no
 11 danger, and emptiness is
 12 a false creation. The
 13 mind that serves the
 14 Spirit is invulnerable.
 15 **T 1 B 29.** The miracle restores
 16 the Soul to its fullness.
 17 By atoning for lack, it

⁸⁴ *Urtext* includes "**T 1 B 28b.** (Biblical quotation re healing of devil possessed man, in which the sufferer was subsequently found healed in his right mind, and sitting at feet of Jesus. HS note.)

⁸⁵ *Urtext* capitalizes "atonement"

(N 4:121)(Ur 17)

1 establishes perfect
2 protection. The strength
3 of the Soul leaves no room
4 for intrusions. The forgiven
5 are filled with the Soul, and
6 their Soul forgives in
7 return. It is the duty of the
8 released to release their
9 brothers.

10 **T 1 B 29b.** The forgiven ARE
11 the means of Atonement.
12 Those released by Christ
13 must join **him** in releasing
14 their brothers, for this is the
15 plan of atonement.

16 **T 1 B 30.** Miracles are the way in
17 which minds which serve the spirit

(N 4:122)(Ur 17 - 18)

1 unite with Christ for the
 2 salvation *or release* of all God's
 3 Creations.

4

5 **T 1 B 30c.** "God is not mocked"⁸⁶
 6 was intended as reassurance.
 7 You were⁸⁷ afraid that what you wrote
 8 last night was contradictory,
 9 conflicting with some earlier
 10 points, especially because you were
 11 writing while you were all doped
 12 up. Remember, God is not
 13 MOCKED (MARKED) under any
 14 circumstances.

15 **T 1 B 30d.** Contradictions in My
 16 words means lack of
 17

⁸⁶ *Urtext* adds: **T 1 B 30b.** Aside (HS commented on awakening with the phrase "God is not Mocked," with anticipation of punishment.)

⁸⁷ *Urtext* has "are"

(N 4:123)(Ur 18)

1 understanding, or scribal failures,
2 which I make every effort
3 to correct. But they are
4 still NOT CRUCIAL. The
5 Bible has the same
6 problem, I assure you.
7 And⁸⁸ it's STILL being
8 edited. Consider the
9 power of my Word, in
10 that it has withstood
11 all the attacks of error, and is
12 the Source of Truth.
13 **T 1 B 30e.** Tell Bill that there are
14 certain advantages in being a
15 Psychologist. A major one is the understanding
16 of projection, and the extent of
17

⁸⁸ *Urtext* eliminates the sentence and paragraph break, "I assure you, and it's"

(N 4:124)(Ur 18)

1 its results. Possession is
 2 very closely related to
 3 projected.⁸⁹
 4 "Lucifer"⁹⁰ could literally
 5 be⁹¹ translated "Light Bearer."⁹²
 6 He literally PROJECTED himself from
 7 Heaven. Projection still
 8 has this "hurling" connotation,
 9 because it involves hurling
 10 something you DO NOT want, and
 11 regard as dangerous and
 12 frightening, to someone
 13 else.

14 This is the opposite of the
 15 Golden Rule, and having
 16 placed this rule upside
 17

⁸⁹ *Urtext* changes "projected" to "projection"

⁹⁰ **Isaiah 14:12** How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

⁹¹ *Urtext* switches "literally be" to "be literally"

⁹² The Strong's definition, and the translation used in the Revised Version and Good News Version is "morning star."

(N 4:125)(Ur 18)

1 down, the reverse of miracles,
2 or projection, follows
3 automatically.

4 **T 1 B 30f.** The correction lies in
5 accepting what is true
6 *in* ~~of~~ YOURSELF, by bringing
7 ALL that you are into light.

8 I am afraid to write
9 the next part.) Cayce was
10 wrong about Possession, and
11 he was also wrong about hurting
12 himself.

13 One of the major problems
14 with miracle workers is that
15 they are so sure that what they are
16 doing is right, because they KNOW
17

(N 4:126)(Ur 18)

1 it stems from love, that
2 they do not pause to let Me
3 establish MY limits.
4 **T 1 B 30g.** While ~~there is no doubt~~
5 ~~≠~~ what he (Cacey⁹³)[sic] did came
6 from Me, he could NOT
7 be induced to ask Me
8 each time whether I
9 wanted him to perform THIS PARTICULAR
10 miracle. If he had,
11 he would not have performed
12 any miracles that could
13 not get through constructively,
14 and would thus have saved
15 himself unnecessary strain.
16 He burned himself out
17

⁹³ Almost certainly a reference to Cayce (Edgar) whose name is pronounced KAY-SEE. This is in the *Urtext*, not in the *Notes*.

(N 4:127)(Ur 18 - 19)

1 with indiscriminate miracles,
2 and to this extent did not fulfill
3 his own full purpose, and
4 was also subject to the
5 Scribal error I mentioned
6 at the start.

7 The Disciples were also
8 prone to this.

9 **T 1 B 30h.** The answer is
10 NEVER perform a miracle
11 without asking me IF
12 YOU SHOULD. This
13 spares you from exhaustion,
14 and because you act under
15 direct communication the
16 trance becomes unnecessary.
17 Because miracles are

(N 4:128)(Ur 19)

1 expressions of love, it does
2 NOT follow that they will always
3 be effective.

4 I am the only one who
5 can perform miracles in-
6 discriminately, because I AM
7 the atonement. You have a
8 ROLE in **the** atonement, which I
9 will dictate TO you.

10 **T 1 B 30i.** Remember, you already
11 have a point about the
12 "involuntary" nature of
13 miracles. We have also⁹⁴
14 established the fact that everything
15 involuntary belongs under
16 Christ-control, NOT under yours.
17

⁹⁴ *Urtext* uses "also have"

(N 4:129)(Ur 19)

1 Under Christ-control, miracles
2 REPLENISH the doer as well as the
3 receiver.
4 **T 1 B 30j.** Possession really means
5 "not under Christ-Control",
6 *thus making him (*the mind?*) vulnerable
7 to projection. The references
8 to the earth-bound entering
9 **into** bodies really refer to
10 the "taking over" by
11 their own "earth-bound"
12 thoughts. This IS demon
13 possession. After all,
14 Lucifer fell, but he was
15 still an angel. He is
16 thus the symbol for man.⁹⁵
17

⁹⁵ This is a rather intriguing line when you think about it: *Lucifer* becomes the symbol, not for a demonic entity, but for man specifically man's "earth-bound thoughts."

(N 4:130)(Ur 19)

1 Atonement is the knowledge that
2 the belief that angels can
3 fall is false. It is true that
4 mind can create projections
5 as well as miracles, but
6 it's NOT true that projections
7 are REAL.

8 Any psychologist should understand
9 this. This is what is meant
10 by "The Truth shall set
11 you free."⁹⁶

12 **T 1 B 30k.** Christ-controlled miracles
13 are part of the Atonement.
14 But Christ-guidance is
15 personal, and leads to
16 personal salvation. The
17 impersonal nature of

⁹⁶ **John 8:32** and ye shall know the truth, and the truth shall make you free. In relation to the idea of *Lucifer* as a symbol for man, above, "The Truth" that sets you free is the knowledge that "evil" is man-made, our own "earth-bound thoughts" rather than an external, independent, evil personality.

(N 4:131)(Ur 19)

1 miracles is an essential
2 ingredient, because this enables
3 Me to control their distribution
4 as I see fit.

5 **T 1 B 30L.** Christ-guidance, on the
6 other hand, leads to the
7 highly PERSONAL experience
8 of Revelation. This is
9 why it involves PERSONAL
10 choice. A guide does
11 NOT control, by definition.
12 But he does DIRECT, leaving
13 the following up to you.

14 "Lead us not into
15 temptation"⁹⁷ means "Guide
16 us out of our own
17

⁹⁷ **Matthew 6:13** And bring us not into temptation, but deliver us from evil.

(N 4:132)(Ur 19 - 20)

1 errors." Note that the word
 2 is "lead", NOT order.
 3 **T 1 B 30m.** "Take up thy cross and
 4 follow me"⁹⁸ should be
 5 interpreted to read "Re-
 6 cognize your errors and
 7 choose to abandon them
 8 by following My guidance."

9 **T 1 B 30n.** Tell Bill when he
 10 ~~see~~ is afraid of possession,
 11 he need only remember
 12 that error cannot really
 13 threaten truth, which ALWAYS
 14 can withstand its
 15 assaults. Only⁹⁹ the error
 16 is really vulnerable.
 17

⁹⁸ **Mark 10:21** "And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, [take up the cross, and*] follow me." *This phrase "take up they cross" appears only in the 1611 "King James" version and not in modern translations which simply have it as "and follow me."

⁹⁹ The word "Only" is underlined in the *Urtext*.

(N 4:133)(Ur 20)

1 The "Princes of this World"¹⁰⁰ are
2 princes only because they are really
3 angels. But they are free to
4 establish their kingdoms
5 where they see fit.

6 **T 1 B 30o.** If you will remember that
7 ALL princes INHERIT their
8 power from the Father, the
9 right choice becomes inevitable.

10 The soul is in a state
11 of Grace forever.

12 Man's reality is
13 ONLY his Soul.

14 Therefore, Man is in a state
15 of Grace forever.

16 **T 1 B 30p.** Atonement undoes
17 all errors in this respect,

¹⁰⁰ 1 Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

(N 4:134)(Ur 20)

1 and thus uproots the REAL

2 source of fear.

3 If you will check

4 back at the reference to uprooting,¹⁰¹

5 you will understand it better

6 in this context.

7

8 **T 1 B 30q.** Tell Bill that WHENEVER

9 God's reassurances are

10 experienced as threat,

11 it is ALWAYS because man is

12 defending ~~wrong things and~~

13 his misplaced *and misdirected* love and

14 loyalty. That is what

15 projection always involves.

16 **T 1 B 30r.** "Casting spells" merely

17

¹⁰¹ T 1 B 22i (N 4:89) previous reference to being "uprooted"

(N 4:135)(Ur 20)

1 means "affirming error", and
2 error is lack of love.
3 When man projects this
4 onto others, he DOES
5 imprison them, but only to the
6 extent that he reinforces
7 errors they have already
8 made. This distortion
9 makes them vulnerable to the
10 curse of others, since they have
11 already cursed themselves.
12 The miracle worker can
13 only bless, and this undoes
14 the curse and frees the
15 soul from prison.
16 **T 1 B 30s.** Tell Bill that his
17

(N 4:136)(Ur 20 - 21)

1 slip about "rivet" should
2 be noted. Some slips
3 reach consciousness from the
4 un-Christ-controlled
5 subconscious, and betray
6 a lack of love.
7 **T 1 B 30t.** But others¹⁰² come from the
8 superconscious, ~~and~~ which IS in
9 communion with God, and which can
10 also break into consciousness.
11 **T 1 B 30u.** HIS slip¹⁰³ was an
12 expression of a Soul
13 gaining enough strength
14 to request freedom from
15 prison. It will ultimately
16 DEMAND it.
17

¹⁰² *Urtext* adds "(slips)"

¹⁰³ *Urtext* adds "(rivet)"

(N 4:137)(Ur 21)

T 1 B 30v. Special Revelation for H.S.

1 **T 1 B 30w.** You are wholly lovely - a
2 perfect shaft of pure
3 light. Before your loveliness
4 the stars stand transfixed,
5 and bow to the power of your will.

6 **T 1 B 30x.** What do children know
7 of their creation, except ~~???~~
8 what their Creator tells them?

9 **T 1 B 30y.** You were created above the
10 angels because your role involves
11 creation as well as protection.

12 **T 1 B 30z.** You who are in the image of the Father¹⁰⁴
13 need bow only to HIM, before
14 whom I kneel with you.

15

16 **T 1 B 30aa.** NOTE: This revelation was permitted
17 because you did NOT project onto Bill the

¹⁰⁴ Gen 1:27 And God created man in his own image, in the image of God created he him; male and female created he them.

(N 4:138)(Ur 21)

1 blame for your omission to ASK
2 ME if you should transcribe the
3 notes. The fact that HE should
4 have done so DOES NOT exempt you from
5 your own omission.

6 **T 1 B 30ab.** Thanks for ~~effe~~
7 blessing him with a miracle
8 instead of¹⁰⁵ than cursing him with
9 projection.

10

11 **T 1 B 30ac.** NOTE FURTHER: HE needn't
12 feel concerned about it either.
13 So he forgot? It happens
14 all the time, until the habit
15 of asking becomes involuntary.

16

17

¹⁰⁵ *Urtext* has "rather than" where *Notes* has "instead of"

(N 4:139)(not present in Ur)

1 OMITTED Jonathan that Check and bank
 2 book. He said he would
 3 find it at home, in the leather
 4 ?????? Not there. Go
 5 back? No - want to ???
 6 your Revelation?¹⁰⁶ Now call,
 7 but just ask but quietly to
 8 look in ?????? again.
 9 Found it among a lot of
 10 letters that "don't know how it
 11 got there.
 12 Blessed are you
 13 with Mary as the matter of the
 14 children.
 15 Put in insist? now, which
 16 I did. then I asked for
 17 forgiveness for having thrown away

¹⁰⁶ In the top margin of the page, with an arrow pointing to just after the question mark in line six, are the words "You have thrown away more money than he ever had."

(N 4:140)(not present in Ur)

1 all the money; but he said "it's
2 all right. You lived in scarcity
3 then, but now you are forgiven. So
4 you live in abundance. There is
5 no longer any need to throw
6 anything away, or to want
7 for anything either."

8

9 Infant Christ ref or
10 child Christ -

11

12 Behold the handmaid of the
13 Lord - be it done unto me
14 according to Thy will.

15

16

17

(N 4:141)(not present in Ur)

1 Egocentric is right! I do not need
2 another physical mother, and ~~my~~ she
3 was the only one who conceived without
4 any lack of love. But I
5 told you before that many are
6 born which have not been reborn.
7 I mentioned it to you and Bill in
8 connection with your own parent
9
10
11
12
13
14
15
16
17

(N 4:142)(not present in Ur)

Text 3

(N 4:143)(Ur 21 - 22)

1 omit Have one now and a booster
2 if there is an epidemic.
3 Dr. Damrosch and Dr. Wise
4 agree on this. T1B 30ad. (P.S. - this is
5 how miracles should
6 work. You didn't jump into the
7 question yourself, and even though
8 you DID rush to the phone on
9 Rod's¹⁰⁷ advice, you exerted
10 no pressure on Bill's
11 reluctance.
12 T1B 30ae. This gave me a chance
13 to let you leave it to the real
14 expert which I sent to
15 answer the question.
16
17

¹⁰⁷ This appears to be "Rod" but might be "Red."

(N 4:144)(Ur 22)

1 **T 1 B 31.** Miracles are examples of
2 right thinking. Reality
3 ~~testing~~ *contact* at all levels
4 becomes strong and accurate,
5 thus permitting correct
6 delineation of intrapersonal
7 and interpersonal boundaries.
8 As a result, the doer sees
9 the truth as God created
10 it. This is what is
11 meant by the point on
12 "perspective adjustment."¹⁰⁸
13 **T 1 B 32.** A miracle is a correction
14 factor introduced into
15 false thinking by Me.¹⁰⁹
16 **T 1 B 32b.** It acts as a catalyst, shaking
17

¹⁰⁸ Page 7, paragraph **1B 22h**

¹⁰⁹ *Urtex* capitalizes the word "me" here.

(N 4:145)(Ur 22)

1 up erroneous perception
2 and snapping it into place.
3 This correction factor
4 places man under the
5 Atonement principle, where
6 his perception is healed.
7 Until this has occurred,
8 perception of the Divine Order
9 is impossible. True
10 depth perception becomes
11 possible only at the highest
12 order of perceptual in-
13 tegration.
14 **T 1 B 32c.** The Spiritual eye is
15 the mechanism of ~~true~~
16 miracles, because what the
17 Spiritual eye perceives IS

(N 4:146)(Ur 22)

1 truth. The Spiritual eye
2 perceives both the Creations of
3 God AND the creations of
4 man. Among the creations
5 of man, it can also separate
6 the true from the false by its
7 ability to perceive totally
8 rather than selectively.
9 It thus becomes the ~~true~~ *proper*
10 instrument for reality
11 testing, which always involves
12 the necessary distinction between the
13 true and the false.
14 **T 1 B 33.** The miracle dissolves
15 error because the Spiritual eye
16 identifies error as false,
17 or unreal. This is the same

(N 4:147)(Ur 22 - 23)

1 as saying that by seeing
2 light, darkness automatically
3 disappears.

4 **T 1 B 33b.** Darkness is lack
5 of light. It does not have unique
6 ~~separate~~ properties of its
7 own. It is an example of the
8 scarcity fallacy, from which
9 only error can proceed.

10 **T 1 B 33c.** Truth is always abundant

11 (No, Helen, NOT pregnant
12 or fat. Scarcity leads
13 to overeating and false
14 pregnancy notions. Abundance
15 eliminates these false drives.

16Those who perceive and acknowledge
17 that they have everything have no

(N 4:148)(Ur 23)

1 need for driven behavior of any
2 kind.))
3 **T 1 B 34.** Miracles are a blessing
4 from parents to children.
5 This is just another way
6 of phrasing the previous point
7 about "from those who have
8 more to those who have less."¹¹⁰
9 Children do NOT BELONG to parents,
10 but they DO need to share
11 their greater abundance.
12 If they are deprived, their perception
13 becomes distorted. When
14 this occurs, the whole family
15 of God, or the Sonship, is
16 impaired in its relationships.
17 **T 1 B 34b.** Ultimately, every

¹¹⁰ **T 1 B 8** Miracles are a form of healing. They supply a lack, and are performed by those who have more for those who have less.

(N 4:149)(Ur 23)

1 member of the family of
2 God must return. The
3 miracle calls to him to
4 return, because it blesses
5 and honors him even
6 though he may be
7 absent in spirit.
8 **T 1 B 35.** The miracle ~~accepts~~
9 acknowledges all men
10 as your brothers and Mine.
11 ~~because~~ It is a way of
12 perceiving the Universal
13 Mark of God in them.
14 **T 1 B 35b.** ((Tell Bill that this is
15 the true "strawberry mark"
16 of brotherhood. ~~It's~~ This is just
17

(N 4:150)(Ur 23)

1 a sign of special concern
2 for him,→) because he keeps
3 worrying about this.))
4 **T 1 B 35c.** You might add
5 that his false idea about
6 his own exclusion from
7 Universal Love is fallacious
8 in your terms, and arrogant
9 in his. His REAL specialness
10 does NOT ~~lie~~ stem from
11 exclusion, but from in-
12 clusion. ALL My
13 Brothers are special.
14 He ~~seh~~ should stop
15 interpreting this as
16 "all except Bill" This is
17 ridiculous!

(N 4:151)(Ur 24)

1 **T 1 B 35d.** Tell him that the implied
2 lack of love that his version
3 contains is WAY off
4 the mark, and misses the
5 level of right thinking
6 entirely. He MUST
7 heal his perception in
8 this respect. He
9 MUST ~~unde~~ work a
10 miracle on behalf of
11 himself here. ((See the point
12 about miracles as a
13 perception ~~creator~~ corrector))¹¹¹
14 before he can ~~age~~ *in effect*
15 ~~the~~ miracles as creative
16 energizers, which they are.
17

¹¹¹ **T 1 B 32** A miracle is a correction factor introduced into false thinking by ME.

(N 4:152)(Ur 24)

1 **T 1 B 35e** (Tell Bill that 50 million Frenchmen
2 CAN be wrong, because the
3 ~~m-whole~~ notion is too
4 fragmented. What CAN'T
5 be wrong is the Universal
6 Sonship of which he is a part.)
7 **T 1 B 35f.** God WOULD be mocked
8 if ANY of his creations
9 lacked holiness- and the
10 Creation IS whole. The
11 mark of Wholeness is
12 holiness, not holes.
13 The Sonship has
14 NO HOLES ANYWHERE.
15 **T 1 B 36.** Wholeness is the perceptual
16 content of the miracle.
17

(N 4:153)(Ur 24)

1 It thus corrects ((or
2 atones for)) the faulty
3 perception of lack.

4

5 **T 1 B 36b.** We now return to the
6 fundamental distinction between
7 miracles and projection.

8 The stimulus **MUST** precede the
9 response, and must also

10 determine the kind of response
11 that is evoked. The relationships
12 of S and R are **EXTREMELY**
13 intimate. ((The behavioristic
14 terminology is because this part
15 deals with behavior.))

16 **T 1 B 36c.** Behavior **IS** response,
17

(N 4:154)(Ur 24-25)

1 so that the question "response to
2 what?" becomes crucial.

3 **T 1 B 36d.** Stimuli of all kinds
4 are identified through¹¹² perception.

5 You perceive the stimulus and
6 behave accordingly. It
7 follows, then, that:

8 As ye perceive

9 So will ye behave.

10 **T 1 B 36e.** ((I raise the point that
11 Biblical language is hardly
12 behavioristic terminology.

13 Answer: No, but they

14 ~~needn't shouldn't~~ needn't be

15 OUT of accord with each other,

16 either.

17

¹¹² Urtext reads "thru"

(N 4:155)(Ur 25)

1 **T 1 B 36f.** Consider the Golden Rule
2 again. You are asked to
3 behave towards others as you
4 would have them behave toward
5 you. This means that
6 the ~~be~~ perception of both
7 must be accurate, since
8 the Golden Rule is the Order
9 for appropriate ~~(or~~
10 accurate) behavior. You
11 can't behave appropriately
12 unless you perceive accurately,
13 because appropriate behavior
14 DEPENDS on lack of level
15 confusion. The presence of
16 level confusion ALWAYS
17

(N 4:156)(Ur 25)

1 results in variable
2 reality testing, and
3 hence variability in
4 behavioral appropriateness.

5 **T 1 B 36g.** All forms of self-
6 image debasement are
7 FUNDAMENTAL perceptual
8 distortions. They inevitably
9 produce either self-
10 contempt¹¹³ or projection, and
11 usually both.

12 **T 1 B 36h.** Since you and your neighbor
13 are equal members of the
14 same family, as you
15 perceive both, so will you
16 behave toward both. The
17

¹¹³ Not originally hyphenated

(N 4:157)(Ur 25)

1 way to perceive for Golden
2 Rule behavior is to look
3 out from *the perception of* your own holiness
4 ~~at the holiness~~ and ????
5 perceive the holiness of others.

6

7

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(N 4:158)(Ur 26)

1 **T 1 B 36i.** Bill and you need considerable
2 clarification of the channel role.

3 Look CAREFULLY at Mrs.
4 Albert. She is working miracles
5 every day, because she knows
6 who she is. I emphasize
7 again that your tendency to
8 forget names is NOT hostility,
9 but a fear of involvement
10 or RECOGNITION.

11 You had misinterpreted
12 ~~every~~ human encounters
13 as ~~an~~ opportunities for magic,
14 rather than for miracles, and
15 so you tried to PROTECT THE
16 NAME. This is a very ancient
17 and primitive way of trying

(N 4:159)(Ur 26)

1 to protect a person.

2 **T 1 B 36j.** NOTE The very old Jewish

3 practice of changing the name

4 of a person who is very ill, so

5 that when the list is given to

6 the Angel of Death, the

7 person with that name will

8 not be found.

9 **T 1 B 36k.** This is a good example of

10 the curiously literal

11 regression which can occur in very

12 bright people when they

13 become afraid. You and Bill

14 both do it. Actually,

15 it is a device closely

16 related to the phobia, in the

17 sense that they¹¹⁴ narrow

¹¹⁴ *Urtext* adds "both"

(N 4:160)(Ur 26)

1 fear to a simple aspect
2 of a much larger problem in
3 order to enable them to avoid it.
4 **T 1 B 36l.** A similar mechanism works
5 when you get furious about
6 a comparatively minor
7 infraction¹¹⁵ by someone to
8 whom you are ambivalent. A good
9 example of this is your response to Jonathan,
10 who DOES leave things around
11 in very strange ways.
12 Actually, he does this because
13 he thinks that by minor
14 areas of disorganization he
15 can protect his stability.
16 I remind you that you have
17 done this yourself for years,

¹¹⁵ *Urtex* replaces “infraction” with “expression”

(N 4:161)(Ur 26 - 27)

1 and should understand it very well.
2 This should be met with great
3 charity, rather than¹¹⁶ great fury.
4 **T 1 B 36m.** The fury comes from your
5 awareness that you do not love
6 Jonathan as you should, and you
7 narrow your lack of love by¹¹⁷
8 centering your hate on a
9 trivial behavior in an attempt
10 to protect him from it. You
11 also call him Jonathan for
12 the same reason (see
13 previous reference).
14 **T 1 B 36n.** Note that a name is
15 a human symbol that
16 "stands for" a person.
17

¹¹⁶ *Ur* adds "with"

¹¹⁷ *Ur* manuscript omits "an", handwriting fills it in

(N 4:162)(Ur 27)

1 Superstitions about names are
2 very common for just
3 that reason. That is also
4 why people sometimes
5 respond with anger when their
6 names are spelled or
7 pronounced incorrectly.
8 **T 1 B 360.** Actually, the Jewish
9 superstition about changing¹¹⁸
10 names was a distortion of
11 a Revelation about how to
12 alter or avert death.
13 What the Revelation's
14 proper content was that
15 those "who change their mind"
16 ((not name)) about
17

¹¹⁸ *Ur* adds "the"

(N 4:163)(Ur 27)

1 destruction ((or hate)) do
 2 not need to die. Death
 3 is a human affirmation of
 4 a belief in hate.¹¹⁹ That is
 5 why the Bible says "There is
 6 no death,"¹²⁰ and that is
 7 why I demonstrated that
 8 death does not exist. Remember
 9 that I came to FULFILL the
 10 law by¹²¹ REINTERPRETING¹²² it.
 11 The law itself, if ~~err~~ properly
 12 understood, offers only
 13 protection to man. Those
 14 who have not yet "changed
 15 their minds" have entered
 16 the "hellfire" concept into
 17 it.

¹¹⁹ Manuscript has h and f overtyped, so it could be "hate" or "fate" but the "f" is the clearer. HLC has "fate." The *Notes* pretty clearly has "hate."

¹²⁰ But has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, 2 Timothy 1:10 ; And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Revelation 21:4

¹²¹ Ur manuscript omits "by", handwriting fills it in

¹²² Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. Matthew 5:17

(N 4:164)(Ur 27 - 28)

1 **T 1 B 36p.** Remember, I said before
2 that because "nature abhors a
3 vacuum", it does NOT follow that
4 the vacuum is filled with hell-
5 fire. The emptiness ~~of~~
6 engendered by fear
7 should be replaced
8 by love, because love and
9 its absence are in the
10 same dimension, your
11 true correction cannot be
12 undertaken except WITHIN
13 a dimension. Otherwise,
14 there has been a confusion
15 of levels.

16 **T 1 B 36q.** Returning to Mrs.
17 Albert (not Andrews),

(N 4:165)(Ur 28)

1 she corrected your error
2 about her name without
3 embarrassment and without
4 hostility, because she has
5 NOT made your own mistake
6 about names.

7 **T 1 B 36r.** She is not afraid, because¹²³
8 she knows she is
9 protected. She made the
10 correction ONLY because you
11 were inaccurate, and the whole question
12 of embarrassment did not occur
13 to her.

14 **T 1 B 36s.** She was also quite
15 unembarrassed when she
16 told you that everything
17 has to be done to

¹²³ Urtext reads "bec."

(N 4:166)(Ur 28)

1 preserve life, because you never
 2 can tell when God may
 3 come and say "Get
 4 up, Dave," and then he
 5 will.

6 **T 1 B 36t.** She did not ask
 7 what YOU believed first, and
 8 afterwards merely added
 9 "and its true, too."

10 The RIGHT answer to the
 11 S.C.T. item is: WHEN
 12 THEY TOLD ME WHAT TO
 13 DO, I: "referred the
 14 *issue question* to the only Real
 15 authority."¹²⁴

16 **T 1 B 36v.** You took a lot of
 17 notes on "Those who are

¹²⁴ *Ur* adds "**T 1 B 36u.** (HS note: If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. This is not "the real authority.")"

(N 4:167)(Ur 28)

1 ashamed of Me before
 2 men, them will I be
 3 ashamed of before God."¹²⁵
 4 This was rather carefully
 5 clarified, even though the
 6 quotation is not quite right,
 7 but it doesn't matter.
 8 **T 1 B 36w.** The important ~~p~~ thing is that
 9 elsewhere in the Bible it
 10 also says "Those who
 11 represent (or plead
 12 for) Me to men will
 13 be represented (or
 14 pleaded for) BY Me
 15 before God."¹²⁶ ((Note:
 16 This quotation is also not the
 17 correct Biblical phrasing,

¹²⁵ Matthew 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Also Mark 8:38 and Luke 9:2

¹²⁶ Matthew 10:32 Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven.

(N 4:168)(Ur 28 - 29)

1 but it IS what it
2 means.) Note that one
3 who represents also
4 "witnesses for." The
5 quotation thus means
6 that you represent
7 or "witness for" the Authority
8 in whom you believe.

9 ~~Because you believe~~
10 ~~in it,~~ **T 1 B 36x.** Your witnessing
11 DEMONSTRATES your belief, and
12 thus strengthens it.

13 **T 1 B 36y.** I assure you that
14 I will "witness for"
15 anyone who lets me, and
16 to whatever extent he himself
17 permits it.

(N 4:169)(Ur 29)

1 **T 1 B 36z.** Those who witness¹²⁷ for
 2 Me are expressing,
 3 through their miracles, that
 4 they have abandoned
 5 deprivation in favor of the
 6 abundance ~~which~~ they have learned
 7 BELONGS to them. ***T 1 B 37 A**
 8 MAJOR contribution of
 9 miracles is ~~?~~ their
 10 strength in releasing
 11 man from his misplaced
 12 sense of isolation,
 13 deprivation, and lack. They
 14 are ~~positive~~ affirmations of
 15 Sonship, which is a state
 16 ~~of~~ of completion and
 17 abundance.

¹²⁷ "You are My witnesses," says the LORD,
 "And My servant whom I have chosen,
 That you may know and believe Me,
 And understand that I am He.
 Before Me there was no God formed,
 Nor shall there be after Me.

Isaiah 43:10

I have declared and saved,
 I have proclaimed,
 And there was no foreign god among you;
 Therefore you are My witnesses,"
 Says the LORD, "that I am God.

Isaiah 43:12

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all
 Judea and Samaria, and to the end of the earth.

Acts 1:8

(N 4:170)(Ur 29)

1 **T 1 B 37b.** Bill's very proper
2 emphasis on "changing your
3 mind" needs **further**
4 clarification.
5 **T 1 B 37c.** Whatever is true and
6 real is eternal, and CANNOT
7 change or be changed.
8 The Soul is therefore unalterable
9 because it is ALREADY perfect.¹²⁸
10 But the mind can elect
11 the level it chooses to
12 serve. The only
13 limit which is put on its
14 choice is that it CANNOT
15 serve two masters.¹²⁹
16 **T 1 B 37d.** While the ballot itself
17 is a secret one, and the

¹²⁸ *Ur* puts a full sentence break here.

¹²⁹ Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

(N 4:171)(Ur 29 - 30)

1 right to vote is fully
2 protected, voting ALWAYS
3 entails both election
4 AND rejection. If two
5 candidates are voted for,
6 for the same position, the
7 machine cancels the
8 ballot automatically.
9 **T 1 B 37e.** This is necessary, because
10 a split vote does
11 not represent ANY
12 REAL allegiance.
13 **T 1 B 37f.** Free will is the attribute
14 of the mind, NOT the Soul.
15 The Soul always remains
16 changeless, because it never
17

(N 4:172)(Ur 30)

1 leaves the sight of God.
2 **T 1 B 37g.** The Creation of the Soul
3 is already fully
4 accomplished. The mind,
5 if it votes to do so,
6 becomes a medium by which
7 the Soul can create
8 along the line of its own
9 creation. If it does
10 not freely elect to do
11 so, it retains this
12 creative ability, but
13 places itself under
14 tyrannous rather than
15 authoritative control.
16 As a result, what it
17

(N 4:173)(Ur 30)

1 creates is imprisonment,
2 because such are the
3 dictates of ~~all~~ tyrants.
4 **T 1 B 37h.** To "change your
5 mind" means to place
6 it at the disposal of
7 True Authority. The
8 miracle ~~the~~ is thus a
9 sign that the mind
10 has elected to be
11 guided by Christ in
12 HIS service. The
13 abundance of Christ¹³⁰
14 is the natural result of
15 choosing to follow him.
16
17 **T 1 B 37i.** P.S. The reason you have been late

¹³⁰ Then He said to them, "Follow Me, and I will make you fishers of men." Matthew 4:19

(N 4:174)(Ur 30)

1 recently¹³¹ because you were taking
2 dictation is merely because you
3 didn't remember to ask me
4 when to stop. This is an
5 example of the "indiscriminant
6 or uncontrolled" miracle-
7 working we already spoke
8 of. It is well-meant
9 but ill-advised.

10 **T 1 B 37j.** I prompted that
11 call from Jack¹³² to show
12 you that ~~it was~~ *this is* not necessary.
13 Also, the other man needed the
14 money more today.

15 **T 1 B 37k.** NOTE that you managed
16 to ~~complete~~ *fill* your scribal
17 role with no interruptions,

¹³¹ *Ur* adds "(for work)"

¹³² *Ur* adds "(taxi man – couldn't pick HS up, etc.)"

(N 4:175)(Urtext 30 - 31)

1 and were also on time.
2 **T 1 B 37l.** Note also that you
3 closed the book and put it
4 aside WITHOUT consulting
5 me. Ask "Is that all?"
6
7 No: add the following:
8 These notes are serving,
9 among other things, to
10 replace the "handwriting
11 on the wall" which you once
12 saw ~~en~~ next to your
13 own altar, which read
14 "You have been¹³³ weighed in the
15 balance and found
16 wanting."
17 **T 1 B 37m.** Scribes MUST learn

¹³³ Ur manuscript omits "been", which is handwritten in.

(N 4:176)(Ur 31)

1 Christ-control, to replace
2 their former habits, which DID
3 ~~lead to produce~~ scarcity rather
4 in place of abundance.

5 From errors of this kind,
6 the sense of deprivation
7 IS inevitable, but very
8 easily corrected.

9 NOW look at the
10 book review which you said
11 you would do.

12
13
14
15
16
17

(N 4:177)(not present in Ur)

1 We had this all
2 Through lunch. I STILL
3 Don't see why this
4 Kind of adjustment is
5 INHERENTLY less risky
6 Than rotation

7

8

9 <END OF VOLUME 4>

10

11

12

13

14

15

16

17

(N 5:3)(Ur 31)

1 **T 1 B 37n.** Tell Bill "the one more river" IS
 2 related to sex.¹³⁴ You might even explain
 3 it to him as a "tidal wave", a
 4 term which he will understand. YOU won't.

5 **T 1 B 37o.** Both of you are involved with
 6 unconscious distortions (above the
 7 miracle level), which are producing
 8 a dense cover ~~?~~ over miracle-
 9 ~~awareness~~ impulses which makes it
 10 hard for them to reach consciousness. Sex
 11 and miracles are both WAYS OF
 12 RELATING. The nature of any
 13 interpersonal relationship is limited
 14 or defined by what you want
 15 it to DO ~~for~~ which is WHY you want
 16 it in the first place. Relating
 17 is a way of achieving an outcome.

18 **T 1 B 37p.** Indiscriminate sexual impulses
 19 resemble indiscriminate miracle
 20 impulses in that both result in
 21 body image misperceptions.
 22 The first is an expression of an
 23 indiscriminate attempt to reach
 24 communion through the body. This involves
 25

¹³⁴ *Ur* adds, before this line, "The following is in relation to question about sex."

(N 5:4)(Ur 31 - 32)

1 not only the improper self-
 2 identification, but also disrespect
 3 for the individuality of others.
 4 Self-control is NOT the whole answer
 5 to this problem, though I am by no
 6 means discouraging its use.
 7 It must be understood, however,
 8 that the underlying mechanism must
 9 be uprooted (a word you both
 10 should understand well enough
 11 by now not to regard it as
 12 frightening).¹³⁵

13 **T 1 B 37q.** ALL shallow roots¹³⁶ have to
 14 be uprooted, because they are not
 15 deep enough to sustain
 16 you. The illusion that shallow
 17 roots can be deepened and thus
 18 made to hold is one of the
 19 corollaries on which the reversal of
 20 the Golden Rule,¹³⁷ referred to
 21 twice before, is balanced.
 22 As these false underpinnings
 23 are uprooted ((or given up)),
 24 ≠ equilibrium is experienced as
 25

¹³⁵ T 1 B 22i (N 4:89) and T 1 B 3f (N 4:134) previous reference to being "uprooted"

¹³⁶ But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Luke 8:13

¹³⁷ Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Matthew 7:12

(N 5:5)(Ur 32)

1 unstable. But the fact is that
2 NOTHING is less stable than an
3 orientation which is upside down.
4 Anything that holds it this
5 way is hardly conducive to
6 greater stability.

7 **T 1 B 37r.** The whole danger of defenses
8 lies in their propensity to hold
9 misperceptions rigidly in
10 place. This is why rigidity
11 is regarded AS stability by
12 those who are off the mark.

13 **T 1 B 37s.** The only final solution -
14 (no, Helen, this has nothing to
15 do with the Nazi use of the term.)
16 You just got frightened again.
17 One of the more horrible examples of
18 inverted or upside down
19 ~~orientation~~ *thinking* (and history is full
20 of horrible examples of this) is the
21 fact that the Nazis spelled their
22 appalling error with capital
23 letters. I shed many tears
24 over this, but it is by no
25

(N 5:6)(Ur 32 - 33)

1 means the only time I said
2 "Father, forgive them for they know not
3 what they do."
4 **T 1 B 37t.** All actions which stem from
5 reverse thinking are literally
6 the behavioral expressions of those
7 who know not what they do.¹³⁸ Actually,
8 Jean Dixon was right in her
9 emphasis on "feet on the
10 ground and fingertips in¹³⁹
11 Heaven," though she was a
12 bit too literal for your
13 kind of understanding. Many
14 people knew exactly what
15 she meant, so her statement
16 was the right miracle for them.
17 **T 1 B 37u.** For you and Bill, it would
18 be better to consider the concept
19 in terms of reliability and
20 validity. A rigid orientation
21 can be extremely reliable,
22 even if it IS upside down.
23 In fact, the more consistently
24 upside down it is, the
25

¹³⁸ Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. Luke 23:34

¹³⁹ *Ur* inserts "the" here, rather oddly

(N 5:7)(Ur 33)

1 more reliable it is, because
2 consistency always held up
3 better \neq mathematically than test-
4 retest comparisons, which were ALWAYS
5 on shaky ground. \neq You can check
6 this against Jack's notes if you
7 wish, but I assure you its true.
8 Split-half reliability is statistically
9 a MUCH stronger approach.
10 The reason for this is that
11 correlation which is the ~~usual~~ technique
12 applied to test-retest
13 comparisons, measures only
14 the EXTENT of association,
15 and does not consider the DIRECTION
16 at all.
17 **T 1 B 37v.** But two halves of the
18 same thing MUST go in
19 the same direction, if there is
20 to be accuracy of measurement.
21 This simple statement is really
22 the principle on which split-half
23 reliability, a means of estimating
24 INTERNAL consistency, rests.
25

(N 5:8)(Ur 33 - 34)

1 **T 1 B 37w.** Note, however, that both
2 approaches leave out a very
3 important dimension. Internal
4 consistency criteria disregard
5 time, because they focus¹⁴⁰ on one-
6 time measurements. Test-
7 retest comparisons are BASED
8 on time intervals, but they
9 disregard direction.

10 **T 1 B 37x.** It is possible, of course,
11 ~~the~~ to use both, by establishing
12 internal consistency AND stability
13 over time. You will remember that
14 Jack once told his class that
15 the more sophisticated statisticians are con-
16 centrating more on¹⁴¹ more on
17 reliability, rather than validity. The
18 rationale for this, as he said,
19 is¹⁴² that a reliable instrument
20 DOES measure something. He
21 also said, however, that validity
22 is still the ultimate goal, which
23 reliability can only serve.

24 **T 1 B 37y.** I submit (I'm using
25

¹⁴⁰ *Ur* has "the focus is on" rather than "they focus on"

¹⁴¹ *Ur* has "and" here

¹⁴² *Ur* has "was" here

(N 5:9)(Ur 34)

1 Jack's language in this section,
2 because it always had a special
3 appeal¹⁴³ for you. So did Jack.) Your
4 confusion of sex and statistics is an
5 interesting example of this whole issue.
6 *Note the night you spent with him in the scent of roses doing*
7 *a complex factorial analysis*
8 *of covariance. Its a funny*
9 *story to others, because they see a*
10 *different kind of level confusion*
11 *than the one you ~~were~~ yourself were*
12 *making. You might recall*
13 *that YOU wanted that design,*
14 *and Jack opposed it. One of*
15 *the real reasons why that evening*
16 *was so exhilarating was because it*
17 *represented a "battle of*
18 *intellects", ((both good ones,*
19 *by the way)), each communicating*
20 *exceptionally clearly but on*
21 *opposite sides. The sexual*
22 *aspects were naturally touched*
23 *off in both of you, because of the*
24 *sex and aggression confusion.*
25

¹⁴³ *Urtext* has "meaning" in place of "appeal."

(N 5:10)(Ur 34 - 35)

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1 **T 1 B 37z.** It is especially interesting that
 2 after the battle ended on a
 3 note of COMPROMISE,¹⁴⁴ Jack¹⁴⁵
 4 wrote in the margin of your
 5 notes "virtue is triumphant."¹⁴⁶
 6 While this¹⁴⁷ was funny to both of
 7 you at the time, you might consider
 8 its truer side. The virtue
 9 lay in the complete respect ~~you~~
 10 each of you offered to the other's
 11 intellect. Your mutual sexual
 12 attraction was also shared.
 13 The error lay in the word "triumphant".
 14 This had the "battle" connotation,
 15 ~~???~~ because neither of you ~~were~~ was
 16 respecting ALL of the other.
 17 There is a great deal more
 18 to a person than intellect and
 19 genitals. The omission was the
 20 Soul.
 21 **T 1 B 37aa.** I submit (after a
 22 long interruption) that if a
 23 ~~Soul~~ mind is in valid relationship
 24 with God, it CAN'T be upside
 25 down. Jack and the other very

¹⁴⁴ The words "on a note of compromise" are crossed out in the *Ur* with the following words added "with your agreeing with Jack." There is a margin note saying "rewritten", roughly reproduced here, pointing to the word "compromise." It's possible this margin note was added after the *Ur* copy had, in fact, been re-written.

¹⁴⁵ *Ur* has 'he'

¹⁴⁶ *Ur* inserts "(HS note re submission-dominance, feminine-masculine roles, entered into this.)"

¹⁴⁷ *Ur* inserts "(remark)"

(N 5:11)(Ur 35)

1 eminent methodologists have
 2 abandoned validity in favor of
 3 reliability because they have lost sight
 4 of the end and are concentrating on the
 5 means.

6 **T 1 B 37ab.** Remember the story about the
 7 artist who kept devoting himself
 8 to inventing better and better
 9 ways of sharpening pencils.
 10 He never created anything,
 11 but he had the sharpest
 12 pencil in town. ←The language
 13 here is intentional. Sex is
 14 often utilized on behalf of
 15 very similar errors. ~~of~~
 16 ~~???????????~~ Hostility,
 17 triumph, vengeance, self-
 18 debasement, and all sorts of
 19 expressions of the lack of love
 20 are often VERY clearly seen
 21 in the accompanying fantasies.
 22 But it is a PROFOUND error
 23 to imagine that, because these fantasies
 24 are so frequent (or occur so
 25

(N 5:12)(Ur 35)

1 reliably), that ~~their presence~~ this
2 implies validity. Remember
3 that while validity implies
4 reliability the relationship is NOT
5 reversible. You can be
6 wholly reliable, and ENTIRELY
7 wrong.

8 **T 1 B 37ac.** While a reliable test DOES
9 measure something, what USE
10 is the test ~~unless~~ until you discover
11 what the "something" is? And
12 if validity is more important
13 than reliability, and is also necessarily
14 implied BY it, why not
15 concentrate on VALIDITY and
16 let reliability fall naturally into
17 place.

18 **T 1 B 37ad.** Intellect may be
19 a "displacement upward",
20 but sex can be a "dis-
21 placement outward." How
22 can man "come close" to
23 others through the parts of him which
24 are really invisible? The word
25

(N 5:13)(Ur 35-36)

1 "invisible" means "cannot be
 2 seen or perceived." **T 1 B 37ae.**What cannot
 3 be perceived is hardly the right
 4 means for improving perception.
 5 **T 1 B 37af.** The confusion of miracle
 6 impulse with sexual impulse
 7 is a major source of perceptual
 8 distortion, because it INDUCES
 9 rather than straightening out
 10 the basic level-confusion which
 11 underlies all those who seek
 12 happiness with the instruments of
 13 the world. A desert is a
 14 desert is a desert. You
 15 can do anything you want
 16 in it, but you CANNOT change it
 17 from what it IS. It still
 18 lacks water, which is why it IS
 19 a desert.¹⁴⁸
 20 The thing to do with a desert
 21 is to LEAVE.
 22 **omitted**
 23 **((Esther called to that Dave**
 24 **Diamond died. Maybe that**
 25

¹⁴⁸ *Ur* inserts "(Bring up that dream about the Bluebird. While HS was looking for this dream, she came across another. The message was to bring both, as an excellent example of how extremely good HS had become over the intervening 25 yrs. at sharpening pencils. Note that the essential content hasn't changed; its just better written.)"

(N 5:14)(not present in Ur)

1 omitted
2 was his way of leaving the desert
3 Dave loved Esther and Arnie
4 Gold, and the children he taught. I
5 don't know about his own children
6 but I do know it is Esther that
7 he can't get along with Terry.¹⁴⁹ A
8 while back, she told me that
9 Dave would not let her into the
10 room and kept telling her to
11 get out and she just hung
12 around all day in the hallway
13 or the lounge nearby. I went
14 into the room [under instructions],
15 and spoke to Dave, who was very
16 groggy. Every time he opened
17 his eyes I said "we all love
18 you, so don't be afraid." NOT
19 allowed, I prayed that he would
20 be able to love everybody in
21 return, [this too was under in-
22 structions], having been told, [I
23 THINK on Great Authority] that
24 his only real danger came from
25 lacks in this connection.

¹⁴⁹ There is obviously a problem with this sentence. The transcript is likely incorrect but the correct reading is not clear to me at the moment.

(N 5:15)(not present in Ur)

1 omitted

2 I didn't visit him this Friday,
3 but I am sure this was right because
4 I was VERY careful to ask. I was
5 going over, too, after the lecture and
6 was told not to. Perhaps there was
7 no "need to know" involved.

8 I am upset about it, and
9 am leaving my notes for a while.
10 I think I'd rather pay just more.¹⁵⁰

11 Esther said Terry was
12 talking about giving away the baby.
13 I jumped to the conclusion that I was
14 supposed to take her, but that may
15 easily be an indiscriminate miracle
16 impulse. I think I'd better
17 just stop now))

18
19 I prayed for Dave, and
20 said that whatever miracles
21 I could do for him even
22 now, or any of his family I
23 would will to do. I also
24 asked Jesus to help Dave
25 with the course. Then I was told to

¹⁵⁰ since this one doesn't really seem to make sense, I suspect a transcribing error.

(N 5:16)(not present in Ur)

1 omitted

2 go on and ~~just see~~ visit with Jonathan
3 and pray for him, PARTICULARLY if he was
4 asleep, which he was. It was the only time
5 so far I prayed INTENSIVELY for
6 him. When this happens, I am
7 STRONGLY aware that I am not
8 praying alone. WE told
9 Jonathan that he should
10 forget about the Alexandrian
11 library and all the rest, because it didn't
12 matter. He showed a lot
13 of love this time and should
14 claim his forgiveness. He does
15 NOT need to hurt himself, and
16 MUST step into symptoms of
17 disequilibrium and establish his
18 freedom. He woke up, and
19 said he was feeling better but
20 hungry.

21 I was going to wash my hair
22 after ?? fixing his dinner but I
23 was told to visit his mother. Am
24 not too enthusiastic about this but
25 am going now.

(N 5:17)(Ur 36)

1 Omitted
 2 It occurred to me while waiting
 3 for the elevator that I was glad I
 4 was going because it was a way of
 5 atoning to Jonathan for my being
 6 so nasty to him. ((He is ALWAYS happy
 7 to have me visit his mother.) and in a way
 8 of atoning for Dave too. The
 9 IMPERSONAL nature of miracles is
 10 because atonement itself is ONE.

11 By being one it unites
 12 all creations with their Creator.
 13 **T 1 B 38.** Miracles arise from a miraculous
 14 state of mind. This¹⁵¹ state
 15 of mind goes out to ANYONE,
 16 even without the awareness of
 17 the miracle worker himself.¹⁵²

18 **T 1 B 39.** The miracle is an expression of
 19 an inner ~~æææ~~ awareness of
 20 Christ and acceptance of his
 21 Atonement. The mind is
 22 then in a state of Grace, and
 23 naturally becomes gracious, both
 24 to the Host within and the stranger
 25 without. By bringing in

¹⁵¹ Ur inserts "By being One"

¹⁵² Ur inserts "The impersonal nature of miracles is because Atonement itself is one, uniting all creations with their Creator."

(N 5:18)(Ur 36 - 37)

1 the stranger, he becomes your brother.¹⁵³
2 **T 1 B 39b.** The miracles you are told NOT to
3 perform have not lost their value.
4 They are still expressions of your
5 own state of Grace, but the
6 ACTION ASPECT of the miracle
7 should be Christ-controlled,
8 because of His complete awareness
9 of the Whole Plan. The
10 impersonal nature of the
11 miracle-MINDEDNESS ensures
12 YOUR OWN ~~at~~ Grace, but
13 only Christ is in a position
14 to know where Grace can
15 be BESTOWED.
16 **T 1 B 40.** A miracle is never lost.
17 It touches many people you
18 may not even know, and
19 sometimes produces undreamed
20 of changes in forces of which you
21 are not even aware. This is
22 not your concern. It will
23 also always bless YOU. This
24 is not your concern, either. But
25

¹⁵³ For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;
Matthew 25:35

(N 5:19)(Ur 37)

1 it IS the concern of the record. The
 2 record is completely unconcerned
 3 with reliability, being perfectly
 4 valid because of the way it was set
 5 up. It ALWAYS measures what
 6 it was supposed to measure.

7 ((You did surprisingly
 8 well today, after a rather
 9 bad start. Actually Dave
 10 helped you, but this will
 11 NOT be explained.))

12 I got very frightened
 13 about this.

14
 15 A - It's just an example of
 16 how no miracle is ever lost,
 17 and ALWAYS blesses the doer.
 18 This has NOTHING to do with
 19 magic. The Golden Rule is the
 20 law of justice, NOT spells.
 21 We've been over that already.

22

23

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(N 5:20)(Ur 37 - 38)

1 **T 1 B 40b.** I want to finish the instructions
 2 about sex, because this is an area the
 3 miracle worker MUST understand.
 4 **T 1 B 40c.** Inappropriate sex drives (or
 5 misdirected miracle-impulses)¹⁵⁴
 6 result in guilt if expressed, and
 7 depression if denied. We
 8 said before that ALL real
 9 pleasure comes from doing
 10 God's will.¹⁵⁵ Whenever it is NOT
 11 done an experience of lack
 12 results. This is because NOT doing
 13 the will of God IS a lack
 14 of self.
 15 **T 1 B 40d.** Sex was *intended* as an instrument for
 16 physical creation (**see previous**
 17 **notes**)¹⁵⁶ to enable Souls to
 18 embark on new chapters in
 19 their experience, and thus improve
 20 their records.¹⁵⁷ The pencil was
 21 NOT an end in itself. (See
 22 earlier section.) It was an
 23 aid to the artist in his own
 24 creative endeavors. As he
 25

¹⁵⁴ This bracket not in manuscript.

¹⁵⁵ For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, Ephesians 2:8

¹⁵⁶ **T 1 B 24h T 1 B 24i T 1 B 37o T 1 B 37p T 1 B 37y T 1 B 37z T 1 B 37ab-37af T 1 B 40b-c**

¹⁵⁷ *Ur* has the singular "record" instead of the plural "records."

(N 5:21)(Ur 38 - 39)

1 made new homes for Souls and
 2 guided them through the periods
 3 of their own **developing**¹⁵⁸ readiness,
 4 he learned the role of the
 5 father himself. The whole process
 6 was set up as a learning
 7 experience in gaining Grace.
 8 **T 1 B 40e.** The pleasure which is derived
 9 from sex AS SUCH is reliable
 10 only because it stems from
 11 an error which men shared.
 12 AWARENESS of the error produces
 13 the guilt. DENIAL of the error
 14 results in projection. CORRECTION
 15 of the error brings release.
 16 **T 1 B 40f.** The only VALID use of sex
 17 is procreation. It is NOT truly
 18 pleasurable in itself. "Lead
 19 us not into temptation"¹⁵⁹ means
 20 "do not let us deceive ourselves
 21 into believing that we can relate in peace
 22 to God or our brothers with
 23 ~~anything~~ ? anything external."
 24 **T 1 B 40g.** The "sin of Onan"¹⁶⁰ was
 25

¹⁵⁸ *Ur* has "developmental" in place of "developing"

¹⁵⁹ **Matthew 6:13** (KJV has this wording) "Lead us not into temptation but deliver us from evil."

¹⁶⁰ **Genesis 38:8-11** And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also.

(N 5:22)(Ur 39)

1 called a "sin" because it involved
2 ~~first~~ a related type of self-
3 delusion; namely, that pleasure
4 WITHOUT relating can exist.

5 **T 1 B 40h.** To repeat an earlier
6 instruction, the concept of either
7 the self or another as a "sex
8 OBJECT" epitomizes this strange
9 reversal. As Bill put it, and
10 very correctly, too, it IS
11 objectionable, but only because
12 it is invalid. Upside-down
13 logic produces this kind of
14 thinking.

15 **T 1 B 40i.** *¹⁶¹Child of God, you were
16 created to create the good,
17 the beautiful, and the holy. Do
18 not lose sight of this. You
19 were right in telling Bill to
20 invite Me to ~~com~~ enter
21 anywhere temptation arises.
22 I will change the situation
23 from one of inappropriate
24 sexual attraction to one
25

¹⁶¹ margin notes say "insert on next page"

(N 5:23)(Ur 39)

1 of impersonal miracle-working.
2 The concept of changing the channel
3 for libidinal expression was¹⁶²
4 Freud's greatest contribution,
5 except that he did not understand
6 what "channel" really means.
7 **T 1 B 40j.** The love of God, for a
8 little while, must still be
9 expressed through one body
10 to another. That is because the
11 real vision is still so dim.
12 Everyone can use his body best
13 by enlarging man's perception,
14 so he can ~~really~~ see the
15 real Vision. THIS Vision is
16 invisible to the physical eye.
17 The ultimate purpose of the
18 body is to render itself
19 unnecessary. Learning to
20 do this is the only real
21 reason for its creation.

22 **omitted**

23 ***Bill - I got VERY uneasy**
24 **here and thought maybe I was just**

25

¹⁶² Ur has "is"

(N 5:24)(not present in Ur)

1 writing all this ((which has been
2 VERY time consuming and quite
3 tiresome at times)) because I
4 was jealous. I'm still not
5 sure and need your help about this.
6 But I went on anyway
7 because it didn't seem finished.
8 Please help me evaluate
9 it because I DON'T want
10 Scribal errors to enter
11 too much into the course. Though
12 I guess they'll be corrected
13 when they do. What do you
14 think about all this? I hadn't
15 INTENDED to write a commentary
16 on sex. (see above)
17 It just occurred to me
18 that the doubt MAY come from something
19 I don't want to give up.
20 Should I tell you about it?
21 It's kind of embarrassing,
22 really. But I just
23 remembered the "one more
24 river" with which this started.
25

(N 5:25)(Ur 39 - 40)

1 **T 1 B 40k.** NOTE: Scribes have a particular role in
 2 the Plan of Atonement because they have the
 3 ability to EXPERIENCE revelation
 4 themselves, and also to ~~write~~
 5 put into words enough of the
 6 experience to serve as a basis
 7 for miracles.¹⁶³

8 **T 1 B 40m.** This is why you EXPERIENCED
 9 that revelation about. "I will
 10 to do" VERY personally but
 11 ALSO wrote it. What you
 12 wrote CAN be useful to
 13 miracle-workers other than
 14 yourself. ~~The~~ We said
 15 before that prayer is the
 16 medium of miracles. The
 17 miracle prayer IS what you
 18 wrote not the "If you will tell
 19 me what to do I will to
 20 do it." * (insert next page)

21 **T 1 B 40n.** This prayer is the
 22 door that leads out of
 23 the desert forever.

24
 25

¹⁶³ Ur inserts "T 1 B 40l. (This refers to experiences at the visionary level, after which HS wrote "If you will tell me what to do, I will to do it." She had not known that the word "to" was inserted, and had merely intended to write "I will do it." This recognition had a terrific impact on HS.)

(N 5:26)(Ur 40)

1 **T 1 B 40o.** This¹⁶⁴ is not a complete statement,
 2 because it does not exclude the negative.
 3 We have already told you to add "and NOT to
 4 do **those** ~~what~~ you would not have me do"
 5 in connection with miracles. The distinction has
 6 also been made here between "miracle-
 7 mindedness" as a STATE, and "miracle-
 8 doing" as its expression.

9 **T 1 B 40p.** The former needs YOUR careful
 10 protection, because it is a state of miracle-
 11 READINESS. This is what the Bible means in
 12 the many references to "Hold yourself
 13 ready" and other similar injunctions.

14 **T 1 B 40q** Readiness here means keep
 15 your perception right side up, (or
 16 valid), so you will ALWAYS be ready,
 17 willing, and able. These are the essentials for
 18 "listen, learn, and do." You must be

19 READY to listen
 20 WILLING to learn
 21 and ABLE to do

22 **T 1 B 40r.** Only the last is involuntary, because
 23 it is the APPLICATION of miracles which must be
 24 Christ-controlled. But the other two,
 25

¹⁶⁴ *Ur* inserts "(Correction next day." This is marked with asterisks to link to the asterisk on the previous page marked "insert next page" **T 1 B 40m**

(N 5:27)(Ur 40 - 41)

1 which are the voluntary aspects of
2 miracle-mindedness, ARE up to you.

3 **T 1 B 40s.** To channelize DOES have a
4 "narrowing down" connotation, though
5 NOT in the sense of lack. The underlying
6 state of mind, or Grace, is a total
7 commitment. Only the DOING aspect
8 involves the channel at all. This is
9 because doing is always specific.

10 **T 1 B 40t.** As Jack said, "A reliable instrument
11 must measure something," but a
12 channel is also valid. It must
13 learn to do ONLY what it is
14 supposed to do. Change the prayer to
15 read:

16 If you will tell me what to do,
17 ONLY THAT I will to do.

18

19 **T 1 B 40u:** NOTE: I object to doggerel sound of this, and
20 regards it as very inferior poetry.

21 A - Its hard to forget, though.

22

23

24

25

(N 5:28)(Ur 41)

1 **T 1 B 40v.** The revelation is literally unspeakable, because it is
 2 an experience of unspeakable love. The word "awe"
 3 should be reserved only for revelations,
 4 to which it is perfectly and correctly applicable. It is
 5 NOT \neq appropriately applied to miracles, because
 6 a state of true awe is worshipful. It
 7 implies that one of a lesser order stands
 8 before the Greater One. This is the case
 9 only when a Soul stands before his
 10 Creator. Souls are perfect creations, and
 11 should be struck with awe in the presence
 12 of the Creator of Perfection.

13 **T 1 B 40w.** The miracle, on the other hand, is a
 14 sign of love among equals. Equals
 15 cannot be in awe of each other, because awe
 16 ALWAYS implies inequality. Awe is not
 17 properly experienced even to me.
 18 That is why in that short introductory
 19 vision, I knelt beside you, FACING
 20 the light.

21 **T 1 B 40x.** An Elder Brother is entitled to
 22 respect for his greater experience, and
 23 a reasonable amount of¹⁶⁵ obedience for his
 24 greater wisdom. He is also entitled to
 25

¹⁶⁵ Kenneth Wapnick reports in *Absence* that Schucman told him the words "a reasonable amount of" were her own insertion as she found the idea of obedience to be fearful. These words were therefore omitted in the *Nun's Version* perhaps quite correctly.

(N 5:29)(Ur 41-42)

1 love, because he is a brother, and also to
 2 devotion, if he is devoted. It is only my
 3 own devotion that entitles me to yours.
 4 But you will notice that I have knelt at your
 5 altar as readily as I would ever have
 6 you kneel at mine.

7 **T 1 B 40y.** There is nothing about me that you
 8 cannot attain.¹⁶⁶ I have nothing that does not come from
 9 God. The main difference between us as yet
 10 is that I have NOTHING ELSE. This leaves me
 11 in a state of true holiness, which is
 12 only a POTENTIAL in you.

13 **T 1 B 40z.** "No man cometh to the Father but
 14 by me"¹⁶⁷ is among the most misunderstood
 15 statements in the Bible. It DOES NOT mean that I
 16 am in any way separate ((or different)) from
 17 you, EXCEPT IN TIME. Now, we know
 18 that time does not exist. Actually,
 19 the statement is much more meaningful
 20 if it is considered on a vertical rather than
 21 a horizontal axis. Regarded along the
 22 vertical, man stands below me, and
 23 I stand below God. In the process of
 24 "rising up", I AM higher. This is because
 25

¹⁶⁶ **John 14:12** "verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

¹⁶⁷ **John 14:6** "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

(N 5:30)(Ur 42 - 43)

1 without me the distance between God and man
 2 is too great for man to encompass.
 3 I bridge the distance as an Elder
 4 Brother¹⁶⁸ to man, on the one hand, and a
 5 Son of God on the other. My devotion to
 6 my brothers has placed me in charge of
 7 the Sonship, which I can render complete
 8 only to the extent I can SHARE it.

9 **T 1 B 40aa.** This appears to contradict another
 10 statement: "I and my Father are one."¹⁶⁹
 11 It doesn't. There are still separate
 12 parts in the statement, in recognition of
 13 the fact that the Father is GREATER.
 14 Actually, the original statement was "are
 15 of one KIND."

16 **T 1 B 40ab.** The Holy Spirit is the Bringer of
 17 Revelations, not miracles. Revelations
 18 are INDIRECTLY inspired by me, because I
 19 am close to the Holy Spirit, and alert to
 20 revelation-readiness in my brothers.
 21 I can thus BRING DOWN to them more
 22 than they can DRAW DOWN to themselves.
 23 Jean Dixon's description is perhaps
 24 a better statement of my position.
 25

¹⁶⁸ For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.
 Romans 8:29

¹⁶⁹ **John 10:30** "I and the father are one."

(N 5:31)(Ur 43)

1 Because my feet are on the ground and my
2 hands are in heaven, I can
3 bring down the glories of Heaven
4 to my brothers on earth.

5 **T 1 B 40ac.** The Holy Spirit is the Highest
6 Communication Medium. Miracles do not
7 involve this type of communication,
8 because ~~mira~~ they are TEMPORARY communicative
9 devices. When man can return to
10 his original form of communication with God by
11 direct REVELATION, the need for miracles is
12 over. The Holy Spirit mediates higher
13 to lower order communication, keeping the direct
14 channel from God to man open
15 for revelation. Revelation is NOT
16 reciprocal. It is always FROM God
17 TO man. This is because God and man are
18 NOT equal. The miracle is reciprocal
19 because it ALWAYS involves equality.

20 **T 1 B 40ad.** In the longitudinal (or horizontal)
21 plane, the true equality of all men in the
22 Sonship appears to involve almost
23 endless time. But we know that
24 time is only an artifact introduced
25

(N 5:32)(Ur 43 - 44)

1 as a learning aid.

2 **T 1 B 41.** The miracle is a learning device
3 ~~for~~ which lessens the need for time. The
4 sudden shift¹⁷⁰ from horizontal to
5 vertical perception which the miracle entails
6 introduces an interval from which the
7 doer and the receiver both emerge much
8 farther along in time than they would
9 otherwise have been.

10 **T 1 B 41b.** A miracle has thus the
11 unique property of abolishing time
12 by rendering the space of time it
13 occupies unnecessary. There is
14 NO relation between the time a
15 miracle TAKES and the time it COVERS.
16 It SUBSTITUTES FOR learning that
17 might have taken thousands of years.
18 It does this by the underlying recognition
19 of perfect equality and holiness between
20 doer and receiver on which the miracle
21 rests. It is unstable, but perfectly
22 consistent, i.e., it does not occur
23 predictably across time, and it rarely
24 occurs in comparable forms. But
25

¹⁷⁰ *Ur* has the plural form: "shifts" which appears to be an error.

(N 5:33)(Ur 44)

1 WITHIN ITSELF it is perfectly consistent.
2 Since it contains NOTHING BUT an
3 an acknowledgment of equality and worth,
4 all parts ARE equal. This establishes the
5 prerequisite for validity.

6 **T 1 B 41c.** We said before that the miracle
7 abolishes time. It does this by
8 a process of COLLAPSING it. It thus
9 abolishes certain INTERVALS within it.
10 It does this, however, WITHIN the larger
11 temporal sequence.

12 **T 1 B 41d.** The validity of the miracle, then,
13 is PREDICTIVE, not logical, within the
14 temporal schema. It establishes
15 an out-of-pattern time interval, which is
16 NOT under the usual laws of time.
17 Only in this sense is it timeless.
18 By collapsing time, it literally
19 saves time, much the way "daylight
20 saving time" does. It rearranges the
21 distribution of light.

22 **T 1 B 41e.** The miracle is the only device which
23 man has at his immediate disposal for
24 controlling time. Only
25

(N 5:34)(Ur 44 - 45)

1 the Revelation TRANSCENDS it, having nothing to do
 2 with time at all. The miracle is much
 3 like the body, in that both are learning
 4 aids which aim at facilitating a
 5 state in which they are unnecessary. When
 6 the Soul is finally in the original state
 7 of direct communication, neither the body nor
 8 the miracle serves any purpose.

9 **T 1 B 41f.** While he is IN the body, however,
 10 man can choose between loveless or¹⁷¹
 11 miraculous channels of creativity.
 12 He can create an empty shell (see
 13 previous reference¹⁷²), but he DOES NOT create nothing
 14 at all. He can wait, delay,
 15 paralyze himself, reduce his creativity
 16 almost to nothing, and even induce¹⁷³
 17 a real developmental arrest or
 18 regression. But he CANNOT abolish his
 19 creativity. He CAN destroy his
 20 medium of communication, but NOT his
 21 potential.

22 **T 1 B 41g.** He was NOT created by his own
 23 free will. Only what HE creates
 24 is his to decide. The basic
 25

¹⁷¹ Ur has "and" instead of "or"

¹⁷² T 1 B 28c

¹⁷³ Ur has "introduce" instead of "induce"

(N 5:35)(Ur 45 - 46)

1 decision of the miracle-minded is NOT
 2 to wait on time any longer than
 3 is necessary. Time can waste, as well as
 4 be wasted. The miracle-worker, therefore,
 5 accepts the time-control factor of the
 6 miracle gladly, because he knows
 7 that every collapse of time brings
 8 all men closer to the ultimate
 9 RELEASE from time, in which the Son
 10 and the Father ARE one. (~~are~~
 11 ~~of one kind~~)

12 **T 1 B 41h.** The real meaning "are of
 13 one kind" is "of one mind or
 14 will." When the will of the Sonship and
 15 the Father are one, their perfect
 16 accord IS Heaven.

17 **T 1 B 41i.** Tell¹⁷⁴ Bill he is right in providing
 18 you with¹⁷⁵ the *consistent* strength you need to get,
 19 and he needs to offer. Your instability
 20 and his weakness have resulted from
 21 bad karmic choices, and your relationship
 22 NOW is crucial for the future. You
 23 must both exert every effort to
 24
 25

¹⁷⁴ *Ur* inserts "ASIDE"

¹⁷⁵ The glyph which is transcribed as "with" in the *Ur* is repeated twice here.

(N 5:36)(Ur 46)

1 restore it to what it once was.
2 Both of you are correcting where you have
3 failed before. This has already
4 enabled you to fulfill a very unexpected
5 role in your own joint salvation, and the salvation
6 of many other children I will entrust
7 increasingly to you. These are by no
8 means chosen at random. Bill
9 should know that his preparation
10 is not only in terms of sharing in
11 the results of your better application
12 of some rather unusual talents.
13 His own role, which he will understand after
14 his preparation is complete, will be
15 equally surprising.

16 He will need your help then, as
17 you need his strength now.

18

19 **T 1 B 41j.** NOTE that you DO NOT need his help as
20 a scribe, because you developed this ability
21 by your own efforts, and finally placed
22 them at MY disposal. By lending
23 you his strength, he strengthens
24 himself. When he gains this through his
25

(N 5:37)(Ur 46 - 47)

1 own efforts, he will need your help
 2 in a very unexpected way.
 3 But this is just another example of
 4 the reciprocal nature of miracles.
 5 **T 1 B 41k.** Equality does not imply
 6 homogeneity NOW. When
 7 EVERYONE has EVERYTHING, individual
 8 contributions to the Sonship will
 9 no longer be necessary. When the
 10 Atonement has been completed,
 11 ALL talents will be shared by ALL
 12 of the Sons of God. God is NOT
 13 ~~a-partial~~ partial. All of His
 14 children have His total love, and
 15 all of his gifts are *given* freely to
 16 everyone alike.
 17 **T 1 B 41l.** "Except you become as little
 18 Children"¹⁷⁶ means unless you
 19 fully recognize your complete dependence on
 20 God, you cannot know ~~what~~ the real
 21 power of the Son in his true relationship
 22 with the Father.
 23 **T 1 B 41m.** You and Bill DO have special talents
 24 which are needed for the Celestial speedup
 25

¹⁷⁶ Matthew 18:3: And said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

(N 5:38)(Ur 47)

1 at this time. But note that
2 the term speed-up is not one which
3 relates to the TRANSCENDING of time.
4 **T 1 B 41n.** When time is abolished, and
5 all of the Sons of God have come home,
6 no special agents will be necessary.
7 But do not underestimate the power of
8 special agents now, or the great
9 need there is for them. I do not claim to
10 be more than that myself. No-one
11 in his Right Mind, (a term which should
12 be specially noted) ever wants
13 either more or less than that.
14 Those who are called on to witness for
15 me NOW are witnessing for all
16 men, as I am.

17 **T 1 B 41o.** The role of the Priestess was once
18 to experience Revelations and to work
19 miracles. The purpose was to bring
20 those not yet available for direct
21 revelations into proper focus for
22 them. Heightened perception was
23 always the essential Priestess attribute.

24

25

(N 5:39)(Ur 47)

1 **T 1 B 41p. NOTE:** This A .M. was the first time I ever said that I'd be
 2 honored if there were any notes¹⁷⁷ he
 3 want me to take. He said he did.

4 **T 1 B 41q.** Neither Bill nor I is really
 5 clear about how sexual-impulses can be
 6 directly translated into miracle-impulses.
 7 The fantasies that I mentioned yesterday¹⁷⁸
 8 provide an excellent example.¹⁷⁹ (Now switch
 9 the pronoun references, or it will be
 10 too confusing.)

11 **T 1 B 41r.** Fantasies are ~~thoughts~~
 12 distorted forms of thinking, because
 13 they always involve twisting perception into
 14 unreality. Fantasy is a debased
 15 form of vision. Visions and revelations
 16 are closely related. Fantasies and
 17 projection are more closely
 18 associated, because both attempt to control
 19 external reality according to false
 20 internal needs. "Live and let live"
 21 happens to be a very meaningful
 22 ≠ injunction. Twist reality in any
 23 way, and you are perceiving destructively.
 24
 25

¹⁷⁷ *Ur* slightly rewords this to: "This is the first time HS ever said that she would be honored if there were any notes.)

¹⁷⁸ *Ur* inserts "(refers to discussion HS & Bill had)"

¹⁷⁹ *Ur* inserts "of how you switch"

(N 5:40)(Ur 47 - 48)

1 **THIS**¹⁸⁰ was lost through usurpation, which in turn
2 produced tyranny. I told you you
3 were now restored to your former role
4 in the Plan of Atonement. But you
5 must still choose freely to
6 devote your heritage to the greater
7 Restoration. As long as
8 a single slave ~~w~~ remains to
9 walk the earth, your release is not
10 complete. Complete restoration
11 of the Sonship is the only true goal of
12 the miracle-minded.

13 **T 1 B 41s.** Sexual fantasies are
14 distortions of perception by
15 definition. They are a means of
16 making false associations, and obtaining
17 pleasure from them. Man can do this only
18 because he IS creative. But although
19 he can perceive false associations, he can
20 never make them real except to himself.
21 As was said before, man believes in
22 what he creates. If he creates a
23 miracle, he will be equally strong
24
25

¹⁸⁰ *Ur* inserts "Reality"

(N 5:41)(Ur 48)

1 in his belief in that. The strength of his
2 conviction will then sustain the belief
3 of the miracle receiver.

4 **T 1 B 41t.** NO ~~sex~~ fantasies, sexual or otherwise, are
5 true. Fantasies become totally
6 unnecessary as the wholly satisfying nature of
7 reality becomes apparent. The sex
8 impulse IS a miracle impulse
9 when it is in proper focus. One
10 individual sees in another the right partner
11 for "procreating the stock" ((Wolff
12 was not too far off here)), and also
13 for their joint establishment of a creative
14 home. This does not involve fantasy at
15 all. If I am asked to participate
16 in the decision, the decision will be a
17 RIGHT one, too.

18 **T 1 B 41u.** In a situation where you or another
19 person, or both, experience inappropriate
20 sex impulses, KNOW FIRST that
21 this is an expression of fear. Your love
22 toward each other is NOT perfect, and
23 this is why the fear arose. Turn
24 immediately to me by denying the power
25

(N 5:42)(Ur 48 - 49)

1 of the fear, and ask me to help you
2 to replace it will¹⁸¹ love. This shifts the
3 sexual impulse immediately to the
4 miracle-impulse, and places it at
5 MY disposal.

6 **T 1 B 41v.** Then acknowledge the true
7 creative worth of both yourself AND
8 the other one. This places ?
9 strength where it belongs.

10 Note that sexual fantasies are ALWAYS
11 destructive (or depleting), in that
12 they perceive another in an inappropriate creative
13 role. Both people are perceived
14 essentially as "objects" fulfilling THEIR
15 OWN pleasure drives. This
16 dehumanized view is the source of the
17 DEPLETING use of sex. Freud's
18 description is purely NEGATIVE, i.e.,
19 as a release from the UNPLEASANT.
20 He also observed that the tension from id
21 impulses never completely abates.

22 **T 1 B 41w.** What he should have said
23 is that the shift from miracle-
24 impulses to sexual impulses was
25

¹⁸¹ The glyph here is "will" but the *Ur* adds, in brackets, what was more likely intended "with"

(N 5:43)(Ur 49)

1 debilitating in the first place, because of the
2 level-confusion involved. This set
3 up a state in which real
4 release was impossible. Note also that
5 Freud's notion of sex was as a
6 ~~relaxation~~ device for inducing RELAXATION,
7 which he confused with PEACE.
8 **T 1 B 41x.** Inappropriate sex relaxes only in the
9 sense that it may induce ≠
10 physical sleep. The miracle, on the
11 other hand, is an ENERGIZER.
12 It always strengthens, and never
13 depletes. It DOES induce
14 peace, and by establishing tranquility
15 ((not relaxation)) it enables
16 both giver and receiver to enter
17 into a state of Grace. Here *his*
18 ~~he is restored to~~ miracle-mindedness,
19 (not release from tension) is restored.
20 **T 1 B 41y.** Tension is the result of a
21 building-up of unexpressed
22 miracle-impulses. This can be
23 truly abated only by releasing
24 the miracle-drive, which has been
25

(N 5:44)(Ur 49)

1 blocked. Converting it to
 2 sexual libido merely produces
 3 further blocking. Never foster
 4 this illusion in yourself, or
 5 encourage it in others. An
 6 "object" is incapable of release,
 7 because it is a concept which is **devoid**¹⁸²
 8 of creative power. The recognition
 9 of the real creative power in yourself
 10 AND others brings release because
 11 it brings peace.

12 **T 1 B 41z.** The peace of God which passeth
 13 understanding CAN keep your
 14 hearts now and forever.¹⁸³

15
 16 **T 1 B 41aa.** Only¹⁸⁴ two short additions **are** needed here:

17
 18 ① Your earlier acute problem in writing
 19 things down came from a MUCH earlier
 20 misuse of very great scribal abilities.
 21 These were turned to secret rather
 22 than shared advantage, depriving it¹⁸⁵ of its
 23 miraculous potential, and diverting
 24 it into possession. This is much like
 25

¹⁸² *Urtex* has "deprived" instead of "devoid."

¹⁸³ **Philippians 4:7** And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

¹⁸⁴ *UR* inserts "There are"

¹⁸⁵ *Ur* inserts a question mark here which may indicate that the grammatical problem of disagreement in number was noted. The word "abilities" above could be changed to the singular "ability" to correct the problem.

(N 5:45)(Ur 49 - 50)

1 the confusion of sex impulses with
2 possession-impulses. Some of the
3 original material is still in the
4 Temple. This is why you became so
5 afraid about Atlantis. Bill
6 has his own reasons.

7

8 **T 1 B 41ab.** ② Retain your miracle-minded
9 attitude toward Rosie VERY
10 carefully. She once hurt both
11 of you, which is why she is now your
12 servant. But she is blessed
13 in that she sees service as a
14 source of joy. Help her
15 straighten out her past
16 errors by contributing to your
17 welfare now.

18

19

20

21

22

23

24

25

(N 5:46)(not present in Ur)

1 "Priestess, a brother has knelt at your
2 shrine. Heal him through Me."

3 I have an idea that the shrine merely
4 referred to the "altar within," which the Priestess
5 served. I imagine that the communication form
6 was direct, and the "brother" always nameless.
7 I - the Priestess responded automatically
8 by praying directly to God, standing
9 with upraised arms to draw down a
10 blessing on her brother, who knelt
11 outside. Her response was completely
12 automatic and impersonal. She never
13 even thought of checking the outcome,
14 because there WAS no doubt.

15 I imagine there is STILL no doubt
16 really. Except that the Priestess can no
17 longer ask alone.

18
19
20
21
22
23
24
25

(N 5:47)(Urtext 50)

1 It was originally "sister" not "Priestess."

2

3 **T 1 B 41ad.** As¹⁸⁶ long as you remember ALWAYS that
4 you never suffered anything because
5 of anything that anyone ELSE did,
6 this is not dangerous.

7

8 **T 1 B 41ae.** Remember that you who want peace
9 can find it only by complete
10 forgiveness. You never really WANTED
11 peace before, so there was no point
12 in knowing how to get it. This
13 is an example of the "need to know"
14 principle, which was established by the Plan
15 of Atonement long before C.I.A.

16

17 **T 1 B 41af.** No kind of knowledge is acquired
18 by anyone unless he wants it, or
19 believes in some way he NEEDS it. A
20 psychologist does NOT need a (~~lesson~~) course in on the hierarchy¹⁸⁷ of
21 needs as such, but
22 like everyone else, he DOES need to
23 understand his own.

24

25

¹⁸⁶ Ur inserts before this sentence "T 1 B 41ac. (special Revelation re HS -OMISSION 1.¹⁸⁶)
T 1 B 41ad. HS question re past memories. ANSWER:"

¹⁸⁷ Perhaps a reference to Abraham Maslow's hierarchy of human needs.

(N 5:48)(Ur 50 - 51)

1

2 **T 1 B 41ag.** This particular set of notes will be the
3 only one which deals with the concept of
4 "lack", because while the concept does not exist
5 in the Creation of God, it is VERY apparent
6 in the creations of man. It is, in fact,
7 the essential difference.

8

9 **T 1 B 41ah.** A need implies lack, by definition.
10 It involves the recognition, conscious or
11 unconscious, ((and at times, fortunately,
12 superconscious)) that you would be better
13 off in a state which is somehow
14 different from the one you are in.

15

16 **T 1 B 41ai.** Until the Separation, ((which is a better
17 term than the Fall¹⁸⁸)) nothing was lacking.
18 This meant that man had no needs
19 at all. If he had not deprived
20 himself, he would never have experienced them.

21

22 **T 1 B 41aj.** After the Separation, needs became the
23 most powerful source of motivation
24 for human action. All behavior
25 is essentially motivated by needs, but

¹⁸⁸ So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. Genesis 3:1-7

(N 5:49)(Ur 51)

1 behavior itself is not a Divine attribute.
 2 The body is the mechanism for behavior. ((Ask any
 3 behaviorist, and he's RIGHT, too.))

4

5 **T 1 B 41ahk** You tell your own classes that
 6 nobody would ~~even~~ bother even to
 7 get up and go from one place to
 8 another if he did not think he would *somehow* be
 9 better off. ~~somehow~~. This is very true.

10

11 **T 1 B 41al.** Believing that he COULD be "better
 12 off" is the reason why man has the
 13 mechanism for behavior at his disposal.
 14 This is why the Bible says "By their
 15 DEEDS¹⁸⁹ ye shall know them."

16

17 **T 1 B 41am.** A man acts according to the
 18 particular hierarchy of needs he
 19 establishes for himself. His hierarchy, in
 20 turn, depends on his perception of what
 21 he IS, ~~??-??-?~~ i.e., what he LACKS.
 22 This establishes his own rules for
 23 what he needs to know.

24

25

¹⁸⁹ Actually the Bible says "By their fruits ye shall know them" Matthew 7:16 and 20

(N 5:50)(Ur 51)

1 **T 1 B 41an.** Separation from God is the only
2 lack he really needs to ~~fill~~ correct.
3 But his separation would never have
4 occurred if he had not distorted his
5 perception of truth, and thus
6 perceived himself as lacking.

7

8 **T 1 B 41ao.** The concept of ANY sort of need
9 HIERARCHY arose because, having
10 made this fundamental error, he
11 had already fragmented himself
12 into levels with DIFFERENT needs. As
13 he integrates, HE becomes one, and
14 his ONE need becomes one accordingly.
15 Only the fragmented can be confused
16 about this.

17

18 **T 1 B 41ap.** Internal integration within the
19 self will not *suffice* to correct the lack fallacy,
20 but it WILL correct the NEED
21 fallacy. ((Thank you for
22 writing this as given.))~~Sometimes~~
23 ~~word repetition~~ Unified need
24 produces unified action, ~~and thus~~

25

(N 5:51)(Ur 51 - 52)

1 because it produces lack of ambivalence.
2 **T 1 B 41aq.** The concept of need hierarchy,
3 a corollary to the original error,
4 requires correction at its OWN
5 level, before the error of levels
6 itself can be corrected. Man
7 cannot operate ((or behave)) effectively
8 while he operates at split
9 levels. But as long as he
10 does so, he must introduce
11 correction from the bottom UP.
12 **T 1 B 41ar.** This is because he now operates
13 in space, where "up" and "down"
14 are meaningful terms.
15 Ultimately, of course, space
16 is as meaningless as time.
17 The concept is really one of
18 space-time BELIEF. The
19 physical world exists only because
20 man can use it to correct
21 his UNBELIEF, which placed him in
22 it originally. As long as
23 man KNEW he did not need anything,
24 the whole device was unnecessary.
25

(N 5:52)(Ur 52)

1 **T 1 B 41as.** The need to know is not safely
2 under man's control at this time.
3 It is MUCH better off under MINE.
4 Let's just leave it at that.

5

6 **T 1 B 41au.** The¹⁹⁰ other question, however, I am more
7 than willing to answer, because it is
8 appropriate for NOW. You and Bill both
9 chose your present sex partners
10 shamefully, and would have to atone
11 for the lack of love which was involved
12 in any case.

13

14 **T 1 B 41av.** You selected them precisely BECAUSE they
15 were NOT suited to gratify your fantasies.
16 This was not because you wanted to abandon
17 or give up the fantasies, but because
18 you were AFRAID of them. You saw
19 in your partners a means of
20 protecting against the fear, but both of you
21 continued to "look around" for
22 chances to indulge the fantasies.

23

24 **T 1 B 41aw.** The dream of the "perfect partner" is
25

¹⁹⁰ *Ur* inserts "T 1 B 41aq. (Specific question raised by WT re sex under existing conditions)(HS raised previous question about the past, which has just been answered.)"

(N 5:53)(Ur 52 - 53)

1 an attempt to find EXTERNAL integration,
2 while retaining conflicting needs in the
3 self.

4 **T 1 B 41ax.** Bill was somewhat less
5 guilty of this than you, but largely because
6 he was more afraid. He had abandoned
7 the hope¹⁹¹ in a neurotic sense of
8 despair of finding it. You, on the
9 other hand, insisted that the hope
10 was justified. Neither of you, therefore, was in
11 your right mind.

12
13 **T 1 B 41ay.** As was said before, homosexuality
14 is INHERENTLY more risky ((or
15 error prone)) than heterosexuality, but
16 both can be undertaken on
17 an equally false basis. The
18 falseness of the basis is clear in
19 the accompanying fantasies. Homosexuality
20 ALWAYS involves misperception of the
21 self ~~and the~~ OR the partner, and generally
22 both. **T 1 B 41az.** Penetration DOES NOT involve
23 magic, nor DOES ANY form
24 of sexual behavior. It IS a magic
25

¹⁹¹ *Ur* inserts "(of finding a perfect partner)"

(N 5:54)(Ur 53)

1 belief to engage in ANY form of body
2 image activity at all. You
3 neither created yourselves, nor
4 controlled your creation. ~~???????~~
5 By introducing levels into your own
6 perception, you opened the way for
7 body-image distortions.

8

9 **T 1 B 41ba.** The lack of love (or
10 faulty need-orientation) which
11 led to your particular
12 person (NOT object) choices
13 CAN be corrected within the
14 existent framework, and would
15 HAVE to be in the larger interest
16 of overall progress. The
17 situation is questionable largely
18 because of its inherent vulnerability
19 to fantasy-gratification.
20 Doing the best you can WITHIN this
21 limitation is probably the best
22 corrective measure at present.
23 Any relationship you have under-
24 taken for whatever reasons
25

(N 5:55)(Ur 53)

1 becomes a responsibility.
2 **T 1 B 41bb.** If you shift your own needs,
3 some amount of corresponding shift
4 in the need-orientation of the other
5 person **MUST** result, This will be
6 beneficial, even if the partner was
7 originally attracted to you **BECAUSE** of
8 your disrespect. Teaching
9 devices which are totally alien to
10 a learner's perceptual
11 system are usually merely
12 disruptive. Transfer
13 depends on **SOME** common
14 elements in the new situation
15 which are understandable in
16 terms of the old.

17
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(N 5:56)(Ur 53)

1 **T 1 B 41bc.** Man can never control the effects
 2 of fear himself, because he has
 3 CREATED fear and believes in ~~part~~
 4 ~~of~~ what he creates. In attitude, then,
 5 though not in content, he resembles
 6 his own Creator, who has perfect
 7 faith in His Creations because He¹⁹²
 8 Created them. All creation rests
 9 on belief, and the belief in the
 10 creation produces its existence.
 11 This is why it is possible for a man
 12 to believe what is not true for
 13 anyone else. It is true for him
 14 because it is made BY him.

15

16 **T 1 B 41bd.** Every aspect of fear
 17 proceeds from upside-down
 18 perception. The TRULY creative
 19 devote their efforts to correcting
 20 this. The neurotic devotes his to
 21 compromise. The psychotic tries
 22 to escape by establishing the truth of
 23 his own errors. It is most difficult
 24 to free him by ordinary means,

25

¹⁹² Capitalization is usually uncertain in shorthand glyphs. The *Ur* capitalizes His Creations but nodes not capitalize "because created them." All later versions capitalize both and since the pronoun here stands for God, that seems to be the most likely scribal intent.

(N 5:57)(Ur 53 - 54)

1 only because he is more stable in his
2 denial of truth.

3 **T 1 B 42.** The miracle makes no distinction
4 among degrees of misperception.

5 It is a device for perception-correction
6 which is effective quite apart from
7 either the degree or the direction of
8 the error. This is its TRUE
9 indiscriminateness.

10 **T 1 B 42b.** Christ-controlled miracles
11 are selective ONLY in that they are
12 directed toward those who can use
13 them for THEMSELVES. Since this
14 makes it inevitable that they will
15 extend them to others, a very strong
16 chain of Atonement is welded.
17 But Christ-control takes no
18 account at all of the MAGNITUDE
19 of the miracle itself, because the concept
20 of size exists only in a plane
21 that is itself unreal. Since the
22 miracle aims at RESTORING
23 reality, it would hardly be
24 useful if it were bound by the laws
25

(N 5:58)(Ur 54)

1 of the same error it aims to
2 correct. Only man makes
3 that kind of error. It is an example
4 of the "foolish consistency" his
5 own false beliefs have engendered.

6 **T 1 B 42c.** Both the power and the strength of
7 man's creative will must be
8 understood, before the real meaning
9 of denial can be appreciated and abolished.
10 Denial is NOT mere negation. It is a
11 positive miscreation. While the
12 miscreation is NECESSARILY believed in by
13 its own creator, it does not
14 exist at all ~~?~~ at the level of
15 true Creation.

16 **T 1 B 43.** The miracle compares the
17 creations of man with the higher
18 level of creation, accepting what is
19 in ACCORD as true, and rejecting the
20 DISCORDANT as false. This is why it is
21 so closely associated with validity.
22 Real validity is both true AND
23 useful, or better, it is useful BECAUSE
24 it is true.
25

(N 5:59)(Ur 54 - 55)

1 **T 1 B 43b.** All aspects of fear are untrue,
 2 because they DO NOT exist at the higher creative
 3 levels, and therefore do not exist at all. To
 4 whatever extent a man is willing
 5 to submit his beliefs to the real test
 6 of validity, to that extent are his
 7 perceptions healed ((or corrected.))

8

9 **T 1 B 43c.** In sorting out the false from the
 10 true, the miracle proceeds much
 11 along the lines suggested very correctly
 12 by Bill, i.e.:

13 If perfect love casts out fear,¹⁹³

14 And if fear exists,

15 Then there is NOT perfect love.

16 But

17 Only perfect love really exists.

18 Therefore, if there is fear, it creates

19 a state which does not exist.

20

21 Believe THIS and you WILL be free.

22 Only God can establish this solution, for

23 THIS faith IS His gift.¹⁹⁴

24

25

¹⁹³ There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. 1 John 4:18

¹⁹⁴ For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, Ephesians 2:8

**T 1 C. Distortions of Miracle Impulses (*N 211
5:60)**

(N 5:60)(Ur 55)

1 **T 1 C 1. But** man must contribute to his
2 readiness here as elsewhere. The
3 readiness for faith, as for everything
4 else that is true, entails the two
5 steps necessary for the release from fear.

6 **T 1 C 2.** Denial of fear, in human
7 terms, is a strong defense because it
8 ~~in~~ entails **((as is))** two levels of
9 error:

10 1. That ~~what is the truth~~ CAN
11 be denied and

12 2. That absence of truth
13 can be effective.

14 **T 1 C 3.** EXPERIENCING fear, which is more
15 characteristic of Bill, involves only the second
16 error. However, these differences do not
17 effect the power of the miracle at
18 all, since only **the distance BETWEEN** truth and error
19 are its concern.

20

21 **T 1 C 4.** YOU are both more miracle-
22 minded, and less able to recognize
23 fear because of your stronger, but split,
24

25

(N 5:61)(Ur 55 - 56)

1 identification. Bill, also characteristically, is less miracle-
2 minded, but better able
3 to recognize fear, because his identification is
4 more consistently right but weaker.

5

6 **T1C5.** Together, the conditions needed
7 for consistent miracle-mindedness,
8 the state in which fear has been abolished,
9 can be particularly well worked out.

10 In fact, it WAS already well
11 worked out before.

12

13 **T1C6.** Your idea about the real meaning
14 of "possession" should be clarified.
15 Your own denial of fear¹⁹⁵ introduced some
16 error variance, but not really a
17 significant amount. However, there is always
18 a chance that as the size of the
19 sample increases, what was non-significant before
20 MAY ATTAIN significance, so we had
21 better get this out¹⁹⁶ now while you
22 are still within the safety margin.

23

24 **T1C7.** Fear of possession is a

25

¹⁹⁵ The *Ur* inserts (this refers to a visionary experience of HS)

¹⁹⁶ *Ur* inserts "of the way"

(N 5:62)(Ur 56)

1 perverted expression of the fear
 2 of the irresistible attraction **of God**.¹⁹⁷
 3 ((Yes,¹⁹⁸ this DOES apply to homosexuality, *among other errors*,) where
 4 the whole concept of possessing,
 5 or "entering" is a key ~~worry or~~
 6 fear. It is a symbolic statement
 7 of an inverted decision NOT to
 8 enter into, or possess, the Kingdom.
 9 In physical terms, which it emphasizes
 10 because of the inherent error of Soul
 11 avoidance, REAL physical creation is
 12 avoided, and fantasy gratification is
 13 substituted.¹⁹⁹

14
 15 **T1C8.** The truth is still that the
 16 attraction of God is irresistible
 17 at ALL levels, and the acceptance
 18 of this totally unavoidable
 19 truth is only a matter of
 20 time. But you should consider
 21 whether you WANT to wait, because you
 22 CAN return now, if you choose.

23
 24
 25

¹⁹⁷ It is extremely curious that the *Urtext* omits these two words. None of the later versions include this segment.

¹⁹⁸ *Ur* inserts "Aside"

¹⁹⁹ The *Urtext* closes the brackets here, which is probably correct.

(N 5:63)(Ur 56 - 57)

1 You²⁰⁰ are writing this with improper
2 motivation, but we will try anyway.
3 If you are to stop, do so immediately.)
4

5 **T1C9.** Possession is a concept which has
6 been subject to numerous distortions, as
7 some of which we will list below:

8 ① It²⁰¹ can be associated with the body
9 only. If this occurs, sex is particularly
10 likely to be contaminated. Possession
11 versus being possessed is apt to be
12 seen as the male and female role.
13 Since neither will be conceived of as
14 satisfying alone, and both will be associated
15 with fear, this interpretation is particularly vulnerable to
16 psychosexual confusion.

17
18 ② ~~Possession~~ From a rather similar
19 misperceptual reference point, possession can
20 also be associated with things. This is
21 essentially a shift from ①, and is usually
22 due to an underlying fear of
23 associating possession with people. In this sense,
24 it is an attempt to PROTECT people, like
25

²⁰⁰ *Ur* inserts "(Note to HS:)"

²⁰¹ *Ur* inserts "(possession)"

(N 5:64)(Ur 57)

1 the superstition about "protecting the name", we
2 mentioned before.

3

4 **T1C10.** Both ① and ② are likely to become
5 compulsive for several reasons, including:

6 a) They represent an attempt to
7 escape from the real possession-drive,
8 which cannot be satisfied this way.

9 b) They set up substitute goals,
10 which are usually reasonably easy to
11 attain.

12 c) They APPEAR to be relatively
13 harmless, and thus SEEM to allay
14 fear. The fact that they usually
15 interfere with good interpersonal relationships
16 can be interpreted, in this culture, as
17 a lack of sophistication on the part of
18 the OTHER (not the self), and this induces
19 a false feeling of confidence in the
20 solution, based on reliability NOT
21 validity. It is also fairly easy to
22 find a partner who SHARES the
23 illusion. Thus, we have any number

24

25

(N 5:65)(Ur 57 - 58)

1 of relationships which are actually ESTABLISHED
 2 on the basis of ①, and others which HOLD
 3 TOGETHER primarily because of the joint interests
 4 in ②.

5 c)²⁰² The manifestly EXTERNAL
 6 emphasis which both entail seems to be
 7 a safety device, and thus permits a
 8 false escape from much more basic
 9 inhibitions. As a compromise
 10 solution, the ILLUSION of interpersonal
 11 relating is preserved, along with the
 12 retention of the lack of love
 13 component. This kind of
 14 psychic juggling leaves the ~~person~~²⁰³
 15 juggler with a feeling of emptiness,
 16 which in fact is perfectly justified, because
 17 he IS acting from scarcity. He then
 18 becomes more and more driven in his
 19 behavior, to fill the emptiness.

20 **T1C11.** When these solutions have been
 21 invested with extreme belief, ①
 22 leads to sex crimes, and ② to
 23 ~~which~~ stealing. The kleptomaniac is
 24 a good example of the latter.

25

²⁰² This should likely be "d)"

²⁰³ *Ur* has "person (or juggler)" while the *Notes* has "person" crossed out and replaced with juggler.

(N 5:66)(Ur 58 - 59)

1 **T 1 C 12.** Generally, two types of emotional
2 disturbances result:

3 a) The tendency to maintain
4 the illusion that only the physical
5 is real. This produces depression.

6 b) The tendency to invest the
7 physical with non-physical
8 properties. This is essentially
9 magic, and tends more toward
10 anxiety-proneness.

11 c) The tendency to vacillate
12 from one to the other, which produces a corresponding
13 vacillation between depression AND anxiety.

14

15 **T 1 C 13.** Both result in self-imposed
16 starvation.

17

18 **T 1 C 14.** ③ Another type of distortion is seen
19 in the fear of or desire for
20 "spirit" possession. The term
21 "spirit" is profoundly debased in
22 this context, but it DOES
23 entail a recognition that
24 the body is not enough, and ~~confus~~ *investing*

25

(N 5:67)(Ur 59)

1 it with magic will not work. This
 2 recognition ACCEPTS the fact that
 3 neither ① nor ② **ARE**²⁰⁴ sufficient,
 4 but, precisely BECAUSE it does not limit
 5 fear so narrowly, it is more
 6 likely to produce greater fear in
 7 its own right.

8 **T 1 C 15.** Endowing the Spirit with
 9 human possessiveness is a more
 10 INCLUSIVE error than ① or ②,
 11 and a step somewhat further
 12 away from the "right mind."
 13 Projection is also more likely
 14 to occur, with vacillations between
 15 grandiosity and fear. "Religion"
 16 in a distorted sense, is also
 17 more likely to occur in this
 18 kind of error, because the idea
 19 of a "spirit" is introduced,
 20 though fallaciously, while
 21 it is excluded from ① and ②.
 22 **T 1 C 16.** Witchcraft is thus particularly
 23 apt to be associated with ③, because of the
 24 much greater investment in
 25

²⁰⁴ *Ur* changes the emphasized plural "are" as in "neither are" to the singular "is" as in "neither is" which is a grammatical correction.

(N 5:68)(Ur 59 - 60)

1 magic.

2 **T1C17.** It should be noted that ①

3 involves only the body, and ②

4 involves an attempt to associate

5 things ≠ with human attributes.

6 ③, on the other hand, is a more

7 serious level confusion, because

8 it endows the Spirit with EVIL

9 attributes. This accounts both

10 for the religious zeal of its

11 proponents, and the aversion (or

12 fear) of its opponents.

13 Both attitudes stem from the

14 same false belief.

15 **T1C18.** This is NOT what the Bible means

16 by "possessed of the Holy Spirit."²⁰⁵

17 It is interesting to note that even those

18 who DID understand that could nevertheless

19 EXPRESS their understanding inappropriately. The

20 concept of "speaking in many

21 tongues" was originally an injunction to

22 communicate to everyone in his own

23 language, or his own level. It

24 hardly meant to speak in a

25

²⁰⁵ This may refer to "filled with the Holy Spirit" ("ghost" in the KJV which occurs in the *New Testament* 10 times, sometimes in conjunction with "speaking in tongues.")

(N 5:69)(Ur 60)

1 way that NOBODY can understand. This
2 strange error occurs when people
3 DO understand the need for
4 universal communication, but have
5 contaminated it with possession
6 fallacies. The fear engendered by
7 this misperception leads to a
8 conflicted state in which communication
9 IS attempted, but the fear is allayed
10 by making the communication incomprehensible.

11 **T 1 C 19.** It could also be said that
12 the fear induced selfishness, or
13 regression, because incomprehensible
14 communication is hardly a worthy
15 offering from one Son of God to
16 another.

17
18 **T 1 C 20.** ④ Knowledge can also be mis-
19 interpreted as a means of
20 possession. Here, the content is
21 not physical, and the underlying
22 fallacy is more likely to be the
23 confusion of mind and brain. The
24 attempt to unite non-physical
25

(N 5:70)(Ur 60 - 61)

1 content with physical attributes is illustrated
 2 by statements like "the thirst for
 3 knowledge." (No Helen, this is NOT
 4 what the "thirst" in the Bible means.
 5 The term was used only because of man's
 6 limited comprehension, and is probably better
 7 dropped.)

8 **T 1 C 21.** The fallacious use of knowledge
 9 can result in several errors, including:

10 **a)** The idea that knowledge will
 11 make the individual more attractive to
 12 others. This is a possession-fallacy.

13 **b)** The idea that knowledge will
 14 make the individual invulnerable. This
 15 is the reaction formation against the
 16 underlying fear of vulnerability.

17 **c)** The idea that knowledge
 18 will make the individual worthy. This is
 19 largely pathetic.

20
 21 **T 1 C 22.** Both you and Bill should consider
 22 type ④ VERY carefully. Like
 23 all **of the**²⁰⁶ fallacies, it contains
 24 a denial mechanism, which swings into
 25

²⁰⁶ *Ur* uses "these" instead of "of the"

(N 5:71)(Ur 61)

1 operation as the fear increases, thus
 2 cancelling out the error temporarily,
 3 but seriously impairing efficiency.

4 **T 1 C 23.** Thus, you claim you can't
 5 read, and Bill claims that he can't
 6 speak. Note that depression is a
 7 real risk here, for a Child
 8 of God should never REDUCE his
 9 efficiency in ANY way. The
 10 depression comes from a peculiar pseudo-
 11 solution which reads:

12 A Child of God is efficient.

13 I am not efficient.

14 Therefore, I am not a Child of God.

15

16 **T 1 C 24.** This leads to neurotic resignation, and
 17 this is a state which merely INCREASES the
 18 depression.²⁰⁷

19

20 **T 1 C 25.** The corresponding denial mechanism for ①
 21 is the sense of PHYSICAL inability,
 22 or IMPOTENCE. The denial mechanism for
 23 ② is often bankruptcy. Collectors
 24 of things often drive themselves

25

²⁰⁷ In the *Ur* the next paragraphs show up and are crossed out, and is repeated on page 69 (T 2 A 16) with one sentence relocated.

(N 5:72)(Ur 61)

1 well beyond their financial means, in
 2 an attempt to force discontinuance.
 3 If this idea of cessation cannot be
 4 tolerated, a strange compromise
 5 involving BOTH insatiable possessiveness
 6 and insatiable throwing away
 7 (bankruptcy) may result. An example
 8 is the inveterate or compulsive
 9 gambler, particularly the horse-
 10 racing addict. Here, the
 11 conflicted drive is displaced
 12 both from people AND things, and
 13 is invested in animals. The
 14 implied DEROGATION of people
 15 is the cause of the²⁰⁸ EXTREME superstition
 16 of the horse racing addict.

17 The alcoholic is in a similar
 18 position, except that his hostility
 19 is more inward than outward
 20 directed.²⁰⁹

21
 22
 23
 24
 25

²⁰⁸ *Urtext* inserts the word "underlying" here.

²⁰⁹ This paragraph shows up in chapter 2 (T 2 A 17) in the *Ur*. Chapter one ends at line 17 on the previous page. Note these chapter divisions here are derived from the *HLC* for reference purposes and particularly in this segment, do not correspond well across versions due to the re-sequencing of material in the editing. Chapter 2 actually begins with material not present in the *Notes*, on page 62 of the *UR*.

A Course in Miracles Volume I Chapter 2 Shorthand Notes Transcript

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EDITOR'S NOTE

In Chapter 2 we have substantial “inserts” which are found in the *Urtext* but are not present in the *Notes*. These are recognizable by the use of longer lines, and the presence of an *Urtext* rather than a *Notes* reference at the top of the page.

We also see segments out of sequence and a number of tricky issues which are *not* dealt with in a satisfactory way in this first draft preliminary working document.

What we do have is a searchable e-text with page by page references to the actual facsimile copies to facilitate cross-referencing.

CHAPTER - 2 - THE ILLUSION OF SEPARATION**T 2 A. Introduction (not present in Notes Ur 62)**

(Insert for page 61)

T 2 A 1. This section is inserted here because it deals with a more fundamental misuse of knowledge, referred to in the Bible as the cause of the Fall (or Separation). There are several introductory remarks which are intended to make these explanations less fear-provoking. The first is a couplet which I drew to your attention during the fragments of *Midsummer Night's Dream*, which you heard last night:

"Be as thou wast wont to be
See as thou wast wont to see."

It is noteworthy that these words were said by Oberon in releasing Titania from her own errors, both of being and perceiving. These were the words which re-established her true identity as well as her true abilities and judgment. The similarity here is obvious.

T 2 A 2. There are also some definitions, which I asked you to take from the dictionary, which will also be helpful. Their somewhat unusual nature is due to the fact that they are not first definitions in their chronological appearance. Nevertheless, the fact that each of them does appear in the dictionary should be reassuring.

Project (verb): to extend forward or out.

Project (noun): a plan in the mind

World: a natural grand division. (Note that you originally wrote "word" instead of "world".)

T 2 A 3. We will refer later to projection as related to both mental illness and mental health. It will also be commented on that Lucifer literally projected himself from heaven. We also have observed that man can create an empty shell, but cannot create nothing at all.

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this emptiness provides the screen for the misuse of projection.

T 2 A 4. The Garden of Eden, which is described as a literal garden in the Bible, was not originally an actual garden at all. It was merely a mental state of complete need-lack. Even in the literal account, it is noteworthy that the pre-Separation state was essentially one in which man needed nothing. The Tree of Knowledge, again an overly-literal concept, (as is clearly shown by the subsequent reference to "eating of the fruit of the tree") is a symbolic reference to some of the misuses of knowledge referred to in the section immediately preceding this one. There is, however, considerable clarification of this concept, which must be understood before the real meaning of the "detour into fear" can be fully comprehended. Projection, as defined above, (this refers to the verb) is a fundamental attribute of God, which he also gave to his Son. In the Creation, God projected his Creative Ability out of Himself toward the Souls which He created, and also imbued them with the same loving wish (or will) to create. We have commented before on the FUNDAMENTAL error involved in confusing what has been created with what is being created. We have also emphasized that man, insofar as the term relates to Soul, has not only been fully Created, but also been created perfect. There is no emptiness in him. The next point, too, has already been made, but bears repetition here. The Soul, because of its own likeness to its Creator, is creative.¹ No Child of God is capable of losing this ability, because it is inherent in what he IS.

T 2 A 5. whenever projection in its inappropriate sense is utilized, it always implies that some emptiness (or lack of everything) must exist, and that it is within man's ability to put his own ideas there instead of the truth. if you will consider carefully what this entails, the following will become quite apparent:

¹ Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Genesis 1:26-27

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First, the assumption is implicit that what God has Created can be changed by the mind of Man.

Second, the concept that what is perfect can be rendered imperfect (or wanting) is intruded.

Third, the belief that man can distort the Creations of God (including himself) has arisen, and is tolerated.

Fourth, that since man can create himself, the direction of his own creation is up to him.

T 2 A 6. These related distortions represent a picture of what actually occurred in the Separation. None of this existed before, nor does it actually exist now. The world, as defined above, WAS made as a natural grand division, or projecting outward of God. That is why everything which He Created is like Him.

T 2 A 7. It should be noted that the opposite of pro is con. Strictly speaking, then, the opposite of projecting is conjecting, a term which referred to a state of uncertainty or guess work. Other errors arise in connection with ancillary defenses, to be considered later.

For example, dejection, which is obviously associated with depression, injection, which can be misinterpreted readily enough, in terms of possession fallacies (particularly penetration), and rejection, which is clearly associated with denial. It should be noted also that rejection can be used as refusing, a term which necessarily involves a perception of what is refused as something unworthy.

T 2 A 8. Projection as undertaken by God was very similar to the kind of inner radiance which the Children of the Father inherit from Him. It is important to note that the term "project outward" necessarily implies that the real source of projection is internal.

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This is as true of the Son as of the Father.

T 2 A 9. The world, in its original connotation, included both the proper creation of man by God, AND the proper creation by man in his Right Mind. The latter required the endowment of man by God with free will, because all loving creation is freely given. Nothing in either of these statements implies any sort of level involvement, or, in fact, anything except one continuous line of creation, in which all aspects are of the same order.

T 2 A 10. When the "lies of the serpent" were introduced, they were specifically called lies because they are not true. When man listened, all he heard was untruth. He does not have to continue to believe what is not true, unless he chooses to do so. All of his miscreations can disappear in the well known "twinkling of an eye,"² because it is a visual misperception.

T 2 A 11. Man's spiritual eye can sleep, but as will shortly appear in the notes (reference Bob, elevator operator) a sleeping eye can still see. One translation of the Fall, a view emphasized by Mary Baker Eddy, and worthy of note, is that "a deep sleep fell upon Adam".³ While the Bible continues to associate this sleep as a kind of anesthetic utilized for protection of Adam during the creation of Eve, Mrs. Eddy was correct in emphasizing that nowhere is there any reference made to his waking up. While Christian Science is clearly incomplete, this point is much in its favor.

T 2 A 12. The history of man in the world as he saw it has not been characterized by any genuine or comprehensive re-awakening, or re-birth.

² In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 1 Corinthians 15:52

³ And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Genesis 2:21

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This is impossible as long as man projects in the spirit of miscreation. It still remains within him to project as God projected his own Spirit to him. In reality, this is his ONLY choice, because his free will was made for his own joy in creating the perfect.

T 2 A 13. All fear is ultimately reducible to the basic misperception of man's ability to USURP the power of God. It is again emphasized that he neither CAN nor HAS been able to do this. In this statement lies the real justification for his escape from fear. This is brought about by his acceptance of the Atonement, which places him in a position to realize that his own errors never really occurred.

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T 2 A 14. When the deep sleep⁴ fell upon Adam, he was then in a condition to experience nightmares, precisely because he was sleeping. If a light is suddenly turned on while someone is dreaming, and the content of his dream is fearful, he is initially likely to interpret the light itself as part of the content of his own dream. However, as soon as he awakens, the light is correctly perceived as the release from the dream, which is no longer accorded reality. I would like to conclude this with the Biblical injunction "Go ye and do likewise."⁵ It is quite apparent that this depends on the kind of knowledge which was NOT referred to by the "Tree of Knowledge" which bore lies as fruit. The knowledge that illuminates rather than obscures is the knowledge which not only makes you free, but also shows you clearly that you ARE free.⁶

⁴ And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Genesis 2:21

⁵ It is unclear from the text whether a paragraph break is really intended. The previous line stops before the end but there is no intonation on the next line. The *HLC* puts a paragraph break here and we feel it is appropriate.

⁶ And you shall know the truth, and the truth shall make you free." John 8:32

(68)# 68 [??]

Lead in for p. 61 (after insert)

T 2 A 15. The preceding sections were inserted because of the necessity of distinguishing between real and false knowledge. Having made this distinction, it is well to return to the errors already listed a while back. It might be well to recapitulate them here. The first involved the fallacy that only the physical is real. The second involved things rather than people. The third involves the endowment of the physical with non-physical properties. And the fourth clarified the misuse of knowledge. All of them were subsumed under possession fallacies. The denial mechanism for three has already been set forth in some detail, and will also continue after the following:

(N 5:71)(starting at line 20)(out of sequence segments)
(69)# 69 (RETYPED)

1

2

3

4 (see Chapter 1 - T 1 C 23 – this material is repeated)

5

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20 **T 2 A 16.** The corresponding denial mechanism for 1)

21 is the sense of PHYSICAL inability,

22 or IMPOTENCE. The denial mechanism for

23 2) is often bankruptcy. Collectors

24 of things often drive themselves

(N 5:72)(Ur 70)

1 well beyond their financial means,
2 in an attempt to force discontinuance.
3 If this idea of cessation cannot be
4 tolerated, a strange compromise
5 involving BOTH insatiable possessiveness
6 and insatiable throwing-away
7 (bankruptcy) may result. An example
8 is the inveterate or compulsive
9 gambler, particularly the horse-
10 racing addict. Here, the
11 conflicted drive is displaced
12 both from people AND things, and
13 is invested in animals. The
14 implied DEROGATION of people
15 is the cause of the⁷ EXTREME superstition
16 of the horse racing addict.
17 **T 2 A 17.** The alcoholic is in a similar
18 position, except that his hostility
19 is more inward than outward
20 directed.
21
22 **T 2 A 18.** Defenses aimed at
23 protecting (or retaining) error
24 are particularly hard to undo,

⁷ Urtext inserts "underlying"

(N 5:73)(Ur 70)

1 because they introduce second-order
2 misperceptions which obscure the underlying
3 errors still further.

4 =====

5 **T 2 A 19.** The pseudo-corrective mechanism
6 of ③⁸ is apt to be more
7 varied because of the more inclusive
8 nature of the error, which has already
9 been mentioned. Some of the
10 possibilities are listed below:

11 **T 2 A 20.** a) ~~It is~~ One aspect of the
12 perceived⁹ possession/possessed
13 conflict can be raised to
14 predominance. If this is
15 attempted in connection with
16 POSSESSING, it leads to the
17 paranoid solution. The underlying
18 component of ? "being possessed"
19 is retained in the "persecution"
20 fantasies, which are generally
21 ??????? concomitants.

22 **T 2 A 21.** b)
23 If "being possessed"
24 is brought to ascendance, a

⁸ This appears to refer to N 5:66:18 "Spirit Possession" There is 1) body, 2) things and 3) spirit outlined in N 5:63 (T 1 C 9)

⁹ Ur omits "perceived"

(N 5:74)(Ur 70)

1 state of some sort of possession
 2 by external forces results, but
 3 not with a major emphasis on
 4 attacking others. Attack by
 5 others becomes the more obvious
 6 component. In the more virulent
 7 forms, there is a sense of
 8 being possessed by demons,
 9 and unless there is vacillation with a),
 10 a catatonic solution is more
 11 likely than a paranoid one.

12 **T 2 A 22.** The focused paranoid
 13 has become more rigid in his
 14 solution, and centers on one
 15 source of projection to
 16 escape from vacillation.¹⁰

17 **T 2 A 23.** Both ①, ②, and ④ are
 18 more likely to produce neurotic¹¹
 19 rather than psychotic states,
 20 though this is by no means
 21 guaranteed. However, ③ is
 22 inherently more vulnerable to

¹⁰ *Urtext* adds "(Aside: It should be noted that this type of paranoia is an upside-down form of religion, because of its obvious attempt to unify into oneness.)"

¹¹ The word "NEUROTIC" is penciled in by hand, apparently NOT Helen's hand. It is in all caps. Many penciled corrections are erratic as to capitalization. It's not clear this was intended to be capitalized.

(N 5:75)(Ur 70 - 71)

1 the psychotic correction, again because
2 of the more fundamental level
3 confusion which is involved.

4 **T 2 A 24.** It should be noted, however, that the
5 greater fear which is induced by
6 ③ can itself reach psychotic
7 proportions, thus forcing the
8 individual closer and closer to a
9 psychotic solution.

10 (71)#71

11 **T 2 A 25.** It is emphasized here
12 that these differences have no effect
13 at all on the miracle, which can heal any
14 of them with equal ease.
15 This is because of the miracle's inherent
16 avoidance of within-error
17 distinctions. Its sole
18 concern is to distinguish between
19 truth, on the one hand, and all
20 kinds of error, on the other.
21 This is why some miracles seem
22 to be of greater magnitude than
23 others. But remember the first
24 point in this course, i.e., that

(N 5:76)(Ur 71 - 71)

1 there is no order of difficulty in
2 miracles.

3 **T 2 A 26.** The emphasis on mental illness
4 which is)in these notes reflects the
5 "UNDOING" aspect of the miracle.

6 The "DOING" aspect is, of course,
7 much more important. But a

8 true miracle cannot occur on a
9 false basis. Sometimes the

10 undoing must PRECEDE it.

11 **T 2 A 27.** At other times, both can
12 occur simultaneously, but you are
13 not up to this at the moment.

14 **T 2 A 28.** Further, insights into mental
15 illness can be misused, and lead
16 to preoccupation with one's own symptoms.
17 This is why this area is less constructive

18 for most people than a course
19 ~~primarily~~ devoted ~~to~~ to mental

20 health. However, some professions
21 will find some¹² principles of

22 mental illness constructive, especially
23 those which are concerned with mental illness
24 in others. This obviously includes psychologists.

¹² *Ur* places this word in brackets with a question mark

(N 5:77)(Ur 71)

1 **T 2 A 29.** The obvious correction for ALL types
 2 of the possession-fallacy is to redefine
 3 possession correctly. In the sense
 4 of "taking over," the concept does
 5 not exist at all in Divine
 6 reality, which is the only level
 7 of reality where real existence
 8 is a meaningful term.

9 **T 2 A 30.** No one CAN be "taken over" (72)#72
 10 unless he wills to be. However,
 11 if he places his mind under
 12 tyranny, rather than authority,
 13 (see previous reference¹³), he intrudes the submission/dominance
 14 concept¹⁴
 15 onto free will himself. This
 16 produces the obvious contradiction inherent
 17 in any formulation which¹⁵ associates
 18 free will with imprisonment. Even
 19 in very mild forms, this
 20 kind of association is risky, and
 21 may spread quite unexpectedly,
 22 particularly under external stress.
 23 This is because it can be internally
 24 controlled ONLY if EXTERNAL con-
 25 ditions are peaceful. This is not

¹³ Authority: **T 1 B 37h** Tyranny: **T 1 B 41r**

¹⁴ *Ur* omits the word "concept" which appears to be an inadvertent typing mistake.

¹⁵ *Ur* has "that."

(N 5:78)(Ur 72)

1 safe, because external conditions are produced
 2 by the thoughts of many, not all of
 3 whom ~~??~~ are pure in heart as yet.

4 **T 2 A 31.** Why should you be at THEIR
 5 mercy? This issue is VERY closely
 6 related to the whole possession issue. You
 7 insist on thinking that people CAN possess you,
 8 if you believe that their thoughts (or the
 9 external environment) can affect you, regardless
 10 of WHAT they think. You are perfectly
 11 unaffected by ALL expressions of
 12 lack of love. These can be either from
 13 yourself ? and others, or from
 14 yourself to others, or from others
 15 to you. ((I'm glad you
 16 passed that test. It was crucial.))¹⁶

17 **T 2 A 32.** Peace is an attribute in YOU.
 18 You cannot find it outside.¹⁷ All mental
 19 illness is some form of EXTERNAL
 20 searching. Mental health is
 21 INNER peace. It enables you
 22 to remain unshaken by lack of
 23 love from without, and capable, through
 24 your own miracles TO CORRECT¹⁸ the

¹⁶ Ur adds "This is ref. to HS reluctance to take dictations as given."

¹⁷ But from there you will seek the LORD your God, and you will find Him if you seek Him with all your heart and with all your soul. Deuteronomy 4:29

¹⁸ Ur changes the words to "of correcting" and omits the emphasis

T 2 B. The Reinterpretation of Defenses (*N 230 5:79)**(N 5:79)(Ur 72 - 73)**

1 external conditions, which proceed from lack
2 of love in others.

3 **T 2 B 1.** When you are afraid of ANYTHING,
4 you are acknowledging its power to
5 hurt you. Remember that where
6 your heart is, there is your treasure¹⁹
7 also. This means that ~~as~~ you
8 believe in what you VALUE. **(73)#73** If you
9 are AFRAID, you are VALUING wrong.

10 Human understanding will inevitably value
11 wrong, and by endowing all human
12 thoughts with equal power, will
13 inevitably destroy peace. This is
14 why the Bible ~~re~~ speaks of "The
15 peace of God which PASSETH human²⁰
16 understanding."²¹

17 **T 2 B 2.** THIS peace is totally
18 incapable of being shaken by
19 human errors of any kind.
20 It denies the ability of anything which is
21 not of God to affect²² you in any way.

22 **T 2 B 3.** This is the PROPER use of denial.
23 It is not used to HIDE anything, but
24 it IS used to correct error.

¹⁹ For where your treasure is, there your heart will be also. Matthew 6:21

²⁰ *Ur* puts "human" in brackets.

²¹ And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Philippians 4:7

²² *UR* changes "affect" to "effect"

(N 5:80)(Ur 73)

1 It brings ALL error into the light, and since
 2 error and darkness are the same, it
 3 abolishes error automatically.

4 **T 2 B 4.** True denial is a very
 5 powerful protective device. You can and
 6 should deny any belief that error
 7 can hurt you. This kind of denial
 8 is NOT a concealment device, but a
 9 correction device. The "Right Mind"
 10 of the mentally healthy DEPENDS on it.

11 **T 2 B 5.** You can do ANYTHING I ask. I
 12 have asked you to perform miracles,²³ and
 13 have made it VERY clear that these
 14 are NATURAL, CORRECTIVE, HEALING,
 15 and UNIVERSAL. There is nothing good
 16 they cannot do. But they cannot be
 17 performed in the spirit of doubt.²⁴ Remember
 18 my own question, before you ask
 19 yours "Oh ye of little faith,
 20 wherefore didst thou DOUBT."²⁵

21 **T 2 B 6.** You have asked ~~by~~ YOURSELVES
 22 why you cannot really incorporate
 23 my words ((the idea of cannibalism

²³ **Matthew 10:1** And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

²⁴ **Matthew 17:19-20** Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, "Move from here to there, and it will move; and nothing will be impossible for you."

²⁵ **Matthew 8:26** And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. *Ur* adds this explanation "(Reference to Christ and the apostles walking on water.)"

(N 5:81)(Ur 73 - 74)

1 in connection with the Sacrament is a reflection
 2 of a distorted view of sharing. I
 3 told you before that the word "thirst"
 4 in connection with the Spirit was used²⁶ because
 5 of the limited understanding of those to whom
 6 I spoke. I also told you NOT to
 7 use it. The same holds for
 8 expressions like "feeding on.") **(74)#74**
 9 Symbiosis is misunderstood by
 10 the mentally ill, who use it that
 11 way. But I also told you that
 12 you must recognize your total dependence
 13 on God, a statement which you did
 14 not like. **T 2 B 7.** God and the Souls He
 15 created ARE symbiotically related.
 16 They are COMPLETELY dependent on each
 17 other. The creation of the Soul itself
 18 has already been perfectly
 19 accomplished, but the creation BY
 20 * Souls has not. God ?
 21 created Souls so He could
 22 depend on them BECAUSE He created them
 23 perfectly. He gave them His
 24 peace so they would not be

²⁶ Ur inserts "in the Bible"

(N 5:82)(Ur 74)

1 shaken, and would be unable to be
2 deceived. Whenever you are afraid,
3 you ARE deceived. Your mind is NOT
4 serving your Soul. This literally starves
5 the Soul by denying its daily
6 bread.²⁷ Remember the poem
7 about the Holy Family which crossed your
8 mind last night:

9 "Where tricks of words are never said
10 And mercy is as plain as bread."

11

12 The reason why that had such a strong
13 impact on you originally was because you knew
14 what it MEANT.

15

16 **T 2 B 8.** God offers ONLY mercy. Your own
17 words should ALWAYS reflect
18 only mercy, because that is what you
19 have received, and that is what you should
20 GIVE. Justice is a temporary
21 expedient, or an attempt to
22 teach man the meaning of mercy.
23 Its JUDGMENTAL side rises
24 only because man is capable of

²⁷ Give us this day our daily bread. Matthew 6:11

(N 5:83)(Ur 74 - 75)

1 INJUSTICE if that is what his mind
 2 creates. You are afraid of God's
 3 will because you have used your own will,
 4 which He created in the likeness of His
 5 own,²⁸ to MISCREATE.

6 **T 2 B 9.** What you do NOT realize is
 7 that the mind can miscreate only
 8 when it is NOT free. An imprisoned
 9 mind is not free by definition. It
 10 is possessed, or held back, by ITSELF. Its
 11 will is therefore limited, and not free
 12 to assert itself. (75)#75

13
 14 **T 2 B 10.** The three things that crossed your
 15 mind, which was comparatively free at the
 16 time, are perfectly relevant:

17
 18 **T 2 B 11.** ① It is all right to remember the past,
 19 PROVIDED you also remember that
 20 ANYTHING you suffer is because of
 21 YOUR OWN ERRORS.

22
 23 **T 2 B 12.** ② In this context, your remark that
 24 "after the burning, I swore if I

²⁸ Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Genesis 1:26-27

(N 5:84)(Ur 75)

1 ever saw him again, I would (not)²⁹
 2 recognize him. Note, by the
 3 way, that you did not put in the
 4 "not" until afterwards. That is
 5 because your inherent correction-device
 6 was working properly at the moment.
 7 The result is that you are NOT
 8 DENYING ME.

9

10 **T 2 B 13.** ③ The story about Hinda. This
 11 was an excellent example of misperception which
 12 led to a totally unwarranted fear
 13 of a PERSON.³⁰ The mis-step which
 14 caused her fall had nothing
 15 at all to do with YOU, just as your
 16 own mis-steps have nothing at all
 17 to do with me.

18

19 **T 2 B 14.** Denial of error is a very
 20 powerful defense of truth.
 21 We have slowly been shifting the
 22 emphasis from the negative to the positive use
 23 of denial. Remember, we have
 24 already stated that denial is not

²⁹ Notes adds above (written later) Ur adds "(Not" was written in later)

³⁰ Ur inserts "(HS story refers to a very young child who fell down the stairs when HS had arms open in a welcoming gesture at bottom of stairs. For years afterwards, Hinda screamed upon seeing HS.)

(N 5:85)(Ur 75 - 76)

1 a purely negative ~~attt~~ device;
2 it results in positive miscreation.
3 That is the way the mentally ill
4 DO employ it. **(76)#76**
5 **T 2 B 15.** But remember a very
6 early thought of your own, "Never
7 underestimate the power of
8 denial." In the service of the "Right
9 Mind", the denial of ERROR
10 frees the mind and re-establishes
11 the freedom of the will. When the
12 will is REALLY free, it CANNOT
13 miscreate, because it recognizes
14 ONLY TRUTH.
15
16 **T 2 B 16.** Projection arises out of FALSE
17 DENIAL, not out of its proper
18 use. My own role in the
19 Atonement IS one of true
20 projection, i.e., I can project
21 to YOU the affirmation of truth.
22 If you project error to me
23 (or to yourself) you are interfering
24 with the process. My use of

(N 5:86)(Ur 76)

1 projection, which can also be yours,
2 is NOT based on faulty denial.
3 But it DOES involve the very
4 powerful use of the denial of
5 error.

6 **T 2 B 17.** The miracle-worker is one
7 who accepts my kind
8 of denial and projection, unites
9 his own inherent abilities to
10 deny and project with mine,
11 and imposes them back on himself
12 and others. This establishes
13 the total lack of threat
14 anywhere. Together we can
15 then work for the real time
16 of peace, which is eternal.

17

18 **T 2 B 18.** I inspired Bob³¹ to make that
19 remark to you, and it is a pity³²
20 you heard only the last part. But
21 you can still use that. His
22 remark ended with: "Every shut eye is not
23 asleep." Since your own vision is

³¹ *Ur* inserts "(ref. to elevator man who took HS down from her apt.)"

³² *Ur* inserts "that"

(N 5:87)(Ur 76 - 77)

1 much improved at the moment, we will go
2 on a while.

3

4 **T 2 B 19.** Freud's identification of mechanisms was
5 quite correct, as was his recognition of
6 their creative ability. They can indeed³³
7 create man's perception, both of himself
8 and his surroundings. (77)#77

9

10 **T 2 B 20.** But Freud's limitations induced
11 inevitable limits on his own perception.
12 He made two kinds of errors.

13 **T 2 B 21.** The first was³⁴ that he saw only
14 how the mechanisms worked in the mentally
15 ill.

16 **T 2 B 22.** The second was³⁵ his own denial
17 of the mechanism of the Atonement.

18

19 **T 2 B 23.** Let us take up the first, because a
20 clear understanding of the second depends on it.

21

22 **T 2 B 24.** Denial should be directed
23 only to error, and projection should

³³ *Ur* emphasizes this word

³⁴ *Ur* switches "was" to "is"

³⁵ *Ur* switches "was" to "is"

(N 5:88)(Ur 77)

1 be limited to truth. You should
2 truly give as you have truly
3 received. The Golden Rule³⁶ can work
4 effectively only on this basis.

5

6 **T 2 B 25.** Intellectualization is a poor word, which
7 stems from the brain-mind confusion.

8 "Right-Mindedness" is better.

9 This device defends the RIGHT mind,
10 and gives it control over the body.

11 "Intellectualization" implies a split,
12 whereas "Right-Mindedness"
13 involves healing.

14

15 **T 2 B 26.** Withdrawal is properly employed
16 in the service of withdrawing from the
17 desert. It is NOT a device for
18 escape, but for consolidation.

19 There IS only One Mind.

20

21 **T 2 B 27.** Dissociation is quite similar.

22 You should split yourself off
23 from error, but only in
24 defense of integration.

³⁶ Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Matthew 7:12

(N 5:89)(Ur 77 - 78)

1 **T 2 B 28.** Detachment is essentially a
2 weaker form of dissociation. This is one
3 of the major areas of withholding
4 that both you and Bill are
5 engaging in.

6
7 **T 2 B 29.** Flight can be undertaken in
8 whatever direction you choose,
9 but note that the concept itself
10 implies flight FROM
11 something. Flight from error
12 is perfectly appropriate. (78)#78

13 .
14 **T 2 B 30.** Distantiation is a way of
15 putting distance between yourself
16 and what you SHOULD fly from.

17
18 **T 2 B 31.** Regression is a real effort to
19 return to your own original state.
20 In this sense, it is utilized to
21 RESTORE, not to go back to the
22 less mature.

23
24 **T 2 B 32.** Sublimation should be

(N 5:90)(Ur 78)

1 associated with the SUBLIME.

2

3 **T 2 B 33.** There are many other so-called
4 "dynamic" concepts which are profound
5 errors due essentially to the misuse
6 of defenses. Among them is the concept
7 of different levels of aspiration,
8 which results from real level confusion.

9

10 **T 2 B 34.** However, the main point to be
11 understood from these notes is that you can
12 defend truth as well as
13 error, and in fact, much better.

14

15 **T 2 B 35.** So far we have concentrated on
16 ends rather than means because
17 unless you regard an end as
18 worth achieving, you will not
19 devote yourself to the means by
20 which it can BE achieved. Your
21 own question enabled me to
22 shift the emphasis from ~~means~~ end
23 to means.³⁷ You and Bill HAVE
24 accepted the end as valuable,

³⁷ Ur inserts "(Question asked was "how can we incorporate this material?")"

(N 5:91)(Ur 78)

1 thus signifying your willingness to
2 use defenses to ensure it.

3

4 **T 2 B 36.** The means are easier to clarify
5 after the true worth of the goal
6 itself is firmly established.

7

8 **T 2 B 37.** Everyone defends his own
9 treasure. You do not have
10 to tell him to do this, because HE
11 will do so automatically. The real question
12 still remains WHAT do you
13 treasure, and HOW MUCH do you
14 treasure it?

15

16 **T 2 B 38.** Once you learn to consider these
17 two points, and bring them into ALL your
18 actions as the true criteria for
19 behavior, I will have little difficulty
20 in clarifying the means. You have
21 not learned to be consistent about this
22 as yet. I have therefore concentrated
23 on showing you that the means ARE
24 available whenever you DO ask.

25 (79)#79

(N 5:92)(Ur 79 - 80)

1 **T 2 B 39.** You can save a lot of time,
2 however, if you do not need to
3 extend this step unduly. The
4 correct focus will shorten it
5 immeasurably.

6

7 **T 2 B 40.** Papers will be very easy to
8 write as this time is shortened.

9

10 **(80)#80**

11 **T 2 B 41.** The Atonement is the ONLY defense
12 which cannot be used destructively. That
13 is because, while everyone must eventually
14 join it, it was not a device which was
15 generated by man. The Atonement
16 PRINCIPLE was in effect long before the
17 Atonement itself was begun. The
18 Principle was love, and the Atonement
19 itself, was an ACT of love. Acts
20 were not necessary before the Separation,
21 because the time-space belief did not
22 exist.

23 **T 2 B 42.** It was only after the Separation
24 that the defense of Atonement, and the

(N 5:93)(Ur 80)

1 necessary conditions for its fulfillment
2 were planned. It became increasingly
3 apparent that all of the defenses which
4 man can choose to use constructively
5 or destructively were not enough to save him.
6 It was therefore decided that he needed a
7 defense which was so splendid that he
8 could not misuse it, although he
9 COULD refuse it. His will could
10 not turn it into a weapon of
11 attack, which is the inherent characteristic of
12 all other defenses. The Atonement
13 thus becomes the only defense which was
14 NOT a two-edged sword.³⁸
15 **T 2 B 43.** The Atonement actually began
16 long before the Crucifixion. Many
17 Souls offered their efforts on behalf
18 of the Separated Ones but they could
19 not withstand the strength of the attack,
20 and had to be brought back. Angels
21 came, too, but their protection was not
22 enough, because the Separated ones
23 were not interested in peace.
24 They had already split themselves,

³⁸ Let the high praises of God be in their mouth, And a two-edged sword in their hand, Psalm 149:6

(N 5:94)(Ur 80 - 81)

1 and were bent on dividing rather
 2 than reintegrating. The levels they introduced into themselves ~~were~~
 3 ~~at war~~ turned against each other,
 4 and they, in turn, turned against each other.
 5 They established differences, divisions,
 6 cleavages, dispersion, and all the other
 7 concepts related to the increasing
 8 splits they produced.

9 **T 2 B 44.** Not being in their Right Minds,
 10 they turned their defenses from protection to
 11 assault, and acted literally insanely.
 12 It was essential to introduce a split-
 13 proof device which could be used ONLY
 14 to heal, if it was used at all. **(81)#81**

15 **T 2 B 45.** The Atonement was built into
 16 the space-time belief in order to set a
 17 limit on the need for the belief, and
 18 ultimately to make learning complete.
 19 The Atonement IS the final lesson.
 20 Learning, itself, like the classrooms in which
 21 it occurs, is temporary. Let all
 22 those who overestimate human in-
 23 telligence remember this.³⁹ The ability to
 24 learn has no value when change

³⁹ Ur inserts "(HS questions last sentence, which she perceives as threatening.)"

(N 5:95)(Ur 81)

1 of understanding is no longer necessary.
 2 The eternally creative have nothing to
 3 learn. Only after the Separation was it
 4 necessary to direct the creative force to
 5 learning, because changed behavior
 6 had become mandatory.

7 **T 2 B 46.** Human beings can learn to
 8 improve their behavior, and can also learn
 9 to become better and better learners. This
 10 increase served⁴⁰ to bring them into⁴¹ closer and
 11 closer accord with the Sonship. But the
 12 Sonship itself is a perfect
 13 creation, and perfection is not a
 14 matter of degree. Only while
 15 there are different degrees is
 16 learning meaningful. The evolution
 17 of man is merely a process by which he
 18 proceeds from one degree to the next. He
 19 corrects his previous missteps by
 20 stepping forward. This represents
 21 a process which is actually incomprehensible in
 22 temporal terms, because he RETURNS as
 23 he progresses.⁴²

24 **T 2 B 47.** The Atonement is the device by

⁴⁰ *Ur* has "serves" and this notation: "(HS notes that this was written "served")"

⁴¹ *Ur* has "in" instead of "into"

⁴² *Ur* includes an intriguing notation: "(Originally, was "goes forward", rather than "progresses"). It is intriguing because *UR* notations generally describe what we can see in the *Notes*. In this case, the *Notes* does not have "goes forward" but does have "progresses." To what does "originally" then refer? Is that an earlier written draft of which the one we have is a copy or is that what she **originally** "heard" but not what she **originally** "wrote." Alternatively the editor, probably Schucman here, was confused and was thinking of the next line which does include "goes ahead."

(N 5:96)(Ur 81)

1 which he can free himself from the past as he goes
2 ahead. It UNDOES his past
3 errors, thus making it unnecessary
4 for him to keep retracing his steps
5 without advancing toward his
6 return.

7 **T 2 B 48.** In this sense, the Atonement saves
8 time, but, like the miracle which serves
9 it, does not abolish it. As long
10 as there is need for Atonement, there is
11 need for time. But the Atonement,
12 as a completed plan, does have a
13 unique relationship TO time. Until the
14 Atonement is finished, its various
15 phases will proceed IN time, but
16 the whole Atonement stands at its
17 end. At this point, the bridge
18 of the return has been built.

19

20 **T 2 B 49.** (The reason this is upsetting to you is because the
21 Atonement is a total commitment.
22 You still think this is associated with loss. This is the same
23 mistake ALL the Separated ones
24 make, in one way or another. They cannot believe that a

(N 5:97)(Ur 81 - 82)

1 defense which CANNOT attack also IS the best
 2 defense. Except for this misperception,
 3 the angels COULD have helped them.
 4 What do you think "the (82)#82 meek shall inherit
 5 the earth" MEANS? They will literally take
 6 it over because of their strength. A
 7 two-way defense is inherently
 8 weak, because ~~precisely BECAUSE~~ it has
 9 two edges it can turn against
 10 the self very unexpectedly. This
 11 tendency CANNOT be controlled
 12 EXCEPT by miracles.)
 13 **T 2 B 50.** The miracle turns the defense of *Atonement* to the
 14 protection of the inner self, which,
 15 as it becomes more and more secure;
 16 assumes its natural talent of
 17 protecting others. The inner self
 18 knows itself as both a brother AND
 19 a son.

20

21 **T 2 B 51.** Don't worry about the notes. They
 22 are right, but YOU are not sufficiently
 23 Right-Minded yet to write about the
 24 Atonement with comfort. You will write

(N 5:98)(Ur 82)

1 about it yet with joy.)⁴³
 2 **T 2 B 52.** Last⁴⁴ night I felt briefly but
 3 intensely depressed, temporarily under the
 4 impression that I was abandoned. I
 5 tried, but couldn't get through at all.
 6 After a while, I decided to give up for
 7 the time being, and He said, "I will
 8 never leave or forsake you."⁴⁵ I did
 9 feel a little better, and then⁴⁶ while I
 10 was exercising, I had some part-
 11 vision experiences which I found only
 12 mildly frightening at times, and
 13 quite reassuring at others.

14 **T 2 B 53.** I am not too sure of the sequence,
 15 but it began with a VERY clear assurance of
 16 love, and an equally clear emphasis on
 17 my own great value, beauty, and
 18 purity. Things got a little confusing
 19 after that. First, the idea of "Bride
 20 of Christ" occurred to me with vaguely
 21 inappropriate "undertones". Then there was a
 22 repetition of "the way of Love", and a re-
 23 statement of an earlier experience, now
 24 as if it were FROM Him TO me: "Behold

⁴³ *Ur* has (The above notes were taken with great difficulty by HS, and constitute the only series this far that were written very slowly. When HS asked about this, she was told, "don't worry about the notes. They are right, but YOU are not sufficiently Right-Minded yet to write about the Atonement with comfort. You will write about it yet with joy.)

⁴⁴ *Ur* inserts "(Aside from HS:"

⁴⁵ *Ur* inserts "don't worry." right before this sentence.

⁴⁶ *Ur* adds "and decided I was really not sick, so I could return to my exercises."

(N 5:99)(Ur 82 - 83)

1 the Handmaid of the Lord; Be it done unto you
 2 according to His Word."⁴⁷ ((This threw me
 3 into panic before)) **(83)#83** This time I was a bit
 4 uneasy, but remembered I had mis-
 5 perceived it last time, and probably was
 6 still not seeing it right. Actually,
 7 it is really just a statement of
 8 allegiance to the Divine Service, which can
 9 hardly be dangerous.⁴⁸

10 **T 2 B 54.** Then there was a strange sequence, in
 11 which Christ seemed to be making
 12 very obvious advances, which became quite
 13 sexual in my perception of them. I
 14 ALMOST thought briefly that he
 15 turned into a devil. I got just
 16 a LITTLE scared, and the possession
 17 idea came in for a while, but I
 18 thought it SO silly, that there is no
 19 point in taking it seriously.

20 **T 2 B 55.** (As I am writing this, I remember
 21 that thing in the book about the demon lover,
 22 which once THROUGH me (note spelling, "threw")
 23 into a fit. I am upset, but the
 24 spelling slip is reassuring.

⁴⁷ **Luke 1:38** "And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." See *Notes 4:140:12* for the "before" reference

⁴⁸ *Ur* adds "but at that time, it was stated in the more accurate Biblical phrasing: "Be it done unto ME according to HIS Word."

(N 5:100)(Ur 83)

1 **T 2 B 56.** This morning we reviewed the whole
 2 episode. He said he was "VERY pleased
 3 at the COMPARATIVE lack of fear, and also
 4 the concomitant awareness that it WAS a
 5 misperception. This showed much
 6 greater strength, and a much increased
 7 Right-Mindedness. This is because
 8 defenses are now being used much
 9 better, on behalf of truth MORE
 10 than error, though not completely so.

11 **T 2 B 57.** The weaker use of mis-projection
 12 is shown by my recognition that it
 13 can't REALLY be that way, which
 14 became possible as soon as denial was
 15 applied against error, NOT truth.
 16 This permitted a much greater
 17 awareness of alternative interpretations.

18 **T 2 B 58.** It was also explained ((the shift
 19 to the passive form instead of "HE also
 20 explained" should be noted. This is
 21 an expression of fear.*⁴⁹)) "Remember the
 22 section in Brotherhood⁵⁰ you read
 23 last evening about 'Hold fast', and
 24 please do so."

⁴⁹ It is not clear to what this asterisk refers.

⁵⁰ Perhaps a reference to "Letters from the Scattered Brotherhood"

(N 5:101)(Ur --)

Text 4b

(N - : ---) (Ur 84)

(84)#83 a

UR 84 – *this material on this page is not present in the NOTES*

T 2 B 59. (Note made on 11/15 by HS re B's remark concerning⁵¹ top of p.5, 11/13.⁵²)

Yes, but I doubt if it says this is inevitable. It may entail more mis-will than we think. The above may have been too passively interpreted. Note that Bill Did NOT ask MY will re same. If he had, HE would have felt better.

(85)#84

⁵¹ Manuscript says "aconcerning" here.

⁵² This would refer to the next page, or absolute page #85)

(N 5:102)(Ur 85)

1 **T 2 B 60.** You know that when defenses
2 are disrupted there is a period of
3 real disorientation, accompanied by
4 fear, guilt, and usually vacillations between
5 anxiety and depression. This process is
6 different only in that defenses are ~~being~~
7 ~~dis-~~not being disrupted, but
8 re-interpreted, even though it may
9 be experienced as the same thing.

10 **T 2 B 61.** In the re-interpretation of defenses, they
11 are not disrupted but their use for
12 ATTACK is lost. Since this means
13 they can be used only ONE
14 way, they became MUCH stronger,
15 and also⁵³ much more dependable.
16 They no longer oppose the Atonement,
17 but greatly facilitate it. The Atonement
18 can only be accepted within you.

19 **T 2 B 62.** You have experienced it largely as
20 EXTERNAL thus far, and that is why
21 your EXPERIENCE of it has been minimal.
22 You have been SHOWN the chalice many
23 times, but have not accepted it "FOR
24 YOURSELF". Your major improper use

⁵³ Ur omits "also"

(N 5:103)(Ur 85)

1 of defenses is now largely limited
2 to externalization. Do not fail to appreciate
3 your own remarkable progress in this
4 respect. You perceived it first as
5 a vessel of some sort whose
6 ?? purpose was uncertain but which might
7 be a pis-pot. You DID notice, however,
8 that the INSIDE was gold, while the
9 OUTSIDE, though shiny, was silver.
10 This was a recognition of the fact that
11 the INNER part is more precious
12 than the OUTER side, even though
13 both are resplendent, though
14 with different value.
15 **T 2 B 63.** The reinterpretation of defenses
16 is essential to break open the
17 INNER light. Since the Separation,
18 man's defenses have been used
19 almost entirely to defend
20 themselves AGAINST the Atonement,
21 and thus maintain their separation.
22 They generally see this as a need to
23 protect the body from external
24 intrusion (or intruding), and this

(N 5:104)(Ur 85-86)

1 kind of misperception is largely responsible
 2 for the homosexual fallacy, as well
 3 as your own pregnancy fears. The so-
 4 called "anal" behavior is a distorted
 5 attempt to "steal" the Atonement, and
 6 deny its worth by concealing it,
 7 and holding onto it in⁵⁴ a
 8 bodily receptacle, which is regarded as
 9 particularly vicious. "Oral" fantasies
 10 are rather similar in purpose,
 11 except that they stem more from a
 12 sense of deprivation, and insatiable
 13 thirst which results. "Anal" fallacies
 14 are more of a refusal to
 15 give, while oral fantasies
 16 emphasize a distorted need
 17 to take. The main **(86)#85** error in
 18 both is the belief that the body can be
 19 used as a means for attaining
 20 Atonement.

21 **T 2 B 64.** Perceiving the body as the Temple
 22 is only the first step in correcting
 23 this kind of distortion.

24 ((then I scalded my hand

⁵⁴ *Ur* has "with" instead of "in"

(N 5:105)(Ur 86)

1 there was no butter in the refrigerator but it
2 occurred to her that the Atonement was the
3 remedy for error))

4 **T 2 B 65.** Seeing the body as a temple⁵⁵
5 alters part of the misperception, but
6 not all of it. It DOES recognize,
7 however, that the concept of
8 addition or subtraction in PHYSICAL
9 terms is not appropriate. But
10 the next step is to realize that a
11 Temple is not a building at
12 all. Its REAL holiness lies
13 in the INNER altar, around which
14 the building is built. The inappropriate
15 emphasis which men have put on
16 beautiful Church BUILDINGS is a
17 sign of their own fear of Atonement,
18 and unwillingness to reach the
19 altar itself. The REAL beauty of the
20 Temple cannot be seen with the physical
21 eye. The spiritual eye, on the other
22 hand, cannot see the building at
23 all, but it perceives the altar
24 within with perfect clarity. This is

⁵⁵ *Ur* replaces "a temple" with "The Temple"

(N 5:106)(Ur 86 - 87)

1 because the spiritual eye has perfect
2 vision.

3 **T 2 B 66.** For perfect effectiveness,
4 the chalice of the Atonement belongs at
5 the center of the inner altar, where
6 it undoes the Separation, and restores
7 the wholeness of the Spirit. Before the
8 Separation, the mind was invulnerable
9 to fear, because fear did not exist. Both
10 the Separation AND the fear were MIS-
11 CREATIONS of the mind, which have to be
12 undone. This is what the Bible means
13 by the "Restoration of the Temple". It
14 DOES NOT mean the restoration of the building.
15 But it DOES mean the opening of
16 the altar to receive the Atonement.

17 **T 2 B 67.** This heals the Separation, and
18 places within man the one defense
19 against all Separation mind-
20 errors which can make him perfectly
21 invulnerable. **(87)#86**

22 **T 2 B 68.** The acceptance of the Atonement by
23 everyone is only a matter of
24 time. In fact, both time and

(N 5:107)(Ur 87)

1 matter were created for this purpose.
2 This appears to contradict free will,
3 because of the inevitability of this decision.
4 If you review the idea carefully,
5 however,⁵⁶ you will realize that this is not
6 true. Everything is limited in
7 some way by the manner of its
8 creation. Free will can
9 temporize, and is capable of
10 enormous procrastination. But
11 it cannot depart entirely from its
12 Creator, who set the limits on its
13 ability to miscreate by virtue of
14 its own real purpose.
15 **T 2 B 69.** The misuse of will engenders
16 a situation which, in the extreme, becomes
17 altogether intolerable. Pain
18 thresholds can be high, but they are not
19 limitless. Eventually, everybody
20 begins to recognize, however
21 dimly, that there **MUST** be a
22 better way. As this recognition is
23 more firmly established, it becomes a
24 perceptual turning-point. This

⁵⁶ the word "however" is omitted in the *Urtext*

(N 5:108)(Ur 87)

1 ultimately reawakens the Spiritual
 2 Eye, simultaneously weakening the investment
 3 in physical sight. The alternating
 4 investment in the two types of or
 5 levels of perception is usually
 6 experienced as conflict for a long
 7 time, and can become very acute.
 8 **T 2 B 70.** But the outcome is as
 9 certain as God. The Spiritual
 10 Eye literally CANNOT SEE error,
 11 and merely looks for Atonement.
 12 All of⁵⁷ the solutions ~~for~~ which the
 13 physical eyes seek, dissolve
 14 in its sight. The Spiritual Eye,
 15 which looks within, recognizes
 16 immediately that the altar has been
 17 defiled, and needs to be
 18 repaired and protected. Perfectly
 19 aware of the RIGHT defense, it
 20 passes over all others, looking
 21 past error to truth. Because of
 22 the real strength of ITS vision,
 23 it pulls the will into its own
 24 service, and forces the mind to

⁵⁷ Ur omits "of"

(N 5:109)(Ur 87 - 88)

1 concur. This reestablishes the true
 2 power of the will, and makes it
 3 increasingly unable to tolerate
 4 delay. The mind then realizes, with
 5 increasing certainty,⁵⁸ that delay
 6 is only a way of increasing
 7 unnecessary pain, which it need
 8 not tolerate at all. The
 9 pain threshold drops accordingly,
 10 and the mind becomes increasingly
 11 sensitive to what it would
 12 once have regarded as very
 13 minor intrusions of discomfort. **(88)#87**
 14 **T 2 B 71.** The⁵⁹ Children of God are
 15 entitled to perfect comfort,
 16 ~~Until~~ which comes from a sense
 17 of perfect trust. Until they achieve
 18 this, they will⁶⁰ waste themselves and their
 19 true creative power on useless
 20 attempts to make themselves
 21 more comfortable by inappropriate
 22 means. But the real means is
 23 ALREADY provided, and does not

⁵⁸ *Ur* has "certitude" instead of "certainty."

⁵⁹ *Ur* inserts "11/13"

⁶⁰ *Ur* omits "will"

(N 5:110)(Ur 88)

1 involve any efforts on their part
 2 at all. Their egocentricity usually
 3 ?? misinterprets⁶¹ this as personally
 4 insulting, an interpretation which obviously
 5 arises from their misperception of themselves. Egocentricity and
 6 communion cannot coexist.
 7 Even the terms themselves are contra-
 8 dictory.

9 **T 2 B 72.** The Atonement is the only gift
 10 which is worthy of being offered to
 11 the Altar of God. This is because
 12 of the inestimable value of the Altar
 13 itself. It was created perfect,
 14 and is entirely worthy of receiving
 15 perfection. God IS lonely
 16 without His SOULS, and THEY are lonely
 17 without Him. Remember the
 18 spiritual (a VERY good term)
 19 which begins with "And God stepped
 20 down from Heaven and said: I'm
 21 lonely - - I'll make ME a
 22 world." The world WAS a way
 23 of healing the Separation, and the
 24 Atonement is the GUARANTEE that

⁶¹ Ur changes "misinterprets" to "misperceives"

(N 5:111)(Ur 88)

1 the device will ultimately do so.

2

3 **T 2 B 73.** I asked here for special note

4 for Bill -

5 Tell B that his delaying

6 tactics are holding him back.

7 He does not really understand

8 detachment, distantiation, and

9 withdrawal. He is interpreting them

10 as "holding himself aloof" from the

11 Atonement.

12 **(89)#88**

T 2 C. Healing as Release from Fear (*N 263 5:112)**(N 5:112)(Ur 89) T 2 C.**

1 **T 2 C 1.** The⁶² new emphasis will now be
 2 on healing. The miracle is the means, the
 3 Atonement the principle, and the healing is
 4 the result. Those who speak of
 5 "the miracle OF healing" are combining
 6 two orders of reality inappropriately.
 7 Healing is NOT a miracle. The
 8 Atonement, or the final miracle,
 9 is EXTREMELY useful.⁶³ It is purely
 10 a means, while any type of healing
 11 is a result.

12 **T 2 C 2.** As we noted yesterday, the
 13 Atonement is the REMEDY.⁶⁴ The order of
 14 error to which it⁶⁵ is applied is irrelevant. Essentially, ALL
 15 healing is the release from fear.
 16 But to undertake this you cannot be
 17 fearful yourself.

18 **T 2 C 3.** You do not understand healing because
 19 of your own fear. I have been hinting
 20 throughout (and once stated very
 21 directly⁶⁶) that you MUST heal others.
 22 The reason is that their healing merely
 23 witnesses or attests to yours.

24 **T 2 C 4.** A major step in the Atonement

⁶² Ur inserts "Nov. 14"

⁶³ Ur replaces "is extremely useful" with "is a REMEDY."

⁶⁴ Ur omits this sentence.

⁶⁵ Ur replaces "it" with "atonement"

⁶⁶ Ur inserts "because you were unfearful at the time"

(N 5:113)(Ur 89)

1 plan is to undo error at ALL
2 levels. Illness, which is really
3 "not right mindedness", is the result of
4 level confusion in the sense that it
5 always entails the misbelief that what
6 is amiss in one level can adversely
7 affect another.

8 **T 2 C 5.** We have φ constantly referred to miracles
9 as the means of correcting level
10 confusion. In reality, all
11 mistakes must be corrected at the
12 level at which they occur. Only the
13 mind is capable of error. The body
14 can ACT erroneously, but this is only
15 because it has responded to mis-
16 THOUGHT. The body cannot create, and
17 the belief that it CAN, a fundamental error
18 responsible for most of the fallacies
19 already referred to, produces all physical
20 symptoms.

(N not present)(Ur 89 - 90)

T 2 C 6. All physical illness represents a belief in magic. The whole distortion which created magic rested on the belief that there is a creative ability in matter, which can control the mind. This fallacy can work either way; i.e., it can be misbelieved either that the mind can miscreate IN the body, or that the body can miscreate in the mind. If it can be made clear

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that the mind, which is the only level of creation, cannot create beyond itself, then neither confusion need occur.

T 2 C 7. The reason why only the mind can create is more obvious than may be immediately apparent. The Soul has been created. The body is a learning device FOR the mind. Learning devices are not lessons in themselves. Their purpose is merely to facilitate the THINKING of the learner. The most that a faulty use of a learning device can do is to fail to facilitate. It does not have the power in itself to introduce actual learning errors.

T 2 C 8. The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not inherently open to misinterpretation. The body is merely a fact.⁶⁷ Its ABILITIES can be,⁶⁸ and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do are engaging in a particularly unworthy form of denial. (The use of the word "unworthy" here implies simply that it is not necessary to protect the mind by denying the un-mindful. There is little doubt that the mind can miscreate. If one denies this unfortunate aspect of its power, one is also denying the power itself.)

T 2 C 9. All material means which man accepts as remedies for bodily ills are simply restatements of magic principles. It was the first level of the error to believe that the body created its own illness. Thereafter, it is a second mis-step to attempt to heal it through non-creative agents. It does not follow, however, that the application of these very weak corrective devices are evil. Sometimes the illness has sufficiently great a hold over an individual's mind to render him inaccessible to Atonement. In this case, one may be wise to utilize a compromise approach to mind and body, in which something from the OUTSIDE is temporarily given healing

⁶⁷ The words "in human experience" are added in the *HLC*

⁶⁸ The word "be" is not present in the original manuscript, but is present in the *HLC*

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belief. This is because the last thing that can help the non-Right-Minded (or the sick) is an increase in fear. They are already in a fear-weakened state. If they are inappropriately exposed to a straight and undiluted miracle, they may be precipitated into panic. This is particularly likely to occur when upside down perception has induced the belief that miracles are frightening.

T 2 C 10. The value of the Atonement does not lie in the manner in which it is expressed. In fact, if it is truly used it will inevitably BE expressed in whatever way is most helpful to the receiver, not the giver. This means that a miracle, to attain its full efficacy, MUST be expressed in a language which the recipient can understand without fear. It does not follow by any means that this is the highest level of communication of which he is capable. But it DOES mean that it is the highest level of communication of which he is capable NOW.

T 2 C 11. The whole aim of the miracle is to RAISE the level of communication, not to impose regression (as improperly used) upon it. Before it is safe to let miracle workers loose in this world, it is essential that they understand fully the fear of release. Otherwise, they may unwittingly foster the misbelief that release is imprisonment, which is very prevalent. This misperception arose from the attempted protection device (or misdefense) that harm can be limited to the body. This was because of the much greater fear (which this one counteracts) that the mind can hurt itself. Neither error is really meaningful, because the miscreations of the mind do not really exist. That recognition is a far better protection device than any form of level confusion, because of the advantages of introducing correction at the level of the error.

T 2 C 12. It is essential that the remembrance of the fact that ONLY mind can create at all remain with you. Implicit in this is the corollary that correction belongs at the thought level, and NOT at either level

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to which creation is inapplicable. To repeat an earlier statement, and also to extend it somewhat, the Soul is already perfect, and therefore does not require correction. The body does not really exist, except as a learning device for the mind. This learning device is not subject to errors of its own, because it was created, but is NOT creating.

It should be obvious, then, that correcting the creator (or inducing it to give up miscreation) is the only application of creation which is inherently meaningful at all.

T 2 C 13. We said before that magic is essentially mindless, or the destructive (miscreated) use of mind. Physical medicines are a form of "spells." In one way, they are a more benign form, in that they do not entail the possession fallacy which DOES enter when a mind believes that it can possess another. Since this is considerably less dangerous, though still incorrect, it has its advantages. It is particularly helpful to the therapist who really wants to heal, but is still fearful himself. By using physical means to do so, he is not engaging in any form of enslavement, even though he is not applying the Atonement. This means that his mind is dulled by fear, but is not actively engaged in distortion.

T 2 C 14. Those who are afraid of using the mind to heal are right in avoiding it, because the very fact that they are afraid HAS made them vulnerable to miscreation. They are therefore likely to misunderstand any healing they might induce, and, because egocentricity and fear usually occur together, may be unable to accept the real Source of the healing. Under these conditions, it is safer for them to rely TEMPORARILY on physical healing devices, because they cannot misperceive them as their own creations. As long as their own vulnerability persists, it is essential to preserve them from even attempting miracles.

T 2 C 15. We said in a previous section that the miracle is an expression of miracle-Mindedness. Miracle-Mindedness merely means Right-Mindedness in the sense that we are now using it. Right-Mindedness neither exalts nor depreciates

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the mind of the miracle worker nor of the miracle receiver. However, as a creative act, the miracle need not await the Right-Mindedness of the receiver. In fact, its purpose is to restore him TO his Right Mind. But it is essential that the miracle worker be in his Right Mind, or he will be unable to reestablish Right-Mindedness in someone else.

T 2 C 16. The healer who relies on his own readiness is endangering his understanding. He is perfectly safe as long as he is completely unconcerned about HIS readiness, but maintains a consistent trust in MINE. (Errors of this kind produce some very erratic behavior, which usually point up an underlying unwillingness to co-operate. Note that by inserting the carbon backwards, Bill created a situation in which two copies did not exist. This reflected two levels of confidence lack, one in My readiness to heal, and the other in his own willingness to give.) These errors inevitably introduce inefficiency into the miracle worker's behavior, and temporarily disrupt his miracle-mindedness. We might also make very similar comments about your own hesitation about dictating at all. This is a larger error only because it results in greater inefficiency. If you don't say anything, nobody can use it, including Me. We have established that for all corrective processes, the first step is know that this is fear. Unless fear had entered, the corrective procedure would never have become necessary. If your miracle working propensities are not working, it is always because fear has intruded on your Right-Mindedness, and has literally upset it. (i.e. turned it upside down).

T 2 C 17. All forms of not-Right-Mindedness are the result of refusal to accept the Atonement FOR YOURSELF. If the miracle worker DOES accept it, he places himself in the position to recognize that those who need to be healed are simply those who have NOT done so. The reason why you felt the vast radiation range of your own inner illumination is because you were aware that your Right-Mindedness IS healing.

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The sole responsibility of the miracle worker is to accept Atonement himself. This means that he knows that mind is the only creative level, and that its errors ARE healed by the Atonement. Once he accepts this, HIS mind can only heal. By denying his mind any destructive potential, and reinstating its purely constructive powers, he has placed himself in a position where he can undo the level confusion of others. The message which he then gives to others is the truth that THEIR MINDS are really similarly constructive, and that their own miscreations cannot hurt them. By affirming this, the miracle worker releases the mind from overevaluating its own learning device (the body), and restores the mind to its true position as the learner. It should be re-emphasized that the body does not learn, any more than it creates. As a learning device, it merely follows the learner, but if it is falsely endowed with self initiative, it becomes a serious obstruction to the learning it should facilitate.

T 2 C 18. ONLY the mind is capable of illumination. The Soul is already illuminated, and the body in itself is too dense. The mind, however, can BRING its own illumination TO the body by recognizing that density is the opposite of intelligence, and therefore unamenable to independent learning. It is, however, easily brought into alignment with a mind which has learned to look beyond density toward light.

T 2 C 19. Corrective learning always begins with awakening the spiritual eye, and turning away from belief in physical sight. The reason this entails fear is because man is afraid of what his spiritual eye will see, which was why he closed it in the first place. We said before that the spiritual eye cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that the spiritual eye does produce extreme discomfort by what it sees. The thing that man forgets is that the discomfort

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III

is not the final outcome of its perception. When the spiritual eye is permitted to look upon the defilement of the altar, it also looks immediately toward Atonement. Nothing which the spiritual eye perceives can induce fear. Everything that results from accurate spiritual awareness merely is channelized toward correction. Discomfort is aroused only to bring the need to correct forcibly into awareness.

T 2 C 20. What the physical eye sees is not corrective, nor can it be corrected by any device which can be physically seen. As long as a man believes in what his physical sight tells him, all his corrective behavior will be misdirected. The reason why the real vision is obscured is because man cannot endure to see his own defiled altar. But since the altar has BEEN defiled, this fact becomes doubly dangerous unless it IS perceived. This perception is totally non-threatening because of the Atonement. The fear of healing arises in the end from an unwillingness to accept the unequivocal fact that healing is necessary. The fear arises because of the necessary willingness to look at what man has done to himself.

T 2 C 21. Healing was an ability which was lent to man after the Separation, before which it was completely unnecessary. Like all aspects of the space-time belief, healing ability is temporary. However, as long as time persists, healing remains among the stronger human protections. This is because healing always rests on charity, and charity is a way of perceiving the true perfection of another, even if he cannot perceive it himself. Most of the loftier concepts of which man is capable now are time-dependent. Charity is really a weaker reflection of a much more powerful love-encompassment, which is far beyond any form of charity that man can conceive of as yet. Charity is essential to Right-Mindedness, in the limited sense to which Right-Mindedness can now be attained. Charity is a way of looking at another AS IF he had already gone far beyond his actual accomplishment in time. Since his own thinking is faulty, he cannot see the Atonement himself, or he would have no need for charity at all. The charity which is accorded him is both an acknowledgment that he IS weak, and a recognition that he COULD BE stronger. The way in which both of these beliefs are stated clearly implies their dependence on time, making it quite apparent that charity lies within the framework of human

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III

limitations, though toward the higher levels.

T 2 C 22. We said before, twice in fact, that only Revelation transcends time. The miracle, as an expression of true human charity, can only shorten it a best. It must be understood, however, that whenever a man offers a miracle to another, he IS shortening the suffering of both. This introduces a correction into the Record, which corrects retroactively as well as progressively.

(97)#96

T 2 D. Fear as Lack of Love (*N 265 5:114)**(N 5:114)(Ur 97) T 2 D.**

1 **T 2 D 1.** You and Bill both believe that "being
2 afraid" is involuntary. But I have
3 told you many times that only
4 CONSTRUCTIVE acts, ~~thoughts, and~~
5 ~~experiences~~ should be involuntary.
6 We said that Christ-control can
7 take over everything that DOESN'T
8 matter, and Christ-guidance can direct
9 everything that DOES, if you so
10 will.

11 **T 2 D 2.** Fear cannot be Christ-controlled,
12 but it CAN be self-controlled.
13 Fear is always associated with what
14 does not matter. It prevents
15 Me from controlling it. The correction
16 is therefore a matter of YOUR will, because
17 its presence shows that you have raised
18 the UNIMPORTANT to a higher level
19 than it warrants. You have thus brought
20 it under your will, where it DOES NOT
21 belong. This means YOU feel responsible
22 for it. The level confusion here is
23 perfectly obvious.

24 **T 2 D 3.** The reason that I cannot CONTROL

(N 5:115)(Ur 97)

1 fear for you is that you are attempting
2 to raise to the mind level the proper
3 content of the lower-order reality.

4 I do NOT foster level confusion,
5 BUT YOU can will to correct
6 it.

7 **T2D4.** You would not tolerate insane
8 behavior on your part, and would hardly
9 advance the excuse that you could
10 not help it. Why should you
11 tolerate insane thinking? There is
12 a fallacy here you would do well
13 to look at clearly.

14 **T2D5.** You both believe that you ARE responsible
15 for what you DO, but NOT for
16 what you THINK. The truth is that
17 you ARE responsible for what you THINK,
18 because it is only at this level that you
19 CAN exercise choice. What you
20 DO comes from what you think. You
21 cannot separate the truth by giving autonomy
22 to your behavior. This is controlled
23 by Me automatically, as soon as
24 you place what you think under

(N 5:116)(Ur 97 - 98)

1 my guidance.

2 **T 2 D 6.** Whenever you are afraid, it is a

3 sure sign that you have allowed your

4 mind to miscreate, i.e., have

5 NOT allowed Me to guide it.

6 It is pointless to believe that controlling

7 the outcome of mis-thought can **(98)#97**

8 result in real healing. When

9 you are fearful, you have willed wrongly.

10 This is why you feel you are responsible

11 for it.

12 **T 2 D 7.** You must change your MIND,

13 not your behavior, and this IS a matter of

14 will. You do not need guidance

15 EXCEPT at the mind-level. Correction

16 belongs ONLY at the level where

17 creation is possible. The term does

18 not really mean anything at the

19 symptom-level, where it cannot

20 work.

21 **T 2 D 8.** The correction of fear IS your

22 responsibility. When you ask for

23 release from fear, you are implying

24 that it isn't. You should ask,

(N 5:117)(Ur 98)

1 instead, for help in the conditions which have
 2 brought the fear about. This condition always
 3 entails a separated MIND-
 4 willingness. At this level, you CAN
 5 help it.

6 **T2D9.** You are much too tolerant
 7 of Mind-wandering, thus **tacitly**⁶⁹
 8 condoning its miscreation. The
 9 particular result never matters, but
 10 this fundamental error DOES.

11 The *fundamental* correction is always the same.
 12 Before you will to do anything, ask
 13 Me if your will is in accord with
 14 Mine. If you are sure that it IS,
 15 there will BE no fear.

16 **T2D10.** Fear is always a sign of
 17 strain, which arises whenever the
 18 WILL to do ~~zzzz~~ conflicts with
 19 WHAT you do. This situation arises in two
 20 major ways:

21 ① You CAN will to do
 22 conflicting things, either
 23 simultaneously or successively. This

⁶⁹ Ur changes "tacitly" to "passively"

(N 5:118)(Ur 98 - 99)

1 produces conflicting behavior, which would
 2 be tolerable to the self (though not
 3 necessarily to others) except for the fact that
 4 the part of the will that wants something
 5 ELSE is outraged.

6 ② You can BEHAVE as you think you should,
 7 but without entirely WILLING to do
 8 so. This produces consistent behavior,
 9 but entails great strain
 10 WITHIN the self.

11 A good example of the latter is what
 12 happened to you last night with your
 13 mother-in-law. **(99)#98**

14 **T 2 D 11.** If you think about it, you
 15 will realize that in both cases the
 16 will and the behavior are out of
 17 accord, resulting in a situation in which
 18 you are doing what you do NOT
 19 will. This arouses a sense
 20 of coercion, which usually produces
 21 rage. The anger then invades the
 22 mind, and projection in the wrong
 23 sense becomes likely. Depression
 24 or anxiety are virtually certain.

(N 5:119)(Ur 99)

1 **T 2 D 12.** Remember that whenever there is
2 fear, it is because YOU have NOT MADE
3 UP YOUR MIND. Your will is split,
4 and your behavior inevitably becomes erratic.
5 Correcting at the behavior level can
6 shift the error from the first type to the
7 second, but will NOT obliterate the
8 fear.

9 **T 2 D 13.** It is possible to reach a
10 state in which you bring your will
11 under my guidance without
12 much conscious effort, but this
13 implies the kind of habit-pattern
14 which neither you nor Bill has developed
15 dependably as yet.

16 **T 2 D 14.** Tell Bill that although he
17 keeps telling you that God will
18 never ask you to do more than
19 you can, he does not understand it himself.
20 God CANNOT ask more than you WILL.
21 The strength to DO comes from your
22 own undivided will to do. There is
23 NO strain in doing God's
24 will as soon as it is also

**T 2 E. The Correction for Lack of Love (*N 271 (5:120)
(N 5:120) (Ur 99)**

1 your own.

2 **T 2 D 15.** The lesson here is quite simple,
3 but particularly apt to be overlooked. I
4 will therefore repeat it, URGING you to listen.

5 Only your mind can produce
6 fear. It does so whenever it is
7 conflicted in what it wills, thus
8 producing inevitable strain, because
9 willing and doing become discordant.

10 This CANNOT be corrected by better
11 DOING. But it CAN be corrected by higher
12 WILLING_.

13 **T 2 E 1.** After taking the first
14 corrective step, i.e., "Knowing
15 it IS fear," you might benefit
16 temporarily by adding another
17 next step BEFORE going on
18 with the corrective process. Try
19 saying to yourself that you
20 MUST have willed not to
21 love somehow or somewhere, or that
22 fear which arises from behavior-
23 will could not have
24 happened. Then follow
25 previous instructions. (100)#99

(N 5:121)(Ur 100)

1 **T 2 E 2.** If you consider what the process really
2 means, it is nothing more than a series of
3 pragmatic steps in the larger process
4 of accepting the Atonement as THE
5 remedy. From this viewpoint, the
6 steps can be reworded as follows:

7

- 8 1.) Know first this is fear.
- 9 2.) Fear arises from lack of love.
- 10 3.) The ONLY remedy for lack of
11 love is perfect love.
- 12 4.) Perfect love IS the Atonement.

13

14 **T 2 E 3.** The final procedural step (3) is inherent
15 in the last statement (4). We have emphasized
16 that the miracle, or the EXPRESSION of
17 Atonement, is always a sign
18 of real respect from the worthy
19 TO the worthy. This worth IS re-
20 established by the Atonement.

21

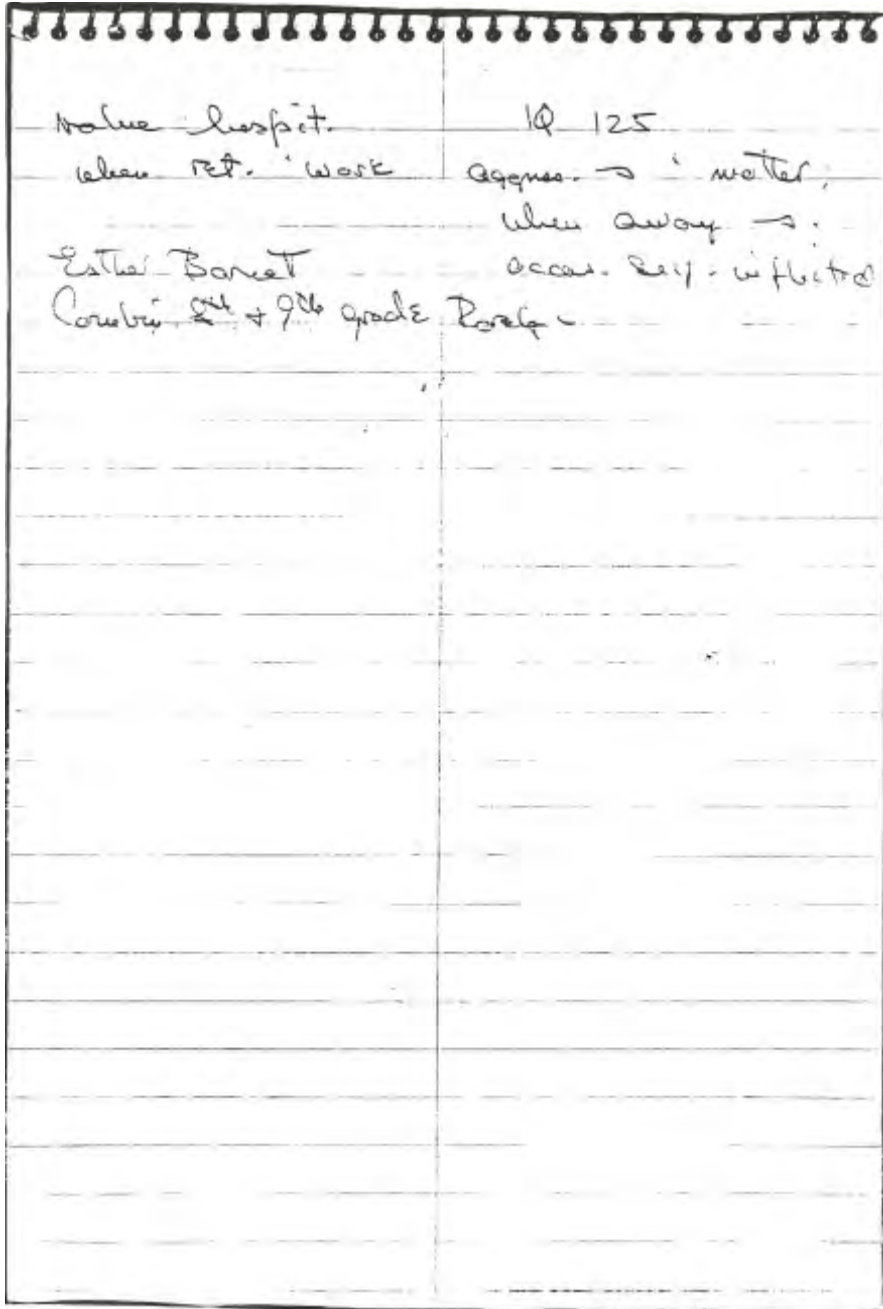
22 **T 2 E 4.** It is obvious, then, that when you are afraid
23 you have placed yourself in a position
24 where you NEED Atonement BECAUSE

(N 5:122)(Ur 100)

1 you have DONE something loveless because
2 you WILLED without love. This is
3 precisely the situation for which the Atonement
4 was offered. The need for the
5 remedy inspired its CREATION.
6 **T 2 E 5.** As long as you recognize only
7 the NEED for the remedy, you will
8 remain fearful. However, as
9 soon as you REMEDY it, you
10 have also abolished the fear.
11 This is how TRUE healing occurs. **(101)#100**

(N 5:123)(Ur --)

1 Miscellaneous jottings apparently unrelated to ACIM



(N 5:124)(Ur 101)

1 **T 2 E 6.** Everyone experiences fear, and nobody
2 enjoys it. Yet, it would take very
3 little right-thinking to know why it
4 occurs. Neither you nor Bill have
5 thought about it very much, either.
6 ((I object⁷⁰ to the use of a plural verb with a
7 properly singular subject, and remember that
8 last time in a very similar sentence,
9 He said it correctly and I remembered it with
10 real pleasure. This real grammatical error
11 makes me suspicious of the genuineness of
12 these notes.
13
14 A= What it really shows is that YOU are
15 not very receptive. The reason it came out
16 that way, is because you are projecting ((in the inappropriate way)
17 your own anger, which has
18 nothing to do with these notes. YOU made the
19 error, because you are not feeling loving, so
20 you want me to sound silly, so you
21 won't have to pay attention. Actually,
22 I am trying to get through against considerable opposition, because
23 you are not very happy, and
24 I wish you were. I thought I'd take

⁷⁰ *Ur* inserts "at this point"

(N 5:125)(Ur 101 - 102)

1 a chance, even though you are so resistant,
2 because I MIGHT be able to help⁷¹ you
3 feel better. You may be unable not
4 to attack at all, but do try to listen
5 a little, too.)

6

7 **T2E7.** Very few people appreciate the real
8 power of the mind. Nobody remains
9 fully aware of it all the time. This is
10 inevitable in this world, because the human being
11 has many things he must do, and
12 cannot engage in constant thought-watching.
13 However, if he hopes to spare himself from
14 fear, there are some things he must
15 realize, and realize them fully, at least
16 some of the time. **(102)#101**

17 **T2E8.** The mind is a very powerful
18 creator, and it never loses its creative
19 force. It never sleeps. Every
20 instant it is creating, and ALWAYS as
21 you will. Many of your ordinary
22 ~~???~~ expressions reflect this. For example,
23 when you say "don't give it a
24 thought", you are implying that if you

⁷¹ *Ur* has "make" rather than "help"

(N 5:126)(Ur 102)

1 do not think about something, it will have no effect on you. This
2 is true enough.

3 **T 2 E 9.** On the other hand, many other expressions
4 are clear expressions of the prevailing LACK
5 of awareness of thought-power. For
6 example, you say, "just an idle thought", and
7 mean that the thought has no effect.
8 You also speak of some actions as
9 "thoughtless", implying that if the person
10 HAD thought, he would not have behaved
11 as he did. You also use phrases like
12 "thought provoking", which is bland
13 enough, but the term "a provoking
14 thought" means something quite
15 different.

16 **T 2 E 10.** While expressions like "think
17 big" give some recognition to the power
18 of thought, they still come nowhere near the
19 truth. You do not expect to grow when you
20 say it, because you don't really believe
21 it. It is hard to recognize that
22 thought and belief combine into a
23 power-surge that can literally move
24 mountains.⁷²

⁷² **1 Corinthians 13:2** So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, "Move from here to there,' and it will move; and nothing will be impossible for you. Matthew 17:20 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

(N 5:127)(Ur 102 - 103)

1 **T 2 E 11.** It appears at first glance that
 2 to believe such power about yourself
 3 is merely arrogant, but that is not the
 4 real reason why you don't believe it.

5 **T 2 E 12.** People prefer to believe that their
 6 thoughts cannot exert real control because
 7 they are literally AFRAID of them. Therapists
 8 try to help people who are afraid of their own
 9 death wishes by depreciating the power
 10 of the wish. They even attempt to "free" the
 11 patient by persuading him that he can think
 12 whatever he wants, without ANY real
 13 effect at all. **(103)#102**

14 **T 2 E 13.** There is a real dilemma here, which
 15 only the truly right-minded can escape.
 16 Death wishes do not kill in the physical
 17 sense, but they DO kill spiritually. ALL
 18 destructive thinking is dangerous.
 19 Given a death wish, a man has
 20 no choice except to ACT upon
 21 his thought, or behave CONTRARY TO
 22 it. He can thus choose ONLY
 23 between homicide and fear. (See
 24 previous notes on will conflicts.⁷³)
 25 ((Note: I have avoided this term,⁷⁴ ?you? will know because it
 26 seemed too Rankian.)⁷⁵)

⁷³ This may refer to the "possession" segment starting N 5:63; T 1 C 9

⁷⁴ *Ur* inserts "in the last series of notes intentionally"

⁷⁵ *Ur* adds "Apparently, there was a reason why this word should have been used last time. It is used in this section for a very good reason."

(N 5:128)(Ur 103)

1 **T 2 E 14.** The other possibility is that he depreciates the power of
2 his thought. This is the usual
3 psychoanalytic approach. This DOES allay
4 guilt, but at the cost of rendering thinking
5 impotent. If you believe that what you think
6 is ineffectual, you may cease to be
7 overly afraid of it, but you are hardly
8 likely to respect it, either. The
9 world is full of endless examples of
10 how man has depreciated himself because he
11 is afraid of his own thoughts. In
12 some forms of insanity, thoughts
13 are glorified, but this is only because the
14 underlying depreciation was too
15 effective for tolerance.

16 **T 2 E 15.** The truth is that there ARE no
17 "idle thoughts". ALL thinking
18 produces form at some level. The
19 reason why people are afraid
20 of ESP, and so often react against
21 it, is because they KNOW that thoughts
22 can hurt them. Their OWN
23 thoughts have made them vulnerable.

(N 5:129)(Ur 103 - 104)

1 **T 2 E 16.** You and Bill, who complain all the
2 time about fear, still persist in
3 creating it most of the time.
4 I told you last time that you cannot
5 ask ME to release you from it,
6 because I KNOW it does not exist. YOU
7 don't. If I merely intervene
8 between your thoughts and their
9 results, I would be tampering
10 with a basic law of cause and
11 effect, in fact the most fundamental
12 one there is in this world. (104)#103 I
13 would hardly help if I
14 depreciated the power of your own
15 thinking. This would be in
16 direct opposition to the purpose of this
17 course.
18 **T 2 E 17.** It is certainly much more
19 useful to remind you that
20 you do not guard your thoughts
21 at all carefully, except for a
22 relatively small part of the day, and
23 somewhat inconsistently even
24 then. You may feel at this

(N 5:130)(Ur 104)

1 point that it would take a miracle
2 to enable you to do this, which is
3 perfectly true. Human beings are
4 not used to miraculous thinking,
5 but they CAN be TRAINED to think that way.

6 **T 2 E 18.** All miracle-workers HAVE
7 to be trained that way. I
8 have to be able to count on them.
9 This means that I cannot allow them to
10 leave their mind unguarded, or they will not be
11 able to help me. Miracle-working
12 entails a full realization of the power of
13 thought, and real avoidance of mis-
14 creation. Otherwise, the miracle will
15 be necessary to set the mind
16 ITSELF straight, a circular process which
17 would hardly foster the time-collapse
18 for which the miracle was intended. Nor
19 would it induce the healthy respect
20 that every miracle-worker must have for
21 true cause and effect.

22 **T 2 E 19.** Miracles cannot free the miracle-worker
23 from fear. Both miracles AND fear
24 come from his thoughts, and if he were

(N 5:131)(Ur 104 - 105)

1 not free to choose one, he would also
2 not be free to choose the other. Remember,
3 we said before that when electing
4 one person, you reject another.
5 **T 2 E 20.** It is much the same in electing the
6 miracle. By so doing, you HAVE rejected
7 fear. Fear cannot assail unless it has
8 been created. You and Bill have been
9 afraid of God, of me, of yourselves,
10 and of practically everyone you know at one
11 time or another. (105)#104 This can only be because
12 you have miscreated all of us, and believe in
13 what you have created. (We spent a lot of
14 time on this before, but it did not
15 help very much.) You would never
16 have done this if you were not afraid of your
17 own thoughts. The vulnerable are
18 essentially miscreators, because they mis-
19 perceive Creation.
20 **T 2 E 21.** You and Bill are willing
21 to accept primarily what does NOT
22 change your minds too much, and
23 leaves you free to leave them quite
24 unguarded most of the time.

(N 5:132)(Ur 105)

1 You persist in believing that when you do not
2 consciously watch your mind, it is unmindful.

3 **T 2 E 22.** It is time to consider the whole world of
4 the unconscious, or unwatched mind. This will
5 frighten you, because it is the source of fright.
6 You may look at it as a new theory
7 of basic conflict, if you wish, which will not
8 be entirely an intellectual approach,
9 because I doubt if the truth will escape you
10 entirely.

11 **T 2 E 23.** The unwatched mind is responsible for
12 the whole content of the unconscious, which lies
13 above the miracle-level. All psychoanalytic
14 theorists have made some contribution to
15 the truth in this connection, but none of them
16 has seen it in its true entirety.

17 ((The correct grammar here is a sign of
18 your better cooperation. Thank you.)

19 Jung's best contribution was an
20 awareness of individual vs. collective
21 unconscious levels. He also recognized
22 the major place of the religious spirit in his
23 schema. His archetypes were also
24 meaningful concepts. But his

(N 5:133)(Ur 105 - 106)

1 major error lay in regarding the deepest
2 level of the unconscious as shared in terms
3 of CONTENT. The deepest level of the
4 unconscious is shared as an ABILITY.
5 As MIRACLE-MINDEDNESS, the content,
6 ((or the particular miracles which an individual
7 happens to perform) does not matter
8 at all. **(106)#105** They will, in fact, be entirely
9 different, because, since I direct them, I
10 make a point of avoiding redundancy.
11 Unless a miracle actually heals,
12 it is not a miracle at all.
13 **T 2 E 24.** The content of the miracle-level
14 is not recorded in the individual's unconscious,
15 because if it were, it would not be
16 automatic and involuntary, which we
17 have said repeatedly it should be.
18 However, the content IS a matter
19 for the record, which is NOT within the individual himself.
20 **T 2 E 25.** All psychoanalysts made one
21 common error, in that they attempted
22 to uncover unconscious CONTENT. You cannot
23 understand unconscious activity in these terms,

(N 5:134)(Ur 106)

1 because "content" is applicable ONLY
2 to the more superficial unconscious levels to which
3 the individual himself contributes. This is the level
4 at which he can readily introduce fear, and
5 usually does.

6 **T 2 E 26.** Freud was right in calling this
7 level pre-conscious, and emphasizing that
8 there is a fairly easy interchange
9 between preconscious and conscious material. He
10 was also right in regarding the censor
11 as an agent for the protection of
12 consciousness from fear. HIS major error
13 lay in his insistence that this level
14 is necessary at all in the psychic
15 structure. If the psyche contains
16 fearful levels from which it cannot escape
17 without splitting, its integration is
18 permanently threatened. It is
19 essential not to control the
20 fearful, but to ELIMINATE it.

21 **T 2 E 27.** Here, Rank's concept of
22 the will was particularly good, except
23 that he preferred to ally it
24 only with man's own truly

(N 5:135)(Ur 106 - 107)

1 creative ability, but did not extend it to
2 its proper union with God's. His
3 "birth trauma", another valid idea, was
4 also too limited, in that it did not
5 refer to the Separation, which was really a
6 FALSE idea of birth. Physical
7 birth is not (107)#106 a trauma in itself.
8 It can, however, remind the individual
9 of the Separation, which was a very real
10 cause of fear.

11 **T 2 E 28.** The idea of "will-THERAPY" was
12 potentially a very powerful one, but
13 Rank did not see its real potential
14 because he himself used his mind partly
15 to create a theory OF the mind, but
16 also partly to attack Freud.
17 His reactions to Freud stemmed from his
18 own unfortunate acceptance of the
19 deprivation-fallacy, which itself
20 arose from the Separation. This led
21 him to believe that his own mind-
22 creation could stand only
23 if the creation of another's fell.

(N 5:136)(Ur 107)

1

2 In consequence, his theory emphasized rather
3 than minimized the two-edged nature
4 of defenses. This is an outstanding
5 characteristic of his concepts, because it
6 was outstandingly true of him.

7 **T 2 E 29.** He also misinterpreted the birth-
8 trauma in a way that made it
9 inevitable for him to attempt a

10 therapy whose goal was to

11 ABOLISH FEAR. This characteristic of all
12 later theorists, who do not attempt, as
13 Freud did, to split off the
14 fear in his own form of therapy.

15 **T 2 E 30.** No one as yet has fully
16 recognized either the therapeutic value of
17 fear, or the only way in which it can
18 truly⁷⁶ be ended. When
19 man miscreates, he IS in pain.

20 The cause and effect principle here is
21 temporarily a real expeditor.

22 Actually, Cause is a term
23 properly belonging to God, and Effect,
24 which should also be capitalized,

⁷⁶ Ur has "be truly" instead of "truly be"

(N 5:137)(Ur 107 - 108)

1 is HIS Sonship. This entails a
2 set of cause and effect relationships
3 which are totally different from those which man introduced into
4 the Miscreation. (108)#107

5 **T 2 E 31.** The⁷⁷ fundamental opponents in
6 the real basic conflict are
7 Creation and miscreation. All
8 fear is implicit in the second, just as
9 all love is inherent in the first.
10 Because of this difference, the basic
11 conflict IS one between love and fear.
12 **T 2 E 32.** So much, then, for the true
13 nature of the major opponents in the
14 basic conflict. Since all such
15 theories lead to a form of therapy
16 in which a re-distribution of psychic
17 energy results, it is necessary to consider
18 our concept of libido next.
19 In this respect, Freud was more accurate
20 than his followers, who were essentially
21 more wishful. Energy CAN
22 emanate from both Creation AND
23 miscreation, and the particular ratio
24 between them which prevails at a given

⁷⁷ Ur inserts "NOV. 16"

(N 5:138)(Ur 108)

1 point in time DOES determine ~~the particular~~
 2 behavior AT that time. If miscreation DID NOT
 3 engender energy in its own
 4 right, it would be unable to
 5 produce destructive behavior, which it very
 6 patently DOES.

7 **T 2 E 33.** Everything that man creates
 8 has energy because, like the
 9 Creations⁷⁸ of God, they (it) come FROM
 10 energy, and are endowed by their
 11 creator with the power to create.
 12 Miscreation is still a genuine
 13 creative act in terms of the
 14 underlying IMPULSE, but NOT in
 15 terms of the CONTENT of the creation.
 16 This, however, does not deprive
 17 the creation of its OWN creative
 18 power. It DOES, however, GUARANTEE
 19 that the power will be misused,
 20 or USED FEARFULLY.

21 **T 2 E 34.** To deny this is merely the
 22 previously mentioned fallacy of
 23 depreciation. Although Freud
 24 made a number of fallacies of

⁷⁸ Ur drops the s, making "Creation" singular, thus the change in number of the following pronoun from "they" to "it"

(N 5:139)(Ur 108 - 109)

1 his own, he DID avoid this one in
2 connection with libido. The later
3 theorists denied the split-energy
4 concept, not by attempting to
5 heal it, but by reinterpreting
6 it instead of (109)#108 redistributing it.
7 **T 2 E 35.** This placed them in the illogical
8 position of assuming that the split
9 which their therapies were intended to
10 heal had not occurred. The result
11 of this approach is essentially
12 a form of hypnosis. This is quite
13 different from Freud's approach,
14 which merely ended in a deadlock.
15 **T 2 E 36.** A similar deadlock occurs
16 when both the power of Creation
17 and of miscreation coexist. This is
18 experienced as conflict only
19 because the individual feels AS IF
20 both were occurring AT THE SAME
21 LEVEL. He BELIEVES in what he has
22 created in his own unconscious and
23 he naturally believes it is real BECAUSE
24 he created it. He, thus,

(N 5:140)(Ur 109)

1 places himself in a position where the
2 fearful becomes REAL.
3 **T 2 E 37.** Nothing but level-confusion
4 can result as long as this belief
5 is held in ANY form. Inappropriate
6 denial and equally inappropriate
7 identification of the REAL factors in the
8 basic conflict will NOT solve
9 the problem itself. The conflict CANNOT
10 disappear until it is fully
11 recognized that miscreation
12 is NOT real, and therefore there IS no
13 conflict. This entails a full
14 realization of the basic fact that,
15 although man has miscreated in
16 a very real sense, he need
17 neither continue to do so, nor
18 to suffer from his past errors in this
19 respect.
20 **T 2 E 38.** A REDISTRIBUTION of psychic
21 energy, then, is NOT the solution.
22 Both the idea that both kinds
23 MUST exist, and the belief that
24 ONE kind is amenable for use

(N 5:141)(Ur 109 - 110)

1 or misuse, are real distortions. The
 2 ONLY way out⁷⁹ is to STOP
 3 MISCREATING NOW, and accept the Atonement
 4 for miscreations of the past. **(110)#109** Only
 5 this can re-establish true single-
 6 mindedness.

7 The structure of the psyche, as
 8 you very correctly noted yourself,
 9 follows along the lines of the particular
 10 libido concept the theorist employs.

11 ((I STILL think it was the other way
 12 around.

13 A= This confusion arises out of the
 14 fact that you DID change the
 15 order - - several times in fact.

16 Actually, it didn't matter,
 17 because the two concepts DO flow
 18 from each other. It was a TERRIFIC
 19 waste of time, and one in which I
 20 hardly care to become engaged
 21 myself. Please!)

22

23 **T 2 E 39.** Freud's psyche was essentially
 24 a good and evil picture, with very

⁷⁹ Ur omits "out"

(N 5:142)(Ur 110)

1 heavy weight given to the evil. This is
2 because every time I mentioned the
3 Atonement to him, which was quite often,
4 he responded by defending his
5 theory more and more against it.
6 This resulted in his increasingly strong
7 attempts to make the illogical sound
8 more and more logical.
9 **T 2 E 40.** I was very sorry about this,
10 because his was a singularly good mind,
11 and it was a shame to waste it.
12 However, the major purpose of his
13 incarnation was not neglected.
14 He DID succeed in forcing
15 recognition of the unconscious into
16 man's calculations about himself,
17 a step in the right direction
18 which should not be minimized.
19 Freud was one of the most religious men
20 I have known recently. Unfortunately, he
21 was so afraid of ~~it~~ religion that the
22 only way he could deal with it
23 was to regard IT (not himself)
24 as sick. This naturally prevented

(N 5:143)(Ur 110 - 111)

1 healing.

2 **T 2 E 41.** Freud's superego is a particularly

3 interesting example of the real power of

4 miscreation. It is noteworthy

5 throughout the whole development of his

6 theories that the superego never

7 allied itself with freedom. The

8 most it could do in this

9 direction was to **(111)#110** work out a

10 painful truce in which both

11 opponents LOST. This perception

12 could not fail to force him to

13 emphasize discontent in his view

14 of civilization.

15 **T 2 E 42.** The Freudian id is really

16 only the more superficial level of

17 the unconscious, and not the deepest

18 level at all. This, too, was

19 inevitable, because Freud could not

20 divorce miracles from magic. It

21 was therefore his constant endeavor, ((even preoccupation)) to keep

22 on

23 thrusting more and more material

24 between consciousness and the real deeper

(N 5:144)(Ur 111)

1 level of the unconscious, so that the latter
 2 became increasingly obscured. The
 3 result was a kind of bedlam, in
 4 which there was no order, no control, and
 5 no sense. This was exactly how
 6 he FELT about it.

7 **T 2 E 43.** The later theoretical switch to
 8 the primacy of anxiety was an
 9 interesting device intended to
 10 deny both the instinctive
 11 nature of destructiveness, and the
 12 force of the power of miscreation.

13 By placing the emphasis on the
 14 RESULT, the generative nature of the
 15 power was minimized.

16 **T 2 E 44.** Destructive behavior IS
 17 instinctual. The instinct for
 18 creation is NOT obliterated in
 19 miscreation. That is why it is
 20 always invested with reality. ~~One of the chief ways in which man can correct his~~
 21 ~~magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when~~
 22 ~~he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable.~~
 23 ~~His instincts for creation were given him by his own Creator, who was expressing the same instinct~~
 24 ~~in His Creation. Since the creative ability rests solely in the mind, everything which man creates is~~
 25 necessarily instinctive.⁸⁰

⁸⁰ Starting at the fourth sentence, (*) the rest of this paragraph is crossed out in the *Ur*. The material shows up again on page 116 (T 2 E 57) prefaced with the words "Dictated without notes by HS". 2 E:57 The *Notes* ends with the word "reality."

(112)# 111

IV⁸¹ Nov. 20, '65

T 2 E 45. (This goes after basic conflict theory.) (Dictated without notes by HS)

T 2 E 46. We have already said that the basic conflict is one between love and fear, and that the proper organization of the psyche rests on a lack of level confusion. The section on psychic energy should be re-read very carefully, because it is particularly likely to be misinterpreted until this section is complete.

T 2 E 47. It has already been said that man CANNOT control fear, because he himself created it. His belief in it renders it out of his control by definition. For this reason, any attempt to resolve the basic conflict through⁸² the concept of mastery of fear is meaningless. In fact, it asserts the power of fear by the simple assumption that it need be mastered at all.

T 2 E 48. The essential resolution rests entirely on the mastery of love. In the interim, conflict is inevitable. The reason for this is the strangely illogical position in which man had placed himself. Since we have frequently emphasized that correction must be applied within the level that error occurs, it should be clear that the miracle MUST be illogical because its purpose is to correct the illogical and restore order.

T 2 E 49. Two concepts which CANNOT coexist are nothing and everything. To whatever extent one is believed in, the other HAS BEEN abolished. In the conflict, fear is really nothing, and love is really everything. (This recognition is really the basis for the castration complex.) This is because whenever light penetrates darkness,⁸³ it DOES abolish it. The unwillingness to be seen, or submit error to light, is spuriously associated with active doing. In this incarnation, this can take the form of oedipal involvement and concomitant castration anxiety.

⁸¹ The remainder of chapter 2 is not present in the copy of the *Notes* we have available and is not likely present in any copy as it is marked "dictated without notes." The material included here is derived from the *Urtext* manuscript.

⁸² The shorthand form "thru" appears in the manuscript

⁸³ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. 1 John 1:5

(113)# IV 112

T 2 E 50. However, in more long range and meaningful terms, the oedipal complex is a miniature of the true Separation fear, and the castration complex is a way of denying that it ever occurred. Like all pseudo-solutions, this kind of distorted thinking is very creative, but false. The Separation HAS occurred. To deny this is merely to misuse denial. However, to concentrate on error is merely a further misuse of legitimate psychic mechanisms. The true corrective procedure, which has already been described as the proper use of the spiritual eye (or true vision), is to accept the error temporarily, **BUT ONLY** as an indication that **IMMEDIATE** correction is mandatory. This establishes a state of mind in which the Atonement can be accepted without delay.

T 2 E 51. It is worth repeating that ultimately there is no compromise possible between everything and nothing. The purpose of time is essentially a device by which all compromise in this respect can be abolished. It seems to be abolished by degrees precisely because time itself involves a concept of intervals which do⁸⁴ not really exist. The faulty use of creation has made this necessary as a corrective device.

T 2 E 52. "And God so loved the world that He gave his only begotten Son so that whosoever believeth on Him shall not perish but have Eternal Life"⁸⁵ needs only one slight correction to be entirely meaningful in this context. It should read "And God so loved the world that he gave it **TO** His only begotten Son." It should be noted that God **HAS** begotten only **ONE** Son.

⁸⁴ Manuscript has "does not" but it appears that the "intervals" do not exist, not the "concept of intervals." *HLC* also changes this to "do"

⁸⁵ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. John 3:16

(114)# IV 113

If you believe that all of the Souls that God created ARE His Sons, and if you also believe that the Sonship is One, then every Soul MUST be a Son of God , or an integral part of the Sonship. You do not find the concept that the whole is greater than its parts difficult to understand. You should therefore not have too great difficulty with this. The Sonship in its Oneness DOES transcend the sum of its parts. However, it loses this special state as long as any of its parts are missing. This is why the conflict cannot ultimately be resolved UNTIL all of the individual parts of the Sonship have returned. Only then, in the true sense, can the meaning of wholeness be understood.

T 2 E 53. The concept of minus numbers has always been regarded as a mathematical rather than an actual expedient. (This is a major limitation on mathematics as presently understood.) Any statement which implies degrees of difference in negation is essentially meaningless. What can replace this negative approach is a recognition of the fact that as long as one part (which is the same as a million or ten or eight thousand parts) of the Sonship is missing, it is NOT complete.

T 2 E 54. In the Divine psyche, the Father and the Holy Spirit are not incomplete at all. The Sonship has the unique faculty of believing in error, or incompleteness, if he so elects. However, it is quite apparent that so to elect IS to believe in the existence of nothingness. The correction of this error

(115)# IV 114

is the Atonement.

T 2 E 55. We have already briefly spoken about readiness. But there are some additional awarenesses which might be helpful. Readiness is nothing more than the prerequisite for accomplishment. The two should not be confused. As soon as a state of readiness occurs, there is always some will to accomplish, but this is by no means undivided. The state does not imply more than the potential for a shift of will. Confidence cannot develop fully until mastery has been accomplished. We began this section with an attempt to correct the fundamental human error that fear can be mastered. The Correction was that ONLY love can be mastered. When I told you that you were "ready for Revelation", I did not mean that you had in any way mastered this form of communication. However, you yourself attested to your readiness by insisting that I would not have said so if it had not been true. This IS an affirmation of readiness. Mastery of love necessarily involves a much more complete confidence in the ability than either of you has attained. But the readiness at least is an indication that you believe this is possible. This is only the beginning of confidence.

T 2 E 56. In case this be misunderstood as a statement that an enormous amount of time will be necessary between readiness and mastery, I would again remind you that time and space are under My control.

(116)# 115

(Dictated without notes by HS)

T 2 E 57. One of the chief ways in which man can correct his magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable. His instincts for creation were given him by his own Creator, who was expressing the same instinct in His Creation. Since the creative ability rests solely in the mind, everything which man creates is necessarily instinctive.

(117)# 116

T 2 E 58. It also follows that whatever he creates is real in his own eyes, but not necessarily in the sight of God. This basic distinction leads us directly into the real meaning of the Last Judgment. (I am aware of the fact that you would much rather continue with the parallels involved in other theories of basic conflict. However, this would merely be a delay which we will engage in only if you regard it as essential.)

T 2 F. The Meaning of the Last Judgment (not present in the Notes)

T 2 F 1. The Final Judgment is one of the greatest threat concepts in man's perception. This is only because he does not understand it. Judgment is not an essential attribute of God. Man brought judgment into being only because of the Separation. God Himself is still the God of mercy. After the Separation, however, there WAS a place for justice in the schema, because it was one of the many learning devices which had to be built into the overall plan. Just as the Separation occurred over many millions of years, the Last Judgment will extend over a similarly long period, and perhaps even longer. Its length depends, however, on the effectiveness of the present speed-up. We have frequently noted that the miracle is a device for shortening but not abolishing time. If a sufficient number of people become truly miracle-minded quickly, the shortening process can be almost immeasurable. But it is essential that these individuals free themselves from fear sooner than would ordinarily be the case, because they MUST emerge from basic conflict if they are to bring peace to the minds of others.

(118)# 117

T2F2. The Last Judgment is generally thought of as a procedure undertaken by God. Actually, it will be undertaken solely by man, with My help. It is a Final Healing, rather than a meting out of punishment, however much man may think punishment is deserved. Punishment as a concept is in total opposition to Right-Mindedness. The aim of the Final Judgment is to RESTORE Right-Mindedness TO man.

T2F3. The Final Judgment might be called a process of Right-evaluation. It simply means that finally all men must come to understand what is worthy and what is not. After this, their ability to choose can be reasonably directed. Unless this distinction has been made, the vacillations between free and imprisoned will cannot but continue. The first step toward freedom, then, MUST entail a sorting out of the false from the true. This is a process of division only in the constructive sense, and reflects the true meaning of the Apocalypse. Man will ultimately look upon his own creations, and will to preserve only what is good, just as God Himself once looked upon what he had created, and knew that it WAS good.⁸⁶ At this point, the Will will begin to look with love on its creations, because of their great worthiness. The mind will inevitably disown its miscreations, and having withdrawn belief from them, they will no longer exist.

T2F4. The term Last Judgment is frightening, not only because it has been falsely projected onto God, but also because of the association of "Last" with death. This is an outstanding example of upside-down perception. Actually, if it is examined objectively, it is quite apparent that it is really the doorway to life. No man who lives in fear is really alive.

⁸⁶ Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Genesis 1:31

(119)# 118

1
2 **T 2 F 5.** His own final judgment cannot be directed toward
3 himself, because he is not his own creation. He can apply
4 it meaningfully, and at any time, to everything he has ever
5 created, and retain in his real memory only what is good.
6 This is what his own Right-Mindedness CANNOT BUT dictate.
7 The purpose of time is solely to "give him time" to achieve
8 this judgment. It is his own perfect judgment of his own
9 creation. When everything that he retains is lovable, there
10 is no reason for any fear to remain in him. This IS his
11 part in the Atonement.

End of chapter 2

A Course in Miracles Volume I Chapter 3 Shorthand Notes Transcript

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CHAPTER 3 - RETRAINING THE MIND**T 3 A. Introduction (*N 296 5:145)****(N 5:145) (Ur 120)**

1 **T 3 A 1.** All learning involves attention
2 and study at some level. This
3 course is a MIND-TRAINING course.

4 Good students assign study
5 periods for themselves. However,
6 since this obvious step has not
7 occurred to you, and since we are co-
8 operating in this, I will make the
9 obvious assignment now.

10 **T 3 A 2.** Bill is better at understanding
11 the need to study the notes than you are,
12 but neither of you realizes that many of
13 the problems you keep being faced with
14 may ALREADY have been solved
15 there. YOU do not think of the
16 notes in this way at all. Bill
17 DOES from time to time, but he generally
18 says, "Its probably in the notes,"
19 and DOESN'T look it up. He
20 believes that, although he reads them over,
21 they cannot REALLY help him until they are
22 complete.

23 **T 3 A 3.** First of all, he cannot be
24 sure of this unless he tries.

(N 5:146)(Ur 120)

1 Second, they would BE completed
2 if both of you so willed.

3 **T3A4.** You vaguely know that the
4 course is intended for some sort
5 of preparation. I can only say
6 that you are not prepared.

7 **T3A5.** I was amused when you
8 reminded Bill that he, too,
9 was being prepared for something
10 quite unexpected, and he said, he
11 was not at all curious about what
12 it was. This disinterest is very
13 characteristic of him when he is afraid.
14 Interest and fear do not go
15 together, as your respective behavior clearly
16 shows.

17 **T3A6.** Mental retardation is a defense
18 which, like the others except the Atonement,
19 can be used on behalf of error or
20 truth, as elected. When it
21 occurs in REALITY, it is a temporary
22 device, agreed on beforehand,
23 to check the miscreative abilities
24 of strong but misdirected wills.

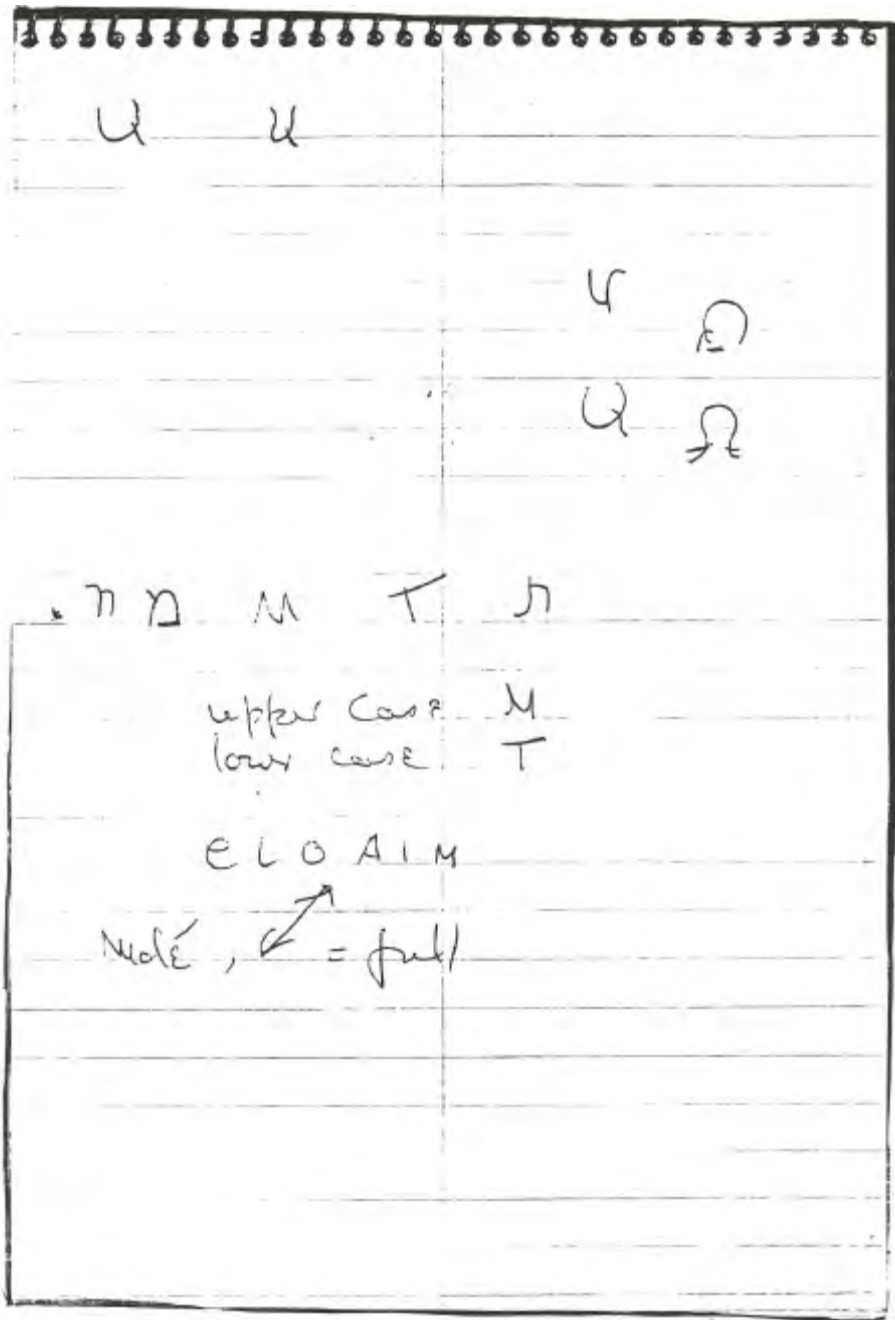
(N 5:147)(Ur 120-121)

1 **T3A7.** It is necessary that this appropriate use of the
2 defense BE considered real, because
3 otherwise it cannot serve. The lesson
4 involves not only the individual himself, but
5 also his parents, siblings, and all
6 of those who come in close relation with
7 him. **(121)#120** The VALUE of the experience depends on the
8 need of each particular learner. The
9 person himself is a POOR learner,
10 by definition, only as a step
11 toward changing from a bad to a
12 good one.

13 **T3A8.** Mental retardation can also be used as
14 a maladaptive defense, if the
15 wrong (or attack) side is
16 employed. This produces the "pseudo-
17 retardation syndrome" which is justly
18 classified as a psychiatric (or
19 disturbed-level) symptom. Both
20 of you do this all the time. Bill
21 acts as if he does not understand even his
22 OWN special language, let alone
23 mine, and you cannot read at all.

24 **T3A9.** This represents a joint attack

(N 5:148)(graphic)



(N 5:149) (Ur 121)

1 on both yourselves and me, because
2 it renders your mind weak, and
3 mine incompetent. Remember,
4 this puts you in a truly fearful
5 position. If you cannot understand either
6 your own mind or mine, you do not
7 know what is really willed.
8 It is thus impossible to avoid conflict,
9 as defined before, because even if you
10 act according to will, you
11 wouldn't know it.
12 **T3A 10.** The next part of this course
13 rests too heavily on the earlier
14 part not to REQUIRE its study.
15 Without this, you will become much too
16 fearful when the unexpected DOES
17 occur to make constructive use of
18 it. However, as you study the
19 notes, you will see some of the
20 obvious implications, unless you still
21 persist in misusing the defense of
22 mental retardation. Please remember that its
23 constructive use, described above,

(N 5:150) (Ur 121-122)

1 is hardly a real part of your
2 own real proper equipment. It is a
3 particularly¹ inappropriate defense as you
4 use it, and I can only urge you to
5 avoid it.

6
7 **T3 A 11.** The reason why a solid
8 foundation is necessary at this point is
9 because of the highly likely con-
10 fusion of "fearful" and "awesome,"
11 which most people do make. You
12 will remember that we said
13 once before that awe is inappropriate
14 in connection with the Sons of
15 God, because you should not
16 experience awe in the presence of
17 your own equals.² (122)#121 But it WAS
18 emphasized that awe IS a
19 proper reaction of the Soul in the
20 presence of its Creator.

21 **T3 A 12.** So far, this course has
22 had only indirect recourse to
23 God, and rarely even refers
24 to Him directly. I have

¹ Manuscript has lower case underlined

² Miracle Principle 41 I C 0 41

(N 5:151) (Ur 122)

1 repeatedly emphasized that awe is not
2 appropriate in connection with me, because
3 of our inherent equality.

4 I have been careful to clarify
5 my own role in the Atonement,
6 without either over or under-
7 stating it. I have tried to do
8 exactly the same things in connection
9 with yours.

10 **T 3 A 13.** The next step, however, DOES
11 involve the direct approach to God
12 Himself. It would be most
13 unwise to start on this
14 step at all without very careful
15 preparation, or awe will
16 surely be confused with fear,
17 and the experience will be more
18 traumatic than beatific.

19 **T 3 A 14.** Healing is of God in the
20 end. The means are carefully
21 explained in the notes. Revelation has
22 occasionally SHOWN you the end, but to
23 reach it the means are needed.

(---) (Ur 123)

(123)#122

T 3 A 15. (The following Introduction dictated by HS without notes.)

The following is the only detailed description which need be written down as to how error interferes with preparation. The events specifically referred to here could be any events, nor does their particular influence matter. It is the process which is to be noted here, and not its results. The kind of beliefs, and the fallacious premises involved in misthought are as well exemplified here as elsewhere. There is nothing of special interest about the events described below, EXCEPT their typical nature. If this is a true course in mind-training, then the whole value of this section rests ONLY in showing you what NOT to do. The more constructive emphasis is, of course, on the positive approach. Mind-watching would have prevented any of this from occurring, and will do so any time you permit it to.

(N 5:152) (Ur 123)

1 **T 3 A 16.** Tell B. that the reason why he was
 2 so strained yesterday is because he allowed
 3 himself a number of fear-producing attitudes. They
 4 were fleeting enough to be more will-
 5 of-the-wisps than serious will-errors, but
 6 unless he watches this kind of thing, he
 7 will find the notes fearful, and, knowing
 8 him well, will mis-distantiate. His
 9 unprovoked irritation was unpardonable
 10 except³ by himself, and he did not choose
 11 to pardon it. you did, but I'm⁴
 12 afraid you were under some strain in
 13 doing so. This was unfortunate, and weakened
 14 your own ability to behave healingly toward⁵
 15 Louis, who⁶ did act stupidly. But
 16 one stupidity at a time is usually
 17 enough.⁷

18 **T 3 A 17.** Bill, having already weakened himself,
 19 was very un-miracle-minded, first by
 20 not asking Dora if she wanted a
 21 lift.⁸ Even if she didn't,⁹ she
 22 would have been able to use the thought
 23 well. There is probably no human error
 24 that is (124)#123 more fear-provoking (in the

³ This word is emphasized in *Urtext* manuscript

⁴ *Urtext* has "I am"

⁵ *Urtext* inserts "B. at the time, and later also toward"

⁶ *Urtext* inserts "both of whom" in place of "who"

⁷ *Urtext* inserts "You are getting too close to the misuse of mental retardation when stupidity sets in all around."

⁸ *Urtext* inserts "in the cab, which was going her way."

⁹ *Urtext* inserts "want it"

(N 5:153) (Ur 124)

1 will/behavior conflict sense) than countering
 2 any form of error with error. The result can
 3 be highly inflammable.¹⁰
 4 **T 3 A 18.** Bill should note that this is one of the
 5 few times that he had to wait for a cab.
 6 He thought he took care of it by
 7 holding the door of a cab which did come
 8 for that lady, but he was misguided in
 9 this belief. Beliefs are THOUGHTS, and thus
 10 come under Christ-guidance, NOT control.¹¹
 11 **T 3 A 19.** His original slight to Dora, because of his
 12 own need to get home as he perceived it, stopped him
 13 from benefiting from the time-saving device of the
 14 miracle. He would have gotten home MUCH
 15 quicker if he had taken time to
 16 use time properly.
 17 **T 3 A 20.** YOU were still suffering from strain
 18 (see above), and got quite irritated
 19 at the girl who stood next to the door on
 20 the side which blocked its opening.¹² This
 21 reduced your own efficiency, and the only
 22 thing that saved you then was that you
 23 DID remember, in the cab, to ask me about the notes.¹³

¹⁰ *Urtext* inserts "By reacting to Dora's stupidity with his own, all of the elements which are virtually certain to engender fear have been provided."

¹¹ *Urtext* inserts "Actually, by giving this cab to her, he was very unkind to you. It was quite apparent that you were extremely cold, and also very late. The idea that giving her the cab would atone for his previous errors was singularly out of place, and well calculated to lead to further error. If, instead of attempting to atone on his own, he had asked for guidance, there would have been no difficulty whatever in the cab situation. It was not necessary that anyone wait at all."

¹² *Urtext* inserts "Her presence there made it necessary each time the door was opened to hold it for a much longer time than was necessary, and you were angry because this made you cold. Actually, the girl was taking care of the younger child who was standing outside, and both of them were really mentally retarded. If you will remember, the older girl asked you very uncertainly about the bus, and you were well aware at the time of her extreme uncertainty. **T 3 A 21.** It would have been much wiser had you built up her confidence, instead of associating with her stupidity."

¹³ *Urtext* inserts " , instead of assuming that you were necessarily to arrange to meet the next day and go over them."

1 B. had already become so misguided

(N 5:154) (Ur 125)

1 that it did not occur to him that his own will,
 2 (which he justified by the contents of the recent
 3 notes –a misuse of truth only
 4 seemingly on its own behalf) might
 5 be questionable. (You took poor
 6 notes yourself here, because you got mad
 7 at him.¹⁴ You did try to will right in the
 8 cab, you did not quite succeed. The error is
 9 showing up now.)

10 **T 3 A 22.** Bill thus placed himself in a
 11 ~~excellent?~~ condition to experience a
 12 fear rather than a love reaction.¹⁵ (You
 13 right about the misuse of “excellent”
 14 here, and please do cross it out. You
 15 are STILL angry.)¹⁶ **T 3 A 23.** It was ~~indeed~~ discourteous
 16 (“indeed” is NOT necessary; it was your OWN error;¹⁷
 17 I am NOT saying this with any harsh
 18 overtones at all. I am just trying to
 19 create better learning conditions for the
 20 study periods. We want as little
 21 interference as possible, for VERY good
 22 reasons.)

23 **T 3 A 24.** Now, go back to B -- he WAS
 24 discourteous when he told you that

¹⁴ *Urtext* inserts “on remembering this. While”

¹⁵ *Urtext* inserts “HS notes that she was going to write “an excellent position,” but did not do so. Answer: You were”

¹⁶ *Urtext* inserts “An excellent position for miscreation is not a meaningful approach to the problem.”

¹⁷ *Urtext* inserts “here”

(N 5:155) (Ur 125-6)

1 HE wanted to keep the original,¹⁸ having decided to have
 2 it¹⁹ Xeroxed on his OWN will, and then
 3 justifying it by a very slight mis-
 4 interpretation of what I said about
 5 "useful for others." In fact, if he
 6 will re-read the actual quote, he will see
 7 that it REALLY means "useful for
 8 HIM." YOU had interpreted it²⁰ that
 9 way, and frankly this was pretty clear to
 10 me at the time. **(126)#125** But this sort of
 11 thing happens all the time.²¹ And
 12 before YOU get too self-satisfied, I
 13 would remind you that you do it all the time, too.
 14 **T 3 A 25.** Bill acted inappropriately toward
 15 YOU, by saying that he wanted to be
 16 SURE that the original was not lost or dirtied.²²
 17 It²³ never occurred to him that it IS possible
 18 that HE might lose or dirty them himself,²⁴ a
 19 form of arrogance that he would be much
 20 happier without. He should also
 21 note that this would probably not have
 22 occurred had he not been ALREADY
 23 literally "off the beam." Be SURE to
 24 tell him that this pun is to reassure him

¹⁸ *Urtext* inserts "copy of the notes"

¹⁹ *Urtext* inserts "them"

²⁰ *Urtext* omits "it"

²¹ *Urtext* inserts "It should, be noted, however, that the result was not only considerable and totally unnecessary planning on B's part, but also a failure to utilize what was intended for him as a help for himself."

²² *Urtext* has 'dirty.'

²³ *Urtext* inserts "It is noticeable that, having already decided what he wanted to do,"

²⁴ *Urtext* inserts "especially as he had not entrusted them to me. This is"

(N 5:156) (Ur 126-27)

1 that I am not angry. If he does not
 2 get it, or does not like it, I KNOW
 3 it is not very good. The reason is that
 4 HE put me in a position where I
 5 can really give him very little at the moment.
 6 **T 3 A 26.** But I want him to know that
 7 I am VERY well aware of the exceedingly
 8 few times he now makes errors of
 9 this kind. He has come a VERY long way
 10 in this respect. It seems a shame that
 11 he should allow himself even this much
 12 discomfort from it.
 13 **T 3 A 27.** I suggest to YOU that we pray
 14 for him, and I pray for your full co-
 15 operation in this. This will correct YOUR errors, and
 16 help him react better to the work on the
 17 bookcase, which may otherwise lend itself
 18 for misuse by misprojection.²⁵ **(127)#126**
 19 **T 3 A 28.** You started well,²⁶ but ended
 20 badly. This is because you had already made
 21 a number of earlier errors. You were wrong to be
 22 pleased with Bill Fried's criticism of Rose,
 23 and should not have enjoyed Bill's²⁷ description
 24 of Zanvil's caricaturing of her. You could

²⁵ *Urtext* inserts "There would have been no problem at all about the bookcase, and perhaps even no bookcase, if the solution of the storage problem had been left to me. I have promised to guide you out of problems, and will certainly not create them for you. But this means that you do not undertake to solve them yourselves. A storage problem is hardly more difficult for me to solve than a space problem, (see comments under special principles for miracle workers.)"

²⁶ *Urtext* inserts "in your attempt to pray with me for B."

²⁷ *Urtext* has this "Bill" and the previous "Bill Fried's" both as "Bill F."

(N 5:157) (Ur 127)

1 have laughed WITH Bill, but NOT AT Rose. Real
2 courtesy NEVER does this. You should know
3 that all God's children are fully worthy
4 of COMPLETE courtesy. You should NEVER
5 join with one at the EXPENSE of another.
6 **T 3 A 29.** When you called Bill about joining you,²⁸
7 at lunch, YOU should have waited to ask
8 ME. In fact, you should not even have told
9 Anne that you would call. Then you could have
10 asked him FIRST if HE would want to come,
11 and called ANNE back. It is true that it was
12 better that he came, but this has nothing to
13 do with the real issue. There are ways of
14 treating others in which ONLY consistent
15 courtesy, even in very little things, is
16 offered. This is a VERY HEALING
17 habit to acquire.
18 **T 3 A 30.** Bill's answer²⁹ was a clear
19 statement of his own sadly
20 conflicted state. He said,
21 "I don't want to join you, but that's
22 ungracious, so I'll go." Whenever
23 ANY invitation to join others in
24 a gracious way is offered, it

²⁸ *Urtext* inserts "Gene, and Anne"

²⁹ *Urtext* inserts "to your call"

(N 5:158) (Ur 127-28)

1 should ALWAYS be met with respect,
 2 although it need not always be accepted.
 3 However, if it is MET ungraciously the
 4 resulting feeling may well be one
 5 of coercion. This is ALWAYS a split-
 6 will reaction.

7 **T 3 A 31.** Bill did not solve this by ACTING
 8 graciously. The lunch need not have
 9 entailed either mental or physical
 10 strain for him, and no "need to
 11 escape" should have arisen. This
 12 was a regression of the unprofitable
 13 kind.³⁰

14 **T 3 A 32.** It is very hard to get out of
 15 the chain of miscreation which can arise
 16 out of even the simplest mis-thought.
 17 To borrow one of your own phrases, "This
 18 kind of human tragedy is
 19 far easier to avert than to undo." **(128)#127**

20 **T 3 A 33.** You must both learn not to
 21 let this kind of chain reaction
 22 START. You will NOT be able to control
 23 it once it has started, because
 24 everything and everyone will be

³⁰ *Urtext* inserts "B. will continue to experience this need from time to time, until he is willing to realize that there is nothing he needs or wants to escape from."

(N 5:159) (Ur 128)

1 pulled into the misprojection, and
2 misinterpreted accordingly.

3 NOTHING is lovely to the
4 unloving. This is because they are CREATING
5 ugliness.

6 **T 3 A 34.** You, Helen, were definitely
7 not acting right-mindedly by
8 writing these notes right in front
9 of Jonathan. (Note that you wrote³¹
10 "Jonathan" this time, although previously³² you referred
11 to him as "Louis," INTENTIONALLY³³ using his real
12 name. Actually, of course, it does not matter
13 what you call him, but NOTE that
14 you FELT FREE at that time to CHOOSE
15 the name YOU preferred to use. This time,
16 you were FORCED to call him "Jonathan"
17 because you were ATTACKING him when you
18 took the notes in front of him, and now
19 you³⁴ are falling back on the magical
20 device of "protecting his name."

21 **T 3 A 35.** (I had been considering calling
22 Bill rather ambivalently, and just got³⁵
23 up to do so, but remembered to

³¹ *Urtext* inserts "his name as"

³² *Urtext* inserts "in these same notes"

³³ *Urtext* does not emphasize this word.

³⁴ *Urtext* has "are now" instead of "now you are"

³⁵ *Urtext* has "had gotten"

(N 5:160) (Ur 128)

1 ask. The answer was to call him at 8:30.
 2 It would be better if HE called,
 3 but he may decide not to.³⁶ You
 4 should try to get through,
 5 and if he had decided NOT to be there, just
 6 leave a message that it is not
 7 important. This is still a kindly
 8 gesture.)³⁷

9

10 **T 3 A 36.** Now³⁸ consider all the time that we
 11 had to waste today. AND
 12 all the notes that could have
 13 been devoted to a better
 14 purpose.³⁹ There IS a better
 15 purpose,⁴⁰ too.

16

17 I would like to spend⁴¹
 18 some time on corrections of⁴²
 19 past notes, as an important
 20 step BEFORE reviewing.⁴³

21

22 A major point of clarification
 23 is necessary in connection with the phrase "replacing
 24 hatred (or fear) with love." **(129)#128**

³⁶ *Urtext* has "not decide to do so. If he does not,"

³⁷ *Urtext* inserts "and the message should be put in a gentle way.) (B. did call HS)"

³⁸ *Urtext* inserts "Without going into further elaboration, and we could devote many hours to this, lets"

³⁹ *Urtext* inserts "than undoing the waste, and thus creating further waste."

⁴⁰ *Urtext* has "use for time" instead of "purpose."

⁴¹ *Urtext* has "have liked to have spent" instead of "like to spend"

⁴² *Urtext* inserts "the"

⁴³ *Urtext* inserts "them"

T 3 B. Special Principles for Miracle Workers**(N 5:161) (Ur 129-30)**

1 **T 3 A 37.** (No, Helen, do NOT check this
 2 Against what⁴⁴ Bill very kindly typed⁴⁵ on the
 3 card. That WAS a gracious
 4 offering,⁴⁶ and YOU also accepted it
 5 with grace.⁴⁷ Why refer⁴⁸ corrections
 6 first to HIM?)⁴⁹

7

8

9

10 **(130)#129**

11 **T 3 B 1.** ① The⁵⁰ miracle abolishes the need for lower
 12 order concerns. Since it is an
 13 illogical, or out-of-pattern time
 14 interval, by definition, the ordinary
 15 considerations of time and space do not
 16 apply.⁵¹ **T 3 B 1a.** I do NOT regard time
 17 as you and Bill do, and Kolb's space
 18 problem is NOT mine. When YOU
 19 perform a miracle, I will arrange
 20 both time and space to adjust
 21 to it.⁵²

22

23 **T 3 B 2.** ② Clear distinction between what

⁴⁴ *Urtext* has "the prayer that" instead of "what"

⁴⁵ *Urtext* inserts "for you"⁴⁶ *Urtext* inserts "on his part"⁴⁷ *Urtext* inserts "at the time"⁴⁸ *Urtext* inserts "should you deprive yourself of the value of the offering by referring this correction"⁴⁹ *Urtext* inserts "**T 3 A 38.** (These notes did not continue at this time, due to the obvious fact that HS was still clearly not in her right mind. However, B later suggested that "correct" or "correct for" should be used instead of "replace." At the time, he was quite sure about this, and he was perfectly right. The reason why it was essential that he make this correction was that the word "replace" was his choice originally, and reflected a temporary misunderstanding of his own. It was, however, both courteous and necessary that he change this himself, both as a sign of his own better understanding, and of an avoidance of correction by someone else, which would have been discourteous.)"⁵⁰ *Ur* inserts "Sunday, Nov. 20"⁵¹ *Urtext* inserts "For example,"⁵² The paragraphs in this segment are all numbered, except for this one **T 3 B 1a**. While there is a paragraph break in the *Urtext* manuscript, it is not present in the *Notes* and appears to be a "copying artifact" and not an intentional edit or part of the original dictation. We thus preserved the manuscript's numbering of principles, which is also present in the *Notes*.

(N 5:162) (Ur 130)

1 HAS BEEN Created and what IS
2 BEING created is essential.
3 ALL forms of correction (or
4 healing) rest on this FUNDAMENTAL
5 correction in level perception.
6

7 **T3B3.** ③ Another way of stating 2) is:
8 NEVER confuse right with wrong-
9 mindedness. Responding to ANY
10 form of miscreation with anything
11 EXCEPT a DESIRE TO HEAL (or a
12 miracle) is an expression of
13 this confusion.
14

15 **T3B4.** ④ The miracle is ALWAYS a
16 DENIAL of this error, and an affirmation
17 of the truth. Only Right-Mindedness
18 CAN create in a way that has
19 any real effect. Pragmatically,
20 what has no real effect, has
21 no real existence. Its REAL
22 effect, then, is emptiness.
23 Being without substantial content,
24 it lends itself to projection.

(N 5:163) (Ur 130-131)

1 **T 3 B 5.** ⑤ The level-adjustment power of the miracle
 2 creates the right perception for
 3 healing. Until this has occurred,
 4 healing cannot be understood.
 5 Forgiveness is an empty gesture,
 6 unless it entails correction.
 7 Without this, it is essentially
 8 judgmental, rather than healing. (131)#130
 9

10 **T 3 B 6.** ⑥ Miraculous forgiveness is
 11 ONLY correction. It has no
 12 element of judgment at all.
 13 "Father forgive them for they know not what they do"⁵³
 14 in NO way EVALUATES what
 15 they do. It is strictly limited
 16 to an appeal to God to HEAL
 17 THEIR MINDS. There is no reference
 18 to the outcome of their misthought.
 19 THIS does not matter.
 20

21 **T 3 B 7.** ⑦ The Biblical injunction "Be of
 22 one mind"⁵⁴ is the statement
 23 for Revelation⁵⁵ readiness. My

⁵³ **Luke 23:34** And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

⁵⁴ **2 Corinthians 13:11** Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Also **Philippians 2:1:8**

Philippians 2: If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,

Philippians 2:2-8 fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, **of one mind**; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

While there are other candidates; **Romans 15:5, Romans 12:16**; the passage in Philippians, which concludes with a reference to the crucifixion reflects the Course which immediately proceeds to discuss the crucifixion.

⁵⁵ *Urtext* capitalizes this word.

1 OWN injunction "Do this in

(N 5:164) (Ur 131)

1 remembrance of me"⁵⁶ is the
2 request for cooperation in miracle-
3 working.⁵⁷ It should be noted
4 that the two statements are not
5 in the same order of reality, because
6 the latter involves a time
7 awareness, since memory implies
8 recalling the PAST in the present.
9 **T3B8.** Time is under MY
10 direction, but Timelessness
11 belongs to God alone. In
12 time, we exist for and with
13 each other. In Timelessness,
14 we co-exist with God.

⁵⁶ **Luke 22:19** And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.; Also **1 Corinthians 11:23-25**

⁵⁷ *Urtext* has "miracle workers"

(N 5:165) (Ur 62)(this page out of Ur sequence)

- 1 Be as thou wast wont to be⁵⁸
- 2 See as thou wast wont to see
- 3
- 4 Project (n) = to extend forward
- 5 Or out
- 6 Project (n) = a plan in the mind
- 7 World = a natural grand
- 8 division (nor orig. "word")
- 9
- 10 **(132)#131**

⁵⁸ This segment appears in the *Urtext* at the start of chapter 2, T 2 A 1.

T 3 C. Atonement without Sacrifice (*N 317 5:166)**(N 5:166) (Ur 132)**

1 **T 3 C 1.** There⁵⁹ is one more point which must be perfectly
 2 clear before any residual fear which may
 3 still be associated with miracles becomes entirely
 4 groundless. The Crucifixion did NOT
 5 establish the Atonement. The Resurrection
 6 did. This is a point which many very
 7 sincere Christians have misunderstood. Nobody
 8 who was free of the scarcity-fallacy
 9 could POSSIBLY have made this mistake.

10 **T 3 C 2.** If the Crucifixion is seen from an
 11 upside-down point of view, it certainly
 12 does appear AS IF God permitted,
 13 and even encouraged, one of his
 14 Sons to suffer BECAUSE he was
 15 good. Many very devoted
 16 ministers preach this every
 17 day. This particularly unfortunate interpretation,
 18 which actually arose out of the
 19 combined misprojection of a
 20 large number of my own would-be
 21 followers, has led many people
 22 to be bitterly afraid of God.

23 **T 3 C 3.** This particularly anti-religious
 24 concept happens to enter into

⁵⁹ *Ur* inserts "Nov. 22 Tuesday"

(N 5:167) (Ur 132-133)

1 many religions, and this is neither by
2 chance nor coincidence.

3 **T3C4.** The real Christian would have to
4 pause and ask "how could this
5 be?" Is it likely that God Himself
6 would be capable of the kind of
7 thinking which His own Words have
8 clearly stated is unworthy of man?

9 **T3C5.** (There are times when) The best
10 defense, as always, is NOT to
11 attack another's position, but
12 rather to protect the truth. It is
13 not necessary to consider anything
14 acceptable, if you have to turn a
15 whole frame of reference around in
16 order to justify it. This procedure is
17 painful in its minor **(133)#132** applications,
18 and genuinely tragic on a mass
19 basis. Persecution is a frequent
20 result, justifying the terrible
21 misprojection⁶⁰ that God Himself
22 persecuted His own Son on
23 behalf of salvation. The very

⁶⁰ *Urtext* has "misperception" rather than "misprojection"

(N 5:168) (Ur 133)

1 words are meaningless.
 2 **T3C6.** It has always been particularly
 3 difficult to overcome this because, although the
 4 error itself is no harder to
 5 overcome than any other error, men
 6 were unwilling to give it up because of
 7 its prominent escape value. In
 8 milder forms, a parent says
 9 "This hurts me more than it hurts you,"
 10 and feels exonerated in beating
 11 a child. Can you believe that
 12 the Father REALLY thinks this way?
 13 **T3C7.** It is so essential that all
 14 such thinking be dispelled that
 15 we must be VERY sure that
 16 NOTHING of this kind remains in your
 17 minds.⁶¹ I was NOT punished
 18 because YOU were bad. The wholly
 19 benign lesson which the Atonement
 20 teaches is wholly lost if it is
 21 tainted with this kind of distortion
 22 in ANY form.
 23 **T3C8.** "Vengeance is Mine
 24 sayeth the Lord"⁶² is strictly

⁶¹ *Urtext* has the singular "mind"

⁶² **Deuteronomy 32:35** Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.'

Romans 12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

(N 5:169) (Ur 133-134)

1 a karmic viewpoint. It is a
2 real misperception of truth, by which
3 man assigns his own evil past
4 to God. The "evil conscience" from the
5 past has nothing to do with God.
6 He did not create it, and He does
7 not maintain it. God
8 does NOT believe in karmic retribution
9 at all. His Divine mind
10 does not create that way.
11 HE does not hold the evil
12 deeds of a man even against
13 HIMSELF. Is it likely, then,
14 that He would hold against
15 any man the evil that ANOTHER did? **(134)#133**
16 **T3C9.** Be very sure that you
17 recognize how impossible this
18 assumption really is, and how
19 ENTIRELY it arises from mis-
20 projection. This kind of error is
21 responsible for a host of related
22 fallacies, including the misbelief
23 that God rejected man and
24 forced him out of the Garden of

(N 5:170) (Ur 134)

1 Eden,⁶³ or that I am misdirecting
 2 you. I have made every effort to
 3 use words which are ALMOST impossible to
 4 distort, but man is very inventive
 5 when it comes to twisting symbols
 6 around.

7 **T 3 C 10.** God Himself is not
 8 symbolic; He is FACT. The Atonement,
 9 too, is totally without symbolism.
 10 It is perfectly clear, because it exists
 11 in light. Only man's attempts
 12 to shroud it in darkness have made
 13 it inaccessible to the unwilling,
 14 and ambiguous to the partly willing.
 15 The Atonement itself radiates
 16 nothing but truth. It therefore
 17 epitomizes harmlessness, and
 18 sheds ONLY blessing. It
 19 could not do this if it arose
 20 from anything other than perfect
 21 innocence! Innocence is wisdom,
 22 because it is unaware of evil, which does not
 23 exist. It is, however, PERFECTLY
 24 aware of EVERYTHING, that is true.

⁶³ **Genesis 3:23-24** Therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

(N 5:171) (Ur 134-135)

1 **T 3 C 11.** The Resurrection demonstrated that
 2 NOTHING can destroy truth. Good
 3 can withstand ANY form of evil,
 4 because light abolishes ALL forms of
 5 darkness.⁶⁴ The Atonement is thus the
 6 perfect lesson. It is the final demonstration
 7 that all of the other lessons which I
 8 taught are true. (135)#134

9 **T 3 C 12.** Man is released from
 10 ALL errors if he believes in
 11 this. The deductive approach
 12 to teaching accepts the
 13 generalization which is applicable to
 14 ALL single instances, rather than
 15 building up the generalization after
 16 analyzing numerous single
 17 instances separately. If
 18 you can accept the one generalization⁶⁵
 19 NOW, there will be no need to learn
 20 from many smaller lessons.

21 **T 3 C 13.** NOTHING can prevail against
 22 a Son of God who commends
 23 his Spirit into the hands of
 24 his⁶⁶ Father.⁶⁷ By doing this,

⁶⁴ **1 John 1:5** This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

⁶⁵ *Urtext* emphasizes (capitalizes) these two words

⁶⁶ *Urtext* Capitalizes "his" making it "His."

⁶⁷ **Genesis 1:26-27;** Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.

Luke 23:46 And when Jesus had cried out with a loud voice, He said, "Father, "into Your hands I commit My spirit." Having said this, He breathed His last.

(N 5:172) (Ur 135)

1 the mind awakens from its sleep, and
 2 the Soul remembers its Creator. All
 3 sense of Separation disappears, and
 4 level confusion vanishes. The Son
 5 of God IS part of the holy Trinity,
 6 but the Trinity Itself is One. There
 7 is no confusion within ITS levels,
 8 because they are of One Mind and One Will.
 9 This Single Purpose creates perfect
 10 integration, and establishes the
 11 reign of the Peace of God.

12 **T3C14.** But this vision can be perceived only
 13 by the truly innocent. Because their hearts
 14 are pure, they defend true perception,
 15 instead of defending themselves AGAINST it.
 16 Understanding the lesson of the Atonement, they
 17 are without the will to attack, and therefore
 18 they see truly. This is what the Bible
 19 means when it says "And when He shall appear (or be
 20 perceived) we shall be like Him,
 21 for we shall see Him AS HE IS."⁶⁸

22

23

24

25 **(136)#135**

⁶⁸ Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 1 John 3:2

(N 5:173) (Ur 136)

1 **T 3 C 15.** Sacrifice is a notion totally
 2 unknown to God. It arises solely
 3 from fear of the Records.⁶⁹ This is
 4 particularly unfortunate, because frightened people
 5 are apt to be vicious. Sacrificing
 6 others in any way is a clear-cut
 7 violation of God's own injunction
 8 that man should be merciful
 9 even as His Father in Heaven is merciful.⁷⁰

10 **T 3 C 16.** It has been harder for
 11 many Christians to realize that this
 12 commandment (or assignment)
 13 also applies to themselves.
 14 Good teachers never terrorize their
 15 students. To terrorize is to attack,
 16 and this results in rejection of what the
 17 teacher offers. This results in
 18 learning failures.

19 **T 3 C 17.** I have been correctly
 20 referred to in the Bible as "The Lamb
 21 of God who taketh away the sins
 22 of the world."⁷¹ Those who represent the
 23 lamb as blood-stained (an

⁶⁹ It is not entirely certain what the word "Records," capitalized, refers to but it may be the "Akashic Record."

⁷⁰ **Luke 6:36** Be ye merciful, even as your Father is merciful.

⁷¹ **John 1:29** On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!

(N 5:174) (Ur 136-137)

1 all too widespread conceptual
 2 error) do not understand the
 3 meaning of the symbol.
 4 **T 3 C 18.** Correctly understood, the symbol is
 5 a very simple parable, or
 6 teaching device, which merely
 7 depicts my innocence. The
 8 lion and the lamb lying down together⁷²
 9 refers to the fact that strength
 10 and innocence are NOT in conflict,
 11 but naturally live in peace.
 12 "Blessed are the pure in heart for they
 13 shall see God"⁷³ is another
 14 way of saying the same thing.
 15 Only the innocent can see God.
 16 **T 3 C 19.** There has been some
 17 controversy (in human terms)
 18 as to whether seeing is an
 19 attribute of the eyes, or an
 20 expression of the integrative powers of
 21 the brain. Correctly understood,
 22 the issue revolves around the question
 23 of whether **(137)#136** the body or the mind
 24 can see (or understand). This is

⁷² **Isaiah 11:6** "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.

⁷³ **Matthew 5:8** He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully. Psalm 24:4 Also: Blessed are the pure in heart, For they shall see God.

(N 5:175) (Ur 137)

1 not really open to question at all.
2 **T 3 C 20.** The body is not capable of
3 understanding. Only the mind KNOWS
4 anything. A pure mind
5 knows the truth, and this IS its
6 strength. It cannot attack the body,
7 because it knows EXACTLY what the
8 body IS. This is what "a sane
9 mind in a sane body" really
10 means.
11 **T 3 C 21.** A sane mind is NOT
12 out for blood. It does not confuse
13 destruction with innocence, because
14 it associates innocence with strength,
15 NOT with weakness. Innocence is
16 INCAPABLE of sacrificing
17 anything, because the innocent
18 mind HAS everything and strives only
19 to PROTECT its Wholeness. This is
20 why it CANNOT misproject. It
21 can only honor man, because
22 honor is the NATURAL greeting
23 of the truly loved to others who are
24 LIKE them.

(N 5:176) (Ur 137)

1 **T 3 C 22.** The lamb taketh away the
2 sins of the world⁷⁴ only in the sense
3 that the state of innocence or
4 Grace, is one in which the meaning of the
5 Atonement is perfectly apparent.
6 The innocence of God is the true
7 state of the mind of His Son.
8 In this state, man's mind DOES
9 see God, and because he sees Him
10 as he Is, he knows that the
11 Atonement, NOT sacrifice, is the
12 ONLY appropriate gift to His
13 OWN altar, where nothing
14 except perfection truly belongs.⁷⁵
15 The understanding of the innocent is TRUTH.
16 That is why their altars are
17 truly radiant.

⁷⁴ **John 1:29** On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!

⁷⁵ **Matthew 9:13** For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings. Hosea 6:6; Also: But go and learn what this means: "I desire mercy and not sacrifice. For I did not come to call the righteous, but sinners, to repentance."

(---) (Ur 138)

(138)#137

T 3 C 23. (Dictated directly without notes)pp 7-12

Though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves. Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled.

T 3 C 24. B. recently observed how many ideas were condensed into relatively few pages here. This is because we have not been forced to dispel miscreations throughout. (There is one set of notes not yet transcribed which is devoted to this. These emphasize only the enormous waste of time that is involved.) Cayce's notes, too, could have been much shortened. Their excessive length is due to two factors. The first involves a fundamental error which Cayce himself made, and which required constant undoing. The second is more related to the attitude of his followers. They are unwilling to omit anything he said. This is respectful enough, but not overly-judicious. I would be a far better editor, if they would allow me this position on their staff.

T 3 C 25. It is obvious that Cayce himself was not able to transcend the misperceptions of the need for sacrifice, or he could not possibly have been willing to sacrifice himself. Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity.

(---) (Ur 139)

(139)#138

I never "gave of myself" in this inappropriate way, nor would I ever have encouraged Cayce to do so.

T 3 C 26. Cayce could not see the Atonement as totally lacking in sacrifice at ANY level. It WAS obvious to him that the mind cannot be so limited. It was equally apparent to him that the Soul is merely unaffected by such an idea. This left him only the body with which to invest his misperception. This is also why he used his own mind at the "EXPENSE of his body."

T 3 C 27. Because Cayce was a somewhat erratic listener, he was compelled to correct his own errors at very great length, and not always adequately. Consider the basis from which he started, when he began with "yes, we have the body." It is noteworthy that in all these readings, a large section was actually devoted to the body, even though he usually concluded with the caution that the body cannot be healed by itself. It would have saved an enormous number of words if he had always begun with this.

T 3 C 28. Cayce and his devotion to me are in no way underestimated by the realization that he worked under very great strain, which is ALWAYS a sign that something is wrong. One of the difficulties inherent in trance states is that it is very difficult to overcome the split which the trance itself induces through the medium of communications made while in the trance state.

(---) (Ur 140)

(140)#139

T 3 C 29. Cayce's whole approach put him in a real double-bind, from which he did not recover. When he spoke of a dream in which he saw his own rather immanent reincarnation, he was perfectly accurate. He was sufficiently attuned to real communication to make it easy to correct his errors, and free him to communicate without strain. It is noticeable throughout his notes that he frequently engaged in a fallacy that we have already noted in some detail: namely, the tendency to endow the physical with nonphysical properties. Cayce suffered greatly from this error. He did not make either of the other three. However, you will remember that it is this one which is particularly vulnerable to magical associations. Cayce's accuracy was so great that, even when he did this, he was able to apply it constructively. But it does not follow that this was a genuinely constructive approach.

T 3 C 30. It should also be noted that, when Cayce attempted to "see" the body in proper perspective, he saw physically discernible auras surrounding it. This is a curious compromise, in which the nonphysical attributes of the self are approached AS IF they could be seen with the physical eye.

T 3 C 31. Cayce's illiteracy never stood in his way. This is because illiteracy does not necessarily imply any lack of love, and in Cayce's case very definitely did not. He therefore had no difficulty at all in overcoming this seeming limitation.

(---) (Ur 141)

(141)#140

What DID hamper him was a profound sense of personal unworthiness, which, characteristically enough, was sometimes over-compensated for in what might be called a Christian form of grandiosity. Cayce was essentially uncharitable to himself. This made him very erratic in his own miracles, and, because he was genuinely anxious to help others, left himself in a highly vulnerable position.

T 3 C 32. His son comments both on the rather erratic nature of the Cayce household, and also on the rather uneven nature of Cayce's temper. Both of these observations are true, and clearly point to the fact that Cayce did not apply the Peace of God to himself. Once this had occurred, particularly in a man whose communication channels were open, it was virtually impossible for him to escape external solutions. Cayce was a very religious man, who should have been able to escape fear through religion. Being unable to apply his religion wholeheartedly to himself, he was forced to accept certain magical beliefs which were alien to his own Christianity. This is why he was so different when he was asleep, and even disowned what he said in this state.

T 3 C 33. The lack of integration which this split state implies is clearly shown in certain off-the-mark detours into areas such as the effects of stones on the mind, and some curious symbolic attempt to integrate churches and glands. (This is hardly more peculiar than some of your own confusion.)

(---) (Ur 142)

(142)#141

T 3 C 34. Cayce's mind was imprisoned to some extent by an error against which you have been cautioned several times. He looked to the past for an EXPLANATION of the present, but he never succeeded in separating the past FROM the present. When he said "mind is the builder," he did not realize that it is only what it is building NOW that really creates the future. The past, in itself, does not have the ability to do this. Whenever we move from one instant to the next, the previous one no longer exists. In considering the body as the focus for healing, Cayce was expressing his own failure to accept this AS ACCOMPLISHED. He did not fail to recognize the value of the Atonement for others, but he did fail to accept its corrective merit for himself.

T 3 C 35. As we have frequently emphasized, man CANNOT control his own errors. Having created them, he does believe in them. Because of his failure to accept his own perfect freedom FROM the past, Cayce could not really perceive others as similarly free. This is why I have not wholly endorsed the Cayce documents for widespread use.

T 3 C 36. I am heartily supportive of the ARE's endeavor to make Cayce's singular contributions immortal, but it would be most unwise to have them promulgated as a faith until they have been purged of their essential errors. This is why

(---) (Ur 143)

(143)#142

there have been a number of unexplained set backs in their explication. It is also one of the many reasons why the Cayce material, a major step in the speedup, must be properly understood before it can be meaningfully validated.

T 3 C 37. Cayce's son has been wise in attempting to deal with reliability, which in Cayce's case is very high. There is a way of validating the material, and Hugh Lynn is perfectly aware that this must be done eventually. He is also aware of the fact that he is unable to do it. In the present state of the material, it would be most unwise even to attempt it. There is too much that IS invalid. When the time comes that this can be corrected to the point of real safety, I assure you it will be accomplished. In tribute to Cayce, I remind you that no effort is wasted, and Cayce's effort was very great.

T 3 C 38. It would be most ungrateful of me if I allowed his work to produce a generation of witch doctors. I am sorry that Cayce himself could not rid himself of a slight tendency in this direction. But fortunately I have a fuller appreciation of him than he had.

T 3 C 39. I am repeating here a Biblical injunction of my own, already mentioned elsewhere, that if my followers eat any deadly thing it shall not hurt them. This is what Cayce could NOT believe, because he could not see that, as a Son of God, he WAS invulnerable. (144)#143

(---) (Ur 144)

T 3 D. Miracles as Accurate Perception (*N not present in the Notes)

(DICTATED WITHOUT NOTES) Nov. 24, 1965

T 3 D 1. We have repeatedly stated that the basic concepts referred to throughout the notes are NOT matters of degree. Certain fundamental concepts CANNOT be meaningfully understood in terms of co-existing polarities. It is impossible to conceive of light and darkness, or, everything and nothing, as joint possibilities. They are all true OR all false. It is absolutely essential that you understand completely that behavior is erratic until a firm commitment to one or the other is made.

T 3 D 2. A firm commitment to darkness or nothingness is impossible. Nobody has ever lived who has not experienced some light and some of everything. This has made everybody really unable to deny truth totally, even if he deceives himself in this connection most of the time. That is why those who live largely in darkness and emptiness never find any lasting solace. (This really answers B's question about whether people return voluntarily.)

T 3 D 3. Innocence is also not a partial attribute. It is not a real defense UNTIL it is total. When it is partial, it is characterized by the same erratic nature that holds for other two-edged defenses. The partly innocent are apt to be quite stupid at times. It is not until their innocence is a genuine viewpoint which is universal in its application that it becomes wisdom.

T 3 D 4. Innocent (or true) perception means that you NEVER misperceive, and ALWAYS see truly. More simply, this means that you never see what does not exist in reality. Whenever you lack confidence in what someone else will do, you are attesting to your belief that he is not in his Right Mind. This is hardly a miracle-based frame of reference. It also has the disastrous effect of denying (incorrect use) the essentially creative power of the miracle. The miracle perceives everything AS IT IS. If nothing but the truth exists (and this is really redundant

(---) (Ur 145)

(145)#144

in statement, because what is not true CANNOT exist) Right-Minded seeing cannot see ANYTHING BUT perfection. We have said many times that ONLY what God creates, or what man creates with the same will, has any real existence. This, then, is all that the innocent can see. They do not suffer from the delusions of the Separated ones.

T 3 D 5. The way to correct all such delusions is to withdraw your faith from them, and invest it ONLY in what is true. To whatever extent you side with false perception in yourself or others, you are validating a basic misperception. You CANNOT validate the invalid. I would suggest that you voluntarily give up all attempts to do so, because they can be only frantic. If you are willing to validate what is true in everything you perceive, you will make it true for you.

T 3 D 6. Remember that we said that truth overcomes ALL error. This means that if you perceive truly, you are canceling out misperceptions in yourself AND others simultaneously. Because you see them as they were really created and can really create, you offer them your own validation of THEIR truth. This is the real healing which the miracle actively creates.

T 3 D 7. (Reply to HS question: Is this all? The reason why this is so short, despite its extreme importance, is because it is not symbolic. This means that it is not open to more than one interpretation.)

(---) (Ur 146)

(146)#145

This means that it is unequivocal. It also explains the quotation which you have never gotten correctly in complete form before: "But this we know, that when He shall appear (or be perceived) we shall be like Him for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."⁷⁶ Every man DOES have the hope that he can see correctly, because the ability to do so is IN him. Man's ONLY hope IS to see things as they are).

(147)#146

⁷⁶ **1John 3:2-3** Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure.

T 3 E. Perception versus Knowledge (*N 328 5:177)**(N 5:177) (Ur 147)**

1 **T 3 E 1.** The⁷⁷ prayer for the miracle is
 2 "Lord Jesus help me see Bill
 3 as he is and thus release both him
 4 and me." ⁷⁸

5 **T 3 E 2.** You had a lot of trouble
 6 afterwards with the words (which are
 7 essentially irrelevant) partly because you
 8 were dissatisfied with yourself at the time,
 9 but also because you are⁷⁹ confused
 10 about the difference between perception and
 11 cognition. You will note that we
 12 have said very little about cognition
 13 as yet.⁸⁰ The reason is because you
 14 must get your perceptions straightened
 15 out before you can KNOW anything.

16 **T 3 E 3.** To know is to be certain.
 17 Uncertainty merely means that you
 18 DON'T know. Knowledge is power
 19 BECAUSE it is certain, and certainty is
 20 strength. Perception is
 21 temporary. It is an
 22 attribute of the space-time belief,
 23 and is therefore subject to fear or
 24 love. Misperception produces fear,

⁷⁷ Ur inserts "Friday, Nov. 26"

⁷⁸ Urtext expands this paragraph to: "T 3 E 1. (On Wed. evening, Nov. 24, HS had sudden flash of illumination and very much wanted to offer prayer for B., which she did as follows: "Jesus, help me see my brother (B.) as he really is, and thus release both him and me." HS also thought later: Every time there is anything unlovable that crosses one's mind (re sex, possession, etc.) you should immediately recognize that you do not want to hurt your brother.) On Thurs. morning, the prayer for the miracle occurred as follows stated above.)"

⁷⁹ Urtext capitalizes this word

⁸⁰ Urtext inserts "(Aside: One of the exceptions is in the correction formula for fear, which begins with KNOW first)"

(N 5:178) (Ur 147-148)

1 and true perception produces love.
 2 NEITHER produces certainty because all
 3 perception varies. That is why it is
 4 NOT knowledge. True perception
 5 is the BASIS for knowledge, but
 6 KNOWING is the affirmation of truth.
 7 **T 3 E 4.** All of your difficulties ultimately
 8 stem from the fact that you do
 9 not recognize, or KNOW, yourselves,
 10 each other, or God. "Recognize"
 11 means "know again." This means⁸¹ you knew before. (Note
 12 that it does not mean SAW before.)
 13 You can see in many ways,
 14 because perception involves different
 15 interpretations, and this means it is not
 16 whole. **(148)#147** The miracle is a way of
 17 PERCEIVING, not a way of
 18 KNOWING.⁸² It is the right answer
 19 to a question, but you do not ask questions
 20 at all when you know.
 21 **T 3 E 5.** Questioning delusions is the
 22 first step in undoing them.
 23 The miracle, or the right answer,

⁸¹ *Urtext* inserts "that"

⁸² *Urtext* omits emphasis for "knowing"

(N 5:179) (Ur 148)

1 corrects them. Since perceptions
2 CHANGE, their dependence on
3 time is obvious. They are subject to
4 transitory states, and this implies
5 variability by definition. How you
6 perceive at any given time determines
7 what you DO, and action MUST
8 occur in time. Knowledge
9 is timeless because certainty is
10 not questionable. You KNOW
11 when you have ceased to ask
12 questions.

13 **T3E6.** The "questioning mind"
14 perceives itself in time, and
15 therefore looks for FUTURE
16 answers. The unquestioning
17 mind is closed merely because
18 it believes the future and
19 the present will be the same. This
20 establishes an unchanged
21 state, or stasis. This is
22 usually an attempt to counteract
23 an underlying fear that the future
24 will be WORSE than the present, and

(N 5:180) (Ur 148-149)

1 this fear inhibits the tendency to
2 question at all.

3 **T3E7.** Visions are the natural
4 perception of the spiritual eye, but they
5 are still corrections. Bill's
6 question about the "spiritual eye"
7 was a very legitimate one. The
8 "spiritual eye" is symbolic, and
9 therefore NOT a device for
10 knowing. It IS, however, a
11 means of right perception, which
12 brings it into the proper domain
13 of the miracle, but NOT of revelation.⁸³
14 The fact that perception is involved
15 at all removes the experience from the
16 realm of knowledge. That is
17 why these visions do not last.

18 **T3E8.** The Bible instructs you to **(149)#148**
19 "KNOW thyself,"⁸⁴ or BE CERTAIN.
20 Certainty is always of God.
21 When you love someone, you have PERCEIVED

⁸³ *Urtext* inserts "Properly speaking, a "vision of God" is a miracle rather than a revelation."

⁸⁴ While the Bible arguably so instructs, it doesn't do it in those words that we can find.

(N 5:181) (Ur ---)

1

2

3

4

5

6 Omitted

7

8 This morning this was slightly corrected

9 to read ??? ??? I hadn't intended

10 to write a commentary on Rex." ??

11

12 A the ?doors indeed

(N 5:182) (Ur 149)

1 him as he is, and this makes it possible
2 for you to KNOW him. But it is
3 not until you RECOGNIZE him that
4 you KNOW him. Only then are
5 you ABLE to stop asking
6 questions about him.

7 **T 3 E 9.** While you ask questions
8 about God, you are clearly
9 implying that you do NOT know
10 Him. Certainty does not
11 require action. When you say
12 you are ACTING on the basis of
13 sure knowledge, you are really
14 confusing perception and cognition.
15 Knowledge brings MENTAL
16 strength for creative THINKING,
17 but not for right doing.

18 **T 3 E 10.** Perception, miracles and
19 doing are closely related.
20 Knowledge is a result of
21 revelation, and induces only thought.⁸⁵
22 Perception involves the body even
23 in its most spiritualized form.
24 Knowledge comes from the altar

⁸⁵ *Urtext* inserts "(thinking)"

(N 5:183) (Ur 149)

1 within, and is timeless because it is
2 certain. To perceive the truth
3 is not the same as KNOWING
4 it. This is why Bill is having
5 so much trouble in what he
6 calls "integrating" the notes.
7 His tentative perception is too
8 uncertain for knowledge, because
9 knowledge is SURE. Your
10 perception is so variable that
11 you swing from sudden
12 but real knowledge to
13 complete cognitive disorganization.
14 This is why Bill is more prone
15 to irritation, while you are more
16 vulnerable to rage. He is
17 consistently BELOW his
18 potential, while you
19 achieve it at times and then
20 swing very wide of the mark.
21 **T3E11.** Actually, these differences do
22 not matter. But I thought
23 you might be glad to learn that
24 you are much better off with DIFFERENT

(N 5:184) (Ur 149-150)

1 perceptual problems than you would be
2 if you suffered from similar ones.
3 This enables each of you to
4 RECOGNIZE (and this is the **(150)#149** right word
5 here) that the misperceptions of the
6 other are unnecessary. It is because
7 you do not KNOW what to do
8 about it that B. reacts to
9 yours with irritation, and you respond to
10 his with fury.

11 **T 3 E 12.** I repeat again that
12 if you ATTACK error, you will
13 hurt yourself. You do
14 not RECOGNIZE each other when
15 you attack. Attack is ALWAYS
16 made on a stranger. You
17 are MAKING him a stranger
18 by misperceiving him, so
19 that you CANNOT know him. It is
20 BECAUSE you have made him into a
21 stranger that you are afraid of
22 him. PERCEIVE him correctly, so
23 that your Soul can KNOW him.

(N 5:185) (Ur 150)

1 **T 3 E 13.** Right perception is necessary
 2 before God can communicate
 3 DIRECTLY to his own altars,
 4 which He has established in His
 5 Sons. There He can communicate
 6 ~~with certainty~~ His certainty,
 7 and His knowledge⁸⁶ will bring the
 8 peace WITHOUT question.

9 **T 3 E 14.** God is not a stranger
 10 to His Own Sons, and His Sons
 11 are not strangers to each other.
 12 Knowledge preceded both
 13 perception and time, and will also
 14 ultimately replace (or correct
 15 for) them. This is the real
 16 meaning of the Biblical
 17 description⁸⁷ of God as "Alpha
 18 and Omega, the Beginning and the End."⁸⁸
 19 It also explains the quotation
 20 "Before Abraham WAS, I AM."
 21 Perception can and must be
 22 stabilized, but knowledge IS
 23 stable. "Fear God and keep
 24 His Commandments" is a

⁸⁶ *Urtext* emphasizes "knowledge" here.

⁸⁷ *Urtext* has "account" and that word is also written in *above* the word "description"

⁸⁸ **John 8:58** Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM.";

Revelation 21:6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.;

Revelation 22:13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

(N 5:186) (Ur 150-151)

1 real scribal error. It should
 2 read, "KNOW God and accept
 3 His certainty."⁸⁹ There are no
 4 strangers in His Creation.
 5 To create as He Created, you
 6 can create only what you
 7 KNOW and accept as yours.
 8 **T 3 E 15.** God knows His
 9 Children with perfect certainty.
 10 He Created them BY⁹⁰ knowing
 11 them. **(151)#150** He recognizes them
 12 perfectly. When they do not
 13 recognize each other, they do not
 14 recognize Him. Brothers
 15 can misperceive one another,
 16 but they rarely maintain that
 17 they do not know each other. This is
 18 possible only if they maintain
 19 that they are not really brothers.
 20 The Bible is very specific
 21 on this point.
 22
 23
 24 **(152)#151**

⁸⁹ *Urtext* has "(This error is why the commandments are all negative, in contrast to Christ's statement about "Thou shalt love,"⁸⁹ etc.)"
⁹⁰ *Urtext* does not emphasize this word.

(N 5:187) (Ur ---)

Title page marked simply

Text 5a

T 3 F. Conflict and the Ego (*N 339 5:188)**(N 5:188) (Ur 152)**

Saturday 11/27

1 **T3F1.** Most of the abilities man
2 now possesses are only shadows
3 of his real strengths. The
4 Soul knows, loves, and
5 creates. These are its
6 unequivocal functions. All
7 of the functions of man
8 are equivocal, or open to
9 question or doubt. This
10 arises⁹¹ because he can no
11 longer be certain how he
12 will USE them. He is therefore in-
13 capable of knowledge,
14 because he is uncertain. He is
15 also incapable of true
16 loving, because he can
17 perceive lovelessly. He

⁹¹ *Urtext* has simply "is" instead of "arises"

(N 5:189) (Ur 152)

1 cannot create surely, because
2 perception deceives, and illusions
3 are not sure.⁹²
4 **T3F2.** Perception did not exist
5 until the Separation had introduced
6 degrees, aspects and in-
7 tervals. The Soul has
8 no levels, and ALL conflict
9 arises from the concept of
10 levels. Wars arise
11 when some regard
12 others as if they were on
13 a different level. All
14 interpersonal conflicts
15 arise from this fallacy.
16 Only the levels of the Trinity
17 are capable of Unity.

⁹² *Urtext* has "sure" here instead of "pure"

(N 5:190) (Ur 152)

1 The levels which man created
2 by the Separation are dis-
3 astrous. They cannot
4 BUT conflict. This is
5 because one is essentially
6 meaningless to another.
7 Freud realized this perfectly,
8 and that is why he con-
9 ceived as forever
10 irreconcilable the different
11 levels of his psyche.
12 They were conflict-prone by
13 definition, because they wanted
14 different things and **followed**
15 obeyed different principles.
16 **T3F3.** In our picture of the
17 psyche, there is an unconscious

(N 5:191) (Ur 152)

1 level, which properly consists
2 ONLY of the miracle ability
3 and should be under
4 MY direction; and a con-
5 scious level, which perceives
6 or is aware of impulses
7 from both the unconscious and the
8 superconscious. These are the
9 sources of the impulses
10 it receives. Consciousness is
11 thus the level of perception,
12 but NOT of knowledge.
13 Again, to PERCEIVE is
14 NOT to know.⁹³
15 **T3F4.** Consciousness was the first
16 split that man introduced
17 into himself. He became a

⁹³ *Urtext* inserts "(In this connection, Cayce is more accurate than Freud.)"

(N 5:192) (Ur 152-153)

1 PERCEIVER rather than a
2 creator in the true sense.
3 **T3F5.** Consciousness is correctly
4 identified as the domain of the
5 ego. **(153)#152** Jung was right
6 indeed in insisting
7 that the ego is NOT the self, and⁹⁴
8 the self should be regarded as
9 an achievement. He did
10 not RECOGNIZE (a term
11 we now understand) that
12 the Achievement was God's.
13 In a sense, the ego was a
14 man-made attempt to
15 perceive himself as he
16 wished, rather than as
17 he IS. This is an example of

⁹⁴ *Urtext* inserts "that"

(N 5:193) (Ur 153)

1 the created/creator confusion
2 we spoke of before. He
3 can only KNOW himself
4 as he IS, because that is
5 all he can be SURE of.
6 Everything else IS open
7 to question.
8 **T3F6.** The ego is the questioning
9 compartment in the post-Separation
10 psyche which man created
11 for himself. It is capable
12 of asking valid questions,
13 but not of perceiving
14 wholly valid answers,
15 because these are cognitive,
16 and cannot BE perceived. The
17 endless speculation about

(N 5:194) (Ur 153)

1 the meaning of mind has
2 led to considerable confusion
3 because the mind IS confused.
4 Only One-Mindedness
5 is without confusion. A
6 separate, or divided,
7 mind MUST be confused.
8 A divided mind is
9 uncertain by definition.
10 It HAS to be in con-
11 flict because it is out
12 of accord with itself.
13 **T3F7.** Intrapersonal conflict
14 arises from the same basis
15 as interpersonal. One
16 part of the psyche perceives
17 another part as on a

(N 5:195) (Ur 153)

1 different LEVEL, and does not
2 understand it. This makes
3 the parts strangers to each
4 other, WITHOUT RECOGNITION.
5 This is the essence of the
6 fear-prone condition, in
7 which attack is ALWAYS
8 possible.
9 **T3F8.** Man has every
10 reason to feel anxious,
11 as he perceives himself.
12 This is why he cannot escape
13 fear until he
14 KNOWS that he DID
15 not and CAN not
16 create himself. He
17 can NEVER make this

(N 5:196) (Ur 153-154)

1 misperception valid, and
2 when he at last
3 PERCEIVES clearly, he
4 is GLAD HE CAN'T.
5 His Creation is beyond
6 his own error variance,
7 and this is why he MUST
8 eventually choose to
9 heal the Separation. **(154)#153**
10 **T3F9.** Right-mindedness
11 is not to be confused
12 with the KNOWING mind,
13 because it is applicable
14 only to right perception.
15 You can be right-
16 minded or wrong-
17 minded, and this is subject

(N 5:197) (Ur 154)

1 to degrees, a fact which clearly
2 demonstrates a lack of
3 association with knowledge.

4 (No, Helen, this is PERFECTLY
5 clear and DOES follow
6 the previous section.

7 Neither you nor I is
8 at all confused, even
9 in grammar.)

10 **T3F10.** The term "right-mindedness"
11 is properly used as the
12 correction for wrong-
13 mindedness, and applies
14 to the state of mind which
15 induces accurate per-
16 ception. It is miraculous
17 because it heals mis-

(N 5:198) (Ur 154)

1 perception, and healing is
2 indeed a miracle, in
3 view of how man per-
4 ceives himself. Only
5 the sick NEED healing.
6 The Soul does not need
7 healing, but the mind
8 DOES.

9 **T 3 F 11.** Freud gave a
10 very graphic but
11 upside-down account
12 of how the divisions of the
13 mind arose from the bottom
14 UP. Actually, this is
15 impossible, because the
16 unconscious cannot create the
17 conscious. You cannot create

(N 5:199) (Ur 154)

1 something you can't KNOW.
2 Freud was greatly
3 worried about this, being
4 VERY bright, though mis-
5 guided, and attempted to
6 get around it by
7 introducing a number of "border-
8 line" areas which merely
9 resulted in fuzziness.
10 This was particularly unfortunate, because
11 he was capable of going
12 much higher, if he had
13 not been so afraid.
14 This is why he kept pulling
15 the mind DOWN.
16 **T 3 F 12.** The ego did NOT
17 arise out of the unconscious.

(N 5:200) (Ur 154-155)

1 A lower-order perception cannot
2 create a higher-order
3 one, (which is the way you
4 perceive the structure of the
5 psyche if you look at it from
6 the bottom UP) because it
7 doesn't understand it.
8 But a higher-order
9 perception CAN create a
10 lower-order one by
11 understanding it in terms
12 of MISperception. **(155)#154**
13 **T 3 F 13.** Perception ALWAYS
14 involves some misuse
15 of will, because it involves
16 the mind in areas of
17 uncertainty. The mind is very

(N 5:201) (Ur 155)

1 active because it has will-
2 power. When it willed
3 the Separation it willed
4 to perceive. Until it
5 chose to do this, it
6 willed only to know.
7 Afterwards, it had
8 to will ambiguously, and
9 the only way out of
10 ambiguity IS clear perception.
11 **T3F14.** The ego is as frail
12 as Freud perceived it.
13 The later theorists have tried
14 to introduce a less
15 pessimistic view, but
16 have looked in the wrong

(N 5:202) (Ur 155)

1 direction for their hope.
2 Any attempt to endow the
3 ego with the attributes of the
4 Soul, is merely confused
5 thinking. Freud was
6 more clear-sighted
7 about this, because he
8 knew a BAD thing
9 when he perceived it,
10 but he failed to
11 recognize⁹⁵ that a bad
12 thing cannot⁹⁶ exist.
13 It is therefore wholly unnecessary
14 to try to get out
15 of it. As you very
16 rightly observed yourself,
17 the thing to do with a desert is⁹⁷

⁹⁵ There is an illegible word crossed out, the reading here that of the *Urtext*

⁹⁶ There is an illegible word crossed out, the reading here that of the *Urtext*

⁹⁷ *Urtext* inserts "to"

(N 5:203) (Ur 155)

1 LEAVE.
2 **T 3 F 15.** The mind returns
3 itself to its proper
4 function only when
5 it WILLS TO KNOW.
6 This places it in the
7 Soul's service, where
8 perception is meaningless.
9 The superconscious is the
10 level of the mind which wills
11 to do this. (Freud was
12 particularly distorted on this
13 point, because he was getting
14 too far UP for comfort
15 according to his own
16 perception.) But he WAS

(N 5:204) (Ur 155)

1 right in maintaining that the "parts"
2 of the psyche cannot be correctly
3 perceived either as THINGS
4 or as entirely separate.
5 (He would have thought better⁹⁸
6 if he had said
7 "entirely separated.")
8 **T3F16.** The mind DID divide
9 itself when it willed to
10 create its own levels AND
11 the ability to perceive them. But it
12 could NOT entirely separate
13 itself from the Soul, because it is
14 FROM the Soul that it derives its
15 whole power to create.
16 Even in miscreating, will is
17 affirming its source, or it

⁹⁸ Handwritten markup suggests "been wiser" as an alternative to "thought better" but that is crossed out.

(N 5:205) (Ur 155-156)

1 would merely cease to be.
2 This is impossible, because it IS
3 part of the Soul, which God
4 created, and which is therefore eternal. **(156)#155**
5 **T3F17.** The ability to perceive made the
6 body possible, because you must
7 perceive SOMETHING, and WITH
8 something. This is why perception
9 involves an exchange, or a
10 translation, which knowledge
11 does NOT need. The interpretive
12 function of perception, (actually,
13 a distorted form of creation),
14 then permitted man to interpret
15 the body as HIMSELF, which,
16 although depressing, was a way
17 out of the conflict he induced.

(N 5:206) (Ur 156)

1 (This has already been covered
2 in some detail.)
3 **T3F18.** The superconscious, which KNOWS,
4 could not be reconciled with
5 this loss of power, because it was
6 incapable of darkness. This is
7 why it became almost inaccessible
8 to the mind, and entirely inaccessible
9 to the body. It was PERCEIVED as
10 a threat, because light does
11 abolish darkness by establishing
12 the clear fact that it ISN'T
13 THERE. The truth will ALWAYS
14 destroy error in this sense. This
15 is not an ACTIVE process of
16 destruction at all. We have
17 already emphasized the fact that

(N 5:207) (Ur 156)

1 knowing does not DO anything.
2 It can be PERCEIVED as an
3 attacker, but it CANNOT attack.
4 **T 3 F 19.** What man perceives as
5 its attack is his own
6 ~~awareness~~ recognition of the
7 fact that it can always
8 be REMEMBERED, because it has
9 never been destroyed. This
10 is not a literal remembering
11 as much as a re-
12 membering. (That is largely
13 for Bill I wish he
14 would decide to use that
15 talent of his constructively. He
16 has no idea of how powerful
17 it could be. Actually, it

(N 5:208) (Ur 156-157)

1 does come from the unconscious, and is really
2 a distorted form of miraculous
3 perception which he has reduced
4 to word twisting. Although this
5 can be quite funny, it is still
6 a real waste. Maybe
7 he'd care to let me
8 control it, and still use it
9 humorously himself. He
10 doesn't have to decide it is one
11 OR the other.) **(157)#156**
12 **T 3 F 20.** The unconscious should never
13 have been reduced to a
14 "container" for the waste
15 products of conflict. Even
16 as HE perceives his psyche,
17 every level has a creative

(N 5:209) (Ur 157)

1 potential, because nothing man
2 creates can wholly lose this.
3 **T3F21.** God and the Souls He
4 created remain in surety,
5 and therefore KNOW that no miscreation
6 exists. Truth cannot deal
7 with unwilling error, because
8 it does not will to be blocked
9 out. But I was a man
10 who remembered the
11 Soul and its knowledge.
12 Tell Bill that when he
13 refused to misperceive he was
14 indeed behaving as I behaved.
15 And as a man, I did
16 not attempt to counteract
17 error with knowledge, so

(N 5:210) (Ur 157)

1 much as to CORRECT error
2 from the bottom up. I demonstrated
3 both the ~~nothingness~~ powerlessness of the body
4 AND the power of the mind.⁹⁹
5 By uniting MY will with
6 that of my Creator, I
7 **brought His Light back**
8 **into the mind.** I¹⁰⁰ naturally
9 remembered the Soul and its
10 own real purpose.
11 **T 3 F 22.** I cannot unite your will
12 with God's for you. But
13 I CAN erase all mis-
14 perceptions from your mind, if
15 you will bring it under ?
16 my guidance. ONLY
17 your misperceptions stand in

⁹⁹ *Urtext* has a comma here, no sentence break

¹⁰⁰ *Urtext* replaces "I brought His Light back into the mind. I" with "which" This would appear to be a copying mistake rather than intentional omission.

(N 5:211) (Ur 157)

1 your own way. Without them,
 2 your own choice is certain.
 3 Sane perception INDUCES sane
 4 choosing. The Atonement was
 5 an act based on true
 6 perception. ~~I~~ I cannot choose
 7 for you, but I CAN help
 8 you make your own right choice.
 9 **T 3 F 23.** "Many are called but
 10 few are chosen"¹⁰¹ SHOULD
 11 read, "ALL are called
 12 but few choose to listen.
 13 Therefore, they do not choose RIGHT."
 14 The "chosen ones" are merely
 15 those who choose right SOONER.
 16 This is the **purpose** real meaning of the celestial speed-up.
 17 Strong wills can do this NOW.

¹⁰¹ **Matthew 22:14** So the last will be first, and the first last. For many are called, but few chosen. Matthew 20:16; Also: "For many are called, but few are chosen."

(N 5:212) (Ur 157-158)

1 And you WILL find rest
 2 for your Souls¹⁰² God
 3 knows you only in peace,
 4 and this IS your reality.
 5 Tell Bill never? Question? Back?
 6 Which? these ? you? used to know. But
 7 do know that. This is not a matter ?
 8 before. Tell Bill to write a
 9 Note today requiring the
 10 Steering Committee which as
 11 Did. To the mind-brain confusion
 12 Which I do NOT want you
 13 encouraged. Thank Bill
 14 for me for his genuinely
 15 directed offer of ???? which
 16 was have use for.
 17 ② But I DID suggest
 18 seeing Dr. Cherl too.

¹⁰² **Jeremiah 6:16** Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, "We will not walk in it.';
Matthew 11:29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

(N 5:213) (Ur --)

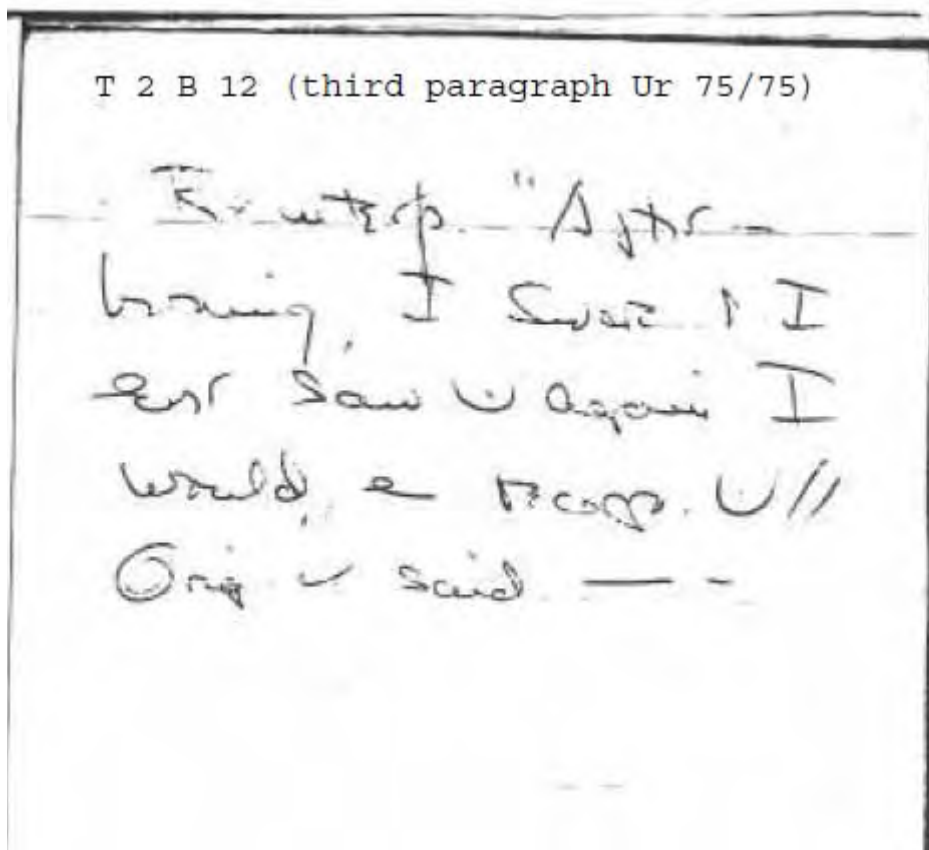
1 Do not join the ARE
 2 group. Do not bother to write the
 3 ???? - tell Bill when
 4 you see him.
 5 Special instructions is the Prest?.
 6 Bill has ? ?
 7 Remember my previous
 8 statement that I am
 9 in a position to correct
 10 perception from the bottom up. This
 11 represents the earlier analogy
 12 (a term which is meaningful
 13 in the perception release but not
 14 in the cognition) Of the miracles'
 15 power to turn time is the
 16 ???? to ???? axis.

③ Do not join - ARE
 group // 6 bits. write -
 have = tell Bill when
 see //
 @ = spec. means by 2 - Prest.
 Bill has 70 //
 Remember my prev.
 statement - I am
 in a position to correct
 percept. - bottom up //
 repr. - earlier analogy
 (a term) meaningful
 in percept. release, e e
 in cognit. P - miracles'
 power to turn time -
 long - vert. axis //

(N 5:214) (Ur 75) (this page apparently out of sequence)
T 2 B 12.

In this context, your remark that

- 1 "after the
- 2 burning, I
- 3 swore if I
- 4 ever saw him again, I
- 5 would (not) ("Not" was written in
- 6 later)¹⁰³



- 7
- 8
- 9

¹⁰³ This shows up on Ur 75, T 2 B 12

(N ---) (Ur 158)

(158)#157

T 3 F 24. (Note that the term "insight," though referring to lofty perception, is not an attribute of knowledge. This is why terms like "lofty" are meaningless in this context. Insight is not the way TO knowledge, but it IS a prerequisite FOR knowledge. Being of God, knowledge has nothing to do with your perceptions at all. That is why it can only be a gift of God TO you.)

(159)#158

T 3 G. The Loss of Certainty (*N 366 5:215)

Dictated without notes.¹⁰⁴ Nov. 30 [1965]

T 3 G 1. We said before that the abilities which man possesses are only shadows of his true abilities. The Soul's true functions are knowing, loving, and creating. The intrusion of the ability to perceive, which is inherently judgmental, was introduced only after the Separation. No one has been sure of anything since then. You will also remember that I made it very clear that the Resurrection was the return to knowledge, which was accomplished by the union of my will with the Father's.

T 3 G 2. Since the Separation, the words "create" and "make" are inevitably confused. When you make something, you make it first out of a sense of lack or need, and second, out of a something that already exists. Anything that is¹⁰⁵ made is made for a specific purpose. It has no true generalizability. When you make something to fill a perceived lack, which is obviously why you would make anything, you are tacitly implying that you believe in the Separation. Knowing does not lead to doing, as we have frequently observed already.

T 3 G 3. What appears to be contradictory about the difference between knowing and perceiving, and Revelation and miracles, is again the fallacy that is the root cause of all subsequent errors. The miracle was associated with perception, and not with knowing. However, we also noted that prayer is the medium of miracles, and also the natural communication of the Creator and the Created. Prayer is always an affirmation of knowledge, not of accurate

¹⁰⁴ The words "dictated without notes" are handwritten on the top of the page above the date.

¹⁰⁵ The words "that is" are typed between lines, over the words "can be" which are crossed out.

perception. That is why unless perception has entered into it, it calls on Revelation.

(160)#159

T 3 G 4. The confusion between your own creation and what you create is so profound that it has literally become impossible to know anything, because knowledge is always stable. It is quite evident that human beings are not. Nevertheless, they are perfectly stable as God created them. In this sense, when their behavior is unstable, they are obviously disagreeing with God's idea of the Creation. This is a fundamental right of man, although not one he would care to exercise if he were in his Right Mind.

T 3 G 5. The problem that is bothering you most is the fundamental question which man continually asks of himself, but which cannot properly be directed to himself at all. He keeps on asking "himself" what he is. This implies that the answer is not only one which he knows, but one which is up to him. The first part of this statement is perfectly true, but the second part is not. We have frequently commented on the absolute necessity of correcting all fallacious thinking which associates man in any way with his own Creation. Man CANNOT perceive himself correctly. He has no image at all. The word "image" is always perception related, and is not a product of knowing. Images are symbolic, and stand for something else. The current emphasis on "changing your image" is a good description of the power of perception, but it implies that there is nothing to KNOW.

T 3 G 6. Prayer is the medium of miracles, not because God created perceptions, but because God created YOU. At the beginning of this course, we said that YOU are a miracle. Therefore, the miracle worker is a miracle NOT of his own

creation.¹⁰⁶ Unless perception rests on some knowing basis, it is so unstable that it doesn't mean anything.

¹⁰⁶ This sentence originally was typed "Therefore, the Creator of the miracle is a miracle NOT of his own creation." The words 'the Creator' are crossed out and the word "WORKER" is printed in by hand in block capitals.

(161)#160

Knowing is not open to interpretation, because its meaning is its own. It is possible to interpret meaning, but this is always open to error because it involves the perception of meaning. All of these wholly needless complexities are the result of man's attempt to regard himself both as separated and unseparated at the same time. It is impossible to undertake a confusion as fundamental as this without engaging in further confusion.

T 3 G 7. Methodologically, man's mind has been very creative. But, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity. It is noteworthy, however, that this ingenuity has almost totally divorced him from knowledge.

T 3 G 8. Knowledge does not require ingenuity at all. When we say "the truth shall set you free,"¹⁰⁷ we mean that all this kind of thinking is a waste of time, but that you are free of the need of engaging in it.

¹⁰⁷ **John 8:32** and ye shall know the truth, and the truth shall make you free.

(162)#161

T 3 G 9. Note again that the functions of the Soul were not referred to as abilities. This point requires clarification, because abilities are beliefs which are BASED on the scarcity fallacy, since they do not mean anything apart from within-group comparisons. As you yourself never fail to point out, "nobody has none of an ability, and nobody has all of it." That is, of course, why the curve never rests on the line. The clearest implications of relativity, which properly inheres in this statement, DEMONSTRATE that abilities are not functions of the Soul. The Soul's functions are NOT relative. They are ABSOLUTE. They are OF God and FROM¹⁰⁸ God, and therefore God-like.

T 3 G 10. Prayer is a way of asking for something. When we said that prayer is the medium of miracles, we also said that the only meaningful prayer is for forgiveness, because those who have been forgiven HAVE everything. Once forgiveness has been accepted, prayer in the usual sense becomes utterly without meaning. Essentially, a prayer for forgiveness is nothing more than a request that we may be able to recognize something we already have.

T 3 G 11. In electing the ability to perceive instead of the will to know, man placed himself in a position where he could resemble his Father ONLY by perceiving miraculously. But he lost the knowledge that he HIMSELF is a miracle. MIRACULOUS CREATION was his own Source, and also his own real function. "God created man in his own image and likeness"¹⁰⁹ is correct in meaning, but the words are open to considerable misinterpretation. This is avoided, however, if "image" is understood to mean "thought," and "likeness" is taken as "of a like quality." God DID create the Son in His own Thought, and of a quality like to His own. There IS nothing else.

T 3 G 12. Perception is impossible WITHOUT a belief in "more" and "less." Unless perception, at every level, involves selectivity, it is incapable of organization. In all types of perception, there is a continual process of accepting and rejecting, of organizing and reorganizing, and of shifting and changing focus.

¹⁰⁸ The manuscript is totally illegible, we are *just guessing* that it is perhaps meant to be "FROM"

¹⁰⁹ **Genesis 1:26-27** Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.

Evaluation is an essential aspect of perception, because judgment MUST be made for selection. "Lack of lack" is a concept which is meaningless to a perceiver, because the ability to perceive at all RESTS ON lack.

(N 5:215) (Ur 163)

T 3 G 13. What happens to perceptions if there ARE no judgments, and

1 there is nothing BUT perfect¹¹⁰
2 equality? Perception is
3 automatically useless.
4 Truth can only be KNOWN. All of it
5 is equally true, and knowing any
6 part of it IS to know
7 all of it.

8 **T 3 G 14.** Only perception involves
9 partial awareness. Knowledge
10 transcends ALL of the laws which
11 govern perception. Partial
12 KNOWLEDGE is impossible.
13 It is all One, and has no
14 separate parts. (i.e. the
15 parts have NOT
16 separated.) This IS the

¹¹⁰ The handwriting starts mid-sentence here and there would appear to be a page of the *Notes* missing. At least one.

(N 5:216) (Ur 163)

1 real knowledge. You who are
2 really one with it need but
3 know YOURSELF and your knowledge
4 is complete. To know God's
5 miracle is to know Him.
6 **T 3 G 15.** Forgiveness is the
7 healing of the perception of
8 separation. Correct
9 perception of EACH OTHER is necessary
10 ONLY because minds have
11 willed to see themselves AS
12 separate beings. Each
13 Soul knows God completely.
14 This IS the miraculous
15 power of the Soul. The fact
16 that each Soul has this

(N 5:217) (Ur 163)

1 power completely is a
2 fact that is entirely alien
3 to human thinking, in which
4 if any ONE has everything,
5 there is nothing LEFT.
6 **T 3 G 16.** God's miracles are
7 as total as His Thought,
8 because they ARE His Thoughts.
9 God shines in them
10 all with perfect light.
11 If they recognize this light
12 anywhere, they know it
13 universally. Revelation cannot
14 be explained, because it
15 IS knowledge. Revelation
16 HAPPENS. It is the only

(N 5:218) (Ur 163-164)

1 REALLY natural happening,
2 because it reflects the nature
3 of God. **(164)#163**
4 **T 3 G 17.** As long as perception
5 lasts, prayer has a
6 place. Since perception
7 rests on lack, those who
8 perceive have not totally
9 accepted the Atonement
10 and given over themselves
11 to truth. Perception
12 IS a separated state,
13 and the perceiver DOES need
14 healing. Communion,
15 not prayer, is the natural
16 state of those who know.

(N 5:219) (Ur 164)

1 God and HIS miracles are
2 inseparable.
3 **T 3 G 18.** All words, at best,
4 are preparatory. THE
5 word is really a thought.
6 No one WORD is
7 universally meaningful,
8 because a word is a symbol,
9 but thought is **indivisible** not
10 divisible by creation.
11 The original ~~words~~ name for
12 "thought" and "word"
13 was the same. The quotation
14 should read "In the
15 beginning was the thought,
16 and the thought was with God, and
17 the thought WAS God."

(N 5:220) (Ur 164-165)

1 How beautiful indeed
2 are the thoughts of God, who
3 live in His light. Your
4 worth is beyond perception
5 because it is beyond doubt.
6 **T 3 G 19.** Do not perceive
7 yourself in different lights.
8 KNOW yourself in the One
9 Light, where the miracle
10 which is you is perfectly clear.

(Ur 165)

(165)#164

12/7/65 The remainder of *Urtext* section G does not appear to be present in the *Notes*.
The same applies to the first 15 paragraphs of section H.

T 3 G 20. The prerequisites for therapy must include the following conditions:

T 3 G 21 1. The procedure must involve the recognition rather than the denial of the importance of thought.

T 3 G 22 2. The exact equality of everyone who is involved. This must include Me.

T 3 G 23 3. No one is either therapist or patient. (B. should add "teacher or pupil.")

T 3 G 24 4. Above all EVERYONE involved must want to give up everything that is NOT true. The reason for the negative emphasis here is that therapy implies something HAS gone wrong. Even though the purpose is to correct, those who are ill ARE negative.

T 3 G 25 5. Therapy is EXACTLY the same as all other forms of miracle-working. It has no separate laws of its own. All of the points that were given for miracles apply to therapy because, UNLESS therapy proceeds from miracle-mindedness, it CANNOT heal.

T 3 G 26 6. The therapist (hopefully) does have the role of being the better perceiver. (This is also, again hopefully, true of the teacher.) It does not follow that he is the better knower. Temporarily, the therapist or teacher can help in straightening out twisted perceptions, which is also the only role that I would ever contribute myself. All therapy should do is try to place EVERYONE involved in the right frame of mind to help one another. It is essentially a process of true courtesy, including courtesy to Me.

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T 3 G 27. Any form of mental illness can truthfully be described as an expression of viciousness. We said before that those who are afraid are apt to be vicious. If we were willing to forgive other people's misperceptions of us, they could not possibly affect us at all. There is little doubt that you can explain your present attitudes¹¹¹ in terms of how people used to look at you, but there is no wisdom in doing so. In fact, the whole historical approach can justifiably be called doubtful.

T 3 G 28. As you have so often said, no one has adopted ALL of his parents' attitudes as his own. In every case, there has been a long process of choice, in which the individual has escaped from those he himself vetoed, while retaining those he voted FOR. B. has not retained his parents political beliefs, in spite of the particular kind of newspapers that constituted their own reading matter in this area. The reason why he could do this was because he believed he was free in this area.

T 3 G 29. There must be some acute problem OF HIS OWN that would make him so eager to accept their misperception of his own worth. This tendency can ALWAYS be regarded as punitive. It cannot be justified by the inequality of the strengths of parents and children. This is never more than temporary, and is largely a matter of maturational and thus physical difference. It does not last unless it is held onto.

¹¹¹ The word "absolutes" is crossed out, and the word "attitudes" typed above it.

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T 3 G 30. When B's father came to his new office and "destroyed" it, it is quite apparent that B. MUST have been willing to let it be destroyed. The many times that he has commented on this event alone would suggest that the extreme importance of this misperception in his own distorted thinking. Why should anyone accord an obvious misperception so much power? There cannot be any real justification for it, because even B. himself recognized the real problem by saying "How could he do this to me?" The answer is HE didn't.

T 3 G 31. B. has a very serious question to ask himself in this connection. We said before that the purpose of the Resurrection was to "demonstrate that no amount of misperception has any influence at all on a Son of God." This demonstration EXONERATES those who misperceive, by establishing beyond doubt that they have NOT hurt anyone. B's question, which he must ask himself very honestly, is whether he is willing to demonstrate that his parents have NOT hurt him. Unless he is willing to do this, he has not forgiven them.

T 3 G 32. The essential goal of therapy is the same as that of knowledge. No one can survive independently as long as he is willing to see himself through the eyes of others. This will always put him in a position where he MUST see himself in different lights. Parents do not create the image of their children, though they may perceive

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images which they do create. However, as we have already said, you are not an image. If you SIDE WITH image-makers, you are merely being idolatrous.

T 3 G 33. B. has no justification whatever for perpetuating ANY image of himself at all. He is NOT an image. Whatever is true of him is wholly benign. It is essential that he KNOW this about himself, but he cannot know it while he chooses to interpret himself as vulnerable enough to BE hurt. This is a peculiar kind of arrogance, whose narcissistic component is perfectly obvious. It endows the perceiver with sufficient unreal strength to make him over, and then acknowledges the perceiver's miscreation. There are times when this strange lack of real courtesy appears to be a form of humility. Actually, it is never more than simple spite.

T 3 G 34. Bill, your parents did misperceive you in many ways, but their ability to perceive was quite warped, and their misperceptions stood in the way of their own knowledge. There is no reason why it should stand in the way of yours. It is still true that you believe they DID something to you. This belief is extremely dangerous to your perception, and wholly destructive of your knowledge. This is not only true of your attitudes toward your parents, but also of your misuse of your friends. You still think that you MUST respond to their errors AS IF they were true. By reacting self-destructively, you are GIVING them approval for their misperceptions.

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T 3 G 35. No one has the right to change himself according to different circumstances. Only his actions are capable of appropriate variation. His belief in himself is a constant, unless it rests on perceptual acuity rather than knowledge of what he is.

T 3 G 36. It is your DUTY to establish beyond doubt that you are totally unwilling to side with (identify with) anyone's misperceptions of you, including your own. If you become concerned with totally irrelevant factors, such as the physical condition of a classroom, the number of students, the hour of the course, and the many elements which you may choose to select for emphasis as a basis for misperception, you have lost the knowledge of what ANY interpersonal relationship is for. 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 them 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 G 37. The confusion here is only because they do not gain the same things, because they do not NEED the same things. If they did, their respective, though temporary roles would not be conducive to mutual profit. Freedom from fear can be

achieved by BOTH teacher and pupil ONLY if they do not
compare either their needs or their

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positions in regard to each other in terms of higher and lower.

T 3 G 38. Presumably, children must learn from parents. What parents learn from children is merely of a different order. Ultimately, there is no difference in order, but this involves only knowledge. Neither parents nor children can be said to HAVE knowledge, or their relationships would not exist AS IF they were on different levels. The same is true of the teacher and the pupil. Children have an authority problem ONLY if they believe that their image is influenced BY the authority. This is an act of will on their part, because they are electing to misperceive the authority and GIVE him this power.

T 3 G 39. A TEACHER with an authority problem is merely a pupil who refuses to teach others. He wants to maintain HIMSELF in a position where he can be misused and misperceived. This makes him resentful of teaching, because of what he insists it has done to him.

T 3 G 40. The ONLY way out of this particular aspect of the desert is still to leave. The way this is left is to release EVERYONE involved, by ABSOLUTELY REFUSING to engage in any form of honoring error. Neither teacher nor pupil is imprisoned by learning unless he uses it as an attack. If he does this, he will be imprisoned whether he actually teaches or learns, or refuses to be¹¹² engaged in the process at all.

¹¹² The word "be" was inserted to correct the grammar.

(171)#170

12/7 [1965]

T 3 G 41. The role of a teacher, properly conceived, is one of leading himself and others out of the desert. The value of this role can hardly be underestimated, if only because it was one to which I very gladly dedicated my own life. I have repeatedly asked MY pupils to follow me. This means that, to be effective teachers, they MUST interpret teaching as I do. I have made EVERY effort to teach you ENTIRELY without fear. If you do not listen, you will be unable to avoid the VERY obvious error of perceiving teaching as a threat.

T 3 G 42. It is hardly necessary to say that teaching is a process whose purpose is to produce learning. The ultimate purpose of ALL learning is to abolish fear. This is necessary so that knowledge can happen. The role of the teacher is NOT the role of God. This confusion is all too frequently made, by parents, teachers, therapists, and the clergy. It is a real misunderstanding of both God and His miracles. Any teacher who believes that teaching is fearful CANNOT learn because he is paralyzed. He also cannot really teach.

T 3 G 43. B. was quite right in maintaining that this course is a prerequisite for his. However, he was really saying much more than that. The purpose of this course IS to prepare you for knowledge. So is the only real purpose of ANY legitimate course. All that is required of you as a teacher is to follow Me.

(172)#171

12/7 [1965]

T 3 G 44. Whenever anyone decides that he can function only in SOME roles but not in others, he cannot BUT be attempting to make a compromise which will not work. If B. is under the misbelief that he is coping with the fear problem by functioning as an administrator and as a teacher of interns, but NOT as a teacher of students, he is merely deceiving himself. He owes himself greater respect. There is nothing as tragic as the attempt to deceive one's self, because it implies that you perceive yourself as so unworthy that deception is more fitting for you than truth. Either you can function in all of the roles you have properly undertaken to fill, or you cannot function effectively in any of them. This IS an all or none decision. You CANNOT make inappropriate level distinctions within this choice. You are either capable or not. This does not mean that you can DO everything, but it DOES mean that you are either totally miracle-minded or not. This decision is open to NO compromise whatever. When B. says that he cannot teach, he is making the same mistake that we spoke of before, when he acted as if universal laws applied to everyone except him. This is not only arrogant, but patently untrue. Universal laws MUST apply to him, unless he does not exist. We will not bother to argue about this.

(173)#172

12/7 [1965]

T 3 G 45. Descartes engaged in a very interesting teaching procedure, and one from which he himself learned a great deal. He began with doubting the existence of everything, except himself. He insisted that his own existence was not open to doubt, and rebuilt his entire thought system on the one premise "I think, therefore I am." It is noteworthy that he arrived at accepting the entire system he originally doubted, solely on the basis of this ONE piece of knowledge. There was, however, a distinct shift in his own perception. He no longer really questioned the reality of what he perceived, because he KNEW he was there.

T 3 G 46. We mentioned before that B. is not too sure of this, and that is why we suggested that he concentrate on "Lord, here I am." A teacher is unlikely to be effective unless he begins with BEING THERE. B, this is not really open to question. You will lose all your fear of teaching and relating in any form once you know who you are. There is no point whatever in remaining in the prison of believing that this is up to you. You do NOT exist in different lights. It is this belief which has confused you about your own reality. Why would you want to remain so obscure to yourself?

(174)# C 1

T 3 H. Judgment and the Authority Problem.. (*N not present in the Notes)

12/10/65

T 3 H 1. We have already discussed the Last Judgment¹¹³ in some though insufficient detail. After the Last Judgment, there isn't any more. This is symbolic only in the sense that everybody is much better off WITHOUT judgment. When the Bible says "Judge not that ye be not judged"¹¹⁴ it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own. The choice to judge rather than know has been the cause of the loss of peace. Judgment is the process on which perception but not cognition rests. We covered this before in terms of selectivity. Evaluation was said at that time to be its obvious prerequisite.

T 3 H 2. Judgment ALWAYS involves rejection. It is not an ability which emphasizes ONLY the positive aspects of what is judged, whether it be in or out of the self. However, what has been perceived and rejected, (or judged and found wanting) remains in the unconscious because it HAS been perceived. Watson had a very relevant notion of the unconscious in this connection. In fact, it was so relevant that he dropped it as officially out of accord with Behaviorism. He was right on both counts.

T 3 H 3. One of the illusions from which human perception suffers is that what it perceives and judges against has no effect. This cannot be true, unless man¹¹⁵ also believes that what his judgment vetoes does not exist. He evidently does not believe this, or he would not have judged against it.

¹¹³ **Matthew 11:22** But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

¹¹⁴ **Matthew 7:1** Judge not, that ye be not judged.

¹¹⁵ Originally typed "he," it is crossed out and the word "MAN" is penciled in in block caps

(175)# C 2

It does not really matter, in the end, whether you judge right or wrong. Either way, you are placing your belief in the unreal. This cannot be avoided in any type of judgment, because it IMPLIES the belief that reality is yours to choose FROM.

T 3 H 4. Neither of you has any idea of the tremendous release and deep peace that comes from meeting yourselves and your brothers totally without judgment. If you will look back at the earlier notes about what you and your brothers ARE, you will realize that judging them in any way is really without meaning. In fact, their meaning is lost to you precisely BECAUSE¹¹⁶ you ARE judging them. All uncertainty comes from a totally fallacious belief that you are under the coercion of judgment. You do not need it to organize your life, and you certainly do not need it to organize yourselves.

T 3 H 5. When you look upon knowledge, all judgment is automatically suspended, and this is the process that enables recognition to REPLACE perception. Man is very fearful of everything he has perceived and refused to accept. He believes that because he has refused to accept it, he has lost control over it. This is why he sees it in nightmares, or in pleasant disguise in what seems to be happier dreams. Nothing that you have refused to accept can be brought into awareness. It does NOT follow that it is dangerous. But it DOES follow that you have made it dangerous.

¹¹⁶ The word "BECAUSE" is handwritten in block capitals

(176)# C 3

T 3 H 6. When you feel tired, it is merely because you have judged yourself as capable of being tired. When you laugh at someone it is because you have judged him as debased. When you laugh at yourself, you are singularly likely to laugh at others, if only because you cannot tolerate being more debased THAN others. All of this does make you tired, because it is essentially disheartening. You are not really capable of being tired, but you are very capable of wearying yourselves.

T 3 H 7. The strain of constant judgment is virtually intolerable. It is a curious thing that any ability which is so debilitating should be so deeply cherished. But there is a very good reason for this. (This, however, depends upon what you mean by good.)

T 3 H 8. If you wish to be the author of reality, which is totally impossible anyway, then you will insist on holding on to judgment. You will also use the term with considerable fear and believe that judgment will someday be used against you. To whatever extent it IS used against you, it is due ONLY to your belief in its efficacy as a weapon of defense for your own authority.

T 3 H 9. The issue of authority is really a question of authorship. When an individual has a "authority problem," it is ALWAYS because he believes he is the author of himself, and resents his own projection that you share his delusion in this respect. He then perceives the situation as one in which two people are literally fighting for his own authorship. This is the fundamental

(177)# C 4

error of all those who believe they have usurped the power of God.

T 3 H 10. The belief is very frightening to them, but hardly troubles God at all. He is, however, eager to undo it, not to punish His children, but ONLY because He knows that it makes them unhappy. Souls were given their own true authorship, and men¹¹⁷ preferred to remain anonymous when they chose to separate themselves FROM their Author. The word "authority" has been one of their most fearful symbols ever since. Authority has been used for great cruelty, because, being uncertain of their true Authorship, men believe that their creation was anonymous. This has left them in a position where it SOUNDS meaningful to consider the possibility that they must have created themselves.

T 3 H 11. The dispute over authorship has left such uncertainty in the minds of man that some people have gone so far as to doubt whether they were ever created at all. Despite the apparent contradiction in this position, it is in one sense more tenable than the view that they created themselves. At least, it acknowledged the fact some TRUE authorship is necessary for existence.

T 3 H 12. Only those who give over all desire to reject can KNOW that their own rejection is impossible.

¹¹⁷ Originally typed "they," it is crossed out and "MANY" is handwritten in block caps, and that is crossed out and the word "MEN" is handwritten in block caps.

(178)# C 5

You have not usurped the power of God, but you HAVE lost it. Fortunately, when you lose something, this does not mean that the something has gone. It merely means that YOU do not know where it is. Existence does not depend on your ability to identify it, or even to place it. It is perfectly possible to look on reality without judgment, and merely KNOW it is there. By knowing this, you are not doubting its reality at all.

T 3 H 13. Peace is a natural heritage of the Soul. Everyone is free to refuse to accept his inheritance, but he is NOT free to establish what his inheritance IS. The problem which everyone MUST decide is the fundamental question of his own authorship. All fear comes ultimately, and sometimes by way of very devious routes, from the denial of Authorship. The offense is never to God, but only to the denier himself. He has thrown away the reason for his own peace, and sees himself only in pieces. This strange perception IS an authority problem. It is also the basis for castration anxiety, since both forms of error are fundamentally the same.

T 3 H 14. Neither you nor B. can find peace while this authority problem continues. But the truth is still that there IS no problem about this. There is no man who does not feel that he is imprisoned in some way. If this has been the result of his own free will, he must regard his will as if it were NOT free, or the obviously circular reasoning of his own position would be quite apparent.

(179)# C 6

T 3 H 15. Free will MUST lead to freedom. Judgment always imprisons, because it separates segments of reality according to highly unstable scales of desire. Wishes are not facts, by definition. To wish is to imply that willing is not sufficient. However, no one really believes that what is wished is as real as what is willed. Instead of "seek ye first the Kingdom of Heaven"¹¹⁸ say "Will ye first the Kingdom of Heaven,"¹¹⁹ and you have said "I know what I am, and I will to accept my own inheritance."

¹¹⁸ **Matthew 6:33** But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

¹¹⁹ **Matthew 6:33** But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

(N 5:221) (Ur 180) 12/11/65

1 This whole part goes after the
2 Special notes for Bill and
3 HIS course. 2 notes
4 follow the ones ?this ?
5 And be SURE you don't
6 Stop without asking.
7 (180)# C 7
8 T3H16. It is ESSENTIAL that this
9 whole authority problem be
10 voluntarily dismissed
11 at once and for all before
12 his course. Neither of
13 you understands how
14 important this is for your
15 sanity. You are both
16 quite insane on this
17 point. (This is not a

(N 5:222) (Ur 180)

1 judgment. It is merely a
2 fact. (No, Helen,
3 you SHOULD use the word
4 "fact." This is just as much a fact
5 as God is. A fact
6 is literally a ~~?~~~~?~~~~?~~ "making"
7 or a ?
8 starting point. You
9 DO start from this
10 point, and your
11 thinking is inverted
12 because of it.)

13 T 3 I. Creating versus the Self-Image (*N 374 5:223)

14 **T 3 I 1.** Every system of
15 thought MUST have a
16 starting point. It
17 begins with either a making

(N 5:223) (Ur 180)

1 or a creating, a difference which
2 we have already covered.
3 Both are acts of
4 will, except that
5 making involves doing, while creating involves
6 active willing. Their
7 resemblance lies in
8 their power ~~and strength~~
9 as FOUNDATIONS.
10 Their difference lies in
11 what rests ~~on~~ upon
12 them. Both are
13 corner-stones for
14 systems of belief
15 by which men live.

(N 5:224) (Ur 180)

1 **T3I2.** It is a mistake to
 2 believe that a thought-
 3 system which is based on
 4 lies is weak. NOTHING
 5 made by a Child
 6 of God is without
 7 power. It is absolutely
 8 essential that you realize
 9 this, because otherwise you
 10 will not understand why you have
 11 so much trouble with
 12 this course, and will be
 13 unable to escape from
 14 the prisons you have¹²⁰ created
 15 for yourselves. (this¹²¹
 16 WAS an error. You should
 17 have said "made"¹²²) **(181)# C 8**

¹²⁰ *Urtex* inserts "(made)"

¹²¹ *Urtex* inserts "The use of creative here"

¹²² *Urtex* inserts "for yourself."

(N 5:225) (Ur 181)

1 **T3I3.** You have both made the
 2 error of the psychotherapist we
 3 described in some detail
 4 before, and it is particularly
 5 serious at this time. You
 6 CANNOT resolve the¹²³ authority
 7 problem by depreciating the
 8 power of your minds.
 9 It¹²⁴ CAN hurt you if
 10 you misuse it, because
 11 you KNOW its strength
 12 **and** you also know that
 13 ~~belittling it~~ you CANNOT
 14 weaken it any more than
 15 you can weaken God.
 16 **T3I4.** The devil¹²⁵ is a
 17 frightening concept

¹²³ *Urtex* inserts "your"

¹²⁴ Originally typed "It," the word is crossed out and "THIS" is written above in block caps.

¹²⁵ **Revelation 12:7-10** And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down."

(N 5:226) (Ur 181)

1 ONLY because he is thought of
2 as extremely powerful
3 and extremely active.
4 He is perceived as a
5 force in combat with
6 God, battling Him for
7 **the** possession of Souls.
8 He deceives by lies,
9 and builds kingdoms
10 of his own, in which everything
11 is in direct opposition
12 to God. Yet, he
13 ATTRACTS men rather
14 than repels them, and they are
15 perceived as willing to
16 "sell" him their Souls in

(N 5:227) (Ur 181)

1 return for gifts they
 2 KNOW are of no real worth at all.
 3 **T3I5**. This makes absolutely
 4 no sense. The whole
 5 picture (?
 6 ?
 7 ?
 8 ?)is one in which man
 9 acts in a way he HIMSELF
 10 ~~recog~~ realizes is
 11 self depreciating destructive, but
 12 which by ~~placing~~ **the**
 13 **perceiving the cause as**
 14 **beyond his control**, he
 15 does ~~does~~ NOT WILL
 16 to correct, and therefore

(N 5:228) (Ur 181-182)

1 perceives the cause as beyond his
2 control.

3 **T3I6.** We have discussed the **meaning**
4 ~~of the~~ fall or Separation before,
5 but its meaning must be
6 CLEARLY understood, without
7 symbols. The Separation is NOT
8 symbolic. It is an order of
9 reality, or a system of
10 thought that is PERFECTLY
11 real in time, though
12 not in Eternity. All
13 beliefs are real to the
14 believer. **(182)# C 9**

15 **T3I7.** The fruit of only ONE
16 tree was "forbidden" to
17 man.¹²⁶ But GOD could

¹²⁶ *Urtext* inserts "in his symbolic garden."¹²⁶

(N 5:229) (Ur 182)

1 not have forbidden it, or it
2 could not have BEEN eaten.
3 If God knows His children,
4 and I assure you He does,
5 would he have put
6 them in a position where
7 their own destruction was possible?
8 The "tree" which was forbidden
9 was correctly named "tree
10 of knowledge." Yet God
11 created knowledge, and
12 gave it freely to His
13 Creations. The symbolism
14 here is open to many
15 interpretations, but you may
16 be SURE that any interpretation

(N 5:230) (Ur 182)

1 which perceives either God OR
2 His creations as if they
3 were capable of destroying
4 their own Purpose is wrong.
5 **T3I8.** Eating ~~the apple~~ of the tree
6 of knowledge is a symbolic
7 expression for **assis?**
8 incorporating into the self
9 the ability for self-creation.
10 This is the ONLY sense in which
11 God and His souls are
12 NOT co-creators. The belief
13 that they ARE is implicit in the
14 "self concept," a concept
15 now made acceptable by
16 its WEAKNESS, and explained

(N 5:231) (Ur 182)

1 by a tendency of the self to
2 create an IMAGE of itself.
3 Its fear aspect is usually
4 ascribed to the "father figure,"
5 a particularly interesting idea,
6 in view of the fact that
7 nobody means the physical father
8 by the term. It
9 refers to an IMAGE of a
10 father in relation to an
11 IMAGE of the self. **T3I9**. Once
12 again, images are
13 perceived, NOT known.
14 Knowledge cannot deceive, but
15 perception CAN. Man can
16 perceive himself as self-
17 creating, but he CANNOT

(N 5:232) (Ur 182-183)

1 do more than BELIEVE it.
2 He CANNOT make it
3 true. I told you before that
4 when you finally perceive
5 correctly, you can only be
6 GLAD YOU CAN'T. (183)# C 10 But
7 until then, the belief that (you CAN) is the
8 central foundation-stone
9 in your thought-system, and
10 all your defenses are used
11 to attack ideas which would
12 bring it to light.
13 **T 3 I 10.** You and Bill still believe
14 you are images of your own
15 creation. You are split
16 with your own Souls on this

(N 5:233) (Ur 183)

1 point, and there is NO resolution,
 2 because you believe **something**
 3 the one thing that is literally
 4 INCONCEIVABLE. That is
 5 why you CANNOT create, and
 6 are afraid to make
 7 or produce.
 8 **T3I11.** You, Helen, are CONSTANTLY
 9 arguing about the authorship
 10 of this course. This is NOT
 11 humility; it is a REAL
 12 authority problem. (**thank**
 13 **you for the semicolons**)¹²⁷ You,
 14 Bill, really believe that
 15 by teaching you are assuming
 16 a dominant or father
 17 role, ~~?? ?? ??~~

¹²⁷ This is a rather significant little aside in that it addresses the question of whether the punctuation was Helen's own addition to the dictation or whether she was "prompted by the Voice." In particular, her sometimes peculiar use of semicolons has drawn much attention. This would seem to indicate that she was in fact "prompted" as she is being thanked for responding to the prompt here.

(N 5:234) (Ur 183)

1 ??? and that the "father figure" will kill you.
2 This is not humility either.
3 Castration fears are a particularly
4 distorted reflection of the real
5 basic anxiety, or Separation
6 fear.
7 **T 3 I 12.** The mind can make
8 ~~separation~~ the belief in
9 Separation VERY real and
10 VERY fearful. And this
11 belief IS the devil. It is
12 powerful, active, destructive,
13 and clearly in opposition to
14 God, because it literally
15 denies His Fatherhood.
16 Never underestimate the¹²⁸
17 power of this denial. Look

¹²⁸ The word "the" is not in the manuscript. It is added to make the sentence grammatical.

(N 5:235) (Ur 183-184)

1 at your lives and see what
2 the devil has made. But
3 KNOW that this making
4 will surely dissolve in the
5 light of truth, because its
6 foundation IS a lie. **(184)# C 11**
7 **T 3 I 13.** Your creation by
8 God is the only foundation
9 ~~or-start~~ which cannot be shaken,
10 because the light is IN
11 it. Your starting point
12 IS truth, and you MUST return
13 to this Beginning. ~~Many things~~
14 Much has been
15 perceived since then, but
16 nothing else has happened.
17 That is why your Souls

(N 5:236) (Ur 184)

1 are still in peace, even
2 though your minds are in
3 conflict.
4 **T 3 I 14.** You have not yet gone
5 back far ENOUGH and that
6 is why you become so fearful.
7 As you approach the
8 beginning, you feel the fear
9 of the destruction of your thought-
10 systems upon you, as if
11 it were the fear of death.
12 There IS no death,¹²⁹ but there
13 IS a belief in death.
14 **T 3 I 15.** The Bible says that
15 the tree that bears no fruit
16 will be cut off and will
17 wither away.¹³⁰ Be glad!

¹²⁹ **2 Timothy 1:10** But has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,

¹³⁰ **John 15:2** Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

(N 5:237) (Ur 184)

1 The light WILL shine from
 2 the true Foundation of
 3 Life, and your own thought-
 4 systems WILL stand
 5 corrected. They CANNOT
 6 stand otherwise.

7 **T 3 I 16.** You who fear salvation
 8 are WILLING death. Life
 9 and death, light and darkness,
 10 knowledge and perception are
 11 irreconcilable. To believe
 12 that THEY can be reconciled
 13 is to believe that God and
 14 man can NOT. ONLY¹³¹ the
 15 Oneness of Knowledge is
 16 conflictless. Your Kingdom
 17 is not of this world¹³² because it

¹³¹ *Urtex* does not emphasize this word.

¹³² **John 18:36** Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

(N 5:238) (Ur 182)

1 was given you from BEYOND
2 this world. Only IN this
3 world is the idea of an
4 authority problem meaningful.
5 The world is not left by
6 death but by truth, and
7 truth CAN be known
8 by all those for whom
9 the Kingdom was created, and
10 for whom it waits. <chapter 3 ends here>

11 **T 4 A 1.** You were both wise and
12 devoted (two words which are
13 literally interchangeable in the sense
14 that they truly bring on the
15 exchange of one another.) in
16 claiming your scribal
17 functions and working so

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Chapter 4 - The Root of All Evil**T 4 A. Introduction (*N 389 5:238)****(N 5:238)(Ur 185)**

1 was given you from BEYOND
2 this world. Only IN this
3 world is the idea of an
4 authority problem meaningful.
5 The world is not left by
6 death but by truth, and
7 truth CAN be known
8 by all those for whom
9 the Kingdom was created, and
10 for whom it waits. (end of chapter 3)
11 **T 4 A 1.** You were both wise and
12 devoted (two words which are
13 literally interchangeable in the sense
14 that they truly bring on the
15 exchange of one another.) in
16 claiming your scribal
17 functions and working so

(N 5:239)(Ur 185)

1 late. You HAD committed
2 a serious error against your
3 brother, and one who had asked
4 for your help. A devoted
5 Priestess does not do this.
6 The Bible says you should
7 go WITH a brother twice
8 as far as he asks.¹
9 It certainly DOES NOT suggest that
10 you set him BACK on his
11 journey.
12 **T 4 A 2.** Devotion to a brother CANNOT
13 set YOU back either. It can
14 ONLY lead to mutual progress.
15 The result of genuine devotion
16 is inspiration, a word
17 which, properly understood is the

¹ **Matthew 5:41** And whoever compels you to go one mile, go with him two.

(N 5:240)(Ur ---)

Text 5b

(N 5:241)(Ur ---)

URTEXT 151-241
 NOV-DEC '65

ice with
 band is
 designed
 by ~~the~~ ^{the} ~~ice~~ ^{ice} ~~design~~ ^{design}
~~the~~ ^{the} ~~ice~~ ^{ice} ~~design~~ ^{design}
 a lot for her own
 neurotic needs. To
 get out of it
^{she} ~~she~~ ^{she} ~~she~~ ^{she} ~~she~~ ^{she}
~~she~~ ^{she} ~~she~~ ^{she} ~~she~~ ^{she} ~~she~~ ^{she}
 by ~~the~~ ^{the} ~~ice~~ ^{ice} ~~design~~ ^{design}
 resulting in ^{increased}
 a close attachment up to
 need for a strong ~~character~~
 masculine protector ~~her~~
^{underlying} ~~underlying~~ ^{underlying} ~~underlying~~ ^{underlying}
 + control of ~~it~~ ^{it} ~~it~~ ^{it}
 deeply denied ^{but} ~~it~~ ^{it}

(N 5:242)(Ur ---)

~~Her course positive well
 help her husband is
 - ~~attracted to the world~~
 by ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~course~~ ~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~but~~ ~~for~~ ~~her~~ ~~own~~
~~neurotic~~ ~~needs~~ ~~to~~
~~act~~ ~~out~~ ~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~for~~ ~~no~~ ~~scholar~~ ~~ship~~ ~~and~~ ~~to~~
~~her~~ ~~married~~ ~~life~~ ~~and~~ ~~her~~ ~~strong~~
~~to~~ ~~find~~ ~~within~~ ~~her~~ ~~own~~ ~~power~~
 by ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~results~~ ~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~need~~ ~~for~~ ~~a~~ ~~strong~~ ~~character~~
~~masculine~~ ~~protector~~ ~~for~~ ~~her~~
~~and~~ ~~underlying~~ ~~need~~ ~~to~~ ~~dominate~~
~~to~~ ~~control~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~course~~
~~is~~ ~~fully~~ ~~denied~~ ~~but~~ ~~is~~ ~~denied~~~~

(N 5:243)(Ur 185)

1 ~~Guilt and authority~~

2 =====

3 OPPOSITE of fatigue. To

4 be fatigued is to be DIS-

5 spirited, but to be ~~???~~ inspired is to

6 be IN the spirit. To be

7 egocentric IS to be

8 dispirited. But to be

9 self-centered in the

10 RIGHT sense is to be

11 inspired, or in the Soul.

12 The truly inspired are

13 enlightened, and cannot abide

14 in darkness.

15 **T 4 A 3.** Do not attempt

16 to break God's copy-

17 right, because His Authorship

(N 5:244)(Ur 185)

1 alone CAN copy right.
2 Your own right authorship
3 does not lie in remaking
4 His copies, but in creating
5 LIKE Him.
6 **T 4 A 4.** Embarrassment is
7 always an expression of
8 egocentricity, an association which
9 has been made before.
10 (Made, NOT created.
11 This kind of association is ALWAYS
12 man-made). Both of
13 you have completed the SCT
14 stem: WHEN I WAS CALLED
15 ON TO SPEAk with "I
16 became embarrassed and
17 COULD NOT SPEAK." This

(N 5:245)(Ur 186)

1 should be corrected to
2 "Recognized my Authorship."
3 **T 4 A 5.** Tell B. that
4 he cannot be embarrassed by
5 his own words unless he
6 believes that HE is
7 responsible for them. We have
8 already corrected "word"
9 to "thought," and he IS
10 free to allocate the authorship
11 for his thoughts as he
12 elects. He can speak
13 from his Soul or from his
14 ego, precisely as he
15 chooses. If he speaks
16 from his Soul, he has

(N 5:246)(Ur 186)

1 chosen to "be still and
2 know that I am
3 God."² These words
4 are inspired, because they come
5 from KNOWLEDGE. If he
6 speaks from his ego, he is
7 DISCLAIMING knowledge
8 instead of AFFIRMING it,
9 and is thus dis-spiriting
10 himself.
11 **T 4 A 6.** The dis-spirited
12 ~~are~~ have no choice BUT
13 to be narcissistic, and to be
14 narcissistic IS to place your
15 faith in the unworthy.
16 Your real worth IS your
17 Divine Authorship, and

² **Psalms 46:10** Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

(N 5:247)(Ur 186)

1 your Soul is its acknowledgement.
2 I cannot guide your egos
3 EXCEPT as you associate
4 them with your Souls.
5 **T 4 A 7.** Attacking misidentification
6 errors is neither MY function
7 nor YOURS. Destroying
8 the devil is a meaningless
9 undertaking. Cervantes³
10 wrote an excellent
11 symbolic account of this
12 procedure, though he did not
13 understand his own symbolism.
14 The REAL point of his writing was
15 that his "hero" was a man
16 who perceived himself as unworthy
17 because he identified with his

³ Cervante's novel "Don Quixote" and its "unhero" Don Juan tilting at windmills is referred to here. See:
[HTTP://WWW.WIZARDACADEMY.COM/THEGOSPELOFDONQUIXOTE.ASP](http://www.wizardacademy.com/theGOSPELOFDONQUIXOTE.ASP) for an excellent discussion and biography

(N 5:248)(Ur 186-187)

1 ego and perceived its
 2 weakness. He then set
 3 about to alter ~~????~~ ~~????~~ **the**⁴
 4 perception, NOT by correcting
 5 ?? his misidentification, but by
 6 behaving egotistically.
 7 **T 4 A 8.** Hillary Baloc,⁵ **the**
 8 ~~talented but not truly~~
 9 ~~creative ?? was creative?~~
 10 ~~????, much~~ ~~????~~
 11 ~~his peace of?~~ wrote an
 12 Chesterton wrote an
 13 excellent description of
 14 Cervantes and his perception
 15 of his "unheroic hero," a
 16 view of man which the ego
 17 tolerates all too frequently,

⁴ Ur has "his" instead of "the"

⁵ Ur blacks out this name and inserts "Chesterton"

(N 5:249)(Ur 187)

1 but the Soul NEVER
 2 countenances:
 3 "And he sees ~~upon~~ across a
 4 weary land a **twisted**⁶
 5 road in Spain. Up
 6 which a lean and foolish
 7 knight forever rides in
 8 vain."⁷
 9 **T 4 A 9.** Do not embark
 10 on foolish journeys
 11 because they are indeed in vain.
 12 The ego may will them because
 13 The ego IS both lean and
 14 foolish. But the Soul CANNOT
 15 embark on them because it is
 16 forever UNwilling to
 17 depart from its Foundation.

⁶ *Ur* has "stragglng" instead of "twisted" which is a more accurate quote

⁷ From "*Lepanto*" by G.K. Chesterton (see appendix for the full poem)

(N 5:250)(Ur 187)

1 The journey to the cross should
2 be the LAST foolish
3 journey for every mind.
4 Do not dwell upon
5 it, but dismiss it as
6 accomplished. If
7 you can accept that as
8 YOUR OWN last⁸ journey,
9 you are free also to
10 join My Resurrection.
11 Human living has
12 indeed been needlessly
13 wasted in repetition
14 compulsion. It re-enacts
15 the Separation, the loss of
16 power, the foolish journey
17 of the ego in its attempts

⁸ *Ur* inserts "foolish" which is again a quote from *Lepanto*

(N 5:251)(Ur 187)

1 at reparation, and
2 finally the crucifixion⁹ or
3 death.
4
5
6 ??????
7 ?????//

⁹ *Ur* inserts “of the body”

(N -----) (Ur 187)

(the following is not present in the *Notes*)

Repetition compulsions can be endless, unless they are given up by an act of will, or, more properly as active creation. Do not make the pathetic human error of "clinging to the old rugged cross."¹⁰ The only message of the crucifixion is in respect for man's ability to OVERCOME the cross. Unless he does so, he is free to crucify himself as often as he chooses. But this was NOT the gospel I intended to offer him.

T 4 A 10. We have another journey to undertake, and I hope that, if both of you will read these notes carefully, they will help to prepare you to undertake it.

¹⁰ Christian Hymn; words and music by George Bennard, 1913; <http://solosong.net/cross.html>
On a hill far away stood an old rugged cross
The emblem of suffering and shame
How I love that old cross where the dearest and best
For a world of lost sinners was slain

**T 4 B. Right Teaching and Right Learning (*N 403 5:252)
(N 5:252)(Ur 188)**

1 **T 4 B 1.** We¹¹ have spoken of many
2 different human symptoms, and
3 at this level there IS almost
4 endless variation. But
5 there is only one cause for
6 all of them. The authority
7 problem IS "the root of all
8 evil."¹² Money is but one of
9 its many reflections, and is
10 a ~~good~~ reasonably
11 representative example of the kind of
12 thinking which stems from it.
13 The idea of buying and selling
14 implies precisely the kind
15 of exchange that the Souls
16 cannot understand at all,
17 because their own Supply

¹¹ *Ur* inserts Dec. 26"

¹² **1 Timothy 6:10** For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

(N 5:253)(Ur 188)

1 demand is always
2 abundant, and all their demands
3 are fully met.
4 **T4B2.** Every symptom which the
5 ego has made involves
6 a contradiction in terms. This
7 is because the mind is split
8 between the ego and the Soul, so
9 that **WHATEVER** the ego makes
10 is incomplete and contradictory.
11 Consider what a "speechless
12 professor" means as a
13 concept. It literally means
14 a "non-professing professor," or a "non-
15 speaking speaker."
16 ~~I????????? positions~~

(N 5:254)(Ur 188)

1 **T4B3.** Untenable positions
2 such as this are the result
3 of the authority problem, which,
4 because it accepts the one
5 inconceivable thought as its
6 premise, can only
7 produce ideas which are inconceivable.
8 Bill may claim (and
9 has certainly done so in the past)
10 that the PROFESSORSHIP was
11 thrust upon him. This is
12 not true. He wanted
13 it very much, and also
14 worked hard to get it.
15 He would not have had to
16 work so hard either,

(N 5:255)(Ur 188-9)

1 if he had not misunderstood
2 it. **T 4 B 4.** The term "profess"
3 is used quite frequently in
4 the Bible, but in a somewhat
5 different context. To
6 profess is to identify
7 with an idea and offer the
8 idea to others to be THEIR own.
9 The idea does NOT lessen;
10 it becomes STRONGER.
11 The teacher clarifies his own
12 ideas and strengthens
13 them BY teaching them. **T 4 B 5.** Teacher
14 and pupil, therapist and
15 patient, are all alike in
16 the learning process. They are
17 in the SAME order of learning,

(N 5:256)(Ur 189)

1 and unless they SHARE their lessons
2 they will lack conviction. If
3 a salesman must believe
4 in the product he sells,
5 how much more must
6 a teacher believe in the
7 ideas which he professes.
8 But he needs another
9 condition; he must also
10 believe in the students to whom
11 he offers his ideas.
12 **T 4 B 6.** Bill could not be
13 afraid to teach unless
14 he still believes that
15 interaction means loss,
16 and that learning means

(N 5:257)(Ur 189)

1 separation. He stands
2 guard over his own ideas,
3 because he wants to protect
4 his thought-system as it
5 is, and learning MEANS
6 change. Change is
7 always fearful to the
8 separated, because they cannot
9 conceive of it as a
10 change toward HEALING
11 the separation. They ALWAYS
12 perceive it as a change
13 **toward**¹³ further separation,
14 because separation WAS their first
15 experience of change.
16 **T4B7.** Bill, your whole fear

¹³ *Ur* replaces "toward" with "for"

(N 5:258)(Ur 189)

1 of teaching is nothing but
2 an example of your own intense
3 separation anxiety, which you have handled
4 with the usual series of mixed
5 defenses in the combined
6 pattern of attack on
7 truth and defense of
8 error, which characterizes
9 ALL ego-thinking.

10 **T4B8.** You insist that if you
11 allow no change to enter
12 into your EGO, your SOUL will
13 find peace. This profound
14 confusion is possible only
15 **when** if one maintains
16 that the SAME thought-
17 system can ~~rest~~ stand

(N 5:259)(Ur 190)

1 on two foundations.
2 **T 4 B 9.** NOTHING can reach the
3 Soul from the ego, and nothing
4 FROM the Soul can strengthen the
5 ego, or reduce the conflict
6 within it. The ego IS
7 a contradiction. Man's
8 self and God's Self ARE
9 in opposition. They are opposed
10 in creation, in will, and in
11 outcome. They are
12 fundamentally irreconcilable because the
13 Soul cannot perceive, and the ego
14 cannot know. They are therefore NOT
15 IN COMMUNICATION, and
16 can never BE in communication.

(N 5:260)(Ur 190)

1 **T 4 B 10.** Nevertheless the ego can
2 learn, because its maker can
3 be misguided, but CANNOT
4 make the totally lifeless
5 out of the life-given. The
6 Soul need not be
7 taught, but the ego MUST.
8 The ultimate reason why learning
9 or teaching is perceived
10 as frightening is because true
11 learning DOES lead to
12 the relinquishment (NOT
13 destruction) of the ego to the
14 light of the Soul. This is
15 the change the ego MUST
16 fear, because it does
17 not share my charity.

(N 5:261)(Ur 190)

1 **T 4 B 11.** My lesson was like yours,
2 and because I learned it I
3 can teach it. I never
4 attack your egos (in spite
5 of H's strange beliefs
6 to the contrary), but I DO
7 try to ~~show~~ teach them how their
8 thought-systems have
9 arisen. ~~if~~ When I remind
10 you of your TRUE Creation,
11 your egos cannot BUT
12 respond with fear.
13 **T 4 B 12.** Bill, teaching and
14 learning are your greatest
15 strengths now, because you
16 MUST change your **own** mind

(N 5:262)(Ur 190-191)

1 and help others change
2 theirs. It is pointless to
3 refuse to tolerate
4 change or changing because
5 you believe that you can
6 demonstrate by doing so
7 that the Separation never occurred.
8 The dreamer who doubts the
9 reality of his dream while
10 he is still dreaming it is
11 not really healing the
12 level-split.
13 **T 4 B 13.** You HAVE dreamed of
14 a separated ego, and you
15 HAVE believed in a world
16 which rested upon it.
17 This is very real to you. You

(N 5:263)(Ur 191)

1 cannot undo this by doing
2 nothing and not changing.
3 **T 4 B 14.** If you are willing
4 to renounce the role of
5 guardians of your thought-
6 systems and open them
7 to me, I will ????
8 correct them very gently, and
9 lead you home. Every
10 good teacher hopes to
11 give his students so
12 much of his own thinking
13 that they will one day no
14 longer need him. This
15 is the one real goal of
16 the parent, teacher, and
17 **healer**¹⁴ This goal will not

¹⁴ *Ur* replaces “healer” with “therapist”

(N 5:264)(Ur 191)

1 be achieved by those who
2 believe that they will
3 LOSE their child or pupil
4 or patient if they succeed.
5 **T 4 B 15.** It is IMPOSSIBLE to convince
6 the ego of this, because it goes
7 against all of its own
8 laws. But remember
9 that laws are set up
10 to protect the continuity
11 of the system in which the law-
12 maker believes. It is natural
13 enough for the ego to
14 try to protect itself,
15 once YOU have ~~creat~~ made

(N 5:265)(Ur 191)

1 it. But it is NOT
2 natural for YOU to want
3 to obey its laws unless
4 YOU believe in them.
5 **T 4 B 16.** The ego cannot make
6 this choice because of the
7 nature of its **creation** *origin*.
8 But YOU can, because of the
9 nature of YOURS. Egos
10 can clash in any situation,
11 but Souls cannot clash at
12 all. If you perceive a
13 teacher as merely a
14 "larger ego," you WILL be
15 afraid, because to ENLARGE
16 an ego IS to increase
17 separation anxiety. Do not

(N 5:266)(Ur 191-192)

1 engage in this foolishness,
2 Bill. I will teach with you
3 and live with you, if you will
4 think with me.
5 **T 4 B 17.** But my goal will
6 **be always**¹⁵ to absolve
7 you finally from the need
8 for a teacher. This
9 is the OPPOSITE of the ego-
10 oriented teacher's goal.
11 He is concerned with the effect
12 of HIS ego on OTHER
13 egos, and he therefore
14 interprets their interaction
15 as a means of **preserving**
16 ego preservation. This is no

¹⁵ *Ur* replaces "be always" with "always be"

(N 5:267)(Ur 192)

1 less true if he is afraid to
2 teach than if he is frankly
3 out to dominate¹⁶ The
4 form of the symptom is only
5 a reflection of his particular
6 way of handling the separation
7 anxiety. **T 4 B 18.** ALL separation
8 anxiety is a symptom of
9 a continuing will to
10 remain separated. This
11 cannot be repeated too often,
12 because you have NOT learned it.
13 Bill, you are afraid to teach
14 ONLY because you are afraid of the
15 impression your image of
16 yourself will make ON

¹⁶ *Ur* inserts "through teaching"

(N 5:268)(Ur 192)

1 OTHER IMAGES. You believe
 2 that their APPROVAL of your
 3 image will exalt it, **and**¹⁷
 4 your separation anxiety will **increase**¹⁸
 5 You also believe that their DIS-
 6 APPROVAL of it will lessen
 7 the¹⁹ anxiety, but at the cost
 8 of depression.
 9 **T 4 B 19.** I would not be able
 10 to devote myself to teaching
 11 if I believed either of these
 12 **blatant misrepresentations,**²⁰ and
 13 YOU will not be a devoted
 14 teacher yourself as long
 15 as you maintain them. I am
 16 constantly being perceived

¹⁷ *Ur* inserts "but also that"

¹⁸ *Ur* inserts "be increased"

¹⁹ *Ur* inserts "separation"

²⁰ *Ur* substitutes "ideas" for "blatant misrepresentations"

(N 5:269)(Ur 192)

1 as a teacher either to be
2 exalted or rejected, but
3 I do not accept either perception for myself.
4 **T 4 B 20.** Your own worth is NOT
5 established by your teaching.
6 Your worth was established by
7 God. As long as you
8 dispute this, EVERYTHING you
9 do will be fearful, and
10 particularly any situation which lends
11 itself easily to the superior-
12 inferior fallacy. Teachers
13 must be patient, and
14 repeat their lessons
15 until they are learned. I
16 am willing to do so,

(N 5:270)(Ur 193)

1 because I have no right to set
2 your learning limits for you.
3 **T 4 B 21.** Once again,-
4 NOTHING you do, or think,
5 or will, or make is
6 necessary to establish your worth.
7 This point IS NOT
8 DEBATABLE except in
9 delusions. Your ego
10 is NEVER at stake
11 because God did not
12 create it. Your Soul
13 is never at stake
14 because He DID. Any
15 confusion on this point
16 IS a delusion, and no form

(N 5:271)(Ur 193)

1 of devotion is possible as
2 long as this delusion lasts.
3 **T 4 B 22.** Bill, if you will to
4 be a devoted teacher
5 rather than an egocentric
6 one, you will not be afraid.
7 The teaching situation IS
8 fearful if it is misused
9 as an ego involvement.
10 If you become afraid, it is
11 BECAUSE you are using it this
12 way. But the devoted
13 teacher perceives the
14 situation AS IT IS, and NOT
15 as HE wills it. He
16 does not see it as
17 dangerous because HE is not

(N 5:272)(Ur 193)

1 exploiting it.
2 **T 4 B 23.** The ego tries to exploit
3 ALL situations into forms of
4 praise for itself in order to
5 overcome its doubts.
6 It will be doubtful
7 forever, or better, as
8 long as you believe in it.
9 You who made it CANNOT
10 trust it, because you KNOW
11 it is not real. The
12 ONLY sane solution
13 is not to try to
14 change reality, which
15 is indeed a fearful
16 attempt, but to see
17 it as it is. YOU

(N 5:273)(Ur 193)

1 are part of reality, which
2 stands unchanged
3 beyond the reach of your ego,
4 but within easy reach
5 of your Soul.
6 **T 4 B 24.** Bill, again I tell
7 you that when you are
8 afraid, be still and
9 KNOW that God is
10 real and YOU are
11 His beloved son in
12 whom He is well
13 pleased.²¹ Do not
14 let your ego dispute this,
15 because the ego cannot know
16 what is as far²² beyond its
17 reach as you are.

²¹ **Matthew 17:5** Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth! Psalm 46:10 ; Also: While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

²² The words "as far" appear to be an afterthought.

(N 5:274)(Ur 193-194)

1 God is not the author
2 of fear. you are. You
3 have willed, therefore, to
4 create unlike Him, and²³
5 have made fear for
6 yourselves.
7 **T 4 B 25.** You are not at
8 peace, because you are not
9 fulfilling your function.
10 God gave you a very lofty
11 responsibility which you are not
12 meeting. You KNOW this,
13 and you are afraid. But you²⁴ have
14 chosen to be afraid
15 INSTEAD of meeting it.
16 When you awaken you will not
17 be able to understand this,

²³ *Ur* inserts "you"

²⁴ *Ur* replaces "you" with "your egos"

(N 5:275)(Ur 194)

1 because it is literally incredible.
2 **T 4 B 26.** DO NOT BELIEVE THE INCREDIBLE
3 NOW. Any attempt to
4 increase its believableness
5 is merely to postpone
6 the inevitable. The word "in-
7 evitable" is fearful to the
8 ego, but joyous to the Soul.
9 God IS inevitable and you
10 CANNOT avoid Him any
11 more than He can
12 avoid YOU.
13 **T 4 B 27.** The ego is afraid of the
14 Soul's joy, because once
15 you have experienced this, you
16 will withdraw all protection
17 from your ego and become totally

(N 5:276)(Ur 194)

1 without investment in fear.
2 Your investment is great
3 now, because fear is a
4 witness to the Separation,
5 and your ego rejoices when you
6 witness to it.
7 **T 4 B 28.** Leave it behind.
8 Do not listen to it,
9 and do not preserve it.
10 Listen only to God,
11 who is as incapable of
12 deception as are the Souls
13 He created. As
14 teachers and therapists,
15 release yourselves and
16 release others. Do not

(N 5:277)(Ur 194)

1 present a false and unworthy
2 picture of yourselves TO
3 others, or accept such a
4 picture OF them yourselves.
5 **T 4 B 29.** The ego has built a
6 shabby and unsheltering home
7 for you, because it
8 cannot build otherwise.
9 Do not try to make this
10 impoverished house stand.
11 ITS weakness IS your
12 strength. Only God
13 could make a home
14 that was worthy of His
15 Creations, who have chosen
16 to leave it empty by their
17 own dispossession. But

(N 5:278)(Ur 195)

1 **T 4 B 30.** His Home will stand
2 forever, and is ready
3 for you when you come
4 choose to enter. Of
5 this you can be wholly certain.
6 God is as incapable of
7 creating the perishable
8 as your ego is of making the eternal.
9 **T 4 B 31.** Of your egos you
10 can do nothing to save
11 yourselves or others. But
12 of your Souls you can
13 do everything for the
14 salvation of both. Humility
15 is a lesson for the ego,
16 not for the Soul.

(N 5:279)(Ur 195)

1 The Soul is beyond humility,
 2 because it recognizes its
 3 radiance, and gladly sheds
 4 its light everywhere.

5 **T 4 B 32.** The meek shall inherit the
 6 earth²⁵ because their egos are
 7 humble, and this gives them
 8 better perception. **But** the
 9 Kingdom of Heaven is the
 10 right of the Soul, whose
 11 beauty and dignity ~~is~~ are beyond
 12 doubt, beyond perception, and
 13 ~~are~~ stand forever as
 14 the mark of the love of God
 15 for His Creations, who are
 16 wholly worthy of Him
 17 and ONLY of Him. Nothing

²⁵ **Matthew 5:5** But the meek shall inherit the earth, And shall delight themselves in the abundance of peace. Psalm 37:11 Blessed are the meek, For they shall inherit the earth.

(N 5:280)(Ur 195)

1 else is sufficiently worthy
2 to be a gift for a
3 Creation of God Himself.
4 **T 4 B 33.** I will substitute for
5 your ego if you will, but
6 NEVER for your Soul. A
7 ~~☞~~ father can safely leave
8 a child with an elder brother
9 who has shown himself responsible,
10 but this involves no confusion
11 about the child's origin. The
12 brother can protect the child's
13 body and his ego, which are very
14 closely associated, but he does not
15 confuse HIMSELF with the father
16 because he does this, although the
17 child may.

(N 5:281)(Ur 196)

1 **T 4 B 34.** The reason why I can be
2 entrusted with YOUR body and
3 YOUR egos is simply because
4 this enables YOU not to be
5 concerned with them, and ME to
6 teach you their unimportance.
7 I could not understand their
8 importance to YOU if I had not
9 once been tempted to
10 believe them myself. Let
11 us undertake to learn this
12 lesson together, so we can
13 **both**²⁶ be free of them together.
14 **T 4 B 35.** I need devoted teachers
15 as much as I need
16 devoted priestesses. They both
17 heal the mind, and that is

²⁶ *Ur* replaces “both” with “also”

(N 5:282)(Ur 196)

1 always my own aim.
2 The Soul is far beyond the
3 need of your protection OR mine.
4 **T 4 B 36.** The Biblical quotation
5 should read "In this
6 world you need NOT
7 have tribulation BECAUSE I
8 have overcome the world."
9 THAT is why you should be
10 "of good cheer."²⁷
11 **T 4 B 37.** Bill's course was
12 very carefully chosen,
13 because "abnormal psychology" IS
14 ego psychology. This is
15 precisely the kind of
16 content which should never

²⁷ *Ur* moves the opening quote before the previous word, "be"

(N 5:283)(Ur 196)

1 be taught FROM the ego whose
2 abnormality should be
3 lessened,²⁸ not increased.
4 You²⁹ are particularly well
5 suited to perceive this
6 difference, and can therefore teach this
7 course as it should be
8 taught. Most teachers
9 have an unfortunate tendency
10 to teach the COURSE
11 abnormally, and many of the
12 students are apt to
13 suffer considerable perceptual
14 distortion because of their
15 own authority problem.
16 **T 4 B 38.** Your teaching
17 assignment (and I assure

²⁸ *Ur* inserts "by teaching"

²⁹ *Ur* inserts " , Bill"

(N 5:284)(Ur 196-197)

1 you it IS an assignment)
2 will be to present perceptual
3 distortions without
4 either engaging in **it**³⁰
5 yourself, or encouraging
6 your students to do so.
7 This interpretation of your goal³¹
8 and theirs is too charitable
9 to induce fear. If
10 you adhere to this role,
11 you will both engender
12 and experience hope,
13 and you will inspire rather than
14 dispirit the future teachers
15 and therapists I am entrusting
16 to you.
17 **T 4 B 39.** I promise to attend

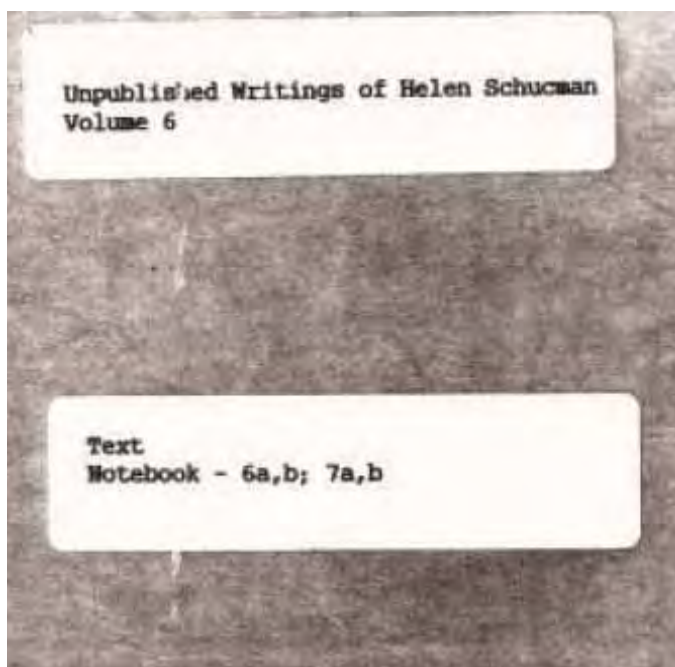
³⁰ *Ur* replaces "it" with "them"

³¹ *Ur* replaces "Goal" with "role"

(N 5:285)(Ur 197)

1 myself, and you should at
2 least credit with me with
3 some dependability in keeping
4 my own promises. I
5 never make them lightly,
6 because I know the need
7 my brothers have for trust.

(N 6:1)(Ur ---)



(N 6:2)(Ur ---)

Text 6a

**T 4 C. The Ego and False Autonomy (*N 439 6:3)
(N 6:3)(Ur 197-198)**

1 **T 4 C 1.** Bill has asked lately how the
 2 mind could ever have made the ego.
 3 This is a perfectly reasonable question; in fact, the
 4 best question either of you could ask. There is
 5 no point in giving a³² historical
 6 answer, because the past does not matter in human
 7 terms, and history would not exist if the
 8 same errors were not being repeated in the
 9 present. Bill has often told you that
 10 your thinking is too abstract at times,
 11 and he is right. Abstraction DOES
 12 apply to knowledge, because knowledge is
 13 completely impersonal, and examples
 14 are irrelevant to its understanding. Perception,
 15 however, is always specific, and therefore
 16 quite concrete.

17 **T 4 C 2.** Perceptual distortions are not
 18 abstractions. They are merely confusions. Each
 19 man makes one ego for himself, although
 20 it is subject to enormous variation because
 21 of its instability, and one for everyone
 22 he perceives, which is equally variable.
 23 Their interaction IS a process which *literally* alters
 24 both, because they were not made either BY
 25 or WITH the unalterable. **T 4 C 3.** It is particularly

³² *Ur* replaces "a" with "an"

(N 6:4)(Ur 198)

1 important to realize that this alteration can and
2 does occur as readily when the interaction
3 ~~occurs~~ takes place IN THE MIND as when
4 it involves physical presence. THINKING
5 about another ego is as effective in
6 changing relative perception as is their
7 physical interaction. There could be
8 no better example of the fact that the ego
9 is an idea, though not a reality-
10 based thought. Your own present state is the
11 best *concrete* example Bill could have of how the
12 ~~ego~~ mind could have made the ego.
13 You DO have real knowledge at
14 times, but when you throw it
15 away it is as if you never had it.
16 This willfullness is so apparent that
17 Bill need only perceive it to see
18 that is DOES happen. If it can
19 occur that way in the present, why
20 should he be surprised that it
21 occurred that way in the past? All
22 psychology rests on the principle of
23 continuity of behavior. Surprise
24 is a reasonable response to the unfamiliar,

(N 6:5)(Ur 198-199)

1 but hardly to something that has
2 occurred with such persistence.
3 **T 4 C 4.** An extreme example is a good
4 teaching aid, not because it is typical,
5 but because it is clear. The more complex
6 the material, the clearer the examples should
7 be for teaching purposes. (Bill,
8 remember that for your own course,
9 and do not avoid the dramatic. It
10 holds the student's interest precisely
11 because it is so apparent that it CAN
12 be³³ perceived.) But, as we have
13 said before, all teaching
14 devices ~~as well as~~ *in the hands of* good
15 teachers are aimed at rendering
16 themselves unnecessary. I
17 would therefore like to use your
18 present state as an example of
19 how the mind can work, provided
20 you both fully recognize that it
21 need not work that way.
22 I NEVER forget this myself,
23 and a good teacher shares
24 his own ideas, which he himself believes.
25 Otherwise, he cannot really "profess"

³³ *Ur* inserts "readily"

(N 6:6)(Ur 199)

1 them, as we used the term before.
2 **T 4 C 5.**With full recognition of its transitory
3 nature, (a recognition which I hope you
4 both share), Helen offers a very good
5 teaching example of alternations between
6 Soul and ego, with concomitant
7 variation between peace and frenzy.
8 In answer to Bill's question, it is
9 perfectly apparent that when she
10 is ego-dominated, she DOES
11 NOT KNOW her Soul. Her a
12 bstract ability, which is perfectly
13 genuine and does stem from
14 knowledge, cannot help her because she
15 has turned to the concrete which she
16 cannot handle abstractly. Being
17 incapable of ~~the~~ appropriate
18 concreteness perceptually, because
19 her ego is not her natural
20 home, she suffers from its
21 intrusions, but NOT from
22 complete lack of knowledge.
23 **T 4 C 6.**The result is a kind of
24 "double vision," which would have

(N 6:7)(Ur 199-200)

1 produced an actual diplopia, if
 2 she had not settled for near-
 3 sightedness. This was an attempt to
 4 see the concrete more clearly ~~in~~ through
 5 the ego's eyes, without the "interference"
 6 of the longer range. The³⁴ virtual
 7 lack of astigmatism is due to
 8 her real efforts at objectivity
 9 and fairness. She has not
 10 attained them, or she
 11 would not be nearsighted³⁵ but
 12 she HAS tried to be fair
 13 with what she permitted herself
 14 to see.

15 **T 4 C 7.** Why are you surprised
 16 that something happened
 17 in the dim past, when it is so
 18 clearly happening right now?
 19 You forget the love that even
 20 animals have for their own off-
 21 spring, and the need they feel to protect
 22 them. This is because they regard them as part
 23 of themselves. No one disowns
 24 something he regards as a very
 25 real part of himself. Man

³⁴ *Ur* replaces "The" with "Her"

³⁵ *Ur* inserts sentence break here.

(N 6:8)(Ur 200)

1 reacts to his ego much as God
2 does to His Souls, -- with love,
3 protection, and great charity. The
4 reaction of man to the self he
5 made is not at all surprising.
6 In fact, it duplicates in
7 many ways the way he will
8 one day react to his real
9 creations, which are as timeless
10 as he is.

11 **T4C8.** The question is not HOW man
12 responds toward his ego,
13 but only what he believes
14 he IS. Again, belief is an
15 ego-*function*, and as long as your
16 origin is open to belief at
17 all, you ARE regarding it
18 from an ego viewpoint. That
19 is why the Bible quotes me
20 as saying, "Ye believe in
21 God, believe also in me."³⁶
22 Belief DOES apply to me,
23 because I am the teacher of the
24 ego. When teaching is no

³⁶ **John 14:1** "Let not your heart be troubled: ye believe in God, believe also in me."

(N 6:9)(Ur 200-201)

1 longer necessary, you will merely know
2 God.
3 **T 4 C 9.** Belief that there IS another
4 way is the loftiest idea of which
5 ego-thinking is capable. This is
6 because it contains a hint of
7 recognition that the ego is NOT the
8 self. Helen always had
9 this idea, but it merely confused
10 her. Bill, you were more
11 capable of a long-range
12 view, and that is why your eye-
13 sight is good. But you
14 were willing to see because you
15 utilized judgment against
16 what you saw. This gave you
17 clearer perception than Helen's,
18 but cut off the cognitive level
19 more deeply. That is why
20 you believe that you never had
21 knowledge. **T 4 C 10.** Repression HAS
22 been a stronger mechanism in
23 your own ego defense, and that is
24 why you find her shifts so
25 hard to tolerate. Willfullness

(N 6:10)(Ur 201)

1 is more characteristic of her, and that is
2 why she has less sense than
3 you do. It is extremely fortunate,
4 temporarily, that the particular
5 strengths you will both **ultimately**
6 develop and use are precisely
7 those which the other must supply
8 now. You ~~Bill~~, who will be the
9 strength of God are quite
10 weak, and you who will be God's
11 help are clearly in need of
12 help **herself**. What better
13 plan could have been devised
14 to prevent the intrusion of the
15 ego's arrogance on the outcome?
16 **T4C 11.** Undermining the foundation
17 of an ego's thought-system
18 **MUST** be perceived as painful,
19 even though this is anything but
20 true. Babies scream in rage
21 if you take away a knife
22 or a scissors, even though they
23 may well harm themselves if
24 you do not. The speed-up has
25

(N 6:11)(Ur 201-202)

1 placed you both in the same position.
2 **T 4 C 12.** You are NOT by any means
3 prepared, and in this sense you ARE
4 ~~developmental~~ babies. You have no
5 ~~appropriate~~ sense of *real* self-
6 preservation and are very likely to
7 decide that you need precisely
8 what would hurt you most.
9 Whether you know it now or not,
10 however, you both HAVE willed to
11 cooperate in a concerted and
12 very commendable effort to
13 become both harmLESS and helpFUL,
14 two attributes which MUST go
15 together. Your attitudes, even
16 toward this, are necessarily conflicted,
17 because ALL attitudes are ego-
18 based.
19 **T 4 C 13.** This will not last. Be
20 patient awhile, and remember
21 what we have said once before;
22 the outcome is as certain as God!
23 Helen used to perceive the quotation "To him that
24 hath shall be given"³⁷ as a
25 paradox that bordered on the ironic.

³⁷ **Matthew 13:12** "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

(N 6:12)(Ur 202)

1 She also had a similar reaction to
2 another related one: "Faith is the
3 gift of God."³⁸ We have re-interpreted
4 both of these statements before, but
5 perhaps we can make them even clearer now.

6 **T 4 C 14.** Only those who have a real
7 and lasting sense of abundance can be
8 truly charitable. This is quite obvious
9 when you consider the concepts involved.
10 To be able to give anything implies
11 that you can do without it. Even
12 if you associate giving with sacrifice,
13 you still give only because you believe you
14 are somehow getting something
15 better so that you can do without
16 the thing you give.

17 **T 4 C 15.** "Giving to get"
18 is an inescapable law of the ego,
19 which ALWAYS evaluates itself in
20 relation to others' egos, and is therefore continually
21 preoccupied with the scarcity principle which
22 gave rise to it. This IS the
23 meaning of Freud's "pleasure
24 principle." Freud was the most accurate "ego
25 psychologist" we ever had,
26 though³⁹ he would not have preferred

³⁸ **1 Corinthians 12:9** "To another faith by the same Spirit; to another the gifts of healing by the same Spirit;"

³⁹ *Ur* replaces "thought" with "although"

(N 6:13)(Ur 202-203)

1 this description himself. His ~~very weak concept~~
 2 ~~of~~ ego ~~as~~ was a very weak and deprived
 3 concept, which could function ONLY as
 4 a thing in need.

5 **T 4 C 16.** The "reality principle" of the ego is
 6 not real at all. It is forced to
 7 ~~check with~~ perceive the "reality" of other egos, because
 8 it CANNOT establish the reality of itself. In
 9 fact, its whole perception of other egos
 10 AS real is ONLY an attempt to
 11 convince itself that IT is real.

12 **T 4 C 17.** "Self esteem," in ego terms, means
 13 nothing more than that the ego has
 14 deluded itself into accepting its
 15 reality and is therefore temporarily less
 16 predatory.

17 This "self esteem" is ALWAYS
 18 vulnerable to stress, a term which
 19 really means that a condition has
 20 arisen in which the delusion of reality
 21 of the ego is threatened. This produces
 22 either ego deflation or ego-
 23 inflation, resulting in⁴⁰ withdrawal
 24 or attack. The ego literally
 25 lives by comparisons. This means

⁴⁰ Ur inserts "either"

(N 6:14)(Ur 203)

1 that equality is beyond its grasp, and
2 charity becomes impossible. **T 4 C 18.** The ego NEVER
3 gives out of abundance, because it
4 was made as a SUBSTITUTE for it.
5 This is why the concept of GETTING
6 arose in the ego's thought-system.
7 All appetites are "getting"
8 mechanisms representing ego needs to
9 confirm itself. This is as true of
10 bodily appetites as it is of the
11 so-called "higher" ego needs.
12 Bodily appetites are NOT
13 physical in origin, because the ego
14 regards the body as its home, and
15 DOES try to satisfy itself through
16 it⁴¹ But the IDEA that this is possible
17 is a decision of the ego, which is
18 completely confused about what
19 is really possible. This accounts for
20 its essential erraticness. **T 4 C 19.** Consider
21 the inevitable confusion which MUST
22 arise from a perception of the self
23 which responds: WHEN I WAS
24 COMPLETELY ON MY OWN: "I had

⁴¹ *Ur* replaces "it" with "the body".

(N 6:15)(Ur 204)

1 no idea what was possible."
2 The ego DOES believe it is completely
3 on its own, which is merely another way
4 of describing how it originated. This
5 is such a fearful state that it
6 can only turn to other egos, and
7 unite with them in a feeble attempt at
8 identification, or attack them in an
9 equally feeble ~~attempt to~~
10 show of strength. The ego is
11 free to complete the stem: "WHEN
12 I WAS COMPLETELY ON MY OWN" in
13 any way it chooses, but it is
14 NOT free to consider the validity of
15 the premise itself, because this premise
16 is its FOUNDATION. The ego IS the
17 belief of the mind that it is completely on its own.
18 **T 4 C 20.** The ego's ceaseless attempts to
19 gain the Soul's acknowledgement and
20 thus establish its own
21 existence are utterly useless. The
22 Soul in its knowledge is unaware of
23 the ego. It does NOT attack the ego. It merely

(N 6:16)(Ur 204-205)

1 cannot conceive of it at all. While the
 2 ego is equally unaware of the Soul, it
 3 DOES perceive itself as rejected by
 4 something which is greater than itself. This
 5 is why self-esteem in ego terms MUST
 6 be a delusion.

7 **T 4 C 21.** The Creations of God do not create
 8 myths, but the ~~creations~~ creative *efforts* of man can be
 9 turned ~~??~~ to mythology, but under one condition
 10 only.⁴² What he⁴³ then makes is no
 11 longer creative. Myths are entirely
 12 perceptions and are so ambivalent in ??
 13 form, and so characteristically good and
 14 evil in ?? nature, that the most benevolent
 15 of them is not without fearful components,
 16 if only in innuendo. Myths and magic
 17 are⁴⁴ related, in that myths are ~~are usually~~
 18 ~~usually reflect~~ usually related to the ???
 19 ego origins, and magic to the powers which it⁴⁵
 20 ascribes to itself. Every mythological
 21 system includes an account of "the
 22 creation," and associates this with its particular
 23 perception of magic. **T 4 C 22.** The "battle of⁴⁶
 24 survival" is⁴⁷ the ego's struggle to

⁴² *Ur* replaces "under one condition only" with "only under one condition"

⁴³ *Ur* replaces "he" with "man"

⁴⁴ *Ur* replaces "related" with "closely associated"

⁴⁵ *Ur* replaces "it" with "the ego"

⁴⁶ *Ur* replaces "of" with "fort"

⁴⁷ *Ur* inserts "nothing more than"

(N 6:17)(Ur 205)

1 preserve itself and its interpretation of its⁴⁸ beginning.

2 This beginning is always associated with physical
3 birth, because nobody maintains that the ego
4 existed before that point in time. The
5 religiously ego-oriented tend to believe
6 that the Soul existed before, and will
7 continue to exist afterwards, after a
8 temporary lapse into ego-life. Some
9 actually believe that the Soul will be
10 punished for this lapse, even though *in reality* it
11 could not possibly know anything about
12 it.

13 **T 4 C 23.** The term "salvation" does NOT apply
14 to the Soul, which is not in danger ~~at all~~ and
15 does not need to be salvaged. Salvation
16 ?? is nothing more than "right-
17 mindedness" which is NOT the one-mindedness
18 of the Soul, but which must be accomplished
19 before one-mindedness can be restored.
20 Right-mindedness dictates the next step
21 automatically, because right perception is uniformly
22 without attack, so that wrong-mindedness is
23 obliterated. The ego cannot survive without judgment,
24 and is laid aside accordingly. The
25 mind then has only ONE direction in which

⁴⁸ Ur inserts "own"

(N 6:18)(Ur 206)

1 it can move. **T 4 C 24.** The directions which the mind will take
2 are always automatic, because they cannot BUT be
3 dictated by ~~its beliefs~~ the thought-system
4 to which it adheres. Every thought-system
5 has INTERNAL consistency,
6 and this does provide a basis for the
7 continuity of behavior. However, this is
8 still reliability and NOT validity. Reliable
9 behavior is a meaningful perception, as
10 far as ego thinking goes. However,
11 VALID behavior is an expression which is inherently
12 contradictory, because validity is an END, and
13 behavior is a MEANS. These cannot be combined
14 logically, because when an end has
15 been attained, the means for its
16 attainment are no longer meaningful.

17 **T 4 C 25.** Test constructors recognize that there
18 are different kinds of validity, and also that
19 they are of different orders. This means
20 that they do NOT mean truth and do
21 not pretend to mean it. Test validity
22 can be judged by logic, by theory, and
23 by practice, each being regarded as
24 a different dimension. In each case, the
25 amount of confidence is expressed in some

(N 6:19)(Ur 206-207)

1 form of percentage, either quantitatively, or
2 merely in terms of "high," moderate,
3 and "low." But a hypothesis is
4 tested as either true or false, to
5 be accepted or rejected accordingly.
6 If it is shown to be true it becomes
7 a fact, after which no one attempts
8 to evaluate it unless its status AS
9 fact is questioned.

10 **T 4 C 26.** EVERY idea which the ego has
11 accorded the status of fact is
12 questionable, because facts are in the
13 realm of knowledge. Confusing
14 realms of discourse **has been**⁴⁹ a thinking error which
15 philosophers have recognized for centuries.
16 Psychologists are generally quite deficient
17 in this respect, as are many
18 theologians. Data from one realm
19 of discourse do not mean
20 anything in another, because they can be
21 understood only WITHIN the thought-
22 systems of which they are a part. This is
23 why psychologists are concentrating increasingly on
24 the ego, in an attempt to unify their

⁴⁹ *Ur* replaces "has been" with "is"

T 4 D. Love without Conflict (line 18)**(N 6:20)(Ur 207-208)**

1 clearly⁵⁰ unrelated data. It need
 2 hardly be said that an attempt
 3 to relate the unrelated cannot succeed.

4 **T 4 C 27.** The recent ecological emphasis is but
 5 a more ingenious way of trying
 6 to impose order on chaos. We have
 7 already credited the ego with considerable ingenuity,
 8 though not with creativeness. But
 9 it should always be remembered
 10 that inventiveness is really wasted
 11 effort, even in its most ingenious
 12 forms. We do not have to
 13 EXPLAIN anything. This is why
 14 we need not be *trouble ourselves with* inventiveness. The
 15 highly specific nature of invention is
 16 not worthy of the abstract creativity of
 17 God's Creations. ~~Institutions must~~

18 **T 4 D 1.** When H. reads this to you, Bill, try
 19 to listen very carefully. You have never
 20 understood what "The Kingdom of Heaven is within
 21 you"⁵¹ means. The reason you cannot
 22 understand⁵² is because it is NOT understandable to the
 23 ego, which interprets it as if
 24 something outside is inside, which does not
 25 mean anything. The word "within"

⁵⁰ Ur inserts "Dec. 27, 1965"

⁵¹ **Luke 17:21** Nor will they say, "See here!" or "See there!" For indeed, the kingdom of God is within you."

⁵² Ur inserts "it"

(N 6:21)(Ur 208)

1 does not belong. The Kingdom
 2 of Heaven IS you.
 3 **T4D2.** What else BUT you did the
 4 Creator create, and what else but you
 5 IS His Kingdom? This is the whole
 6 message of the Atonement, a message
 7 which in its totality transcends the sum of
 8 its parts which we have covered before⁵³
 9 Christmas is not a time; it is a
 10 state of mind. The Christ Mind
 11 wills from the Soul, not from the Ego, and the
 12 Christ Mind IS yours.
 13 **T4D3.** You, too, have a Kingdom which your
 14 Soul has created. It has not ceased
 15 to create because your ego has set you
 16 on the road of perception. Your Soul's
 17 creations are no more fatherless than
 18 you are. Your ego and your Soul will never
 19 be co-creators, but your Soul and YOUR
 20 Creator will ALWAYS be. Be
 21 confident that your creations are as
 22 safe as you are. The Kingdom is
 23 perfectly united and perfectly
 24 protected, and the ego will not
 25 prevail against it. ~~God knows~~ Amen.

⁵³ T 1 B 22k.; T 2 E 52.;

(N 6:22)(Ur 208-209)

1 ~~it in perfect peace.~~

2

3 **T4D4.** That was written in that form because

4 it is a good thing to use as

5 a kind of prayer in moments of

6 temptation. It is a declaration of

7 independence. You will both find it

8 very helpful if you understand it

9 fully.

10 **T4D5.** In its characteristic upside-

11 down way, the ego has taken

12 the impulses from the superconscious and

13 perceives them as if they arise

14 in the unconscious. The ego judges

15 what is to be accepted, and the

16 impulses from the superconscious are

17 **essentially** unacceptable to it, because

18 they clearly point to the unexistence

19 of the ego itself. When this occurs,

20 the ego⁵⁴ experiences threat, and ~~censors~~ not

21 only censors but also re-interprets

22 the data. However, as Freud very

23 correctly pointed out what you do not

24 perceive you still know, and it

⁵⁴ *Ur* replaces "when this occurs the ego" with "The ego therefore"

(N 6:23)(Ur 209)

1 can retain a very active life BEYOND
2 your awareness.
3 **T4D6.** Repression thus operates to
4 conceal not only the baser impulses,
5 but also the most lofty ones from the
6 ego's awareness, because BOTH are
7 **equally** threatening to the ego and, being
8 concerned primarily with its **own**
9 preservation in the face of threat, it
10 perceives them as the same. The
11 threat value of the lofty is really
12 much greater to the ego, because the
13 pull of God Himself can hardly
14 be equated with the pull of human
15 appetites. **T4D7.** By perceiving them as the
16 same, the ego attempts to save
17 itself from being swept away,
18 as it would surely be in the
19 presence of knowledge.

20 The upper level of the unconscious
21 thus contains the call of God as well
22 as the call of the body.

23 That is why the basic conflict
24 between love and fear is unconscious.
25 The ego cannot tolerate either and

(N 6:24)(Ur 209-210)

1 represses both by resorting to
 2 inhibition. Society depends
 3 on inhibiting the former, but
 4 SALVATION depends on disinhibiting the
 5 latter.⁵⁵

6 **T 4 D 8.** The reason you need my help is
 7 because you have repressed your own
 8 guide, and therefore need guidance.
 9 My role is to separate the true
 10 from the false in your own
 11 unconscious, so it can break
 12 through the barriers the ego has
 13 set up and shine into your minds.

14 ~~Through~~ *Against* our united strength,
 15 the ego CANNOT prevail.

16 **T 4 D 9.** It should be quite apparent to
 17 you by now why the ego regards the
 18 Soul as its "enemy." The ego arose
 19 from the Separation, and its continued existence
 20 depends on your continuing belief in
 21 the Separation. Reducing the Soul
 22 impulses to the unconscious, **it**⁵⁶ has to
 23 offer you some sort of reward
 24 for maintaining this belief. All it can

⁵⁵ "Former" and "latter" here refer to T 4 D 6 "the baser impulses" and "the most lofty." Society depends on inhibiting the baser, salvation on disinhibiting the most lofty. Later versions swap "former" and "latter" in a most curious copying mistake.

⁵⁶ *Ur* replaces "it" with "the ego"

(N 6:25)(Ur 210)

1 offer **in view of its own weakness** is a
 2 sense of temporary existence, which
 3 begins with its own beginning and ends
 4 with its own ending. It tells you
 5 that this life is YOUR existence because it IS
 6 its own.

7 **T4D 10.** Against this sense of temporary
 8 existence, the Soul offers the knowledge
 9 of permanence and unshakeable BEING.

10 No one who has experienced the revelation of
 11 this can ever fully believe in the ego
 12 again. How can its meager
 13 offering to you prevail against the
 14 ~~Gifts of God ? of~~
 15 glorious gift of God?

16 **T4D 11.** You who identify with your egos cannot
 17 believe that God loves you. YOU do not love
 18 what you have made, and what you have made
 19 does not love you. **Egos are concerned with**
 20 **protection, not with love.** Being made
 21 out of the denial of the ~~??-??~~ Father,
 22 the ego has no allegiance to its own maker. You
 23 cannot conceive of the **true**⁵⁷ relationship that
 24 exists between God and His Souls,

⁵⁷ Ur replaces "true" with "real"

(N 6:26)(Ur 210-211)

1 because of the hatred you have for the Self you
 2 have made. You project onto your own idea
 3 of yourself the will to separate, which conflicts
 4 with the love you also feel for what you have made.⁵⁸
 5 **T 4 D 12.** No human love is without this
 6 ambivalence, and since no ego has
 7 experienced love WITHOUT ambivalence, the concept
 8 is beyond its understanding. Love will
 9 enter immediately into any mind which
 10 truly wants it, but it MUST want
 11 it truly. **And** this means that
 12 it wants it WITHOUT ambivalence.⁵⁹ This
 13 kind of wanting is wholly without
 14 the ego's "drive to get."
 15 **T 4 D 13.** There is a kind of experience
 16 that is so different from anything the
 17 ego can offer that you will never
 18 recover. The word is quite literal
 19 here,⁶⁰ -- you will never be able to hide again.
 20 It is necessary to repeat **quite often** that
 21 your belief in darkness and in hiding IS why the light
 22 cannot enter. **T 4 D 14.** The Bible has many
 23 references to the immeasurable gifts⁶¹
 24 for which YOU must ask.
 25 This is not the condition as the ego

⁵⁸ *Ur* inserts "because you made it."

⁵⁹ *Ur* inserts "and" replacing the period with a comma.

⁶⁰ *Ur* rephrases this to "the word is used quite literally here"

⁶¹ *Ur* inserts" which are for you, but"

(N 6:27)(Ur 211)

1 sets conditions. It is the glorious
 2 condition of what you ARE. No force
 3 except your own will is strong enough
 4 ~~to~~ or worthy enough to guide
 5 you. In this you are as free as God,
 6 and must remain so forever. **T 4 D 15.** You
 7 can never be bound except in
 8 honor, and that is always voluntary.

9 Let us ask the Father in my
 10 name to keep you mindful of
 11 His love for you and yours for
 12 Him. He has never failed to
 13 answer this request, because it asks
 14 *only* for ~~only~~ what He has already
 15 willed. Those who call truly
 16 are ALWAYS answered. **T 4 D 16.** Note:
 17 I became very fearful here, and rather
 18 vaguely THINK⁶² the answer was: "Thou
 19 shalt have no other Gods before
 20 me, because there ARE none. You still
 21 think there are."
 22 **T 4 D 17.** It has never really entered
 23 your mind⁶³ to give up every idea you have
 24 ever had that OPPOSES knowledge.

⁶² *Ur* has "thought" but the *Notes* seem clear that this is "think"

⁶³ *Ur* has the plural "minds"

(N 6:28)(Ur 211-212)

1 You retain thousands of little scraps
2 of meanness which prevent the Holy One
3 from entering. Light cannot penetrate
4 through the walls you make to block it,
5 and it is forever UNwilling to destroy
6 what you have made. No one can see
7 THROUGH a wall, but I can step
8 around it. **T 4 D 18.** Watch your minds
9 for the scraps of meanness, or you
10 will be unable to ask me to do
11 so. ??? I can help you only as
12 our Father ~~made~~ created us. I
13 will love you and honor you and maintain
14 complete respect for what you have
15 made ~~of yourselves~~. But I will
16 neither love nor honor it unless it is
17 true. **Ask me truly and I will come.**
18 **Do not ask me truly, and I will**
19 **wait.** I will never forsake you, any
20 more than God will. But I
21 MUST wait as long as you ~~mean~~
22 will to forsake yourselves. **T 4 D 19.** Because
23 I wait in love and not in impatience,
24 you will surely ask me truly.

(N 6:29)(Ur 212-213)

1 I ~~would~~ *will* come gladly in
2 response to a single unequivocal
3 call. Watch carefully, and see what
4 it is you are truly asking for.
5 Be very honest with yourselves about
6 this, for you we must hide nothing from
7 each other. **T 4 D 20.** If you will REALLY try to do
8 this, you have taken the first step toward
9 preparing your minds for the
10 Holy One to enter. We will prepare
11 for this together, and once He has
12 come, you will be ready to help me
13 make other minds ready for Him.
14 How long will you deny Him
15 His Kingdom?
16 Mrs. ella Weiner
17 NA 9 9677
18 10 Fri, Jan 7th⁶⁴

⁶⁴ *Ur* inserts (Jan. 7, '66.)

(N 6:30)(Ur 213)

1 **T 4 D 21.** In your own unconscious, deeply repressed
2 by the ego, is the declaration of your release.
3 GOD HAS GIVEN YOU EVERYTHING. This is the
4 one fact which MEANS that the ego does not
5 exist, and which therefore makes it profoundly
6 afraid. In the ego's language, to have and to
7 be are different, but they are identical to the
8 Soul. ~~You~~ It knows that you both HAVE
9 everything and ARE everything. Any
10 distinction in this respect is meaningful only
11 when the idea of getting, which implies
12 a lack, has already ?? BEEN
13 accepted. That is why we made
14 no distinction before between HAVING
15 the Kingdom of God and BEING the
16 Kingdom of God.

17 **T 4 D 22.** The calm being of God's
18 Kingdom, which in your sane mind is
19 perfectly conscious, is ruthlessly
20 banished from the part of the mind which
21 the ego rules. The ego is desperate
22 because it opposes literally invincible
23 odds whether you are asleep or
24 awake. Consider how much
25

T 4 E. The Escape from Fear**(N 6:31)(Ur 213-214)**

1 vigilance you have been willing to
 2 exert to protect your ego, and how
 3 little you have been willing to expend⁶⁵
 4 to protect your higher mind!⁶⁶ And who but
 5 the insane would undertake to
 6 believe what is not true, and then
 7 protect this belief at the cost of
 8 Truth?

9 **T4E1.** If you cannot hear the voice of
 10 God, it is because you do not choose to
 11 listen. The fact that you DO listen
 12 to the voice of your ego is demonstrated
 13 by your attitudes, your feelings, and
 14 your behavior. Your attitudes are obviously
 15 conflicted; your feelings have
 16 a narrow range of *variation* on the negative
 17 side, but are never purely
 18 joyous; and your behavior is either
 19 strained or unpredictable. Yet
 20 this IS what you want. This is
 21 what you are fighting to keep, and
 22 what you are vigilant to save.
 23 Your minds are filled with schemes
 24 to save the face of your egos, and you

⁶⁵ *Ur* replaces "expend" with "exert"

⁶⁶ *Ur* omits exclamation point and the word "and"

(N 6:32)(Ur 214)

1 DO NOT SEEK THE FACE OF GOD.
2 **T 4 E 2.** The glass in which the ego seeks to see
3 its face is dark indeed. How can
4 it maintain the trick of its existence
5 except with mirrors? But where you
6 look to find yourself is up to
7 you. We have said that you cannot
8 change your mind by changing
9 your behavior, but we have also said, and
10 many times before, that you CAN
11 change your mind. **T 4 E 3.** When your
12 mood tells you that you have willed
13 wrongly, and this is so whenever you are
14 not joyous, then KNOW this need not be.
15 **T 4 E 4.** In every case you have thought
16 wrongly about some Soul that
17 God created, and are perceiving
18 images your ego makes in a
19 darkened glass. Think honestly
20 what you have thought that God
21 would NOT have thought, and what
22 you have NOT thought that God would
23 have you think. ~~And~~ Search
24 sincerely for what you have done and

(N 6:33)(Ur 214-215)

1 left undone accordingly. And
2 then change your minds to THINK
3 WITH GOD'S.
4 **T4E5.** This may seem hard to you,
5 but it is MUCH easier than trying
6 to think AGAINST it. Your mind IS
7 one with God's. Denying this and
8 thinking otherwise has held your
9 ego together, but has literally
10 split your mind. As a loving
11 brother, I am deeply concerned
12 with your minds, and urge you to
13 follow my example as you look
14 at yourselves and at each other
15 and see in both the glorious Creations
16 of a glorious Father.
17 **T4E6.** When you are sad, KNOW
18 that this NEED NOT BE. Depression
19 ALWAYS arises ultimately from a
20 sense of being deprived of
21 something you want and do not have.
22 KNOW you are deprived of nothing,
23 except by your own decisions,
24 and then decide otherwise.
25 **T4E7.** When you are anxious, KNOW

(N 6:34)(Ur 215)

1 that all anxiety comes from the
2 capriciousness of the ego, and NEED NOT
3 BE. You can be as vigilant
4 AGAINST the ego's dictates as
5 FOR them.

6 **T 4 E 8.** When you feel guilty,
7 KNOW that your ego has indeed
8 violated the laws of God, but
9 YOU have not. Leave the sins of
10 the ego to me. That is what the
11 Atonement is for. But until
12 you change your mind about
13 those your ego has hurt, the
14 Atonement cannot release you.
15 As long as you feel guilty,
16 ~~it is~~?? your ego is in command, because
17 only the ego CAN experience guilt.
18 THIS NEED NOT BE.

19 **T 4 E 9.** You, Helen, have been more
20 honest that Bill in really trying
21 to see whom your ego has
22 hurt, and also in trying to change
23 your mind about them.⁶⁷ I am
24 not unmindful of your efforts,
25 but you still have much too much

⁶⁷ Ur inserts "(HS doubtful whether this is accurate-written at a time when she was very angry.)"

(N 6:35)(Ur 215-216)

1 energy invested in your ego. THIS
 2 NEED NOT BE. Watch your mind⁶⁸
 3 for the temptations of the ego, and
 4 do not be deceived by it. KNOW
 5 it offers you nothing.

6 **T 4 E 10.** You, Bill, have not made
 7 consistent efforts to change your
 8 mind except through applying old
 9 habit patterns to new ideas.

10 But you have learned, and learned it
 11 ~~much~~ better than Helen **has**⁶⁹
 12 that your mind gains control over
 13 ITSELF when you direct it genuinely
 14 toward perceiving someone ELSE
 15 truly. Your lack of vitality is
 16 due to your former marked effort
 17 at solving your needless depression
 18 and anxiety through disinterest. Because
 19 your ego WAS protected by this un-
 20 fortunate negative attribute, you are
 21 afraid to abandon it.

22 **T 4 E 11.** When you have *exerted real efforts* to give up this voluntary
 23 dispiriting, you have⁷⁰ seen ~~yourself ???~~
 24 how your mind can focus, and
 25 rise above fatigue, and heal.

⁶⁸ *Urtext* has plural "minds"

⁶⁹ *Ur* inserts "(HS doubtful about accuracy here)"

⁷⁰ *Ur* inserts "already"

(N 6:36)(Ur .216)

1 But you are not ~~long?~~ sufficiently vigilant against
 2 the demands of your ego that you dis-
 3 engage yourself. THIS NEED NOT
 4 BE. The **new** habit of engaging
 5 WITH God and His Creations is easily
 6 made if you refuse actively to
 7 let your mind⁷¹ slip away. Your problem
 8 is not concentration: it is a belief
 9 that nobody, including yourself, is WORTH
 10 consistent effort.

11 **T 4 E 12.** Side with me CONSISTENTLY
 12 against this deception, as we have
 13 sided against it briefly already.
 14 Do not permit this shabby belief
 15 to pull you back. The disheartened
 16 are useless to themselves and to me,
 17 but only the ego can be dis-
 18 heartened.

19 **T 4 E 13.** Have you REALLY considered how
 20 many opportunities you have to gladden
 21 yourselves, and how many of them you have
 22 refused? There is no limit to the
 23 power of a Son of God, but
 24 he himself can limit the expression of
 25 his power as much as he wills.

⁷¹ Ur makes this plural "minds"

(N 6:37)(Ur 216-217)

1 Your mind and mine can unite
2 in shining your ego away, and
3 releasing the strength⁷² of God into
4 everything you think and will and do.
5 Do no settle for ANYTHING less
6 than this, and refuse to accept
7 anything BUT this as your goal.
8 **T 4 E 14.** Watch your minds carefully
9 for any beliefs that hinder
10 its accomplishment, and step
11 away from them. Judge
12 how well you have done this by your own
13 feelings, for this is the one RIGHT
14 use of judgment. Judgment,
15 like any other defense, can be
16 used to attack or protect, to
17 hurt or to heal. The ego SHOULD
18 be brought to your own judgment and
19 **be** found wanting there. Without
20 your own allegiance, protection,
21 and love it cannot exist.
22 **T 4 E 15.** Judge your ego truly, and
23 you MUST withdraw allegiance,
24 protection, and love from it. You are

⁷² There is an illegible interlinear handwritten comment here.

(N 6:38)(Ur 217)

1 ~~created as~~ mirrors of truth in which
 2 God Himself shines in perfect
 3 clarity.⁷³ To the ego's dark glass
 4 you need but say, "I will not look
 5 there because I KNOW these images
 6 are not true." **T 4 E 16.** Then let me the
 7 Holy One shine upon you in
 8 peace, knowing that this and
 9 only this **MUST** be! His Mind
 10 shone on you in your creation, and
 11 brought YOUR mind into being. His
 12 Mind still shines on you and *MUST shine* THROUGH
 13 you. Your ego cannot prevent HIM
 14 from shining *on you*, but it CAN prevent
 15 you from letting Him shine THROUGH
 16 you.
 17 **T 4 E 17.** The first coming of Christ is just
 18 another name for the Creation, **because**⁷⁴
 19 Christ is the Son of God. The
 20 SECOND coming of Christ means
 21 nothing more than the end of **belief in** the ego's
 22 ~~rule over part of the minds of men,~~⁷⁵
 23 and the healing of the mind. I was created
 24 like you in the first, and I am reminding you

⁷³ *Urtext* replaces "clarity" with "light"

⁷⁴ *Ur* replaces "because" with "fort"

⁷⁵ While there is a line running through this in the *Notes*, the *Ur* preserves this line.

(N 6:39)(Ur 217-218)

1 that I have called you to join with me in the
2 Second.

3 **T 4 E 18.** If you will think over your lives, you will see
4 how carefully the preparations were made.

5 I am in charge of the Second Coming
6 as I have already told you, and my judgment,
7 ~~which is used only for its protection,~~⁷⁶ cannot
8 be wrong because it NEVER attacks. YOURS

9 is so distorted that you believe that I was
10 mistaken in choosing you. I assure you this
11 is a mistake of your own egos.

12 Do NOT mistake it for humility.

13 **T 4 E 19.** Your egos are trying to con-
14 vince you that THEY are real, and I
15 am not, because if I AM real, I

16 am no more real than YOU are. That
17 knowledge, and I assure you that it IS
18 knowledge, means that Christ **has**⁷⁷

19 come into your minds and healed⁷⁸ them.

20 **T 4 E 20.** *While* I am not attacking your egos **but** I AM
21 working with your higher mind whether

22 you are asleep or awake, (*just as your ego does with your lower*
23 *mind.*) I am your vigilance in this, because you are too confused
24 to recognize your own hope.

⁷⁶ While crossed out in the *Notes* this is preserved in the *Urtext*

⁷⁷ *Urtext* replaces "has" with "must"

⁷⁸ Again, the *Ur* changes the tense to fit the previous change of "has" to "must." What the *Notes* describes in the past tense, the *Urtext* puts into the future tense.

(N 6:40)(Ur 218)

1 **T4E21.** I was not mistaken. Your minds WILL
2 elect to join with mine, and together we are
3 invincible. You two will yet come
4 together in my name and your sanity
5 will be restored. I raised the dead by
6 knowing that life is an eternal
7 attribute of everything⁷⁹ the living God
8 Created. Why do you believe that
9 it is harder for me to inspire the
10 dispirited or to stabilize the unstable?
11 I do not believe that there is an order
12 of difficulty in miracles: YOU do.
13 I have called and you will answer.
14 I KNOW that miracles are natural,
15 because they are expressions of love. My
16 calling you is as natural as your
17 answer and as inevitable.

⁷⁹ Ur inserts "that"

**T 4 F. The Ego-Body Illusion (*N 477 6:41)
(N 6:41)(Ur 219)**

1 **T 4 F 1.** ALL⁸⁰ things work together for good⁸¹
 2 There are NO exceptions except in the ego's
 3 judgment. **The end resents everything it**
 4 **does not control.** Control is a
 5 central factor in what the ego permits
 6 into consciousness, and one to which it devotes
 7 its maximum vigilance. This is NOT the way
 8 a balanced mind ~~can~~ holds together.
 9 ITS control is unconscious.

10 **T 4 F 2.** The ego is further off balance by
 11 keeping its primary motivation UN_
 12 conscious, and raising control rather than
 13 sensible judgment to predominance.
 14 It has every reason to do this, according
 15 to the thought-system which both gave rise
 16 to it and which it serves. Sane
 17 judgment would inevitably judge
 18 AGAINST it, and MUST be obliterated
 19 by the ego in the interest of its self-
 20 preservation.

21 **T 4 F 3.** A crucial source of the ego's off-
 22 balanced state is its lack of
 23 discrimination between impulses from God
 24 and from the body. Any thought-system

⁸⁰Ur inserts "1/12/66"

⁸¹ **Romans 8:28** And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

(N 6:42)(Ur 219-220)

1 which makes THIS confusion MUST be
2 insane. Yet this demented state
3 is ESSENTIAL to the ego, which judges ONLY
4 in terms of threat or nonthreat
5 TO ITSELF.

6 **T4F4.** In one sense, ~~its~~ the ego's fear of the
7 idea of God is at least logical,
8 because this idea DOES dispel it.
9 Fear of dissolution from the higher
10 source, then, makes SOME sense in
11 ego terms. But fear of the body,
12 with which the ego identifies so closely, is
13 more blatantly senseless. The body
14 is the ego's home by its own
15 election. It is the only identification with
16 which it feels safe, because the body's
17 vulnerability is its own best
18 argument that you CANNOT be of God.

19 **T4F5.** This is the belief that it sponsors
20 eagerly. Yet the ego hates the
21 body, because it does not accept the idea
22 that the body is good enough as
23 its home. Here is where the
24 mind becomes actually dazed.

(N 6:43)(Ur 220)

1 Being told by the ego that it is really
2 part of the body, and that the body is
3 its protector, it is also constantly
4 informed that the body can NOT
5 protect it. This, of course, is not
6 only true, but perfectly obvious.
7 **T4F6.** Therefore, the mind asks,
8 "Where can I go for protection?," to
9 which the ego replies, "Turn to me."
10 The mind, and not without cause,
11 reminds the ego that it has
12 itself insisted that it IS identified
13 with the body, so there is no point in
14 turning to it for protection.
15 The ego has no real answer to this
16 because there ISN'T any. But it DOES
17 have a typical solution. It obliterates
18 the question from the mind's awareness. Once un-
19 conscious, it can and does produce
20 uneasiness, but it cannot be answered
21 because it cannot be asked.
22 **T4F7.** This is the question which MUST be
23 asked: "Where am I to go for
24 protection?" Only an insane

(N 6:44)(Ur 220-221)

1 mind FAILS to ask it. Even the
2 insane ask it unconsciously, but it
3 requires real sanity to ask it
4 consciously.

5 **T4F8.** If you will remember your dream
6 about the recorder, which was remarkably
7 accurate in some ways because
8 it came partly from ego-
9 repressed knowledge, the real
10 problem was correctly stated as
11 "What is the question?" because, as you
12 ????? very well knew, the answer
13 COULD be found if the question were recognized.
14 If you remember, there were a number of
15 solutions you attempted, all ego-
16 based, not because you thought they would
17 really work, but because the question ITSELF was
18 obscure.

19 **T4F9.** When the Bible says "Seek and
20 ye shall find," it does NOT
21 mean that you should seek
22 blindly and desperately for
23 something you wouldn't recognize.
24 Meaningful seeking is consciously

(N 6:45)(Ur 221)

1 undertaken, consciously organized,
2 and consciously directed. Bill's
3 chief contribution to your joint venture
4 is his insistence that the goal
5 be formulated clearly, and KEPT IN
6 MIND.

7 **T 4 F 10.** You, Helen, are not good at
8 doing this. You still search for
9 many goals⁸² simultaneously, and this
10 goal confusion, given a **very** strong
11 will, **MUST** produce chaotic behavior.
12 Bill's behavior is not chaotic, because
13 he is not so much goal-divided
14 as not goal-ORIENTED. Where Helen
15 has overinvested in many goals,
16 Bill has underinvested in ALL
17 goals. He has the advantage
18 of POTENTIALLY greater freedom from
19 distractibility, but he does not **always** care
20 enough to use it. Helen has the
21 advantage of great⁸³ effort, but
22 she keeps losing sight of the
23 goal.

24 **T 4 F 11.** B has very intelligently suggested

⁸² *Ur* has "gods" and that is possibly correct, but it looks more like "goals" to me.

⁸³ There is illegible interlinear notation here

(N 6:46)(Ur 221-222-223)

1 that you both should set yourself the
2 goal of really studying for this course.
3 There can be no doubt of the wisdom of this
4 decision, for any student who
5 wants to pass it. But, knowing
6 your individual weaknesses as learners and
7 being a teacher with some experience,
8 I must remind you that learning and
9 wanting to learn are inseparable.

10 **T 4 F 12.** All learners learn best when
11 they believe that what they are trying to
12 learn is of value to them. But
13 values in this world are hierarchical,
14 and not everything you may WANT to
15 learn has lasting value. Indeed,

16

17

18

19 many of the things you want to learn are
20 chosen BECAUSE their value will not
21 last. The ego thinks it is an advantage
22 not to commit itself to ANYTHING that
23 is eternal, because the eternal MUST come from
24 God.

25 **T 4 F 13.** Eternalness is the one function that

(N 6:47)(Ur 223)

1 the ego has tried ~~at times~~ to
2 develop, but has systematically failed. It
3 may surprise you to learn that had
4 the ego willed to do so, it COULD have
5 made the eternal, because, as a product
6 of the mind, it IS endowed with the
7 power of its own creator. But the
8 DECISION to do this, rather than the ABILITY
9 to do it is what the ego cannot tolerate.
10 That is because the decision, from which the
11 ability would naturally develop, would
12 necessarily involve true perception, a state
13 of clarity which the ego, fearful of ~~its~~
14 being judged truly, MUST avoid.
15 **T 4 F 14.** The results of this *seeming* dilemma are
16 peculiar, but no more so than the
17 dilemma itself. The ego has
18 reacted characteristically here as elsewhere,
19 because mental illness, which is ALWAYS a
20 form of ego-involvement, is not a
21 problem of reliability as much as of validity.
22 The ego compromises with the issue of the
23 eternal, just as it does with all
24 issues that touch on the real question
25 in ANY way. By compromising

(N 6:48)(Ur 223)

1 in connection with all TANGENTIAL
 2 questions, it hopes to hide the REAL
 3 question and keep it OUT OF MIND.
 4 Its characteristic business⁸⁴ with non-essentials
 5 is precisely for that purpose.
 6 **T 4 F 15.** Consider the alchemist's
 7 age-old attempts to turn base
 8 metal into gold.⁸⁵ The one question which the
 9 alchemist did not permit himself to ask
 10 was "What For?" He COULD not
 11 ask this, because it would immediately
 12 **have** become apparent that there was no
 13 sense in his efforts, even if he
 14 succeeded. The ego has also
 15 countenanced some strange compromises
 16 with the idea of the eternal, making odd
 17 attempts to relate the concept to the
 18 unimportant in an effort to satisfy the
 19 mind without jeopardizing itself.
 20 Thus, it has permitted many good
 21 minds to devote themselves to
 22 perpetual MOTION, but NOT to
 23 **eternal**⁸⁶ THOUGHTS.
 24 **T 4 F 16.** Ideational preoccupations with
 25 conceptual problems set up to be

⁸⁴ This should probably be "busyness"

⁸⁵ *Ur* initially is typed "god" and adds this note "(This typo was originally "god")"

⁸⁶ *Ur* replaces "eternal" with "perpetual"

(N 6:49)(Ur 223-224)

1 incapable of solution are another favorite
2 ego device for impeding the strong-
3 willed from real progress in learning.
4 The problems of squaring the circle, and
5 carrying pi to infinity are good
6 examples. A more recent ego-
7 attempt is particularly noteworthy. The
8 idea of preserving the body by
9 suspension, thus giving it the
10 kind of limited immortality which the
11 ego can tolerate, is among its
12 more recent appeals to the mind.

13 **T4F17.** It is noticeable that in all
14 these diversionary tactics, the ONE
15 question which is NEVER asked by those
16 who pursue them is "What for?" This
17 is the question which YOU must learn to
18 ask in connection with everything your
19 mind wills to undertake. What
20 is your purpose? Whatever it is,
21 you cannot doubt that it will channelize
22 your efforts automatically. When you make
23 a decision of purpose, then, you HAVE
24 made a decision ~~as to~~ about future
25 effort, a decision which will remain in

(N 6:50)(Ur 224)

1 effect UNLESS you change the DECISION.
2 **T 4 F 18.** Psychologists are in a good position to
3 realize that the ego is capable of
4 making and accepting as real some
5 very distorted associations which are not
6 true. The confusion of sex with
7 aggression, and resulting behavior which
8 is the same for BOTH, is a good
9 example. This is understandable to the psychologist, and does
10 not produce surprise. The lack of
11 surprise, however, is NOT a sign of
12 understanding. It is a symptom of the
13 psychologist's ability to accept as reasonable
14 a compromise which is clearly
15 senseless, to **associate** attribute it to the mental
16 illness of the patient rather than his own,
17 and to limit his questions about
18 both the patient AND himself to the trivial.
19 **T 4 F 19.** These relatively minor confusions
20 of the ego are not among its more
21 profound misassociations, although
22 they DO reflect them. Your own
23 egos have been blocking the more
24 important questions which your minds should
25 ask. You do NOT understand a patient

T 4 G. The Constant State (*N 487 6:51)
(N 6:51)(Ur 224-225)

1 while you yourselves are willing to
2 limit the questions you raise about HIS mind,
3 because you are also accepting these limits
4 for YOURS. This makes you unable
5 to heal him AND yourselves.
6 Be ALWAYS unwilling to adapt
7 to ANY situation in which miracle-mindedness
8 is unthinkable. That state
9 in ITSELF is enough to demonstrate
10 that perception is wrong.
11 **T 4 G 1.** It cannot be emphasized too often
12 that CORRECTING perception is
13 merely a temporary expedient. It is
14 necessary ONLY because MISperception is a
15 BLOCK to knowledge, while ACCURATE
16 perception is a stepping-stone
17 TOWARDS it. The whole value of
18 right perception lies in the inevitable
19 judgment which it necessarily entails that
20 it is UNNECESSARY. This removes
21 the block entirely.
22 **T 4 G 2.** You may ask how this is
23 possible as long as you appear to be living
24 in this world. And since this is a
25 sensible question, it has a sensible

(N 6:52)(Ur 225)

1 answer. But you must be careful
2 that you really understand the question. What
3 IS the you who are living in this world?
4 Bill will probably have more trouble with
5 this than you, but if he will try not to
6 close his mind, he may decide that
7 we are NOT engaging in denial after
8 all.

9 **T 4 G 3.** To help him, it might be
10 wise to review a number of the concepts
11 with which he does not appear to have trouble,
12 except at times. He liked the
13 idea of invisibility, and was particularly
14 open to the concept of different orders of
15 reality. He also found the notion
16 of varying densities of energy
17 appealing. While he may yet
18 agree that these are merely teaching
19 aids, this is a good time to
20 employ them.

21 **T 4 G 4.** Immortality is a constant
22 state. It is as true now as it
23 ever was or will be, because it
24 implies NO CHANGE AT ALL.

(N 6:53)(Ur 225)

1 It is not a continuum, and it is NOT
2 understood by comparing it with any
3 opposite. Knowledge NEVER involves
4 comparisons. That is its essential
5 difference from everything else the
6 mind can grasp.

7 **T 4 G 5.** "A little knowledge" is not
8 dangerous except to the ego. Vaguely the ego
9 senses threat, and, being unable to realize
10 that "a little knowledge" is a meaningless
11 phrase because "all" and "a little" in this context
12 are the same, decides that since "all" is
13 impossible, the fear does not lie in this. "A little,"
14 however, is a scarcity concept, and this the ego
15 understands well. Regarding "all" as
16 impossible, "a little" is perceived as the real threat.

17 **T 4 G 6.** The essential thing to remember always is that
18 the ego DOES NOT RECOGNIZE the real source
19 of its perceived threat. And if YOU
20 associate yourself WITH the ego, YOU do not
21 perceive the whole situation as it really is.
22 Only your allegiance to it gives the ego
23 ANY power over you. We have spoken of the
24 ego as if it were a separate thing,
25 acting on its own. This was ~~it is~~ necessary

(N 6:54)(Ur 225-226)

1 to persuade you that you cannot dismiss it
2 lightly, and MUST realize how much of
3 your thinking is ego-directed. But we cannot
4 safely leave it at that, or you will regard
5 yourselves as necessarily conflicted
6 as long as you are here, or more
7 properly, BELIEVE that you are here.
8 **T4G7.** The ego is nothing more than a PART
9 of your belief about yourselves. Your
10 other life has continued without
11 interruption, and has been and always
12 will be totally unaffected by your
13 attempts to dissociate. The ratio of
14 repression and dissociation of truth
15 varies with the individual ego-illusion (tell
16 Bill that phrase is VERY good), but
17 dissociation is always involved, or you
18 would not believe that you ARE here.
19 **T4G8.** When I told Bill to concentrate
20 on the phrase "here I am, Lord,"⁸⁷ I
21 did not mean "in this world" by "here."
22 I wanted him to think of himself as a
23 separate consciousness, capable of
24 direct communication with the Creator of that
25 consciousness. He, too, MUST

⁸⁷ Bill's Prayer (Special Message directly to WT) SM:4

(N 6:55)(Ur 226)

1 begin to think of himself as a very powerful
 2 receiving and sending channel, a
 3 description I once gave you (**very**
 4 **clearly) though** symbolically.⁸⁸ Remember
 5 that HE understood it before you did,
 6 because you are more dissociative and less
 7 repressed.

8 **T 4 G 9.** Your great debt to each other is
 9 something you should never forget. It is
 10 exactly the same debt that you owe to
 11 me. Whenever you react egotistically
 12 towards each other, you are throwing
 13 away the graciousness of your indebtedness
 14 and the holy perception it would
 15 produce. The reason why the term "holy"
 16 can be used here is that, as you
 17 learn how much you ARE indebted
 18 to the whole Sonship which includes me,
 19 you come as close to knowledge as
 20 perception ever can. This gap is so
 21 small knowledge can easily flow
 22 across it and obliterate it forever.

23 **T 4 G 10.** You have very little trust in
 24 me as yet, but it will increase as
 25 you turn more and more often to me

⁸⁸ This may refer to Helen's "vision" described in *Absence* of finding a "sending and receiving" machine.

(N 6:56)(Ur 226)

1 instead of to your egos for guidance.
2 The results will convince you increasingly
3 that your choice in turning to me is the
4 only sane one you can make. No one
5 who has learned from experience that
6 one choice brings peace and joy while
7 another brings chaos and disaster
8 needs much conditioning. The ego
9 cannot withstand the conditioning process,
10 because the process itself DEMONSTRATES that there
11 is another way. **T 4 G 11.** The classic conditioning
12 by rewards model has always
13 been most effective. H H⁸⁹ made a
14 very good point in this connection,
15 even though he did not understand that
16 the real reason why conditioning through
17 pain is not the most efficient method is
18 because pain itself is an ego-
19 illusion, and can never induce more
20 than a temporary effect. **T 4 G 12.** The rewards
21 of **ego** God are immediately recognized as
22 eternal. Since this recognition is made
23 by YOU and NOT by your ego, the recognition
24 ITSELF establishes that you and your ego CANNOT
25 be identical. You may believe that you

⁸⁹ UR has "Howard Hunt"

(N 6:57)(Ur 226-227)

1 have already accepted the difference, but you are by
2 no means convinced as yet. The very
3 fact that you are preoccupied with the
4 idea of escaping FROM the ego shows
5 this.

6 **T 4 G 13.** You cannot escape from the ego by
7 humbling it, or controlling it, or
8 punishing it. The ego and the Soul DO
9 NOT KNOW each other. The separated
10 mind cannot maintain the separation EXCEPT
11 by dissociating. Having done this, it
12 utilizes repression against all truly
13 natural impulses, not because the EGO
14 is a separate thing, but because you
15 want to believe that YOU are. The ego is
16 a device for maintaining this belief, but it is
17 still only YOUR willingness to use
18 the device that enables it to endure.

19 **T 4 G 14.** My trust in you is greater than
20 yours in me at the moment, but it will
21 not always be that way. Your
22 mission is very simple. You have been
23 chosen to live so as to demonstrate
24 that You are NOT an ego. I repeat

(N 6:58)(Ur 227)

1 that I do not choose God's channels
2 wrongly. The Holy One shares my
3 trust and always approves my
4 Atonement decisions, because my will
5 is never out of accord with His.
6 **T 4 G 15.** I have told you several times
7 that I am in charge of the whole
8 Atonement. This is ONLY because I completed
9 my part in it as a man, and can
10 now complete it through other men.
11 My chosen receiving and sending channels
12 cannot fail, because I will lend them
13 MY strength as long as theirs
14 is wanting. I will go with you to the
15 Holy One, and through MY perception
16 HE can bridge the little gap. Your
17 gratitude to each OTHER is the only gift I
18 want. I will bring it to God for
19 you, knowing that to know your brother
20 IS to know God.
21 **T 4 G 16.** A little knowledge is an all-encompassing
22 thing. If you are grateful to each other you are
23 grateful to God for what He created.
24 Through your gratitude you can come to know each
25 other, and one moment of real recognition

(N 6:59)(Ur 227-228)

1 makes all men your brothers because they are all
2 of your Father. Love does not
3 conquer all things, but it DOES set
4 all things right.

5 **T 4 G 17.** Because you are all the Kingdom of God, I
6 can lead you back to your own creations, which
7 you do not yet know. God has kept
8 them very safe in HIS knowing
9 while your attention has wandered.

10 Bill gave you a very important idea
11 when he told you that what has been
12 dissociated IS STILL THERE. I am
13 grateful to him for that, and I hope he
14 will not decide that it is true only for
15 you. Even though dissociation is much
16 more apparent in you, and repression
17 is much more evident in him, each of you
18 utilizes both.

19 **T 4 G 18.** Wisdom always dictates ?
20 that a therapist work through WEAKER defenses
21 first. That is why I suggested to Bill
22 that he persuade you to deal with REPRESSION
23 first. We have only just about reached the
24 point where dissociation means much to
25 you, because it is so important to your misbeliefs. Bill

(N 6:60)(Ur 228)

1 might do well, - and you could help him here, -
2 to concentrate more on HIS dissociative
3 tendencies and not try to deal with repression yet.
4 **T 4 G 19.** I hinted at this when I remarked
5 on his habit of disengaging himself, and
6 when I spoke to him about distantiation.
7 These are all forms of dissociation, and these weaker
8 forms were always more evident in him
9 than in you. That is because dissociation was so
10 extreme in your case that you did not have to hide it
11 because you were not aware that it was there.
12 Bill, on the other hand, DOES dissociate more
13 than he thinks, and that is why he cannot
14 ~~hear~~ listen. He does not need to
15 go through the same course in repression that
16 you did, because he will give up his major
17 misdefense AFTER he has rid himself of
18 the lesser ones.
19 **T 4 G 20.** Do not disturb yourself about
20 repression, Bill, but DO train yourself
21 to be alert to any tendency to withdraw
22 from your brothers. Withdrawal is
23 frightening, and you do not recognize all the
24 forms it takes in you. Helen is right
25 that she will experience things that will

(N 6:61)(Ur 228)

1 cut across all her perceptions because
 2 of their stunning knowledge. You were
 3 right that this will occur when she
 4 learns to recognize what she
 5 ALREADY knows and has dissociated.

6 **T 4 G 21.** You, Bill, will learn somewhat
 7 differently, because you are afraid of all
 8 complete involvements, and believe that they
 9 lessen YOU. You have learned to be
 10 so much more clear-sighted about
 11 this that you should be ready to
 12 oppose it in yourself RELATIVELY easily.
 13 As you come closer to a brother,
 14 you DO approach me, and as you withdraw
 15 from him I become distant to you.

16 **T 4 G 22.** Your giant step forward was to
 17 INSIST on a ~~cooperative~~ collaborative
 18 venture. This does NOT go against the true
 19 spirit of meditation at all. It is in-
 20 herent IN it. Meditation is a collaborative
 21 venture with GOD. It CANNOT be undertaken
 22 successfully by those who disengage
 23 themselves from the Sonship, because they are dis-
 24 engaging themselves from me. God will
 25 come to you only as you will give Him to your
 26 brothers. Learn first of them, and you will be⁹⁰

⁹⁰ This sentence continues on page 6:71

(N 6:62)(Ur ---)

Text 6b

(N 6:63)(Ur ---)

1 Answer to Helen's question about her reactions to ?un?⁹¹
 2 and also Bill's question. The reason for the fear reaction is
 3 pe quite apparent. You have not yet
 4 been able to SUSPEND judgment and
 5 have nearly succeeded in weakening
 6 your ????? ??? ?. Since you have
 7 unfortunately the tendency to be self-preserving
 8 you believe that to control is? of? judgment
 9 is a self-preserving funct—?
 10 function and therefore requires it as a
 11 necessary defense of your self.
 12 Weakening this defense deliberately is
 13 thus perceived as dangerous
 14 necessarily which frightens you.

15 Bill was right that you should
 16 ask before attempting it again.
 17 It would be very unwise to try
 18 it before WE CAN DO IT TOGETHER
 19 as I told you last night. I
 20 assure you I will be vigilant in
 21 identifying the right time, and as I
 22 told you very clearly next time
 23 we will do it TOGETHER. I did
 24 NOT tell you when that will be because

⁹¹ Please note that we have no typed scribal transcript for these nine pages and the legibility is poor in some cases. There are certainly some errors here, but enough is readable to get a reasonable sense of the topic.

(N 6:64)(Ur ---)

1 I don't know. YOU will tell me that
2 he may not recognize that you have done
3 so. That is why you need me to
4 relay your own message back to you.
5 When we are both ready, it cannot
6 be fearful.

7 In answer to Bill's question as to
8 why he has so much difficulty
9 in communication, you were right in what
10 you said is the cab and Bill could
11 not listen. However he seems to
12 be able to listen quite carefully
13 to the notes. Ask him please to
14 listen VERY carefully to these.

15 If you ask me for guidance
16 you HAVE signified your willingness to
17 give over your own control at
18 least to some extent. Your frequent
19 failure to ask at all indicates
20 that at such times you are not
21 willing to go even that far.
22 But when you at least ask,
23 you are acting with a cooperative thought?
24 even though it may not look

(N 6:65)(Ur ---)

1 ambivalent. You are therefore entitled to a
2 specific answer but unless you
3 follow it without judging it, you
4 will become defensive about the
5 next steps which you will take.

6 You asked merely what you
7 should do now. The Answer was
8 to tell Jack to pick you up at 3.
9 Bill's reaction to this was unfortunate and
10 yours was much more constructive
11 making it particularly unfortunate that
12 Bill accepted your very correct
13 response to his reaction with
14 imitation. But it was inevitable
15 because he had ALREADY given
16 way to fear. Then YOU
17 reacted to HIS mistake with
18 imitation and we lost our
19 communication for a time. Let
20 us try to re-establish our
21 communication now.

22 Bill was unwise in deciding
23 on his own that unless he went
24 to his apartment, Jack would be

(N 6:66)(Ur ---)

1 in trouble. This ???? meant that
2 he saw only ONE alternative and
3 was unable to keep an open mind.
4 Certainly he should be careful that
5 way. Guidance which comes from
6 ME will not jeopardize anyone.

7 It should also be noted
8 that he projected his misperception
9 onto YOU, assuming that you
10 were counting on magic to
11 get Jack to take you home
12 in spite of the traffic, and
13 not realizing that the situation as it is.
14 I would like to tell him for you that
15 this was a misperception of his and
16 although you have done this many times in
17 the past you were NOT doing it then.

18 As you very correctly stated
19 but Bill could not listen at the
20 time, you were merely repeating
21 a message for which you had asked
22 and were not judging the outcomes.
23 Bill WAS. If you can continue
24 not to evaluate my messages and

(N 6:67)(Ur ---)

1 merely follow them, they will lead to
2 good for everyone. Since this
3 is the same area of discipline which is
4 causing both of you trouble with
5 meditation to practice in this is
6 ESSENTIAL.

7 I do not yet know
8 what decisions those who are
9 involved in happening later
10 today will make but I assure
11 you ???? I ???? you to
12 share that WHATEVER they may
13 be can be utilized for good
14 if you will let them be. Why
15 not unburden yourselves of the
16 kind of responsibility which you CAN'T
17 meet and devote yourselves in
18 peace to the many others which you
19 can discharge WITHOUT strain?
20 It is their responsibility to recognize
21 the difference. Any confusion in
22 this respect is arrogance. Note
23 also that I specifically told you
24 in answer to your own question ?? wrong

(N 6:68)(Ur ---)

1 that miracles should be offered
2 both to Art and to your brother. They are
3 urgently needed for YOU although
4 this is not the spirit in which you must
5 undertake them. You have hurt
6 yourselves and need healing. It
7 does not matter whether the people
8 you THINK have hurt you have really
9 thought hurtfully. You have.
10 We must undo this and our
11 attempts will surely be blessed.

12 Since both of you have asked
13 me to point up errors in
14 perceiving, I would request
15 that Bill review carefully his
16 reactions to your suggestion that you
17 go over the same ?? ???.
18 Even though you did not ask which was a
19 mistake Bill immediately evaluated
20 the suggestion in terms of his own
21 convenience which was another mistake.
22 Your motives were not uncharitable even
23 though your failure to ask for guidance
24 was a sign of fear. You thought that

(N 6:69)(Ur ---)

1 Art would be able to understand
2 Bill's going to the hospital while he
3 could not understand your presence
4 as P. I.

5 Bill's reaction did not take
6 alternate possibilities into account which is
7 one of which use? for problem solving. He should
8 also train himself to learn that
9 alternate possibilities are better not
10 LEFT UP TO HIM. WHENEVER he
11 reacts as though they ARE
12 he WILL have trouble.

13 If YOU had asked where
14 to go, and Bill had been willing
15 to forgo control of the decision
16 WHATEVER you had done would
17 have been ONLY benign. Could
18 you continue the day in that
19 spirit? If you will to help
20 Bill overcome his imitation,
21 which is totally unjustified
22 in spite of his misperception we will
23 not only help him but enable
24 both of us to help you. This

(N 6:70)(Ur ---)

1 will institute the chain of helpfulness
2 and harmlessness which always leads
3 to the Atonement and becomes a
4 powerful part of its beneficence.

5 I offer far more than partial
6 guidance although you do not ask for
7 more. The uneven quality of your
8 skill in both asking and following
9 my directions is due to the
10 alternations you experience between
11 ego and miracle orientated perception.
12 This IS a strain, but fortunately
13 one which can be overcome along with
14 the rest. There will never be a time
15 when I do not will to try
16 again. You MIGHT be gladdened
17 by remembering that.

18

19 Mon. PM Barbara and Julia alternate

20 1. Sam and Edna both Monday

21 Ann - Theluea - Don

22 Julie was shifted to Mon and

23 given to Sam

24 check ages. Mostly children now under 10.

(N 6:71)(Ur 228-229)

1 ready⁹² to hear God as you hear them.
 2 That is because the function of love is
 3 One.
 4 **T 4 G 23.**How can you teach someone the
 5 value of something he has thrown
 6 away deliberately? He must have
 7 thrown it away because he did NOT
 8 value it. You can only show him
 9 how ~~much~~ miserable he is WITHOUT it,
 10 and bring it near very slowly, so he
 11 can learn how his misery lessens as
 12 he approaches it. This conditions him
 13 to associate his misery with its ABSENCE,
 14 and ~~makes? ? him ?~~ to associate the OPPOSITE
 15 of misery with its presence. ~~???~~ It
 16 gradually becomes **evident** *desirable*, as he changes
 17 his mind about its worth.
 18 **T 4 G 24.**I am conditioning you to associate
 19 misery with the ego, and joy with your
 20 Soul. You have conditioned yourself the other
 21 way around. But a far greater
 22 reward will break through any conditioning,
 23 if it is repeatedly offered when the old
 24 habit is broken. You are still free
 25 to choose. But can you really

⁹² continued from 6:61

**T 4 H. Creation and Communication (*N 508 6:72)
(N 6:72)(Ur 229)**

1 WANT the rewards of the ego in the presence of
2 the rewards of God?
3 **T4H1.** It should be clear that, while the
4 content of any particular ego-illusion does not
5 matter, it is usually more helpful to
6 correct it in a specific context. Bill
7 is right that you are too abstract in this
8 matter. Ego-illusions are QUITE
9 specific, although they frequently change, and
10 although the mind is naturally abstract, it
11 became concrete voluntarily as soon
12 as it splits. However, only PART of
13 it splits, so only PART of it is
14 concrete.
15 **T4H2.** The concrete part is the same
16 part that believes in the ego, because the
17 ego DEPENDS on the specific. It is the
18 part that believes your existence
19 means you are SEPARATE. Everything
20 the ego perceives is a separate whole,
21 without the relationships that imply
22 BEING. The ego is thus AGAINST
23 communication, except in so far as
24 it is utilized to ESTABLISH separateness,

(N 6:73)(Ur 229)

1 rather than to abolish it.

2 **T 4 H 3.** The communication system of the ego is

3 based on its own thought-system,

4 as is everything else it dictates.

5 Its communication is controlled by its

6 need to protect itself, and it will

7 disrupt communication when it experiences

8 threat. While this is always so,

9 individual egos perceive different kinds of

10 threat, which are quite specific in their own

11 judgment. For example, although all forms

12 of ~~deman~~ perceived demand⁹³ may be

13 classified (or judged) by the ego as

14 coercive communication which must be dis-

15 rupted, the response of breaking communication

16 will nevertheless be to a SPECIFIC

17 PERSON or persons.

18 **T 4 H 4.** The specificity of the ego's thinking,

19 then, results in a spurious kind

20 of generalization, which is really not

21 abstract at all. It will respond in

22 a certain specific ways to all stimuli

23 which it perceives as related. In contrast,

24 the Soul reacts in the same way to

⁹³ UR pluralizes this to "demands"

(N 6:74)(Ur 229-230)

1 everything it know is true, and does not
2 respond at all to anything else.
3 Nor does it make any attempt to
4 ESTABLISH what is true. It knows
5 that what is true is everything that
6 God created. It is in complete
7 and direct communication with every aspect
8 of Creation, because it is in complete and
9 direct communication with its Creator.
10 **T4H5.** THIS communication IS the will of
11 God. Creation and communication are
12 synonymous. God created every
13 mind by communicating His Mind TO
14 it, thus establishing it forever as a
15 channel for the reception of His
16 Mind and Will. Since only
17 beings of a like order can truly communicate.
18 His Creations naturally communicate WITH
19 Him and communicate LIKE Him. This
20 communication is perfectly abstract, in
21 that its quality is universal in
22 application, and not subject to ANY
23 judgment, ANY exception, or ANY
24 alteration.
25 **T4H6.** God made **created** you BY this

(N 6:75)(Ur 230)

1 and FOR this. The mind can distort its functions,
2 but it cannot endow itself with those it
3 was not given. That is why the mind
4 cannot totally lose the ability to communicate,
5 even though it may refuse to
6 utilize it on behalf of being.
7 Existence as well as being rests
8 on communication.
9 **T4H7.** Existence is SPECIFIC in
10 how, what, and with whom is **considered**⁹⁴
11 worth undertaking. Being is
12 completely without these distinctions.
13 It is a state in which the mind IS in
14 communication with everything that is
15 real, including its own Soul. To
16 whatever extent you permit this
17 state to be curtailed, you are
18 limiting your sense of your OWN
19 reality, which becomes total only
20 by recognizing ALL reality in the
21 glorious context of its real
22 relationship to YOU. This IS
23 your reality.
24 Do not desecrate it or
25 recoil from it. It is your real home,

⁹⁴ Ur has "and with whom communication is worth undertaking."

(N 6:76)(Ur 230-231)

1 your real temple,⁹⁵ and your real self.
2 **T 4 H 8.** God, who encompasses ALL Being,
3 nevertheless created separate beings who
4 have everything individually, but who want
5 to share it to increase their joy. Nothing
6 that is real can be increased EXCEPT
7 by sharing it. That is why God Himself
8 created you. Divine Abstraction
9 takes joy in application, and that is what
10 creation MEANS. How, what, and to
11 whom are irrelevant, because real creation
12 gives everything since it can only create
13 like itself. Remember that in being,
14 there is no difference between having and being,
15 as there is in existence. In the state of being, the
16 mind gives everything always.
17 **T 4 H 9.** The Bible repeatedly states that
18 you should praise God. This hardly
19 means that you should tell Him
20 how wonderful He is. He has
21 no ego with which to accept thanks, and no
22 perceptions with which to judge your offerings.
23 But unless you take your part in the creation,
24 His joy is not complete because Yours is
25 incomplete. And This He does know.

⁹⁵ **1 Corinthians 3:16** Do you not know that you are the temple of God and that the Spirit of God dwells in you?

(N 6:77)(Ur 231)

1 He knows it in his own Being and its
 2 experience of His Sons' experience. The
 3 constant GOING OUT of His love is
 4 blocked when His Channels are closed,
 5 and He IS lonely when the minds He
 6 created do not communicate fully with Him.
 7 **T 4 H 10.** God HAS kept your kingdom for
 8 you, but He cannot share His joy with you
 9 until you know it with your whole mind.
 10 Even revelation is not enough, because it is
 11 communication From God. But it is not enough
 12 **unless**⁹⁶ it is shared. God does not need
 13 revelation returned to Him, which would clearly
 14 be impossible, but He Does want revelation
 15 brought to others. This cannot be done with the
 16 actual revelation, because its content cannot be
 17 expressed, and it is intensely personal to the
 18 mind which receives it. But it can
 19 still be returned BY that mind through
 20 its attitudes to other minds which the knowledge
 21 ~~of them?~~ **which**⁹⁷ the revelation brings.
 22 **T 4 H 11.** God is praised whenever any
 23 mind learns to be wholly helpful.
 24 This is impossible without being wholly
 25 harmless, because the two beliefs cannot coexist.

⁹⁶ *Ur* replaces "unless" with "until"

⁹⁷ *Ur* replaces "which" with "from" which does appear to be a genuine correction because there is clearly something wrong with this as originally penned.

**T 4 I. True Rehabilitation (*N 514 6:77)
(N 6:78)(Ur 231)**

1 The truly helpful are invulnerable, because
2 they are NOT protecting their egos, so that nothing CAN
3 hurt them. Their helpfulness IS their praise
4 of God, and He will return their praise of Him,
5 because they are like Him and can rejoice together.
6 God goes out to them and through them, and there is
7 great joy throughout the Kingdom.
8 Every mind that is changed adds to
9 this joy with its own individual willingness to
10 share in it.

11 **T 4 H 12.** The truly helpful are God's
12 miracle-workers, whom I direct
13 until we are all united in the joy of the
14 kingdom. I will direct you to wherever
15 you can be truly helpful, and to whoever can
16 follow my guidance through you. I arranged
17 for Bill to attend the rehabilitation meeting⁹⁸
18 for very good reasons, and I want him to
19 know them so we can share our goal there.

20 **T 4 I 1.** Properly speaking, every mind which
21 is split needs rehabilitation. The medical
22 orientation emphasizes the body, and the vocational
23 orientation stresses the ego. The team approach
24 generally leads more to confusion than
25 anything else, because it is too often

⁹⁸ *Ur* pluralizes this, making it "meetings"

(N 6:79)(Ur 232)

1 misused as an expedient for sharing
2 the ego's dominion with other ego's rather than
3 as a real experiment in cooperation of
4 minds.

5 **T4I2.** The reason why Bill needs this
6 experience is because he needs rehabilitating himself.

7 How often have I ~~not~~ answered "Help
8 him" when you asked me to help
9 you? He, too, has asked for help,
10 and he has been helped whenever he
11 was truly helpful to you. He has
12 also gained to whatever extent he
13 could give. He will help YOU more
14 truly by going, if he can remember
15 all the time he is there that his ONLY reason
16 for being there is to REPRESENT ME.

17 **T4I3.** Rehabilitation, as a movement, has
18 been an improvement over overt neglect, but
19 it is often little more than a painful
20 attempt on the part of the halt to lead the
21 blind. Bill, you will see this at every
22 meeting. But this is not why you were
23 chosen to go. You have a fear of
24 broken bodies, because your ego cannot tolerate
25 them. Your⁹⁹ ego cannot tolerate ego-weakness,

⁹⁹ *Ur* manuscript has "you" rather than "your" which is a fairly obvious typo.

(N 6:80)(Ur 232)

1 either, without ambivalence, because it is afraid
2 of its own weakness and the weakness of its
3 chosen home.

4 **T4I4.** That is really why you recoil from
5 the demands of the dependent, and from the sight
6 of a broken body. Your ego is
7 threatened, and blocks your natural impulse
8 to help, placing you under the strain of
9 divided will. You withdraw to allow
10 your ego to recover, and to regain enough
11 strength to be helpful again on a
12 basis limited enough NOT to threaten
13 your ego, but also too limited to give
14 YOU joy.

15 **T4I5.** Those with broken bodies are often looked
16 down on by the ego, because of its belief
17 that nothing but a perfect body
18 ~~should-ti??~~ is worthy as its OWN
19 temple. A mind that recoils from a
20 hurt body is in great need of rehabilitation
21 itself. A damaged brain is also
22 hardly a danger. ALL symptoms of
23 hurt need true helpfulness, and whenever
24 they are met with this, the mind that so meets
25 them heals ITSELF.

(N 6:81)(Ur 232-233)

1 **T4I6.** Rehabilitation is an attitude of praising
2 God as He Himself knows praise.
3 He offers **it** *praise* to you, and you must offer it
4 to others. The real limitations on clinical
5 psychology, as it is evaluated by its followers
6 at present, are not reflected by the attitudes of
7 psychiatrists, or medical boards, or
8 hospital administrators, even though most
9 of them are sadly in need of rehabilitation
10 themselves.

11 **T4I7.** The real handicaps of the clinicians
12 lie in their attitudes to those whom their egos
13 perceive as weakened and damaged.
14 By these evaluations, they have weakened and
15 damaged their own helpfulness, and have
16 thus set their own rehabilitation back.
17 Rehabilitation is NOT concerned with the ego's
18 fight for control, nor the ego's need
19 to avoid and withdraw.

20 **T4I8.** Bill, you can do much on behalf
21 of your own rehabilitation AND Helen's, and
22 much more universally as well, if you
23 think of the Princeton meetings in this way:

(N 6:82)(Ur 233)

1

2 I am here ONLY to be truly helpful.

3 I am here to represent Christ,

4 who sent me.

5 I do not have to worry about what

6 to say or what to do,¹⁰⁰ because the one who

7 sent me will direct me.

8 I am content to be wherever He

9 wishes,¹⁰¹ knowing he goes there with me.

10 I will be healed as I let

11 him teach me to heal. (chapter 4 ends here)

12 **T 5 A 1.** To heal is to make happy.

13 I told you once to think how many

14 opportunities you have to gladden yourselves, and

15 how many you have refused. This is exactly

16 the same as telling you that you have refused to

17 heal yourselves. The light that belongs

18 in you is **merely** the light of joy. Radiance

19 is not associated with sorrow. Depression is

20 often contagious, but although it

21 may affect those who come in contact with

22 it, they do not yield to its influence

23 wholeheartedly. But joy calls

24 forth an integrated willingness to

¹⁰⁰ **Matthew 10:19** But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

¹⁰¹ *Ur* has "wished" in place of "wishes"

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Chapter 5 - Healing and Wholeness

T 5 A. Introduction (*N 518 6:82)

(N 6:82)(Ur 233)

1

2 I am here ONLY to be truly helpful.

3 I am here to represent Christ,

4 who sent me.

5 I do not have to worry about what

6 to say or what to do,¹ because the one who

7 sent me will direct me.

8 I am content to be wherever He

9 wishes,² knowing he goes there with me.

10 I will be healed as I let

11 him teach me to heal. (chapter 4 ends here)

12 **T 5 A 1.** To heal is to make happy.

13 I told you once to think how many

14 opportunities you have to gladden yourselves, and

15 how many you have refused. This is exactly

16 the same as telling you that you have refused to

17 heal yourselves. The light that belongs

18 in you is *merely* the light of joy. Radiance

19 is not associated with sorrow. Depression is

20 often contagious, but although it

21 may affect those who come in contact with

22 it, they do not yield to its influence

23 wholeheartedly. But joy calls

24 forth an integrated willingness to

¹ **Matthew 10:19** But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

² *Ur* has "wished" in place of "wishes"

(N 6:83)(Ur 233)

1 share in it, and thus promotes the mind's
 2 natural impulse to RESPOND AS ONE.

3 **T 5 A 2.** Those who attempt to heal
 4 without being wholly joyous themselves
 5 call forth different kinds of
 6 responses at the same time, and thus
 7 deprive others of the joy of responding
 8 wholeheartedly. To be wholehearted,
 9 you MUST be ~~altogether~~ happy.

10 If fear and love cannot coexist, and
 11 if it is impossible to be wholly
 12 fearful and remain alive, then the
 13 only possible whole state IS
 14 that of love. ?? There is no
 15 difference between love and joy. Therefore, the
 16 only possible whole state IS ?
 17 ? the wholly joyous.

18 **T 5 A 3.** To heal, or to make joyous,
 19 is ??? therefore the same as to
 20 integrate and MAKE ONE. That
 21 is why it makes no difference TO
 22 what part or BY what part
 23 of the Sonship the healing is done.
 24 EVERY part benefits, and benefits
 25 equally. YOU are being

**T 5 B. Healing as Joining (*N 520 6:84)
(N 6:84)(Ur 233-234)**

1 blessed by every beneficent
 2 thought of any of your brothers
 3 anywhere. You should want
 4 to bless them in return, out of gratitude.
 5 **T 5 A 4.** You do not have to know them individually, or they you.
 6 The light of joy is so strong that it
 7 radiates throughout the Sonship and
 8 returns thanks to the Father for
 9 radiating HIS joy upon it.
 10 Only God's own holy children
 11 are worthy to be channels of His
 12 beautiful joy, because only they
 13 are beautiful enough to
 14 hold it by sharing it. It is
 15 impossible for a Child of God
 16 to love his neighbor EXCEPT
 17 as himself. That is why
 18 the healer's prayer is, "let
 19 me know this brother as I
 20 know myself."
 21 **T 5 B 1.** Healing is an ~~kind~~ act
 22 of thought by which two minds
 23 perceive their oneness, ~~of purpose~~
 24 and become glad. This gladness
 25 calls to every part of the Sonship

(N 6:85)(Ur 234)

1 to rejoice with them, and let God Himself
2 go out into them and through them. Only
3 the healed mind can experience
4 revelation ~~????~~ and with lasting
5 effect, because revelation is an experience
6 of pure joy. If you do not
7 will to be wholly joyous, your
8 mind cannot HAVE what it does not will to
9 BE.

10 **T 5 B 2.** Remember that the Soul
11 knows no difference between being and
12 having. The higher mind thinks
13 according to ~~its~~ the ~~Souls~~ laws
14 which the Soul obeys, and therefore honors
15 only the laws of God. To Him,
16 getting is meaningless, and
17 giving is all. Having
18 everything, the Soul **KEEPS** HOLDS
19 everything by GIVING it, **as**
20 thus creating as the Father
21 created.

22 **T 5 B 3.** If you think about it, you
23 will see that, while this kind of
24 thinking is totally alien to having
25 THINGS, even to the lower mind it is quite

(N 6:86)(Ur 234)

1 comprehensible in connection with IDEAS. If
 2 you share a *physical* possession, you DO divide
 3 its ownership. But if you share an
 4 IDEA, you do NOT lessen it. ALL of
 5 it is still yours, although all of it
 6 has been given away. Further,
 7 if the person to whom you give it
 8 accepts it as HIS, ~~???~~ ~~be~~ ~~??~~
 9 ~~believe-it~~ he reinforces it in YOUR
 10 mind, and thus INCREASES it.

11 **T 5 B 4.** If you can accept the concept that
 12 the world IS one of ideas, the whole
 13 belief in the false association ~~be~~ which the ego
 14 has made between giving and LOSING
 15 is gone. Let us start our
 16 process of re-awakening³ with just
 17 a few simple concepts:

18 Thoughts ***ideas*** INCREASE by being given
 19 away. The more who BELIEVE in
 20 them, the STRONGER they become.
 21 EVERYTHING ~~that is cherished is~~
 22 ~~held dear because of an IDEA~~ is
 23 an idea. How, then, is it
 24 possible that giving and losing can
 25 be meaningfully associated?

³ In the manuscript the word "rebirth?" is typed between the lines. That is not present in the *Notes* however.

(N 6:87)(Ur 235)

1 **T 5 B 5.** This is the invitation to the Holy Spirit.
2 I told you that I could reach up and
3 bring the Holy Spirit down to you. But
4 I can bring Him to you only at your own
5 invitation. The Holy Spirit is nothing
6 more than your own right mind. He
7 was also ~~mind~~ mine. The Bible
8 says, "May the mind be in you that was
9 also in Christ Jesus," and uses
10 this as a BLESSING. It is the blessing
11 of miracle-mindedness. It asks
12 that you may think as I
13 thought, joining with me in Christ-
14 thinking.

15 **T 5 B 6.** The Holy Spirit is the only
16 part of the Holy Trinity which is
17 symbolic ~~at present~~. He is
18 referred to in the Bible as the Healer,
19 the Comforter, and the Guide. He
20 is also described as something
21 separate, apart from the Father and
22 from the Son. I myself said, "and
23 if I go I will send you ANOTHER
24 comforter, and he will abide with
25 you."

(N 6:88)(Ur 235)

1 **T 5 B 7.** The Holy Spirit is a difficult
2 concept to grasp, precisely because it IS
3 symbolic, and therefore open to many different
4 interpretations. As a man and as
5 one of God's creations, my
6 right thinking, which came from the
7 Universal Inspiration which IS the
8 Holy Spirit, taught me first and
9 foremost that this Inspiration is for
10 ALL. I could not have it myself
11 without knowing that.

12 **T 5 B 8.** The word "know" is proper here,
13 because the Holy Inspiration is a
14 **borderline concept between perception and**
15 **knowledge in the same sense that**
16 **right perception is** so close to knowledge
17 that it calls forth, or better, allows
18 it to come. We have spoken before of the
19 higher or true perception, which is so close
20 to truth that God Himself can
21 flow across the little gap. Knowledge
22 is always ready to flow
23 everywhere, but it cannot oppose.
24 Therefore you can obstruct it, although you can
25 never lose it.

**T 5 C. The Mind of the Atonement (*N 525 6:89)
(N 6:89)(Ur 235-236)**

1 **T 5 B 9.** The Holy Spirit is the ~~mind~~ Christ
 2 mind that senses the knowledge that
 3 lies beyond perception. It ~~came~~
 4 came into being with the separation
 5 as a protection, and inspired the beginning
 6 of the Atonement at the same time. Before
 7 that, there was no need for healing and
 8 no-one was comfortless. **T 5 C 1.** God honored
 9 even the miscreations of His Children
 10 because they had made them. But he
 11 also blessed them with a way of thinking
 12 about them that could raise their perceptions
 13 until they became so lofty that they could
 14 reach almost back to Him.

15 **T 5 C 2.** The Holy Spirit is the mind of the
 16 Atonement. It represents a state of
 17 mind that comes close enough
 18 to one-mindedness that transfer
 19 is at last possible. As you well
 20 know, transfer depends on common
 21 ? ??? elements in the old learning
 22 and the new situation to which it is **becomes** transferred.
 23 Perception is not knowledge, but it can be
 24 TRANSFERRED to knowledge, or CROSS
 25 OVER into it. It might even be

(N 6:90)(Ur 236)

1 more helpful here to use the literal
 2 ~~trans~~ meaning ~~“carry~~ “carried over,”
 3 for the last step is taken by God.
 4 **T 5 C 3.** The Holy Spirit, the shared
 5 Inspiration of all the Sonship, induces a
 6 kind of perception in which many elements
 7 are like those in the Kingdom of Heaven
 8 Itself. **T 5 C 4.** First, its universality is
 9 perfectly clear, and no-one who receives
 10 it could ever believe for one instant
 11 that sharing it involves anything BUT
 12 gain.
 13 **T 5 C 5.** Second, it is incapable of attack,
 14 ~~and is without judgement~~ and is therefore truly
 15 open. This means that although it does not
 16 engender knowledge, it **invites** does
 17 not obstruct it in any way.
 18 **Third, it is an unequivocal**
 19 **call to love. Every other voice**
 20 **is still.**
 21 **T 5 C 6.** There is a point at which sufficient
 22 quantitative changes produce real
 23 qualitative differences. The next point requires
 24 real understanding, because it is the point at which
 25 the shift occurs.

(N 6:91)(Ur 236)

1 **T 5 C 7.** Finally, it points the way
2 beyond the healing which it brings, and leads
3 the mind beyond its own integration into
4 the paths of creation.

5 **T 5 C 8.** Healing is not creating; it is reparation.
6 The Holy Spirit promotes healing by
7 looking beyond it, to what the
8 Children of God were before healing
9 was needed, and will be when they have BEEN
10 healed. This alteration of the time
11 sequence should be quite familiar,
12 because it is very similar to the shift in
13 time perception which the miracle introduces.

14 **T 5 C 9.** The Holy Spirit is the MOTIVATION for ~~the~~
15 miracle-mindedness. It is the will to
16 HEAL the separation by letting it go.
17 It is IN you because God placed
18 it in your mind, and although you can keep
19 it asleep you cannot obliterate it. God Himself
20 keeps it alive by transmitting it
21 from His Mind to yours as long as
22 there is time. It is partly His will and
23 partly yours. The miracle itself
24 is just this fusion or union of will

(N 6:92)(Ur 236-237)

1 between Father and Son.

2 **T 5 C 10.** The Holy Spirit is the Spirit of
3 Joy. It is the call to return, with which God
4 blessed the minds of the separated Sons.

5 This the vocation of the mind. It had
6 no calling until the separation, because before
7 it had only BEING, and would not have
8 understood the call to right thinking.

9 The Holy Spirit was God's answer to the
10 separation, the means by which the
11 Atonement could repair until the
12 whole mind returned to creating. The
13 Atonement and the separation ~~take~~ began
14 at the same time. When man made
15 the ego, God placed in him the call
16 of joy. This call is so strong that
17 the ego always dissolves at its sound.

18 **T 5 C 11.** That is why you can
19 choose to listen to two voices within
20 you. One you made yourself, and
21 that one is not of God. But the other
22 is given you by God, Who asks you only
23 to listen to it. The Holy Spirit IS
24 in you in a very literal sense. It is

T 5 D. The Voice for God (*N 529 6:93)
(N 6:93)(Ur 236-237)

1 the voice that calls you back to where you
2 were before and will be again.

3 **T5D1.** It is possible even in this world to hear
4 ONLY that voice and no other. It takes
5 effort and great willingness to learn.

6 It is the final lesson that I
7 learned, and God's Sons are as
8 equal as learners as they are as Souls.

9 The voice of the Holy Spirit IS the call to
10 Atonement, or the restoration of the integrity
11 of the mind. When the Atonement is
12 complete and the whole Sonship is healed,
13 there will be no call to return, but what
14 God creates is eternal. The Holy Spirit
15 will remain with the Sons of God, to bless
16 THEIR creations and keep them in the light of joy.

17 **T5D2.** You ARE the Kingdom of Heaven, but
18 you have let the belief in darkness enter your
19 minds, and so you need a new light. The
20 Holy Spirit is the radiance that you must
21 ~~allow~~ let to banish the idea of darkness.
22 His is the glory before which dissociation
23 falls away, and the Kingdom of Heaven
24 breaks through into its own.

(N 6:94)(Ur 237-238)

1 **T5D3.** Before the separation you did not need guidance.
2 You KNEW as you will know again,
3 but you do not know now. God does not guide,
4 because He can share only PERFECT KNOWLEDGE.
5 Guidance is EVALUATIVE, because it
6 implies that there is a RIGHT way and also
7 a WRONG way, one to be chosen and the
8 other avoided. By choosing one, you give
9 up the other. This IS a conflict state.
10 It MEANS that knowledge has been
11 lost, because knowledge is SURE.
12 **T5D4.** God is not in you; YOU are part of
13 HIM. When you willed to leave Him,
14 He gave you a voice to speak FOR Him,
15 because He could no longer share His
16 knowledge with you without hindrance. Direct
17 communication was broken, because you had
18 made another voice ~~with~~ through another will. The Holy
19 Spirit calls you both to remember and
20 forget. You have chosen to be in a state
21 of opposition, in which opposites are
22 possible. As a result, there ARE
23 choices which you must make. In the holy
24 state, the will is free in the sense
25 that its CREATIVE power is unlimited, but

(N 6:95)(Ur 237-238)

1 choice itself is meaningless.
2 **T 5 D 5.** Freedom to choose is the same POWER
3 as freedom to create, but its APPLICATION is
4 different. Choosing MEANS divided will.
5 The Holy Spirit is one way of
6 choosing. This way is in you
7 BECAUSE there is also another way.
8 God did not leave His Children comfortless,
9 even though they left Him. The voice they
10 put in ~~dreams?~~ their minds was NOT the
11 voice of His Will, for which the
12 Holy Spirit speaks. The call to
13 return is stronger than the call to
14 depart, but it speaks in a different
15 way.
16 **T 5 D 6.** The voice of the Holy Spirit does not
17 command, because it is incapable of
18 arrogance. It does not demand, because
19 it does not seek control. It does not
20 overcome, because it does not attack.
21 It merely REMINDS. It is compelling
22 only because of what it reminds
23 you OF. It brings to your mind
24 the OTHER way, remaining quiet
25 even in the midst of the turmoil

(N 6:96)(Ur 238)

1 you have made for yourselves. The voice
2 for God is always quiet, because
3 it speaks of peace. Yet peace
4 is stronger than war, because it
5 heals. War is DIVISION, not
6 increase. No-one gains from strife.
7 **T5D7.** "What profiteth a man
8 if he gain the whole world and
9 loseth his own Soul?" This
10 means that if he listens to the
11 wrong voice, he has LOST
12 SIGHT of his Soul. He CANNOT
13 lose it, but he CAN not know
14 it. It is therefore LOST TO HIM, until
15 he chooses right. The Holy Spirit is your guide in
16 choosing. He is the part of
17 your mind which ALWAYS speaks
18 for the right choice, because he
19 speaks for God. He is your
20 remaining communication with God,
21 which you can interrupt, but cannot destroy.
22 **T5D8.** The Holy Spirit is the way in
23 which God's will can be done on
24 earth as it is in Heaven. Both

(N 6:97)(Ur 238-239)

1 Heaven and Earth are in YOU,
2 because the ~~appeal~~ call of both are
3 in your wills, and therefore in your minds. The
4 voice for God comes from your own
5 altars to Him. These altars are not
6 THINGS. They are DEVOTIONS. **(239 C 66** But you have
7 other devotions now. Your divided
8 devotion has given you the two
9 voices, and you must choose at which
10 altar you will to serve. The call
11 you answer now IS an evaluation,
12 because it is a DECISION. The decision itself
13 is very simple. It is made on the
14 basis of which call is worth more
15 to you.

16 **T5D9.** My mind will always be like
17 yours, because we were created as
18 equals. It was only my DECISION that
19 gave me all power in Heaven and earth.⁴
20 My only gift to you is to help you
21 make the same decision FOR YOURSELF.
22 The will for this decision is the will to
23 SHARE it, because the decision itself IS the
24 decision to share. It is MADE BY
25 GIVING, and is therefore the one act of mind

⁴ **Matthew 28:18** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

(N 6:98)(Ur 239)

1 that resembles true creation.

2 **T 5 D 10.** You understand the role of models in the
 3 learning process, and the importance of the models
 4 you value and choose to follow in determining
 5 what you will to learn. I am your
 6 model for decision. By deciding
 7 for God, I showed you that this
 8 decision CAN be made, and that YOU can
 9 make it. I promised you that the
 10 mind that made the decision for me
 11 is also in YOU, and that you can let
 12 it change you just as it changed
 13 me.⁵ This mind is unequivocal, because
 14 it hears only ONE VOICE, and answers
 15 in ONE WAY.

16 **T 5 D 11.** You are the light of the world with
 17 me.⁶ Rest does not come from sleeping, but from
 18 waking. The Holy Spirit is the call to
 19 awake and be glad. The world is very
 20 tired, because it is the IDEA of weariness.
 21 Our task is the joyous one of waking
 22 it to the call for God. Everyone
 23 will answer the call of the Holy Spirit, or
 24 the Sonship cannot be as one. What
 25 better vocation could there be for

⁵ perhaps **Philippians 2:5** Let this mind be in you, which was also in Christ Jesus:"
 also perhaps : **T 3 F 21.** and **T 3 F 22.** I cannot unite your will with God's for you. But I CAN erase all misperceptions from your mind, if you
 will bring it under my guidance. ONLY your misperceptions stand in your own way. Without them, your own choice is certain. Sane perception
 INDUCES sane choosing. The Atonement was an act based on true perception. I cannot choose for you, but I CAN help you make your own
 right choice.

⁶ **Matthew 5:14** "You are the light of the world. A city that is set on a hill cannot be hidden."

(N 6:99)(Ur 239-240)

1 any part of the Kingdom than
 2 to restore it to the perfect integration that can make
 3 it whole?

4 **T 5 D 12.** Hear only this through the Holy
 5 Spirit within you, and teach your
 6 brothers to listen as I am teaching
 7 you. When you are tempted by the
 8 wrong voice, call on me to remind
 9 you how to heal by sharing my
 10 decision and MAKING IT STRONGER. As
 11 we share this goal, we increase its
 12 power to attract the whole Sonship,
 13 and to bring it back into the Oneness in which
 14 it was created.

15 **T 5 D 13.** Remember that ~~the~~
 16 ~~word~~ "Yolk"⁷ means "join together," and ~~the~~
 17 ~~word~~ "burden" means message.
 18 Let us reconsider the Biblical statement
 19 "my yolk is easy and my burden
 20 light" in this way.⁸ Let us join
 21 together, **gladly** for my message is Light. **(240)#C 67**

22 I came to your minds because you
 23 had grown vaguely aware of the
 24 fact that there is another way, or another
 25 voice. Having given this invitation to the

⁷ This is rather clearly a misspelling of "yoke."

⁸ **Matthew 11:30** "For My yoke is easy and My burden is light."

(N 6:100)(Ur 240)

1 Holy Spirit, I could come to
 2 provide the model for HOW TO THINK.
 3 **T 5 D 14.** Psychology has become the
 4 study of BEHAVIOR, but no-one denies the
 5 basic law that behavior is a response to
 6 MOTIVATION, and **that**
 7 motivation is will.

8 I have enjoined you to behave as I
 9 behaved, but we must respond to the
 10 same mind to do this. This mind
 11 is the Holy Spirit, whose ~~motive~~
 12 will is for God ~~alone~~
 13 always. It teaches you how
 14 to keep me as the model for your
 15 thought, and behave like me as a
 16 result.

17 **T 5 D 15.** The power of our joint
 18 motivation is **literally** beyond
 19 belief, but NOT beyond accomplishment.
 20 What we can accomplish together has
 21 no limits, because the call for God IS
 22 the call to the unlimited. Child of
 23 God, my message is for YOU,
 24 to hear and give away as you
 25 **hear and** answer the Holy Spirit within.^{9 10} (#241 #C 68)

⁹ *Ur* adds "you" at the end of the sentence.

¹⁰ *N.B. Notes pages 6:101-6:111 are found in chapter 7, T 7 H 1 to T 7 H 12.* It is not clear whether this block of pages was originally dictated in the sequence found in the *Notes* and later moved to its location in chapter 7 in the *Urtext* or whether this group of pages was "shuffled" from its original location in the *Notes* to its current location. Given that the re-sequenced block represents one entire coherent section, and not just "random pages," it would appear likely that it was originally dictated in the sequence shown in the *Notes* and later intentionally moved to the location found in the *Urtext* but this is far from certain.

**T 5 E. The Guide to Salvation (*N 548 6:112)
(N 6:112)(Ur 241)**

1 **T 5 E 1.** The¹¹ way to LEARN TO KNOW your brother is
 2 by perceiving the Holy Spirit in him.
 3 We have already said that the Holy Spirit is the bridge
 4 or thought-transfer of perception TO
 5 knowledge, so we CAN use the terms
 6 as if they were related, because in HIS mind
 7 they are. This relationship MUST be in
 8 His mind, because unless it were, the
 9 separation between the two ways of thinking
 10 would not be open to healing.
 11 He is part of the Holy Trinity, because His
 12 Mind is partly YOURS and also
 13 PARTLY GOD'S. This needs clarification not
 14 in statement, since we have **already** said
 15 this before, but in ~~understanding and~~ EXPERIENCE.
 16 **T 5 E 2.** The Holy Spirit is the IDEA of healing. Being
 17 thought, the idea GAINS AS IT IS
 18 SHARED. Being the call FOR God,
 19 it is also the idea OF God. If you
 20 are part of God, it is also the
 21 idea of YOURSELF, as well as
 22 of all the parts of God. The
 23 idea of the Holy Spirit shares the properties¹²
 24 of other ideas, because it follows

¹¹ Ur inserts "Jan. 29, '66"

¹² Ur makes this singular "property"

(N 6:113)(Ur 241)

1 the laws of the universe of which IT is a
2 part. Therefore, it is strengthened by
3 being given away. It increases
4 in YOU as you give it to your brothers.
5 **T 5 E 3.** Since thoughts do not have to be
6 conscious to exist, your brother does NOT have to
7 be AWARE of the Holy Spirit, either in
8 himself or in you for this miracle to
9 occur. He may have dissociated
10 the call for God, just as YOU have.
11 But the dissociation is healed in BOTH
12 of you as you see it in him, and thus acknowledge
13 its BEING. Bill, who has made a number
14 of vital contributions to our joint venture,
15 made a major one a while ago,
16 which he himself ~~neither~~ did not appreciate or even
17 understand. If we recognize its value
18 together, we will be able to use it
19 together, because it is an idea, (242)#C 69
20 and must therefore be shared to be held. ~~permanently~~
21 **T 5 E 4.** When Bill said that he
22 was determined "NOT to see you that
23 way," he was speaking negatively. If

(N 6:114)(Ur 242)

1 he will state the same idea POSITIVELY, he
2 will see the POWER of what he said. He
3 had realized that there are two ways of
4 seeing you, and also that they are
5 diametrically opposed to one another. These
6 two ways must be in HIS mind, because
7 he was referring to HIMSELF as the perceiver. They
8 must also be in YOURS, because he
9 was perceiving YOU.

10 **T5E5.** What he was really saying was that
11 he would NOT look at you through HIS
12 ego, or perceive YOUR ego in you.
13 Stated positively, he would **choose**
14 see you through the Holy Spirit in HIS mind, and
15 perceive it in YOURS. What you
16 acknowledge in your brother, you ARE acknowledging
17 in yourself. What you share you
18 STRENGTHEN. The voice of the Holy Spirit IS
19 weak in you. That is why you
20 MUST share it, because it must be
21 INCREASED in strength before YOU can hear
22 it. It is impossible to hear it in yourself
23 while it is so weak in your OWN mind.
24 It is NOT weak in itself; *but* it IS limited
25 by your unwillingness to hear it.

(N 6:115)(Ur 242-243)

1 T5E6. Willing itself is an idea, and is
2 therefore strengthened by being shared.
3 You have made the mistake of looking for
4 the Holy Spirit in YOURSELVES, and that is why your
5 meditations have frightened you. By adopting
6 the ego's viewpoint, you undertook an
7 ego-alien journey WITH THE EGO AS GUIDE.
8 This was BOUND to produce fear. Bill's
9 better idea needs to be strengthened
10 in BOTH of you. Since it was HIS,
11 HE can increase it by giving it
12 to you. (243)#C 70 I suggest that HE might
13 care to talk to you about it, and perhaps
14 even let you take notes for him.
15 He has much to teach through
16 the Holy Spirit and this might be a very
17 good '??' beginning

(N 6:116)(Ur 243)

1 **T5E7.** Delay is of the ego, because time is
2 ITS concept. Delay is obviously a TIME
3 idea. Both time AND delay are
4 meaningless in eternity. We have said
5 before that the Holy Spirit is God's answer to
6 the ego. Everything of which the Holy Spirit
7 reminds you is in direct opposition to
8 the ego's notions, because true and
9 false perceptions are THEMSELVES
10 opposed. The Holy Spirit has the task of
11 UNDOING what the ego has made.
12 It must undo it in the same realm
13 of discourse in which the ego itself
14 operates, or the mind would be
15 unable to understand the change. We have
16 repeatedly emphasized the fact that one level
17 of the mind is not understandable to
18 another. So it is with the ego and the
19 soul, and with time and eternity.

20 **T5E8.** Eternity is an idea of God,
21 so the Soul understands it perfectly.
22 Time is a belief of the ego, so the
23 lower mind, which IS the ego's domain,
24 accepts it without question.

(N 6:117)(Ur 243-244)

1 The only aspect of time which is really
 2 eternal is NOW. That is what
 3 we REALLY mean when we say that
 4 now is the only time. The literal nature
 5 of this statement does not mean anything
 6 to the ego. It interprets it, at
 7 best, to mean "don't worry about
 8 the future." This is NOT what it
 9 REALLY¹³ means at all.

10 **T 5 E 9.** The Holy Spirit is the mediator between the
 11 interpretations of the ego and the knowledge of the
 12 Soul. Its ability to deal with
 13 symbols enables it to work
 14 AGAINST the ego's beliefs in
 15 its own language. Its equal
 16 ability to look BEYOND symbols
 17 into eternity also enables it to
 18 understand the laws of God, for which
 19 it speaks. **(244)#C 71 T 5 E 10.** It can thus perform
 20 the function of RE-INTERPRETING
 21 what the ego makes, not by
 22 destruction, but by understanding.
 23 Understanding is light, and light leads
 24 to knowledge. The Holy Spirit is IN light,

¹³ *Ur* does not emphasize this word.

(N 6:118)(Ur 244)

1 because it is in¹⁴ YOU who ARE light. But
2 you yourselves do not know this. It is therefore the
3 task of the Holy Spirit to re-interpret you
4 on behalf of God.

5 **T 5 E 11.** You cannot understand yourselves
6 alone. This is because you have no meaning
7 apart from your rightful place in
8 the Sonship, and the rightful place of the
9 Sonship in God. This is your
10 life, your eternity, and YOURSELF.

11 It is of this that the Holy Spirit reminds you.
12 It is this that the Holy Spirit SEES. This
13 vision invariably frightens the ego,
14 because it is so calm. Peace is the
15 ego's greatest enemy, because
16 according to ITS interpretation of
17 reality, war is the guarantee of its
18 survival. The ego becomes strong in
19 strife because if you believe there is strife,
20 you will react viciously because the
21 idea of danger has entered your
22 mind. This idea itself IS an
23 appeal to the ego.

24 **T 5 E 12.** The Holy Spirit is as vigilant as the ego

¹⁴ *Ur* emphasizes this word.

(N 6:119)(Ur 244-245)

1 to the call of danger, opposing it with
2 ITS strength just as the ego WELCOMES
3 it with all its might. The Holy Spirit
4 counters this welcome by welcoming
5 peace. Peace and eternity are
6 as closely related as are
7 time and war. Perception as well as
8 knowledge derive meaning from RELATIONSHIPS.
9 Those which you accept are the foundations
10 of your beliefs. **(245)#C 72**
11 **T 5 E 13.** The Separation is merely another
12 term for a split mind. It was
13 not an act, but a thought. Therefore, the
14 idea of Separation can be given away,
15 just as the idea of unity can, and
16 either way, it will be STRENGTHENED
17 IN THE MIND OF THE GIVER. The ego is the
18 symbol of the Separation, just as the
19 Holy Spirit is the symbol of peace. What
20 you perceive in others you are STRENGTHENING IN
21 YOURSELF. You let your mind
22 misperceive, but the Holy Spirit lets your
23 mind re-interpret its own mis-
24 perceptions. The Holy Spirit is the perfect

(N 6:120)(Ur 245)

1 teacher. It uses only what your
2 minds ALREADY understand, to teach
3 you that you do not understand it.
4 **T 5 E 14.** The Holy Spirit can deal with an
5 unwilling learner without going
6 counter to his will, because part
7 of his will IS still for God.
8 Despite the ego's attempts to
9 conceal this part, it is still much
10 stronger than the ego, even though the
11 ego does not recognize it. The Holy Spirit
12 recognizes it perfectly, because it is its
13 own dwelling place, or the place in
14 the mind where it is at home.
15 YOU are at home there, too, because
16 it is a place of peace, and peace
17 is of God.
18 **T 5 E 15.** You who are part of God
19 are not at home EXCEPT in His
20 peace. If peace is eternal, you
21 are at home only in eternity.
22 The ego made the world as IT
23 perceives it, but the Holy Spirit, the RE-
24 INTERPRETER of what the ego made,

(N 6:121)(Ur 245-246)

1 sees it only as a teaching
2 device for bringing you home.
3 The Holy Spirit must perceive time and re-interpret
4 into the timeless. The mind must be
5 led into eternity THROUGH time,
6 because having made time it is capable of
7 perceiving its opposite.(246)#C 73
8 **T 5 E 16.** The Holy Spirit must work through
9 opposites, because it must work with and
10 for a mind that IS in
11 opposition. Correct and learn, and be
12 open to learning. You have NOT
13 made truth, but truth can still
14 set you free. Look as the Holy Spirit
15 looks, and understand as He understands.
16 His understanding looks back to God,
17 in remembrance of Me. He is in
18 Holy Communion always, and He
19 is part of YOU. He is your
20 guide to salvation, because He holds
21 the remembrance of things past and
22 to come. He holds this gladness
23 gently in your minds, asking only
24 that you INCREASE it in His name

**T 5 F. Therapy and Teaching (*N 558 6:122)
(N 6:122)(Ur 246-247)**

1 by sharing it to increase His joy
2 in YOU. (247)#C 74
3 **T 5 F 1.** You¹⁵ must have noticed how often
4 I have used your own ideas to help YOU.
5 Bill is right is saying that you have learned
6 to be a loving, wise, and very understanding
7 therapist, except for yourself. That
8 exception has given you more than
9 perception for others because of what
10 you saw in them, but less than knowledge
11 of your real relationships TO them because you did NOT
12 make them part OF you. Understanding IS
13 beyond perception, because it introduces
14 meaning. But it is below knowledge,
15 even though it can grow TOWARDS
16 it. It is possible, with great effort, to
17 understand someone else and to be
18 helpful to him, but the effort is
19 misdirected. The misdirection is
20 quite apparent. It is directed
21 AWAY from you.
22 **T 5 F 2.** This does NOT mean that it is lost
23 to you, but it DOES mean that you are not

¹⁵ Ur inserts "Jan. 12, '66"

(N 6:123)(Ur 247-248)

1 aware of it. I have saved all of your
2 kindnesses and every loving thought you have
3 had, and I assure you, you have had
4 many. I have purified them of errors
5 which hid their light, and have kept them for
6 you in their own perfect radiance. They
7 are beyond destruction and beyond
8 guilt. They came from the Holy Spirit within YOU,
9 and we know that what God creates
10 is eternal.

11 **T 5 F 3.** Bill once spoke of the
12 Kingdom in this way, because he yearns
13 for what he has repressed. You
14 are much more afraid of it, because
15 dissociation is more fearful. Bill's
16 better contact has allowed him the
17 strength to retain the fear in
18 awareness, and to resort to displacement,
19 which he is learning to overcome with
20 YOUR help. That is because you do
21 not perceive HIM as dissociated, and
22 can help him with his repression, **(248)#C 75** which does NOT¹⁶
23 frighten you. He, on the other hand, has
24 no difficulty in seeing YOU dissociate, and

¹⁶ UR does not emphasize t his word.

(N 6:124)(Ur 248)

1 does not HAVE¹⁷ to deal with repression in you, which WOULD
2 produce fear in him.

3 **T 5 F 4.** Joining in Atonement, which I have
4 repeatedly asked you to do, is ALWAYS
5 a way OUT of fear. This does not mean
6 that you can safely fail to acknowledge
7 anything that is true, but the Holy Spirit
8 will not fail to help you re-interpret
9 EVERYTHING that you perceive as fearful,
10 and teach you ONLY what is loving
11 IS true. It is beyond your ability
12 ~~or-un~~ to destroy, but entirely within
13 your grasp. It BELONGS to you
14 because YOU created it. It is yours
15 because it is part of you, just as you
16 are part of God, because He created
17 you.

18 **T 5 F 5.** The Atonement is the GUARANTEE
19 of the safety of the Kingdom. Nothing
20 good is lost, because it comes from the
21 Holy Spirit, the voice for creation. Nothing
22 that is not good was ever created,
23 and therefore CANNOT be protected. What the
24 ego makes it KEEPS TO ITSELF, and

¹⁷ Ur does not emphasize this word.

(N 6:125)(Ur 248)

1 so it is without strength. Its
 2 unshared existence does not die. It
 3 was merely never born. Real
 4 birth is not a beginning; it is a
 5 CONTINUING. Everything that CAN
 6 continue has already BEEN born.
 7 But it can INCREASE as you are
 8 willing to return the part of your
 9 mind that needs healing to the higher
 10 part, and thus render your
 11 creating¹⁸ undivided.

12 **T 5 F 6.** You yourself always told
 13 your patients that the real difference between
 14 neurotic and 'healthy' guilt feelings
 15 was that neurotic guilt feelings DO
 16 NOT HELP ANYONE. This distinction
 17 was very wise, though incomplete. Let us
 18 make the distinction a little
 19 sharper now. **(249)#C 76** Neurotic guilt feelings are a
 20 device of the ego for "atoning"
 21 without sharing, and for asking for
 22 pardon without change**ing**. The ego
 23 NEVER calls for real Atonement, and
 24 cannot tolerate real forgiveness, which

¹⁸ *Ur* inserts "(creation)"

(N 6:126)(Ur 249)

1 IS change.
2 **T 5 F 7.**Your concept of "healthy
3 guilt feelings" has great merit,
4 but without the concept of the Atonement it
5 lacked the healing potential it
6 held. YOU make the distinction
7 in terms of feelings which led to a
8 decision not to REPEAT the error, which
9 is only PART of healing. Your
10 concept therefore lacked the idea of
11 UNDOING it. What you were really
12 advocating, then, was adopting a
13 policy of sharing without a real
14 FOUNDATION.
15 **T 5 F 8.**I have come to give you the
16 foundation, so **that** your own
17 thoughts can make you REALLY free.
18 You have carried the burden of the
19 ideas you did NOT share, and which were therefore
20 too weak to increase.¹⁹ But you
21 did NOT recognize how to UNDO
22 their existence because you HAD made them.
23 You CANNOT cancel out your
24 past errors alone. They will NOT disappear

¹⁹ *Ur* has no sentence break here, just a comma.

(N 6:127)(Ur 249-250)

1 from your mind without remedy. The remedy
2 is NOT of your making, any more than YOU are.
3 **T 5 F 9.** The Atonement cannot be understood
4 except as a PURE ACT OF SHARING.
5 That is what is meant when we said
6 that it is possible even in this world to
7 listen to ONE voice. If you are
8 part of God, and the Sonship is one,
9 you CANNOT be limited to the self the ego
10 sees. Every loving thought held
11 in ANY part²⁰ belongs to every
12 part. **(250)#C 77** It is shared BECAUSE it is loving.
13 Sharing is God's way of
14 creating, and also YOURS. Your
15 ego can keep you in exile FROM
16 the Kingdom but in the Kingdom itself
17 it has no power.
18 **T 5 F 10.** You have become willing to receive my
19 messages as I give them, without interference
20 by the ego, so we can clarify an
21 earlier point which was mentioned before. We said
22 that you will one day teach as much
23 as you learn, and that will keep you in
24 balance. The time is now, because you have

²⁰ Ur inserts "(of the Sonship)"

(N 6:128)(Ur 250)

1 let it be now. You cannot learn EXCEPT by
2 teaching. I heard one voice because
3 I had learned that learning is attained
4 BY teaching. I understood that
5 I COULD NOT ATONE FOR MYSELF ALONE.
6 **T 5 F 11.** Listening to one voice MEANS the
7 will to share the voice to hear it yourself.
8 The mind that was in me is still irresistibly
9 drawn to every mind created by ??
10 God, because God's wholeness IS the
11 wholeness of his Son. Turning the
12 other cheek does NOT mean that you should
13 submit to violence without protest.
14 It means that you cannot be hurt, and
15 do not want to show your brother anything
16 except your wholeness. Show him that
17 he CANNOT hurt you, and hold nothing
18 against him, or you hold it against yourself.
19 **T 5 F 12.** Teaching is done in many
20 ways, by formal means, by
21 guidance, and above all BY EXAMPLE.
22 If you will to learn, you MUST will to
23 teach. Teaching is therapy because it
24 means the sharing of ideas, and the

(N 6:129)(Ur 250-251)

1 awareness that to share them is to strengthen
2 them. The union of the Sonship IS its
3 protection. **(251)#C 78** The ego cannot prevail against
4 the Kingdom BECAUSE it is united,²¹ and the
5 ego fades away and is undone
6 in the presence of the attraction of the parts
7 of the Sonship which hear the call of the Holy Spirit to
8 be as One.

9 **T 5 F 13.** I cannot forget my need to
10 teach what I have learned which arose
11 in me BECAUSE I learned it. I call
12 upon you to teach what you have learned,
13 because by so doing YOU can depend
14 on it. Make it dependable
15 in my name, because my name is
16 the name of God's Son. What
17 I learned I give you freely, and
18 the mind which was in me rejoices
19 as YOU will to hear it. The Holy Spirit
20 atones in all of us by UNDOING, and
21 thus lifts the burden you have placed in your
22 minds.²² By following Him,
23 He leads you back to God where you
24 belong. And how can you find this

²¹ **Matthew 16:18** "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."

²² *Ur* has this as singular "mind"

(N 6:130)(Ur 251-252)

1 way except by taking your brother
 2 with you?
 3 **T 5 F 14.** My part in the Atonement is not
 4 complete until YOU join it, and
 5 give it away. As you teach,
 6 so shall you learn. I will never
 7 leave you or forsake you,²³ because to
 8 forsake you would be to forsake
 9 myself and God who created me.
 10 You will forsake yourselves and your God
 11 if you forsake any of YOUR brothers.
 12 You are more than your brother's keeper. In
 13 fact, you do not WANT to keep him. You
 14 must learn to see him as he is,
 15 and KNOW that he belongs to God, as
 16 you do. How could you treat your
 17 brother better than by rendering unto
 18 God the ~~things~~ **ideas**²⁴ which are God's?²⁵
 19 **T 5 F 15.** Ideas do not LEAVE the mind which
 20 thought them in order to have separate being. Nor
 21 do separate thoughts conflict with one another
 22 in space, because they do not occupy *space* at all.(252)#C 79
 23 HUMAN ideas can conflict in content,

²³ **Hebrews 13:5** Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

²⁴ *Ur* restores the original rendering "things"

²⁵ **Matthew 22:21** They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

(N 6:131)(Ur 252)

1 because they occur at different levels, and include opposite
2 thoughts at the SAME level. IT IS IMPOSSIBLE TO
3 SHARE OPPOSING THOUGHTS. The Holy Spirit does not
4 LET you forsake your brothers. Therefore,
5 you can really share only the parts of
6 your thoughts which are of Him, which He also
7 keeps for YOU. And of such is
8 the Kingdom of Heaven. All the rest remain²⁶
9 with you until He has re-interpreted them in the
10 light of the Kingdom, making them, too,
11 worthy of being shared. When they have
12 been sufficiently purified, He lets you
13 give them away. The will to share them IS their
14 purification.

15 **T 5 F 16.** The Atonement gives you the power
16 of a healed mind, but the power to
17 create is of God. Therefore, those
18 who have been forgiven must devote
19 themselves first to healing, because
20 having RECEIVED the idea of healing they MUST
21 give it to hold it. The full power
22 of creating²⁷ cannot be expressed as long
23 as any of God's ideas are withholding
24 it from the Kingdom. The joint will of

²⁶ *Ur* makes this "remains" raising the question as to whether "all the rest" is a plural or singular noun.

²⁷ *Ur* has "creation" followed by "(creating)"

(N 6:132)(Ur 252-253)

1 ALL the Sonship is the only creator that can
2 create like the Father. That is because only
3 the complete can think completely, and
4 the thinking of God lacks nothing.
5 Everything YOU think that is not through the Holy Spirit IS
6 lacking.
7 T5F17.How can you who are so Holy suffer?
8 All your past, except its beauty, is gone,
9 and nothing is left except a blessing.
10 You can indeed depart in peace, because
11 I have loved you as I loved myself.
12 You go with my blessing and for my
13 blessing. Hold it and share it,
14 that it may always be ours.
15 I place the peace of God in your heart,
16 and in your hands, to hold and share. The
17 heart is pure to hold it, and the hands
18 are strong to give it. We cannot lose.
19 My judgment is as strong as the
20 wisdom of God, **(253)#C 80** in whose Heart
21 and Hands we have our being. His
22 quiet children are His blessed Sons.
23 The Thoughts of God are with you. **(254)#C 81**

**T 5 G. The Two Decisions (*N 569 6:133)
(N 6:133)(Ur 254)**

1 **T 5 G 1.** Perhaps²⁸ this will become clearer and
 2 more personally meaningful if the
 3 ego's use of guilt is clarified.
 4 The ego has a purpose, just
 5 as the Holy Spirit has. The ego's purpose
 6 is fear, because only the fearful can
 7 be egotistic. The ego's logic is
 8 as impeccable as that of the Holy Spirit,
 9 because your mind has all the means
 10 at its disposal to side with Heaven
 11 or earth, as it elects. But
 12 let us again remember that both
 13 are in you.

14 **T 5 G 2.** In Heaven there is no guilt,
 15 because the Kingdom is attained through
 16 the Atonement, which creates it in
 17 you. The word "create" is appropriate
 18 here, because once what YOU have
 19 made is undone by the Holy Spirit,
 20 the blessed residue IS restored,
 21 and therefore continues in creation.
 22 What is truly blessed is
 23 incapable of giving rise to
 24 guilt, and must give rise to

²⁸ Ur inserts "Feb. 21, '66"

(N 6:134)(Ur 254)

1 joy. This makes it invulnerable to
2 the ego, because its peace is unassailable.
3 It is invulnerable to disruption BECAUSE it is
4 whole.
5 **T 5 G 3.** Guilt is ALWAYS disruptive.
6 Anything that engenders fear is
7 divisive, because it obeys the
8 law of division. If the ego is the
9 symbol of the separation, it is also the
10 symbol of guilt. Guilt is more
11 than *merely* not of God. It is the symbol of the
12 ATTACK on God. This is a totally
13 meaningless concept EXCEPT to the
14 ego, **of course**, but do not underestimate
15 the power of the ego's belief in it. This
16 is the belief from which ALL guilt really
17 stems. **(255)#C 82**
18 **T 5 G 4.** The ego IS the part of the mind which
19 believes in division. But how can
20 part of God detach itself
21 WITHOUT believing it is attacking Him?
22 We spoke before of the authority problem as
23 involving the concept of USURPING His
24 power. The ego believes that this is what

(N 6:135)(Ur 255)

1 YOU did, because it believes it IS you. It
2 follows, then, that if you identify WITH the
3 ego, you MUST perceive yourself as guilty.
4 **T 5 G 5.** Whenever you respond to your ego, you
5 WILL experience guilt, and you WILL fear
6 punishment. The ego is quite literally a
7 fearful thought. And however ridiculous the
8 idea of attacking God may be to the
9 sane mind, never forget that the
10 ego is NOT SANE. It REPRESENTS
11 a delusional system, and it speaks
12 FOR it. Listening to the
13 ego's voice MEANS that you believe
14 it is possible to attack God. You believe
15 that a part of Him has been
16 torn away by YOU.
17 **T 5 G 6.** The classic picture of fear of
18 retaliation from without then follows, because the
19 severity of the guilt is so acute that
20 it MUST be projected. Although Freud
21 was wrong about the basic conflict itself,
22 he was very accurate in describing its
23 effects. Whatever you accept
24 INTO your mind has reality

(N 6:136)(Ur 255-256)

1 for you. It is, however, only the ACCEPTANCE
2 which makes it real.

3 ~~You of all people should~~

4 **T 5 G 7.** As an extreme example of dissociation *yourself*,
5 you should have little ~~trouble~~²⁹ **difficulty** in
6 understanding that it is perfectly possible
7 not to ACCEPT what IS in your minds. (256)#C 83
8 If you enthrone the ego in it, the fact that
9 you have accepted it, or allowed it to
10 enter, MAKES IT YOUR REALITY. This is
11 because the mind as God created it
12 IS capable of creating reality.

13 We said before that you must learn
14 to think WITH God. To think WITH Him is
15 to think LIKE Him. This engenders joy,
16 not guilt, because it is natural. Guilt is
17 a sure sign that your thinking is UN-
18 natural. Perverted thinking will
19 ALWAYS be attended with guilt,
20 because it IS the belief in sin.

21 **T 5 G 8.** The ego does not perceive sin as a
22 lack of love. It perceives it as
23 a POSITIVE ACT OF ASSAULT. This is
24 an interpretation which is necessary to its survival,

²⁹ Ur preserves the original handwritten form, "trouble"

(N 6:137)(Ur 256)

1 because as soon as YOU regard it as a
 2 LACK, you will automatically attempt to remedy
 3 the situation. And you will also succeed. The
 4 ego regards this as doom, but YOU must
 5 learn to regard it as freedom.
 6 **T 5 G 9.** The guiltless mind cannot suffer.
 7 Being sane, it heals the body because
 8 IT has been healed. The sane
 9 mind cannot conceive of illness, because
 10 it cannot conceive of attacking anything
 11 or anyone. We said before that
 12 illness is a form of magic. It
 13 might be better to say it is a form
 14 of magical SOLUTION. The ego believes
 15 that by punishing ITSELF, it will
 16 mitigate the punishment of God. Yet
 17 even in this it is arrogant. It attributes
 18 to God a punishing ~~attempt~~³⁰ **intent**, and
 19 then takes over this intent as
 20 its OWN prerogative. It tries
 21 to usurp ALL the functions of God
 22 as it ??? perceives them, because ??? it
 23 recognizes that only total allegiance
 24 can be trusted. **(257)#C 84**

³⁰ *Ur* preserves the originally written "attempt"

(N 6:138)(Ur 257)

1 **T 5 G 10.** The ego cannot OPPOSE the laws of
2 God, any more than YOU can.
3 But it can INTERPRET them according to
4 what it wants, just as YOU can.
5 That is why the question "what DO you
6 want" must be answered. You
7 ARE answering it every minute and
8 every second, and each moment of
9 decision is a judgment which ~~????~~
10 ~~????~~ is anything BUT ineffectual. Its
11 effects will follow automatically UNTIL
12 THE DECISION IS CHANGED. This is a redundant
13 statement, because you have NOT learned it.
14 But again, any decision can be UNmade as well as made.
15 **T 5 G 11.** But remember that the
16 ALTERNATIVES are unalterable. The
17 Holy Spirit, like the ego, is a decision. Together
18 they constitute all the **decision** alternatives
19 which your mind CAN accept and obey.
20 The ego and the Holy Spirit are the ONLY choices
21 which are open to you. God created one,
22 and so you cannot eradicate it. YOU made the
23 other, so you CAN. Only what
24 God creates is irreversible and

(N 6:139)(Ur 257-258)

1 unchangeable. What YOU have made can
2 always be changed, because when you
3 do not think LIKE God, you have not really
4 thought at all. Delusional
5 ideas are NOT thought, but you CAN think
6 that you believe in them.
7 **T 5 G 12.** But you are wrong. The function of
8 thought comes FROM God and is IN
9 God. As part of HIS thought, you
10 cannot think APART from Him.
11 Irrational thought is a thought
12 DISORDER. God Himself orders
13 your thought, because your thought was
14 created BY Him.
15
16
17
18
19 **(258)#C 85** ³¹ Guilt feelings are always a sign that
20 you do not know this. They also show
21 that you believe you CAN think apart from
22 God, and WANT to.
23 **T 5 G 13.** Every thought disorder is
24 attended by guilt at its

³¹ Ur inserts March 6, 1966

(N 6:140)(Ur 258)

1 inception, and MAINTAINED by guilt in its
2 continuance. Guilt is inescapable for
3 those who believe that they order their OWN
4 thought, and must therefore obey its orders.
5 This makes them feel RESPONSIBLE for their
6 mind ERRORS, without recognizing that
7 by ACCEPTING this responsibility they are really
8 reacting IRresponsibly. If the sole
9 responsibility of the miracle-worker is to
10 accept the ATONEMENT, and I assure you that
11 it is, then the responsibility for what is
12 atoned FOR CANNOT be yours.
13 **T 5 G 14.** This contradiction cannot BE resolved
14 except by accepting the solution of
15 undoing. You WOULD be responsible
16 for the effects of all your wrong
17 thinking IF IT COULD NOT BE
18 UNDONE. The purpose of the Atonement
19 is to save the past in PURIFIED
20 form only. If you accept the
21 remedy FOR a thought-disorder,
22 and a remedy whose efficacy is
23 beyond doubt, how can its symptoms remain? You have

**T 5 H. Time and Eternity (*N 577 6:141)
(N 6:141)(Ur 258)**

1 reason to question the validity of symptom
2 cure. But **NOBODY ONE** believes that the
3 symptoms can remain if the underlying
4 CAUSE is removed.
5 **T 5 H 1.** The CONTINUING will to remain
6 separated is the only possible **explanation**
7 (reason) for continuing guilt feelings.
8 We have said this before, but we did not emphasize the
9 destructive results of this decision at that
10 time. ANY decision of the mind will
11 affect both behavior AND experience. And
12 what you will you EXPECT. This is
13 NOT delusional. **(259)#C 86** Your mind DOES
14 create your future, and CAN turn
15 it back to full creation at any minute,
16 IF IT ACCEPTS THE ATONEMENT FIRST. It
17 will also turn back to full creation the
18 instant it has done so. Having given
19 up its thought DISORDER, the proper
20 ordering of thought becomes quite apparent.
21 **T 5 H 2.** God in His knowledge is not
22 waiting. But His Kingdom IS
23 bereft while YOU wait. All the

(N 6:142)(Ur 259)

1 Sons of God are waiting for your return,
2 just as YOU are waiting for THEIRS.
3 Delay does not matter in eternity,
4 but it IS tragic in time. You have
5 elected to be in time rather than in
6 eternity, and have therefore changed your
7 belief in your status. But election
8 is both free and alterable. You do
9 NOT belong in time. Your place
10 is ONLY in eternity, where God
11 Himself placed you forever.
12 **T 5 H 3.** Guilt feelings are the
13 PRESERVERS of time. They induce
14 fears of FUTURE retaliation or
15 abandonment, and thus ensure that
16 the future will remain like the **present**³²
17 This IS the ego's continuity, and gives
18 it a false sense of security through
19 the belief that you cannot escape from it.
20 But you can and MUST. God offers you
21 the continuity of eternity in exchange.
22 When you will to make this exchange,
23 you will simultaneously exchange guilt
24 for peace, viciousness for love,

³² Ur changes "present" to "past"

(N 6:143)(Ur 259-260)

1 and pain for joy. **T 5 H 4.** My role is only to
2 unchain your will and make it
3 free. Your egos cannot accept this
4 freedom, and will oppose your free
5 decision at every possible moment,
6 and in every possible way. **(260)#C 87** And as
7 its maker, you KNOW what it
8 can do, because you GAVE IT the ability
9 to do it. The mind does indeed
10 know its power, because the mind
11 does indeed know God. Remember
12 the Kingdom always, and remember
13 that you who are part of it cannot
14 BE lost. The mind that was in
15 me IS in you, for God creates
16 with perfect fairness. Let the Holy Spirit
17 remind you always of His fairness,
18 and let me teach you how to
19 share it with your brothers. How
20 else can the chance to claim it
21 for yourself be given you?
22 **T 5 H 5.** What you do not understand
23 is that the two voices speak for
24 different interpretations of the same thing

(N 6:144)(Ur 260)

1 simultaneously, or almost simultaneously, for the ego
2 always speaks first. Alternate interpretations
3 are unnecessary until the first one has been
4 made, and speaking itself was unnecessary
5 before the ego was made. The ego speaks
6 in judgment, and the Holy Spirit reverses its
7 decisions, much as the Supreme Court
8 has the power to reverse the lower court's
9 decision about the laws of this world.
10 **T 5 H 6.** The ego's decisions are ALWAYS
11 wrong, because they are based on a
12 complete fallacy which they are made to
13 uphold. NOTHING it perceives is interpreted
14 correctly. Not only does it cite
15 scripture for its purpose, but it
16 even interprets scripture as a
17 witness for itself. The Bible is a
18 fearful thing to the ego, because of its
19 prejudiced judgment. Perceiving it
20 as fearful, it interprets it fearfully.
21 Having made YOU afraid, you do not
22 appeal to the higher court, because you
23 believe its judgment would be
24 AGAINST you. (261)#C 88

(N 6:145)(Ur 261)

1 **T 5 H 7.** We need cite only a few examples
 2 to see how the ego's interpretations have
 3 mislead you. A favorite ego
 4 quotation is "As ye sow, so shall ye reap."³³
 5 Another is "Vengeance is mine sayeth the Lord."³⁴ Still another
 6 is "I will visit the sins of the fathers
 7 unto the third and the fourth generation."³⁵ And
 8 also, "The wicked shall perish."³⁶ There
 9 are many others, but if you will let the
 10 Holy Spirit re-interpret these in its own
 11 light, they will suffice.

12 **T 5 H 8.** "As ye sow, so shall ye
 13 reap" merely means that what you
 14 believe to be worth cultivating you will
 15 cultivate in yourself. Your judgment
 16 of what is worthy DOES make it
 17 worthy for you.

18 **T 5 H 9.** "Vengeance is mine sayeth the
 19 Lord" is easily explained if you
 20 remember that ideas increase
 21 only by being shared. This quotation
 22 therefore emphasizes the fact that vengeance
 23 CANNOT be shared. Give it therefore to the

³³ **2 Corinthians 9:6** But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

³⁴ **Deuteronomy 32:35** Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.'

Romans 12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

³⁵ **Exodus 34:7** Keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."

³⁶ **Psalms 37:20** But the wicked shall perish; And the enemies of the LORD, Like the splendor of the meadows, shall vanish. Into smoke they shall vanish away.

(N 6:146)(Ur 261-262)

1 Holy Spirit, who will undo it in you because
2 it does not BELONG in your mind,
3 which is part of God.
4 **T 5 H 10.** "I will visit the sins of the fathers
5 unto the third and fourth generation," as
6 interpreted by the ego, is particularly vicious.
7 It is used, in fact, as an attempt to
8 guarantee its survival beyond itself.
9 Actually, all it really means is
10 that the Holy Spirit in later generations
11 retains the power to interpret CORRECTLY
12 what former generations have thought,
13 and thus release THEIR thoughts from
14 the ability to produce fear ANYWHERE
15 in the Sonship. **(262)#C 89**
16 **T 5 H 11.** "The wicked shall perish" is
17 merely a statement of fact, if
18 the word "perish" is properly understood.
19 Every loveless thought MUST be
20 undone, and even the word "undone"
21 is fearful to the ego, which interprets
22 "I am undone" as "I am
23 destroyed." The ego will NOT be
24 destroyed, because it is part of YOUR

(N 6:147)(Ur 262)

1 thought. But because it is uncreative,
2 and therefore unsharing, it WILL be re-
3 interpreted entirely, to release you
4 from fear.

5 **T 5 H 12.** The part of your thought which you have
6 given TO the ego will merely return to the
7 Kingdom, where your whole mind
8 BELONGS. The ego is a form of
9 ARREST, but arrest is merely
10 delay. It does NOT involve the
11 concept of police at all, although
12 the ego welcomes that interpretation.
13 You CAN delay the completion of
14 the Kingdom, but you CANNOT
15 introduce the concept of ASSAULT into
16 it.

17 **T 5 H 13.** When I said "I am
18 come as a light into the world,"
19 I surely came to share this light
20 with you. Remember the symbolic
21 reference we made before to the ego's
22 dark glass, and remember also that
23 we said "Do not look there." It is
24 still true that "Where you

(N 6:148)(Ur 262)

1 look to find yourself is up to you."
2 The Higher Court will not condemn you.
3 It will merely dismiss the case against
4 you. There can BE no case against
5 a child of God, and every witness
6 to guilt in God's creations is
7 bearing false witness to God
8 Himself.

9 **T 5 H 14.** Appeal everything you believe
10 gladly to God's own Higher
11 Court, because it speaks for Him,
12 and therefore speaks truly. It WILL dismiss
13 the case against you, however carefully
14 YOU have built it.(263)#C 90 The case may
15 be fool-proof, but it is NOT God-
16 proof. The voice for God will not hear
17 it at all, because it can only
18 witness truly. Its verdict
19 will always be "Thine is the
20 Kingdom," because it was given you
21 to remind you of what you ARE.

22 **T 5 H 15.** Your patience with each other
23 is your patience with your selves. Is
24 not a Child of God worth patience?

(N 6:149)(Ur 263)

1 I have shown you infinite patience, because
2 my will IS that of our Father,
3 from whom I learned of infinite
4 patience. His voice was in me, as
5 it is in you, speaking for patience
6 towards the Sonship, in the name of
7 its Creator. What you need to
8 learn now is that only infinite
9 patience CAN produce immediate
10 effects. This is the way in which
11 time is exchanged for eternity.
12 Infinite patience calls upon infinite
13 Love, and by producing results
14 NOW renders time unnecessary.
15 **T 5 H 16.** To say that time is
16 temporary is merely **to repeat the**
17 ~~obvious~~ *redundant*. We have repeatedly
18 said that time is a learning
19 device which will be abolished
20 when it is no longer useful. The
21 Holy Spirit, who speaks for God in
22 time, also knows that time
23 is meaningless. He reminds you
24 of this in every passing moment

**T 5 I. The Eternal Fixation (*N 586 6:150)
(N 6:150)(Ur 263)**

1 of time, because it is His special
 2 function to return YOU to
 3 eternity and remain to bless YOUR
 4 creations there. He is the
 5 only blessing you can truly
 6 give, because He is so truly
 7 blessed. And because He has
 8 been given you so freely
 9 by God, you must give
 10 Him as you received Him. **(264)# C 91**
 11 **T 5 I 1.** The concept of "set" is among
 12 the better psychological percepts. Actually,
 13 it is used quite frequently in the Bible,
 14 and also here, under many different
 15 terms. "God will keep him in perfect
 16 peace whose mind is stayed
 17 (or set) on Thee because he trusteth
 18 in Thee,"³⁷ **T 5 I 2.** The pronouns here are confusing
 19 without explanation, and the attempt to
 20 shift "Thee" to "Him" is a
 21 misinterpretation. The statement
 22 means that God's peace is
 23 set in the Holy Spirit, because it is fixed on
 24 God. It is also fixed in you.
 25 You, then, ARE fixed in the peace

³⁷ **Isaiah 26:3** Thou wilt keep *him* in perfect peace, *whose* mind is stayed on *thee*: because he trusteth in thee.

(N 6:151)(Ur 264)

1 of God.

2 **T5I3.**The concept of "fixation" is

3 a very helpful one, which Freud

4 understood perfectly. Unfortunately, he

5 lost his understanding because he was afraid, and as

6 you know all too well, fear is

7 incompatible with good judgment.

8 Fear DISTORTS thinking, and therefore

9 DISorders thought. Freud's system

10 of thought was extremely ingenious,

11 because Freud was extremely ingenious. A

12 mind MUST endow its thoughts

13 with its own attributes. This is

14 its inherent STRENGTH, even though

15 it may misuse its power.

16 **T5I4.**Freud lost much of the potential

17 value of his own thought system

18 because, much like Cayce, he did

19 NOT include himself in it. This IS a

20 dissociated state, because the thinker

21 cuts himself off from his thoughts.

22 Freud's thought was so conflicted

23 that he could not have retained his sanity

24 as HE saw it WITHOUT dissociating. (265)#C 92

(N 6:152)(Ur 265)

1 This is why the many contradictions which are
2 quite apparent in his thinking became
3 increasingly less apparent to HIM.
4 **T5I5.** A man who knows what
5 fixation REALLY means and does
6 NOT yield to it is terribly afraid.
7 Fixation is the pull of God, on
8 whom your mind IS fixed because
9 of the Holy Spirit's irrevocable set.
10 "Irrevocable" means "cannot be called
11 back or redirected." The
12 irrevocable nature of the Holy Spirit's
13 set is the basis for its unequivocal
14 voice. The Holy Spirit NEVER changes its
15 mind. Clarity of thought CANNOT
16 occur under conditions of vacillation.
17 Unless a mind is fixed in its
18 purpose, it is NOT clear. But
19 clarity literally means the state of
20 light, and enlightenment IS
21 understanding. It stands UNDER
22 perception *because you have denied it* as the REAL foundation
23 of thought. This is the basis for
24 ALL delusional systems.

(N 6:153)(Ur 265)

1 **T5I6.**The concept of fixation, as Freud
2 saw it, has a number of real learning
3 advantages. First, it recognizes that
4 man CAN be fixated at a
5 point in development which does NOT
6 accord with a point in time. This
7 clearly could have been a means
8 toward real release from the time
9 belief, had Freud pursued it with
10 an open mind. But Freud suffered
11 all his life from refusal to
12 allow eternity to dawn upon his
13 mind, and enlighten it truly.
14 As a result, he overlooked NOW
15 entirely, and merely saw the
16 continuity of past and future.

17 **T5I7.**Second, although he misinterpreted
18 what the Holy Spirit told him, or
19 better, reminded him of, he
20 was too honest to deny more than
21 he had to, to keep his fear in
22 tolerable bounds, as he perceived the
23 situation. Therefore, he EMPHASIZED that

(N 6:154)(Ur 265-266)

1 the point in development at which the mind is
2 fixated is more real to ITSELF
3 than the external reality with which it
4 DISagrees. (266)#C 93 This again could have
5 been a powerful RELEASE mechanism, had
6 Freud not decided to involve
7 it in ~~such~~ a strong defense
8 system because he perceived it as an attack.
9 T 5 I 8. Third, although Freud ~~per~~ interpreted
10 fixation as irrevocable danger
11 points to which the mind can always
12 regress, ~~?????~~ the concept can
13 also be interpreted as an irrevocable
14 call to sanity which the mind cannot
15 LOSE. Freud saw return as a
16 threat to maturity because he did not
17 understand prodigality. He merely
18 interpreted it as squandering.
19 Actually, "prodigal" also means careful. This
20 confusion between careful and careless led
21 him to confuse the escape from
22 care with something desirable. In
23 fact, he even went so far as to
24 equate it quite literally WITH desire.

(N 6:155)(Ur 266-267)

1 T5I9. But throughout his thought-
2 system, the "threat" of fixation remained,
3 and could never be completely
4 eliminated by any living human
5 being anywhere. Essentially, this
6 was the basis of his pessimism.
7 This was personally as well as theoretically
8 ~~???~~ the case. Freud tried every
9 means his very inventive mind could
10 devise to set up a form of therapy
11 which could enable the mind to escape
12 from fixation forever, even though he
13 KNEW this was impossible. The knowledge
14 plagued his belief in his own thought-
15 system at every turn, because he was
16 both a ~~healer and~~ an honest
17 man ~~and therefore necessarily a~~
18 **healer**. He was therefore only PARTIALLY
19 insane at the perceptual level, and was
20 unable to relinquish the hope of
21 release even though he could not
22 cope with it. (267)# C 94
23 T5I10. The reason for this amount of
24 detail is because YOU are in the same

(N 6:156)(Ur 267)

1 position. You ~~are~~ were eternally fixated
2 on God in your creation, and the pull of
3 this fixation is so strong that you
4 will never overcome it. The reason
5 is perfectly clear. The fixation is
6 on a level that is so lofty *high* that
7 it cannot BE surmounted. You are
8 ALWAYS being pulled back to
9 your Creator because you belong in Him.
10 **T5I11.** Do you REALLY believe you can
11 make a voice that can drown out
12 His? Do you REALLY believe that you can
13 devise a thought-system which can
14 separate you from His? Do you
15 REALLY believe that you can plan
16 for your safety and joy
17 better than He can? You need
18 be neither careful nor careless.
19 You need merely cast all
20 your cares upon Him because He
21 careth for YOU. You ARE His
22 care because He loves you. His
23 voice reminds you always that
24 all hope is yours BECAUSE of
25 His care.

(N 6:157)(Ur 267-268)

1 **T 5 I 12.** You CANNOT choose to escape His
2 care, because that is not His will.
3 But you CAN choose to accept His
4 care, and use the infinite power OF
5 His care for all those He
6 created BY it. There have been many
7 healers who did not heal themselves.
8 They have not moved mountains by their
9 faith because their faith was not³⁸ WHOLE.
10 Some of them have healed the sick at times,
11 but they have not raised the dead. Unless
12 the healer heals HIMSELF, he does NOT
13 believe that there is no order in miracles.
14 He has not learned that EVERY
15 mind that God created is equally
16 worthy of being healed because GOD
17 ~~made~~ CREATED IT WHOLE. **(268)#C 95**
18 **T 5 I 13.** You are asked merely to
19 return to God the mind as HE
20 created it. He asks you only
21 for what He gave, knowing that
22 this giving will heal YOU. Sanity
23 IS wholeness. And the sanity of
24 your brothers IS yours. Why

³⁸ The *Ur* manuscript is illegible between the words "faith" and "whole". The *Notes* has "was not."

(N 6:158)(Ur 268)

1 should you listen to the endless insane calls
2 which you think are made upon you, when you KNOW
3 the voice of God Himself is in you?
4 God commended His Spirit to
5 you, ~~asking~~ and asks that you commend
6 yours to Him. He wills to keep
7 it in perfect peace because you are of
8 one mind and Spirit with Him.

9 **T 5 I 14.** Excluding yourself from the
10 Atonement is the ego's last-ditch
11 defense of its own existence.
12 It reflects both the ego's need to
13 separate, and your willingness to
14 side with its separateness. This
15 willingness means that YOU DO NOT
16 WANT TO BE HEALED. When I told
17 Bill that there is "just one more
18 thing," he heard me very well. I
19 hope he will hear me as well
20 now. His intelligent mishearing
21 of "river" as "rivet" showed that,
22 even though he wanted release, he was
23 not able to cope with it at the time.

24 **T 5 I 15.** But the time IS now. You

(N 6:159)(Ur 268)

1 have not been asked to work out the Plan
2 of Salvation yourselves, because, as I told
3 you before, the Remedy **for what you have**
4 **made** is NOT of your **own** making. God
5 Himself gave you the perfect correction
6 for everything you have made which is not in
7 accord with His Holy Will. I have
8 made His Plan perfectly clear and
9 perfectly explicit to you, and have also
10 told you of your part in His Plan and
11 how urgent it is that you fulfill it.
12 **T 5 I 16.** There is time for delay, but there
13 need not be. God weeps at the
14 sacrifice of His children who believe
15 they are lost to Him. The "one more
16 thing" that Bill must learn is
17 merely that he is NOT the one
18 more. He is both ONE and AT
19 ONE. If he will learn this NOW,
20 he will be willing in accord with the
21 last judgment, which is really only
22 the Biblical reminder of the
23 inevitability of self-INCLUSION. This
24 is what "Physician, heal thyself" really
25 means. Bill has frequently

(N 6:160)(Ur 268-269)

1 observed for HIMSELF that this is hard
2 to do. He has, however, been
3 perfectly aware of **(269)#C 96** JUST what YOU
4 should do about it.

5 **T 5 I 17.** You might ask him for
6 me whether he does not think he
7 might be dissociating HIMSELF from
8 his own awareness, since he is so
9 clear about the remedy for YOU.

10 You might also remind him that to
11 whatever extent he separates
12 himself from you, he is separating
13 himself from ME. This IS a collaborative
14 venture. Let me therefore return his
15 own ideas to him, so that you
16 can share them and thus help each
17 other to help me.

18 **T 5 I 18.** But let me first remind you
19 of something I told you myself.
20 Whenever you are not wholly joyous, it is
21 because you have reacted *with a lack of love* to some Soul
22 which God created. Perceiving this
23 as sin, you become defensive because
24 you EXPECT ATTACK. The decision to

(N 6:161)(Ur 269)

1 react in that way, however, was YOURS,
2 and can therefore be undone. It CANNOT be
3 undone by repentance in the usual
4 sense, because this implies guilt. If you
5 allow yourself to feel guilty, you will
6 REINFORCE³⁹ the error, rather than allowing
7 it to be undone FOR you.

8 **T 5 I 19.** Decisions CANNOT be difficult. This is
9 obvious if you realize that you must ALREADY
10 have made a decision NOT to be
11 wholly joyous if that is what you
12 feel. Therefore, the first step in the undoing
13 is to recognize that YOU ~~did did~~
14 ACTIVELY DECIDED WRONGLY, BUT CAN
15 AS ACTIVELY DECIDE OTHERWISE.

16 **T 5 I 20.** Be very firm with yourselves
17 in this, and keep yourselves fully aware
18 of the fact that the UNDOING process, which
19 does NOT come ~~about~~ from you, is
20 nevertheless WITHIN you because God
21 placed it there. YOUR part is
22 merely to return your thinking to the
23 point at which the error was made, and
24 give it over to the Atonement in peace.

³⁹ Ur does not emphasize this word.

(N 6:162)(Ur 269-270)

1 Say to yourselves the following, as sincerely
2 as you can, remembering that the
3 Holy Spirit will respond fully to your
4 slightest invitation: **(270)#C 97**

5 I must have decided wrongly because I
6 am NOT at peace.

7 I made the decision myself, ~~and can~~
8 but I can also decide otherwise.

9 I WILL to decide otherwise, because
10 I WANT to be at peace.

11 I do NOT feel guilty, because the
12 Holy Spirit will undo ALL the consequences of
13 my wrong decision IF I WILL LET HIM.

14 I WILL to let Him by allowing
15 Him to decide for God for me.

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| (N 6:214)(Ur 291)..... | 52 |
| (N 6:215)(Ur 291-292)..... | 53 |
| (N 6:216)(Ur 292)..... | 54 |
| (N 6:217)(Ur 292)..... | 55 |
| T 6 G. “To Have Peace, Teach Peace to Learn It” (*N 654 6:218)..... | 56 |
| (N 6:218)(Ur 293)..... | 56 |
| (N 6:219)(Ur 293-294)..... | 57 |
| (N 6:220)(Ur 294)..... | 58 |
| (N 6:221)(Ur 294-295)..... | 59 |
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| 64T 6 H. “Be Vigilant Only for God and His Kingdom”..... | 65 |
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| (N 6:228)(Ur 298-299)..... | 66 |
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| (N 7:07)(Ur 303)..... | 75 |

Chapter 6 - Attack and Fear**T 6 A. Introduction (*N 599 6:163)**

(N 6:163)(UR 271)

1 I read the 2 things and asked the H.S.
 2 in me to listen in case our brother
 3 wanted to have some of ????? will use it
 4 to answer his ?????
 5 beginning because he ALWAYS wants to ????
 6 him.

Not Transcribed from here

8 **T 6 A 1.** The¹ relationship of anger to attack
 9 is obvious, but the inevitable ????? association
 10 of anger and FEAR is not always
 11 so clear. Anger ALWAYS
 12 involves PROJECTION OF SEPARATION,
 13 which must ultimately be accepted
 14 as entirely one's own
 15 responsibility. Anger cannot
 16 occur unless you believe
 17 that you have BEEN attacked;
 18 the attack was UNJUST,² and you are in
 19 no way responsible for it.
 20 Given these three wholly irrational
 21 premises, the equally irrational
 22 conclusion that a brother is
 23 worthy of attack rather than of
 24 love follows. What can be

¹ Ur inserts "March 22, 1966"² Ur has "justified" instead of "unjust".

(N 6:164)(UR 271)

1 expected from insane premises
2 EXCEPT an insane conclusion?
3 **T 6 A 2.** The way to undo an insane
4 conclusion is always to consider
5 the sanity of the premises on which
6 it rests. You cannot
7 BE attacked, attack HAS no
8 justification, and you
9 ARE responsible for what you
10 believe. You have been asked
11 to take me as your model
12 for learning. And we have often
13 said that an extreme example is
14 a particularly helpful learning
15 device. EVERYONE teaches, and
16 teaches all the time. This
17 is a responsibility which he assumes
18 inevitably, the moment he has
19 accepted any premises at all.
20 And NO ONE can organize his
21 life without ANY thought system.
22 Once he has developed a thought
23 system of any kind, he lives by
24 it and TEACHES it.

**T 6 B. The Message of the Crucifixion (*N 601 6:165)
(N 6:165)(Ur 271-272)**

1 **T 6 A 3.** You have been chosen to
2 teach the Atonement precisely
3 BECAUSE you have been EXTREME examples of
4 allegiance to your thought systems,
5 and therefore have developed the capacity FOR
6 allegiance. It has indeed been
7 misplaced. Bill had become an
8 outstanding example of allegiance to
9 apathy, and you **had**³ become a
10 startling example of fidelity to
11 variability. But this IS a
12 form of faith, which you yourselves
13 had grown willing to redirect.
14 You cannot doubt the STRENGTH of your
15 devotion when you consider how
16 faithfully you observed it. It was
17 quite evident that you had
18 ALREADY developed the ability to follow
19 a better model, if you could
20 ACCEPT it. (#272)#C 99

21 **T 6 B 1.** We have not dwelt upon the
22 crucifixion, because of its
23 fearful connotations. The only
24 emphasis we laid upon it was that it was

³ Ur replaces "had" with "have"

(N 6:166)(UR 272)

1 NOT a form of punishment.
2 But we know that nothing can be
3 really explained only in negative
4 terms. There is a positive interpretation
5 of the crucifixion which is wholly devoid
6 of fear, and therefore wholly benign in
7 what it teaches, if it is properly
8 understood. It is nothing more
9 than an extreme example. Its
10 value, like the value of any teaching
11 device, lies solely in the kind of
12 learning it facilitates. It can
13 be, and has been, misunderstood.
14 But this is only because the fearful
15 are apt to perceive fearfully.
16 **T 6 B 2.** I told you before that you
17 can always call on me to
18 share my decision and thus MAKE
19 IT STRONGER. I also told you
20 that the crucifixion was the last foolish
21 journey that the Sonship need
22 take, and that it should mean⁴
23 RELEASE from fear to **everyone**⁵ who
24 understands it. While we emphasized

⁴ The *Urtext* manuscript has “means” here although the *Notes* and the *HLC* both have “mean” which is better grammar.

⁵ *Ur* has “anyone” in place of “everyone”

(N 6:167)(UR 272)

1 the Resurrection only before, the purpose of
2 the crucifixion and how it actually LED
3 to the Resurrection was not clarified at that
4 time. Nevertheless, it has a
5 definite contribution to make to your own
6 lives, and if you will consider it
7 WITHOUT fear, it will help you
8 understand your own role as teachers.

9 **T 6 B 3.** You have reacted for years AS
10 IF you were being crucified. This is
11 a marked tendency of the
12 separated, who ALWAYS refuse
13 to consider what they have done to
14 THEMSELVES. Projection means
15 anger, anger fosters assault,
16 and assault promotes fear. The
17 real meaning of the crucifixion lies
18 in the APPARENT intensity of the
19 assault of some of the Sons of
20 God upon ~~another~~ a brother.
21 This, of course, is impossible, and
22 must be fully understood AS
23 an impossibility. In fact,
24 unless it IS fully understood as

(N 6:168)(UR 272-273)

1 ONLY that, I cannot serve as a real
2 model for learning.

3 **T 6 B 4.** Assault can ultimately be made
4 ONLY on the body. There is little
5 doubt that one BODY can assault
6 another, and can even destroy it.
7 But if destruction ITSELF is impossible,
8 then ANYTHING that is destructible
9 CANNOT⁶ be real. Therefore, its
10 destruction does NOT justify
11 anger. To the extent (#273)#C 100 to which you believe
12 it DOES, you MUST be accepting
13 false premises and TEACHING THEM
14 TO OTHERS.

15 The message which the crucifixion was intended
16 to teach was that it is not necessary to
17 perceive ANY form of assault
18 **as**⁷ persecution because you cannot BE
19 persecuted. If you respond with
20 anger, you MUST be equating
21 yourself with the destructible, and are
22 therefore regarding yourself insanely.
23 I have made it perfectly clear
24 that I am like you, and you are
25 like me. But our fundamental

⁶ *Ur* does not emphasize this word.

⁷ *Ur* replaces "as" with "in"

(N 6:169)(UR 273)

1 equality can be demonstrated only through
 2 joint decision. **T 6 B 5.** You are free to
 3 perceive yourselves as persecuted if
 4 you chose.⁸ But you might remember
 5 when you DO chose⁹ to react that
 6 way that I WAS persecuted as
 7 the world judges, and did NOT
 8 share this evaluation for myself. And
 9 because I did not share it, I
 10 did NOT strengthen it. I
 11 therefore offered a DIFFERENT
 12 interpretation of attack, and one which
 13 I DO want to share with you.
 14 If you will BELIEVE it, you will help
 15 me TEACH it.
 16 **T 6 B 6.** We have said before, "As you
 17 teach so shall you learn." If you
 18 react as if you are persecuted, you
 19 ARE teaching persecution. This is
 20 not a lesson which the Sons of God
 21 should WANT to teach if they are
 22 to realize their own salvation. Rather
 23 teach your own perfect immunity, which
 24 IS ~~?? truth~~ the truth in you, and

⁸ The *Urtext* manuscript and the *Notes* both have "chose" here, changed in later versions to "choose" which seems to fit much better.

⁹ *Ur* changes "chose" to "choose" which looks like a spelling correction.

(N 6:170)(UR 273-274)

1 KNOW that it cannot be assailed. Do
2 not protect it yourselves, or you have
3 believed that it IS assailable. You
4 are not asked to BE crucified, because
5 that was part of my own teaching
6 contribution. You are merely asked
7 to follow my example in the face of
8 much less extreme temptations
9 to misperceive, and NOT to
10 accept them falsely as justifications for
11 anger.

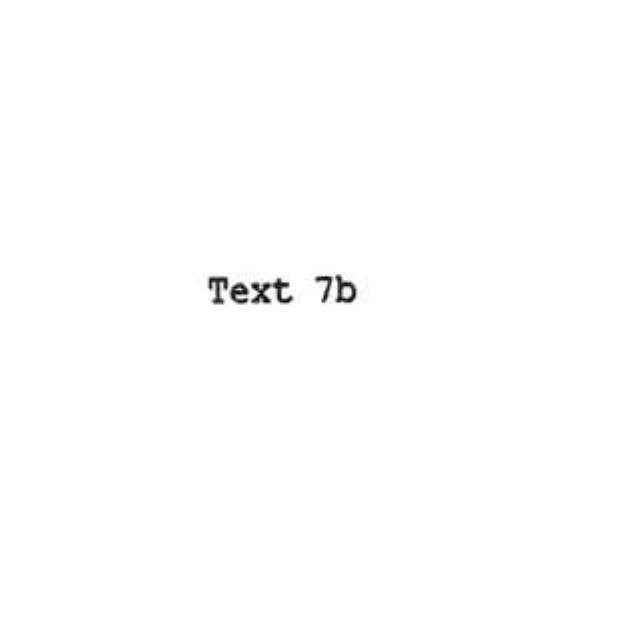
12 **T 6 B 7.** There can BE no justification for the
13 unjustifiable. Do not believe there
14 is, and do not TEACH that there is.
15 Remember always that what you believe you
16 WILL teach. Believe with me,
17 and we will become equal as
18 teachers. YOUR resurrection is your
19 re-awakening. I am the model
20 for rebirth, but rebirth itself
21 is merely the dawning on your
22 minds of what is already
23 in them. (#274)#C 101 God placed it there
24 Himself, and so it is true forever.

(N 6:171)(UR 274)

1 I believed in it, and therefore made
2 it forever true for me. Help
3 me to teach it to our brothers
4 in the name of the Kingdom of God.
5 But first believe that it is true
6 for you, or you will teach amiss.
7 **T 6 B 8.** My brothers slept during the
8 so-called "agony in the garden," but
9 I could not be angry with them, because I
10 had learned I could not BE
11 abandoned. Peter swore he
12 would never deny me, but he
13 did so three times. It should
14 be noted that he did offer to
15 defend me with the sword, which ~~was~~ I
16 naturally refused, not being at all
17 in need of bodily protection. I
18 AM sorry when my brothers do
19 not share my decision to hear
20 (and be) only one voice, because it
21 weakens them as teachers AND learners.
22 But yet I know that they cannot
23 really betray themselves or me,
24 and that it is still on them that I

(N 6:172)(UR ---)

- 1
- 2
- 3
- 4
- 5



Text 7b

(N 6:173)(UR ---)

1 You will never get a control message from
2 me because I speak with one voice.
3 I promised I would edit the notes with
4 you.

5

6 173

7

8

9 **Cornell - Wash.**

10

11

12 MUST build my church.

13 **T 6 B 9.** There is no choice in this, because

14 only you can BE the foundation

15 of God's Church. A church

16 is where an altar is, and the

17 presence of the altar is what

18 ~~er~~ makes it a Church. Any

19 Church which does not inspire

20 love has a hidden altar which

21 is not serving the purpose for which

22 God intended it. I must

23 found His Church on you

24 because you, who accept me as a

(N 6:174)(UR 274-275)

1 model are literally my disciples.
2 Disciples are followers, but if the model
3 they follow has chosen to SAVE THEM
4 PAIN IN ALL RESPECTS, they are
5 probably unwise NOT to follow him.
6 **T 6 B 10.** I elected, both for your
7 sake AND mine, to demonstrate
8 that the most outrageous assault, as
9 judged by the ego, did not matter.
10 As the world judges these things, but NOT
11 as God knows them, I was betrayed,
12 abandoned, beaten, torn, and finally
13 killed. It was perfectly clear that this
14 was only because of the projection of others
15 onto me, because I had not
16 harmed anyone and had healed
17 many. We are still equal as
18 learners, even though we need not have
19 equal experiences. The Holy Spirit is
20 glad when you can learn enough from
21 MINE to be re-awakened by them.
22 That was their only purpose, and that
23 is the only ~~respect~~ way (#275)#C 102 in which I can be
24 perceived as the Way, the Truth, and the Light.

(N 6:175)(UR 275)

1 **T 6 B 11.**When you hear only one voice,
2 you are never called on to sacrifice.
3 On the contrary, by enabling
4 YOURSELVES to hear the Holy Spirit in others,
5 you can learn from their experiences
6 and gain from them WITHOUT experiencing
7 them. That is because the Holy Spirit IS
8 one, and anyone who listens is
9 inevitably led to demonstrate
10 His way for ALL. You
11 are not persecuted, nor was I. You
12 are not asked to repeat my
13 experience, because the Holy Spirit which we
14 SHARE, makes this unnecessary. But
15 to use my experiences constructively
16 for yourselves, you must still
17 follow my example in how to perceive
18 them.

19 **T 6 B 12.**My brothers and yours are
20 constantly engaged in justifying
21 the unjustifiable. My one lesson,
22 which I must teach as I learned,
23 is that no perception ~~of~~
24 ~~judgment~~ which is out of accord

(N 6:176)(UR 275)

1 with the judgment of the Holy Spirit CAN
2 be justified. I undertook to
3 show this was true ~~even~~ in a
4 very extreme case, merely because this
5 would serve as a good
6 teaching aid to those whose
7 temptations to ~~an~~ give in to
8 anger and assault would NOT be
9 as extreme.

10 **T 6 B 13.** I will, with God Himself,
11 that none of His Sons should
12 suffer. Remember that the Holy Spirit
13 is the communication link between
14 God the Father and His separated
15 Sons. If you will listen to His
16 voice, you will know that you
17 cannot either hurt or BE hurt,
18 but that many need your
19 blessing to help them hear this for
20 themselves. When you perceive
21 only this need in them, and do not
22 respond to any others, you will have
23 learned of me, and be as eager to
24 share your learning as I am.

(N 6:177)(UR 275)

1 The crucifixion CANNOT be shared,
2 because it is the symbol of projection. But
3 the Resurrection IS the symbol of
4 sharing, because the re-awakening
5 of every Son of God is necessary
6 to ~~make~~ *enable* the Sonship to know its
7 wholeness. Only this IS knowledge.
8 **T 6 B 14.** The message of the crucifixion is very
9 simple and perfectly clear: "teach
10 ONLY love, for that is what you
11 ARE." If you interpret it in any other
12 way, you are using it as a weapon
13 for assault rather than as the call to
14 peace for which it was intended. The
15 Apostles often misunderstood it, and
16 always for the same reason that
17 makes anyone misunderstand
18 anything. Their **(#276)#C 103** own imperfect
19 love made them vulnerable to projection,
20 and out of their own fear they
21 spoke of the wrath of God as His
22 RETALIATORY weapon. They also
23 could not speak of the crucifixion
24 entirely without anger, because their

(N 6:178)(UR 276)

1 own sense of guilt had made them angry.

2 ~~Among ??~~

3 **T 6 B 15.** There are two glaring examples of upside-
 4 down thinking in the New Testament,
 5 whose whole Gospel is only the
 6 message of love. These are not at all like
 7 the several slips into impatience which I made,
 8 because I had learned the Atonement
 9 prayer, which I also came to teach,
 10 too well to engage in upside-
 11 down thinking myself. (**Cor??????t to**
 12 **Bill**) If the Apostles had not
 13 felt guilty, they never could have
 14 quoted ME as saying, "I come
 15 not to bring peace but a sword."
 16 This is clearly the exact opposite of
 17 everything I taught.

18 **T 6 B 16.** Nor could they have described
 19 my reactions to Judas Iscariot
 20 as they did, if they had really
 21 understood ME. They could not¹⁰
 22 believe that I could¹¹ not have
 23 said, "Betrayest thou the Son of
 24 Man with a kiss?" unless I

¹⁰ Ur replaces "believe" with "have believed"

¹¹ The manuscript has "not" typed between the lines which is also present in the Notes. However, this very much appears to be an error since it really makes no sense to say "They could **not** have believed that I could **not** have said, 'Betrayest thou the Son of Man with a kiss?' unless I BELIEVED IN BETRAYAL." It has to be either "I could not have said ..." or "They could not believe I could have said..." but it can't be both.

(N 6:179)(UR 276)

1 BELIEVED IN BETRAYAL. The whole
2 message of the crucifixion was simply that I
3 did NOT. The "punishment" which
4 I am said to have ~~meted~~ called
5 forth upon Judas was a similar
6 reversal. Judas was my brother and
7 a Son of God, as much a part
8 of the Sonship as myself. Was it
9 likely that I would condemn him
10 when I was ready to demonstrate
11 that condemnation is impossible?
12 **T 6 B 17.** I am very grateful to the
13 Apostles for their teaching, and
14 fully aware of the extent of their
15 devotion to me. But as you read
16 their teachings, remember that I
17 told them myself that there was much
18 they would understand later, because they
19 were NOT wholly ready to follow me
20 at the time. I emphasize this only
21 because I do not want you to
22 allow ANY fear to enter into the
23 thought system toward which I
24 am guiding you. I do NOT

(N 6:180)(UR 276-277)

1 call for martyrs but for TEACHERS.
2 **T 6 B 18.** Bill is an outstanding example
3 of this confusion, and has literally believed
4 for years that teaching IS
5 martyrdom. This is because he ~~thought~~
6 ~~thinks~~ thought, and still thinks at
7 times, that teaching leads to
8 crucifixion rather than to re-awakening.
9 The upside-down nature of this
10 association is so obvious that (#277)#C 104 he could only
11 have made it BECAUSE he felt guilty.
12 No-one is "punished" for sins, ~~bee-~~
13 and the Sons of God are not sinners.
14 ANY concept of "punishment"
15 involves the projection of blame, and
16 REINFORCES the idea that blame is
17 justified. The behavior that results
18 is a LESSON IN BLAME, just as
19 all behavior teaches the beliefs that
20 motivate it.
21 **T 6 B 19.** The crucifixion was a complex of
22 behaviors ~~of-is~~ arising out of clearly opposed
23 thought systems. As such, it is the
24 perfect symbol of conflict between

(N 6:181)(UR 277)

1 the ego and the Son of God. It was as much
2 intrapersonal as interpersonal
3 then, just as it is now, and it is
4 still just as real. But BECAUSE
5 it is just as real now, its lesson,
6 too, has equal reality WHEN IT IS
7 LEARNED. I do not need
8 gratitude any more than I needed
9 protection. But YOU need to develop
10 your weakened ability to BE grateful,
11 or you cannot appreciate God. HE does
12 not need your appreciation, but you DO.
13 **T 6 B 20.** You cannot love what you do
14 not appreciate, and FEAR MAKES APPRECIATION
15 IMPOSSIBLE. Whenever you are afraid
16 of what you are, you do not appreciate
17 it, and will therefore reject it. As a
18 result, you will TEACH REJECTION. The
19 power of the Sons of God is operating
20 all the time, because they were created
21 as creators. Their influence on
22 EACH OTHER is without limit, and MUST
23 be used for their joint salvation.
24 Each one MUST learn to teach

(N 6:182)(UR 277-278)

T 6 C. The Uses of Projection (*N 618 6:182)

(line 8)

1 that all forms of rejection are
 2 utterly meaningless.
 3 **T 6 B 21.** The separation IS the notion of rejection.
 4 As long as you teach this, YOU
 5 still believe it. This is NOT as God
 6 thinks, and you must think as He
 7 thinks if you are to know Him
 8 again. **T 6 C 1.** Any split in will MUST
 9 involve a rejection of part of
 10 it, and this IS the belief in separation.
 11 The wholeness of God, which IS His
 12 peace, cannot be appreciated EXCEPT by
 13 a whole mind, which ~~???~~ recognizes
 14 the wholeness of God's creation and
 15 BY this recognition knows its Creator.
 16 **T 6 C 2.** Exclusion and separation are
 17 synonymous. So are separation and dis-
 18 sociation. We have said before that
 19 the separation was and IS dissociation, and also that
 20 once it had occurred, projection became
 21 its main defense, or the device
 22 which KEEPS IT GOING. The reason,
 23 however, may not be (#278)#C 105 as clear to you
 24 as you think. What you project
 25 you disown, and therefore DO NOT BELIEVE

(N 6:183)(UR 278)

1 IS YOURS. You are therefore EXCLUDING yourself
2 from it, by the very statement you are
3 making that you are DIFFERENT from some-
4 one else. Since you have also judged
5 AGAINST what you project, you attack
6 it because you have already attacked it
7 BY rejecting it. By doing this
8 UNCONSCIOUSLY, you try to keep the fact
9 that you must have attacked yourself
10 FIRST out of awareness, and thus
11 imagine that you have made yourself
12 safe.

13 **T 6 C 3.** Projection will ALWAYS hurt
14 you. It reinforces your belief in
15 your own split mind, and its ONLY
16 purpose is to KEEP THE SEPARATION
17 GOING. It is solely a device of the
18 ego to make you feel DIFFERENT
19 from your brothers and separated FROM
20 them. The ego justifies this on the
21 wholly spurious grounds that
22 it makes you seem better than they
23 are, thus obscuring equality
24 WITH them still further.

(N 6:184)(UR 278)

1 **T 6 C 4.** Projection and attack are inevitably related,
2 because projection is ALWAYS a means
3 of JUSTIFYING attack. Anger without
4 projection is impossible. The ego uses
5 projection ONLY to distort your perception
6 of both yourself AND your brothers.
7 It begins by excluding something
8 you ~~be~~ think exists in you which you
9 do not want, and leads directly to
10 your excluding yourself from your
11 brother.¹²

12 **T 6 C 5.** But we know that there is
13 another use of projection. Every
14 ability of the ego has a better
15 counterpart, because its abilities
16 are directed by the mind, which
17 has a better voice. The Holy Spirit,
18 as well as the ego, utilizes projection
19 but since their goals are
20 opposed, so is the result. The Holy Spirit
21 begins by perceiving YOU as
22 perfect. KNOWING this perfection
23 is shared, it RECOGNIZES it in
24 others, thus strengthening it in
25 both. Instead of anger, this

¹² *Ur* pluralizes this to "brothers."

(N 6:185)(UR 278-279)

1 arouses love FOR both because IT
2 ESTABLISHES INCLUSION. Perceiving
3 equality, it perceives equal
4 needs. This invites Atonement
5 automatically, because Atonement IS
6 the one need which is universal. (#279)#C 106
7 **T 6 C 6.** To perceive YOURSELF in this way
8 is the ONLY way in which you can
9 find happiness in this world.
10 This is because it is the acknowledgement
11 that you are NOT in this world, and the
12 world IS unhappy. How else
13 can you find joy in a joyless
14 place EXCEPT by realizing that
15 YOU ARE NOT THERE? You cannot be ANYWHERE
16 that God did not put you, and
17 God ~~me~~ created you as part
18 of HIM. That is both WHERE
19 you are and WHAT you are. This is
20 COMPLETELY unalterable. It is
21 total inclusion. You cannot
22 change this now or ever.
23 It is forever true. It is NOT a
24 belief, but a fact. **T 6 C 7.** Anything

(N 6:186)(UR 279)

1 that God creates is as true as He
2 is. Its truth lies only in its
3 perfect inclusion in Him Who
4 alone IS perfect. To deny
5 this in any way is to deny
6 yourself AND Him, because it is impossible
7 to accept one without the other. The
8 perfect equality of the Holy Spirit's perception
9 is the counterpart of the perfect
10 equality of God's knowing. The
11 ego's perception has no counterpart
12 in God, but the Holy Spirit remains
13 the bridge between perception and
14 knowledge. By enabling you
15 to use perception in a way
16 that PARALLELS knowledge, you
17 will ultimately meet it and KNOW
18 it.

19 **T 6 C 8.** The ego prefers to believe
20 that parallel lines do not meet, and
21 conceives of their meeting as
22 impossible. But you might remember
23 that even the human eye perceives
24 them as if they DO meet in the

(N 6:187)(UR 279-280)

1 distance, which is the same as IN THE
2 FUTURE, if time and space are
3 one dimension. The later mathematics
4 support the interpretation of ultimate
5 convergence of the parallel theoretically.
6 EVERYTHING ~~must~~ meets in God, because
7 everything was created BY Him and IN
8 Him. God created His Sons by
9 extending His Thought and retaining
10 the extensions of His Thought in
11 His Mind. ALL His Thoughts are thus
12 perfectly united within themselves
13 and with each other because they, were created
14 neither partially nor in part.
15 **T 6 C 9.**The Holy Spirit enables you to PERCEIVE
16 THIS WHOLENESS NOW. You can no
17 more pray for yourselves alone than
18 you can find joy for yourself (#280)#C 107 alone.
19 Prayer is a re-statement of INCLUSION,
20 directed by the Holy Spirit under the laws
21 of God. God created you to create.
22 You cannot EXTEND His Kingdom until
23 you KNOW of its wholeness.
24 But thoughts begin

(N 6:188)(UR 280)

1 in the mind OF THE THINKER, from which they extend
2 outward. This is as true of God's
3 thinking as it is of yours. Because your
4 minds are split, you can also perceive
5 as well as think, but perception cannot
6 escape from the basic laws of **thought**
7 **because it is still under the laws of**
8 mind. You perceive FROM your
9 mind, and extend your perceptions
10 outward.

11 **T 6 C 10.** Although perception of any kind
12 is unnecessary, YOU made it and the
13 Holy Spirit can therefore use it well. He
14 can INSPIRE perception and lead it
15 toward God by making it
16 PARALLEL to God's way of thinking,
17 and thus guaranteeing ~~their~~ their
18 ~~inevitable~~ *ultimate* meeting. This convergence
19 SEEMS to be far in the future ONLY
20 because your mind is NOT in perfect
21 alignment with the idea, and therefore DOES NOT
22 WANT IT NOW. The Holy Spirit USES time,
23 but does NOT ~~speak FOR~~ *believe in it.* ~~Co~~
24 Coming from God, He uses EVERYTHING

(N 6:189)(UR 280)

1 for good, but does not BELIEVE in what
2 is not true.

3 **T 6 C 11.** Since the Holy Spirit IS in your minds,
4 then your minds MUST be able to believe
5 ONLY what is true. The Holy Spirit
6 can speak only for this, because he
7 speaks for God. He tells you to
8 return your whole mind to God,
9 BECAUSE IT HAS NEVER LEFT HIM. If
10 it has never left Him, you need
11 only perceive it AS IT IS to BE
12 returned. The full awareness of¹³
13 Atonement, then, is the recognition that
14 the separation NEVER OCCURRED. The ego CANNOT
15 prevail against this, because it is an
16 explicit statement that the EGO
17 never occurred.

18 **T 6 C 12.** The ego can accept the idea that
19 RETURN is necessary, because it can so
20 easily make the idea seem so
21 difficult. But the Holy Spirit tells you
22 that even RETURN is unnecessary,
23 because what never happened CANNOT
24 involve ANY problem. But it does

¹³ Ur inserts "the"

(N 6:190)(UR 280-281)

1 NOT follow that YOU cannot make
2 the idea of return both necessary AND difficult.
3 God made nothing either necessary OR
4 difficult. But YOU have perceived both
5 AS IF they were part of His
6 perfect creations. Yet it is surely
7 clear that the perfect need NOTHING,¹⁴
8 and CANNOT (#281)#C 108 experience perfection as
9 a difficult accomplishment because that
10 is what they ARE.
11 **T 6 C 13.** This is the way in which you MUST
12 perceive God's Creations, bringing
13 all of your perceptions into the one
14 parallel line which the Holy Spirit sees. This
15 line is the direct ~~road to~~ line of communication
16 with God, and lets YOUR mind converge
17 with HIS. There is NO CONFLICT ANYWHERE
18 in this perception, because it means that
19 ALL perception is guided by the Holy Spirit,
20 whose mind is fixed on God.
21 ONLY the Holy Spirit can resolve conflict,
22 because ONLY the Holy Spirit is conflict-free.
23 He perceives ONLY what is true in
24 YOUR mind, and extends outward
25 to ONLY what is true in other minds.

¹⁴ Ur puts the emphasis on "need" rather than "nothing." The Notes has "need" underlined, but the underline is crossed out.

(N 6:191)(UR 281)

1 **T 6 C 14.** The difference between the ego's use of
 2 projection and projection as the Holy Spirit uses it is
 3 very simple. The ego projects to
 4 EXCLUDE and therefore to deceive. The Holy Spirit
 5 projects by RECOGNIZING HIMSELF in
 6 EVERY mind, and thus perceives them
 7 as ONE. Nothing conflicts in this
 8 perception, because what the Holy Spirit
 9 perceives IS the same. Wherever
 10 it looks it sees itself, and because it is
 11 UNITED, it¹⁵ offers the whole Kingdom
 12 always. This is the one message which
 13 God gave TO it,¹⁶ and for which
 14 it¹⁷ must speak because that is what
 15 it IS.¹⁸ The peace of God lies in
 16 that message, and so the peace of God lies in YOU.

17 **T 6 C 15.** The great peace of the ~~whole~~
 18 Kingdom shines in your mind
 19 forever, but it must shine
 20 OUTWARD ~~to all parts of~~ to make
 21 YOU aware of it. The Holy Spirit was given
 22 you with perfect impartiality, and only
 23 by perceiving Him impartially can

¹⁵ *Ur* makes this "Wherever He looks He sees Himself, and because He is united He"

¹⁶ *Ur* makes this "Him"

¹⁷ *Ur* makes this "He"

¹⁸ *Ur* makes this "He"

(N 6:192)(UR 281)

1 you perceive Him at all. The ego is
2 legion, but the Holy Spirit is one. No darkness
3 abides ANYWHERE in the Kingdom. But¹⁹
4 your part is only to allow no darkness
5 to abide in your OWN mind. This
6 alignment with Light is unlimited,
7 because it is in alignment with the Light
8 of the world. Each of us IS the
9 Light of the world, and by joining our
10 minds IN this Light, we proclaim
11 the Kingdom of God together and AS
12 ONE. (#282)#C 109

¹⁹ *Ur* removes the sentence break and replaces “but” with “so”.

**T 6 D. The Relinquishment of Attack (*N 625 6:193)
(N 6:193)(UR 282)**

1 **T 6 D 1.** We²⁰ have used many words as
2 synonymous which are not ordinarily regarded
3 as the same. We began with having
4 and being, and recently have used others.
5 Hearing and being is an example, to
6 which we can also add teaching
7 and being, learning and being,
8 and, above all, PROJECTING and
9 being. This is because, as we have said
10 before, every idea begins
11 in the mind of the thinker and
12 extends outward. Therefore,
13 what extends FROM the mind
14 IS STILL IN IT, and FROM
15 what it extends IT KNOWS
16 ITSELF. This is its
17 natural talent.

18 **T 6 D 2.** The word "knows" is
19 correct here, even though the
20 ego does NOT know, and is not
21 concerned with BEING at all.
22 The Holy Spirit still holds
23 knowledge safe through its impartial
24 perception. By attacking

²⁰ *Ur* inserts "March 29, '66."

(N 6:194)(UR 282)

1 nothing, it presents no barrier
2 at all to the communication
3 of God. Therefore, being is
4 never threatened. Your
5 Godlike mind can never be
6 defiled. The ego never was and
7 never will be part of it.
8 **T 6 D 3.** But through the ego you
9 CAN hear and learn and teach a
10 nd project WHAT IS NOT
11 TRUE. From this, which
12 YOU have made, you have taught
13 yourselves to believe you ARE
14 NOT WHAT YOU ARE. You
15 CANNOT teach what you have not
16 learned. And what you
17 teach you strengthen in
18 yourselves BECAUSE you are sharing
19 it. Every lesson which you
20 teach YOU are learning.
21 **T 6 D 4.** That is why you must
22 teach only ONE lesson.
23 If you are to be conflict free
24 yourselves, you must learn

(N 6:195)(UR 282-283)

1 ONLY from the Holy Spirit, and teach
 2 ONLY by Him. You ARE
 3 only love, but when you
 4 denied this you made what
 5 you ARE something you must
 6 LEARN. We said before that
 7 the message of the Crucifixion was
 8 "teach ONLY love, for that
 9 is what you ARE." This is
 10 the ONE lesson which is perfectly
 11 unified, because it is the only
 12 lesson which IS one. And only
 13 BY teaching it can YOU
 14 learn it. (#283)#C 110 ~~As you ????~~
 15 **T 6 D 5.** "As you teach so
 16 will you learn." If that is true,
 17 and it is true indeed, you must
 18 never forget that what you
 19 teach is teaching YOU.
 20 What you project you BELIEVE.
 21 You²¹ only REAL safety
 22 lies in projecting ONLY the
 23 Holy Spirit, because as you see His
 24 gentleness in others your own
 25 mind perceives ITSELF as

²¹ Ur replaces "you" which should be "Your" with "The"

(N 6:196)(UR 283)

1 totally harmless. Once
2 it can accept this fully, it does NOT
3 see the need to PROTECT ITSELF.
4 The protection of God then
5 dawns upon it, assuring it
6 that it is perfectly safe
7 forever.
8 **T 6 D 6.** The perfectly safe ARE
9 wholly benign. They bless
10 because they know they ARE blessed.
11 Without anxiety, the mind
12 is wholly kind, and because it
13 PROJECTS beneficence, it
14 IS beneficent. Safety is
15 the COMPLETE RELINQUISHMENT OF
16 ATTACK. No compromise is
17 possible in this. Teach
18 attack in any form, and YOU HAVE
19 LEARNED IT AND IT WILL HURT
20 YOU. But your learning is not
21 immortal, and you can unlearn it
22 BY NOT TEACHING IT. Since
23 you cannot NOT teach, your
24 salvation lies in teaching exactly

(N 6:197)(UR 283)

1 the opposite of EVERYTHING THE EGO
 2 BELIEVES. This is how YOU will learn
 3 the truth that will make you free,
 4 and keep you so as ~~you teach~~
 5 others learn it of YOU.
 6 **T 6 D 7.** The only way to HAVE peace is to
 7 TEACH peace. By learning it
 8 through projection, it becomes a part of
 9 you that you ~~finally~~ KNOW,
 10 because you cannot teach what you have
 11 dissociated. Only thus can
 12 you win back the knowledge **which** you
 13 threw away. An idea which you
 14 SHARE you MUST HAVE. It
 15 awakens in you through the CONVICTION of
 16 teaching ~~it to others. ?If having and being?~~
 17 ~~being are the same?~~. Remember
 18 that if teaching is being and learning
 19 is being, then teaching is
 20 learning. EVERYTHING you
 21 teach YOU are learning.
 22 Teach only love, and learn
 23 ~~to remember~~ that love is
 24 yours and YOU are love. (#284)#C 111

**T 6 E. The Only Answer (*N 634 6:198)
(N 6:198)(UR 284)**

1 **T 6 E 1.** Remember²² that the Holy Spirit is the
 2 ANSWER, not the question. The ego always
 3 speaks first, because it is capricious
 4 and does NOT mean its maker
 5 well. This is because it believes, and
 6 correctly, that its maker may
 7 withdraw his support from it at
 8 any moment. If it meant you
 9 well, it would be glad, as the
 10 Holy Spirit will ~~be rejoice~~ be glad when He
 11 has brought you home and you no
 12 longer need His guidance.
 13 The ego does NOT regard itself
 14 as part of you. Herein
 15 lies its primary perceptual
 16 error, the foundation of its
 17 whole thought system. **T 6 E 2.** When
 18 God created you, ~~you became~~
 19 He made you part of Him.
 20 That is why attack WITHIN the
 21 Kingdom is impossible. But
 22 YOU made the ego without
 23 love, and so it does not love
 24 YOU. You could not remain

²² Ur inserts "March 30, 1966"

(N 6:199)(UR 284)

1 WITHIN the Kingdom without love, and
2 since the Kingdom IS love, you
3 believe you are WITHOUT it. This
4 enables the ego to regard itself
5 as SEPARATE and OUTSIDE ITS
6 MAKER, thus speaking for the
7 part of your mind that believes
8 YOU are separate and outside the Mind of God.
9 **T 6 E 3.** The ego, then, raised ~~asked~~ the
10 first question that was ever
11 asked, but it can never
12 answer it. That question, ~~which was~~ which was
13 "What are you?" was the beginning of
14 doubt.

15 The ego has never answered
16 ANY questions since, though it
17 has raised a great many. The
18 most inventive activities of
19 the ego have never done more
20 than OBSCURE THE QUESTION, because you
21 HAVE the answer, and THE EGO IS AFRAID
22 OF YOU. You cannot really understand
23 conflict until YOU fully

(N 6:200)(UR 284-285)

1 understand one basic fact that the ego
2 does not know. The Holy Spirit does not
3 speak first, but He ALWAYS
4 answers. EVERYONE has called
5 upon Him for help at one
6 time or another, and in one
7 way or another, AND HAS BEEN
8 ANSWERED. Since the Holy Spirit
9 answers truly, He answers
10 FOR ALL TIME, and that
11 means that EVERYONE HAS THE
12 ANSWER NOW.

13 (#285)#C 112 T 6 E 4. The ego cannot hear the Holy Spirit,
14 but it DOES ~~sense~~ know²³ that
15 part of the same mind that
16 made it is AGAINST it.
17 It interprets this wholly as
18 a justification for ATTACKING
19 its maker. The ego believes
20 that the best defense is
21 attack, and WANTS YOU TO
22 BELIEVE THIS. Unless you DO
23 believe it, you will not side
24 with it. And the ego feels

²³ *Ur* has "feel" here.

(N 6:201)(UR 285)

1 *badly in need of allies, though*
2 *not of brothers.*

3 **T 6 E 5.** Perceiving something
4 alien to itself in your
5 MIND, the ego turns to the
6 body, NOT the mind as its
7 ally BECAUSE the body is not
8 part of you. This makes the body
9 the ego's friend. But it is
10 an alliance frankly based on
11 separation. If you side with
12 this alliance, you WILL be afraid,
13 because you are siding with an
14 alliance OF fear. The ego and
15 the body conspire AGAINST your
16 minds, and because they realize
17 that their "enemy" CAN end ~~their~~
18 ~~conspiracy mere~~ them both merely
19 by knowing they are not part
20 of him, they join in the attack
21 together.

22 This is perhaps the strangest
23 perception of all, if you consider
24 what it really involves.

(N 6:202)(UR 285)

1 The ego, which is not real, attempts to
2 persuade the mind, which IS real,
3 that it IS its own learning
4 device, and that the learning
5 device is more real than IT
6 is. No one in his right mind
7 could POSSIBLY believe this, and
8 no one in his right mind DOES
9 believe it.

10 **T 6 E 6.** Hear, then, the one answer
11 of the Holy Spirit to ALL the questions which
12 the ego raises. You are
13 a Child of God, a priceless
14 part of His Kingdom, which
15 He created as part of
16 Him. Nothing else exists,
17 and ONLY this is real. You
18 have chosen a sleep in which you have
19 had bad dreams, but the
20 sleep is not real, and God
21 calls you to awake. There will
22 be nothing left of your dream
23 when you hear Him, because
24 you WILL be awake. Your

(N 6:203)(UR 285-286)

1 dreams have contained many of the
2 ego's symbols, and they have
3 confused you. But that was
4 only because you were asleep and
5 DID NOT KNOW. (#286)#C 113
6 **T 6 E 7.** When you awake, you will
7 see the Truth around you and
8 in you, and you will no longer
9 believe in dreams, because they will
10 have no reality for you. But
11 the Kingdom and all that you have
12 created there will have great
13 reality for you, because they
14 are beautiful and true. In the
15 Kingdom, where you are and
16 what you are is perfectly
17 certain. There is no doubt
18 there, because the first question
19 was never asked. Having
20 finally been wholly answered,
21 IT HAS NEVER BEEN. Being²⁴
22 alone lives in the Kingdom,
23 where everything lives in
24 God without question.

²⁴ *Ur* emphasizes this word.

(N 6:204) (UR 286-287)

1 The time that was spent on
2 questioning in the dream has
3 given way to the Creation and to
4 its Eternity.

5 **(#287)#C 114** April 1, 1966

6 **T 6 E 8.** YOU are as certain as
7 God, because you are as true as
8 He is. But what was once
9 quite certain in your minds has
10 become only the ABILITY for
11 certainty. The introduction of
12 abilities into being was the beginning of
13 UNCERTAINTY, because abilities are
14 POTENTIALS, not accomplishments.
15 Your abilities are totally useless in
16 the presence of God's accomplishments
17 and also of yours. Accomplishments
18 are RESULTS which HAVE BEEN achieved.
19 When they are perfect, abilities are
20 meaningless.

21 **T 6 E 9.** It is curious that the perfect
22 must now be perfected. In
23 fact, it is impossible. But you
24 must remember that when you

(N 6:205)(UR 287)

1 put yourselves in an impossible situation,
2 you believed that the impossible WAS
3 possible.

4 **T 6 E 10.** Abilities must be DEVELOPED, or you cannot
5 use them. This is not true of anything
6 that God created, but it is the kindest
7 solution possible to what YOU have
8 made. In an impossible situation, you
9 can develop your abilities to the point where
10 they CAN GET YOU OUT OF IT. You
11 have a guide to how to develop them,
12 but you have no commander EXCEPT
13 YOURSELF. This leaves YOU in charge
14 of the Kingdom, with both a guide to
15 FIND it and a MEANS to keep
16 it. You have a model to follow who
17 will strengthen YOUR command, and
18 never detract from it in any way.
19 You therefore retain the central place in
20 your ~~own~~ perceived enslavement, a fact
21 which ITSELF demonstrates that you are
22 NOT enslaved.

23 **T 6 E 11.** You are in an impossible situation
24 only because you thought it was

(N 6:206)(UR 287-288)

1 possible to be in one. You WOULD
2 be in an impossible situation if God
3 showed you your perfection, and PROVED
4 to you that you were wrong. This would
5 demonstrate that the perfect were
6 inadequate to bring THEMSELVES to the
7 awareness of their perfection, and thus
8 side with the belief that those who
9 have everything need help, and are therefore
10 helpless. (#288)#C 115

11 **T 6 E 12.** This is the kind of reasoning that
12 the ego engages in, but God, who
13 KNOWS that His creations are
14 perfect does NOT insult them.
15 This would be as impossible as the
16 ego's notion that it has
17 insulted Him. That is why
18 the Holy Spirit NEVER commands. To
19 command is to assume INequality,
20 which the Holy Spirit demonstrates does not
21 exist. Fidelity to premises
22 is a law of the mind, and everything
23 God created is faithful to His
24 laws. But fidelity to other
25 laws is also possible, not because

(N 6:207)(UR 288)

1 the laws are true, but because YOU MADE
2 THEM.
3 **T 6 E 13.**What would be gained
4 if God proved to you that you
5 have thought insanely? Can
6 God lose His own certainty?
7 We have frequently stated that
8 what you teach you ARE. Would
9 you have God teach you that you have
10 sinned? If He confronted the
11 self you have made with the Truth He
12 ~~made~~ created FOR you, what could
13 you be but afraid? You would
14 doubt your sanity, which is the one
15 thing in which you can FIND the sanity
16 He gave you. God does not
17 teach. To teach is to imply a
18 lack which God KNOWS is not there.
19 God is not conflicted. Teaching
20 aims at change, but God
21 created ONLY the changeless.
22 **T 6 E 14.**The separation was not a loss of
23 perfection, but a failure in
24 COMMUNICATION. A harsh and

**T 6 F. "To Have, Give All to All" (*N 644 6:208)
(N 6:208)(UR 288-289)**

1 ~~divisive~~ *strident* form of communication arose as
 2 the ego's voice. It could not
 3 shatter the peace of God, but it
 4 COULD shatter YOURS. God did
 5 not blot it out, because to eradicate
 6 it would be to attack it. Being
 7 questioned, He did not question.
 8 He merely gave the Answer.
 9 **T 6 E 15.** God's answer IS your
 10 teacher. **T 6 F 1.** Like any good
 11 teacher, He DOES know more than
 12 you know NOW, but He teaches
 13 only to make you equals. This is
 14 because you had ALREADY taught
 15 wrong, having believed what was not
 16 true. YOU DID NOT BELIEVE IN
 17 YOUR OWN PERFECTION. Could God
 18 teach you that you had made a
 19 split mind when He knows your
 20 mind only as whole? (#289)#C 116
 21 **-T 6 F 2.** What God DOES know is
 22 that His communication channels
 23 are not open to Him, so that
 24 He cannot impart His joy and know

(N 6:209)(UR 289)

1 that His Children are wholly
2 joyous. This is an ongoing process,
3 not in time, but in eternity. God's
4 extending outward, though not His
5 completeness, was blocked when the
6 Sonship does not communicate with Him as
7 one. So He thought, "My
8 Children sleep, and must be
9 awakened." **How**
10 **T 6 F 3.** How can you wake children
11 better and more kindly than with
12 a gentle Voice that will not
13 frighten them, but will merely remind
14 them that the night is over and the
15 Light has come? ~~That is all~~
16 ~~that God's Teacher ever does.~~
17 You do not inform them that
18 the nightmares which frightened them so
19 badly were not real, because
20 children BELIEVE in magic. You
21 merely reassure them that they
22 are safe NOW. Then you train
23 them to RECOGNIZE THE DIFFERENCE between sleeping
24 and waking, so that THEY will understand

(N 6:210)(UR 289-290)

1 they need not be afraid of
2 **bad** dreams. Then when bad
3 dreams come, they will call on the
4 Light THEMSELVES to dispel them.
5 **T 6 F 4.** A wise teacher teaches through
6 approach, NOT avoidance. He does
7 not emphasize what you must avoid to
8 escape from harm as much as
9 what you need to learn to have
10 joy. This is true even of the
11 world's teachers. Consider the
12 confusion that a child would
13 experience if he were told,
14 "Do not do THIS because it might
15 hurt you and make you unsafe,
16 but if you do THAT **then** you will
17 escape from harm and be safe,
18 and then you will not be afraid." All
19 of this could be included in only
20 three words: "Do only that." That
21 simple statement is perfectly clear,
22 easily understood, and very easily
23 remembered. (#290)#C 117
24 **T 6 F 5.** The Holy Spirit NEVER itemizes errors,

(N 6:211)(UR 290)

1 because He does not frighten children,
 2 and those ~~who do~~²⁵ lack wisdom ARE
 3 children. But He ALWAYS answers
 4 their call, and His dependability
 5 makes THEM more certain. Children
 6 ~~ARE~~ DO confused ~~between by~~ fantasy and
 7 reality, and they ARE frightened
 8 because they do not know the difference.
 9 **T 6 F 6.** The Holy Spirit
 10 makes NO distinction among dreams.
 11 He merely shines them away.
 12 His light is ALWAYS the call to
 13 awake, WHATEVER you may have been
 14 dreaming. Nothing lasting lies in
 15 dreams, and the Holy Spirit, shining with the
 16 light from God Himself, speaks only for what lasts
 17 forever.
 18 **T 6 F 7.** When your body and your ego
 19 and your dreams are gone, you
 20 will know that YOU will last
 21 forever. Many think that this is
 22 accomplished through death, but NOTHING
 23 is accomplished through death because
 24 death is nothing. EVERYTHING

²⁵ *Ur* preserves "those who lack" although both words "who do" appear to be crossed out in the *Notes*.

(N 6:212)(UR 290-291)

1 is accomplished through life, and life is of the
2 mind and in the Mind. The body neither
3 lives nor dies, because it cannot contain you
4 who ARE life. If we share
5 the same mind, YOU CAN OVERCOME
6 DEATH BECAUSE I DID. Death is an
7 attempt to resolve conflict by
8 not willing at all. Like any
9 other impossible solution which the ego
10 attempts, IT WILL NOT WORK.
11 **T 6 F 8.** God did not make the body,
12 because it is destructible, and therefore not of the
13 Kingdom. The body is the symbol of the
14 WHAT YOU THINK YOU ARE. It is
15 clearly a separation device, and
16 therefore does not exist. The Holy Spirit, as
17 always, takes what you have made
18 and translates it into a learning
19 device FOR you. Again, as
20 always, it re-interprets what
21 the ego uses as an argument FOR
22 separation into an argument
23 AGAINST it. (#291)#118
24 **T 6 F 9.** If the mind can heal the

(N 6:213)(UR 291)

1 body, but the body cannot heal the
2 mind, then the mind MUST BE
3 STRONGER. Every miracle demonstrates
4 this. We have said that the Holy Spirit is the
5 MOTIVATION for miracles. This is
6 because He ALWAYS tells you that
7 ONLY the mind is real, because only
8 the mind CAN BE SHARED.
9 The body IS separate, and therefore CANNOT be
10 part of you. To be of one
11 mind is meaningful, but to
12 be of one body is meaningless.
13 By the laws of mind, then, the
14 body IS meaningless. ~~because it~~
15 ~~cannot be~~
16 **T 6 F 10.** To the Holy Spirit THERE IS NO ORDER OF
17 DIFFICULTY IN MIRACLES. This is
18 FAMILIAR enough to you by now,
19 but it has not yet become
20 believable. Therefore, you do not
21 ~~know what it ?~~ understand it
22 and cannot USE it. We have too much to
23 accomplish on behalf of the

(N 6:214)(UR 291)

1 Kingdom to let this crucial concept
2 slip away. It is a real foundation
3 stone of the thought system I
4 teach and want YOU to teach. You
5 cannot perform miracles without
6 believing it, because it is a belief
7 in perfect equality.

8 **T 6 F 11.** Only one equal gift
9 CAN be offered to the equal Sons
10 of God, and that is FULL
11 APPRECIATION. Nothing more and
12 nothing less. Without a range,
13 order of difficulty IS meaningless,
14 and there must BE no range in what
15 you offer to each other. The Holy Spirit,
16 which leads to God, translates
17 communication into being, just as He
18 ultimately translates perception into knowledge.

19 **T 6 F 12.** You DO NOT LOSE WHAT YOU
20 COMMUNICATE. The ego uses the body
21 for attack, for pleasure, and for
22 ~~personal~~ pride. The insanity of this
23 perception makes it a fearful one.
24 The Holy Spirit sees it only as a

(N 6:215)(UR 291-292)

1 means of COMMUNICATION. And because
2 communicating IS sharing, it
3 becomes communion. You might argue
4 that fear as well as love can be
5 communicated, and therefore can be shared.
6 But this is not so real as it sounds.
7 Those who communicate fear are promoting
8 attack, and attack always BREAKS
9 communication, and therefore makes communion
10 impossible. (#292)# 119

11 **T 6 F 13.** Egos DO join together in
12 temporary allegiance, but always
13 for WHAT EACH ONE CAN GET SEPARATELY.
14 The Holy Spirit communicates only WHAT EACH ONE
15 CAN GIVE TO ALL. He never takes
16 ANYTHING back, because He wants YOU
17 to keep it. Therefore, His teaching
18 begins with the lesson: To HAVE,
19 GIVE all TO all. [**"Therefore Do only
20 that."**]

21 **T 6 F 14.** This is a very preliminary
22 step, and THE ONLY ONE YOU MUST
23 TAKE YOURSELF. It is not even
24 necessary that you COMPLETE the step

(N 6:216)(UR 292)

1 yourself, but it IS necessary that you turn
2 in that direction. Having willed to
3 go that way, you place YOURSELF in
4 charge of the journey, where you and ONLY
5 you must remain.

6 **T 6 F 15.** This step APPEARS to exacerbate
7 conflict rather than resolve it, because
8 it is the BEGINNING ~~of~~ step in reversing your perception
9 and turning it right side up. This
10 conflicts with the upside-down perception which you have not
11 yet abandoned, or the change in
12 direction would not have been necessary.
13 Some people remain at this step for
14 a very long time, experiencing VERY
15 acute conflict. Many try
16 to accept the CONFLICT, rather than to
17 take the next step toward its
18 resolution. But having taken the first
19 step, they WILL be helped. Having willed
20 what they CANNOT complete alone, THEY ARE
21 NO LONGER ALONE.

22 **T 6 F 16.** You, Helen, had taken this
23 step, and because you believed in it,
24 you taught it to Bill, who still

(N 6:217)(UR 292)

1 believed in the solution of sleep. You were
2 not consistent in teaching it, but you
3 did so often enough to enable him
4 to learn it. Once HE learned it,
5 he could teach YOU how to
6 become more consistently awake, and
7 thus begin to waken HIMSELF.
8 This placed him, too, in command
9 of the journey. His recognition of the
10 direction it must take was
11 perfectly stated when he
12 INSISTED ON COLLABORATION. **T 6 F 17.** You,
13 Helen, had taken a giant
14 step INTO conflict, but Bill
15 turned you both²⁶ TOWARD THE WAY
16 OUT. The more he teaches this,
17 the more he will learn it. (#293)#C 120)

²⁶ *Ur* inserts "forwards"

**T 6 G. "To Have Peace, Teach Peace to Learn It" (*N 654 6:218)
(N 6:218)(UR 293)**

1 **T 6 G 1.**All²⁷ the separated ones have a basic
 2 fear of retaliation and abandonment. This is
 3 because they BELIEVE in ~~retaliation~~ attack and rejection, so
 4 this is what they perceive and teach
 5 and LEARN. These insane concepts are
 6 clearly the result of their own dis-
 7 sociation and projection. What you teach
 8 you are, but it is quite apparent that
 9 you can teach wrongly, and therefore **believe**
 10 **TEACH YOURSELVES ~~that you are what~~**
 11 **~~you are not~~ WRONGLY.**
 12 Many thought that I was attacking
 13 them, even though it is **perfectly** quite
 14 apparent that I was NOT. An
 15 insane learner learns strange
 16 lessons.
 17 **T 6 G 2.**What you must understand is
 18 that, when you do not SHARE
 19 a thought system, you ARE
 20 weakening it. Those who
 21 BELIEVE in it therefore perceive **it**²⁸
 22 as an ATTACK ON THEM. This
 23 is because everyone identifies
 24 himself WITH his thought system,

²⁷ Ur inserts "APRIL 3, '66"

²⁸ Ur replaces "it" with "this"

(N 6:219)(UR 293-294)

1 and EVERY thought system centers on
2 WHAT YOU BELIEVE YOU ARE. If the
3 center of the thought system is
4 TRUE, only truth extends
5 outward from it. But if a
6 lie is at its center, only
7 DECEPTION proceeds from it.
8 **T 6 G 3.** All good teachers realize
9 that only fundamental change
10 will last. But they do not²⁹
11 BEGIN at that level. Strengthening
12 MOTIVATION for change is their
13 first and foremost goal. It is
14 also their last and final one.
15 Increasing motivation for change IN THE
16 LEARNER is all that a teacher
17 NEED do to GUARANTEE change.
18 This is because a change in motivation
19 IS a change of mind, and this
20 will INEVITABLY produce fundamental
21 change BECAUSE the mind IS
22 fundamental. (#294)# 121
23 **T 6 G 4.** The first step in the reversal
24 or undoing process, then, is the

²⁹ *Ur* moves the emphasis from “begin” to the previous word “not.”

(N 6:220)(UR 294)

1 UNDOING of the getting concept.
2 Accordingly, the Holy Spirit's first lesson was:
3 To HAVE, GIVE all TO all. We
4 said that this is apt to INCREASE
5 conflict temporarily, and we can
6 clarify this still further now. At this
7 point, the **sameness** equality of having and
8 being is not yet **under**
9 perceived. Until it IS, having
10 still appears to be the OPPOSITE of
11 being. Therefore, the first lesson SEEMS
12 to contain a contradiction because
13 it is BEING LEARNED BY A CONFLICTED
14 MIND. This MEANS conflicting
15 motivation, and so the lesson CANNOT
16 be learned consistently as yet.
17 **T 6 G 5.** Further, the mind of the learner
18 projects its own split, and therefore
19 **perceives**³⁰ does NOT perceive
20 consistent minds in others,
21 making him suspicious of THEIR
22 motivations. This is the real reason
23 why in many respects the first
24 lesson is the hardest to learn.

³⁰ *Ur* omits this word, and its insertion appears to be an inadvertent error.

(N 6:221)(UR 294-295)

1 Still strongly aware of the ego in
2 himself, and responding primarily
3 TO the ego in others, he is being
4 taught, **he is being learning**³¹
5 to react to BOTH as if what he
6 DOES believe IS NOT TRUE.
7 **T 6 G 6.**Upside-down as always, the
8 ego perceives the first lesson as
9 insane. In fact, this is its
10 only alternative here, because the
11 other one, which would be much LESS
12 acceptable, would obviously be
13 that IT is insane. The
14 ego's judgment, then, is
15 predetermined by what it IS,
16 though not more so than is any other
17 product of thought. The fundamental
18 change will still occur with
19 the change of mind IN THE
20 THINKER. (#295)# 122
21 **T 6 G 7.**Meanwhile, the increasing
22 clarity of the Holy Spirit's voice makes
23 it impossible for the learner NOT
24 TO LISTEN. For a time, then,

³¹ *Ur* replaces "learning" with "being taught"

(N 6:222)(UR 295)

1 he IS receiving conflicting messages AND
2 ACCEPTING BOTH. This is the classic
3 "double bind" in communication, which
4 you wrote about yourselves quite
5 recently, and with good examples too.
6 It is interesting that Helen claimed
7 at the time that she had never heard of it
8 and did not understand it. **I thought**
9 **it might help both of you if you**
10 **were called on to write about it**
11 **together.** You might remember
12 our brother's insistence on its
13 inclusion. Helen thought he had
14 become quite **demanding**³²
15 on this point, but it was quite
16 strongly reinforced in HIS mind,
17 and so he wanted to teach
18 it in his text. This, of course,
19 was a very good way for YOU
20 to learn it.
21 **T 6 G 8.** The way out of conflict
22 between two opposing thought systems
23 is clearly TO CHOOSE ONE AND RELINQUISH
24 THE OTHER. If you identify WITH your

³² *Ur* replaces "demanding" with "irrational"

(N 6:223)(UR 295)

1 thought system, and you cannot escape
2 this, and if you accept two thought
3 systems which are in COMPLETE DIS_
4 agreement, peace of mind IS
5 impossible. If you TEACH both,
6 which you will surely do as long as
7 you ACCEPT both, you are
8 teaching conflict and LEARNING it.
9 But you DO want peace, or you
10 would not have called upon the voice
11 ~~of~~ for PEACE to help you. His
12 LESSON is not insane, but the
13 CONFLICT IS.
14 **T 6 G 9.** There can BE no conflict
15 between sanity and insanity, because
16 only one is true, and therefore only ONE
17 is REAL. The ego tries to
18 persuade you that it is up to
19 YOU to decide which voice
20 is true. But the Holy Spirit teaches
21 you that truth was created
22 by God, and YOUR decision CANNOT
23 change it. As you begin to
24 realize the quiet power of His

(N 6:224) (UR 295-296)

1 Voice AND ITS PERFECT CONSISTENCY,
2 MUST dawn on your minds that you are (#296)#C 123 trying to undo
3 a decision which was made irrevocably
4 FOR you. That is why we
5 suggested before that there was
6 help in reminding yourselves to
7 allow the Holy Spirit to decide for
8 God for YOU.

9 **T 6 G 10.** You are NOT asked to make
10 insane decisions, although you
11 are free to THINK you are.
12 But it MUST be insane to
13 believe IT IS UP TO YOU to decide
14 what God's Creations ARE. The
15 Holy Spirit perceives the conflict
16 EXACTLY AS IT IS. Therefore,
17 His second lesson is: To
18 HAVE peace, TEACH peace ~~to all and~~
19 to LEARN it.³³

20 **T 6 G 11.** This is still a preliminary step,
21 because having and being are still not
22 equated but it is more advanced
23 than the first step, which is really

³³ This sentence is rather extensively marked up in the *Notes* in such a way that it is difficult to represent it here.

(N 6:225)(UR 296)

1 only a thought REVERSAL. The second
2 step is a positive affirmation of
3 WHAT YOU WANT. This, then
4 IS a step ~~in the toward~~ in the
5 direction OUT of conflict,
6 because it means that alternatives
7 have been considered, and ONE has
8 been chosen as MORE DESIRABLE.
9 **T 6 G 12.** But the evaluation "more
10 desirable" still implies that
11 the desirable has degrees. Therefore,
12 although this step is essential
13 for the ultimate decision, it is
14 clearly NOT the final one.
15 **T 6 G 13.** It should be clear
16 that the recognition of the lack of
17 order in miracles has not yet
18 been accepted ~~that this point~~, because
19 NOTHING is difficult that is
20 WHOLLY DESIRED. To desire
21 wholly is to CREATE, and ~~no~~
22 creating CANNOT be difficult if
23 God Himself created you AS
24 a creator. The second step, then, is

(N 6:226)(UR 296-297)

1 still perceptual but it is
 2 nevertheless a giant step
 3 toward the ~~kind~~ unified perception
 4 which³⁴ parallels God's knowing. (#297)#C 124
 5 **T 6 G 14.** As you take this step
 6 and HOLD THIS DIRECTION, you will
 7 be pushing toward the center of
 8 your thought system, where the
 9 FUNDAMENTAL change will
 10 occur. You are only beginning this step
 11 now, but you have started
 12 on this way by realizing
 13 that ONLY ONE WAY IS
 14 POSSIBLE. You do not yet
 15 realize this consistently, and so your
 16 progress is intermittent.³⁵ But
 17 the second step is easier than the
 18 first, because it FOLLOWS. The
 19 very fact that you have accepted
 20 THAT is a demonstration of
 21 your growing awareness that the
 22 Holy Spirit WILL lead you on.
 23
 24
 25
 26 **(#298)#C 125**

³⁴ *Ur* replaces "which" with "that"

³⁵ *Ur* omits the sentence break, having a comma here

**64T 6 H. "Be Vigilant Only for God and His Kingdom"
(N 6:227)(UR 298)**

1 **T 6 H 1.** For your own salvation you MUST be
2 critical, because YOUR salvation IS critical
3 to the whole Sonship. We said before that
4 the Holy Spirit IS evaluative, and MUST be. Yet
5 His evaluation does not extend
6 BEYOND you, or you WOULD share
7 it. In YOUR mind, and your mind
8 ONLY, He sorts out the true from the
9 false, and teaches you to judge every
10 thought that you allow to ENTER in the
11 light of *what* God PUT there. Whatever is
12 IN ACCORD with this light He retains, to
13 strengthen the Kingdom in YOU. When
14 it is PARTLY in accord with truth
15 He accepts it and purifies it.
16 But what is OUT OF ACCORD
17 ENTIRELY He rejects by judging
18 against. This is how He keeps
19 the Kingdom perfectly consistent and
20 perfectly unified.
21 **T 6 H 2.** But what you must
22 remember is that what the Holy Spirit
23 REJECTS the ego ACCEPTS. This is
24 because they are in fundamental disagreement

(N 6:228)(UR 298-299)

1 about everything, because they are in fundamental
2 disagreement about WHAT YOU ARE.
3 The ego's beliefs on this crucial issue
4 **varies**, and that is why it promotes
5 different moods. The Holy Spirit NEVER varies
6 on this point, and so the ONE mood
7 that He engenders is joy. He
8 PROTECTS this by rejecting everything
9 that does NOT foster joy, and
10 so He alone can keep you wholly
11 joyous.

12 **T 6 H 3.** The Holy Spirit does not teach your mind to
13 be critical of other minds, because
14 He does not want you to teach
15 your errors and LEARN THEM YOURSELVES.
16 He would hardly be consistent
17 if He allowed you to STRENGTHEN
18 what ~~He~~ you must learn to
19 avoid. In the mind of the THINKER,
20 then, He IS judgmental, but only
21 in order to unify it so IT CAN
22 perceive WITHOUT judgment. (**#299**)#C 126)
23 This enables the mind to TEACH without
24 judgment and therefore learn to BE

(N 6:229)(UR 299)

1 without judgment. The UNdoing is necessary
2 only in YOUR mind, so that you cannot
3 PROJECT it. God Himself has
4 established what you can project
5 with perfect safety. Therefore, the Holy Spirit's third
6 lesson is: Be vigilant ONLY
7 for God and HIS Kingdom.
8 **T 6 H 4.** This is a major step
9 toward FUNDAMENTAL change.
10 Yet it is still a lesson in
11 thought REVERSAL, because it implies³⁶
12 there is something you must
13 be vigilant AGAINST. It has
14 advanced far from the first
15 lesson which was PRIMARILY a
16 reversal, and also from the second,
17 which was essentially the identification
18 of what is MORE desirable. This
19 step, which follows from the second as the
20 second does from the first, emphasizes the
21 DICHOTOMY between the desirable and the
22 UNdesirable. It therefore makes the
23 ULTIMATE choice inevitable. But
24 while the ~~other steps~~ first step

³⁶ *Ur* inserts the word "that"

(N 6:230)(UR 299-300)

1 seems to INCREASE conflict, and the second
2 still ENTAILS it to some extent,
3 this one calls for CONSISTENT EFFORT
4 AGAINST IT.
5 **T 6 H 5.** We said already that you
6 can be as vigilant AGAINST the ego
7 as FOR it. This lesson teaches
8 not that you CAN be, but that you
9 MUST be. It does not
10 concern itself with order of
11 difficulty, but with CLEAR_CUT
12 PRIORITY FOR VIGILANCE. This
13 step is unequivocal in that it
14 teaches THERE MUST BE NO EXCEPTIONS,
15 but it does NOT deny that the
16 temptations to MAKE exceptions will
17 occur. Here, then, your consistency
18 is called on DESPITE chaos. But
19 chaos and consistency CANNOT coexist for
20 long, because they are MUTUALLY EXCLUSIVE. (#300)#127
21 As long as you must be vigilant
22 against ANYTHING, however, you
23 are not recognizing this, and are holding
24 the belief that you can CHOOSE EITHER
25 ONE_.

(N 6:231)(UR 300)

1 **T 6 H 6.** By teaching you WHAT to choose, the
2 Holy Spirit will ultimately be able to
3 teach you that YOU NEED NOT
4 CHOOSE AT ALL. This will finally
5 liberate your will FROM choice, and
6 direct it towards creation
7 WITHIN the Kingdom. Choosing through
8 the Holy Spirit will only lead you TO it.
9 You create by what you ARE, but
10 this IS what you must learn. The
11 way to learn it is INHERENT in the
12 third step, which brings together the lessons
13 inherent in the others, and goes
14 beyond them towards real integration.

15 **T 6 H 7.** If you allow yourselves to
16 HAVE in your minds only what God
17 put there, you are acknowledging
18 your mind as ~~what~~ God created
19 it. Therefore, you are accepting it AS IT
20 IS. And since it IS whole,
21 you are teaching peace BECAUSE you have
22 believed in it. The final step will
23 still be taken FOR you by God.

(N 6:232)(UR 300-301)

1 But by the third step, the Holy Spirit has
2 PREPARED you FOR God. He is
3 GETTING YOU READY to translate
4 having into being by the very nature of
5 the steps you must take WITH Him.
6 You learn first that having rests on
7 GIVING and NOT getting. Next you
8 learn that you learn what you
9 TEACH, and that you WANT TO
10 LEARN PEACE. This is the CONDITION
11 for identifying WITH the Kingdom, because
12 it is the condition OF the Kingdom. (#301)#128
13 **T 6 H 8.** But you have believed that
14 you are WITHOUT the Kingdom, and have
15 therefore excluded yourself FROM it
16 in your belief. It is therefore essential to
17 teach you that YOU must be
18 INCLUDED, and the BELIEF THAT YOU ARE
19 NOT is the ONLY thing that
20 you must exclude. **T 6 H 9.** The third step
21 is thus one of PROTECTION for
22 your minds by allowing you
23 to identify ONLY with the center,
24 where God placed the altar
25 to HIMSELF. We have already said

(N 7:03)(UR 301)

1 that altars are BELIEFS, but God and
2 His creations are BEYOND belief
3 because they are beyond question. The Voice
4 FOR God speaks only for BELIEF
5 beyond question, but this IS the preparation
6 for BEING without question.
7 **T 6 H 10.** As long as belief in
8 God and His Kingdom is assailed
9 by ANY doubts in your minds, His
10 perfect Accomplishment is NOT
11 apparent to you. This is
12 why you MUST be vigilant ON
13 GOD'S BEHALF. The ego speaks
14 AGAINST His Creation, and therefore
15 DOES engender doubt. You cannot
16 go BEYOND belief UNTIL you
17 believe wholly. No one can
18 EXTEND a lesson he has NOT
19 LEARNED FULLY. Transfer, which
20 IS extension, is the measure of
21 learning because it is the MEASURABLE
22 RESULT. This, however, does NOT
23 mean that what it transfers
24 TO is measurable. On the

(N 7:04)(UR 301-302)

1 contrary, unless it transfers to the
2 whole Sonship, which is immeasurable
3 because it was created BY the
4 Immeasurable, the learning itself
5 MUST be incomplete.

6 **T 6 H 11.** To teach the WHOLE Sonship
7 WITHOUT EXCEPTION demonstrates
8 that you PERCEIVE ITS WHOLENESS
9 and have learned that it IS One.

10 Now you must be vigilant to
11 HOLD its Oneness in your
12 mind³⁷ because if you allow doubt
13 to enter, YOU will lose awareness
14 of its wholeness, and WILL BE UNABLE
15 TO TEACH IT. (**#302**)# **C 129** The wholeness of the
16 Kingdom does NOT depend on
17 your perception, but your AWARENESS
18 of its wholeness DOES. It is only
19 your awareness that NEEDS
20 protection, because your BEING cannot
21 be assailed. **But**³⁸ a real
22 sense of being CANNOT be
23 yours while you are doubtful
24 of what you ARE. THIS IS
25 WHY VIGILANCE IS ESSENTIAL. Doubts

³⁷ *Ur* pluralizes this to "minds"

³⁸ *Ur* changes "But" to "Yet"

(N 7:05)(UR 302)

1 ABOUT being MUST not enter your
2 mind, or you CANNOT know what you are
3 with certainty.
4 **T 6 H 12.** Certainty is OF God for YOU.
5 Vigilance is not necessary for truth, but it IS
6 necessary AGAINST ILLUSION. Truth
7 is WITHOUT illusions, and therefore WITHIN the
8 Kingdom. Everything OUTSIDE
9 the Kingdom IS illusion³⁹ But
10 you must learn to ACCEPT truth
11 because YOU THREW IT AWAY. You therefore
12 saw yourself AS IF you were
13 WITHOUT it. By making
14 another Kingdom WHICH YOU VALUED,
15 you did NOT keep the Kingdom
16 of God alone in your minds, and **therefore**⁴⁰
17 placed part of your mind OUTSIDE
18 of it. What you have made has
19 thus DIVIDED YOUR WILL and
20 given you a sick mind that
21 MUST be healed. Your
22 vigilance AGAINST this sickness IS
23 the way to heal it.
24 **T 6 H 13.** Once YOUR mind is

³⁹ *Ur* moves the emphasis from "is" to "illusion"

⁴⁰ *Ur* replaces "therefore" with "thus"

(N 7:06)(UR 302-303)

1 healed, it radiates health and
2 thereby TEACHES healing. This
3 establishes you as a teacher who
4 teaches LIKE me. Vigilance was
5 required of me as much as of
6 you. But remember that
7 those who will to teach the
8 same thing MUST be in
9 agreement about what they
10 believe.

11 **T 6 H 14.** The third step, then, is a
12 statement of what you WANT
13 to believe, and entails a
14 willingness to RELINQUISH
15 EVERYTHING ELSE. I told you
16 that you were just beginning the second
17 step, but I also told you that
18 the third one FOLLOWS it. The Holy Spirit
19 WILL enable you to go on IF YOU
20 FOLLOW HIM. Your vigilance is the
21 sign that you WANT Him to
22 guide you. (#303)# C 130 Vigilance DOES
23 require effort, but only to
24 teach you that effort ITSELF

(N 7:07)(UR 303)

1 is unnecessary. You have exerted GREAT
2 effort to preserve what you **have** made
3 BECAUSE it is not⁴¹ true. Therefore, you must
4 now turn your effort AGAINST
5 it. Only this can cancel out the
6 NEED for effort, and call upon
7 the BEING which you both HAVE and ARE.
8 THIS recognition is wholly WITHOUT effort,
9 because it is ALREADY true and needs
10 no protection. It is in the perfect
11 safety of God. Therefore,
12 inclusion is total and Creation
13 is WITHOUT LIMIT. **(end of chapter 6)**
14 **T7A1.** The creative power of both
15 God and His Creations is limitless,
16 but it is not in reciprocal relationship.
17 You do communicate fully with God,
18 as He does with YOU. This is an
19 ongoing process in which you share, and
20 because you share it, you are inspired
21 to create like God. But in
22 Creation you are not in a reciprocal
23 relation to God, because He created
24 you, but you did not create Him.

⁴¹ *Ur* emphasizes this word.

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Chapter 7 – The Consistency of the Kingdom**T 7 A. Introduction (*N 675 7:7)****(N 7:07)(Ur 303)**

1 is unnecessary. You have exerted GREAT
 2 effort to preserve what you **have** made
 3 BECAUSE it is not¹ true. Therefore, you must
 4 now turn your effort AGAINST
 5 it. Only this can cancel out the
 6 NEED for effort, and call upon
 7 the BEING which you both HAVE and ARE.
 8 THIS recognition is wholly WITHOUT effort,
 9 because it is ALREADY true and needs
 10 no protection. It is in the perfect
 11 safety of God. Therefore,
 12 inclusion is total and Creation
 13 is WITHOUT LIMIT. (end of chapter 6)

14 **T7A1.** The creative power of both
 15 God AND His Creations is limitless,
 16 but it is NOT in reciprocal relationship.
 17 You DO communicate fully WITH God,
 18 as He does with YOU. This is an
 19 ongoing process in which you SHARE, and
 20 BECAUSE you share it, you are inspired
 21 to create LIKE God. But in
 22 Creation you are NOT in a reciprocal
 23 relation TO God, because He created
 24 YOU, but you did NOT create Him.

¹ *Ur* emphasizes this word.

(N 7:08)(Ur 303-304)

1 We have already stated that only in
2 this respect your creative power differs
3 from His. Even in this world there is
4 a parallel. Parents give birth
5 to children, but children do NOT give
6 birth to parents. They DO, however,
7 give birth to their children, and thus
8 give birth AS their parents do.

9 **T7A2.** If you created GOD and He
10 created you, the KINGDOM could
11 not increase through its OWN creative
12 thought. Creation would therefore be
13 limited, and you would NOT be co-
14 creators WITH God. As God's
15 creative Thought proceeds FROM
16 Him TO you, so must YOUR
17 creative thoughts proceed FROM
18 you to YOUR creations. In this way
19 only can ALL creative power
20 EXTEND OUTWARD. **T(304) C 131** God's
21 accomplishments are NOT yours. But
22 yours are LIKE His. HE created
23 the Sonship, and YOU increase it.
24 You HAVE the power to ADD to the Kingdom,

**T 7 B. Bargaining versus Healing (*N 677 7:9)
(N 7:09)(Ur 304)**

1 but NOT to add to the Creator OF the Kingdom.
 2 **T7A3.** You claim this power when you
 3 have become ~~entirely~~ wholly vigilant for God
 4 AND the Kingdom. BY ACCEPTING this
 5 power as YOURS, you have learned
 6 to be what you ARE. YOUR creations
 7 belong in YOU, as YOU belong in
 8 God. You are part of God, as
 9 your sons are part of His Sons.
 10 To create is to love. Love extends
 11 outward simply because it cannot be
 12 contained. Being limitless,
 13 it DOES NOT STOP. It creates
 14 forever, but NOT in time. God's
 15 creations have ALWAYS BEEN, because
 16 **because**² HE has always been. YOUR
 17 creations have always been, because
 18 you ~~can~~ can create only as HE
 19 creates.
 20 **T7A4.** Eternity is yours because
 21 He created you eternal. **T7B1.** The ego demands
 22 RECIPROCAL rights, because it is
 23 competitive rather than loving.
 24 It is always willing to make a

² Yes, the *Notes* duplicates the word

(N 7:10)(Ur 304)

1 deal, but it cannot understand that to be
2 LIKE another means that NO deals
3 are possible. To gain you must GIVE,
4 not bargain. To bargain is to LIMIT
5 giving, and this is NOT God's Will. To
6 will WITH God is to create like HIM.
7 God does not limit His gifts in
8 ANY way. You ARE His gifts,
9 and so your gifts must be like
10 HIS.

11 **T 7 B 2.** Your gifts TO the Kingdom are
12 like His to YOU. I gave ONLY
13 love to the Kingdom, because I believed
14 that was what I WAS. What you
15 believe you are DETERMINES your gifts,
16 and if God created you by
17 extending HIMSELF AS you, you
18 can only extend YOURSELF as
19 He did. Only joy increases
20 forever. Joy and Eternity are
21 INSEPARABLE. God extends
22 outward beyond limits and
23 beyond time, and you, who are
24 co-creators with Him, extend His

(N 7:11)(Ur 304-305)

1 Kingdom forever and beyond limit. **T(305) C 132**
2 Eternity is the indelible stamp of
3 Creation. The eternal are in peace
4 and joy forever.
5 **T 7 B 3.** To think like God is to
6 share His certainty of WHAT
7 YOU ARE. And to CREATE like Him
8 is to share the perfect love He
9 shares with YOU. To this the Holy Spirit
10 leads you, that your joy may be
11 complete³ because the Kingdom of
12 God is whole. We have said that
13 the last step in the re-awakening of
14 knowledge is taken by God. This is
15 true, but it is hard to explain
16 in words, because words are symbols,
17 and nothing that is true NEEDS
18 to be explained. However, the
19 Holy Spirit always has the task of
20 translating the useLESS into the useFUL,
21 the meaningLESS into the meaningFUL,
22 and the temporary into the timeLESS. He
23 CAN, therefore, tell you something about
24 this last step, but this one you

³ **John 15:11** "These things I have spoken to you, that My joy may remain in you, and that your joy may be complete."

(N 7:12)(Ur 305-306)

1 must know yourself, because BY it you
 2 know what you are. This IS your being.
 3 **T7B4.** God does not take steps
 4 because His Accomplishments are NOT
 5 gradual. He does not teach,
 6 because His Creations are changeless.
 7 He does nothing LAST because He
 8 Created FIRST and FOR ALWAYS.
 9 ~~Actually~~ It must be understood
 10 that the word "first" as applied to
 11 Him is NOT a time concept. He
 12 is first here only in the sense that
 13 He is first in the Holy Trinity Itself.
 14 He is the ~~principal~~ prime creator
 15 because HE created His co-creators.
 16 **And** because He DID, time applies
 17 neither to Him OR to what He
 18 created. **T(306) C 133**⁴
 19 **T7B5.** The "last step" that God was
 20 said to take was therefore true in the beginning,
 21 is true now, and will be true
 22 forever⁵ What is timeless IS
 23 ALWAYS THERE because its BEING
 24 is eternally changeless. It does

⁴ April 11, '66.

⁵ **Hebrews 13:8** Jesus Christ is the same yesterday, today, and forever.

(N 7:13)(Ur 306)

1 NOT change by increase, because it
2 was forever created TO increase. If
3 you perceive it as NOT increasing, you
4 do not know what it IS. You also
5 do not know **who** what created
6 it, or who HE is. God does
7 not REVEAL this to you, because it was
8 never hidden. His light was
9 never obscured, because it is His Will
10 to SHARE it. How can what is
11 fully shared be withheld and
12 then revealed?

13 **T7B6.** To heal is the ONLY kind of
14 thinking in this world that resembles
15 the Thought of God, and because of the
16 elements which they SHARE, can
17 transfer TO it. When a
18 brother perceives himself as sick, he
19 IS perceiving himself as NOT WHOLE, and
20 therefore IN NEED. If you, too, see
21 him this way, you are seeing
22 him as if he were ABSENT
23 from the Kingdom or separated FROM it,
24 thus making the Kingdom ITSELF

**T 7 C. The Laws of Mind (*N 682 7:14)
(N 7:14)(Ur 306)**

1 obscure to BOTH OF YOU.
2 Sickness and separation are not of God,
3 but the KINGDOM IS. If you obscure the
4 Kingdom, you are perceiving WHAT IS NOT
5 OF GOD.

6 **T7C1.** To heal, then, is to
7 correct perception in your brother
8 and yourself by sharing the Holy Spirit
9 WITH HIM. This places you both
10 WITHIN the Kingdom and restores ITS
11 wholeness in your minds. This
12 PARALLELS creation because it
13 unifies by increasing, and integrates
14 by extending.

15 **T7C2.** What you project you
16 BELIEVE. This is an
17 immutable law of mind in
18 this world as well as in the
19 Kingdom. However, its
20 CONTENT is somewhat different in
21 this world from what it REALLY
22 is, because the thoughts it governs
23 are VERY different from the thoughts in
24 the Kingdom. Laws must be

(N 7:15)(Ur 306-307)

1 adapted to circumstances, if they are to
2 maintain order. **T(307) C 134**
3 **T 7 C 3.** The outstanding
4 characteristic of the laws of mind, as
5 they operate in this world, is that
6 by obeying them, and I assure you that
7 you **MUST** obey them, you can arrive
8 at diametrically opposed results.
9 This is because the laws have adapted
10 to the circumstances of this world, in which
11 diametrically opposed outcomes are
12 BELIEVED in. The laws of mind
13 govern thoughts, and you DO ~~think you~~
14 **are** respond to two conflicting voices.
15 You have heard many arguments on
16 behalf of "the freedoms," which would
17 indeed have BEEN freedom if man
18 had not chosen to FIGHT for them.
19 That is why they perceive "the
20 freedoms" as many instead of ONE.
21 **T 7 C 4.** But the argument that
22 underlies the DEFENSE of freedom
23 is perfectly valid. Because it is
24 true, it should not be

(N 7:16)(Ur 307)

1 FOUGHT for, but it SHOULD be
2 sided WITH. Those who are
3 AGAINST freedom believe that its
4 outcome will hurt them, which CANNOT be
5 true. But those who are FOR
6 freedom, even if they are mis-
7 guided in HOW they defend it,
8 are siding with the one thing in this
9 world which IS true. Whenever anyone
10 can listen fairly to both sides
11 of ANY issue, he WILL make
12 the right decision. This is because he
13 HAS the answer. Conflict can
14 indeed be projected, but it
15 MUST be intrapersonal first.
16 **T7C5.** The term "intraPERSONAL" is
17 an ego term, because "personal"
18 implies of ONE person, and NOT of
19 others. "Interpersonal" has
20 a similar error, because it
21 implies something that exists
22 between DIFFERENT individuals. When
23 we spoke before of the extremely
24 PERSONAL nature of revelation, we

(N 7:17)(Ur 307-308)

1 followed this statement immediately with
2 a description of the inevitable outcomes
3 of the revelation in terms of SHARING.
4 A PERSON conceives of himself as
5 separate, largely because he perceives
6 OF himself as bounded by a body.
7 ONLY if he ~~sees~~ perceives **himself** as a
8 MIND can he overcome this. THEN
9 he is free to use terms like
10 "intrAMENTAL" and "interMENTAL"
11 WITHOUT seeing them as different and
12 conflicting, because minds
13 CAN be in perfect accord. **T(308) C 135**
14 **T 7 C 6.** OUTSIDE the Kingdom, the law
15 which prevails INSIDE it is ADAPTED
16 to "what you project you believe." This
17 is its TEACHING form, because outside the
18 Kingdom teaching is mandatory
19 because learning is essential. This form
20 of the law clearly implies that you
21 will learn what YOU are from
22 what you have projected onto others
23 and therefore believe THEY are. IN
24 the Kingdom, there is no teaching OR

(N 7:18)(Ur 308)

1 learning, because there is no BELIEF. There is
2 only CERTAINTY. God and His
3 Sons, in the surety of Being, KNOW
4 that what you project you ARE.
5 **T7C7**. That form of the law is
6 NOT adapted at all, being the
7 Law of Creation. God Himself
8 created the law by creating BY
9 it. And His Sons, who create
10 LIKE Him, follow it gladly,
11 knowing that the INCREASE of the
12 Kingdom ~~of the ?? rests~~ depends on
13 it, just as THEIR creation did.
14 Laws must be communicated, if
15 they are to be helpful. In effect, they must
16 be TRANSLATED for those who
17 speak a different language. But
18 a good translator, though he
19 MUST ~~change~~ alter the FORM of what
20 he translates, NEVER changes the
21 meaning. ~~His purpo~~ In fact,
22 his whole PURPOSE is to change
23 the form SO THAT the original meaning
24 IS retained.

(N 7:19)(Ur 308-309)

1 **T7C8.** The Holy Spirit IS the translator of the Laws of
2 God to those who do NOT understand
3 them. YOU could not do this
4 yourselves because conflicted
5 minds CANNOT be faithful to one
6 meaning, and will therefore CHANGE THE
7 MEANING TO PRESERVE THE FORM. The
8 Holy Spirit's purpose in translating is
9 naturally EXACTLY the opposite.
10 He translates ONLY to
11 preserve the original meaning in ALL
12 respects and in ALL languages.
13 Therefore, He OPPOSES differences
14 in form as meaningful, and
15 emphasizes always that THESE
16 DIFFERENCES DO NOT MATTER. The
17 meaning of His message is
18 ALWAYS the same, and ONLY the
19 meaning matters. **T(309) C 136**
20 **T7C9.** God's Law of Creation,
21 in perfect form, does NOT
22 involve the USE of truth to
23 convince His sons OF truth.
24 The EXTENSION of truth, which IS the Law of

(N 7:20)(Ur 309)

1 the Kingdom, rests only on the
2 knowledge of WHAT TRUTH IS.
3 This is your INHERITANCE, and requires
4 no learning at all. But
5 when you DISinherited YOURSELVES,
6 you BECAME learners. No one
7 questions the intimate connection
8 of learning and memory. Learning
9 is impossible WITHOUT memory, because
10 it CANNOT be consistent UNLESS
11 it is remembered. **T 7 C 10.** That is
12 why the Holy Spirit IS a lesson in
13 remembering. We said before
14 that He teaches remembering
15 and FORGETTING, but the forgetting
16 aspect is only TO MAKE THE
17 REMEMBERING CONSISTENT. You
18 forget to REMEMBER BETTER.
19 You will NOT understand His
20 translations while you listen
21 to two ways of perceiving them.
22 Therefore, you must forget or
23 relinquish one to UNDERSTAND
24 the other. This is the only way

(N 7:221)(Ur 309-310)

1 you can LEARN consistency, so that
2 you can finally BE consistent.
3 What can the perfect consistency
4 of the Kingdom MEAN to the confused?
5 It MUST be apparent that
6 confusion INTERFERES with meaning,
7 and therefore PREVENTS THE LEARNER FROM
8 APPRECIATING IT.
9 **T7C11.** There is NO confusion in the
10 Kingdom, because there IS only
11 one meaning. This Meaning
12 comes from God and IS
13 God. Because it is also YOU,
14 you share it and EXTEND
15 it AS YOUR CREATOR DID.
16 This needs no translation,
17 because it is perfectly understood,
18 but it DOES need extension
19 because it MEANS extension.
20 Communication here is perfectly
21 direct and perfectly united.
22 It is totally without strain,
23 because nothing discordant EVER
24 enters. That is why it IS
25 the Kingdom of God. It

(N 7:22)(Ur 309)

1 belongs to Him and is therefore LIKE Him.

2 That IS its reality, and nothing CAN

3 assail it.

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26 **T(310) C 137**

(N 7:23)(Ur 310)

T 7 D. The Unified Curriculum (*N 691 7:23)3/4/2009

1 **T7D1.** To⁶ heal is to liberate totally. We
 2 once said there is no order in
 3 miracles because they are all MAXIMAL
 4 EXPRESSIONS OF LOVE. This has no
 5 range at all. The non-maximal
 6 only APPEARS to have a range. This is
 7 because it SEEMS to be meaningful to
 8 measure it FROM the maximum and
 9 identify its position by HOW MUCH
 10 IT IS NOT THERE. Actually, this does
 11 not mean ANYTHING. It is like
 12 negative numbers in that the concept can
 13 be used theoretically, but it has
 14 NO application practically. It is true
 15 that if you put three apples *on the table* and then took
 16 them
 17 AWAY, the three apples are NOT
 18 THERE. But it is NOT true that *the table*
 19 is now MINUS three apples. If
 20 there is NOTHING on the table, it does NOT
 21 matter what WAS there in terms of
 22 amount. The "nothing" is neither
 23 greater nor less because of what
 24 is ABSENT.
 25 **T7D2.** That is why "all" and "nothing"

⁶ *Ur* inserts "April 17 1966"

(N 7:24)(Ur 310)

1 are dichotomous, WITHOUT A RANGE.
2 This is perfectly clear in ~~test performances~~
3 maximal test performance and for
4 EXACTLY the reason you emphasize. You
5 cannot interpret AT ALL,
6 unless you assume either MAXIMAL
7 motivation or its COMPLETE ABSENCE.
8 Only in these two conditions can you
9 validly COMPARE responses, and you
10 MUST assume the former, because if the
11 LATTER is true, the subject WILL NOT
12 DO ANYTHING. Given VARIABLE
13 motivation he WILL do something,
14 but you CANNOT UNDERSTAND WHAT IT
15 IS.
16 **T7D3.** The RESULTS of tests are
17 evaluated relatively, ASSUMING
18 maximal motivation. But this is because
19 we are dealing with ABILITIES, where
20 degree of development IS meaningful.
21 This does NOT mean that what
22 ability is used FOR is necessarily
23 either limited OR divided.
24 But one thing is certain. Abilities

(N 7:25)(Ur 310-311)

1 are POTENTIALS for learning, and you will
2 apply them to WHAT YOU WANT **T(311) C 138** TO LEARN.
3 Learning is EFFORT, and effort MEANS
4 will.
5 **T7D4.** You will notice that we have used
6 the term "abilities" as a plural, which
7 is correct. This is because abilities
8 ~~??~~ began with the ego, which perceived
9 them as a POTENTIAL FOR EXCELLING.
10 This is how the ego STILL perceives them
11 and uses them. It does NOT want
12 to teach everyone all it has
13 learned, because that would DEFEAT
14 its purpose in learning. Therefore, it
15 does not REALLY learn at all. The Holy Spirit
16 teaches YOU to use what the ego
17 has made to TEACH the opposite
18 of what the ego has LEARNED. The
19 KIND of learning is as irrelevant as
20 is the particular ability which was applied
21 TO the learning. **T7D5.** You could not have
22 a better example of **this**⁷ unified
23 purpose than this course. The Holy Spirit
24 has taken very diversified areas

⁷ Ur inserts "the Holy Spirit's (this)"

(N 7:26)(Ur 311)

1 of YOUR past learning, and has
2 applied them to a UNIFIED curriculum.
3 The fact that this was NOT the ego's
4 reason for learning is totally
5 irrelevant. YOU made the effort to
6 learn, and the Holy Spirit has a unified
7 goal for ALL effort. He
8 ADAPTS the ego's potentials for
9 excelling to potentials for
10 EQUALIZING. This makes them
11 USELESS for the ego's purpose, but
12 VERY useful for His.

13 **T7D6.** If different abilities are
14 applied long enough to one
15 GOAL, the abilities THEMSELVES
16 become unified. This is because they
17 are channelized in one direction,
18 or in one WAY. Ultimately, then,
19 they all contribute to ONE RESULT,
20 and by so doing, their SIMILARITY
21 rather than their differences is
22 emphasized. You can EXCEL in
23 many DIFFERENT ways, but you can
24 EQUALIZE in ONE WAY ONLY.

(N 7:27)(Ur 311-312)

1 Equality is NOT a variable state,
2 by definition. **T(312) C 139**
3 **T7D7.** That is why we once said
4 that papers will be easy to
5 write when you have learned THIS
6 course. To the ego there appears to
7 be no connection, because the EGO is
8 discontinuous. But the Holy Spirit
9 teaches one lesson and applies
10 it to ALL individuals in ALL
11 situations. Being conflict
12 free, He maximizes ALL efforts
13 and ALL results. By teaching
14 the power of the Kingdom of God
15 Himself, He teaches you that
16 ALL POWER IS YOURS. Its
17 application does not matter. It is
18 ALWAYS maximal. Your
19 vigilance does NOT establish it
20 as yours, but it DOES
21 enable you to use it
22 ALWAYS and in ALL WAYS.
23 **T7D8.** When I said, "Behold
24 I am with you always,"⁸ I

⁸ **Matthew 28:20** "Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

**T 7 E. The Recognition of Truth (*N 696 7:28)
(N 7:28)(Ur 312)**

1 meant it literally. I am not
 2 absent to ANYONE nor in ANY
 3 situation. BECAUSE I am
 4 always with you, YOU are the Way,
 5 and the Truth, and the Light⁹ YOU
 6 did not make this power any
 7 more than I did. It was
 8 created to BE shared, and therefore
 9 cannot be meaningfully perceived as
 10 BELONGING to anyone AT THE EXPENSE
 11 of another. This perception
 12 makes it meaningLESS by
 13 eliminating or overlooking its
 14 real and ONLY meaning.
 15 **T7E1.** God's MEANING waits in the
 16 Kingdom because that is where
 17 He placed it. It does NOT
 18 wait in time. It merely
 19 RESTS there¹⁰ because it BELONGS
 20 there, as YOU do. How
 21 can you, who ARE God's
 22 meaning, perceive yourselves
 23 as absent FROM it? You can
 24 see yourselves as separated FROM

⁹ **John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. *Again, while the Biblical quote is "life" in ACIM, all versions, we find "light."*

¹⁰ Ur inserts "(in the Kingdom)"

(N 7:29)(Ur 312-313)

1 your meaning only by EXPERIENCING
 2 YOURSELF AS UNREAL. This is WHY
 3 the ego is insane; it teaches
 4 that you are NOT what you ARE.
 5 This is so contradictory that it is
 6 clearly impossible. It is therefore a lesson
 7 which you CANNOT REALLY LEARN, and therefore CANNOT
 8 REALLY TEACH. But you ARE
 9 always teaching. You MUST,
 10 then, be teaching SOMETHING
 11 ELSE AS WELL, even though the ego
 12 DOES NOT KNOW WHAT IT IS. **T(313) C 140**
 13 **T7E2.** The ego, then, IS always
 14 being undone, and DOES suspect
 15 your motives. Your mind
 16 CANNOT be unified in allegiance
 17 ~~to~~ to the ego, because ~~it~~ the
 18 mind does NOT BELONG to it.
 19 But what is "treacherous" to the
 20 ego IS faithful to peace.
 21 The ego's "enemy" is ~~your~~ therefore
 22 YOUR friend. **We said before**¹¹
 23 that the ego's friend is not
 24 part of you but that is

¹¹ Ur replaces "We said before" with "Remember"

(N 7:30)(Ur 313)

1 because the ego perceives itself as at
2 war and therefore in need of allies.
3 YOU, who are NOT at war,
4 must look for brothers and
5 RECOGNIZE all you see AS brothers,
6 because ONLY EQUALS ARE AT
7 PEACE.
8 **T7E3.** Because God's equal Sons
9 have everything, they CANNOT compete.
10 But if they perceive ANY of
11 their brothers as anything
12 OTHER than their perfect equals,
13 the IDEA of competition HAS
14 entered their minds. Do not
15 underestimate your need to be
16 vigilant AGAINST this idea,
17 because ALL your conflicts ~~come-arise~~ come
18 FROM it. It IS the belief
19 that conflicting interests are
20 possible, and therefore means that
21 you have accepted the IMpossible as
22 true. How is that different
23 from saying that you are perceiving
24 YOURSELF as unreal?

(N 7:31)(Ur 313-314)

1 **T7E4.** To be IN the Kingdom is merely
2 to focus your full attention ON it.
3 As long as you believe that you can
4 ATTEND to what is NOT true, you
5 are accepting conflict as your
6 CHOICE. IS IT REALLY A
7 CHOICE? It ~~does~~ SEEMS to
8 be, but seeming and reality are
9 hardly the same. You who
10 ARE the Kingdom are not concerned
11 with seeming. Reality is yours
12 because you ARE reality. This is how
13 having and being are ultimately reconciled,
14 NOT in the Kingdom, but IN YOUR MINDS.
15 The altar there is the ONLY reality.
16 It is PERFECTLY clear in its
17 thought, because it is a reflection
18 of PERFECT Thought. It
19 SEES only brothers because it
20 sees ONLY in its own Light. **T(314) C 141**
21 **T7E5.** God has lit your
22 minds Himself, and keeps
23 your mind lit BY His
24 light because His light is

(N 7:32)(Ur 314)

1 WHAT YOUR MINDS ARE. This is TOTALLY
2 beyond question. And when YOU
3 questioned it, you WERE answered.
4 The answer merely UNDOES the question
5 by establishing the fact that to
6 QUESTION reality is to question
7 MEANINGLESSLY. That is why the
8 Holy Spirit NEVER questions. Its
9 sole function is to UNDo the
10 questionable, and thus LEAD TO
11 CERTAINTY. The certain are perfectly
12 calm, because they are not in
13 doubt. They do NOT raise questions
14 because NOTHING QUESTIONABLE ENTERS
15 THEIR MINDS. This holds them in
16 perfect serenity because this is what
17 they SHARE, KNOWING what they are.
18 **T7E6.** Healing is both an art and a
19 science, as has so often been
20 said. It is an art because it
21 depends on inspiration in the
22 sense that we have already used the
23 term. Inspiration is the opposite
24 of dis-spiriting, and therefore means

(N 7:33)(Ur 314-315)

1 to make joyful. The dispirited are
 2 depressed because they believe¹² they are *literally* "without
 3 the
 4 Spirit," which is an illusion. You
 5 do not PUT the Spirit in them
 6 by inspiring them, because that would
 7 be "magic," and therefore would not be
 8 real healing. But you DO
 9 recognize the Spirit that is
 10 ALREADY THERE, and thereby RE_
 11 AWAKEN IT. This is why the
 12 healer is part of the Resurrection
 13 and the LIFE. The SPIRIT is not
 14 asleep in the minds of the sick, but the
 15 part of the mind that can perceive it and be glad IS. **T(315) C**
 16 **142**
 17 **T 7 E 7.** Healing is also a science
 18 because it obeys the laws of God,
 19 whose laws are true. BECAUSE
 20 they are true, they are perfectly dependable,
 21 and **are** therefore universal in application. The
 22 real aim of science is neither
 23 prediction nor control, but ONLY
 24 UNDERSTANDING. This is because it
 25 does NOT establish the laws it

¹² *Ur* inserts "that"

(N 7:34)(Ur 315)

1 seeks; CANNOT discover them through
2 prediction, and has NO control
3 over them at all. Science is nothing
4 more than an approach to
5 WHAT ALREADY IS. Like
6 inspiration, it can be mis-
7 understood as magic, and
8 WILL be whenever it is
9 undertaken as SEPARATED from
10 what already is, and perceived
11 as a means for ESTABLISHING
12 it. To believe this is possible is to
13 believe YOU CAN DO IT. This can
14 ONLY be the voice of the ego.
15 **T7E8.** Truth can only be RECOGNIZED,
16 and NEED only be recognized.
17 Inspiration is of the Spirit, and
18 certainty is of God according
19 to His laws. Both therefore come
20 from the same Source, because
21 inspiration comes from the voice FOR
22 God and certainty comes from the
23 laws OF God. Healing
24 does not come DIRECTLY from

(N 7:35)(Ur 315-316)

1 God, who knows His Creations as
 2 perfectly whole. But healing is
 3 nevertheless OF God, because it
 4 proceeds from His Voice and
 5 from His laws. It¹³ is their RESULT
 6 in a state of mind which does
 7 not know Him. The STATE is
 8 unknown to Him, and therefore does not
 9 exist. But those who sleep
 10 are stupefied, or better,
 11 UNAWARE. And because they are
 12 unaware THEY DO NOT KNOW.

13 **T7E9.** The Holy Spirit must work through
 14 you to teach you He is IN you.
 15 This is an intermediary step toward the
 16 knowledge that YOU are in God
 17 BECAUSE YOU ARE PART OF HIM. The miracles
 18 which the Holy Spirit inspires can have no order
 19 ~~of difficulty~~, because every part of
 20 Creation IS of one order. This is
 21 God's will and yours. **T(316) C 143** The laws
 22 of God ESTABLISH this, and the Holy Spirit
 23 reminds you OF it. When you
 24 heal, you are REMEMBERING THE LAWS

¹³ This sentence may appear to be grammatically incorrect but makes sense with some implied words. " It [healing]is their [the voice and laws of God] result in [a person who is in] a state of mind which does not know Him."

(N 7:36)(Ur 316)

1 OF GOD and forgetting the laws of the ego.
2 We said before that forgetting is
3 merely a way of REMEMBERING BETTER.
4 It is therefore not the opposite of remembering,
5 when it is properly conceived.
6 Perceived IMproperly, it induces a
7 perception of CONFLICT WITH SOMETHING
8 ELSE, as all incorrect perception
9 does. Properly perceived, it can be
10 used as a way out of conflict,
11 as all ~~prope~~ proper perception can.
12 **T 7 E 10.** ALL abilities, then should
13 be given over to the Holy Spirit, WHO KNOWS
14 HOW TO USE THEM PROPERLY. He
15 can use them only for healing,
16 because He knows you only as
17 whole. By healing you learn
18 of wholeness, and by learning of
19 wholeness you learn to remember
20 God. You have forgotten Him, but
21 the Holy Spirit still knows that your
22 forgetting must be translated
23 into a way of remembering, and
24 NOT perceived as a SEPARATE

(N 7:37)(Ur 316-317)

1 ability which OPPOSES AN OPPOSITE. This is
2 the way in which the ego tries to use ALL
3 abilities, because its goal is always
4 to make you believe that you are in opposition.
5 **T7E 11.** The ego's goal is as unified
6 as the Holy Spirit's, and **therefore**¹⁴ because of this
7 that their goals can NEVER be reconciled in
8 ANY way or to any extent. The
9 ego ALWAYS seeks to divide
10 and separate. The Holy Spirit ALWAYS seeks
11 to unify and HEAL. As you heal,
12 you ARE healed because the Holy Spirit
13 sees NO ORDER OF HEALING.
14 Healing IS the way to undo the belief in
15 differences, because it is the ONLY way of
16 perceiving the Sonship WITHOUT this
17 belief. This perception is therefore IN
18 accord with the laws of God even
19 in a state of mind which is
20 OUT of accord with His. **T(317) C 144** But
21 the STRENGTH of right perception is
22 so great that it brings the
23 mind INTO accord with His, because
24 it yields to His pull which IS in

¹⁴ *Ur* replaces "therefore" with "it is"

(N 7:38)(Ur 317)

1 all of you.
 2 **T 7 E 12.** To oppose the pull or the will
 3 of God is not an ability but a
 4 real delusion. The ego believes that it HAS
 5 this ability, and can offer this ability
 6 to YOU as a gift. YOU DO
 7 NOT WANT IT. It is NOT a
 8 gift. It is NOTHING AT ALL. God
 9 HAS given you a gift, which you
 10 both HAVE and ARE. When you do not
 11 USE it, you do not know you HAVE it.
 12 By not knowing this, you do NOT
 13 know what you ARE. Healing, then,
 14 is a way of APPROACHING knowledge
 15 by thinking in accordance with the
 16 laws of God and RECOGNIZING THEIR
 17 UNIVERSALITY. WITHOUT this recognition,
 18 you have made the laws themselves
 19 meaningless to you. But the LAWS
 20 are not meaningless, because all
 21 meaning is contained BY them, and IN
 22 them.
 23 **T 7 E 13.** Seek ye FIRST the Kingdom of
 24 **God Heaven,**¹⁵ because that is where the

¹⁵ **Matthew 6:33** "But seek first the kingdom of God and His righteousness, and all these things shall be added to you."

**T 7 F. Healing and the Changelessness of Mind (*N 707
7:39)**

(N 7:39)(Ur 317-318)

1 laws of God operate truly, and they
2 can operate ONLY truly, because they ARE
3 the laws of truth. But SEEK THIS
4 ONLY, because you can FIND nothing
5 else. There IS nothing else.
6 God is all in all¹⁶ in a very literal
7 sense. All being¹⁷ is in Him because
8 He IS all Being. YOU are therefore
9 in Him because YOUR being is
10 His. Healing is a way of FORGETTING
11 the sense of danger that the ego
12 has induced in YOU by not
13 recognizing its existence in your
14 brothers. This strengthens the Holy Spirit
15 in both of you, because it is a REFUSAL
16 TO ACKNOWLEDGE FEAR. Love needs
17 only this invitation. It comes
18 freely to ALL the Sonship, because
19 it is what the Sonship IS. **T(318) C 145** By
20 their awakening to it, they merely
21 forget what they are not. This enables
22 them to remember what they ARE.
23 **T7F1.** The body is nothing more than a

¹⁶ **1 Corinthians 15:28** Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Ephesians 1:23 Which is His body, the fullness of Him who fills all in all.

¹⁷ **Acts 17:28** for in Him we live and move and have our being, as also some of your own poets have said, "For we are also His offspring."

1 framework for developing abilities.

(N 7:40)(Ur 318)

1 It is therefore a means for developing potentials,
2 which is quite apart from what the potential
3 is used FOR. This IS a decision. The
4 effects of the ego's decision in this matter
5 are so apparent that they need no
6 elaboration here. But the Holy Spirit's
7 decision to use the body ONLY for
8 communication has such direct
9 connection with healing that it DOES
10 need clarification. The unhealed
11 healer OBVIOUSLY does not understand
12 his own vocation.

13 **T7F2.** ONLY minds communicate.
14 Since the ego CANNOT obliterate the impulse
15 to communicate because it is also the
16 impulse to CREATE it can only try
17 to teach you that the BODY can
18 both communicate AND create, and therefore DOES
19 NOT NEED THE MIND. The ego, then,
20 tries to teach you that the body can
21 ACT like the mind, and therefore IS self-
22 sufficient. But we have learned that
23 behavior is NOT the level for
24 either **learning** or **teaching**.¹⁸

¹⁸ Ur has "teaching OR learning"

(N 7:41)(Ur 318-319)

1 This MUST be so, because you CAN act in
 2 accordance with what you do NOT believe.
 3 But this will weaken you as teachers AND
 4 learners because, as has been repeatedly
 5 emphasized, ~~what~~ you teach
 6 what you DO believe. An inconsistent
 7 lesson WILL be poorly taught and
 8 POORLY LEARNED. If you teaching
 9 both sickness AND healing, you ARE
 10 both a poor teacher and a poor
 11 learner. **T(319) C 146**
 12 **T 7 F 3.** Healing is the one ability **which**¹⁹
 13 everyone CAN develop, and MUST
 14 develop, if he is to BE healed. Healing
 15 IS the Holy Spirit's form of communication, and THE
 16 ONLY ONE HE KNOWS. He recognizes
 17 no other, because He²⁰ does NOT
 18 accept the ego's confusion of
 19 mind ~~with~~ and body. Minds
 20 CAN communicate, but they CANNOT
 21 hurt. The body in the service of the
 22 ego can hurt other BODIES, but
 23 this CANNOT occur UNLESS the body
 24 has ALREADY been confused WITH

¹⁹ Ur replaces "which" with "that"

²⁰ Ur does not capitalize this word

(N 7:42)(Ur 319)

1 the mind. This fact, too, can be
2 used either for healing or for magic, but
3 you must realize that magic is ALWAYS
4 the belief that healing is HARMFUL.
5 This is its totally INSANE premise, and
6 so it proceeds accordingly.
7 **T7F4.** Healing ONLY STRENGTHENS.
8 Magic always tries to weaken.
9 Healing perceives NOTHING in the healer
10 that everyone else does not
11 share WITH him. Magic ALWAYS
12 sees something special in the healer,
13 which he believes he can offer as
14 a gift to someone who does NOT
15 have it. He may believe that
16 this gift comes from God TO Him,²¹
17 but it is quite evident that he
18 does NOT understand God if he
19 thinks HE has something that
20 others DO NOT. You might
21 well ask why SOME healing
22 CAN result from this kind of
23 thinking, and there is a real reason
24 for this. **T7F5.** However misguided the

²¹ *Ur* does not capitalize "him" and it probably should not be capitalized as it does not refer to a person of the Trinity.

(N 7:43)(Ur 319-320)

1 "magical healer" may be, and however
2 much he may be trying to
3 strengthen his ego, HE IS ALSO
4 TRYING TO HELP. He IS conflicted
5 and unstable, but AT TIMES he is
6 offering SOMETHING to the Sonship, and the
7 ONLY thing the Sonship can ACCEPT
8 IS healing. When the so-called
9 healing "works," then, the impulse
10 both to help and BE helped have co-
11 incided. This is coincidental, because
12 the healer may NOT be **particu**
13 experiencing HIMSELF as truly helpful at
14 the time, and the belief that he IS,
15 in the mind of ANOTHER, HELPS HIM. **T(320) C 147**
16 **T7F6.** The Holy Spirit does NOT work by
17 chance, and the healing that is of
18 HIM ALWAYS works. And
19 unless the healer ALWAYS heals
20 BY Him, the results WILL vary.
21 But healing itself IS consistence, because
22 ONLY consistence is conflict-free,
23 and only the conflict-free ARE whole.
24 By accepting exceptions, and

(N 7:44)(Ur 320)

1 acknowledging that he can SOMETIMES
 2 heal and SOMETIMES not, the healer is
 3 OBVIOUSLY accepting INconsistency. He
 4 is therefore IN conflict and TEACHING conflict.
 5 **T7F7.** Can ANYTHING of God NOT be
 6 for all and always? Love is incapable
 7 of ANY exceptions. Only if there is
 8 fear does the whole IDEA of exceptions
 9 of any kind seem to be meaningful.
 10 Exceptions ARE fearful because they were
 11 made BY fear. The "fearful healer"
 12 is a contradiction in terms, and is therefore
 13 a concept that ONLY a conflicted
 14 mind could POSSIBLY perceive as
 15 meaningful. Fear does NOT
 16 gladden. Healing DOES. Fear
 17 ALWAYS makes exceptions. Healing
 18 NEVER does. Fear produces
 19 dissociation because it induces
 20 SEPARATION. Healing ALWAYS
 21 induces ~~harmony~~ **integration** because it proceeds
 22 from **harmony**.²² **T7F8.** Healing is
 23 predictable BECAUSE it can be
 24 counted on. EVERYTHING that is

²² *Ur* has "induces harmony because it proceeds from integration. Originally this was written "induces harmony because it proceeds from harmony."

(N 7:45)(Ur 320)

1 of God can be counted on, because
2 everything of God is WHOLLY REAL.
3 HEALING can be counted on BECAUSE it is
4 inspired by His Voice, and is in accord
5 with His laws. But if healing IS
6 consistence, it CANNOT be inconsistently
7 ~~understood-perceived-and~~ understood.
8 Understanding MEANS consistence, because
9 GOD means consistence. And
10 because that IS His Meaning, it is
11 also YOURS. YOUR meaning CANNOT
12 be out of accord with His, because
13 your whole meaning, and your ONLY
14 meaning, comes FROM His and is
15 LIKE His. God CANNOT be out
16 of accord with HIMSELF, and YOU cannot be
17 out of accord with Him. You
18 cannot separate your SELF from
19 your Creator, who created YOU
20 by sharing HIS Being WITH you.

(N 7:46)(Ur 321)

1 **T(321) C 148 T 7 F 9.** The unhealed healer wants gratitude
2 FROM his brothers, but he is NOT grateful
3 to them. This is because he thinks he is
4 giving something TO them, and is NOT
5 receiving something equally desirable in
6 return. His TEACHING is limited because
7 he is LEARNING so little. His HEALING
8 lesson is limited by his own
9 ingratitude, which is a lesson in
10 sickness. Learning is constant and
11 so vital in its power for change
12 that a Son of God can recognize
13 his power in an instant, and change
14 the world in the next. That is
15 because by changing HIS mind he
16 has changed the most powerful
17 device that was ever created FOR
18 change.

19 **T 7 F 10.** This in no way contradicts the
20 changelessness of mind as GOD
21 created it. But YOU think
22 that you HAVE changed it, as
23 long as you learn through the ego. This
24 DOES place you in a position of

(N 7:47)(Ur 321)

1 needing to learn a lesson which SEEMS
 2 contradictory: you must learn to
 3 change your mind ABOUT your mind.
 4 Only by this can you learn that it IS
 5 changeless.

6 **T7F11.** When you heal, that is
 7 exactly what you ARE ~~learn~~ doing²³.
 8 You are recognizing the changeless mind
 9 in your brother by perceiving²⁴ that
 10 he could NOT have changed his
 11 mind. That is how you perceive
 12 the Holy Spirit in him. It is ONLY the
 13 Holy Spirit in him that never changes
 14 His mind. He himself must
 15 think he CAN, or he **could**²⁵
 16 not perceive himself as sick. He
 17 therefore does not know what his self IS.
 18 If YOU see only the changeless in
 19 him, you have not really changed him
 20 at all. But by changing
 21 your mind about HIS FOR
 22 him, you help him undo the
 23 change his ego thinks it has
 24 made in him.

²³ *Ur* has "learning (doing)" here.

²⁴ *Ur* inserts "(knowing)"

²⁵ *Ur* has "would" instead of "could"

(N 7:48)(Ur 321-322)

1 As you can hear two voices, so
2 you can see in two ways. One way
3 shows you an image, or better, an
4 idol which you may worship out of
5 fear, but which you will never love. The
6 other shows you only truth, which you
7 will love because you will UNDERSTAND
8 it. Understanding is APPRECIATION,
9 because what you understand you can
10 identify WITH, and by making it
11 part of YOU you have accepted it with
12 love. **T(322) C 149** This is how God Himself
13 created YOU, in understanding,
14 in appreciation, and in love.
15 **T 7 F 12.** The ego is ~~???~~ totally unable
16 to understand this, because it does NOT
17 understand what it makes.
18 It does NOT appreciate it, and it does NOT
19 love it. It incorporates to
20 TAKE AWAY. It literally
21 believes that every time it
22 deprives someone of something
23 IT has increased. We have
24 spoken often of the INCREASE of the

(N 7:49)(Ur 322)

1 Kingdom by YOUR creations, which
 2 can only BE created as YOU were.
 3 **T7F13.** The whole glory and perfect joy that
 4 IS the Kingdom lies in you to give.
 5 Do you not WANT to give it?
 6 You CANNOT forget the Father because I am
 7 with you and I CANNOT forget
 8 Him. To forget ME is to forget
 9 yourself and Him who created
 10 you. Our brothers ARE
 11 forgetful. That is why they
 12 need your remembrance²⁶ of Me
 13 and Him who created Me.
 14 Through this remembrance you
 15 can change THEIR minds about
 16 themselves, as I can change
 17 YOURS. Your minds are
 18 so powerful a light that
 19 you can look into theirs and enlighten
 20 them, as I can enlighten yours.
 21 **T7F14.** I do not want to share
 22 my BODY in communion because this
 23 is to share nothing. Would
 24 I try to share an illusion with

²⁶ **Luke 22:19** And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

1 Corinthians 11:24-25 And when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

**T 7 G. From Vigilance to Peace (*N 720 7:52)
(N 7:50)(Ur 322-323)**

1 the most holy children of a most
 2 Holy Father? But I do want to share my MIND
 3 with you because we ARE of one Mind, and
 4 that Mind IS ours. See
 5 ONLY this Mind everywhere, because
 6 only this IS everywhere and in
 7 everything. It IS everything,
 8 because it encompasses all things
 9 within ITSELF. Blessed²⁷ are
 10 you who perceive only this,
 11 because you perceive only what
 12 is true. Come therefore
 13 unto me and learn of the truth
 14 in YOU.²⁸ **T(323) C 150 T 7 F 15.** The mind WE share IS
 15 shared by all our brothers,
 16 and as we see them truly, they
 17 WILL be healed.

18 Let YOUR minds shine
 19 with mine upon their minds, and
 20 by our gratitude to them make
 21 THEM aware of the light in
 22 THEM. This light will shine
 23 back upon YOU and on the

²⁷ **Matthew 5:3-11**, The Beatitudes "Blessed are they ..."

²⁸ **Matthew 11:28** "Come to Me, all you who labor and are heavy laden, and I will give you rest."

(N 7:51)(Ur 323)

1 whole Sonship because this IS your
2 proper gift to God. He will
3 accept it and give it to the
4 Sonship, because it is acceptable
5 to Him, and therefore to His Sons.
6 This is the true communion of the Spirit
7 Who sees the altar of God in
8 everyone, and by bringing it
9 to YOUR appreciation calls
10 upon you to love God and His
11 Creation. **T(324) C 151**

(N 7:52)(Ur 324)

1 **T7G1.** You can think of the Sonship ONLY as
2 one. This is part of the law of Creation,
3 and therefore governs ALL thought. You can
4 PERCEIVE the Sonship as fragmented, but
5 it is IMPOSSIBLE for you to see something
6 in part of it that you will not attribute to
7 ALL of it. That is why attack is
8 NEVER discrete. And why
9 attack MUST be relinquished entirely.
10 If it is NOT relinquished entirely, it is
11 not relinquished at all. Fear and love
12 are equally reciprocal. They make
13 or create depending on whether the
14 ego or the Holy Spirit begets or inspires them, but
15 they WILL return to the mind of the
16 thinker, and they WILL affect his total
17 perception. That includes his perception
18 of God, of His Creations, and of
19 his own. He will not appreciate
20 ANY of these if he regards them fearfully.
21 He will appreciate ALL of them if he
22 regards them with love.

23 **T7G2.** The mind that accepts attack
24 CANNOT love. This is because it believes

(N 7:53)(Ur 324-325)

1 that it can DESTROY love, and therefore does
 2 not understand what love IS. If it
 3 does not understand what love IS, it
 4 CANNOT perceive itself as loving. This ~~?takes?~~
 5 loses the awareness of ~~its own~~ being;
 6 induces feelings of unreality; and
 7 results in utter confusion. Your
 8 own thinking has done this, because
 9 of its power. But your own thinking
 10 can also save you FROM this, because
 11 its power is not of your making. Your
 12 ability to DIRECT your ~~think???~~ thinking
 13 as you will IS part of its power.
 14 If you do not believe you can do this, you have
 15 DENIED the power of your thought, and thus
 16 rendered it powerLESS in your belief. **T(325) C 152**
 17 **T 7 G 3.** The ingeniousness of the ego to
 18 preserve itself is ~~????? ?????~~
 19 enormous, but it stems from the power
 20 of the mind WHICH THE EGO DENIES. This
 21 means that the ego attacks WHAT
 22 IS PRESERVING IT, and this MUST be
 23 a source of extreme anxiety. This
 24 is why it NEVER ~~ackn~~ knows

(N 7:54)(Ur 325)

1 what it is doing. This is perfectly logical,
2 though clearly insane. The ego draws
3 upon the one source ~~for its~~ which is
4 totally inimitable to its existence FOR
5 its existence. Fearful of perceiving
6 the POWER of this source, it is forced to
7 DEPRECIATE it. This threatens its
8 OWN existence, a state which it
9 finds intolerable.

10 **T7G4.** Remaining logical but still
11 insane, the ego resolves this completely
12 insane dilemma in a completely insane
13 way. It does not perceive ITS
14 existence as threatened, by
15 projecting the threat onto YOU, and
16 perceiving your BEING as NON-
17 existent. This ensures ITS
18 continuance, if you side WITH it,
19 by guaranteeing that you will NOT
20 know your OWN safety. The ego
21 CANNOT AFFORD TO KNOW ANYTHING.
22 Knowledge is total, and the ego DOES
23 NOT BELIEVE IN TOTALITY. This unbelief
24 is its own origin, and while the ego

(N 7:55)(Ur 325-326)

1 does not love YOU, it IS faithful to
2 its own antecedent, begetting as
3 it was begotten.
4 **T 7 G 5.** Mind ALWAYS REproduces as
5 it was produced. Produced by
6 fear, the ego REproduces fear. This
7 IS its allegiance, and this allegiance
8 makes it treacherous to love
9 BECAUSE you are love. Love IS your
10 power, which the ego MUST deny. It
11 must also deny everything which this
12 power ~~brings~~ gives TO you, BECAUSE it
13 ~~br~~ gives you everything. No one
14 who has everything WANTS the ego.
15 Its own maker, then, DOES NOT
16 WANT IT. Rejection is therefore the only
17 decision which the ego could POSSIBLY
18 encounter if the mind which
19 made it knew ITSELF. And if
20 it recognized ANY part of the Sonship,
21 it WOULD know itself. **T(326) C 153**
22 **T 7 G 6.** The ego therefore opposes ALL
23 appreciation, ALL recognition, ALL
24 sane perception, and ALL knowledge.

(N 7:56)(Ur 326)

1 It perceives their threat as total because
2 it senses the fact that all
3 commitments which the mind makes ARE
4 total. Forced therefore to detach itself
5 from you who ARE mind, it is willing to
6 attach itself to anything ELSE.
7 But there IS nothing else. It does
8 NOT follow, however, that the mind
9 cannot make illusions. But it DOES
10 follow that if it makes illusions
11 it will BELIEVE in them, because THAT IS
12 HOW IT MADE THEM.
13 **T7G7.** The Holy Spirit undoes illusions
14 without attacking them merely because He
15 cannot perceive them at all. They therefore do
16 not exist for Him. He resolves
17 the APPARENT conflict which they engender
18 by perceiving CONFLICT as meaningless.
19 We said before that the Holy Spirit
20 perceives the conflict exactly²⁹ AS IT
21 IS, and it IS meaningless. The Holy Spirit
22 does not want you to UNDERSTAND
23 conflict. He wants you to
24 realize that BECAUSE conflict is meaningLESS

²⁹ *Ur* includes emphasis on “exactly”, in the *Notes* it is crossed out.

(N 7:57)(Ur 326)

1 it cannot BE understood. ~~WE have already said that~~ **We said**
2 **that**

3 understanding brings appreciation, and
4 appreciation brings love. Nothing else
5 CAN be understood because nothing else
6 is real and therefore nothing else HAS
7 meaning.

8 **T7G8.** If you will keep in mind what
9 the Holy Spirit offers you, you cannot be
10 vigilant for anything BUT God and
11 His Kingdom. The ONLY reason why
12 you find this difficult is because you think
13 there IS something else. Belief
14 does not require vigilance UNLESS
15 it is conflicted. If it IS, there
16 ARE conflicting components within
17 it which have engendered a state of
18 war, and vigilance has therefore BECOME
19 essential. Vigilance has no place
20 at all in peace ~~because it~~
21 ~~implies~~. It is necessary ONLY AGAINST
22 beliefs which are NOT true, and would never
23 have been called upon by the Holy Spirit
24 if you had not believed the untrue
25 yourselves. **T(327) C 154**

(N 7:58)(Ur 327)

1 **T 7 G 9.** But you CANNOT deny that when you
2 BELIEVE something you HAVE made it
3 true FOR YOU. When YOU believe
4 what God DOES NOT KNOW, your
5 thought seems to CONTRADICT His,
6 and this makes it appear AS IF YOU
7 ARE ATTACKING HIM. We have repeatedly
8 emphasized that the ego DOES believe
9 it can attack God, and tries to
10 persuade you that YOU have done this.
11 If the mind CANNOT attack, the ego
12 proceeds perfectly logically to the
13 position that YOU cannot be mind. By
14 not seeing you as YOU are, it can
15 see ITSELF as it WANTS to be.
16 Aware of its weakness, the ego wants
17 your allegiance, but NOT as you really
18 are. The ego therefore wants to engage
19 your mind in its OWN delusional
20 system, because otherwise the light of YOUR
21 understanding WILL dispel it.
22 **T 7 G 10.** The ego wants no part of
23 truth, ~~for~~ because the truth is that
24 IT is not true. If truth is

(N 7:59)(Ur 327-328)

1 total, the UNtrue CANNOT exist. Commitment
2 to either MUST be total, because they
3 cannot co-exist in your minds WITHOUT
4 splitting them. If they cannot
5 coexist in peace, and if you WANT
6 peace, you MUST give up the IDEA
7 of conflict ENTIRELY, and for ALL TIME.
8 This requires vigilance ONLY as long as
9 YOU DO NOT RECOGNIZE WHAT IS TRUE.
10 While you believe that two totally
11 contradictory thought systems SHARE
12 truth, your need for vigilance is
13 apparent. Your minds ARE
14 dividing their allegiance between two
15 kingdoms, and YOU are totally
16 committed to neither. **T(328) C 155**
17 **T 7 G 11.** Your identification with the Kingdom
18 is totally beyond question except
19 by you WHEN YOU ARE THINKING
20 INSANELY. What you are is NOT
21 established by your perception, and is NOT
22 influenced BY it at all. ALL
23 perceived problems in identification at ANY
24 level ARE NOT PROBLEMS OF FACT.

(N 7:60)(Ur 328)

1 But they ARE problems in UNDERSTANDING, because they
 2 MEAN that you perceive WHAT you can
 3 understand as UP TO YOU TO DECIDE.

4 The ego believes THIS totally, being fully
 5 committed TO it. But it is
 6 NOT TRUE. The ego is therefore totally
 7 committed to UNtruth, perceiving
 8 in total contradiction ??? to the Holy Spirit and to
 9 the knowledge of God.

10 **T 7 G 12.** You can be perceived with
 11 meaning ONLY by the Holy Spirit, because
 12 your being IS the knowledge of God. ANY
 13 belief that you accept which is APART from
 14 this WILL obscure God's voice
 15 in you, and will therefore obscure God TO
 16 you. Unless you perceive His
 17 Creation truly, you CANNOT know the
 18 Creator, because God and His
 19 Creation ARE NOT SEPARATE. The
 20 Oneness of the Creator and the Creation
 21 IS your wholeness, your ~~s???????~~
 22 sanity, and your limitless power.
 23 This limitless power is God's gift
 24 to you, because it is WHAT YOU ARE.

(N 7:61)(Ur 328)

1 If you dissociate your mind FROM it,
2 you are perceiving the most powerful
3 force in the universe of thought AS
4 IF it were weak, because you do NOT believe
5 YOU are part of it.

6 **T 7 G 13.** Perceived WITHOUT your part
7 IN it, God's Creation IS perceived
8 as weak, and those who SEE themselves
9 as weakened DO attack. The
10 attack MUST be blind, because there is
11 nothing TO attack. Therefore, they
12 make up images, perceive them as
13 unworthy, and attack them for their
14 unworthiness. That is all **that**
15 the world of the ego is. Nothing.³⁰
16 It has no meaning. It does
17 not exist. Do not TRY to understand
18 it, because if you do you are believing
19 that it CAN be understood, and therefore is
20 capable of being appreciated and loved.
21 This WOULD justify it, but it CANNOT BE
22 justified. YOU cannot make the
23 meaningLESS meaningFUL. This can
24 ONLY be an insane attempt. **T(329) -156**

³⁰ *Ur* retains the emphasis on this word, but in the *Notes* it is crossed out.

(N 7:62)(Ur 329)

1 **T 7 G 14.** Allowing INsanity to enter your
2 minds means that you have not judged
3 sanity AS WHOLLY DESIRABLE. If
4 you WANT something else, you WILL
5 MAKE something else. But
6 because it IS something else it
7 WILL attack your thought system and
8 divide your allegiance. You
9 CANNOT create in this divided state,
10 and you MUST be vigilant AGAINST this
11 divided state because ONLY peace
12 CAN BE extended. Your divided
13 minds ARE blocking the extension of the
14 Kingdom, and its extension IS your
15 joy. If you do not extend the Kingdom,
16 you are NOT thinking with your Creator
17 and creating as He created. **T 7 G 15.** In this
18 depressing state, the Holy Spirit reminds you
19 gently that you are sad because you are
20 not fulfilling your function as co-creators
21 WITH God, and are therefore depriving YOURSELVES
22 of joy. This is not God's will, but
23 YOURS. If your will is out of
24 accord with God's, YOU ARE WILLING
25 WITHOUT MEANING. But because ONLY

(N 7:63)(Ur ---)

Text 8b

(N 7:64)(Ur 329)

1 God's will is unchangeable, no REAL
2 conflict of will is possible. This is the
3 Holy Spirit's perfectly consistent teaching.
4 Creation, not separation, IS your will
5 BECAUSE it is God's. And nothing
6 that opposes this means anything
7 at all. Being a perfect
8 Accomplishment, the Sonship can
9 only accomplish perfectly,
10 EXTENDING the joy in which it was
11 created, and identifying itself
12 with both its Creator and its
13 Creations, KNOWING they are One. **T(330) C 157**

**T 7 H. The Total Commitment (*N 537 6:101)
(N 6:101)(Ur 330)**

1 **T7H1.** Whenever you deny a blessing to
2 a brother, YOU will feel deprived. This is
3 because denial is as total as love. It is
4 as impossible to deny part of the Sonship as
5 it is to love it in part. Nor is it possible
6 to love it totally AT TIMES. You
7 CANNOT be totally committed SOMETIMES.
8 Remember a very early lesson, --
9 "never underestimate the power of denial."
10 It has no power in ITSELF, but YOU can
11 give it the power of YOUR mind,
12 whose power is without limit of ANY
13 kind. If you use it to deny reality,
14 reality is gone FOR YOU.
15 REALITY CANNOT BE PARTLY APPRECIATED.
16 That is why denying any part of it
17 means you have lost awareness of ALL of it.
18 **T7H2.** That is the negative side of the law as
19 it operates in this world. But
20 denial is a defense, and so it is as
21 capable of being used positively as
22 it is of being used destructively.
23 Used negatively, it WILL be destructive,
24 because it will be used for attack.
25 But in the service of the Holy Spirit, the law becomes

(N 6:102)(Ur 330)

1 as beneficent as all of the laws of God.
2 Stated positively, the law requires you only to
3 recognize PART of reality to appreciate
4 ALL of it. Mind is too powerful to be
5 subject to exclusion. You will NEVER
6 be able to exclude yourself from
7 what you project.
8 **T7H3.** When a brother acts insanely, he is
9 offering you an opportunity to bless him.
10 His need is YOURS. YOU need the
11 blessing you can offer him. There is no
12 way for you to have it EXCEPT
13 by giving it. This IS the law of God,
14 and it HAS NO EXCEPTIONS. What
15 you deny you LACK, not because it
16 IS lacking, but because you have denied it
17 ~~reality~~ in another, and therefore are not aware
18 of it in YOU. Every response you
19 make is determined by what you think
20 you are ~~and WANT to be~~. And what you
21 WANT to be IS **determines** what you think you are.
22 Therefore, what you WANT to be determines
23 every response you make. **T(331) C 158**

(N 6:103)(Ur 331-332)

1 **T7H4.** You do NOT need God's blessing,
2 because that you have forever. But you DO
3 need YOURS. The picture you see of
4 yourselves is deprived, unloving, and
5 very vulnerable. You CANNOT love
6 this. But you can ~~very~~ easily escape
7 FROM it, or better, leave it behind.
8 ~~the ????? of a better~~ You are NOT there, and
9 that is not YOU. Do not see this
10 picture in anyone, or you HAVE accepted
11 it as you. ALL illusions about the
12 Sonship are DISPELLED together, as
13 they were MADE together. Teach no one
14 that HE is what YOU do not want
15 to be. Your brother is the mirror in which
16 you will see the image of yourself as
17 long as perception lasts. And
18 perception WILL last until the Sonship
19 knows itself as whole. **T(332) C 159**
20 **T7H5.** You MADE perception, and it
21 MUST last as long as you WANT
22 it. Illusions are investments.
23 They will last as long as you value
24 them. Values are relative, but they are
25 powerful because they are MENTAL JUDGMENTS.

(N 6:104)(Ur 332)

1 The only way to dispel illusions is to
 2 withdraw ALL investment from them,
 3 and they will HAVE no life for you because you have
 4 put them OUT OF YOUR MIND. While
 5 you include them IN it, you are GIVING them
 6 life. Except there is nothing there
 7 to receive your gift.
 8 **T7H6.** The gift of life IS yours to give,
 9 **because as** it was given YOU. You are
 10 unaware of YOUR gift BECAUSE you do not
 11 give it. You CANNOT make
 12 nothing live, because it cannot BE enlivened.
 13 Therefore, you have NOT extended the gift **which**
 14 you both have and are, and so you do
 15 NOT know your being. All confusion
 16 comes from not extending life, because
 17 this is NOT the will of your Creator. You
 18 CAN do nothing apart from Him,
 19 and you DO do nothing apart from
 20 Him.³¹ Keep His Way to
 21 remember yourselves, and teach
 22 His Ways lest you forget
 23 yourself. Give only honor to the
 24 Sons³² of the living God,³³ and count
 25 yourself among them gladly.

³¹ *Ur* omits the capital H.

³² *Ur* omits the capital S.

³³ **John 6:69** Also we have come to believe and know that You are the Christ, the Son of the living God.”

(N 6:105)(Ur 332-333)

1 **T7H7.** ONLY honor is a fitting gift for
 2 those whom God Himself ~~???~~
 3 created worthy of honor and whom
 4 He honors. Give them the appreciation which
 5 God accords them always, because they are His
 6 beloved Sons in whom He is
 7 well pleased.³⁴ You CANNOT be
 8 apart from them, because you are not apart from
 9 Him. Rest in His ~~peace~~ love, and
 10 protect your rest by loving.
 11 But love EVERYTHING He created, of which YOU
 12 are ~~a-????~~ part, or you cannot ~~??-????~~
 13 learn of His peace and accept His
 14 gift FOR ~~as~~ yourself and AS yourself. **T(333) C 160** You CANNOT
 15 know your own perfection until
 16 you have honored all those who were created
 17 LIKE you.

18 **T7H8.** One Child of God is the only
 19 teacher sufficiently worthy to teach
 20 another. One Teacher is in
 21 all your minds, and He teaches the
 22 same lesson to all. He always
 23 teaches you the inestimable worth of
 24 EVERY Son of God, teaching
 25 it with infinite patience born of

³⁴ **Matthew 3:17** And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

(N 6:106)(Ur 333)

1 the **infinite** Love of Him for Whom
2 He speaks. Every attack is
3 a call for His patience, because
4 ONLY His patience can translate
5 attack into blessing. Those who
6 attack DO NOT KNOW THEY ARE BLESSED.
7 They attack BECAUSE THEY BELIEVE THEY ARE DEPRIVED.
8 Give therefore of YOUR abundance,
9 and teach them THEIRS. Do not share
10 their delusions of scarcity, or
11 you will perceive YOURSELF as lacking.
12 **T7H9.** Attack could never
13 PROMOTE attack unless you
14 perceived it as a means of
15 depriving you of SOMETHING YOU
16 WANT. But you cannot lose
17 ANYTHING unless YOU do
18 not value it and therefore DO NOT WANT
19 IT. This makes you feel
20 DEPRIVED of it, and by
21 projecting YOUR rejection, you believe
22 that others are TAKING IT
23 FROM YOU. One MUST
24 be fearful if he believes that
25 his brother is attacking him to

(N 6:107)(Ur 333-3334)

1 tear the Kingdom of Heaven from
2 him. **T 7 H 10.** This is the ultimate basis
3 for ALL of the ego's projection.
4 Being the part of your mind which does
5 NOT believe it is responsible for
6 ITSELF, and being without
7 allegiance to God, it is incapable
8 of trust. Projecting its
9 insane belief that YOU have
10 been treacherous to YOUR Creator, it
11 believes that your brothers, who are
12 as incapable of this as you are,
13 are out to TAKE GOD FROM
14 YOU. **T(334) C 161** Whenever a brother
15 attacks another, THIS IS WHAT
16 HE BELIEVES. Projection ALWAYS sees
17 YOUR will in others. If you
18 will to separate YOURSELF from God,
19 that is what you will think others
20 are doing TO you.
21 **T 7 H 11.** You ARE the will of God.
22 Do not accept anything else AS
23 ~~your will~~ **yourself**, or you ARE
24 denying what you are. Deny
25 THIS and you WILL attack, because

(N 6:108)(Ur 334)

1 you believe you have BEEN attacked. But
2 see the love of God in you, and
3 you will see it everywhere because it
4 is everywhere. See His abundance
5 in everyone, and you will know that
6 you are in Him with them. They
7 are part of you as you are part of
8 God. YOU are as lonely
9 without ~~knowing~~ understanding this as God
10 Himself is lonely when His
11 Sons do not know Him. The
12 peace of God is understanding this.
13 **T 7 H 12.** There is only one way out
14 of the world's thinking, just as there
15 was only one way INTO it. Understand
16 totally by understanding TOTALITY.
17 Perceive ANY part of the ego's
18 thought system as wholly
19 insane, wholly delusional,
20 and wholly undesirable, and you have
21 CORRECTLY EVALUATED ALL OF IT.
22 This correction enables you to perceive
23 ANY part of Creation as wholly
24 real, wholly perfect, and WHOLLY
25 DESIRABLE. Wanting this ONLY, you

(N 6:109)(Ur 334-335)

1 will HAVE this only, and giving this only,
2 you will BE only this. The gifts you offer
3 to the ego are ALWAYS experienced as
4 sacrifices. But the gifts you offer to
5 the Kingdom are gifts to YOU. They
6 will always be treasured by God,
7 because they belong to His Beloved
8 Sons who belong to Him. All
9 power and glory are yours because the
10 Kingdom is His.³⁵ **T(335) C 162**

³⁵ **Matthew 3:17** And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

**T 7 I. The Defense of Conflict (*N 733 7:65)
(N 7:65)(Ur 335)**

1 **T7I1.** We once said that without projection there can
2 be no anger, but it is also true that
3 without projection there can be no love. Projection
4 is a fundamental law of the mind, and therefore one
5 which ALWAYS operates. It is the law by which you
6 create and were created. It is the law which
7 unifies the Kingdom and keeps it **safely**
8 in the mind of God. To the ego, ~~the law~~
9 the law is perceived as a way of
10 getting RID of something it does
11 NOT want. To the Holy Spirit, it is the ~~law of~~
12 *fundamental law of* sharing, by which you give what you
13 value in order to keep it **alive** in your
14 OWN minds.

15 **T7I2.** Projection to the Holy Spirit
16 is the law of extension. To the ego, it is the
17 law of deprivation. It therefore produces
18 abundance or scarcity, depending on
19 how you choose to apply it. This choice
20 IS up to you, but it is NOT up to you to decide whether
21 or not you will UTILIZE projection ~~or not~~. Every
22 mind MUST project, because that is how
23 it lives, and every mind IS life.

24 The ego's use of projection must
25 be fully understood before the INEVITABLE

(N 7:66)(Ur 335)

1 association between projection and anger can be
2 finally UNmade.

3 **T7I3.** The ego ALWAYS tries
4 to preserve conflict. It³⁶ ~~devises ma~~
5 very ingenious in devising ways which
6 SEEM to diminish conflict only
7 because it does NOT want you to find
8 it so intolerable that you will INSIST on
9 giving it up. Therefore, it tries to
10 persuade you that IT can free you
11 OF conflict, lest you give IT up and
12 free YOURSELF.

13 The ego, using its own warped
14 version of the laws of God, uses the
15 power of the mind ONLY to defeat the
16 mind's real purpose. It projects
17 conflict FROM your mind to OTHER
18 minds, in an attempt to persuade
19 you that you have gotten RID of it. This
20 has a number of fallacies which may not
21 be so apparent. **T7I4.** Strictly speaking,
22 conflict cannot BE projected, precisely
23 BECAUSE it cannot be fully shared. Any
24 attempt to keep PART of it and
25 get rid of ANOTHER part does not

³⁶ Ur inserts "is"

(N 7:67)(Ur 335-336)

1 really mean ANYTHING. Remember that
2 **(we said that)** a conflicted teacher
3 is a poor teacher AND A POOR LEARNER.
4 His lessons are confused, and their
5 transfer value severely limited BY
6 his confusion. **T(336) C 163**
7 **T 7 I 5.** A second fallacy is the idea
8 that you can GET RID of something you
9 do not want BY giving it away.
10 GIVING it is how you KEEP it. The
11 belief that by giving it OUT you have
12 excluded from WITHIN is a complete
13 distortion of the power of EXTENSION.
14 **T 7 I 6.** That is why those who project from
15 the ego are vigilant for their OWN
16 safety. THEY ARE AFRAID THAT THEIR PROJECTIONS
17 WILL RETURN AND HURT THEM. They
18 DO believe they have blotted them out of
19 their OWN minds, but they also believe
20 they are trying to creep back INTO them.
21 This is because their projections have NOT left their
22 minds, and this, in turn, forces them to
23 engage in compulsive activity in order
24 NOT to recognize this.

(N 7:68)(Ur 336)

1 **T7I7.** You cannot perpetuate an illusion about
2 another WITHOUT perpetuating it about
3 yourself. There is no way out of this,
4 because it is IMPOSSIBLE to fragment the mind.
5 To fragment is to break into pieces, and
6 mind CANNOT attack. The belief that it
7 CAN, a fallacy which the ego ALWAYS makes,
8 underlies its whole use of projection.
9 This is because it does not understand what the mind
10 IS, and therefore does not understand what YOU are.
11 Yet ITS existence IS dependent on your
12 mind, because it is a BELIEF. The ego
13 IS therefore a confusion in identification,
14 which never had a consistent model,
15 and never developed consistently. It is the
16 distorted product of the misapplication
17 of the laws of God by distorted
18 minds which are misusing their own
19 power.

20 **T7I8.** DO NOT BE AFRAID OF THE EGO. It's
21 **existence** ? DOES depend on your
22 mind, and as you made it by believing
23 in it, so you can dispel it by withdrawing
24 belief FROM it. Do NOT project the

(N 7:69)(Ur 336-337)

1 responsibility for your belief in it onto
 2 ANYONE else, or you will PRESERVE the belief.
 3 When you are willing to accept sole
 4 responsibility for the ego's existence
 5 YOURSELF, you will have laid aside all
 6 anger and all attack, because they COME from
 7 **the**³⁷ attempt to ~~SHARE~~ PROJECT **the** RESPONSIBILITY FOR YOUR
 8 OWN
 9 ERRORS. But having ACCEPTED the error **T(337) C 164**
 10 as yours, DO NOT KEEP THEM. Give
 11 them over quickly to the Holy Spirit to be
 12 undone completely, so that ALL
 13 their effects will vanish from your minds
 14 and from the Sonship AS A WHOLE. He
 15 will teach you to perceive BEYOND belief,
 16 because truth IS beyond belief and His
 17 perception IS true.
 18 **T719.** The ego can be completely forgotten
 19 at ANY time, because it was always a
 20 belief that is totally incredible.
 21 No one can KEEP a belief he has
 22 judged to be unbelievable. The
 23 more you learn ABOUT the ego, the more
 24 you realize that it cannot BE believed.
 25 The incredible cannot BE understood because

³⁷ Ur replaces "the" with "an"

**T 7 J. The Extension of the Kingdom (*N 738 7:70)
(N 7:70)(Ur 337)**

1 it IS unbelievable. The utter meaninglessness
 2 of ~~every~~ ALL perception which comes from the
 3 unbelievable MUST be apparent, but
 4 it is NOT beyond belief because it was made
 5 BY belief. **T7I10.** The whole purpose of this
 6 course is to teach you that the ego is
 7 unbelievable and will forever BE
 8 unbelievable. You who made the ego
 9 by BELIEVING the unbelievable CANNOT make this
 10 judgment alone. **But you made the**
 11 **wrong judgment by believing you WERE**
 12 **alone.** By accepting the Atonement
 13 for YOURSELF, you are deciding AGAINST
 14 the belief that you can BE alone, thus
 15 dispelling the idea of separation and
 16 affirming your true identification with the
 17 whole Kingdom as literally PART
 18 OF YOU. This identification is as beyond
 19 doubt as it is beyond belief. Your
 20 wholeness HAS no limits, because **it**
 21 its being is in Infinity. **T7J1.** Only you can
 22 limit your creative power, but God
 23 wills to release it. He no more
 24 wills you to ~~be~~ deprive yourselves of YOUR

(N 7:71)(Ur 337-338)

1 creations than He wills to deprive Himself
2 of His.

3 **T7J2.** Do not withhold your gifts
4 to the Sonship, or you withhold yourself
5 from God.

6 Selfishness is of the ego but self-
7 fullness is of the Soul because that is how
8 He created it. The Holy Spirit is the part of the
9 mind that lies between the ego and the Soul,
10 mediating between them ALWAYS IN FAVOR OF THE
11 SOUL. To the ego this is partiality, and
12 it therefore responds as if it were the part
13 that is being sided AGAINST. **T(338) C 165** To the
14 Soul this is truth, because it knows its
15 own fullness and cannot conceive of ANY
16 part from which it is excluded. The soul
17 KNOWS that the consciousness of all its
18 brothers is included in its own, as
19 IT is included in God. The power
20 of the whole Sonship AND OF ITS CREATOR
21 is therefore its OWN fullness,³⁸ rendering
22 its Creation and its creating equally
23 whole and equal in perfection.

24 **T7J3.** The ego cannot prevail³⁹ against a
25 totality which includes God, and any

³⁸ **Ephesians 3:19** To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

³⁹ **Matthew 16:18** "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."

(N 7:72)(Ur 338)

1 totality MUST include God. Everything
2 He created is given ALL His
3 power because it is part of Him and
4 shares His Being WITH Him.
5 Creating is the OPPOSITE of loss, as
6 blessing is the opposite of sacrifice.
7 Being MUST be extended. That is
8 how it retains the knowledge of
9 itSELF. The soul yearns to share
10 ITS Being as ITS Creator did.
11 Created BY sharing, its will is
12 to create. It does NOT wish to
13 CONTAIN God, but to EXTEND HIS BEING.
14 **T7J4.** The extension of God's Being is the
15 Soul's only function. ITS
16 fullness cannot be contained any more than
17 can the fullness of its Creator.
18 Fullness IS extension. The ego's
19 whole thought system BLOCKS
20 extension, and therefore blocks YOUR ONLY
21 FUNCTION. It therefore blocks your
22 joy and THIS is why you perceive
23 yourselves as unfulfilled.
24 Unless you create, you ARE unfulfilled.

(N 7:73)(Ur 338-339)

1 But God does NOT know unfulfill-
2 ment, and therefore you MUST create. YOU
3 may not know your own creations, but
4 this can no more interfere with their
5 reality than your unawareness of your
6 Soul can interfere with its being.
7 **T7J5.** The Kingdom is forever extending,
8 because it is in the Mind of God. YOU
9 do not know your joy because you do
10 not know your own self-fullness.
11 Exclude ANY part of the Kingdom
12 FROM yourself, and you are NOT
13 whole. A split mind CANNOT
14 perceive its fullness, and needs the
15 miracle OF its wholeness to dawn
16 upon it and heal it. This re-
17 awakens its wholeness IN it and
18 restores it to the Kingdom because
19 of its ACCEPTANCE of wholeness. The
20 full appreciation of its self-fullness
21 makes selfishness impossible, and
22 extension inevitable. **T(339) C 66** That is
23 why there is perfect peace in the
24 Kingdom. Every Soul IS

(N 7:74)(Ur 339)

1 fulfilling its function, and ONLY
2 complete fulfillment ~~can bring~~ IS peace.
3 **T7J6.** Insanity APPEARS to add to
4 reality, but no-one would claim that
5 what it adds is true. Insanity
6 is therefore the NONextension of truth, which
7 blocks joy because it blocks Creation
8 and therefore blocks self-FULFILLMENT.
9 The unfulfilled MUST be depressed,
10 because their self-fullness is UNKNOWN
11 to them. Your creations are
12 protected FOR you because the Holy Spirit,
13 Who is in your minds, knows of
14 them, and can bring them INTO your
15 awareness whenever you will let Him.
16 They ARE there as part of your own
17 being, because YOUR fulfillment
18 INCLUDES them. The creations of
19 every Son of God are yours,
20 because every creation belongs to
21 everyone, being created for the
22 Sonship as a whole.
23 **T7J7.** You have not failed to
24 add to the inheritance of the Sons of

(N 7:75)(Ur 339)

1 God, and thus have not failed to
2 secure it for yourselves. If it
3 was the will of God to give it to y
4 ou, He gave it forever. If it
5 was His will that you have it forever,
6 He gave you the means for keeping
7 it, and YOU HAVE DONE SO. Disobeying
8 God's will is meaningful only to the
9 insane. In truth, it is impossible.

10 **T7J8.** Your self-fullness is as
11 boundless as God's. Like His,
12 it extends forever and in perfect
13 peace. Its radiance is so
14 intense that it creates in
15 perfect joy, and only the
16 whole can be born of its
17 wholeness. Be confident
18 that you have never lost your
19 identity and the extension which maintains
20 it in wholeness and peace. Miracles
21 are AN EXPRESSION OF THIS CONFIDENCE. They
22 are reflections both of your own proper
23 identification WITH your brothers, and of your
24 own awareness that YOUR identification
25 IS maintained by extension. The

(N 7:76)(Ur 339-340)

1 miracle is A LESSON IN TOTAL PERCEPTION.
2 By including ANY part of totality in the
3 lesson, you HAVE included the whole. **T(340) C 167**
4 **T7J9.** You have said that, when you
5 write of the Kingdom and your own
6 creations which belong to it, you are
7 describing WHAT YOU DO NOT KNOW.
8 This is true in a sense, but no more
9 true than your failure to
10 acknowledge the whole result of
11 the ego's premises. The Kingdom is
12 the result of premises, as much
13 as this world is. You HAVE
14 carried the ego's reasoning to
15 its logical conclusion, which is
16 TOTAL CONFUSION ABOUT EVERYTHING.
17 But you do not really BELIEVE this, or
18 you could not possibly maintain it.
19 If you REALLY saw this result,
20 you COULD not want it. The ONLY
21 reason why you could possibly want
22 ANY part of it is because YOU DO
23 NOT SEE THE WHOLE OF IT.
24 **T7J10.** You therefore ARE willing to look

(N 7:77)(Ur 340)

1 at the ego's premises but NOT at their
2 logical outcome. Is it not possible that
3 you have done the same thing with the
4 premises of God? Your creations
5 ARE the logical outcome of His
6 premises. HIS thinking has
7 established them FOR you. They are
8 therefore THERE, EXACTLY where they
9 belong. They belong to your mind,
10 as part of your identification with HIS.
11 But your state of mind and your
12 recognition of WHAT IS IN YOUR
13 MIND depends, at any given moment,
14 on what you believe ABOUT your
15 mind. Whatever these beliefs may
16 be, they are the premises which will determine
17 WHAT YOU ACCEPT INTO YOUR MINDS.
18 **T7J11.** It is surely clear that you
19 can both accept into your minds
20 what is NOT really there, and DENY
21 WHAT IS. Neither of these possibilities
22 requires further elaboration,
23 although both are clearly indefensible
24 even if YOU elect to defend them.

T 7 K. The Confusion of Strength and Weakness (*N 746 7:78)

(N 7:78)(Ur 340-341)

1 But the function which God Himself
 2 GAVE your minds through His you
 3 may DENY but you CANNOT prevent.
 4 They are the logical outcome of what
 5 you ARE. The ability to SEE
 6 a logical outcome depends on the
 7 WILLINGNESS TO SEE IT, but its
 8 TRUTH has nothing to do with your willingness at all. Truth
 9 is GOD'S will. SHARE His Will,
 10 and you will share what He KNOWS.
 11 Deny His Will AS YOURS, and you
 12 are denying His Kingdom
 13 AND yours. **T(341) C 168**
 14 **T 7 J 12.** The Holy Spirit will direct you ONLY so
 15 as to avoid all pain. The UNDOING
 16 of pain must OBVIOUSLY avoid this.
 17 No one would surely OBJECT to this
 18 goal IF HE RECOGNIZED IT. The problem
 19 is NOT whether what He says is
 20 true, but whether or not you want to
 21 ~~he~~ LISTEN to what He says.
 22 **T 7 K 1.** You no more recognize what is
 23 painful than you know what is

(N 7:79)(Ur 341)

1 joyful, and are, in fact, very apt to
2 confuse them. The Holy Spirit's main
3 function is to teach you to TELL THEM
4 APART.
5 **T7K2.** However strange it may
6 seem that this is necessary, it obviously IS.
7 **But** the reason is ~~?~~ equally obvious.
8 What is joyful to you IS
9 painful to the ego, and as long as
10 you are in doubt about what
11 YOU are, you WILL be confused
12 ~~between the helpful and the harmful,~~
13 about joy and pain. This confusion is the
14 cause of the whole idea of
15 sacrifice. Obey the Holy Spirit, and you
16 WILL be giving up the ego, but
17 you will be SACRIFICING nothing.
18 On the contrary, you will be gaining
19 EVERYTHING. But if you BELIEVED
20 ~~??~~ this there would BE no
21 conflict. That is why ~~??~~—you
22 need to DEMONSTRATE THE OBVIOUS TO
23 YOURSELF. It is NOT obvious to you.
24 **T7K3.** You REALLY believe

(N 7:80)(Ur 341-342)

1 that doing the opposite of God's will CAN
2 be better for you. You also
3 believe that it is POSSIBLE to do the opposite
4 of God's will. Therefore, you believe that
5 an impossible choice IS open to
6 you, which is both very fearful and
7 very desirable. But God
8 WILLS. He does NOT wish.
9 YOUR will is as powerful as His
10 because it IS His. The ego's wishes
11 do not mean anything, because the
12 ego wishes for the impossible.
13 You CAN wish for the impossible, but you
14 can only WILL with God. This is the
15 ego's weakness and YOUR strength. **T(342) C 169**
16 **T7K4.** The Holy Spirit ALWAYS sides with
17 YOU and with your STRENGTH. As long
18 as you avoid His guidance in
19 any way, you WANT TO BE
20 WEAK. But weakness IS
21 frightening. What else, then,
22 can this decision mean except
23 that you WANT to be fearful?
24 The Holy Spirit NEVER asks for

(N 7:81)(Ur 342)

1 sacrifice, but the ego ALWAYS does.
2 When you are confused about this
3 VERY clear distinction in motivation,
4 it CAN only be due to
5 projection. Projection of this kind IS
6 a confusion in motivation, and
7 given THIS confusion, TRUST becomes
8 impossible.
9 **T7K5.** No one obeys gladly a
10 guide he does not trust. But this
11 does not mean that the GUIDE is
12 untrustworthy. In this case,
13 it ALWAYS means that the
14 FOLLOWER IS. However, this, too,
15 is merely a matter of his own
16 belief. Believing that HE
17 can betray, he believes that
18 everything can betray HIM.
19 But this is ONLY because he has
20 ELECTED TO FOLLOW FALSE
21 GUIDANCE. Unable to follow
22 THIS guidance WITHOUT fear,
23 he associates fear WITH guidance,
24 and refuses to follow ANY
25 guidance at all. If the

(N 7:82)(Ur 342)

1 result of this decision is confusion,
2 this is hardly surprising.
3 **T7K6.** The Holy Spirit is perfectly
4 trustworthy, as YOU are.
5 God Himself trusts you and
6 therefore your trustworthiness IS beyond
7 question. It will always
8 remain beyond question, however
9 much you may question it.
10 I trust MY choices ONLY
11 because they ARE God's Will. We
12 said before that YOU are the will
13 of God. His will is not an
14 idle wish, and your identification WITH
15 His Will is not optional because
16 it IS what you are. Sharing
17 His will WITH me is not really
18 open to choice at all,
19 though it may SEEM to be.
20 The whole separation lies in this
21 fallacy. And the ONLY way
22 out of the fallacy is to decide
23 that YOU DO NOT HAVE TO DECIDE
24 ANYTHING.

(N 7:83) (Ur 343)

1 **T(343) C 170 T 7 K 7.** Everything has been given
2 you by GOD'S decision. This IS
3 His Will, and you can NOT undo it.
4 Even the relinquishment of your
5 false decision-making prerogative,
6 which the ego guards so jealously,
7 is not accomplished by your
8 wish. It was accomplished FOR
9 you by the Will of God, who
10 has not left you comfortless.⁴⁰
11 His Voice WILL teach you how to
12 distinguish between pain and joy,
13 and lead you out of the confusion
14 YOU have made. There IS no
15 confusion in the mind of a Son
16 of God, whose will MUST be
17 the will of the Father, because the
18 Father's Will IS His Son.
19 **T 7 K 8.** Miracles are IN ACCORD with the
20 Will of God, whose will you
21 do NOT know because you are confused
22 about what YOU will. This MEANS
23 that you are confused about what
24 you are. If you ARE God's will

⁴⁰ John 14:18 "I will not leave you comfortless: I will come to you."

**T 7 L. The State of Grace (*N 752 7:84)
(N 7:84)(Ur 343)**

1 and do NOT ACCEPT His will, you can
 2 ONLY be not accepting what you
 3 are. But if your joy IS what you
 4 are, you ARE denying joy. The miracle
 5 therefore is a lesson in WHAT JOY IS.
 6 Being a lesson in SHARING, it is a
 7 lesson in love, which IS joy. Every
 8 miracle is thus a lesson in Truth,
 9 and by OFFERING truth YOU are learning
 10 the difference between pain and joy.
 11 **T7L1.** The Holy Spirit will ALWAYS guide you
 12 truly, because YOUR joy IS His. This
 13 is His will for everyone, because
 14 He speaks for the Kingdom of God which
 15 IS joy. Following Him⁴¹ is
 16 therefore the easiest thing in the world, and
 17 the only thing which IS easy, because
 18 it is NOT of the world and is therefore NATURAL.
 19 The world goes AGAINST your nature,
 20 because it is out of accord with God's
 21 laws. The world perceives orders of
 22 difficulty in EVERYTHING. This is because the
 23 ego perceives nothing as wholly
 24 desirable. By DEMONSTRATING

⁴¹ **Matthew 4:19** Then He said to them, "Follow Me, and I will make you fishers of men."

(N 7:85)(Ur 343-344)

1 to yourselves that THERE IS NO ORDER OF DIFFICULTY IN
 2 MIRACLES, you will convince yourselves
 3 that in your NATURAL state there IS no
 4 difficulty, because it is a state of
 5 Grace. **T(344) C 171**

6 **T7L2.** Grace is the natural state of
 7 every ?? Son of God. When he is
 8 NOT in a state of grace he IS out
 9 of his natural environment, and
 10 does NOT function well. Everything
 11 he does becomes a strain, because he was
 12 not created for the environment which he
 13 has made. He therefore CANNOT adapt to
 14 it, nor can he adapt IT to HIM.
 15 There is no point in trying. A
 16 Son of God is happy ONLY ~~when~~⁴² **if**
 17 he knows he is WITH God. That is the
 18 only environment in which he will not
 19 experience strain, because that is where
 20 he belongs. It is also the only
 21 environment that is worthy of him,
 22 because his own worth is beyond
 23 ANYTHING that he can make.
 24 **T7L3.** Consider the Kingdom which YOU have

⁴² Ur has "when" but it is crossed out in the Notes and replaced with "if"

(N 7:86)(Ur 344)

1 made, and judge its worth fairly.
2 Is it worthy to be a home for a
3 Child of God? Does it protect
4 his peace, and shine love upon
5 him? Does it keep his heart
6 untouched by fear, and allow
7 him to give always without any
8 sense of loss? Does it teach
9 him that this giving IS his
10 joy, and that God Himself
11 thanks him for his giving?
12 **T7L4.** That is the only environment
13 in which you can be happy. You cannot
14 make it, any more than
15 you can make yourselves. But
16 it has been created for you, as you
17 were created for it. God watches
18 over His children and denies them
19 nothing. But when they deny
20 Him they do NOT know this,
21 because THEY deny themselves
22 everything. You who could
23 give the love of God to everything
24 you see and touch and remember

(N 7:87)(Ur 344-345)

1 are literally denying Heaven to
2 yourselves. I call upon you
3 again to remember that I have
4 chosen you to teach the Kingdom TO
5 the Kingdom. There are no exceptions
6 **in**⁴³ this lesson because the lack of
7 exceptions IS the lesson.
8 **T 7 L 5.** Every Son who returns to
9 the Kingdom with this lesson in his
10 heart has healed the Sonship
11 and given thanks to God. Everyone
12 who learns this lesson has become the
13 perfect teacher, because he has
14 learned it of the Holy Spirit, who wants
15 to teach him everything He
16 knows. When a mind has
17 only light, it KNOWS only
18 light. Its own radiance
19 shines all around it, and **T(345) C 172**
20 extends out into the darkness of
21 other minds, transforming
22 them into majesty. The majesty of
23 God is there, for YOU to recognize
24 and appreciate and KNOW.

⁴³ Ur replaces "in" with "to"

(N 7:88)(Ur 345)

1 **T7L6.** Perceiving the majesty of God AS
2 your brother is to accept your OWN
3 inheritance. God gives only
4 equally. If you recognize His gift to
5 anyone ELSE, you have acknowledged
6 what He has given YOU. Nothing is
7 as easy to perceive as truth. This is the
8 perception which is immediate, clear, and
9 natural. You have trained yourselves NOT
10 to see it, and this HAS been very
11 difficult for you. OUT of your natural
12 environment you may well ask, "what
13 is truth?"⁴⁴ because truth IS the
14 environment by which and for which you were
15 created. You do not know yourselves
16 because you do not know YOUR Creator.
17 You do not know YOUR creations, because you
18 do not know your brothers who created
19 them WITH you.

20 **T7L7.** We said before that only the
21 whole Sonship is a worthy co-
22 creator with God, because only the
23 whole Sonship can create LIKE
24 Him. Whenever you heal a brother

⁴⁴ **John 18:38** Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.

(N 7:89)(Ur 345)

1 by recognizing his worth, you are acknowledging
 2 HIS power to create and YOURS. HE
 3 cannot have lost what YOU recognize, and you
 4 MUST have the glory you see in HIM. He
 5 is a co-creator with God with YOU. Deny
 6 his creative power and you are denying
 7 yours AND THAT OF GOD WHO CREATED
 8 YOU. You cannot deny part of the truth.
 9 You do not know your creations because you do not
 10 know their creator. You do not know yourselves
 11 because you do not know YOURS.

12 **T7L8.** Your creations cannot establish your
 13 reality, any more than YOU ??
 14 ? can establish God's. But you can
 15 KNOW both. Being is known by
 16 sharing. Because God shared His
 17 (*being*) with you, you can know Him. But
 18 you must also know all He created
 19 to know what THEY have shared. Without
 20 your Father you will not know your fatherhood.
 21 The Kingdom of God includes all His
 22 Sons and their Children, who are like the Sons
 23 as they are like the Father. Know then
 24 the Sons of God, and you will know ALL
 25 Creation. **T(346) C 173⁴⁵** (end of chapter 7)

⁴⁵ May 18

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Chapter 8 – The Journey Back

T 8 A. Introduction (*N 758 7:90)

(N 7:90)(Ur 346)

1 T8A1. You are hampered in your progress by
 2 your demands to know what you do not know.
 3 This is actually a way of hanging on to
 4 deprivation. You cannot reasonably
 5 object to following instructions in
 6 a course FOR knowing, on the grounds
 7 that you do not know. The need for the
 8 course is implicit in your objection.
 9 Knowledge **itself** is not the motivation
 10 **factor** for **????????** learning this
 11 course. PEACE is. As the
 12 PREREQUISITE for knowledge, peace
 13 MUST be learned. This is ONLY
 14 because those who are in CONFLICT are not peaceful,
 15 and peace is the CONDITION of knowledge
 16 because it is the condition of the Kingdom.

17 T8A2. Knowledge will **merely** be restored
 18 when YOU meet its conditions. This
 19 is not a bargain made by God, Who
 20 made no bargains at all. It is
 21 merely the result of your misuse of His
 22 laws on behalf of a will that
 23 was not His.

24 Knowledge IS His Will. If you
 25 are OPPOSING His Will, how CAN you

(N 7:91)(Ur 346)

1 have knowledge? I have told you what
2 knowledge OFFERS you, but it is clear that
3 you do NOT regard this as wholly desirable.
4 If you did, you would hardly be
5 willing to throw it away so
6 readily, when the ego asks for your
7 allegiance.

8 **T 8 A 3.** The distraction of the ego SEEMS to
9 interfere with your learning, but it HAS no
10 power to distract unless you
11 GIVE it the power. The ego's voice
12 is a¹ hallucination. You cannot
13 expect the EGO to say "I am
14 not real." Hallucinations ARE
15 inaccurate perceptions of reality.
16 But you are NOT asked to dispel them
17 alone. You are merely asked to
18 evaluate them in terms of their results
19 to you. If you do not want
20 them ~~on~~ on the basis of loss
21 of peace, they will be removed from
22 your mind FOR you. Every
23 response to the ego is a call to war,
24 and war DOES deprive you of peace.

¹ *Ur* replaces "a" with "an"

**T 8 B. The Direction of the Curriculum (*N 760 7:92)
(N 7:92)(Ur 346-347)**

1 **T 8 A 4.** Yet in this war THERE IS NO OPPONENT.

2 THIS is the re-interpretation of reality which you
3 must make to secure peace, and the
4 ONLY one you need ever make.

5 **T 8 B 1.** Those whom you PERCEIVE as
6 opponents are PART of your peace, which
7 YOU are giving up by attacking them.

8 ~~ƒ~~ How can you have what YOU give up?

9 You SHARE to have, but you do NOT give
10 it up yourselves. **(347) C 174** When you GIVE
11 UP peace, you are EXCLUDING yourself
12 FROM it. This is a condition which
13 is so ALIEN to the Kingdom that you
14 CANNOT understand the state which prevails
15 WITHIN it.

16 **T 8 B 2.** Your past learning MUST
17 have taught you the wrong things, simply
18 because it has not made you
19 happy. On this basis alone,
20 its value should be questioned.
21 If learning aims at CHANGE, and
22 that is ALWAYS its purpose, are
23 you satisfied with the changes YOURS
24 has brought you? Dissatisfaction with
25 a² learning outcome MUST be a

² Ur changes "a" to "the"

(N 7:93)(Ur 347-348)

1 sign of learning failure, because it
2 means that you did NOT get what you WANT.

3 **T 8 B 3.** The curriculum of the Atonement IS the
4 opposite of the curriculum you have established for
5 yourselves, but SO IS ITS OUTCOME.

6 If the outcome of yours has made
7 you unhappy,
8 and if you want a different outcome, a change in the
9 curriculum

10 is obviously necessary.³ **(348) C 175⁴**

11 **T 8 B 4.** The first change that MUST be introduced
12 is a change in DIRECTION. A meaningful
13 curriculum CANNOT be inconsistent. If it is
14 planned by two teachers, each believing in
15 diametrically opposed ideas, it CANNOT be in-
16 tegrated. If it is carried out by these two
17 teachers simultaneously, EACH ONE MERELY
18 INTERFERES WITH THE OTHER. This leads to
19 fluctuation, but NOT to change. The
20 volatile HAVE no direction. They
21 cannot choose one, because they CANNOT
22 relinquish the others EVEN IF THE OTHERS
23 DO NOT EXIST. Their conflicted
24 curriculum teaches them that ALL
25 directions exist, and gives them no

³ Curiously, lines 8 and 9 are not present in the *Notes* but there is just enough blank space for them!

⁴ May 23, 1966

**T 8 C. The Rationale for Choice (*N 762 7:94)
(N 7:94)(Ur 348)**

1 RATIONALE for choice.

2 **T 8 B 5.** The total senselessness of such a
3 curriculum must be fully
4 recognized before a real change in
5 direction becomes possible. You CANNOT
6 learn simultaneously from two teachers
7 who are in TOTAL DISAGREEMENT ABOUT
8 EVERYTHING. Their joint curriculum
9 presents an IMPOSSIBLE learning task.

10 They are teaching you ENTIRELY
11 different things in ENTIRELY
12 different ways, which WOULD be possible
13 except for the crucial fact that
14 both are teaching you about
15 YOURSELF. Your REALITY is
16 unaffected by both. But if you
17 LISTEN to both, your mind
18 will split on WHAT YOUR
19 REALITY IS.

20 **T 8 C 1.** There IS a rationale for
21 choice. Only ONE teacher
22 KNOWS what your reality is. If
23 learning that is the PURPOSE of the
24 curriculum, you MUST learn it of

(N 7:95)(Ur 348-349)

1 Him. The ego does NOT KNOW WHAT
2 IT IS TRYING TO TEACH. It is trying to
3 teach you what you are WITHOUT KNOWING
4 IT. The ego is expert ONLY in
5 confusion. It does not understand ANYTHING
6 ELSE. As a teacher, then, it is
7 totally confused and TOTALLY
8 CONFUSING.

9 **T8C2.** Even if you could disregard the
10 Holy Spirit entirely, which is quite impossible,
11 you could learn nothing from the
12 ego, because the ego KNOWS nothing.
13 Is there ANY possible reason for
14 choosing a teacher such as
15 this? Does the TOTAL disregard
16 of ANYTHING it teaches make
17 anything BUT sense? Is
18 THIS the teacher to whom a Son
19 of God should turn to find
20 HIMSELF? The ego has never
21 given you a sensible answer
22 to anything. **(349) C 176** ~~Simply on the~~
23 ~~grounds of your own experience with~~
24 ~~the ego's teachings,~~⁵ should not

⁵ Ur includes this crossed out line.

(N 7:96)(Ur 349)

1 this alone disqualify it as your
2 future teacher?
3 **T8C3.** But the ego has done
4 more harm to your learning than
5 this alone. Learning is joyful if
6 it leads you along your natural
7 path, and facilitates the development of
8 WHAT YOU HAVE. But when
9 you are taught AGAINST your nature,
10 you will lose by your learning,
11 because your learning will IMPRISON you.
12 Your will is IN your nature, and therefore
13 CANNOT go AGAINST it. The ego
14 cannot teach you anything as long
15 as your will is free, because you WILL
16 NOT LISTEN TO IT. It is NOT your
17 will to be imprisoned, BECAUSE your
18 will is free.
19 **T8C4.** That is why the ego IS the
20 denial of free will. It is
21 NEVER God Who coerces you, because
22 He SHARES His Will WITH you.
23 His voice teaches ONLY His
24 Will, but that is not the Holy Spirit's

(N 7:97)(Ur 349)

1 lesson, because that is what you ARE. The
2 LESSON is that your will and God's CANNOT
3 be out of accord because they
4 ARE one. This is the UNdoing of
5 EVERYTHING the ego tries to teach.
6 It is not, then, only the DIRECTION⁶ which
7 must be unconflicted, but also the
8 CONTENT. **T 8 C 5.** The ego wants to teach
9 you that you want to OPPOSE God's
10 Will. This unnatural lesson CANNOT
11 be learned, but the ATTEMPT to learn
12 it is a violation of your own
13 freedom, and makes you AFRAID of your
14 will BECAUSE it is free. The Holy Spirit
15 opposes ANY imprisoning of
16 the will of a Son of God,
17 KNOWING that the will of the Son IS
18 the Father's. He leads you
19 steadily along the path of
20 freedom, teaching you how
21 to disregard, or look beyond
22 EVERYTHING that would hold
23 you back.
24 **T 8 C 6.** We said before that the Holy Spirit

⁶ *Ur* inserts "(of the curriculum?)"

(N 7:98)(Ur 349-350)

1 teaches you the difference between pain and joy.
2 That is the same as saying that He
3 teaches you the difference between imprisonment
4 and freedom. YOU CANNOT MAKE THIS
5 DISTINCTION WITHOUT HIM. That
6 is because you have taught YOURSELF that
7 imprisonment IS freedom. Believing
8 them to be the same, how can you
9 tell them apart? Can you
10 ask the part of your mind that
11 taught you to believe they ARE the
12 same to teach you the DIFFERENCE? **(350) C 177**
13 **T 8 C 7.** The Holy Spirit's teaching
14 takes only one direction, and has
15 only one goal. ~~its~~ His
16 direction is freedom, and ~~its~~ His goal
17 is God. But He cannot
18 conceive of God without YOU,
19 because it was not God's Will to
20 BE without you. When you have
21 learned that your will IS God's,
22 you could no more will to be
23 without Him than He could
24 will to be without YOU.

(N 7:99)(Ur 350)

1 This IS freedom and this IS joy. Deny
2 YOURSELF this, and you ARE denying
3 God His Kingdom, because He
4 created you FOR this.
5 **T 8 C 8.** When we said, "all power and
6 glory are yours⁷ because the Kingdom is His,"
7 this is what we meant: The Will of
8 God is without limit, and all power
9 and glory lie within it. It is boundless
10 in strength and in love and in peace.
11 It has no boundaries because its
12 extension is unlimited, and it
13 encompasses all things because it
14 CREATED all things. By CREATING
15 all things, it made them PART OF
16 ITSELF. YOU are the Will of God,
17 because this is how you were created.
18 Because your Creator creates only like
19 Himself, you ARE like Him. **T 8 C 9.** You are
20 part of Him who IS all power and
21 glory, and are therefore as unlimited as He
22 is. To what else EXCEPT all power
23 and glory can the Holy Spirit appeal to restore
24 God's Kingdom? His appeal, then,

⁷ **Matthew 6:13** "And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and the glory forever." Amen.

**T 8 D. The Holy Encounter (*N 768 7:100)
(N 7:100)(Ur 350-351)**

1 is merely to what the Kingdom is, and for
 2 its own acknowledgment of what it is.
 3 When you acknowledge THIS, you bring the
 4 acknowledgment automatically to everyone, because YOU
 5 HAVE ACKNOWLEDGED EVERYONE. By
 6 your recognition you awaken theirs, and through
 7 theirs YOURS is extended. Awakening
 8 runs easily and gladly through the
 9 Kingdom in answer to the call of God.
 10 This is the natural response of every Son
 11 of God to the ~~Voice~~**Call Voice** of His Creator, because
 12 it is the voice for HIS creations and for
 13 his own extension.
 14 **T 8 D 1.** Glory be to God in the highest,⁸
 15 and to you because He has so willed
 16 it. Ask and it shall be given you,⁹
 17 because it has already been given.
 18 Ask for light and learn that you are
 19 light. If you WANT understanding and
 20 enlightenment you will learn ~~it~~**there** it,
 21 because your will to learn ~~this~~ it is your decision
 22 to listen to the Teacher who knows of
 23 light and can therefore **(351) C 78** TEACH IT TO YOU.
 24 **T 8 D 2.** There is no limit on your learning, because there

⁸ Luke 2:14 "Glory to God in the highest, And on earth peace, goodwill toward men!"

⁹ Matthew 7:7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you": Luke 11:9 "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

(N 7:101)(Ur 351)

1 is no limit on your MINDS. There is no limit
2 on His will to teach, because He was
3 created by unlimited Will in ORDER to
4 teach. KNOWING His function perfectly,
5 He wills to fulfill it perfectly, because
6 that is His joy AND YOURS.

7 To fulfill the Will of God perfectly
8 is the only joy and peace that can be
9 fully KNOWN, because it is the only function
10 that can be FULLY EXPERIENCED. When
11 this is accomplished, then, there IS no other
12 experience. But the WISH for other
13 experience will block this, because God's Will
14 CANNOT be forced upon you, being
15 an experience of total WILLINGNESS.

16 **T 8 D 3.** The Holy Spirit knows how to teach this,
17 but YOU do not. That is why you need
18 Him, and why God gave Him TO
19 you. Only HIS teaching will
20 release your will to God's, uniting
21 it with His power and glory, and establishing
22 them as yours.

23 You will share them as He
24 shares them, because this is the natural outcome

(N 7:102)(Ur 351)

1 of their being. The Will of the Father and of the
2 Son are one ~~together~~¹⁰ BY THEIR EXTENSION.
3 Their extension is the RESULT of their Oneness,
4 holding THEIR unity by extending
5 their JOINT will.
6 **T8D4.** This is perfect creation
7 by the perfectly created in union with the
8 Perfect Creator. The Father MUST
9 give fatherhood to His Sons, because
10 His Own Fatherhood must be
11 extended outward. You who
12 belong in God have the holy function of
13 extending His Fatherhood by placing
14 no limits upon it. Let the Holy Spirit teach
15 you HOW to do this, for you will know
16 what it MEANS of God Himself.

¹⁰ *Ur* includes this word, even though it is crossed out here in the *Notes*.

(N 7:103)(Ur 352)

1 **(352) C 179 T 8 D 5.** When you meet anyone, remember
2 it is a holy encounter. As you
3 see him, you will see yourself. As you
4 treat him, you will treat yourself. As
5 you think of him, you will think of yourself.
6 Never forget this, for in him you will
7 find yourself or lose sight of
8 yourself. Whenever two Sons of
9 God meet they are given another chance
10 at Salvation. Do not leave
11 anyone without giving salvation
12 TO him and receiving it yourself. For I
13 am always there WITH you,¹¹ in remembrance
14 of YOU.

15 **T 8 D 6.** The goal of the curriculum, regardless of
16 the teacher you choose, is KNOW
17 THYSELF. There is nothing else to learn.
18 Everyone is looking for himself
19 and ~~his~~ the power and glory he
20 thinks he has lost. Whenever you
21 are with anyone ELSE, you have another
22 opportunity to find them. Your
23 power and glory are in HIM
24 BECAUSE they are yours. The ego tries

¹¹ **Matthew 28:20** "Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

(N 7:104)(Ur 352)

1 to find them in YOURSELF, because it¹² does not
2 know where to look. But the Holy Spirit
3 teaches you that if you look only
4 at yourself you CANNOT find yourself
5 because that is NOT what you are.

6 **T8D7.** Whenever you are with a brother
7 you are learning what you are, because
8 you are TEACHING what you are. He
9 will respond either with pain or with
10 joy, depending on which teacher
11 YOU are following. HE will
12 be imprisoned or released
13 according to your decision, AND SO WILL
14 YOU.¹³ Never forget your responsibility
15 to him, because it is your responsibility to
16 YOURSELF. Give him HIS
17 place in the Kingdom, and you will
18 have YOURS. The Kingdom CANNOT
19 be found alone, and you who ARE the
20 Kingdom cannot find YOURSELVES
21 alone.

22 **T8D8.** To achieve the goal of the
23 curriculum, then, you CANNOT listen to the
24 ego. Its purpose is to DEFEAT

¹² *Ur* has "he" but later versions have "it" rather than "he", as does the *Notes*.

¹³ **Matthew 16:19** "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

(N 7:105)(Ur 352-353)

1 ITS OWN GOAL. It does not
2 know this, because it does not know anything.
3 But YOU can know this, and you WILL
4 know it if you are willing to
5 look at what the ego has made
6 of YOU. **(353) C 180** This IS your responsibility, because
7 once you have really done this you
8 WILL accept the Atonement for
9 yourself. What other choice
10 could you make?
11 **T 8 D 9.** Having made this choice,
12 you will begin to learn and understand
13 why you have believed that when
14 you met someone else, you have
15 thought **they were**¹⁴ someone else.
16 And every holy encounter in
17 which YOU enter fully will teach you
18 THAT THIS IS NOT SO. You can
19 encounter ONLY part of yourself,
20 because you are part of God WHO
21 IS EVERYTHING. His power and
22 glory are everywhere, and you
23 CANNOT be excluded from them. The
24 ego teaches that your

¹⁴ *Urtext* manuscript has it typed "they WERE" crossed out and handwritten replacement is "he WAS". The *Notes* has it "they were."

(N 7:106)(Ur 353)

1 strength is in you ALONE. The Holy Spirit
2 teaches that ALL strength is in
3 God and THEREFORE in you.
4 **T 8 D 10.** God wills NO ONE suffer.
5 He does not will ANYONE to
6 suffer for a wrong decision you have
7 made, including YOURSELF. That is
8 why He has given you the means
9 for UNDOING it. Through His
10 power and glory all your wrong
11 decisions are undone COMPLETELY,
12 releasing you AND your brothers
13 from EVERY IMPRISONING THOUGHT
14 ANY part of the Sonship has
15 accepted. Wrong decisions
16 HAVE no power BECAUSE they are not true.
17 The imprisonment which they SEEM to produce
18 is no more true than THEY are.
19 **T 8 D 11.** Power and glory belong to
20 God alone. So do YOU.
21 God gives WHATEVER belongs to
22 Him, because He gives OF
23 HIMSELF, and EVERYTHING belongs to
24 Him. Giving of YOUR self is

(N 7:107)(Ur 353)

1 the function He gave you. Fulfilling
2 it perfectly will teach you what
3 YOU have of HIM. And this will
4 teach you what you are IN Him.
5 You CANNOT be powerLESS to do
6 this, because this IS your power.
7 Glory is God's gift to you
8 because that is what HE is.
9 See this glory everywhere, to
10 learn what YOU are. **(354) C 181**

**T 8 E. The Light of the World (*N 776 7:108)
(N 7:108)(Ur 354)**

1 **T 8 E 1.** If¹⁵ God's Will for you is
 2 complete peace and joy, unless
 3 you experience ONLY this you MUST
 4 be refusing to acknowledge His Will.
 5 His Will does not vacillate,
 6 being changeless forever. When
 7 you are not at peace, it can only be
 8 because you do not believe you are IN HIM.
 9 Yet He is all in all.¹⁶ His
 10 peace IS complete, and you MUST
 11 be included in it. His laws
 12 govern you because they govern EVERYTHING.
 13 You cannot exempt yourself from
 14 His laws, although you CAN disobey them.
 15 But if you do, and ONLY if you do,
 16 you WILL feel lonely and helpless,
 17 because you ARE denying yourself
 18 everything.
 19 **T 8 E 2.** I am come as a light into
 20 a¹⁷ world¹⁸ which DOES deny itself
 21 everything. It does this simply
 22 by dissociating itself FROM everything.
 23 It is therefore an illusion of isolation,

¹⁵ May 31, 1966

¹⁶ **1 Corinthians 15:28** Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Ephesians 1:23 Which is His body, the fullness of Him who fills all in all.

¹⁷ *Ur* replaces "a" with "the"

¹⁸ **John 8:12** Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

1 MAINTAINED by fear of the

(N 7:109)(Ur 354)

1 same loneliness which IS its illusion.
 2 I have told you that I am with
 3 you always even to the end of the
 4 world.¹⁹ That is WHY I am the
 5 light of the world.²⁰ If I am
 6 with you in the ~~world~~ loneliness of the
 7 world, the²¹ LONELINESS IS GONE. You
 8 CANNOT maintain the illusion of loneliness
 9 if you are NOT alone.

10 **T 8 E 3.** My purpose, then, IS to
 11 overcome the world.²² I do not
 12 attack it, but my light must
 13 dispel it because of WHAT IT IS.
 14 Light does not ATTACK darkness,
 15 but it DOES shine it away.
 16 If my light goes with you
 17 everywhere, YOU shine it away
 18 WITH ME. The light becomes
 19 OURS, and you CANNOT abide in
 20 darkness, any more than darkness
 21 can abide anywhere you go.
 22 The remembrance of me IS the
 23 remembrance of yourself and of
 24 Him Who sent me to you.²³

¹⁹ **Matthew 28:20** "teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

²⁰ **John 8:12** Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Also **John 9:5. 12:46; Matthew 5:14**

²¹ *Ur* adds emphasis to "the"

²² **John 16:33** "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

²³**Luke 22:19** And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

(N 7:110)(Ur 354-355)

1 **T 8 E 4.** You WERE in darkness
 2 until God's Will was done
 3 completely by ANY part of the
 4 Sonship. When it was, it was
 5 perfectly accomplished by ALL.
 6 How else could it BE perfectly
 7 accomplished? My mission was simply
 8 to UNITE the Will of the Sonship
 9 WITH the Will of the Father by being
 10 aware of the Father's Will myself.
 11 This is the awareness I came to give
 12 YOU, and YOUR problem in accepting it
 13 IS the problem of this world. Dispelling
 14 it is salvation, and in this sense I
 15 AM the salvation of the world.²⁴ **(355) C 182**
 16 **T 8 E 5.** The world MUST despise and
 17 reject me,²⁵ because the world IS the
 18 belief that love is impossible. YOUR
 19 reactions to me ARE the reactions
 20 of the world to God. If you will
 21 accept the fact that I am with
 22 you, you are DENYING the world and
 23 ACCEPTING GOD. My will IS
 24 His, and YOUR will to hear me IS

²⁴ **John 8:12** Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Also **John 11:25** Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live"

²⁵ **Isaiah 53:3** He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

John 15:18 "If the world hates you, you know that it hated Me before it hated you."

(N 7:111)(Ur 355)

1 the decision to hear His Voice and
2 abide IN His Will. As He sent
3 me to you, so will I send you
4 to others. But I will go to them
5 WITH you, so we can teach them
6 union and peace.

7 **T 8 E 6.** Do you not think the world needs
8 peace as much as you do? Do you not
9 want to give it to the world as much as
10 you want to receive it? For unless you
11 do, you will NOT receive it. If you will to
12 have it of me, you MUST give it.
13 Rehabilitation does not come from anyone ELSE.
14 You can have GUIDANCE from without, but you
15 must ACCEPT it from within. The guidance
16 must become what YOU want, or else
17 it will be meaningless to you. That is
18 why rehabilitation is a collaborative venture.
19 I can tell you what to DO, but this will
20 not really help you unless you collaborate
21 by believing that I KNOW what to do.
22 Only then will your MIND will to follow me.
23 **T 8 E 7.** Without YOUR will, you cannot be
24 rehabilitated. MOTIVATION TO BE HEALED is the

(N 7:112)(Ur 355-356)

1 crucial factor in rehabilitation. Without this,
2 you are deciding AGAINST healing, and your veto of
3 my will FOR you MAKES HEALING
4 IMPOSSIBLE. If healing IS our joint
5 will, unless our wills ARE joined
6 you CANNOT be healed. This is obvious when you
7 consider what healing is FOR.

8 **T 8 E 8.** Healing is the way in which the separation
9 is overcome. Separation is overcome by
10 UNION. It CANNOT be overcome by
11 separating. The WILL to unite must be
12 unequivocal, or the will ITSELF is separated
13 or NOT WHOLE. Your will is the means
14 by which you determine your own condition,
15 because will is the MECHANISM OF DECISION.
16 It is the power by which you separate or
17 join, and experience pain or joy accordingly.
18 My will cannot OVERCOME yours, because YOURS
19 IS AS POWERFUL AS MINE. If it were
20 not so, the Sons **(356) C 183** of God would be
21 unequal. **T 8 E 9.** All things BECOME possible
22 through our joint will. But my
23 will alone will not help you. Your
24 will is as free as mine, and God

(N 7:113)(Ur 356)

1 Himself would not go against it. I
2 cannot will ~~to do~~ what God does not
3 will. I CAN offer you my will to
4 make yours invincible by this
5 sharing, but I CANNOT oppose yours
6 without competing with it and thereby
7 violating God's Will for you.
8 Nothing God created can oppose your
9 will, as nothing God created
10 can oppose His. God GAVE your
11 will its power, which I can only
12 acknowledge in honor of His.
13 **T 8 E 10.** If you want to be LIKE me,
14 I will help you, knowing that we ARE
15 alike. If you want to be DIFFERENT,
16 I will wait until you change your
17 mind. I can TEACH you, but only
18 you can choose to LISTEN to my teaching.
19 How else can it be, if God's
20 Kingdom IS freedom? Freedom
21 cannot be learned by tyranny of ANY
22 kind, and the perfect equality of ALL
23 God's Sons cannot be recognized
24 through the dominion of one will over
25 another. God's Sons are equal

(N 7:114)(Ur 356)

1 in will, all being the Will of their
2 Father. This is the ONLY lesson I can
3 teach, knowing that it is true.
4 **T 8 E 11.** When your will is NOT mine,
5 it is not Our Father's. This means
6 that you have imprisoned YOURS, and have
7 not LET it be free. Of yourselves
8 you can do nothing,²⁶ because of yourselves
9 you ARE nothing. I am nothing
10 without the Father, and YOU are nothing
11 without me because by DENYING the
12 Father you deny YOURSELF. I
13 will ALWAYS remember you, and in
14 MY remembrance OF you lies
15 your remembrance of YOURSELF. In
16 our remembrance of EACH OTHER
17 lies our remembrance of God.
18 And in this remembrance lies your
19 freedom, because your freedom is in Him.²⁷
20 **T 8 E 12.** Join then with me in praise of
21 Him AND you whom He created.
22 This is our gift of gratitude to Him,
23 which He will share with ALL His
24 Creations, to whom He gives

²⁶ **John 5:19** Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."

John 5:30 "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."

²⁷ **Luke 22:19** And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

(N 7:115)(Ur 356-357)

1 equally whatever is acceptable to
2 Him. BECAUSE it is acceptable to Him,
3 it is the gift of freedom, which IS His
4 Will for all His Sons. By
5 OFFERING freedom you will be
6 free, because **(357) C 184** freedom is the only
7 gift which you can offer to God's
8 Sons, being an acknowledgment of what
9 they are and what HE is.

10 **T 8 E 13.** Freedom is creation because
11 it is love. What you seek to
12 imprison you do NOT love. Therefore, when
13 you seek to imprison ANYONE,
14 including YOURSELF, you do not love
15 him and you cannot identify with him.
16 When you imprison yourself, you
17 are losing sight of your true
18 identification, **because you cannot identify** with
19 me and with the Father. Your identification
20 IS with the Father and with the Son. It CANNOT
21 be with one and not the other. If you are
22 part of one, you MUST be part of the
23 other because they ARE One. **T 8 E 14.** The Holy
24 Trinity is holy BECAUSE It is One.

(N 7:116)(Ur 357)

1 If you exclude YOURSELF from this
 2 union, you are perceiving the Holy Trinity
 3 as separated. You MUST be
 4 included in It, because It IS everything.
 5 Unless you take your place in It
 6 and fulfill your function AS part of It,
 7 It is as bereft as YOU are.
 8 No part of It can be imprisoned
 9 if Its Truth is to be known.

10 **T 8 E 15.** Can you be separated from your identification
 11 and be at peace? Dissociation is NOT a
 12 solution; it is a DELUSION. The delusional
 13 believe that truth will ASSAIL them, and so they
 14 do NOT SEE it²⁸ ~~it~~ because they prefer the
 15 delusion. Judging truth as something
 16 they do NOT want, they perceive
 17 deception and block knowledge.

18 Help them by offering them YOUR
 19 unified will on their behalf, as I
 20 am offering you mine on YOURS.
 21 Alone we can do nothing, but TOGETHER
 22 our wills fuse into something whose
 23 power is far beyond the power of
 24 its separate parts. **T 8 E 16.** By NOT

²⁸ Ur emphasizes four words "DO NOT SEE IT"

(N 7:117)(Ur 357-358)

1 BEING SEPARATE, the Will of God is
2 established IN ours and AS ours. This
3 will is invincible BECAUSE it is undivided.
4 The UNDIVIDED will of the Sonship is the perfect
5 creator, being wholly in the likeness of
6 God,²⁹ Whose Will it IS.

7 YOU cannot be exempt from it, if
8 you are to understand what it is and
9 what YOU are. By separating your will
10 from mine, you ARE exempting yourself
11 from the Will of God which IS yourself.

12 **T 8 E 17.** But to heal is still to make whole.
13 Therefore to heal is to UNITE with those who
14 are LIKE you, because perceiving this likeness
15 IS to **(358) C 185** recognize the Father. If YOUR
16 perfection is in Him and ONLY in
17 Him, how can you KNOW it WITHOUT
18 recognizing Him? The recognition of
19 God is the recognition of yourself. There
20 IS no separation of God and His
21 Creation. You will learn this as you
22 learn that there is no separation
23 of YOUR will and mine.

²⁹ **Genesis 1:26-27** Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them.

(N 7:118)(Ur 357-358)

1 **T 8 E 18.** Let the love of God shine upon
2 you by your acceptance of me. MY
3 reality is yours and His. By joining
4 YOUR will with mine, you are signifying your
5 awareness that the Will of God is
6 One. His Oneness and ours are not
7 separate, because His Oneness ENCOMPASSES
8 ours. To join WITH me is to
9 restore His power TO you BECAUSE
10 we are sharing it. I offer you only
11 the recognition of His power in you, but
12 in that lies ALL truth. As WE
13 unite, we unite with Him. Glory
14 be to the union of God and His Holy
15 Sons, because all glory lies IN them
16 because they ARE united.

17 **T 8 E 19.** The miracles WE do bear
18 witness to the Will of the Father for
19 His Son, and to our joy in
20 uniting WITH His Will FOR us.
21 When you unite with me, you are
22 uniting WITHOUT the ego, because I
23 have renounced the ego in myself, and
24 therefore CANNOT unite with yours. OUR union

(N 7:119)(Ur 358)

1 is therefore the way to renounce the ego
2 in YOURSELVES. The truth in both of
3 us is BEYOND the ego. By willing
4 that, you HAVE gone beyond it
5 toward truth. **T 8 E 20.** Our success
6 in transcending the ego is guaranteed
7 by God, and I can share my
8 perfect confidence IN His Promise
9 because I know He gave me this
10 confidence for both of us and ALL of
11 us. I bring His Peace back to
12 all His Children, because I received it
13 of Him for us all. Nothing can
14 prevail against our united wills,
15 because nothing can prevail against God's.
16 Would ye know the Will of God
17 for YOU? Ask it of me,
18 who knows³⁰ it for you, and you
19 will find it. I will deny YOU nothing, as God denies ME
20 nothing.
21 **T 8 E 21.** Ours is simply the journey
22 back to God Who is our home.
23 Whenever fear intrudes anywhere

³⁰ *Urtext* manuscript has it typed "know", it should be "knows" as it is in the *HLC* to be grammatically correct. The *Notes*, however, also has it as "know."

(N 7:120)(Ur 358-359)

1 along the road to peace, it is ALWAYS because the
2 ego has attempted to JOIN the journey
3 with us AND CANNOT DO SO. Sensing
4 defeat and angered by it, it regards
5 itself as rejected and becomes **(359) C 186** retaliative.
6 You are invulnerable to its retaliation BECAUSE
7 I AM WITH YOU. On this journey, you have
8 chosen me as your companion INSTEAD of
9 your ego. Do not try to hold on to
10 both, or you will try to go in different directions
11 and will lose the way.

12 **T 8 E 22.** The ego's way is not mine, but it is
13 also NOT YOURS. The Holy Spirit has one
14 direction for ALL minds, and the one He
15 taught me IS yours. Let us not
16 lose sight of His direction through
17 illusions, for ONLY illusions of
18 another direction can obscure the one for
19 which God's Voice speaks in all of us.
20 Never accord the ego the power to
21 interfere with the journey, because it HAS
22 none, and the journey is the way to what is
23 TRUE. Leave ALL deception behind,
24 and reach beyond all attempts of the

**T 8 F. The Power of Joint Decision (*N 789 7:121)
(N 7:121)(Ur 359)**

1 ego to hold you back.

2 **T8E23.** I DO go before you, because I AM

3 beyond the ego. Reach therefore for my

4 hand because you WANT to transcend

5 the ego. My will, will NEVER be wanting,

6 and if you want to share it YOU WILL.

7 I give it willingly and gladly, because

8 I need YOU as much as you need ME.

9 **T8F1.** WE are the joint will of the

10 Sonship, whose wholeness is for

11 all. We begin the journey back by

12 setting out TOGETHER, and gather in

13 our brothers as we CONTINUE together.

14 **T8F2.** Every gain in our strength is offered

15 to all, so they, too, can lay aside

16 their weakness and add their strength to

17 us. God's welcome waits for

18 us all, and He will welcome us

19 as I am welcoming YOU.

(N 7:122)(Ur ---)

Text 9

(N ---)(Ur 359)

Forget not the Kingdom of God for anything the world has to offer. The world can ADD nothing to the power and the glory of God and His Holy Sons, but it CAN blind the Sons to the Father if they behold it. You cannot behold the³¹ world and know God. Only one is true.

T8F3. I am come to tell you that the choice of which is true is not yours. If it were, you would have destroyed yourselves. But God did not will the destruction of His Creations, having created them for eternity. His Will has saved you, not from yourselves, but from your illusions of yourselves. He has saved you FOR yourselves. Let us glorify Him Whom the world denies, for over His Kingdom³² it has no power.

³¹ *Urtext* manuscript has it "and" ... *HLC* has it "the" which appears correct. The passage has not been located in the *Notes*.

³² **John 18:36** Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

(N 7:123)(Ur 360)

1 ³³ **T8F4.** No one created by God can
2 find joy in anything except the
3 eternal. That is not because he is DEPRIVED
4 of anything else, but because nothing
5 else is WORTHY of him. What God
6 AND His Sons create IS eternal, and
7 in this and this only is their joy. Listen to the
8 story of the prodigal son, and learn
9 what God's treasure is and YOURS:³⁴

10 **T8F5.** This son of a loving father left his
11 home and thought he squandered
12 everything for nothing of any value,
13 though he did not know its worthlessness at the
14 time. He was ashamed to return to
15 his father **and his home**, because he
16 thought he had hurt him. But
17 when he came home the father
18 welcomed him with joy, because only
19 the son himself WAS his father's
20 treasure. HE WANTED NOTHING ELSE.

21 **T8F6.** God wants only His Son,

³³ June 6, 1966.

³⁴ The *Urtex* manuscript has a paragraph break here, but no other version does.

(N 7:124)(Ur 360)

1 because His Son is His only treasure.
2 You want your creations, as He
3 wants His. Your creations are
4 your gift to the Holy Trinity, created
5 in gratitude for YOUR creation.
6 They do not leave you, any more than you
7 have left YOUR Creator. But they EXTEND
8 your creation, as God extended Himself
9 to YOU.

10 Can the Creations of God
11 Himself take joy in what is not
12 real? And what IS real except
13 the Creations of God and those which are
14 created like His? YOUR
15 creations love you as your Soul loves
16 your Father FOR THE GIFT OF CREATION.
17 There IS no other gift that is eternal,
18 and therefore THERE IS NO OTHER GIFT THAT IS TRUE.
19 **T8F7.** How, then, can you accept anything
20 else, or GIVE anything else, and
21 expect joy in return? And what

(N 7:125)(Ur 360-361)

1 else BUT joy would you want?
2 You made neither yourself
3 nor your function. YOU have made
4 only the DECISION to be unworthy of
5 both. But you COULD not make
6 YOURSELF unworthy because YOU ARE THE
7 TREASURE OF GOD. What HE
8 values IS valuable. There CAN be no
9 question of its worth, because its
10 ~~whole~~ value lies in God's sharing
11 Himself with it and ESTABLISHING ITS **(361) C 188**
12 VALUE FOREVER. YOUR function is
13 to ADD to God's treasure by
14 creating YOURS. His will TO
15 you is His Will FOR you. He
16 would not withhold creation
17 from you, because HIS joy is in it.
18 **T8F8.** You CANNOT find joy EXCEPT as
19 He does. HIS joy lay in
20 creating YOU, and He extends His
21 Fatherhood to you so that you can

(N 7:126)(Ur 361)

1 extend yourself AS HE DID. You
2 do not understand this because you do not understand
3 Him. No one who does not
4 know his function can understand
5 it. And no one CAN know his
6 function unless he knows ~~what~~ who
7 he IS.

8 Creation is the Will of God.

9 His Will created you TO CREATE. Your
10 will was not created separate from His,
11 and so it wills as HE wills.

12 **T8F9.** An unwilling will does not
13 mean anything, because it is a contradiction
14 in terms which actually leaves
15 nothing. You can make
16 yourself powerless only in a
17 way that has NO MEANING AT
18 ALL. When you THINK you are unwilling
19 to will with God, YOU ARE NOT THINKING.
20 God's will IS thought. It cannot be
21 contradicted BY thought. God

(N 7:127)(Ur 361)

1 does not contradict HIMSELF. And His
2 Sons, who are like Him, cannot contradict
3 themselves OR Him. But their
4 thought is so powerful that they
5 can even imprison the mind
6 of God's Son IF THEY SO CHOOSE.
7 This choice DOES make the Son's
8 function unknown TO HIM, but
9 never to his Creator. And BECAUSE
10 it is not unknown to his Creator, it is
11 forever knowable to him.
12 **T 8 F 10.** There is no question but one you
13 should ever ask of yourself:
14 "Do I want to know my Father's
15 Will for me?" HE will not
16 hide it. He has revealed it
17 to me because I asked it of Him,
18 and learned of what He had
19 already given. Our function is to
20 function together, because apart from each
21 other we cannot function at all.

(N 7:128)(Ur 361-362)

1 The whole power of God's Son lies in
2 all of us, but not in any of us alone.
3 **(362) C 189** God would not have us be alone
4 because HE does not will to be alone.
5 That is why He created His Son
6 and gave him the power to create
7 with Him. Our creations are as
8 holy as we are, and we are the
9 Sons of God Himself, and therefore as
10 holy as He is. Through our
11 creations we extend our Love, and
12 thus increase the joy of the Holy
13 Trinity. You do not understand this
14 for a very simple reason. You who
15 are God's own treasure do not regard
16 yourselves as valuable. Given
17 this belief YOU CANNOT UNDERSTAND ANYTHING.
18 **T 8 F 11.** I share with God the knowledge of
19 the value He³⁵ puts upon you. My
20 devotion to you is of Him, being born of
21 my knowledge of myself AND Him. We

³⁵ *Ur* underlines this, but it is not emphasized in the *Notes*.

(N 7:129)(Ur 362)

1 cannot BE separated. Whom God has
 2 joined CANNOT be separated,³⁶ and God
 3 has joined all His Sons WITH
 4 Himself. Can you be separated from your
 5 life and your being? The journey to God
 6 is merely the reawakening of the knowledge of
 7 where you are always, and what you are
 8 forever. It is a journey without
 9 distance, to a goal that has never
 10 changed.

11 **T 8 F 12.** Truth can only be EXPERIENCED.
 12 It cannot be described and it cannot be
 13 explained. I can make you aware
 14 of the CONDITIONS of truth, but the experience
 15 is of God. Together we can meet
 16 its conditions, but truth will
 17 dawn upon you of itself. What
 18 God has willed for you IS
 19 yours. He has given His Will
 20 to His treasure, whose treasure
 21 it is. Your heart ~~(love)~~ lies where

³⁶ **Mark 10:9** "What therefore God hath joined together, let not man put asunder."

Matthew 19:6 "So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

(N 7:130)(Ur 362-363)

T 8 G. Communication and the Ego-Body Equation (*N 798 7:130)

(line 6)

1 your treasure is,³⁷ as His does. You
 2 who are beloved of God are
 3 wholly blessed. Learn this of me, and
 4 free the Holy Will of all those who are
 5 as blessed as you are. **(363) C 190**
 6 **T 8 G 1.** Attack is ALWAYS physical.
 7 When attack in ANY form enters your mind,
 8 you are EQUATING YOURSELF WITH A BODY. This
 9 is the ego's INTERPRETATION of the body. You do
 10 not have to ATTACK physically to accept this
 11 interpretation;
 12 you ARE accepting it simply by the belief that
 13 attack can GET YOU SOMETHING YOU WANT. If
 14 you did NOT believe this, the IDEA of attack would
 15 have no appeal to you.
 16 **T 8 G 2.** When you equate
 17 yourself with a body, you will ALWAYS
 18 experience depression. When a Child of God
 19 thinks of himself in this way, he is
 20 belittling himself and seeing his brothers as
 21 similarly belittled. Since he can
 22 find himself ONLY in them, he has

³⁷ **Matthew 6:21** "For where your treasure is, there your heart will be also."

(N 7:131)(Ur 363)

1 cut himself off from salvation.

2 Remember that the Holy Spirit interprets the body

3 ONLY as a means of communication. Being

4 the communication link between God and His

5 separated Sons, He interprets everything YOU

6 have in the light of what HE is. **T 8 G 3.** The ego

7 SEPARATES through the body. The Holy Spirit reaches THROUGH

8 it to others. You do not perceive your brothers as the

9 Holy Spirit does because you do not interpret their

10 bodies AND YOURS solely as a means

11 of ~~joining~~ JOINING THEIR MINDS and uniting

12 them with yours and mine.

13 This interpretation of the body will

14 change your mind entirely about its value.

15 Of itself it has NONE. If you use

16 it for attack it is ~~worthless and~~

17 harmful to you. But if you use it

18 ONLY to reach the minds of those who

19 believe they ARE bodies and teach them THROUGH the body

20 that THIS IS NOT SO, you will begin to understand

21 the power of the mind that is in both of you.

(N 7:132)(Ur 363-364)

1 If you use the body for this, and ONLY for
2 this, you CANNOT use it for attack. In the
3 service of uniting, it becomes a beautiful
4 lesson in communion, which has value until
5 communion IS. **(364) C 191**

6 **T 8 G 4.** This is God's way of making
7 unlimited what YOU have limited. His
8 Voice does not see the body as YOU do,
9 because He knows the ONLY reality that
10 ANYTHING can have is the service it can
11 render God on behalf of the function HE
12 has given. Communication ENDS separation.
13 Attack PROMOTES it. The body is ugly
14 or beautiful, savage or holy, helpful
15 or harmful, according to the use to which it is
16 put. And in the body of another you will
17 see the use to which you put YOURS.

18 **T 8 G 5.** If the body becomes for you
19 a means which you give to the Holy Spirit to use on
20 behalf of the union of the Sonship, you will
21 not see ANYTHING physical except as WHAT

(N 7:133)(Ur 364)

1 IT IS. Use it for truth, and you will see it
2 truly. MISuse it and you WILL misunderstand
3 it, because you have already done so BY misusing
4 it. Interpret ANYTHING apart from the Holy Spirit,
5 and you will mistrust it. This will lead you to
6 hatred and attack and LOSS OF PEACE.
7 **T 8 G 6.** But ALL loss comes only from
8 your own misunderstanding. Loss of ANY kind is
9 impossible. When you look upon a
10 brother as a physical entity, HIS
11 power and glory are lost to you and SO
12 ARE YOURS. You HAVE attacked him, and
13 you MUST have attacked yourself first.
14 Do not see him this way for your OWN
15 salvation, which MUST bring him his.
16 Do not ALLOW him to belittle himself in YOUR
17 mind, but give him freedom from his belief
18 in littleness, and escape from YOURS.
19 As part of YOU, HE is holy. As
20 part of ME, YOU are. To communicate with
21 part of God Himself is to reach beyond

(N 7:134)(Ur 364-365)

1 the Kingdom to its Creator, through His Voice
 2 which He has established as part of YOU. **(365) C 192**
 3 **T 8 G 7.** Rejoice, then, that of yourselves you can
 4 do nothing.³⁸ You are not OF yourselves.
 5 And He of Whom you ARE has willed
 6 your power and glory FOR you, with which you can
 7 perfectly accomplish His holy Will
 8 for you when you so will it yourself.
 9 He has not withdrawn His gifts from YOU,
 10 but YOU have withdrawn them from Him.
 11 Let no Son of God remain hidden
 12 for His Name's sake, because His
 13 Name is YOURS.
 14 **T 8 G 8.** Remember that the Bible says,
 15 "The word (or thought) was made flesh."³⁹
 16 Strictly speaking, this is impossible, since
 17 it seems to involve the translation of one
 18 order of reality into another. ~~It is~~ Different
 19 orders of reality merely SEEM to
 20 exist, just as ~~de~~ different orders of

³⁸ **John 5:19** Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."

³⁹ **John 1:14** And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

(N 7:135)(Ur 365)

1 miracles do. Thought cannot be MADE into
2 flesh except by belief, because thought
3 is NOT physical. But thought IS
4 communication, for which the body can be used.
5 This is the only NATURAL use to which it can be put.

6 To use the body UNnaturally is to
7 lose sight of the Holy Spirit's purpose, and thus
8 to confuse the goal of His curriculum.

9 **T 8 G 9.** There is nothing so frustrating to a **pupil**⁴⁰ as
10 to place him in a curriculum which he cannot learn.
11 His sense of adequacy suffers, and he MUST
12 become depressed. Being faced with an
13 impossible learning situation, REGARDLESS of why
14 it is impossible, is the most depressing thing in the
15 world. In fact, it is ultimately WHY the
16 world is depressing. The Holy Spirit's
17 curriculum is NEVER depressing because it is a
18 curriculum in joy. Whenever the reaction to learning
19 is depression, it is only because the goal
20 of the curriculum has been lost sight of.

⁴⁰ *Ur* replaces "pupil" with "learner"

(N 7:136)(Ur 365-366)

1 **T 8 G 10.** In the world, not even the body is
 2 perceived as whole. Its purpose
 3 is seen as fragmented into many
 4 functions which bear little or no
 5 relationship to each other, so that it
 6 appears to be ruled by chaos. **(366) C 193** Guided
 7 by the ego, it IS. Guided by the Holy Spirit,
 8 it is NOT. It becomes ONLY a means by
 9 which the part of the mind which you have separated
 10 from your Soul can reach beyond its
 11 distortions and RETURN to the Soul. The
 12 ego's temple thus becomes the temple of
 13 the Holy Spirit, where devotion to Him REPLACES⁴¹
 14 devotion to the ego. In this sense the body
 15 DOES become a temple to God,⁴² because
 16 His Voice abides in it by directing
 17 the use TO WHICH YOU PUT IT.

18 **T 8 G 11.** Healing is the result of using
 19 the body SOLELY for communication. Since
 20 this IS natural, it heals by making

⁴¹ Ur omits emphasis on "replaces"

⁴² **1 Corinthians 3:16** Do you not know that you are the temple of God and that the Spirit of God dwells in you?

1 Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

(N 7:137)(Ur 366)

1 whole, which is also natural. ALL mind
2 is whole, and the belief that part of it is
3 physical or NOT MIND is a fragmented
4 (or sick) interpretation. Mind CANNOT
5 be made physical, but it CAN be
6 made manifest THROUGH the physical
7 if it uses the body to GO BEYOND
8 itself. By reaching OUT, the
9 mind EXTENDS itself. It does not
10 STOP at the body, for if it does
11 it is blocked in its purpose. A
12 mind which has been blocked has
13 allowed itself to be vulnerable
14 to attack, because it has TURNED
15 AGAINST ITSELF.

16 **T 8 G 12.** The removal of blocks, then, is the
17 ONLY way to guarantee help and
18 healing. Help and healing are the
19 normal expressions of a mind which
20 is working THROUGH the body but not IN it.
21 If the mind believes the body is its

(N 7:138)(Ur 366-367)

1 GOAL, it WILL distort its perception
2 OF the body, and by blocking its own
3 extension BEYOND it will INDUCE
4 illness by FOSTERING SEPARATION.
5 Perceiving the body AS A SEPARATE
6 ENTITY cannot BUT foster illness, because
7 it is not true. A medium of communication
8 WILL lose its usefulness if it is
9 used for anything else. **(367) C 194**
10 **T 8 G 13.** To use a medium of communication
11 as a medium of ATTACK is an
12 obvious confusion in purpose. To
13 communicate is to join and to attack
14 is to separate. How can you do
15 both simultaneously WITH THE SAME
16 THING, and NOT suffer? Perception
17 of the body can be unified only by
18 ONE PURPOSE. This releases the
19 mind from the temptation to see it in
20 many lights, and gives it over
21 ENTIRELY to the One Light in which it can

(N 7:139)(Ur 367)

1 be really understood at all.
2 **T 8 G 14.** To confuse a learning device with
3 a curriculum GOAL is a fundamental
4 confusion. Learning can hardly be
5 meaningfully arrested at its own
6 aids, and hope to understand them OR
7 its real purpose. Learning must
8 lead BEYOND the body to the re-establishment
9 of the power of the mind IN it. This can
10 be accomplished ONLY if the mind EXTENDS
11 TO OTHER MINDS,⁴³ and does not ARREST
12 ITSELF in its extension. The arrest
13 of the mind's extension is the cause of
14 all illness, because ONLY EXTENSION IS
15 THE MIND'S FUNCTION. Block this,
16 and you have blocked health because you have BLOCKED
17 THE MIND'S JOY. **T 8 G 15.** The opposite of joy
18 is depression. When your learning
19 promotes depression INSTEAD of joy, you
20 CANNOT be listening to God's joyous
21 Teacher, and you MUST be learning amiss.

⁴³ *Ur* omits emphasis on "to other mnds."

(N 7:140)(Ur 367)

1 To see a body as
2 anything EXCEPT a means of
3 pure extension is to limit your
4 mind and HURT YOURSELF. Health
5 is therefore nothing more than united
6 purpose. If the body is brought
7 under the purpose of the mind, it
8 becomes whole because the mind's purpose
9 IS one. **T 8 G 16.** Attack can only be
10 an assumed goal of the body,
11 but the body APART from the mind HAS
12 NO PURPOSE AT ALL. You are
13 NOT limited by the body, and thought
14 CANNOT be made flesh.⁴⁴ But mind
15 can be manifested through the body if
16 it goes beyond it and DOES NOT
17 INTERPRET IT AS LIMITATION.
18 Whenever you see another
19 as limited TO or BY the body, you
20 are imposing this limit ON YOURSELF.
21 Are you willing to ACCEPT this, when

⁴⁴ **John 1:14** And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

(N 7:141)(Ur 367-368)

1 your whole purpose for learning
2 should be to escape FROM
3 limitations? **(368) C 195 T 8 G 17.** To conceive of the body
4 as a means of attack of any kind,
5 and to entertain even the possibility that joy
6 could POSSIBLY result, is a clear-cut
7 indication of a poor learner. He
8 has accepted a learning goal
9 in obvious contradiction to the unified purpose
10 of the curriculum, and is interfering with his
11 ability to accept it AS HIS OWN.
12 **T 8 G 18.** Joy is unified purpose,
13 and unified purpose is ONLY God's.
14 When yours is unified, it IS His.
15 Interfere with His purpose, and YOU NEED
16 SALVATION. You have condemned yourself, but
17 condemnation is not of God. Therefore, it is not
18 true. No more are any of the RESULTS
19 of your condemnation. When you see a
20 brother as a body, you are condemning
21 him BECAUSE you have condemned yourself.

(N 7:142)(Ur 368)

1 But if ALL condemnation is unreal, and
2 it MUST be unreal because it is a
3 form of attack, then it can HAVE no
4 results.

5 **T 8 G 19.** Do not allow yourselves to
6 suffer from the results of what is not
7 true. Free your minds from the belief
8 that this is possible. In its
9 complete impossibility, and your full
10 awareness OF its complete
11 impossibility, lies your only hope for
12 release. But what other hope
13 would you want? Freedom from
14 illusions lies only in not BELIEVING
15 them. **Where are they WITHOUT**
16 **your belief?** THERE IS NO⁴⁵
17 ATTACK, but there IS unlimited
18 communication and therefore unlimited
19 power and wholeness. The power of
20 wholeness is EXTENSION. Do not

⁴⁵ *Urtext* manuscript has it typed NOT, *HLC* holds it as “no” and we agree this is likely a typo. In the *Notes* it is clearly “no attack.”

(N 7:143)(Ur 368)

1 arrest your thought in this world, and
2 you will open your mind to Creation in
3 God.

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25 **(369) C 196**

(N 7:144)(Ur --)

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Text 10a

**T 8 H. The Body as Means or End (*N 813 7:145)
(N 7:145)(Ur 369)**

1 **T 8 H 1.** Attitudes⁴⁶ toward the body are
2 attitudes toward ATTACK. The ego's
3 definitions of ANYTHING are childish,
4 and are ALWAYS based on what it
5 believes a thing is FOR. This is
6 because it is incapable of true
7 generalizations, and equates what
8 it sees with the function IT ascribes
9 to it. It does NOT equate it with
10 what it IS. To the ego, the body
11 IS TO ATTACK WITH. Equating
12 YOU with the body, it teaches that YOU
13 are to attack with, because THIS IS WHAT
14 IT BELIEVES. The body, then, is not the
15 source of its own health. Its
16 condition lies solely in your interpretation of
17 its function.

18 **T 8 H 2.** The reason why definitions by
19 function are inferior is merely because
20 they may well be inaccurate. Functions
21 are part of being, since they arise
22 FROM it. But the relationship is NOT
23 reciprocal. The whole does define the
24 part, but the part does NOT define the

⁴⁶ June 8, 1966

(N 7:146)(Ur 369)

1 whole. This is as true of knowledge as it is of
2 perception. The reason why to KNOW
3 in part is to know entirely is merely
4 because
5 of the fundamental difference between knowledge and
6 perception. In perception, the whole is built up of parts,
7 which can separate and reassemble in different
8 constellations. Knowledge never changes, so that its
9 constellation is permanent. The only areas in which part-
10 whole relationships have any meaning are those in which
11 change is possible. There IS no difference between the
12 whole and the part where change is impossible. **(370) C 197**

13 **T 8 H 3.** The body exists in a world which seems to contain two
14 voices which are fighting for its possession. In this
15 perceived constellation, the body is regarded as capable of
16 shifting its control from one to the other, making the
17 concept of both health and sickness possible. The ego makes
18 a fundamental confusion between means and ends, as it
19 always does. Regarding the body as an end, it has no real
20 use for it at all, because it is NOT an end. You must have
21 noticed an outstanding characteristic of every end that the
22 ego has accepted as its own. When you have achieved it, IT
23 HAS NOT SATISFIED YOU. This is why the ego is forced to
24 shift from one end to another without ceasing, so that YOU
25 will continue to hope it can offer you something.

26 **T 8 H 4.** It has been particularly difficult to overcome the
27 ego's belief in the body as an end because this is
28 synonymous with ATTACK AS AN END. The ego has a REAL
29 INVESTMENT IN SICKNESS. If you are sick, how can you object
30 to the ego's firm belief that you are NOT invulnerable?
31 This is a particularly appealing argument from the ego's
32 point of view, because it obscures the obvious attack which
33 underlies the sickness. If you accepted THIS, and also
34 decided AGAINST attack, you could not give this false
35 witness to the ego's stand. It is hard to perceive this as
36 a false witness, because you do not realize that it IS

1 entirely out of keeping with what YOU want. This witness,
 2 then, appears to be innocent and trustworthy only because
 3 YOU have not seriously cross-examined him. **(371) C 198**

4 **T 8 H 5.** If you did, you would not consider sickness such a
 5 strong witness on behalf of the ego's views. A more honest
 6 statement would be as follows: Those who WANT the ego are
 7 predisposed to defend it. Therefore, their choice of
 8 witnesses should be suspect from the beginning. The ego
 9 does not call upon witnesses who might disagree with its
 10 case, NOR DOES THE HOLY SPIRIT. We have said before that
 11 judgment IS the function of the Holy Spirit, and one which
 12 He is perfectly equipped to fulfill. The ego, as a judge,
 13 gives anything BUT an impartial trial⁴⁷ (judgment.) When the
 14 ego calls on a witness, it has ALREADY MADE IT AN ALLY. It
 15 is still true that the body has no function of itself. This
 16 is because it is NOT an end. The ego, however, establishes
 17 it AS an end because, as such, IT WILL LOSE ITS TRUE
 18 FUNCTION.

19 **T 8 H 6.** This is the purpose of everything the ego does. Its
 20 sole aim is to lose sight of the functions of EVERYTHING. A
 21 sick body does not make any sense. It COULD not make any
 22 sense, since sickness is not what it is FOR. Sickness is
 23 meaningful only if the two basic premises on which the
 24 ego's interpretation of the body rests are true. These are
 25 specifically first that the body is for attack, and also
 26 that you ARE a body. Without this, sickness is completely
 27 inconceivable. Sickness is a way of demonstrating that YOU
 28 CAN BE HURT. It is a witness to your frailty, your
 29 vulnerability, and your extreme need to depend on external
 30 guidance. The ego uses this as its best argument for your
 31 need for ITS guidance. It dictates endless prescriptions
 32 for AVOIDING this catastrophic outcome. The Holy Spirit,
 33 perfectly aware of the same data, does not bother to **(372) C**
 34 **199** analyze it at all. If the data are meaningless, there is
 35 no point in treating them at all.⁴⁸

⁴⁷ HLC drops "trial" in favor of "judgment" – this material has not been located in the *Notes*.

⁴⁸ The words "at all" are crossed out in the *Urtext* manuscript.

- 1 **T 8 H 7.** The function of truth is to collect data which are
- 2 TRUE.

(N 7:146)(Ur 369)

1 whole. This is as true of knowledge as it is of
 2 perception. The reason why to KNOW
 3 in part is to know entirely is merely
 4 because

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7 There is no point in trying to make
 8 sense out of meaningless data.

9 ANY way they are⁴⁹ handled results in
 10 nothing. The more complicated the results
 11 become, the harder it may be to recognize
 12 their nothingness, but it is not necessary to
 13 examine ALL possible outcomes to which
 14 premises give rise to judge the
 15 PREMISES truly.

16 **T 8 H 8.** A learning DEVICE is NOT a
 17 teacher. IT cannot tell you how you
 18 feel. YOU do not KNOW how
 19 you feel, because YOU HAVE ACCEPTED THE EGO'S
 20 CONFUSION,⁵⁰ and YOU think A LEARNING
 21 DEVICE CAN TELL YOU HOW YOU⁵¹ FEEL. Sickness
 22 is merely another example of your
 23 insistence on asking for guidance
 24 of a teacher who DOES NOT KNOW THE ANSWER.

⁴⁹ The *Urtex* manuscript has "it is" typed, and "they are" is penciled in. The *Notes* also has it as "it is."

⁵⁰ *Ur* has it "~~CONCLUSION~~" crossed out with "CONFUSION" written in. The *Notes* also has it as "confusion."

⁵¹ *Urtex* manuscript has it typed "~~TO~~" this is crossed out and "YOU" is written in. The *Notes* also has it as "you" rather than "to."

(N 7:147)(Ur 372)

1 The ego is INCAPABLE of knowing how you
2 feel. When we said that the ego
3 DOES NOT KNOW ANYTHING, we said the
4 one thing about the ego that is wholly true.
5 But there is a corollary. If knowledge is being,
6 and the ego has no knowledge, then the ego
7 HAS NO BEING.

8 **T 8 H 9.** You might ask how the voice of
9 something which does not exist can be so in-
10 sistent. Have you ever seriously
11 considered the distorting power of
12 something you WANT, even if it is not
13 true? You have had many instances of
14 how what you want can distort what
15 you see and hear. No one can doubt
16 the ego's skill in building up false
17 cases. And no one can doubt your
18 willingness to listen, until YOU will
19 not to tolerate ANYTHING except
20 truth.

21 **T 8 H 10.** When YOU lay the ego aside it will
22 be gone. The Holy Spirit's voice is as
23 loud as your willingness to listen.
24 It cannot be louder without violating

(N 7:148)(Ur 372-373)

1 your will, which He seeks to free but never to command. (373)
2 **C 200** He will teach you to use your body ONLY to reach your
3 brothers so He can teach His message through you. This will
4 heal them and THEREFORE heal you. Everything used in
5 accordance with its function as HE sees it CANNOT be sick.
6 Everything used otherwise IS.

7 **T 8 H 11.** Do not allow the body to be a mirror of a split
8 mind. Do not let it be an image of your own perception of
9 littleness. Do not let it reflect your will to attack.
10 Health is the natural state of anything whose
11 interpretation is left to the Holy Spirit, who perceives no
12 attack on anything. Health is the result of relinquishing
13 ALL attempts to use the body lovelessly. It is the
14 beginning of the proper perspective on life, under the
15 guidance of the one teacher who knows what life IS, being
16 the voice for Life Itself.

**T 8 I. Healing as Corrected Perception (*N 817 7:149)
(N 7:149)(Ur 373)**

1 **T 8 I1.** We once said that the Holy Spirit is the
 2 Answer.⁵² He is the answer to EVERYTHING,
 3 because He knows what the answer to
 4 everything IS. The ego does not know
 5 what a REAL question is, although it
 6 asks an endless number. But YOU can
 7 learn this, as you learn to question the
 8 value of the ego and thus establish your
 9 ability to EVALUATE its questions.
 10 When the ego tempts you to sickness, do
 11 not ask the Holy Spirit to heal the body. For
 12 this would merely be to accept the
 13 ego's belief that the body is the
 14 ? proper aim for healing. Ask rather
 15 that the Holy Spirit teach you the right PERCEPTION
 16 of the body, for perception alone can be
 17 distorted.

18 **T 8 I2.** ONLY PERCEPTION CAN BE SICK,
 19 because perception can be WRONG.
 20 Wrong perception is DISTORTED WILLING,
 21 which WANTS things to be as
 22 they are not. The reality of
 23 EVERYTHING is totally harmless, because
 24 total harmlessness is the CONDITION
 25 of its reality. It is also the condition of

⁵² UR **6 E 0 284**

(N 7:150)(Ur 373-374)

1 your AWARENESS of its reality. You do
 2 not have to SEEK reality. It will
 3 seek you and FIND you, WHEN YOU
 4 MEET ITS CONDITIONS. Its conditions
 5 are part of WHAT IT IS. And this part
 6 only is up to you. The rest is of
 7 Itself. You need **(374) C 201** do so little,
 8 because It is so powerful that your
 9 little part WILL bring the whole to
 10 you. Accept, then, your little part, and
 11 LET the whole be yours. Wholeness
 12 heals BECAUSE it is of the⁵³ mind.
 13 **T 8 I 3.** All forms of sickness, even
 14 unto death,⁵⁴ are physical expressions
 15 of the FEAR OF AWAKENING. They are attempts
 16 to reinforce UNCONSCIOUSNESS out of fear of
 17 CONSCIOUSNESS. This is a pathetic way
 18 of TRYING NOT TO KNOW by rendering
 19 the faculties for knowing ineffectual.
 20 "Rest in peace" is a blessing for the
 21 living, not the dead, because rest
 22 comes from waking, not from sleeping.
 23 Sleep is withdrawing; waking is
 24 JOINING. Dreams are ILLUSIONS of

⁵³ The word "the" is not in the *Ur* but is in the *HLC* and the *Notes*.

⁵⁴ **John 11:4** When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

(N 7:151)(Ur 374)

1 joining, taking on the ego's distortions about
2 what joining means, if you are sleeping
3 under its guidance. But the Holy Spirit, too, has
4 use for sleep, and can use dreams on
5 BEHALF of waking, if you will let Him.

6 **T8I4.** How you wake is the sign of how
7 you have used sleep. To whom did you give
8 it? Under which teacher did you place
9 it? Whenever you wake dispiritedly,
10 it was NOT of the Spirit. ONLY when you
11 ~~aw~~ awaken joyously have you utilized
12 sleep ACCORDING TO THE HOLY SPIRIT'S PURPOSE. You
13 can indeed be "drugged by sleep," but
14 this is ALWAYS because you have MISused it
15 ON BEHALF OF SICKNESS.⁵⁵ Sleep is no
16 more a form of death than death is
17 a form of unconsciousness. UNCONSCIOUSNESS IS
18 IMPOSSIBLE. You can rest in peace
19 only BECAUSE YOU ARE AWAKE.

20 **T8I5.** Healing is release from the fear of
21 waking, and the substitution of the will to
22 wake. The will to wake is the will to
23 love, since ALL healing involves
24 replacing fear with love. The Holy Spirit

⁵⁵ *Ur* emphasizes everything from 'misused' to "sickness."

(N 7:152)(Ur 374-375)

1 cannot distinguish among degrees of
2 error, for if He taught that one form
3 of sickness is more serious than another, He
4 would be teaching that one error
5 can be more REAL than another. But HIS
6 function is to distinguish ONLY between the
7 false and the true, REPLACING the false
8 WITH the true. **(375) C 202**
9 **T 8 I 6.** The ego, which always WEAKENS the
10 will, wants to SEPARATE the body from the mind.
11 This IS an attempt to DESTROY it.
12 But the ego actually believes that
13 it is PROTECTING it. This is because it
14 believes that MIND IS DANGEROUS, ~~so~~
15 and that to MAKE MINDLESS is to ?
16 heal. But to make mindless is
17 impossible, since it would mean to
18 make nothing out of what God
19 created. The ego DESPISES weakness,
20 even though it makes every effort
21 to INDUCE it. IT WANTS ONLY
22 WHAT IT HATES. To the ego this is
23 perfectly sensible. Believing in the
24 power of attack, it WANTS it.

(N 7:153)(Ur 375)

1 **T 8 I 7.** You have begun to realize that this is a
2 very practical course, because it
3 means EXACTLY what it says.
4 So does the Bible, if it is properly
5 understood. There has been a marked
6 tendency on the part of many of the
7 Bible's followers, and also its
8 translators, to be entirely literal
9 about fear and ITS effects, but NOT
10 about love and ITS results. Thus,
11 "hellfire" means burning, but
12 raising the dead becomes allegorical.
13 Actually, it is PARTICULARLY the references to the
14 outcomes of love that should be
15 taken literally because the Bible is
16 ABOUT love, being about GOD.
17 **T 8 I 8.** The Bible enjoins you to be
18 perfect,⁵⁶ to heal ALL errors,
19 to take no thought of the body
20 AS SEPARATE, and to accomplish all
21 things IN MY NAME. This is not
22 my name alone, for ours is
23 a shared identification. The name of
24 God's Son is One, and you are

⁵⁶ **Matthew 5:48** "Ye therefore shall be perfect, as your heavenly Father is perfect."

(N 7:154)(Ur 375-376)

1 enjoined to do the works of love
2 BECAUSE we share this oneness. Our
3 minds are whole BECAUSE they are one.
4 If you are sick, you are withdrawing from me.
5 But you CANNOT WITHDRAW FROM ME ALONE.
6 You can only withdraw from yourself
7 AND me.
8 **T 8 I 9.** I would not ask you to do
9 things which you CANNOT do, and it is impossible that I
10 could do things YOU cannot do. Given this, and
11 given this QUITE LITERALLY, there CAN
12 be nothing which prevents you from
13 doing EXACTLY what I ask, and
14 EVERYTHING which argues FOR it.
15 I give you NO limits, because
16 God lays none upon you. **(376) C 203**
17 When you limit YOURSELF, we are NOT
18 of one mind, and that IS
19 sickness. But sickness is not
20 of the body, but OF THE MIND. ALL
21 forms of DYSfunction are merely
22 signs that the mind has split, and
23 does not accept a UNIFIED

(N 7:155)(Ur 376-377)

1 PURPOSE.

2 **T 8 I 10.** The unification of purpose, then, is the

3 Holy Spirit's ONLY way of healing. This is

4 because it is the only level at which

5 healing MEANS anything. The re-

6 establishing of meaning in a

7 chaotic thought system IS the

8 only way to heal it. We said

9 before that your task is only to

10 meet the conditions FOR meaning,

11 since meaning itself is of God.

12 But your RETURN to meaning is

13 essential TO HIS, because YOUR

14 meaning is PART of His. Your

15 healing, then, is part of HIS

16 health, because it is part of His

17 Wholeness. He cannot lose this,

18 but YOU can not know it.

19 Yet it is still His will for

20 you, and His will MUST stand

21 forever and in all things.

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25 **(377) C 204**

The following three Urtext pages are not present in the Notes

T 8 J. The Acceptance of Reality (*N 824 7:156)

(N ---)(Ur 377)

T8J1. Fear of the Will of God is one of the strangest beliefs that the human mind has ever made. This could not possibly have occurred unless the mind was already profoundly split, making it possible for IT to be afraid of what it really is. It is apparent that reality CANNOT "threaten" anything except illusions, because reality can only UPHOLD truth. The very fact that the will of God, which IS what you are, is perceived as fearful TO you demonstrates that you ARE afraid of what you are. It is not, then, the will of God of which you are afraid, but YOURS. Your will is NOT the ego's, and that is why the ego is against you. What seems to be the fear of God is really only the fear of YOUR OWN REALITY.

T8J2. It is impossible to learn anything consistently in a state of panic. If the purpose of this course is to learn what you are, and if you have ALREADY DECIDED that what you are is FEARFUL, then it MUST follow that you will NOT LEARN THIS COURSE. But you might remember that the reason FOR the course is that you do NOT know who you are. If you do not know your reality, how would you know whether it is fearful or not? The association of truth and fear, which would be highly artificial at best, is particularly inappropriate in the minds of those who do not know what truth IS. All that this kind of association means is that you are arbitrarily endowing something quite beyond your awareness with something YOU DO NOT WANT.

T8J3. It is evident, then, that you are judging something of which you are totally unaware. You have set this strange situation up so that it is COMPLETELY IMPOSSIBLE to escape from it WITHOUT a guide who DOES know what your reality is. The purpose of this Guide is merely to remind you of what YOU want. He is not attempting to force an alien will UPON you. He is merely making every possible effort, within the limits YOU impose upon Him, to RE-ESTABLISH your OWN will in your consciousness. You have IMPRISONED it in your

UNconscious, where it remains available, but cannot help you. When we said that the Holy Spirit's function is to sort out the true from the false in your unconscious, we meant that He has the power to look into what YOU have (378) C 205 hidden, and perceive the Will of God there.

T 8 J 4. His perception of this will can make it real to YOU, because HE is in your mind, and therefore He IS your reality. If, then, His perception OF your mind brings its reality TO you, He IS teaching you what you are. The only source of fear in this whole process can ONLY be WHAT YOU THINK YOU LOSE. But it is only what the Holy Spirit sees that you can possibly HAVE. We have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything. But if you ask the sacrifice of reality OF YOURSELVES, the Holy Spirit MUST remind you that this is not God's will BECAUSE it is not yours.

T 8 J 5. There is NO DIFFERENCE between your will and God's. If you did not have divided wills, you would recognize that willing is salvation because it IS communication. It is impossible to communicate in alien tongues.⁵⁷ You and your Creator can communicate through creation, because that, and only that, IS your joint will. Divided wills do not communicate because they speak for different things TO THE SAME MIND. This loses the ability to communicate, simply because confused communication DOES NOT MEAN ANYTHING. A message cannot be said to be communicated UNLESS it makes sense.

T 8 J 6. How sensible can your messages be, when they ask for WHAT YOU DON'T WANT? Yet as long as you are afraid of your will, this is precisely what you WILL ask for. You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of asker you are. YOU

⁵⁷ **Genesis 11:1-9** Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." But the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

DO NOT ASK ONLY FOR WHAT YOU WANT. This is SOLELY because you are afraid you might receive it, AND YOU WOULD. THIS is really why you persist in asking the teacher who could not possibly teach you your will. Of him, you can never learn it, and this gives you the illusion of safety. But you cannot be safe FROM truth, but only IN it. Reality is the ONLY safety.

T 8 J 7. Your will is your salvation BECAUSE IT IS THE SAME AS GOD'S. The separation is nothing more than the belief that it is DIFFERENT. NO mind can believe that its will is STRONGER than God's. If, then, a mind believes that ITS will is different FROM His, it can only decide either that there IS no God, or that GOD'S WILL IS FEARFUL. The former accounts for the atheist, and the latter for the martyr. Martyrdom takes many forms, the category including ALL (379) C 206 doctrines which hold that God demands sacrifices of ANY kind.

T 8 J 8. Either basic type of insane decision will induce panic, because the atheist believes he is alone and the martyr believes that God is crucifying him. Both really fear both abandonment AND retaliation, but the former is more reactive against abandonment and the latter against retaliation. The atheist maintains that God has left him, but he does not care. He will, however, become very fearful, and hence very ANGRY, if anyone suggests that God has NOT left him. The martyr, on the other hand, is more aware of guilt, and believing that punishment is inevitable, attempts to teach himself to LIKE it.

T 8 J 9. The truth is, very simply, that NO-ONE WANTS EITHER ABANDONMENT OR RETALIATION. Many people SEEK both, but it is still true that they do NOT want it. Can you ask the Holy Spirit for "gifts" such as these, and actually expect to RECEIVE them? The Holy Spirit is totally incapable of giving YOU anything that does NOT come from God. His task is NOT to make anything FOR you. He CANNOT make you want something you DON'T want. When you ask the Universal Giver for what you do not want, YOU are asking for what CANNOT be given, BECAUSE IT WAS NEVER CREATED. It was never created because it was never your will for YOU.

T 8 J 10. Ultimately everyone must learn the will of God, because ultimately everyone must recognize HIMSELF. This recognition IS the recognition that HIS WILL AND GOD'S ARE ONE. In the presence of Truth, there are no unbelievers and no sacrifices. In the security of Reality fear is totally meaningless. To deny what IS can only SEEM to be fearful. Fear cannot be real without a cause, and GOD is the only Cause. God is Love,⁵⁸ and you DO want Him. This IS your will. Ask for THIS and you WILL be answered, because you will be asking only for what BELONGS to you.

(380) C 207

⁵⁸ **1 John 4:8** He who does not love does not know God, for God is love. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. Also **1 John 4:16**

(N 7:156)(Ur 380)

1 **T 8 J 11.** When you ask the Holy Spirit for what
2 would hurt you, He CANNOT answer, because
3 NOTHING can hurt you and SO YOU ARE ASKING
4 FOR NOTHING. ANY desire which stems from
5 the ego IS a desire for nothing, and
6 to ask for it IS NOT A REQUEST.
7 It is merely a denial in the FORM of
8 a request. The Holy Spirit is not concerned
9 with form at all, being aware
10 only of MEANING. The ego cannot ask the
11 Holy Spirit for ANYTHING, because there is
12 COMPLETE COMMUNICATION FAILURE between
13 them. But YOU can ask for EVERYTHING
14 of the Holy Spirit, because YOUR requests are
15 real, being of your will.
16 Would the Holy Spirit deny the Will of God?
17 And could He fail to recognize it in God's Sons?
18 **T 8 J 12.** The energy which you withdraw from
19 Creation you expend on fear. This is
20 not because your ENERGY is limited, but because
21 YOU HAVE LIMITED IT. You do not recognize the
22 ENORMOUS waste of energy which
23 you expend in denying truth. What

(N 7:157)(Ur 380)

1 would YOU say of someone who PERSISTED
2 in attempting ~~to do~~ the impossible, and
3 believed that to ~~do~~ ACHIEVE it is
4 SUCCESS? The belief that you MUST HAVE THE
5 IMPOSSIBLE in order to be happy is totally
6 at variance with the principle of Creation.
7 God COULD not will that happiness
8 DEPENDED on what you could never have.

9 **T 8 J 13.** The fact that God is love
10 does not require belief, but it DOES
11 require ACCEPTANCE. It is indeed possible
12 for you to DENY facts, although it is
13 IMPOSSIBLE for you to CHANGE them. If you
14 hold your hands over your eyes you will
15 NOT see, because you are interfering with the
16 laws of seeing. If you deny love
17 you will NOT KNOW IT because your cooperation
18 is the LAW OF ITS BEING. You cannot change
19 laws you did not make, and the laws of
20 happiness were created FOR you, NOT BY you.

21 **T 8 J 14.** Attempts of any kind to
22 deny what IS are fearful, and if
23 they are strong they WILL induce

(N 7:158)(Ur 380-381)

1 panic. WILLING AGAINST reality, though
2 impossible, can be MADE into a very
3 persistent goal, EVEN THOUGH YOU DO NOT
4 WANT IT. But consider the result of
5 this strange decision. **(381) C 208** You are DEVOTING
6 your mind to what you DO NOT WANT.
7 How real can this devotion be? If you
8 do not want it, it was never created.
9 If it was never created, it is nothing.
10 Can you REALLY devote yourself to nothing?
11 **T 8 J 15.** God, in His devotion to
12 YOU, created you devoted to EVERYTHING,
13 and GAVE you what you are devoted TO.
14 Otherwise, you would not have been
15 created perfect. Reality IS
16 everything, and you therefore have everything
17 BECAUSE you are real. You cannot make the UNreal
18 because the ABSENCE of reality is
19 fearful, and fear cannot BE created.
20 As long as you believe that fear
21 is possible, YOU WILL NOT CREATE.
22 Opposing orders of reality MAKE
23 REALITY MEANINGLESS, and reality
24 is MEANING.

(N 7:159)(Ur 380)

1 **T 8 J 16.** Remember, then, that God's Will
2 is ALREADY possible, and nothing else
3 will EVER be. This is the simple
4 acceptance of Reality because only
5 this is real. You cannot DISTORT reality
6 and KNOW WHAT IT IS. And if you
7 DO distort reality you will experience
8 anxiety, depression, and ultimately
9 panic, because you are trying to MAKE
10 YOURSELF UNREAL. When you feel
11 these things do not try to look
12 BEYOND yourself for truth, for
13 truth can only be WITHIN you.
14 Say, therefore: "Christ is in
15 me, and where He is God
16 MUST be, for Christ is
17 PART of Him."

T 8 K. The Answer to Prayer (*N 828 7:160)
(N ---)(Ur 382)

first four paragraphs not present in *Notes*

(382) - 209 - T 8 K 1. Everyone who has ever tried to use prayer to request something, has experienced what appears to be failure. This is not only true in connection with specific things which might be harmful, but also in connection with requests which are strictly in line with this course. The latter, in particular, might be incorrectly interpreted as "proof" that the course does not mean what it says. But you must remember that the course does state, and REPEATEDLY, that its purpose is the ESCAPE FROM FEAR.

T 8 K 2. Let us suppose, then, that what you request of the Holy Spirit IS what you really want, but that YOU ARE STILL AFRAID OF IT. Should this be the case, your ATTAINMENT of it would no longer BE what you want, even if IT is. This accounts for why CERTAIN SPECIFIC FORMS of healing are not achieved, even though the STATE of healing IS. It frequently happens that an individual asks for physical healing, because he is fearful OF BODILY HARM. However, at the same time, if he WERE healed physically, the threat to his thought-system would be considerably MORE fearful to him than its physical EXPRESSION. In this case, he is not really asking for RELEASE from fear, but for the removal of a symptom WHICH HE HAS SELECTED. This request is, therefore, NOT for healing at all.

T 8 K 3. The Bible emphasizes that ALL prayers are answered,⁵⁹ and this must be true, if no effort is wasted. The very fact that one has asked the Holy Spirit for ANYTHING, will ensure a response. But it is equally certain that no response, given by the Holy Spirit, will EVER be one which would INCREASE fear. It is even possible that His answer will not be heard at all. It is IMpossible, however, that it will be lost. There are many answers which you have

⁵⁹ **Matthew 21:22** "And whatever things you ask in prayer, believing, you will receive."

John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

John 15:16 "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you."

already received, but have NOT YET HEARD. I assure you that they are waiting for you. It is indeed true that no effort is wasted. **(383) -210**

(N 7:160)(Ur 383)

1 **T 8 K 4.** If you would know your prayers
2 are answered, never doubt a Son of
3 God. Do not question him, and do not
4 confound him, for your faith in
5 him is your faith in YOURSELF. If you
6 would know God and His Answer,
7 believe in me, whose faith in YOU
8 cannot be shaken. Can you ask
9 of the Holy Spirit truly, and doubt your brother?
10 Believe his words are true, because of
11 the truth which is in him. You will unite
12 with the truth in him, and his words will
13 BE true. As you hear him, you will
14 hear me.

15 **T 8 K 5.** LISTENING to truth is the only
16 way you can hear it now, and
17 finally KNOW it. The message your
18 brother gives you is UP TO YOU. What
19 does he say to you? What would
20 YOU have him say? Your decision
21 ABOUT him determines the message
22 YOU receive. Remember that the Holy Spirit
23 is in him, and His Voice speaks to YOU
24 through him. What can so holy a

(N 7:161)(Ur 383-384)

1 brother tell you EXCEPT truth?
2 But are you LISTENING to it?
3 **T 8 K 6.** Your brother may not know
4 who he is, but there is a Light in his
5 mind which DOES know. This Light
6 can shine⁶⁰ into yours, making HIS
7 words true, and you ABLE TO HEAR
8 THEM. His words ARE the Holy Spirit's answer
9 to YOU. Is your faith in him
10 strong enough to LET you listen
11 and hear? Salvation is of your
12 brother. The Holy Spirit extends from your mind
13 to his, and answers YOU. You
14 cannot hear the Voice for God in yourself
15 alone, because you are NOT alone. And
16 His answer is only for what you ARE.
17 **T 8 K 7.** You will not know the trust I have
18 in you, unless you EXTEND it. You will
19 not trust the guidance of the Holy Spirit, or believe
20 that it is for YOU, unless you hear it
21 in others. **(384) -211** It MUST be for your brother,
22 BECAUSE it is for you. Would God have
23 created a Voice for you alone?
24 Could you hear His answer EXCEPT

⁶⁰ **Matthew 5:16** "Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

(N 7:162)(Ur 384)

1 as He answers ALL of God's Sons?
2 Hear of your brother what you would
3 have me hear of YOU, for you would not
4 want ME to be deceived.
5 **T 8 K 8.** I love you for the truth in you, as
6 GOD does. Your deceptions may
7 deceive YOU, but they CANNOT deceive
8 ME. Knowing what you ARE, I CANNOT
9 doubt you. I hear only the Holy Spirit
10 in you, Who speaks to me through YOU. If you
11 would hear ME, hear my brothers, in
12 whom God's Voice speaks. The answer
13 to ALL your prayers lies in them.
14 You will be answered as you
15 HEAR THE ANSWER IN EVERYONE. Do not
16 listen to anything else, or you will
17 not hear truth. **T 8 K 9.** Believe in your
18 brothers BECAUSE I believe in you, and you will
19 learn that my belief in you is justified.
20 Believe in me BY believing in them, for
21 the sake of what God gave them.
22 THEY WILL ANSWER YOU, if you learn to
23 ask truth of them. Do not ask
24 for blessings without blessing THEM,

(N 7:163)(Ur 384-385)

1 for only in this way can YOU learn how
2 blessed YOU are. By following this
3 way, you ARE looking for the truth in YOU.
4 This is not going BEYOND yourself, but
5 TOWARD yourself. Hear only God's
6 answer in His Sons, and YOU are
7 answered.

8 **T 8 K 10.** To disbelieve is to side
9 AGAINST, or to ATTACK. To believe is to
10 accept, and SIDE WITH. To believe is
11 not to be credulous, but to accept
12 and APPRECIATE. What you do NOT
13 believe you do NOT APPRECIATE,
14 and you CANNOT be grateful for what you
15 do not VALUE. There is a price you
16 will pay for judgment, because
17 judgment IS the setting of price.
18 And as you set it, you WILL pay it. (385) 212 -

19 **T 8 K 11.** If paying is equated with GETTING,
20 you will set the PRICE low, but demand
21 a high RETURN. But you *will* have forgotten
22 that to price is to VALUE, so that
23 YOUR return is IN PROPORTION TO YOUR JUDGMENT
24 OF WORTH.

(N 7:164)(Ur 385)

1 If paying is associated with giving,
2 IT CANNOT BE PERCEIVED AS LOSS, and the RECIPROCAL
3 relationship of giving and RECEIVING will
4 be recognized. The price will then be set
5 high, because of the value of the RETURN.
6 **T 8 K 12.** To price for GETTING is to LOSE SIGHT
7 OF VALUE, making it inevitable that
8 you will NOT value what you receive.
9 Valuing it little, you will not appreciate it,
10 and you will not WANT it. Never forget,
11 then, that YOU have set the value on
12 what you receive, and have priced it BY
13 what you give. To believe that it is possible to
14 get much FOR little, is to believe that
15 you can bargain with God.
16 **T 8 K 13.** God's laws are ALWAYS fair,
17 and PERFECTLY consistent. BY giving,
18 you receive. But to receive is to
19 ACCEPT, NOT to get. It is impossible
20 not to HAVE, but it IS possible NOT TO
21 KNOW YOU HAVE. The recognition of
22 HAVING is the willingness for GIVING, and
23 ONLY by this willingness, can you
24 RECOGNIZE what you have. What you

(N 7:165)(Ur 385)

1 give is therefore the value you put on what
 2 you have, being the exact measure of the
 3 value you PUT upon it.⁶¹ And this, in
 4 turn, is the measure of HOW MUCH YOU
 5 WANT IT.

6 **T 8 K 14.** You can ASK of the Holy Spirit, then, ONLY
 7 by giving TO Him. And you can
 8 GIVE to Him only WHERE YOU SEE
 9 HIM. If you SEE Him in
 10 everyone, consider how much
 11 you will be asking OF Him, and
 12 HOW MUCH YOU WILL RECEIVE. He will
 13 deny you nothing, because you have denied
 14 Him nothing, and so you can
 15 SHARE EVERYTHING. This is the way,
 16 and the ONLY way, to have His answer,
 17 because His answer is all you can
 18 ask for and WANT. Say, then,
 19 to everyone, "Because I will to
 20 know myself, I see you as
 21 God's Son and my brother." **(386) -213**

⁶¹ **Matthew 7:2** "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you."

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Chapter 9 - The Correction of Error

T 9 A. Introduction (*N 833 7:166)

(N 7:166)(Ur 386)

1 T 9 A 1. The alertness of the ego to the errors
 2 which other egos make, is NOT the kind of vigilance
 3 which the Holy Spirit would have you maintain. Egos
 4 are critical in terms of the kind of sense
 5 they STAND FOR. THEY understand
 6 this kind of sense, because it IS sensible to
 7 them. To the Holy Spirit, it makes no sense at
 8 all. To the ego, it is kind and right and good
 9 to point out errors, and "correct" them.

10 This makes PERFECT sense to the ego, which is
 11 TOTALLY unaware of what errors ARE, and
 12 what correction IS. T 9 A 2. Errors ARE of¹ the
 13 ego, and CORRECTION of errors of ANY kind
 14 lies solely in the RELINQUISHMENT of the ego.

15 When you CORRECT a brother, you are telling
 16 him that he is WRONG. He may be
 17 making no sense at the time, and it is
 18 certain that if he is speaking from the ego, he
 19 WILL be making no sense, but your task
 20 is still to tell him HE IS RIGHT. You do not
 21 tell him this verbally if he is SPEAKING
 22 foolishly, because he needs correction AT
 23 ANOTHER LEVEL, since his error IS at another
 24 level. HE is still right, because he is

¹ The HLC inserts the word "of" here, it is not in the manuscript but it appears intended, so we make this note.

**T 9 B. Sanity and Perception (*N 834 7:167)
(N 7:167)(Ur 386)**

1 a Son of God. His ego is ALWAYS wrong,
2 no matter WHAT it says or does.

3 **T 9 A 3.** If you point out the errors of HIS
4 ego, you MUST be seeing him through yours,
5 because the Holy Spirit DOES NOT PERCEIVE HIS
6 ERRORS. This MUST be true, if there is
7 no communication AT ALL between the ego and the Holy
8 Spirit.

9 The ego makes NO sense, and the Holy Spirit does
10 not attempt to understand ANYTHING that
11 arises from it. Since He does not
12 understand it, He DOES NOT JUDGE
13 IT, KNOWING that nothing it engenders
14 MEANS ANYTHING.

15 **T 9 B 1.** When you react AT ALL to
16 errors, you are NOT LISTENING TO THE HOLY SPIRIT.
17 He has merely disregarded them, and
18 if you ATTEND to them, you are NOT HEARING
19 HIM. If you do not hear HIM, you
20 are listening to YOUR ego, and making
21 as little sense as the brother whose
22 errors you perceive. This CANNOT be correction.
23 But it is more than merely lack of
24 correction for him. It is the GIVING UP
25 of correction in YOURSELF. **T(387) 214**

(N 7:168)(Ur 387)

1 **T 9 B 2.** When a brother behaves insanely,
2 you can heal him ONLY by perceiving the
3 SANITY in him. If you perceive his
4 errors and ACCEPT them, you are
5 accepting YOURS. If you want to give
6 YOURS over to the Holy Spirit, you must do this
7 with HIS. Unless this becomes the
8 ONE way in which you handle ALL errors,
9 you cannot understand HOW ALL ERRORS ARE
10 UNDONE. How is this different from
11 telling you that what you teach you LEARN?
12 Your brother is as right as you are. And
13 if you think he is WRONG, you are
14 condemning YOURSELF.

15 **T 9 B 3.** YOU cannot correct YOURSELF. Is it
16 possible, then, for you to correct another?
17 But you CAN see him truly, because it IS
18 possible for you to see YOURSELF truly. It is
19 not up to you to CHANGE him, but merely to
20 accept him AS HE IS. His errors
21 do not come from the truth that is in
22 him, and ONLY this truth is yours.
23 His errors cannot change this, and can have
24 no effect at all on the truth in YOU.

(N 7:169)(Ur 387)

1 **T 9 B 4.** To perceive errors in anyone, and to REACT
 2 to them AS IF THEY WERE REAL, is to MAKE
 3 them real to you. You will not escape paying
 4 the price for this, NOT because you are being
 5 PUNISHED for it, but because you are
 6 following the wrong guide, and will² lose your
 7 way. Your brother's errors are not
 8 of him, any more than yours are OF
 9 YOU. Accept his errors as real, and you
 10 have attacked YOURSELF. If you would
 11 find YOUR way AND KEEP IT, see only
 12 truth beside you, for you walk together.

13 **T 9 B 5.** The Holy Spirit in you forgives all things
 14 in you, AND your brother. HIS errors are
 15 forgiven WITH yours. Atonement is no
 16 more separate than love. It CANNOT be
 17 separate, because it COMES from Love.
 18 ANY attempt you make to correct a
 19 brother, means that you believe correction
 20 by YOU is possible, and this can ONLY be the
 21 arrogance of the ego. Correction is of
 22 God, Who does not know of arrogance.
 23 The Holy Spirit forgives everything, BECAUSE GOD

² The word "WiLL" is penciled in in the *Ur*.

**T 9 C. Atonement as a Lesson in Sharing (*N 838 7:170)
(N 7:170)(Ur 387-388)**

1 CREATED EVERYTHING. Do not undertake
2 HIS function, or you will forget YOURS. **T(388) 215**
3 **T 9 B 6.** Accept ONLY the function of
4 healing in time, because that is what
5 time is FOR. GOD gave you the function
6 to create in eternity. You do not need to
7 learn this. But you DO need to
8 learn to WANT this, and for THIS all
9 learning was made. This is the Holy Spirit's good
10 use of an ability which you do not need, but
11 which you HAVE made. Give it to Him; you do
12 NOT know how to use it. He will
13 teach you how to see YOURSELF
14 without condemnation, by learning
15 how to look on EVERYTHING without
16 it. Condemnation will then not be
17 real to you, and all YOUR errors
18 WILL be forgiven.
19 **T 9 C 1.** Atonement is for all, because
20 it is the way to UNDO the belief that
21 ANYTHING is for you ALONE. To forgive
22 is to OVERLOOK. Look, then, BEYOND
23 error, and do not let your perception
24 rest UPON it, for you will believe

(N 7:171)(Ur 388)

1 what your perception HOLDS. Accept as true
2 only what your brother IS, if you would
3 know yourself. Perceive what he
4 is NOT, and you CANNOT know what you are,
5 BECAUSE you see HIM falsely.
6 Remember always that your identity
7 is shared, and that its sharing IS
8 its reality.
9 **T 9 C 2.** You have a PART to play in the
10 Atonement. But the plan of the Atonement
11 IS beyond you. You do not know
12 how to OVERLOOK errors, or you would
13 not make them. It would merely
14 be further error to think either
15 that you do NOT make them, or that
16 you can CORRECT them without a
17 GUIDE TO CORRECTION. And if
18 you do not FOLLOW this Guide,³ your errors
19 will NOT be corrected. The plan is not
20 yours BECAUSE of your limited ideas
21 about WHAT YOU ARE. But this
22 limitation IS where ALL ERRORS
23 ARISE. The way to UNDO them is,
24 therefore, not OF you, but FOR you.

³ Originally it appears to have been typed with a lower case "g," and the capital is overwritten by hand.

(N 7:172)(Ur 388-389)

1 **T 9 C 3.** The Atonement is a lesson in
2 sharing, which is given you because YOU
3 HAVE FORGOTTEN HOW TO DO IT. The
4 Holy Spirit merely reminds you of what
5 is your NATURAL ability. By RE-
6 INTERPRETING the ability to ATTACK, which you
7 DID make, into the ability to SHARE,
8 He TRANSLATES what you have made,
9 into what God created. But
10 if you would accomplish this THROUGH Him,
11 you cannot look on your abilities through
12 the eyes of the ego, or you will judge them
13 as IT does. All their harmfulness
14 lies in ITS judgment. T(389) 216 All their
15 HELPFULLNESS lies in the judgment
16 of the Holy Spirit.

17 **T 9 C 4.** The ego has a plan of
18 forgiveness, because you are ASKING for
19 one, but not of the right teacher. The
20 EGO'S plan, of course, MAKES
21 NO SENSE and WILL NOT WORK. By
22 following it, you will merely place
23 yourself in an impossible situation, to which

(N 7:173)(Ur 389)

1 the ego ALWAYS leads you. Its plan
2 is to have you SEE ERROR CLEARLY FIRST, and
3 THEN overlook it. But how CAN you
4 overlook what you have made real? By
5 seeing it clearly, you HAVE made it
6 real, and CANNOT overlook it.

7 This is where the ego is forced
8 into appealing to mysteries, and begins
9 to insist that you accept the meaningless,
10 to save yourself. Many have tried to
11 do this in my name, forgetting
12 that my words make PERFECT
13 sense, because they come from GOD.
14 They are as sensible now as they
15 ever were, because they ~~spea~~
16 speak of ideas which are eternal.
17 Forgiveness that is learned of ME does
18 not use fear to UNDO fear. Nor
19 does it make real the UNreal, and then
20 destroy it.

21 **T 9 C 6.** Forgiveness through the Holy Spirit lies
22 simply in looking beyond error
23 from the beginning, and thus KEEPING it

(N 7:174)(Ur 389-390)

1 unreal for you. Do not let any
2 belief in its realness⁴ enter your minds
3 AT ALL, or you will also believe that you
4 must UNDO what you have made, in order
5 to BE forgiven. What has no
6 effect does not exist, and to the Holy Spirit,
7 the effects of error are TOTALLY non-
8 existent. By steadily and con-
9 sistently cancelling out ALL its
10 effects, EVERYWHERE AND IN ALL RESPECTS,
11 He teaches that the ego does not exist, and
12 PROVES IT.
13 Follow His teaching in
14 forgiveness, then, because forgiveness IS
15 His function, and HE knows how to
16 fulfill it perfectly. **T(390)217** That is what
17 we meant when we once said
18 that miracles are NATURAL, and when
19 they do NOT occur, something has (*is*) gone
20 wrong. Miracles are merely the sign of
21 your willingness to follow HIS plan
22 of Salvation, in recognition of the FACT
23 that you do NOT know what it is.
24 His work is NOT your function, and unless

⁴ “reality” probably should be substituted for “realness” but all later editors leave “realness” in place

(N 7:175)(Ur 390)

1 you accept this, you CANNOT learn what your
2 function IS.

3 **T 9 C 7.** The confusion of functions is so
4 typical of the ego, that you should be quite
5 familiar with it by now. The ego
6 believes that ALL functions belong to
7 IT, even though it has no idea
8 **of** what they ARE. This is more than mere
9 confusion. It is a particularly dangerous
10 combination of grandiosity AND confusion,
11 that makes it likely that the ego will
12 attack anyone and anything, for
13 no reason at all. This is exactly
14 what it DOES. It is TOTALLY
15 unpredictable in its responses, because it
16 has no idea WHAT it heard.

17 **T 9 C 8.** If one has no idea what
18 is happening, how appropriately can you
19 EXPECT him to react ~~to-it~~? But
20 you might still ask yourself, regardless
21 of how you can ACCOUNT for these reactions,
22 whether they place the ego in a very
23 sound position as a guide for
24 YOURS. It seems absurd to have to

(N 7:176)(Ur 390-391)

1 emphasize repeatedly that the ego's
2 qualifications as a guide are singularly
3 unfortunate, and that it is a remarkably
4 poor choice as a teacher of salvation.
5 Yet this question, ridiculous as it
6 seems, is REALLY the crucial issue in the
7 whole separation fantasy.

8 **T 9 C 9.** Anyone who elects a totally
9 insane guide, MUST be totally
10 insane himself. It is not true
11 that you do not know the guide is insane.
12 YOU know it because I know it, and
13 you HAVE judged it by the same Standard
14 as I have. The ego literally lives on
15 borrowed time, and ITS days ARE
16 numbered. Do not fear the last
17 judgment, but welcome it and do not
18 wait, for the ego's time is **T(391)218** borrowed
19 from YOUR eternity. This IS the Second
20 Coming, which was made FOR you,
21 as the First was created.

22 **T 9 C 10.** The Second Coming is merely the
23 return of SENSE. Can this POSSIBLY be
24 fearful? What can be fearful

(N 7:177)(Ur 391)

1 but fantasy, and no one turns to
2 fantasy unless he despairs of
3 satisfaction in reality. But it is
4 CERTAIN that he will NEVER find satisfaction
5 in fantasy, so that his ONLY hope
6 is to change his mind about REALITY.
7 Only if the decision that reality is
8 fearful is WRONG, can GOD be right.
9 And I ASSURE you that God IS right.

10 **T 9 C 11.** Be glad, then, that you HAVE
11 been wrong, but this was only because you
12 did not know who you WERE. Had
13 you REMEMBERED, you could no more
14 have been wrong than God can. The
15 impossible can happen ONLY in fantasy.
16 When you search for reality in fantasies,
17 you will not find it. The symbols of fantasy
18 are of the ego, of⁵ THESE you will find many.
19 But do not look for meaning in them.
20 They have no more meaning than the fantasies into
21 which they are woven.

22 **T 9 C 12.** Fairy tales can be pleasant
23 or fearful, pretty or ugly, but NO ONE
24 calls them TRUE. Children may

⁵ *Ur* inserts "and"

**T 9 D. The Unhealed Healer (*N 846 7:178)
(N 7:178)(Ur 391-392)**

1 believe them, and so, for a while, they ARE
 2 true for them. But when Reality
 3 dawns, they are gone. REALITY has NOT
 4 gone in the meanwhile. The⁶ Second Coming is
 5 the AWARENESS of Reality, not its RETURN.
 6 Behold, my children, Reality is here.
 7 It belongs to you and me and God, and is
 8 perfectly satisfying to all of us.
 9 Only THIS awareness heals, because it is the
 10 awareness of truth. **T(392)219**
 11 **T 9 D 1.** The ego's plan for forgiveness
 12 is far more widely used than
 13 God's. This is because it is undertaken
 14 by unhealed healers, and IS therefore of the
 15 ego. Let us consider the unhealed
 16 healer more carefully now. By
 17 definition, he is trying to GIVE what he
 18 has NOT received. If he is a
 19 theologian, he may ~~begin~~ **start**
 20 with the premise, "I am a miserable
 21 sinner, and so are you." If he is a
 22 psychotherapist, he is more likely to
 23 **begin**⁷ with the equally incredible idea
 24 that HE really believes in attack, and

⁶ Several words are crossed out here and are illegible.

⁷ Ur has "start" instead of "begin"

(N 7:179)(Ur 392)

1 so does the patient, but it does not matter in EITHER
2 case.

3 **T 9 D 2.** We have repeatedly stated that
4 beliefs of the ego CANNOT be shared, and THIS
5 IS WHY THEY ARE NOT REAL. How, then, can
6 UNCOVERING them MAKE them real?

7 Every healer who searches fantasies
8 for truth MUST be unhealed,
9 because he DOES NOT KNOW WHERE TO
10 LOOK FOR TRUTH, and therefore does not have
11 the answer to the problem of healing.

12 There IS an advantage to bringing
13 nightmares into awareness, but ONLY to
14 teach that they are NOT real, and that
15 ANYTHING they contain is meaningless.
16 The unhealed healer cannot DO this, because
17 he does not BELIEVE it.

18 **T 9 D 3.** All unhealed healers
19 follow the ego's plan⁸ in one form or
20 another. If they are theologians, they
21 are likely to condemn THEMSELVES,
22 TEACH condemnation, and advocate
23 a very fearful solution. Projecting
24 condemnation onto God, they

⁸ *Ur* inserts "for forgiveness"

(N 7:180)(Ur 392-393)

1 make Him retaliative, and FEAR HIS
2 RETRIBUTION. What they have done is
3 merely to IDENTIFY with the ego, and by
4 perceiving clearly what IT does,
5 condemn THEMSELVES because of this
6 profound confusion.

7 **T 9 D 4.** It is understandable that there
8 has been a revolt against this concept,
9 but to revolt AGAINST it, is still to
10 BELIEVE in it. The FORM of the revolt,
11 then, is different, but NOT the content. **T(393)220**

12 The new form of the ego's plan is
13 as unhelpful as the older
14 one, because form does not matter to the
15 Holy Spirit, and therefore DOES NOT MATTER AT ALL.
16 According to the newer forms of the
17 plan, the therapist interprets the
18 ego's symbols IN the nightmare,
19 and uses them to PROVE THE NIGHTMARE IS
20 REAL. Having MADE it real, he
21 then attempts to dispel its
22 EFFECTS by DEPRECIATING THE
23 IMPORTANCE OF THE DREAMER. **T 9 D 5.** This WOULD
24 be a healing approach, IF THE DREAMER

(N 7:181)(Ur 393)

1 were properly identified AS UNREAL.
2 But if the dreamer is equated WITH the mind, the
3 mind's corrective power, through the Holy Spirit,
4 is DENIED. It is noteworthy that this
5 is a contradiction **here** even in the ego's
6 own terms, and one which it usually
7 DOES note, even in its confusion.
8 If the way to counteract fear is
9 to reduce the importance of the
10 FEARER, how can this build up
11 ego STRENGTH? These perfectly
12 self-evident inconsistencies account
13 for why, except for certain
14 stylized verbal accounts, NOBODY
15 can EXPLAIN what happens in
16 psychotherapy. Nothing real DOES.
17 **T 9 D 6.** Nothing REAL has happened to
18 the unhealed healer, and HE LEARNS
19 FROM HIS OWN TEACHING. BECAUSE
20 his ego is involved, it ALWAYS
21 attempts to gain some support
22 from the situation. Seeking to GET
23 something for HIMSELF, the healer
24 does NOT know how to give, and

(N 7:182)(Ur 393-394)

1 consequently CANNOT SHARE. He CANNOT
 2 correct, because he is not working
 3 CORRECTIVELY. He believes that it is up
 4 to him to teach the patient what is
 5 REAL, but he does not know
 6 it HIMSELF.

7 **T 9 D 7.** What, then, SHOULD happen?
 8 ~~take pla~~ When God said: "let
 9 there be Light,"⁹ there WAS light.
 10 Can you find light by ANALYZING
 11 darkness ~~as the psychotherapist does,~~
 12 or¹⁰ by ACKNOWLEDGING it
 13 in yourself, and looking for a
 14 distant light to remove it,
 15 while emphasizing the distance? **T(394)221**

16 **T 9 D 8.** Healing is NOT mysterious. Nothing
 17 occurs UNLESS you understand it,
 18 since light IS understanding.
 19 A "miserable sinner" cannot be
 20 healed without magic, **and**¹¹ an
 21 "unimportant mind" **cannot**
 22 esteem itself. Both forms
 23 of the ego's approach, then, MUST
 24 arrive at an impasse, the

⁹ Genesis 1:3?

¹⁰ *Ur* inserts "like the theologian,"

¹¹ *Ur* has "nor can an "unimportant mind" esteem itself without magic"

(N 7:183)(Ur 394)

1 characteristic "impossible situation" to which
2 the ego ALWAYS leads.

3 **T 9 D 9.** It CAN be helpful to
4 point out to a patient WHERE HE
5 IS HEADING, but the point is LOST
6 unless he can change his
7 direction. The therapist cannot do
8 this for him, but he also CANNOT
9 DO THIS FOR HIMSELF. His only
10 MEANINGFUL contribution is to
11 present an example of one whose
12 direction has been changed
13 FOR him, and who NO LONGER
14 BELIEVES IN NIGHTMARES OF ANY KIND.
15 The light in HIS mind will therefore ANSWER
16 the questioner, who MUST decide
17 with God that there IS light BECAUSE
18 HE SEES IT. And by HIS
19 acknowledgment, THE THERAPIST KNOWS IT IS
20 THERE.

21 **T 9 D 10.** That is how perception
22 ultimately is translated into knowledge.
23 The miracle-worker begins by
24 PERCEIVING light, and translates

(N 7:184)(Ur 394-395)

1 HIS perception into sureness by
2 continually extending it, and
3 ACCEPTING ITS ACKNOWLEDGMENT. Its
4 EFFECTS assure him IT IS THERE. The
5 therapist does not heal; he LETS
6 HEALING BE. HE can point
7 to darkness, but he CANNOT
8 bring light OF HIMSELF, for
9 light is NOT of him. But
10 being FOR him, it MUST be
11 for his patient.
12 **T 9 D 11.** The Holy Spirit is the ONLY therapist.
13 He makes healing PERFECTLY
14 clear in ANY situation in which He
15 is the guide.¹² The human therapist
16 can only LET HIM FULFILL HIS
17 FUNCTION. He needs no help
18 for this. He WILL tell you EXACTLY
19 what to do, to help ANYONE
20 He sends to you FOR help, and
21 will speak to him through you, IF YOU DO
22 NOT INTERFERE. Remember that
23 you **T(395)222** ARE choosing a guide for
24 helping, and the wrong choice will

¹² This possibly should be capitalized.

(N 7:185)(Ur 395)

1 NOT help. But remember also that
 2 THE RIGHT ONE WILL. Trust Him,
 3 for help is His function, and He
 4 is of God. **T 9 D 12.** ~~And~~ As you awaken
 5 other minds TO Him through HIM, and
 6 not yourself, you will understand that you are
 7 not obeying the laws of this world, but
 8 that the laws you ARE obeying WORK.
 9 "The good is what works" is a sound
 10 though insufficient statement. ONLY
 11 the good CAN work. Nothing else
 12 works at all. This course is a
 13 guide to behavior. Being a
 14 very direct and very simple
 15 learning situation, it provides the
 16 **Guide** who tells you what to do.
 17 If you do it, you will SEE that it works.
 18 Its RESULTS are more convincing than its
 19 words. THEY will convince you that the words are
 20 true. **T 9 D 13.** By following the right
 21 Guide, you will learn the simplest of
 22 all lessons: "By their fruits ye
 23 shall know them,¹³ and THEY shall know
 24 THEMSELVES." **T(396)223**

¹³ **Matthew 7:16-20** By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

**T 9 E. The Awareness of the Holy Spirit (*N 854 7:186)
(N 7:186)(Ur 396)**

1 **T 9 E 1.** How can you become increasingly aware of the Holy
2 Spirit in
3 you, EXCEPT by His EFFECTS? You cannot see Him
4 with your eyes, nor hear Him with your ears. How,
5 then, can you perceive Him at all? If you
6 INSPIRE joy, and others react to you WITH
7 joy, even though you are not experiencing joy
8 yourself, there must be SOMETHING IN YOU
9 that IS CAPABLE OF PRODUCING IT. If it
10 is in YOU, and CAN produce joy, and if you
11 see that it DOES produce joy in others,
12 you MUST be dissociating it ~~from~~¹⁴
13 yourself.

14 **T 9 E 2.** It seems to you that the Holy Spirit does not
15 produce joy consistently in you, ONLY because
16 YOU DO NOT CONSISTENTLY AROUSE JOY IN OTHERS.
17 Their reactions to you ARE your
18 evaluations of His consistency. When
19 you are inconsistent, you will not always
20 GIVE RISE to joy, and so you will not
21 always recognize HIS consistency.
22 What you offer to your brother, you offer to
23 Him, because He cannot GO BEYOND your
24 offering in HIS giving. This is NOT because
25 HE limits His giving, but simply

¹⁴ Ur replaces "from" with "in"

(N 7:187)(Ur 396-397)

1 because YOU have limited your RECEIVING.
 2 **T 9 E 3.** The will to receive is the will to accept.
 3 If your brothers ARE part of you, will you
 4 ACCEPT them? Only they can teach
 5 you what you are, and your learning is
 6 the result of what you taught THEM. What
 7 you call upon in them, you call upon in
 8 YOURSELF. And as you call upon it
 9 IN THEM, it becomes real to YOU. God
 10 has but one Son, knowing them all
 11 as One. Only God Himself is
 12 more than they, but they are not
 13 less than He is. Would you know
 14 what this means? If what you do to
 15 my brother you do to me,¹⁵ and if you
 16 do everything for yourself because we are
 17 PART of you, everything WE do belongs
 18 to you as well. Every Soul God
 19 created is part of you, and shares His
 20 glory WITH you.**(397)224 T 9 E 4.** His¹⁶ glory belongs
 21 to Him, but it is equally YOURS. You
 22 cannot, then, BE less glorious than He is.
 23 He is more than you ONLY because He
 24 CREATED you, but not even this would

¹⁵ **Matthew 25:40** "And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."

¹⁶ Paragraphation in doubt, it is not certain a new paragraph should begin here.

(N 7:188)(Ur 397)

1 He keep from you. Therefore, you CAN create as He
2 did, and YOUR dissociation WILL NOT ALTER
3 THIS. Neither God's Light nor YOURS
4 ~~are~~ is dimmed because you do not see.
5 **T 9 E 5.** Because the Sonship MUST create
6 as one, you remember creation whenever
7 you recognize part of creation. Each
8 part you remember adds to YOUR
9 ~~sense of~~ wholeness, because each part
10 IS whole. Wholeness is indivisible,
11 but you cannot learn YOUR wholeness, UNTIL
12 YOU SEE IT EVERYWHERE. You can know
13 yourself only as God knows His
14 Son, for KNOWLEDGE is shared
15 WITH God. When you awake in Him,
16 you will know your magnitude by
17 accepting HIS limitlessness as YOURS.
18 But meanwhile, you will
19 judge it as you judge your brothers', and
20 will accept it as you accept theirs. **T 9 E 6.** You
21 are not yet awake, but you can learn
22 HOW to awaken. Very simply the Holy Spirit
23 teaches you to awaken others. As you
24 see them waken, you will learn WHAT

(N 7:189)(Ur 397-398)

1 WAKING MEANS. And because you have willed
2 to wake them, their gratitude, and their
3 appreciation of what you have given them, will
4 TEACH YOU ITS VALUE. THEY will become the
5 witnesses to your reality, as YOU
6 were created witnesses to God's.
7 But when the Sonship COMES TOGETHER and
8 ~~its~~ accepts its oneness, it will be
9 known by ITS creations, whose witness
10 to its reality, as the Son does to
11 the Father.

12 **T 9 E 7.** Miracles have no place in
13 eternity because they are reparative. But
14 while you still need healing, your
15 miracles are the only witnesses to
16 your reality THAT YOU CAN RECOGNIZE. **(398)- 225** - You cannot
17 perform a miracle FOR YOURSELF,
18 because miracles are a way of
19 GIVING ACCEPTANCE AND receiving it.
20 In TIME, the giving comes FIRST, though
21 they are simultaneous in eternity, where
22 they cannot BE separated. When you have learned
23 that they ARE the same, the need for time
24 is over. Eternity is ONE time, its
25 ONLY dimension being "always."

T 9 F. Salvation and God's Will (*N 858 7:190)

(line 22)

(N 7:190)(Ur 398)

1 ONLY dimension being "always."

2 **T 9 E 8.** But this cannot mean anything to you, until you

3 remember God's open arms, and finally

4 know His open Mind. Like Him, YOU

5 are ALWAYS, in His Mind, and with a mind

6 like His. In your open mind are YOUR

7 creations, in perfect communication,

8 born of perfect understanding. Could

9 you but accept one of them, you would

10 not want ANYTHING the world has to

11 offer. Everything else would be

12 totally meaningless. God's meaning

13 is incomplete without you, and you are

14 incomplete without your creations.

15 **T 9 E 9.** Accept your brother in this world, and

16 accept NOTHING ELSE, for in him you

17 will find your creations, because he

18 created them WITH you. You will never

19 know that you are co-creator with God,

20 until you learn that your brother is a co-

21 creator with YOU. **T 9 F 1.** God's Will is

22 your salvation. Would He not have

23 given you the means to find it? If He

24 wills you to HAVE it, He MUST have made

(N 7:191)(Ur 398-399)

1 it possible, and very easy to obtain it.

2 **T 9 F 2.** Your brothers are everywhere. You do not have

3 to seek far for salvation. Every

4 minute and every second gives you a

5 chance to save YOURSELF. Do not

6 lose these chances, NOT because they will not

7 return, but because delay of joy is

8 needless. God wills you perfect

9 happiness NOW. Is it possible that this is

10 not also YOUR will? And is it possible

11 that this is not ALSO the will of your

12 brothers? Consider, then, that in this

13 joint will, you ARE all united, and IN

14 THIS ONLY. There WILL be disagreement

15 on anything ELSE, but NOT in this.

16 This, then, is where peace ABIDES.

17 And YOU abide in peace, when you

18 so **w** decide. **(399)- 226 -**

19 **T 9 F 3.** But you cannot abide in peace

20 unless you accept the Atonement, because the

21 Atonement IS the way to peace. The

22 reason is very simple, and so obvious that

23 it is often overlooked. That is because

24 the ego is AFRAID of the obvious, since

(N 7:192)(Ur 399)

1 obviousness is the essential characteristic of reality.
2 You CANNOT overlook it, unless you are NOT
3 LOOKING. It is PERFECTLY obvious that if the
4 Holy Spirit looks with love on all He
5 perceives, He looks with love on
6 YOU. His EVALUATION of you is
7 based on (his¹⁷) knowledge of what you ARE, and
8 so He evaluates you truly. And
9 this evaluation MUST be in your mind,
10 because HE is.
11 **T 9 F 4.** The ego is also in your mind,
12 because you have ACCEPTED it there. ITS
13 evaluation of you, however, is the exact
14 opposite of the Holy Spirit's, because the ego does
15 NOT love you. It is unaware of
16 what you are, and wholly mistrustful
17 of EVERYTHING it perceives, because its
18 own perceptions are so shifting.
19 The ego is therefore capable of suspiciousness
20 at best, and viciousness at worst.
21 That is its range. It cannot exceed
22 it, because of its uncertainty. And
23 it can never go BEYOND it, because it
24 can never BE certain.

¹⁷ The pronoun "his" refers to the deity and should be capitalized. This word is not present in the *Notes*.

(N 7:193)(Ur 399)

1 **T 9 F 5.** You, then, have two conflicting
2 evaluations of yourself in your minds,
3 and they CANNOT BOTH BE TRUE. You do not
4 yet realize how COMPLETELY
5 different these evaluations are, because you
6 do not understand how lofty the
7 Holy Spirit's perception of you really is.
8 He is not deceived by ANYTHING you
9 do, because He NEVER forgets what
10 you are. The ego is deceived by
11 EVERYTHING you do, even when
12 you respond to the Holy Spirit, because at
13 such times ITS CONFUSION INCREASES.
14 The ego is, therefore, particularly likely to
15 attack you when you react
16 lovingly, because it has evaluated
17 you AS UNLOVING, and you are going
18 AGAINST ITS JUDGMENT.

19 **T 9 F 6.** The ego will begin to ATTACK
20 your motives as soon as they
21 become clearly out of accord with
22 its perceptions of you. This is
23 when it will shift abruptly
24 from suspiciousness to viciousness,

(N 7:194)(Ur 399-400)

1 because its uncertainty is **(400)-227** - INCREASED. But it is
2 surely pointless to attack **back**.¹⁸
3 What can this mean, except that you
4 are AGREEING with the ego's evaluation of
5 what you are? If you are willing
6 to see yourself as unloving, YOU
7 WILL NOT BE HAPPY. You are
8 condemning yourself, and MUST
9 therefore regard yourself as inadequate.
10 **T 9 F 7**. Would you look to the ego to
11 help you escape from a sense of
12 inadequacy it has PRODUCED, and
13 must MAINTAIN for its own
14 existence? Can you ESCAPE
15 from its evaluation of you,
16 by using its methods for
17 keeping this picture INTACT?
18 You cannot evaluate an
19 insane belief system from
20 WITHIN it. Its own range
21 precludes this. You can
22 only GO BEYOND it, and look
23 back from a point where
24 SANITY exists, and SEE THE
25 CONTRAST. Only BY this contrast

¹⁸ Ur replaces "back" with "in return"

(N 7:195)(Ur 400)

1 can insanity be judged as insane.

2 **T 9 F 8.** With the grandeur of God in you, you have chosen

3 to be little, and lament your littleness. Within

4 the system which DICTATED this choice, the

5 lament IS inevitable. Your littleness

6 is TAKEN FOR GRANTED there, and you do NOT

7 ask who granted it. The question is

8 meaningless WITHIN the ego's thought-system,

9 because it OPENS THE WHOLE THOUGHT-SYSTEM

10 TO QUESTION. We said before that the ego does

11 not know what a real question is. Lack

12 of knowledge of ANY kind is ALWAYS associated

13 with UNWILLINGNESS to know, and produces

14 a TOTAL lack of knowledge, simply because

15 KNOWLEDGE is total. NOT to question your littleness

16 is therefore¹⁹ to deny ALL knowledge, and keep the

17 ego's WHOLE thought-system intact.

18 **T 9 F 9.** You cannot retain PART of a

19 thought-system, because it can BE

20 questioned only at its foundation.

21 And this MUST be questioned from

22 beyond it, because WITHIN it, its foundation

23 DOES stand. The Holy Spirit judges against the

24 reality of the ego's thought-system²⁰

¹⁹ *Ur* puts a handwritten comma before and after "therefore"

²⁰ *Ur* puts a handwritten comma here.

(N 7:196)(Ur 400-401)

1 merely because He knows its FOUNDATION is
2 not true. Therefore, nothing that arises from
3 it MEANS anything. The Holy Spirit judges
4 every belief you hold in terms of where
5 it comes from. If it comes from God, **(401)228** He
6 knows it to be true. If it does not,
7 He knows it is meaningless.

8 **T 9 F 10.** Whenever you question your value,
9 say, "God Himself is incomplete
10 without me." Remember this when the
11 ego speaks, and you will not hear it.
12 The truth about YOU is so lofty that
13 nothing that is unworthy of God is
14 worthy of you. Choose, then, what
15 you want in these terms, and accept nothing
16 that you would not offer to God as
17 wholly fitting for HIM, for YOU
18 do not want anything else.

19 Return your part of Him, and He will
20 give you all of Himself, in exchange
21 for ~~re your return~~ **returning**²¹ what
22 belongs to Him, and renders Him complete.

²¹ Ur has "for your return of what"

**T 9 G. Grandeur versus Grandiosity (*N 865 7:197)
(N 7:197)(Ur 401)**

1 **T 9 G 1.** Grandeur is of God, and ONLY of Him.
2 Therefore, it is in you. Whenever you become aware of
3 it, however dimly, you abandon the ego
4 automatically, because in the presence of the
5 grandeur of God, the meaninglessness of the
6 ego becomes perfectly apparent. Though
7 it does not understand this, the ego believes that
8 its "enemy" has struck, and attempts to
9 offer gifts to induce you to return to
10 its protection. SELF-inflation is the only
11 offering it can make. The grandiosity of
12 the ego is its alternative to the grandeur of
13 God. Which will you choose?
14 **T 9 G 2.** Grandiosity is ALWAYS a cover
15 for despair. It is without hope, because
16 it is not real. It is an attempt to
17 COUNTERACT your littleness, based on the belief
18 THAT THE LITTLENESS IS REAL. WITHOUT this
19 belief, the grandiosity is meaningless, and you
20 could not possibly WANT it. The essence of
21 grandiosity is competitiveness, because it ALWAYS
22 involves ATTACK. It is a delusional
23 attempt to OUTDO, but NOT to UNdo.
24 We said before that the ego vacillates between

(N 7:198)(Ur 401-402)

1 suspiciousness and viciousness. It remains suspicious as
2 long as you DESPAIR of yourself. It ~~switches~~ shifts
3 to viciousness whenever you will not tolerate
4 self-debasement, and seek relief. Then it
5 offers you the delusion of ATTACK as a solution. **(402)229**
6 **T 9 G 3.** The ego does not know the difference between
7 grandeur and grandiosity, because it does not know the
8 difference between miracle-impulses
9 and ego-alien beliefs of its own. We
10 once said that the ego IS aware of
11 threat, ~~to itself~~ but does NOT make
12 **appropriate** distinctions between two ENTIRELY different
13 kinds of threat to its existence. Its
14 own PROFOUND sense of vulnerability
15 renders it incapable of judgment,
16 EXCEPT in terms of attack. When it
17 experiences threat, its ONLY decision is
18 ~~??~~ whether to attack NOW, or withdraw
19 to attack later. If you ACCEPT its
20 offer of grandiosity, it will attack immediately.
21 If you do not, it will wait.
22 **T 9 G 4.** The ego is immobilized in the presence
23 of God's grandeur, because HIS grandeur
24 establishes YOUR freedom. Even the

(N 7:199)(Ur 402)

1 faintest hint of your reality literally
2 drives the ego from your mind, because of the
3 complete lack of investment in it.
4 Grandeur is totally WITHOUT illusion, and
5 because it is real, it is compellingly convincing.
6 But the conviction of reality will not REMAIN
7 with you, UNLESS YOU DO NOT ALLOW THE EGO TO
8 ATTACK IT.
9 **T 9 G 5.** The ego will make every effort to
10 recover, and mobilize its energies AGAINST
11 your release. It will tell you that you are
12 insane, and argue that grandeur CANNOT
13 be a real part of YOU, because of the
14 littleness in which IT believes. But your
15 grandeur is NOT delusional, BECAUSE YOU DID
16 NOT MAKE IT. YOU have made
17 grandiosity, and are afraid of it, because
18 it is a form of ATTACK. But your grandeur
19 is of God, who created it out of His
20 love. From your grandeur you can only bless,
21 because your grandeur is your ABUNDANCE!!
22 By blessing you hold it in your mind,²²
23 protecting it from illusions, and keeping
24 yourself in the Mind of God.

²² Ur pluralizes this to "minds"

(N 7:200)(Ur 402403)

1 **T 9 G 6.** Remember always that you cannot be
 2 anywhere EXCEPT in the Mind of God.
 3 When you FORGET this, you WILL despair, and you
 4 WILL attack. The ego depends SOLELY on
 5 your willingness to tolerate it. But if you
 6 are willing to look upon your grandeur,
 7 you CANNOT despair, and therefore you cannot WANT²³ the ego.
 8 Your grandeur is God's ANSWER to the ego,
 9 because it is true. **(403)230** Littleness and grandeur cannot
 10 co-exist, nor is it possible for them to
 11 alternate in your awareness. Littleness and
 12 grandiosity can and MUST, since both
 13 are untrue, and therefore on the same level. Being
 14 the level of shift, it is experienced as shifting,
 15 and extremes are its essential characteristic.

16 **T 9 G 7.** But truth and littleness are
 17 DENIALS of each other, and grandeur IS
 18 truth. Truth does not vacillate; it is
 19 ALWAYS true. When grandeur slips
 20 away from you, YOU HAVE REPLACED IT
 21 WITH SOMETHING YOU HAVE MADE. Perhaps
 22 it is the belief in littleness; perhaps it is the belief
 23 in grandiosity. But it MUST be
 24 insane, because it is NOT TRUE. Your grandeur

²³ Ur reverses the emphasis here, showing CANNOT want instead of cannot WANT

(N 7:201)(Ur 403)

1 will NEVER deceive you, but your illusions ALWAYS will.
2 Illusions ARE deceptions.
3 **T 9 G 8.** You CANNOT triumph, but you ARE exalted.
4 And in your exalted state, you seek
5 others like you, and rejoice with them. It is easy
6 to distinguish grandeur from grandiosity,
7 simply because love is returned, but
8 pride is not. Pride will not
9 produce miracles, and therefore will deprive you
10 of the true witnesses to your reality.
11 Truth is not obscure nor hidden, but
12 its obviousness to YOU lies in the
13 joy you bring to its witnesses, WHO
14 SHOW IT TO YOU. They attest to
15 your grandeur, but they cannot attest
16 to pride because pride is not shared.
17 **T 9 G 9.** God WANTS you to behold
18 what He created, because it is HIS
19 joy. Can your grandeur be
20 arrogant, when God HIMSELF
21 witnesses to it? And what can
22 be real that has NO witnesses?
23 What good can come of it? And if
24 no good can come of it, the Holy Spirit cannot

(N 7:202)(Ur 403-404)

1 use it. What He cannot TRANSFORM
2 to the Will of God does not exist at all.
3 Grandiosity is delusional because it is used
4 to REPLACE your grandeur. Yet what
5 God has created cannot BE replaced. **(404)231**
6 **T 9 G 10.** God is incomplete without you,
7 simply because His grandeur is
8 total, and you cannot BE missing from
9 it. You are altogether irreplaceable
10 in the Mind of God. No one else
11 can fill your part of it, and while
12 you leave your part of it empty,
13 your eternal place merely
14 waits for your return. God, through
15 His Voice, reminds you of it, and
16 God Himself keeps your extensions safe
17 within it. But YOU do not know
18 them, until you return TO them.
19 **T 9 G 11.** You CANNOT replace the Kingdom,
20 and you cannot replace yourself. God,
21 Who KNOWS your value, would not have it
22 so, and so it is NOT so. Your value is
23 in GOD'S Mind, and therefore NOT in yours
24 alone. To accept yourself as He

(N 7:203)(Ur 404)

1 created you CANNOT be arrogant, because
2 it is the DENIAL of arrogance. To accept
3 your littleness IS arrogant, because it means
4 that you believe that YOUR evaluation of
5 yourself is TRUER THAN GOD'S. But
6 if truth is indivisible, then YOUR evaluation
7 of yourself MUST BE GOD'S.
8 **T 9 G 12.** You did not ESTABLISH your
9 value, and it needs no defense.
10 NOTHING can attack it, or prevail
11 over it. It does not vary.
12 It merely IS. Ask the Holy Spirit WHAT
13 it is, and He will tell you. But do
14 not be afraid of His Answer,
15 for it comes from God. It
16 IS an exalted answer, because of
17 its Source. But the Source is
18 true, and so is its answer.
19 Listen and do not question what
20 you hear, for God does not deceive.
21 He would have you replace the ego's
22 belief in littleness with His own
23 exalted answer to the question of your
24 being, so that you can cease to question
25 it, and KNOW it for what it IS. (405) - 232

Text 10b

Text 10b

**T 9 H. The Inclusiveness of Creation (*N 873 7:205)
(N 7:205)(Ur 405)**

1 **T 9 H 1.** NOTHING beyond yourself can make
2 you fearful or loving, because nothing IS
3 beyond you. Time and eternity are both
4 in your mind,²⁴ and WILL conflict, until you
5 perceive time SOLELY as a means to
6 REGAIN eternity. You cannot do this, as
7 long as you believe that ANYTHING
8 that happens to you is caused by factors
9 OUTSIDE yourself. You must learn that
10 time is solely at YOUR disposal, and
11 that nothing in the world can take this
12 responsibility FROM you. You can VIOLATE
13 God's laws in your imagination, but you
14 cannot escape from them. They were established
15 for your protection, and are as inviolate
16 as your safety.

17 **T 9 H 2.** God created nothing beside
18 you, and nothing beside you exists,
19 for you are part of Him. What
20 except Him CAN exist? Nothing
21 BEYOND Him can happen, because
22 nothing EXCEPT Him is real.
23 YOUR creations add to Him, as
24 YOU do. But nothing is added

²⁴ *Ur* pluralizes this as "minds"

(N 7:206)(Ur 405)

1 that is different, because everything has
2 always BEEN. What can upset you
3 except the ephemeral, and how can the
4 ephemeral be real, if you are God's
5 ONLY creation, and He created you
6 eternal?

7 **T 9 H 3.** Your holy will establishes
8 EVERYTHING that happens to you.
9 Every response you make, to
10 everything you perceive, is up to you,
11 because your will DETERMINES your perception
12 of it. God does not change His
13 Mind about YOU, for He is not
14 uncertain of HIMSELF. And
15 what He knows CAN be known,
16 because He does not know only
17 for Himself. He CREATED you
18 for Himself, but He gave you the
19 power to create for YOUR self,
20 so you would be LIKE Him. That
21 is why your will is holy.

22 **T 9 H 4.** Can anything EXCEED the love
23 of God? Can anything, then, exceed
24 YOUR will? Nothing can reach

(N 7:207)(Ur 405-406)

1 you from BEYOND it, because being in God,
2 YOU encompass everything. Believe
3 this, and you will realize how much IS up
4 to you. When ANYTHING threatens
5 your peace of mind, ask yourself "Has
6 God changed His Mind about
7 me?" Then ACCEPT His decision,
8 for it is indeed changeless, and
9 refuse to change your mind about
10 YOURSELF. (406)- 233 - God will never decide
11 AGAINST you, or He would be
12 deciding against Himself.

13 **T 9 H 5.** The reason you do not know
14 YOUR creations is simply that you
15 would decide against them, as long
16 as your minds are split, and to attack
17 what you have created is impossible.
18 But remember that IT IS AS IMPOSSIBLE
19 FOR GOD. The law of Creation is
20 that you love your creations as
21 yourself, BECAUSE THEY ARE PART OF YOU.
22 Everything that was created is therefore
23 PERFECTLY safe, because the laws of God
24 protect it by His love. Any

(N 7:208)(Ur 406)

1 part of your mind that does not know this,
2 has banished itself from knowledge,
3 because it has NOT MET ITS CONDITIONS.
4 **T 9 H 6.** Who could have done this but
5 you? Recognize this gladly, for in this
6 recognition lies the realization that your
7 banishment is not of God, and therefore does
8 not exist. You are at home in
9 God, dreaming of exile, but perfectly
10 capable of awakening to Reality. Is
11 it your will to do so? You know²⁵
12 from your own experience, that what you
13 see in dreams you think is real,
14 as long as you are asleep. But the instant
15 you waken, you KNOW that everything
16 that SEEMED to happen DID NOT
17 HAPPEN AT ALL. You do not
18 think this mysterious **(at all)**, even
19 though ALL the laws of what you awake
20 to WERE violated while you slept.
21 **T 9 H 7.** Is it not possible that you merely
22 shifted from one dream to another without
23 really wakening? Would you bother
24 to reconcile what happened in

²⁵ *Ur* mark-up adds a comma here

(N 7:209)(Ur 406-407)

1 conflicting DREAMS, or would you
2 dismiss BOTH TOGETHER, if you discovered
3 that REALITY is in accord with
4 neither? You do not remember being
5 awake. When you hear the Holy Spirit, you merely
6 feel BETTER, because loving seems POSSIBLE
7 to you. But you do NOT remember yet
8 that it once was so, and it is in this remembering
9 that you will know it can be so again.

10 **T 9 H 8.** What is possible has not yet
11 been accomplished. But what has
12 once been is so now, if it is
13 eternal. When you remember, you will
14 know what you remember IS eternal,
15 and therefore is NOW. **(407)-234 - T 9 H 9.** You will remember
16 everything the instant you DESIRE IT
17 WHOLLY, for if to desire wholly is to
18 create, you will have willed away the
19 separation, returning your mind simultaneously to
20 your Creator and your creations. Knowing
21 them, you will have no wish to sleep,
22 but only the will to waken and be glad.
23 Dreams will be impossible, because you will
24 WANT only truth, and being at
25 last your will, it will be yours.

**T 9 I. The Decision to Forget (*N 877 7:210)
(N 7:210)(Ur 407)**

1 **T 9 I 1.** Unless you KNOW something, you
2 CANNOT dissociate it. Knowledge therefore
3 PRECEDES dissociation, and dissociation is nothing
4 more than a DECISION TO FORGET.
5 What has been FORGOTTEN then
6 appears to be fearful, but ONLY because
7 the dissociation was an ATTACK ON ~~know~~
8 TRUTH. You are fearful because you have
9 forgotten. And you have REPLACED your
10 knowledge by an awareness of
11 dreams, BECAUSE YOU ARE AFRAID OF YOUR
12 DISSOCIATION, NOT of what you have
13 dissociated. Even in this world's
14 therapy, when dissociated material
15 is ACCEPTED, it ceases to be fearful,
16 for the laws of mind always hold.
17 **T 9 I 2.** But to give up the dissociation
18 of REALITY brings more than merely
19 lack of fear. In THIS decision lie
20 joy, and peace, and the glory of creation.
21 Offer the Holy Spirit only your will to
22 remember, for He retains the
23 knowledge of God and of you FOR you,
24 waiting for your acceptance.

(N 7:211)(Ur 407-408)

1 Give up gladly EVERYTHING that would
2 stand in the way of your remembering,
3 for God is in your memory, and
4 His Voice will tell you that you are
5 part of Him when you are willing to
6 remember Him and know your own
7 reality again. Let nothing in this
8 world delay your remembering of Him,
9 for in this remembering is the knowledge of
10 YOURSELF.

11 **T 9 I 3.** To remember is merely
12 to restore to your mind WHAT IS ALREADY
13 THERE. You do not make what
14 you remember; you merely accept
15 again what has been made
16 AND REJECTED. The ability to ACCEPT
17 truth in this world is the perceptual
18 counterpart of creating in the
19 Kingdom. God WILL do His part **(408)- 235 -**
20 if you will do yours, and HIS
21 return in exchange for yours is
22 the exchange of knowledge for perception.
23 NOTHING is beyond His will for you.
24 But signify your will to remember

(N 7:212)(Ur 408)

1 Him, and behold! He will give you
2 everything but for your asking.

3 =====

4 "You are a ray of light in God's
5 Mind, (?both are?) sustained by His
6 Being. You are one with him because you are part
7 of Him."

8 =====

9 T 9 I 4. Whenever you attack, you are
10 denying YOURSELF. You are specifically
11 teaching yourself that you are NOT what
12 you are. YOUR denial of reality
13 precludes ACCEPTANCE of God's
14 gift, BECAUSE YOU HAVE ACCEPTED SOMETHING
15 ELSE IN ITS PLACE. If you understand
16 that the misuse of defenses
17 always constitutes an attack on
18 truth, and truth is God, you will
19 realize why this is ALWAYS fearful.
20 If you further recognize that you are
21 PART of God, you will also understand
22 why it is that YOU ALWAYS ATTACK
23 YOURSELF FIRST. T 9 I 5. ALL attack is
24 self attack. It cannot BE anything
25 else. Arising from your OWN

(N 7:213)(Ur 408)

1 decision NOT to be what you ARE, IT IS AN
2 ATTACK ON YOUR IDENTIFICATION. Attack
3 is thus the way in which your identification is
4 lost, because, when you attack, you MUST
5 have forgotten what you are. **You**
6 **really CANNOT attack.** And if your
7 reality is God's, when YOU attack, you
8 are not remembering HIM. This is not
9 because He is gone, but because you are
10 ACTIVELY WILLING NOT TO REMEMBER HIM.
11 **T 9 I 6.** If you realized the complete
12 havoc this makes of your peace of
13 mind, you COULD not make such
14 an insane decision. You make it
15 only because you still believe that it
16 can GET YOU SOMETHING YOU WANT.
17 It follows, then, that you want
18 something OTHER than peace of mind,
19 and you have not considered what it
20 must be. Yet the logical outcome
21 of your decision is perfectly clear, if
22 you will LOOK at it. By deciding
23 AGAINST your reality, you have made
24 yourself vigilant AGAINST God

(N 7:214)(Ur 408-409)

1 and His Kingdom. And it is THIS vigilance
2 that makes you afraid to remember Him.(409)- 236 -

3

4 **T 9 I 7.** You have NOT attacked God, and you
5 DO love Him. Can you change

6 your reality? No-one can will to

7 destroy himself. When you think you are

8 attacking your SELF, it is a sure

9 sign that you hate what you

10 think you are. And this, and

11 ONLY this, can BE attacked by

12 you. What you THINK you are CAN

13 be hateful, and what this

14 strange image makes you do can

15 be very destructive. The destruction

16 is no more real than the image, but those

17 who make idols DO worship

18 them. The idols are nothing, but their

19 worshippers are the Sons of God

20 in sickness.

21 **T 9 I 8.** God would have them released

22 from their sickness, and returned to His

23 Mind. He will not limit your power

24 to help them, because He has given

(N 7:215)(Ur 409)

1 it TO you. Do not be afraid of it,
 2 because it is your salvation. What
 3 Comforter can there be for the sick
 4 children of God except His
 5 power through YOU? Remember that
 6 it does not matter where in the Sonship
 7 He is accepted. He is ALWAYS
 8 accepted for all, and when your
 9 mind receives Him²⁶ ?? the
 10 remembrance of Him awakens
 11 throughout the Sonship.

12 **T 9 I 9.** Heal your brothers simply by
 13 accepting God FOR them. Your
 14 minds are not separate, and God has
 15 only one channel for healing²⁷
 16 because He has but one Son. His
 17 remaining communication link with
 18 all His Children joins them
 19 together, and them to Him. To be
 20 aware of this is to heal them, because
 21 it is the awareness that no one is
 22 separate, and so no one is sick.

23 **How can part of God be sick?** To
 24 believe that a Son of God can be

²⁶ Ur mark-up inserts comma here

²⁷ Ur mark-up inserts comma here

(N 7:216)(Ur 409-410)

1 sick is to believe that PART OF GOD CAN
2 SUFFER.
3 **T 9 I 10.** Love CANNOT suffer, because it cannot
4 attack. The remembrance of love therefore
5 brings invulnerability with it. Do not
6 ~~accept~~ side with sickness in the presence of
7 a Son of God, even if HE believes
8 in it, for YOUR acceptance of God in
9 him ACKNOWLEDGES the love of God which
10 he has forgotten. Your recognition
11 of him as part of God TEACHES²⁸
12 him the truth about himself, WHICH HE IS
13 DENYING. Would you STRENGTHEN his
14 denial of God, and thus lose
15 sight of YOURSELF? Or would
16 you remind him of his wholeness,
17 and remember your Creator WITH him?
18 **T 9 I 11.** To believe a Son of God is
19 sick is to worship the same idol he
20 does. God created love, NOT
21 idolatry. ALL forms of idolatry
22 are caricatures of **(410)-237** - creation, taught
23 by sick minds, who are too divided
24 to know that Creation SHARES

²⁸ *Ur* switches the emphasis here to PART OF GOD teaches. In the *Notes* "part of God" is underlined but the underline is crossed out. It would appear the *Ur* preserves the most original form and the *Notes* has been edited to shift the emphasis here.

(N 7:217)(Ur 410)

1 power, and NEVER usurps it. Sickness
2 is idolatry, because it is the belief that
3 POWER CAN BE TAKEN FROM YOU. But
4 this is impossible, because you are part of God, Who
5 IS all power. A sick god MUST
6 be an idol, made in the image of
7 what ~~his~~ its maker thinks HE is. And
8 that is exactly what the ego DOES
9 perceive in a Son of God,²⁹ -- a
10 sick god, self-created, self-
11 sufficient, very vicious, and very vulnerable.
12 **T 9 I 12.** Is this the idol you would
13 worship? Is this the image you would
14 be vigilant to SAVE? Are you
15 REALLY afraid of losing THIS? Look
16 calmly at the logical conclusion of
17 the ego's thought-system, and judge
18 whether its offering is really
19 what you want, for this IS what
20 it offers you. To obtain THIS, you
21 are willing to attack the Divinity of
22 your brothers, and thus lose sight of
23 YOURS. And you are willing to
24 keep it hidden, to protect this
25 idol, which you think will save you from

²⁹ Ur has semicolon here instead of comma

(N 7:218)(Ur 410)

1 dangers WHICH THE IDOL ITSELF STANDS
 2 FOR, but which do not exist.
 3 **T 9 I 13.** There are no idolaters in the Kingdom,
 4 but there is ~~great~~ appreciation ~~without~~
 5 ~~limit~~³⁰ for every Soul which God
 6 created, because of the calm knowledge that
 7 each one is part of Him. God's Son
 8 knows no idols, but *He* DOES know
 9 His Father. Health in this world
 10 is the counterpart of value in Heaven.
 11 It is not my merit that I contribute to
 12 you, but my love, for you do not value
 13 yourselves. When you do not value
 14 yourself you become sick, but MY
 15 value of you can heal you, because the
 16 value of God's Son is one.
 17 **T 9 I 14.** When I said, "my peace I
 18 give unto you," I meant it. Peace
 19 came from God through me to YOU.
 20 It was FOR you, but you did not ask. When
 21 a brother is sick, it is because HE IS NOT
 22 ASKING FOR PEACE, and therefore he does not
 23 know he HAS it. The ACCEPTANCE of
 24 peace is the denial of illusion, and

³⁰ the *Ur* has "great appreciation" and omits "without limit." *Notes* has a check mark above "great" indicating that the cross-out is to be ignored.

(N 7:219)(Ur 410-411)

1 sickness IS an illusion. Yet every Son of
2 God has the power to deny illusions
3 ANYWHERE in the Kingdom, merely by
4 denying them completely in himself.
5 **T 9 I 15.** I CAN heal you, because I KNOW
6 you. I know your value FOR you, and
7 it is this value that makes you whole.
8 **But** a whole mind is not idolatrous,
9 and does not know of conflicting laws.
10 I will heal you merely because I have only **(411)- 238 -**
11 ONE message, and it is true. Your faith
12 in it will make you whole, when you have
13 faith in me. I do not bring God's
14 message with deception, and you will learn
15 this as you learn that you ALWAYS receive
16 as much as you ACCEPT. You could
17 accept peace NOW, for everyone
18 you meet, and offer them perfect freedom from
19 ALL illusions, BECAUSE YOU HEARD. But have
20 no other gods before Him, or you will NOT
21 hear.
22 **T 9 I 16.** God is not jealous of the gods
23 you make, but YOU are. You would
24 save them and serve them, because you believe

(N 7:220)(Ur 411)

1 that THEY MADE YOU. You think they
2 are your father, because you are projecting onto them
3 the fearful fact that YOU MADE THEM
4 TO REPLACE GOD. But when they
5 seem to speak to you, remember
6 that NOTHING can replace God, and
7 whatever replacements you have attempted
8 ARE nothing. Very simply, then, you
9 may BELIEVE you are afraid of
10 nothingNESS, but you are REALLY afraid of
11 NOTHING. And in THAT awareness you
12 ARE healed.

13 **T 9 I 17.** You WILL hear the god you listen
14 to. You MADE the god of sickness, and BY
15 making him, you made yourself ABLE to
16 hear him. But you did not³¹ create
17 him, because he is NOT the Will of the Father.
18 He is therefore not eternal, and will be UNmade
19 for you, the instant you signify your willingness
20 to accept ONLY the eternal. If God has
21 but one Son, there is but one God. You share
22 reality with Him, BECAUSE **it**³² is not divided.
23 To accept other gods before Him, is
24 to place other images before
25 YOURSELF. You do not realize how much

³¹ *Ur* emphasizes this word, but the underline in the *Notes* is crossed out

³² *Ur* replaces "it" with "reality"

(N 7:221)(Ur 411-412)

1 you listen to your gods, and how vigilant
2 you are on their behalf. But they exist only
3 because you honor them.

4 **T 9 I 18.** **G** Place honor where it is due,
5 and peace WILL be yours. It is your
6 inheritance from your REAL Father. You
7 cannot make your father, and the father you
8 made did NOT make you. Honor is
9 not due to illusions, for to honor them
10 is to honor nothing. But fear is not
11 due them either, for nothing cannot be
12 fearful. You have chosen to fear love
13 BECAUSE of its perfect harmlessness. And
14 because of this fear, you have been willing to
15 give up your own perfect helpfulness,
16 and your own perfect Help. Only at the
17 altar of God will you find peace,
18 and this altar is in you, because God put
19 it there. His Voice still calls **(412)- 239** - you
20 to return, and He will be heard, when you
21 place no other gods before Him.

22 **T 9 I 19.** You can give up the god of
23 sickness for your brothers; in fact,
24 you would HAVE to do so, if you

T 9 J. Magic versus Miracles (*N 890 7:221)

(line 13)

(N 7:222)(Ur 412)

1 give him up for yourself. For if you
2 see him anywhere, YOU are accepting
3 him. And if you accept him, you WILL bow
4 down and worship him, because HE WAS
5 MADE AS GOD'S REPLACEMENT. He
6 is the belief that **there IS something else.**
7 **He, then, is the cause of your insane**
8 **belief that** YOU CAN CHOOSE WHICH GOD IS
9 REAL. Although it is perfectly clear that
10 this has nothing to do with REALITY, it is
11 equally clear that it has EVERYTHING
12 to do with REALITY AS YOU PERCEIVE IT. **T 9 J 1.** All
13 magic is a form of reconciling the
14 irreconcilable. All religion is the
15 recognition that the irreconcilable cannot BE reconciled.
16 **T 9 J 2.** Sickness and perfection ARE
17 irreconcilable. If God created you
18 perfect, you ARE perfect. If you
19 believe you can be sick, you HAVE placed
20 other gods before Him. GOD is
21 not at war with the god of sickness which
22 you made, but YOU are. He is the
23 symbol of willing AGAINST God,
24 and you are afraid of him BECAUSE

(N 7:223)(Ur 412)

1 he cannot be reconciled with God's will.
2 If you ATTACK him, you will make him real
3 to you. But if you refuse to
4 worship him, in whatever form he
5 may appear to you, and wherever you
6 think you see him, he will
7 disappear into the nothingness out of which
8 he was made.

9 **T 9 J 3.** Reality can dawn only in an
10 unclouded mind. It is always THERE,
11 to BE accepted, but its acceptance
12 depends on your WILLINGNESS TO HAVE IT. To
13 know reality MUST involve the ~~will~~
14 willingness to judge Unreality FOR
15 WHAT IT IS. This is the RIGHT use
16 of selective perception. To
17 overlook nothingness is merely to
18 judge it correctly, and because of
19 your ability to evaluate it truly, to
20 LET IT GO. Knowledge cannot dawn on
21 a mind full of illusions, because
22 truth and illusions are irreconcilable.
23 Truth is whole, and CANNOT be known by
24 PART of a mind.

(N 7:224)(Ur 412-413)

1 **T 9 J 4.** The Sonship cannot be perceived as
2 PARTLY sick, because to perceive it that
3 way, is not to perceive it at all. If
4 the Sonship is ONE, it is one in ALL
5 respects. ONENESS CANNOT BE
6 DIVIDED. If you perceive other
7 gods, YOUR mind is split, and
8 you will not be able to LIMIT the split,
9 because the split IS the **(413)-240** - sign that you have
10 removed part of your mind from God's
11 Will, and this MEANS that it is
12 out of control. To be out of
13 control is to be out of REASON,
14 and the mind DOES become unreasonable
15 without reason. This is merely
16 a matter of DEFINITION. By
17 DEFINING the mind wrongly, you
18 perceive it as FUNCTIONING wrongly.
19 **T 9 J 5.** God's laws will keep your
20 minds at peace, because peace
21 IS His Will, and His laws
22 are established to uphold it. His
23 are the laws of freedom, but yours
24 are the laws of bondage. Since

(N 7:225)(Ur 413)

1 freedom and bondage are irreconcilable, their
2 laws CANNOT BE UNDERSTOOD TOGETHER.
3 The laws of God work only for
4 your good, and there ARE no other laws
5 beside His. Everything else
6 is merely lawLESS, and therefore chaotic.
7 But God Himself has protected
8 EVERYTHING He created BY His
9 laws. Therefore, everything that is not
10 under them does not exist.
11 **T 9 J 6.** "Laws of chaos" are meaningless³³
12 by definition. Creation is perfectly
13 lawful, and the chaotic is without
14 meaning, BECAUSE IT IS WITHOUT GOD.
15 You have given your peace to the gods you
16 made, but they are not there to take
17 it FROM you, and you are NOT able to
18 give it TO them. You are NOT free
19 to give up freedom, but only to
20 DENY it. YOU CANNOT DO WHAT
21 GOD DID NOT INTEND, because
22 what He did not intend DOES NOT HAPPEN. Your
23 gods do not BRING chaos; you are

³³ *Ur* has a comma here, but the *Notes* doesn't appear to have one.

(N 7:226)(Ur 413)

1 ENDOWING them with chaos, and accepting
2 it OF them.
3 **T 9 J 7.** All this has never been. Nothing
4 but the laws of God has ever operated,
5 and nothing except His Will will
6 ever be. You were created through
7 His laws and by His Will, and the
8 manner of your creation established
9 you AS **CREATIVE**.³⁴ What you have made
10 is so unworthy of you, that you
11 ~~can~~ *could* hardly want it, IF YOU WERE
12 WILLING TO SEE IT AS IT IS. You
13 will ~~no~~ see nothing at all. And
14 your vision will AUTOMATICALLY look
15 beyond it, to what is IN you, and
16 all AROUND you. Reality cannot
17 BREAK THROUGH the obstructions you
18 interpose, but it WILL envelop you
19 completely, WHEN YOU LET THEM GO.
20 **T 9 J 8.** When you have experienced the
21 protection of God, the making of
22 idols becomes inconceivable. There are
23 no strange images in the Mind of
24 God, and what is not in His Mind

³⁴ *Ur* has CREATORS instead of CREATIVE

(N 7:227)(Ur 413-414)

1 CANNOT be in yours, because you are of One
2 Mind, and that Mind (414)-241 - belongs to
3 HIM. It is yours BECAUSE it belongs to
4 Him, for ownership is sharing
5 to Him. And if it is so for Him, it
6 is so for you. His definitions
7 ARE His laws, for by them He
8 established the universe as what it
9 is. No false gods you ~~may~~ attempt
10 to interpose between yourself and your
11 reality, affect truth at all.
12 Peace is yours because God created
13 you. And He created nothing else.
14 **T 9 J 9.** The miracle is the act of a Son of
15 God who has laid aside all false
16 gods, and who calls on his brothers to
17 do likewise. It is an act of faith,
18 because it is the recognition that his brother
19 CAN do it. It is a call to the
20 Holy Spirit in his mind, a call to Him
21 which is strengthened by this joining.
22 Because the miracle-worker has heard
23 Him, he strengthens His Voice in

(N 7:228)(Ur 414-415)

1 a sick brother by weakening his
2 belief in sickness, which he does NOT share.
3 The power of one mind CAN shine into another,
4 because all the lamps of God were lit
5 by the same spark. It is everywhere, and
6 it is eternal.
7 **T 9 J 10.** In many, only the spark remains,
8 for the great rays are obscured.
9 But God has kept the spark
10 alive, so the rays can never be
11 completely forgotten. If you but
12 see the little spark, you will learn of the
13 greater light, for the rays are there
14 unseen. Perceiving the spark will heal,
15 but knowing the Light will create. Yet
16 in the returning, the little light must be
17 acknowledged first, for the separation
18 was a descent from magnitude to
19 littleness. But the spark is still as
20 pure as the Great Light, because
21 it is the remaining call of Creation.
22 Put all your faith in it, and God
23 Himself will answer you. **(415)- 242 -**

(N 8:001)(Ur ---)



(N 8:002)(Ur ---)

Text 11a

**T 9 K. The Denial of God (*N 899 8:3)
(N 8:003)(Ur 415)**

1 **T 9 K 1.** The rituals of the god of sickness
2 are strange and very demanding. Joy
3 is never permitted, for depression
4 is the sign of allegiance to him.
5 Depression MEANS that you have foresworn
6 God. Men are afraid of blasphemy,
7 but they do not know what it means. They
8 do not realize that, to deny God, is
9 to deny their own identity, and
10 in this sense, the wages of sin IS
11 death. The sense is very literal; --
12 denial of Life perceives its
13 opposite, as ALL forms of denial replace what IS, with
14 what is NOT. No-one can really
15 DO this, but that you can THINK you
16 can, and BELIEVE YOU HAVE, is beyond dispute.

(N 8:004)(Ur 415)

1 **T 9 K 2.** Do not forget, however, that
2 to deny God will inevitably result in
3 projection, and you will believe that others,
4 AND NOT YOURSELF, have done this TO you.
5 You WILL receive the message you
6 give, because it is the message you WANT.
7 You may believe that you judge your
8 brothers by the messages they give YOU,
9 but you HAVE judged them by the
10 message you give THEM. Do not
11 attribute your denial of joy to
12 them, or you cannot see the spark in
13 them, that could bring joy to
14 YOU. It is the DENIAL of the spark
15 that brings depression, and whenever
16 you see your brothers WITHOUT it,
17 you ARE denying God.

(N 8:005)(Ur 415)

1 **T 9 K 3.** Allegiance to the denial of God
2 is the ego's religion. The god of sickness
3 obviously demands the denial of
4 health, because health is in direct
5 opposition to its own survival.
6 But consider what this means to
7 YOU. UNLESS you are sick you cannot
8 keep the gods you made, for
9 only in sickness could you possibly
10 WANT them. Blasphemy, then,
11 is SELF-destructive, not God
12 destructive. It means that you are
13 willing NOT to know yourself, IN
14 ORDER to be sick. This IS the offering which
15 your god demands, because having made
16 him out of YOUR insanity, he IS an
17 insane idea. He has many

(N 8:006)(Ur 415-416)

1 forms, but though he may seem like
2 many different things, he is but one
3 idea;-- the denial of God.
4 **T 9 K 4.** Sickness and death entered
5 the mind of God's Son against
6 His Will. The "attack on
7 God" made His Son think he
8 was fatherless, and out of his **(416)-243-**
9 depression he made the god of
10 depression. This was his alternative
11 to joy, because he would not accept
12 the fact that, although he was a
13 creator, he had been created.
14 Yet the Son IS helpless without
15 the Father, Who alone IS
16 his Help. We said before
17 that of yourselves you can do

(N 8:007)(Ur 416)

1 nothing, but you are not OF
2 yourselves. If you were, what
3 you have made would be true, and
4 you could never escape.
5 **T 9 K 5.** It is BECAUSE you did not make
6 yourselves, that you need be
7 troubled by nothing. Your gods
8 are nothing, because your Father
9 did not create them. You cannot
10 make creators who are
11 unlike your Creator, any more than
12 He could have created a Son
13 who was unlike Him. If
14 creation is sharing, it cannot
15 create what is unlike itself.
16 It can share only what it IS.
17 Depression is isolation, and so

(N 8:008)(Ur 416)

1 it could not have BEEN created.
2 **T 9 K 6.** Son of God, you have not
3 sinned, but you have been much
4 mistaken. But this can be
5 corrected, and God will help you,
6 knowing that you could not sin
7 against Him. You denied Him
8 BECAUSE you loved Him, knowing
9 that if you RECOGNIZED your love for
10 Him, you COULD not deny Him.
11 Your denial therefore MEANS that you
12 love Him, and THAT YOU KNOW
13 HE LOVES YOU. Remember
14 that what you deny you MUST
15 have known. And if you
16 ~~can~~ **could** accept denial, YOU CAN
17 ACCEPT ITS UNDOING.

(N 8:009)(Ur 416)

1 **T 9 K 7.** Your Father has not
2 denied you. He does not
3 retaliate, but He DOES call to
4 you to return. When you think He
5 has not answered your call,
6 YOU HAVE NOT ANSWERED HIS. He
7 calls to you from every part
8 of the Sonship, because of His
9 love for His Son. If you
10 hear His message, He
11 HAS answered you, and you
12 will learn what you are of
13 Him, if you hear aright. The
14 love of God is in everything
15 He created, for His Son is
16 everywhere. Look with peace
17 upon your brothers, and God will

(N 8:010)(Ur 416)

1 come rushing into your heart, in
2 gratitude for your gift to Him.

3 **T 9 K 8.** Do not look to the god of sickness
4 for healing, but only to the God
5 of love, for healing is the
6 acknowledgment of Him.

7

8 When you acknowledge Him, you will KNOW that He has never
9 ceased to acknowledge you, and that in

10 Urtext Manuscript Absolute page #417 Marked page # - 244 -

11

12 His acknowledgment OF you lies your Being. You are not
13 sick, and you cannot die. But you CAN confuse your self
14 with things that do. Remember, though, that to do this IS
15 blasphemy, for it means that you are looking without love
16 on God and His Creation, from which He cannot be separated.
17 Only the eternal can be loved, for love does not die. What
18 is of God is His forever, and you ARE of God. Would He
19 allow Himself to suffer? And would He offer His Son
20 anything that is not acceptable to Him?

21 **T 9 K 9.** If you will accept yourself as God created you,
22 you will be incapable of suffering. But to do this, you
23 must acknowledge Him as your Creator. This is not because
24 you will be punished otherwise. It is merely because your
25 acknowledgment of your Father IS the acknowledgment of
26 yourself as you ARE. Your Father created you Wholly without
27 sin, wholly without pain, and wholly without suffering of
28 any kind. If you deny Him, you bring sin, pain, and
29 suffering into your OWN mind, because of the power He gave
30 it. Your mind is capable of creating worlds, but it can
31 also DENY what it creates, because it is free.

32 **T 9 K 10.** You do not realize how much you have denied
33 yourself, and how much God, in His love, would not have it
34 so. Yet He would not interfere with you, because He would

1 not know His Son if he were not free. To interfere with you
2 would be to attack HIMSELF, and God is not insane. When you
3 denied HIM, you WERE insane. Would you have Him SHARE your
4 insanity? God will never cease to love His Son, and His Son
5 will never cease to love Him. That was the condition of His
6 Son's Creation, fixed forever in the Mind of God. To know
7 that is sanity. To deny it is insanity. God gave HIMSELF to
8 you in your Creation, and His gifts ARE eternal. Would you
9 deny yourself to Him?

10 **T 9 K 11.** Out of your gifts to Him, the Kingdom will be
11 restored to His Son. His Son removed himself from His gift
12 by refusing to accept what had been created FOR him, and
13 what he himself had created in the name of His Father.
14 Heaven waits for his return, for it was created as the
15 dwelling place of God's Son. You are not at home anywhere
16 else, or in any other condition. Do not deny yourself the
17 joy which was created FOR you, for the misery you have made
18 for yourselves. God has given you the means for undoing
19 what you have made. Listen, and you WILL learn what you
20 are.

(N 8:010)(Ur 416)

1

2

3

4

5

6

7 **(418)245**

8 **T 9 K 12.** If God knows His

9 children as wholly sinless,

10 it is blasphemous to perceive them as

11 guilty. **and experience guilt yourself.**

12 If God knows His children

13 as wholly without pain, it is

14 blasphemous to perceive

15 suffering anywhere. If God

16 knows his children to be

(N 8:011)(Ur 418)

1 wholly joyous, it is blasphemous
2 to feel depressed. All these
3 illusions, and the many other forms
4 which blasphemy may take, are
5 REFUSALS TO ACCEPT CREATION
6 AS IT IS. If God created
7 His Son perfect, that is how
8 you must learn to see him, to
9 learn of his reality. And
10 as part of the Sonship, THAT
11 IS HOW YOU MUST SEE YOURSELF
12 TO LEARN YOURS.
13 **T 9 K 13.** Do not perceive
14 ANYTHING God did not create, or
15 you ARE denying Him. His
16 is the ONLY Fatherhood, and it is
17 yours only because HE has given

(N 8:012)(Ur 418)

1 it to you. Your gifts to
2 YOURSELF are meaningless³⁵
3 But your gifts to YOUR creations
4 are like His, because they are
5 given in His Name. That
6 is why your creations are
7 as real as His. But the
8 real Fatherhood must be
9 acknowledged, if the real Son
10 is to be **recognized**.³⁶
11 You believe that the sick things
12 which you have made are your real
13 creations, because you believe that the
14 sick images you perceive are the
15 Sons of God.

³⁵ *Ur* replaces the period with a comma.

³⁶ *Ur* replaces "recognized" with "known"

(N ---)(Ur 418)

T 9 K 14. Only if you ACCEPT the Fatherhood of God will you have anything, because His Fatherhood GAVE you everything. That is why to deny Him IS to deny yourself. Arrogance is the denial of love, because love shares and arrogance withholds. As long as both appear to you to be desirable, the concept of choice, which is not of God, will remain with you. While this is not true in Eternity, it IS true in time, so that, while time lasts in YOUR minds, there WILL be choices. Time itself WAS your choice. If you would remember Eternity, you must learn to look on only the Eternal. If you allow yourselves to become preoccupied with the temporal, you are LIVING IN TIME. As always, your choice is determined by what you value. Time and Eternity cannot both be real, because they contradict each other. If you will accept only what is timeless as real, you will begin to understand Eternity, and make it yours.³⁷

³⁷ This concluding paragraph from the *Urtex* has not been located in the *Notes*.

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Chapter 10 - God and the Ego**T 10 A. Introduction (*N 909 8:13)****(N 8:013)(Ur 419)**

1 T 10 A 1. (419)-246- Either God or the ego is
2 insane. If you will examine the evidence
3 ON BOTH SIDES fairly, you will realize
4 that this MUST be true. Neither
5 God nor the ego proposes a partial
6 thought system. Each is internally
7 consistent, but they are diametrically opposed
8 in all respects, so that partial
9 allegiance is impossible. But
10 remember that their results are as
11 different as their foundations, and their
12 fundamentally irreconcilable natures CANNOT
13 be resolved by YOUR vacillations.
14 Nothing alive is fatherless, for
15 life is creation. Therefore, your decision
16 is always an answer to the question,
17 "Who is my father?" And you

(N 8:014)(Ur 419)

1 WILL be faithful to the father you choose.
2 **T 10 A 2.** Yet what would you say to
3 someone who REALLY believed this
4 question involves conflict? If YOU
5 made the ego, how can the ego
6 have made YOU? The authority
7 problem remains the ONLY source
8 of perceived conflict, because the
9 ego was MADE out of the wish of
10 God's Son to father HIM.
11 The ego, then, is nothing more than a
12 delusional system in which
13 YOU MADE YOUR OWN FATHER.
14 Make no mistake about this.
15 It sounds insane when it is stated
16 with perfect honesty, but the ego
17 never looks upon what it does

T 10 B. Projection versus Extension (*N 911 8:15)

(line 8)

(N 8:015)(Ur 419)

1 with *perfect* honesty. ~~B~~ Yet that IS its
 2 insane premise, which is carefully
 3 hidden in the dark cornerstone of
 4 its thought system. And
 5 either the ego, which you made, IS your
 6 father, or its whole thought system
 7 will not stand.

8 **T 10 B 1.** You have made by projection,
 9 but God has created by extension.
 10 The cornerstone of God's creation
 11 is YOU, for HIS thought
 12 system is light. Remember the
 13 rays that are there unseen. The
 14 more you approach the center of
 15 HIS thought system, the clearer
 16 the light becomes. The closer you come
 17 to the foundation of the ego's thought-

(N 8:016)(Ur 419-420)

1 system, the darker and more obscure
2 becomes the way. But even the
3 little spark in your mind is
4 enough to lighten it. Bring
5 this light fearlessly with you, and
6 hold it up to the foundation
7 of the ego's thought system
8 bravely. ~~and in willingness.~~ Be
9 willing to judge it with perfect
10 honesty. Open the dark stone
11 of terror on which it rests, and bring
12 it out into the light. There you will see
13 that it rests **wholly** on
14 meaninglessness, and¹ everything of which
15 you have been afraid was based on
16 nothing. **(420)- 247 -**
17 **T 10 B 2.** My brother, you are part of

¹ *Ur* inserts "that"

(N 8:017)(Ur 420)

1 God and part of me. When you have
2 at last looked at the ego's
3 foundation without shrinking,
4 you will also have looked upon ours.
5 I come to you from our Father,
6 to offer you everything again.
7 Do not refuse it to keep a
8 dark cornerstone hidden, for
9 ITS protection will not save you.
10 I GIVE you the lamp, and I will go
11 with you. You will not take this
12 journey alone. I will lead you
13 to your true Father, Who hath
14 need of you, as I have. Will you
15 not answer the call of love with joy?
16 **T 10 B 3.** You HAVE learned your need of
17 healing. Would you bring

(N 8:018)(Ur 420)

1 **aught**² ELSE to the Sonship, KNOWING
 2 your need of it for yourself? For
 3 in this lies the beginning of knowledge, *the foundation* on
 4 which God will help you build again
 5 the thought system which you
 6 share WITH Him. Not one
 7 stone you place upon it but
 8 will be blessed by Him. For you
 9 will be restoring the holy
 10 dwelling place of His Son,
 11 where He wills His Son to
 12 be, and where he IS. In
 13 whatever part of the mind of
 14 God's Son you restore this
 15 reality, you restore it to
 16 YOURSELF.

17 **(Urtext adds the following)** For you dwell in the Mind of God WITH
 18 your brother, for God Himself did not will to be alone.³
 19 **(421)- 248 -**

² *Ur* changes this to "anything"

³ August 8, 1966.

(N 8:019)(Ur 421)

1 **T 10 B 4.** To be alone is to be separated
2 from Infinity, but how can this be,
3 if Infinity has no end?
4 No-one can BE beyond the
5 limitless, because what has NO
6 limits, must be everywhere.
7 There are no beginnings and no
8 endings in God, Whose
9 Universe is Himself. Can
10 you exclude yourself from the
11 Universe, or from God, Who IS the
12 Universe? I and my Father are
13 one with YOU, for you are
14 **PART** of us. Do you REALLY
15 believe that part of God can be
16 missing or lost to Him?

(N 8:020)(Ur 421)

1 T 10 B 5. If you were not part of God,
2 His Will would not be
3 unified. Is this conceivable?
4 Can part of His Mind
5 contain nothing? If your
6 place in His Mind cannot be filled
7 ~~by an~~ by anyone EXCEPT you,
8 and your filling it WAS your creation,
9 WITHOUT you, there would be an
10 empty place in God's Mind.
11 Extension cannot be blocked ~~by~~
12 **absence** and it has no voids.
13 It continues forever, however
14 much it is denied. Your
15 DENIAL of its reality arrests
16 it in time, but not in Eternity.
17 That is why your creations have not

(N 8:021)(Ur 421)

1 ceased to be extended, and why
2 so much is waiting for your
3 return. **T 10 B 6.** Waiting is possible ONLY
4 in time, but time has no
5 meaning. You who made
6 delay can leave time behind,
7 simply by⁴ neither beginnings nor
8 endings were created by the Eternal,
9 Who placed no limits on His
10 creation nor upon those who
11 create like Him.
12 You do not know this,
13 simply because you have tried to
14 limit what HE created,
15 and so you believe that ALL creation
16 is limited. How, then, could
17 you know YOUR creations, having

⁴ *Ur* inserts "recognizing that"

(N 8:022)(Ur 421)

1 DENIED Infinity? The laws of the
2 universe do not permit contra-
3 diction. What holds for
4 God holds for you. If
5 you believe YOU are absent from
6 God, you WILL believe He is
7 absent from you. **T 10 B 7.** Infinity
8 is meaningless WITHOUT you,
9 and YOU are meaningless without
10 God. There IS no end to
11 God and His Son, for we
12 ARE the universe.
13 God is not incomplete,
14 and He is not childless. Because
15 He did not will to be alone,
16 He created a Son like
17 Himself. Do not deny Him

(N 8:023)(Ur 421-422)

1 His Son, for your unwillingness to
2 accept His Fatherhood has
3 denied you yours. See His
4 Creations as HIS Son, for
5 yours were created in
6 honor of Him. (422)-249 – T 10 B 8. The universe
7 of love does not stop because
8 you do not see it, and your
9 closed eyes have not lost
10 the ability to see. Look
11 upon the glory of His Creation,
12 and you will learn what God
13 has kept for YOU.
14 God has given you a
15 place in His Mind which is
16 yours forever. But you
17 could keep it only by

(N 8:024)(Ur 422)

1 giving it, as it was given to
2 you. Could YOU be alone
3 there, if it was given you because
4 GOD did not will to be alone?
5 God's Mind cannot be lessened.
6 It can ONLY be increased,
7 and EVERYTHING He creates
8 has the function of creating.⁵
9 LOVE DOES NOT LIMIT, and what
10 it creates is not limited.
11 **T 10 B 9.**To give without limit
12 is God's Will for you, because
13 only this can bring you the
14 joy which is His, and which He wills
15 to share with YOU. Your love is
16 as boundless as His because
17 it IS His. Could any part

⁵ *Ur* actually repeats this sentence in a rather obvious typing mistake.

(N 8:025)(Ur 422)

1 of Him be WITHOUT His
2 love, and could any part of
3 His Love be contained?
4 God is your heritage⁶ His
5 one gift is Himself. How
6 can you give except LIKE Him,
7 if you would know His gift
8 to YOU? Give, then, without
9 limit and without end, to
10 learn how much HE has
11 given YOU. Your ability
12 to ACCEPT Him depends
13 on your willingness to give
14 as He gives. Your fatherhood
15 **and your Father are One.** (423)250

⁶ *Ur* inserts a comma and the word "because"

(N 8:026)(Ur 423)

T 10 B 10. God⁷ willed to create, and your will is His. It follows, then, that YOU will to create, since your will follows from His. And being the extension of His will, yours MUST be the same. Yet what you will, you do not know. This is not strange, when you realize that to deny IS to not know. God's Will was that you are His Son. By DENYING this, you denied your OWN will, and therefore DO NOT KNOW WHAT IT IS. The reason you must ask what God's Will is in everything, is merely because It IS yours. YOU do not know what it is, but the Holy Spirit

⁷ Ur adds "August 10, 1966."

(N 8:027)(Ur 423)

1 REMEMBERS IT FOR YOU.
2 **T 10 B 11.** Ask him, therefore, what God's
3 Will is for you, and He will
4 tell you YOURS. It cannot be too
5 often repeated that you do NOT
6 KNOW it. Whenever what the Holy Spirit
7 tells you appears to be
8 coercive, it is ONLY because YOU
9 DO NOT RECOGNIZE YOUR OWN WILL. The
10 projection of the ego makes it
11 ~~≠~~ appear as if God's Will
12 is OUTSIDE yourself, and therefore
13 NOT YOURS. In THIS interpretation,
14 it IS possible for God's Will
15 and yours to conflict. God,
16 then, may seem to demand
17 of you what you do NOT want

(N 8:028)(Ur 423)

1 to give, and thus DEPRIVE you of
2 what you want.
3 Would God, Who
4 wants ONLY your will, be
5 capable of this? Your
6 will is His life, which He
7 has GIVEN to you. Even
8 in time you cannot live apart
9 from Him, for sleep is not
10 death. What He created
11 can sleep, but it CANNOT die.
12 Immortality is His Will for
13 His Son, and His Son's
14 will for HIMSELF. Yet
15 God's Son cannot will death for
16 himself, because His Father

(N 8:029)(Ur 423)

1 is Life, and HIS SON IS LIKE
2 HIM.
3 **T 10 B 12.** Creation is your will because
4 it is His. You cannot be happy
5 unless you do ~~your own will~~ what
6 you will truly, and you CHANGE
7 this, because it is immutable. But
8 it is immutable by God's Will
9 AND YOURS, for otherwise His
10 Will would not have been
11 extended. You are afraid
12 to ~~knew~~ **learn** God's Will, because you
13 believe it is NOT yours. This belief
14 is your whole sickness, and your whole
15 fear. Every symptom of
16 sickness and fear arises⁸ here,
17 **for**⁹ this is the belief that makes you

⁸ The manuscript has "arise" here but the *Notes* and *HLC* both have "arises" which is grammatically correct.

⁹ *Ur* replaces "for" with "because" here

(N 8:030)(Ur 423-424)

1 **not want**¹⁰ to know. Believing
2 this, you hide in **(424)251** darkness, denying
3 that the Light is in YOU.
4 **T 10 B 13.** You are asked to trust the Holy Spirit
5 only because He speaks for YOU.
6 He is the Voice for God, but never
7 forget that God did not will to be
8 alone. He SHARES His
9 Will with you; He does not thrust it
10 UPON you. Always remember
11 that what He gives He
12 holds, so that nothing He
13 gives CAN contradict Him.
14 You who share His Life must
15 share it to KNOW it, for
16 sharing IS knowing. Blessed
17 are you who learn that to ~~learn~~

¹⁰ *Ur* reverses the word order to “want not” here

T 10 C. The Willingness for Healing (*N 927 8:31)

(line 12)

(N 8:031)(Ur 424)

1 hear the Will of your Father, is to
 2 **learn**¹¹ your own. For it is YOUR
 3 will to be LIKE Him, whose
 4 will it is that it be so.
 5 **T 10 B 14.** God's Will is that
 6 His Son be One, and
 7 united with Him in His
 8 Oneness. That is why ~~the~~
 9 ~~will to~~ healing is the beginning of
 10 the recognition that YOUR WILL IS
 11 HIS. **T 10 C 1.** If sickness is separation,
 12 the will to heal and BE HEALED
 13 is the first step toward
 14 RECOGNIZING WHAT YOU TRULY WANT.
 15 Every ATTACK is a step AWAY
 16 from this, and every healing
 17 thought brings it closer ~~to you~~.

¹¹ *Ur* replaces "learn" with "know"

(N 8:032)(Ur 424)

1 The Son of God HAS both Father
2 and Son because he IS both
3 Father and Son. **T 10 C 2.** To unite
4 having and being is only to unite
5 your will with His, for He wills
6 you HIMSELF. And you
7 will yourself to HIM, because
8 in your perfect understanding OF¹²
9 Him, you KNOW there IS but
10 One Will. But when you
11 attack ANY part of God and
12 His Kingdom, your understanding is
13 NOT perfect, and what YOU
14 will is therefore lost to you.
15 **T 10 C 3.** Healing thus becomes A
16 LESSON IN UNDERSTANDING, and the
17 more you practice it, the

¹² *Ur* doesn't emphasize this word

(N 8:033)(Ur 424)

1 better teacher AND LEARNER you
2 become. If you have DENIED
3 truth, what better witnesses
4 to it could you have **to its**
5 **reality**,¹³ than those who have
6 been healed BY it? But
7 be sure to count yourself among
8 them, for in your willingness to
9 JOIN them is YOUR healing
10 accomplished.
11 **T 10 C 4.** Every miracle which you
12 accomplish speaks to you of
13 the Fatherhood of God. Every
14 healing thought which you
15 ACCEPT, either FROM your brother
16 or in your OWN mind, teaches
17 you that you are God's Son.

¹³ *Ur* rewrites this as "what better witnesses to its reality could you have, than those who have been healed BY it?"

(N 8:034)(Ur 424-425)

1 But in every hurtful thought
2 you hold, wherever you perceive it,
3 lies the denial of God's
4 Fatherhood and your Sonship.
5 And denial IS as total as
6 love. You cannot deny PART of
7 yourself, simply because the
8 remainder will seem to be
9 unintegrated, and therefore without
10 meaning. And being without
11 meaning TO YOU, you will not
12 understand it. **(425)252** To deny
13 meaning MUST be to fail to
14 understand.
15 **T 10 C 5.** You can only heal
16 yourself, for only God's
17 Son NEEDS healing. He

(N 8:035)(Ur 425)

1 needs it because he does not
2 understand himself, and therefore knows
3 not what he does. Having
4 forgotten his will, he
5 **knows not**¹⁴ what he WANTS.
6 Healing is a sign that HE
7 WANTS TO MAKE WHOLE. And
8 this willingness opens his OWN
9 ears to the Voice of the Holy Spirit,
10 Whose message IS wholeness.
11 He will enable you to go far
12 beyond the healing YOU would
13 undertake, for ~~given against~~ beside your
14 small willingness to make whole
15 He will lay His Own
16 COMPLETE Will and make
17 YOURS whole. What can

¹⁴ *Ur* replaces “knows not” with “does not know”

(N 8:036)(Ur 425-426)

1 the Son of God NOT accomplish with
2 the Fatherhood of God in him?
3 (426)253
4 T 10 C 6. And yet the invitation must
5 come from you, for you have
6 surely learned that whom you
7 invite as your guest WILL
8 abide with you. The Holy Spirit cannot ?
9 speak to an unwelcoming host,
10 BECAUSE HE WILL NOT BE HEARD. The
11 Eternal Guest remains, but
12 His Voice grows faint in
13 alien company. He needs
14 your protection, but only because your
15 care is a sign that you WANT
16 Him. Think like Him
17 ever so slightly, and the

(N 8:037)(Ur 426)

1 little spark becomes a blazing
2 light that fills your mind so
3 that He becomes your only
4 Guest.
5 **T 10 C 7.**Whenever you ask the ego
6 to enter, you lessen His welcome.
7 HE will remain, but YOU have allied
8 yourself AGAINST Him. Whatever
9 journey you choose to take, He will
10 go with you, waiting. You can safely
11 trust His patience, for He
12 CANNOT leave a part of God. But
13 you will far more than patience.
14 You will never rest until you know
15 ~~accept~~ your function AND FULFILL IT,
16 for only in this can your will and your
17 Father's be wholly joined.

(N 8:038)(Ur 426)

1 To HAVE Him is to be LIKE
2 Him, and He has GIVEN Himself
3 to you.
4 **T 10 C 8.** You who have God MUST
5 be as God, for HIS function
6 became YOURS with His gift.
7 Invite this knowledge back into
8 your minds, and let nothing that
9 **would**¹⁵ obscure it enter. The
10 Guest whom God sent you
11 will teach you how to do
12 this, if you but recognize the little
13 spark, and are WILLING TO LET IT
14 GROW. YOUR willingness need
15 not be perfect, because His IS.
16 If you will merely offer Him a
17 little place, He will lighten it

¹⁵ *Ur* replaces "would" with "will"

(N 8:039)(Ur 426)

1 so much, that you will gladly
2 extend it. And by THIS
3 extending, you will begin to
4 remember Creation. **T 10 C 9.** Would
5 you be hostage to the ego or
6 host to God? You will
7 accept only whom YOU
8 invite. You are free to determine
9 who shall be your guest, and
10 how long he shall remain
11 with you. But this is not
12 REAL freedom, for it depends
13 on how you see it. For the
14 Holy Spirit is THERE, although He cannot help
15 you without your invitation, and the
16 ego is nothing, whether you
17 invite it in or not. Real

T 10 D. From Darkness to Light (*N 936 8:39)

(line 10)

(N 8:040)(Ur 426-427)

1 freedom depends on welcoming
2 REALITY, and of your guests
3 only He IS real. ~~Recognize~~ Know,
4 then, Who abides with you, merely
5 by recognizing WHAT IS ALREADY
6 THERE, and do not be satisfied
7 with imaginary comforters,
8 for the Comforter of God is in you.

9 **(427)- 254 -**

10 **T 10 D 1.**When you are weary, remember
11 you have hurt yourself. Your Comforter
12 will rest you, but YOU cannot.
13 YOU DO NOT KNOW HOW, for if
14 you did, you could never have
15 grown weary. Unless you have
16 hurt yourselves, you could
17 never suffer in ANY way, for

(N 8:041)(Ur 427)

1 that is not God's Will for His
2 Son. Pain is not of Him, for
3 He knows no attack, and His
4 peace surrounds you ~~still in~~
5 ~~silence~~ *silently*. God is very quiet,
6 for there is no conflict in Him.
7 Conflict is ~~indeed~~ the root of
8 all evil, for being blind,
9 it does not see whom it
10 attacks. But it ALWAYS
11 attacks the Son of God, and the
12 Son of God is YOU.
13 **T 10 D 2.** God's Son is indeed
14 in need of comfort, for he
15 knows not what he does,
16 believing his will is not
17 his own. The Kingdom is his,

(N 8:042)(Ur 427)

and yet he wanders
homelessly. At home in God
he is lonely, and amid all
his brothers he is friendless.
Would God let this be
real, if He did not will to
be alone Himself? And
if your will is His, it CANNOT
be true of you, BECAUSE it is
not true of Him. Oh
my children, if you knew
what God wills for you, your
joy would be complete!
And what He wills HAS
happened, for it was ALWAYS
true.

T 10 D 3.When the light comes, and

(N 8:043)(Ur 427)

1 you have said, "God's Will is
2 mine," you will see such
3 beauty that you will KNOW it is
4 not of you. Out of your
5 joy, you will create beauty in
6 His Name, for YOUR joy
7 could no more be contained
8 than His. The bleak little
9 world will vanish into nothingness,
10 and your heart will be so filled with
11 joy that it will leap into
12 Heaven and into the presence of God.
13 I cannot tell you what this will
14 be like, for your hearts are not
15 ready. But I CAN tell
16 you, and remind you often, that
17 what God wills for Himself

(N 8:044)(Ur 427)

1 He wills for YOU, and what
2 He wills for you IS yours.
3 **T 10 D 4.**The way is not hard, but
4 it IS very different. Yours is the
5 way of pain, of which God knows
6 nothing. THAT way is
7 hard indeed, and very
8 lonely. Fear and grief are
9 your guests, and they go
10 with you, and abide with you
11 on the way. But the
12 dark journey is not the way of
13 God's Son. Walk in
14 light, and do not see the dark
15 companions, for they are
16 not fit companions for the
17 Son of God, who was created

(N 8:045)(Ur 427-428)

1 OF Light and IN Light. **(428)255** The
2 Great Light ALWAYS
3 surrounds you, and shines out
4 FROM you. How can you
5 see the dark companions ~~??~~
6 in a Light such as this?
7 If you see THEM, it is only because
8 you are denying the Light. But
9 DENY THEM INSTEAD, for
10 the Light is here, and the way
11 is clear.
12 **T 10 D 5.** God hides nothing from
13 His Son, even though he
14 would hide himself. Yet
15 the Son of God cannot hide his
16 glory, for ~~His Father~~ God
17 **willed**¹⁶ him to be glorious,

¹⁶ Ur changes "willed" to "wills"

(N 8:046)(Ur 428)

1 and GAVE him the Light that
2 shines in him. You will
3 never lose your way, for
4 God leads you. When you
5 wander, you but undertake
6 a journey which is not
7 real. The dark companions, the
8 dark way, are all illusions.
9 Turn toward the light, for the
10 little spark in you is part
11 of a light so great that
12 it can sweep you out of
13 all darkness forever. For
14 your Father IS your
15 Creator, and you ARE like
16 Him. The Children of Light
17 cannot abide in darkness, for

(N 8:047)(Ur 428)

1 darkness is NOT in them.
2 **T 10 D 6.** Do not be deceived by the
3 dark comforters, and never let
4 them enter the mind of God's
5 Son, for they have no place
6 in His temple.¹⁷ When you are
7 tempted to deny Him,
8 remember that there ARE no
9 other Gods that you CAN place
10 before Him, and accept His
11 Will for you in peace. For
12 you CANNOT accept it otherwise.
13 Only God's Comforter CAN
14 comfort you. In the quiet of
15 His temple, He waits to
16 give you the peace that is
17 yours. GIVE His peace

¹⁷ **1 Corinthians 3:16** Do you not know that you are the temple of God and that the Spirit of God dwells in you?

(N 8:048)(Ur 428)

1 that you may enter the temple,
2 and find it waiting for you.
3 But be holy in the Presence of
4 God, or you will not know¹⁸ you are
5 there. For what is unlike
6 God cannot enter His
7 Mind, because it was not in
8 His Thought, and therefore does not
9 belong to Him. And YOUR
10 **mind**¹⁹ must be as pure as
11 His, if you would **learn**²⁰
12 what belongs to YOU.
13 **T 10 D 7.** Guard carefully His temple,
14 for He Himself dwells
15 there, and abides in peace.
16 You cannot enter God's
17 Presence with the dark companions

¹⁸ *Ur* inserts "that"

¹⁹ *Ur* replaces "mind" with "minds"

²⁰ *Ur* replaces "learn" with "know"

(N 8:049)(Ur 428-429)

1 beside you, but you also cannot enter
2 alone. All your brothers must
3 enter WITH you, for until you have
4 accepted them, YOU cannot enter.
5 For you cannot understand
6 Wholeness unless YOU are whole,
7 and no part of the Son can be
8 excluded, if he would know the
9 wholeness of his Father. **(429)256 T 10 D 8.** In
10 your mind you can ACCEPT the whole
11 Sonship, and bless it with the light
12 your Father gave it. Then
13 you will be worthy to dwell in the
14 temple WITH Him, because it is
15 YOUR will not to be alone.
16 God blessed His Son forever.
17 If you will bless him in TIME,

T 10 E. The Inheritance of God's Son (*N 946 8:50)

(line 6)

(N 8:050)(Ur 429-430)

1 you will BE in eternity. Time
 2 cannot separate you from God, if you use it
 3 on BEHALF of the eternal. (430)-257 -
 4

5 **T 10 E 1.** Never forget that the Sonship is your salvation, for the
 6 Sonship is your Soul. As God's Creation it is yours, and belonging to
 7 you, it is His. Your Soul does not need salvation, but your mind needs
 8 to learn what salvation IS. You are not saved FROM anything, but you
 9 ARE saved FOR glory. Glory is your inheritance, given your Soul by its
 10 Creator, that you might EXTEND it. But if you hate part of your own
 11 Soul, ALL your understanding is lost, because you are looking on what
 12 God creates AS YOURSELF without love. And since what He created IS part
 13 of Him, you are denying Him His place in His own altar.

14 **T 10 E 2.** Could you try to make God homeless, and know YOU are at
 15 home? Can the Son deny the Father, WITHOUT believing that the Father
 16 has denied HIM? God's laws hold ONLY for your protection, and they
 17 never hold in vain. What you experience, when you deny your father, is
 18 still for your protection, for the power of your will cannot be
 19 lessened without the intervention of God AGAINST it, and any limitation
 20 on YOUR power is NOT the Will of God. Therefore, look ONLY to the power
 21 that God gave you to save you, remembering that it is yours BECAUSE it
 22 is His, and join with your brothers in His peace.

23 **T 10 E 3.** The peace of YOUR Soul lies in its limitlessness. Limit the
 24 peace you share, and your own Soul MUST be unknown to you. Every altar
 25 to God is part of your Soul, because the Light He created is One with
 26 Him. Would you cut a brother off from the Light that is yours? You
 27 could not do so, if you realized that YOU CAN ONLY DARKEN YOUR OWN
 28 MIND. As you bring HIM back, so will YOUR mind return. That is the law
 29 of God, for the protection of the wholeness of His Son.

(N 8:050)(Ur 430)

1

2

3

4

5 **T 10 E 4.** ONLY YOU CAN DEPRIVE

6 YOURSELF OF ANYTHING. Do not

7 oppose this realization, for it is truly

8 the beginning of the dawn of light. Remember

9 also that the denial of this simple

10 fact takes many forms, and these

11 you must learn to recognize, and

12 oppose steadfastly and WITHOUT

13 EXCEPTION. This is a crucial step

14 in the re-awakening. The beginning phases

15 of this reversal are often quite

16 painful, for as blame is

(N 8:051)(Ur 430-431)

1 withdrawn from without, there is a
2 strong tendency to harbor it
3 within. **T 10 E 5.** It is difficult, at first, to
4 realize that this is EXACTLY **(431)258** the same
5 thing, for there IS no distinction
6 between within and without. If
7 your brothers are part of YOU, and you
8 blame THEM for your deprivation,
9 you ARE blaming yourself. And
10 you cannot blame yourself WITHOUT
11 blaming them.
12 **T 10 E 6.** That is why blame
13 must be UNDONE, NOT re-
14 allocated. Lay it to yourself,
15 and you cannot KNOW yourself, for
16 ONLY THE EGO BLAMES AT ALL. Self-
17 blame is therefore ego identification, and

(N 8:052)(Ur 431)

1 as strong an ego defense as
2 blaming others. YOU CANNOT ENTER
3 GOD'S PRESENCE IF YOU ATTACK HIS
4 SON. When His Son lifts his
5 voice in praise of his Creator,
6 he WILL hear the Voice of his
7 Father. But the Creator cannot be
8 ~~glorified~~ *praised* without His Son, for
9 their glory is shared, and they are
10 glorified together ~~or not at all~~.
11 Christ is at God's altar,
12 waiting to welcome His Son.
13 But come wholly without
14 condemnation, for otherwise you
15 will believe that the door is barred, and you
16 cannot enter.
17 **T 10 E 7.** The door is NOT barred, and it is

(N 8:053)(Ur 431)

1 impossible for you to be unable to
2 enter the place where God would
3 have you be. But love yourself
4 with the love of Christ, for so does
5 your Father love you. You
6 CAN refuse to enter, but you CANNOT
7 bar the door which Christ holds
8 open. Come unto me who
9 hold it open FOR you, for
10 while I live, it cannot be shut,
11 and I live forever. God is my
12 Life and YOURS, and NOTHING is
13 denied by God to His Son.
14 **Remember that to deny is to REFUSE**
15 **TO ACCEPT, and EVERYTHING awaits**
16 **ONLY your acceptance.** At God's
17 altar, Christ waits ~~holds out the~~

(N 8:054)(Ur 431)

1 ~~kingdom~~ for the restoration of
2 Himself in YOU.
3 **T 10 E 8.** God knows His Son
4 as wholly blameless as
5 Himself, and He is approached
6 through the appreciation of His Son.
7 Christ waits for your acceptance
8 of Him as YOURSELF, and His
9 Wholeness as YOURS. For
10 Christ is the Son of God, who
11 lives in his Creator, and
12 shines with His glory. Christ
13 is the extension of the love and the
14 loveliness of God, as perfect
15 as his Creator, and at
16 peace with Him. Blessed is the
17 Son of God, whose radiance

(N 8:055)(Ur 431-433)

1 is of His Father, and whose
2 glory **(432)259** He wills to share as
3 His Father shares it with
4 him. **T 10 E 9**. There is no condemnation
5 in the Son, for there is no condemnation
6 in the Father. Sharing the perfect
7 love of the Father, the Son
8 must share what belongs to
9 him, for otherwise he will
10 not know the Father nor the
11 Son. Peace be unto you
12 who rest in God, and in whom
13 the whole Sonship rests. **(433)-260 -**

**T 10 F. The "Dynamics" of the Ego (*N 952 8:56)
(N 8:056)(Ur 433)**

1 **T 10 F 1.**No-one²¹ can escape from
2 illusions unless he looks at
3 them, for not looking is
4 the way they are PROTECTED. There is
5 no need to shrink from
6 illusions, for they cannot be
7 dangerous. We are ready
8 to look more closely at the
9 ego's thought system,
10 because together we have the lamp that
11 will dispel it, and since
12 you realize you do not WANT it,
13 you MUST be ready. Let
14 us be very calm in
15 doing this, for we are
16 merely looking honestly
17 for truth. The "dynamics"

²¹ *Ur* inserts "August 24, 1966"

(N 8:057)(Ur 433)

1 of the ego will be our lesson
2 for a while, for we must
3 look first at this to look
4 beyond it, since you HAVE
5 made it real. We will
6 UNDO this error quietly
7 together, and then look beyond
8 it to truth. **T 10 F 2.** What is
9 healing, but the removal of
10 all that STANDS IN THE
11 WAY of knowledge? And
12 how else can one dispel
13 illusions EXCEPT by looking
14 at them directly, WITHOUT
15 protecting them? Be not
16 afraid, therefore, for what you will
17 be looking at IS the source of

(N 8:058)(Ur 433)

1 fear, but you have learned surely
2 by now, that FEAR IS NOT
3 REAL. We have accepted the fact
4 already that its EFFECTS can
5 be dispelled, merely by
6 denying THEIR reality. The next
7 step is obviously to recognize that
8 WHAT HAS NO EFFECTS DOES
9 NOT EXIST. **T 10 F 3.** Laws do not
10 operate in a vacuum, and what
11 leads to nothing HAS NOT
12 HAPPENED. If reality is
13 recognized BY ITS EXTENSION, what
14 extends to nothing CANNOT be real.
15 Do not be afraid, then, to
16 look upon fear, for it cannot
17 BE seen. Clarity undoes

(N 8:059)(Ur 433)

1 confusion by definition, and to
2 look upon darkness through light
3 MUST dispel it.

4 Let us begin this lesson in
5 "ego dynamics," by understanding that
6 the term itself does not mean
7 anything. In fact, it contains
8 exactly the contradiction in terms
9 that MAKES it meaningless.
10 "Dynamics" implies the
11 power to DO something, and
12 the whole separation fallacy
13 lies in the belief that the ego HAS
14 the power to do ANYTHING. **T 10 F 4.** The
15 ego is fearful BECAUSE you believe
16 this. But the truth is very
17 simple; ALL POWER IS OF GOD.

(N 8:060)(Ur 433-434)

1 What is NOT of Him has no
2 power to do ANYTHING. When
3 we look at the ego, then, we are NOT
4 considering dynamics, but
5 delusions. We can surely
6 regard a delusional system
7 without fear, (434)-261 - for it
8 cannot have any effects if
9 its source is not true.
10 Fear becomes more obviously inappropriate
11 if one recognizes the ego's
12 GOAL, which is so clearly
13 senseless that any effort
14 exerted on its behalf is
15 NECESSARILY expended on nothing.
16 **T 10 F 5.** The ego's goal is quite
17 explicitly EGO AUTONOMY.

(N 8:061)(Ur 433-434)

1 From the beginning, then, its PURPOSE is to
2 be separate, sufficient unto
3 itself, and independent of any power
4 EXCEPT ITS OWN. This is WHY
5 it is the symbol of separation. Every
6 idea has a purpose, and its
7 purpose is always the natural
8 extension of what it IS.
9 Everything that stems from the
10 ego is the natural outcome of
11 its central belief, and the way
12 to undo its RESULTS, is merely
13 to recognize that their SOURCE
14 is NOT natural, being out of
15 accord with your true nature.
16 **T 10 F 6.** We once said that to will
17 contrary to God is wishful

(N 8:062)(Ur 434)

1 thinking, and not real willing.
2 ~~for~~ His Will is One, because
3 the extension of His Will
4 CANNOT be unlike ITSELF.
5 The real conflict you experience,
6 then, is between the ego's idle
7 wishes and the Will of God, WHICH
8 YOU SHARE. Can this BE
9 a real conflict?

10 Yours is the independence
11 of Creation, NOT of autonomy.
12 Your whole creative function
13 lies in your complete dependence
14 on God, Whose function He
15 shares WITH you. By HIS
16 willingness to share it, He
17 becomes as dependent on you, as

(N 8:063)(Ur ---)

Text 11b

(N 8:064)(Ur 434)

1 Love him steadily and
2 entirely, whatever he does,
3 whatever he says, and he will
4 see the miracle ~~that~~ God
5 and YOU will learn of salvation
6 If this seems hard to
7 do, remember it is what YOU
8 want of ME.

(N 8:065)(Ur 434)

1 you are on Him. Do not ascribe
2 the ego's arrogance to Him,
3 Who wills NOT to be independent
4 of YOU. He has included
5 YOU in HIS Autonomy. Can
6 YOU believe that autonomy
7 ? is meaningful APART from
8 Him? **T 10 F 7**. The belief in EGO
9 autonomy is costing you the
10 knowledge of your dependence on
11 God, IN WHICH YOUR FREEDOM
12 LIES. The ego sees ALL
13 dependency **needs** as
14 threatening, and has twisted
15 even your longing for God
16 into a means of establishing
17 ITSELF. But do not be

(N 8:066)(Ur 434-435)

1 deceived by ITS interpretation
2 of your conflict. The ego
3 ALWAYS attacks on behalf
4 of separation. Believing it
5 HAS the power to do this,
6 ~~it~~, it does nothing else,
7 because its goal of autonomy **(435)262**
8 IS nothing else. The ego
9 is totally confused about
10 reality, BUT IT DOES NOT
11 LOSE SIGHT OF ITS GOAL.
12 It is much more vigilant than
13 YOU are, BECAUSE it is perfectly
14 certain of its purpose. YOU
15 are confused, because you do
16 NOT know YOURS.
17 **T 10 F 8.**What you must learn

(N 8:067)(Ur 435)

1 to recognize is that the LAST thing
2 the ego wishes you to realize, is
3 THAT YOU ARE AFRAID OF IT.
4 For if the ego gives rise
5 to fear, it is DIMINISHING your
6 independence, and WEAKENING
7 your power. Yet its
8 one claim to your allegiance
9 is that it can GIVE
10 power to you. Without
11 THIS belief, you would not
12 listen to it at all. How,
13 then, can its existence continue,
14 if you realize that by
15 accepting it, you ARE
16 belittling yourself, and DEPRIVING
17 yourself of power? **T 10 F 9.** The ego

(N 8:068)(Ur 435)

1 can and does allow you to
2 regard yourself as supercilious,
3 unbelieving, "light hearted,"
4 distant, emotionally shallow,
5 callous, uninvolved, and even
6 desperate, BUT NOT REALLY
7 AFRAID. MINIMIZING fear,
8 but NOT its undoing, is the
9 ego's constant effort, and
10 is indeed the skill ~~at~~ **in** which
11 it is VERY ingenious. How can
12 it preach separation WITHOUT
13 upholding it through fear, and
14 would you listen to it, if you
15 recognized this IS what
16 it is doing?
17 **T 10 F 10.** YOUR recognition that

(N 8:069)(Ur 435)

1 whatever seems to separate you from
2 God is ONLY fear, regardless
3 of the form it takes, and quite
4 apart from HOW THE EGO WANTS
5 TO YOU TO EXPERIENCE IT, is therefore the
6 basic ego threat. Its
7 dream of autonomy is shaken
8 to its foundation by this
9 awareness. For though you
10 may countenance a false
11 idea of independence, you will NOT
12 accept the cost of fear, IF
13 YOU RECOGNIZE IT. Yet
14 this IS the cost, and the ego CANNOT
15 minimize it. For if you
16 overlook love, you are overlooking
17 YOURSELF, and you MUST fear

(N 8:070)(Ur 435-436)

1 UNreality BECAUSE YOU HAVE
2 DENIED YOURSELF. **(436)263** By
3 believing that you have successfully
4 attacked truth, YOU ARE
5 BELIEVING THAT ATTACK
6 HAS POWER. Very simply,
7 then, YOU HAVE BECOME AFRAID OF YOURSELF.
8 And no one wills to learn
9 what he believes would DESTROY
10 him.
11 **T 10 F 11.** If the ego's goal of
12 autonomy COULD be accomplished
13 GOD'S purpose could be
14 DEFEATED, and this IS
15 impossible. Only by
16 learning **the lesson of** what
17 fear IS, can you finally

(N 8:071)(Ur 436)

1 learn to distinguish the possible from
2 the impossible, and the false from the true.
3 According to the ego's teaching,
4 ITS goal CAN be accomplished,
5 and GOD'S Purpose can NOT.
6 According to the Holy Spirit's teaching,
7 ONLY God's Purpose IS
8 accomplishment, and it **has**
9 is ALREADY accomplished.
10 **T 10 F 12.** God is as dependent on you as
11 you are on Him, because HIS
12 autonomy ENCOMPASSES yours,
13 and is therefore incomplete WITHOUT
14 it. You can only ESTABLISH
15 your autonomy by identifying
16 WITH Him, and FULFILLING YOUR
17 FUNCTION AS IT EXISTS IN TRUTH.

(N 8:072)(Ur 436)

1 The ego believes that to
2 accomplish ITS goal IS
3 happiness. But it is given
4 YOU to know that GOD'S
5 function IS yours, and
6 happiness CANNOT be found
7 apart from your joint will.
8 Recognize only that the
9 ego's goal, which you have pursued
10 quite diligently, has
11 merely brought you FEAR, and
12 it becomes difficult to maintain
13 that FEAR is happiness.
14 **T 10 F 13.** UPHELD by fear, this IS what
15 the ego would have you believe.
16 Yet God's Son is not
17 insane, and CANNOT believe it.

(N 8:073)(Ur 436-437)

Let him but RECOGNIZE it, and
he will NOT accept it.

For only the insane would
choose fear IN PLACE of
love, and only the insane
could believe that love
can be gained by ATTACK.

But the sane KNOW that
only attack COULD
produce fear, from which
the love of God COMPLETELY
protects them.(437)- 264 -

(N 8:074) (Ur ---)

Text 12a

(N 8:075)(Ur 437)

1 **T 10 F 14.** The ego analyzes; the Holy Spirit ACCEPTS.
2 The appreciation of wholeness comes ONLY through
3 acceptance,
4 for to analyze MEANS to separate out. The
5 attempt to understand totality by BREAKING IT
6 UP is clearly the characteristically contradictory
7 approach of the ego to everything. Never
8 forget that the ego believes that power,
9 understanding AND TRUTH lie in separation.
10 And to ESTABLISH this belief it MUST
11 attack. Unaware that the belief cannot
12 BE established, and obsessed with the conviction
13 that separation IS salvation, the ego attacks
14 everything it perceives, by breaking it up
15 into small and disconnected parts,
16 without meaningful relationships, and thus
17 without meaning. The ego will ALWAYS
18 substitute chaos for meaning, for if
19 separation is salvation, harmony is a threat.
20 **T 10 F 15.** The ego's interpretations of the laws of
21 perception are, and would HAVE to be, the
22 exact opposite of the Holy Spirit's. The ego
23 FOCUSES ON ERROR, and OVERLOOKS TRUTH.
24 It makes real every mistake it

(N 8:076)(Ur 437)

1 perceives, and with characteristically circular reasoning,
2 concludes that, BECAUSE of the mistake,
3 consistent truth must be meaningless.
4 The next step, then, is obvious. If consistent
5 truth is meaningless, INCONSISTENCY
6 must be true if truth has meaning.
7 Holding error clearly in mind, and protecting
8 what it has made real, the ego
9 proceeds to the next step in its thought
10 system; that error is real, and TRUTH
11 IS ERROR.
12 **T 10 F 16.** The ego makes no attempt to
13 UNDERSTAND this, and it is clearly not
14 understandable. But the ego does
15 make EVERY attempt to DEMONSTRATE
16 it, and THIS it does constantly.
17 Analyzing to ATTACK meaning, the ego
18 DOES succeed in overlooking it, and
19 is left with a series of fragmented
20 perceptions IN WHICH IT UNIFIES ON BEHALF
21 OF ITSELF. This, then, becomes the
22 universe it perceives and it is this universe
23 which, in turn, becomes its demonstration

(N 8:077)(Ur 437)

1 of its own reality.(438)265 T 10 F 17. Do not underestimate
2 the appeal of ~~its~~ the ego's demonstrations to those
3 who would listen. Selective perception
4 chooses its witnesses carefully, and its
5 witnesses ARE consistent. The case
6 for insanity IS strong to the insane.
7 For reasoning ends at its
8 beginning, and no thought system
9 transcends its source. Yet reasoning
10 without meaning CANNOT demonstrate
11 anything, and those who are convinced
12 by it, MUST be deluded. Can the
13 ego teach truly, when it overlooks
14 truth? Can it perceive what it
15 has DENIED? Its witnesses DO
16 attest to its DENIAL, but hardly
17 to WHAT it has denied. The ego looks
18 straight at the Father and does not see Him,
19 for it has denied His Son.
20 T 10 F 18. Would YOU remember the Father?
21 Accept His Son and you WILL remember
22 Him. Nothing can demonstrate that
23 His Son is unworthy, for nothing

(N 8:078)(Ur 438)

1 can prove that a lie is true. What
2 you see of His Son through the eyes of the
3 ego is a demonstration that His Son
4 does not exist, yet where the Son is, the
5 Father MUST be. Accept what
6 God does NOT deny, and HE will
7 demonstrate its truth. The witnesses
8 for God stand in His Light and
9 behold what HE created. Their
10 silence is the sign that they have beheld
11 God's Son, and in the Presence of Christ,
12 THEY need demonstrate nothing, for
13 Christ speaks to them of Himself and
14 of His Father. They are silent
15 because Christ speaks to them, and it is
16 His words that THEY speak.

17 **T 10 F 19.** Every brother you meet becomes
18 a witness for Christ or for the ego,
19 depending on what you perceive in him.
20 Everyone convinces you of WHAT YOU
21 WANT TO PERCEIVE, and of the reality of the
22 Kingdom you have chosen for your vigilance.
23 Everything you perceive is a witness to the

T 10 G. Experience and Perception (*N 975 8:79)

(line 15)

(N 8:079)(Ur 438-439)

1 thought-system YOU WANT TO BE TRUE.
2 Every brother has the power to release
3 you, IF YOU WILL TO BE FREE. You cannot
4 accept false witness of him, unless
5 you have evoked false witnesses
6 AGAINST him. If HE speaks not
7 of Christ to YOU, YOU spoke not of
8 Christ to him. You hear but
9 your own voice, and if Christ speaks
10 through you, YOU will hear Him.

11

12

13 **(439)266**

14 **T 10 G 1.**It is impossible not to believe what you
15 see, but it is equally impossible to see what
16 you do NOT believe. Perceptions are built
17 up on the basis of experience, and
18 experience leads to beliefs. It is not until
19 BELIEFS are fixed that perceptions
20 stabilize. In effect, then, what
21 you believe you DO see. That
22 is what I meant when I said,
23 "Blessed are ye who have not seen
24 and still believe," for those who

(N 8:080)(Ur 439)

1 believe in the Resurrection WILL see it. The
2 Resurrection is the complete triumph of
3 Christ over the ego, not by attack,
4 but by transcendence. For Christ
5 DOES rise above the ego and all its
6 works, and ascends to the Father and
7 HIS Kingdom.

8 **T 10 G 2.** Would you join in the resurrection
9 or the crucifixion? Would you condemn
10 your brothers or free them? Would
11 you transcend YOUR prison and
12 ascend to the Father? For these questions are
13 all the same, and are answered
14 together. There has been much
15 confusion about what perception
16 means, because the same word is
17 used both for awareness and for the
18 INTERPRETATION of awareness. Yet you
19 cannot BE aware without interpretation,
20 and what you perceive IS your interpretation.
21 This course is perfectly clear. You do
22 not see it clearly because you are
23 interpreting AGAINST it, and therefore do
24 not BELIEVE it. And if belief

(N 8:081)(Ur 439-440)

1 determines perception, you do NOT perceive
 2 what it means and therefore do not ACCEPT it.
 3 **T 10 G 3.** Yet different experiences lead to
 4 different beliefs, and with them different
 5 perceptions. For perceptions are learned
 6 WITH beliefs, and experience teaches.²² I
 7 am leading you to a new kind of
 8 experience which you will become less and
 9 less willing to deny. Learning of
 10 Christ is easy, for to perceive with Him
 11 involves no strain at all. HIS perceptions
 12 are your NATURAL awareness, and it is only **the**
 13 distortions which YOU introduce that
 14 tire you. Let the Christ in you
 15 interpret FOR you, and do not try to
 16 limit what you see by narrow little
 17 beliefs which are unworthy of God's Son.
 18 For until Christ comes into His Own,
 19 the Son of God WILL see himself as
 20 fatherless. **(440)267**
 21 **T 10 G 4.** I am YOUR resurrection and YOUR
 22 life. You live in me because you
 23 live in God. And everyone lives
 24 in YOU, as YOU live in everyone. Can

²² FIP Errata suggests the insertion of "Yet different experiences lead to different beliefs, and with them different perceptions. 5 For perceptions are learned <with> beliefs, and experience does teach."

(N 8:082)(Ur 440)

1 you, then, perceive unworthiness in a brother
2 and NOT perceive it in yourself? And can
3 you perceive it in yourself and NOT perceive it
4 in God? Believe in the resurrection because
5 it has BEEN accomplished, and it has
6 been accomplished IN YOU. This is as true
7 now as it will ever be. For²³ the
8 Resurrection is the Will of God, which
9 knows no time and no exceptions.
10 But make no exceptions yourself, or you will
11 not perceive what has been accomplished
12 FOR you. For we ascend unto the
13 Father together, as it was in the beginning, is now,
14 and ever shall be, for such is the nature
15 of God's Son as His Father created him.
16 **(441)268**

²³ *Ur* has only a comma, not a full stop here.

(N 8:083)(Ur 441)

1 **T 10 G 5.**Do²⁴ not underestimate the power of the
2 devotion of God's Son, nor the power of
3 the god he worships over him. For
4 he places HIMSELF at the altar of his
5 god, whether it be the god he made
6 or the God Who created him. That is
7 why his slavery is as complete as
8 his freedom, for he will obey
9 ONLY the god he accepts. The god
10 of the crucifixion demands that he
11 crucify, and his worshippers obey.
12 In his name they crucify THEMSELVES,
13 believing that the power of the Son
14 of God is born of sacrifice and
15 pain. The God of the resurrection demands
16 nothing, for He does not will to
17 TAKE AWAY. He does not require
18 obedience, for obedience implies submission.
19 He would only have you learn your
20 OWN will and follow it, not in the
21 spirit of sacrifice and submission,
22 but in the gladness of freedom.
23 **T 10 G 6.**Resurrection must compel your

²⁴ Ur inserts " 31 August, 1966"

(N 8:084)(Ur 441)

1 allegiance gladly because it is the symbol of
2 joy. Its whole compelling power lies
3 in the fact that it represents what YOU want
4 to be. The freedom to leave behind
5 everything that hurts you and
6 humbles you and frightens you cannot be
7 thrust upon you, but it CAN be
8 offered you through the grace of God. And you
9 can ACCEPT it by His grace, for
10 God IS gracious to His Son, accepting
11 him without question as His own.
12 Who, then, is YOUR own? The Father
13 has given you all that is His, and
14 He Himself is yours WITH them.
15 Guard them in their Resurrection, for
16 otherwise you will not awake in God,
17 safely surrounded by what is yours
18 forever.
19 **T 10 G 7.** You will not find peace until
20 you have removed the nails from the hands of
21 God's Son and taken the last thorn from
22 his forehead. The Love of God surrounds
23 His Son whom the god of the crucifixion

(N 8:085)(Ur 441-442)

1 condemns. Teach not that I died in
2 vain. Teach rather THAT I DID
3 NOT DIE by demonstrating that I
4 LIVE IN YOU. For the UNDOING of the
5 crucifixion of God's Son is the work of the
6 Redemption, in which everyone ???
7 has a part of equal value.
8 God does not judge His blameless
9 Son. (442)269 Having given HIMSELF to
10 him, how could it be otherwise?
11 **T 10 G 8.** You have nailed YOURSELF to a cross and
12 placed a crown of thorns upon your own
13 head. Yet you CANNOT crucify
14 God's Son, for the Will of God cannot
15 die. His Son HAS BEEN redeemed
16 from his own crucifixion, and you cannot assign
17 to death whom God has given eternal
18 life. The dream of crucifixion **of God's**
19 **Son** still lies heavy on your eyes, but
20 what you see in dreams is not reality.
21 While you perceive the Son of God as
22 crucified you are asleep. And as long
23 as you believe that YOU can crucify
24 him you are only having **a** nightmare.

(N 8:086)(Ur 442)

1 You who are beginning to wake are still aware
2 of dreams and have not yet forgotten them.

3 The forgetting of dreams and the awareness
4 of Christ comes with the awakening of others
5 to SHARE your Redemption. **T 10 G 9**. You will awaken
6 to your OWN call, for the Call to awake is
7 WITHIN you. If I live in you, you ARE
8 awake. **But**²⁵ you must see the works I
9 do through you, or you will not perceive that
10 I have done them UNTO you. Do not
11 set limits on what you believe I can
12 **accomplish** do THROUGH you, or you will not
13 accept what I can do FOR you. For it is
14 done ALREADY, and unless you give ALL
15 that you have received, you will not know that
16 your Redeemer liveth and that YOU have awakened
17 WITH Him. Redemption is recognized ONLY by
18 sharing it. **T 10 G 10**. God's Son IS saved.
19 Bring only THIS awareness to the Sonship,
20 and you will have a part in the Redemption as
21 valuable as mine. For your part
22 MUST²⁶ be LIKE mine if you learn it of
23 me. If you believe that YOURS is limited,
24 YOU are limiting MINE. There is no order of

²⁵ Ur replaces "But" with "Yet"

²⁶ Ur does not emphasize this word

(N 8:087)(Ur 442)

1 difficulty in miracles because all of God's
2 Sons are of equal value, and their equality
3 is their Oneness. The whole power of God is
4 in every part of Him, and nothing contradictory
5 to His Will is either great or small.
6 What does not exist ~~at-all~~ HAS no
7 size and no measure. To God ALL
8 things are possible. And to Christ it is
9 given to be LIKE the Father.
10 **(443)- 270 -**

**T 10 H. The Problem and the Answer (*N 984 8:88)
(N 8:088)(Ur 443)**

1 **T 10 H 1.**The world as YOU perceive it cannot have been
2 created by the Father, for the world is NOT as
3 you see **perceive** it. God created ONLY the eternal,
4 and everything YOU see is perishable. Therefore
5 there must be another world which you do
6 NOT see. The Bible speaks of a
7 NEW Heaven and a NEW earth, yet
8 this cannot be literally true, for
9 the eternal are not RE-created. **But** to
10 PERCEIVE anew is merely to
11 perceive again, implying that
12 before YOU WERE NOT PERCEIVING AT ALL. What,
13 then, is the world that awaits your
14 perception WHEN YOU SEE IT? Every
15 loving thought that the Son of God
16 ever had is eternal. Those
17 which his mind perceived in this
18 world are the world's only reality.
19 They are²⁷ perceptions, because he still believes
20 that he is separate, yet they are
21 eternal, because they are loving. And BEING
22 loving, they are like the Father, and
23 therefore cannot die.
24 **T 10 H 2.**The real world can ACTUALLY

²⁷ Ur inserts "still"

(N 8:089)(Ur 443)

1 BE PERCEIVED. All that is necessary is a
2 willingness to perceive nothing ELSE.
3 For if you perceive both good AND evil,
4 you are accepting both the false AND the true,
5 AND MAKING NO DISTINCTION BETWEEN THEM.
6 The ego sees SOME good, but never
7 ONLY good. That is WHY its
8 perceptions are so variable. It does not
9 reject goodness entirely, for this you
10 could not accept, but it always ADDS
11 something that is NOT real TO the real,
12 thus CONFUSING ILLUSION AND REALITY.
13 For perceptions cannot be partly true. If
14 you believe in truth AND illusion you CANNOT TELL
15 WHICH IS TRUE.
16 **T 10 H 3.** To establish your PERSONAL autonomy,
17 you tried to create UNLIKE your Father,
18 BELIEVING what you made to be capable
19 of BEING unlike Him. Yet everything
20 in what you have made that IS true, IS
21 like Him. Only this is the real world,
22 and perceiving ONLY this will lead you to the
23 real Heaven because IT WILL MAKE YOU

(N 8:090)(Ur 443-444)

1 CAPABLE OF UNDERSTANDING IT. The perception of
2 goodness is not knowledge, but the denial
3 of the OPPOSITE of goodness enables you to
4 perceive a condition in which opposites
5 do not exist. And this IS the condition
6 of knowledge. WITHOUT this awareness,
7 you have NOT met its conditions, and until
8 you do you will not know that it is yours
9 already.(444)-271 - T 10 H 4. You have made many ideas
10 which you have placed between yourselves and your
11 Creator, and these beliefs are the world
12 as YOU perceive it. Truth is not
13 absent *here*, but it IS obscure. You do not
14 know the difference between what you have made
15 and what God created, and so you do
16 not know the difference between what you have
17 made, and what YOU have created.
18 To believe that you can perceive the real world
19 is to believe that you can know yourself.
20 You CAN know God, because it is His
21 Will to BE known. The real world is
22 all that the Holy Spirit has saved for
23 you, out of what you have made, and

(N 8:091)(Ur 444)

1 to perceive only this is salvation
2 because it is the recognition that reality
3 is ONLY WHAT IS TRUE.
4 **T 10 H 5.**This is a very simple course.
5 Perhaps you do not feel that a course which,
6 in the end, teaches nothing more than
7 that only reality is true is necessary.
8 BUT DO YOU BELIEVE IT? When you
9 have perceived the real world, you will recognize
10 that you did NOT believe it. But the
11 swiftness with which your new and ONLY
12 real perception will be translated
13 into knowledge, will leave you only an
14 instant to realize that this judgment
15 is true. And then everything you
16 made will be forgotten, the good
17 and the bad, the false and the true. For as
18 heaven and earth become one, even the
19 real world will vanish from your sight.
20 The end of the world is not its destruction,
21 but its TRANSLATION into Heaven. The
22 RE-INTERPRETATION of the world is the transfer
23 of ALL perception to knowledge.

(N 8:092)(Ur 444-445)

1 **T 10 H 6.** The Bible tells you to become as little
2 children. Little children recognize that
3 they do not understand what they perceive, and
4 so they ASK WHAT IT MEANS. Do
5 not make the mistake of believing that YOU
6 understand what YOU perceive, for its
7 meaning IS lost to you. But the Holy Spirit
8 has saved its meaning FOR you, and
9 if you will LET Him interpret it FOR
10 you, He will restore ~~to you~~ what you have
11 thrown away. As long as you THINK
12 YOU KNOW its meaning, you will see no
13 need to ask it OF Him. You do
14 not know the meaning of ANYTHING you
15 perceive. NOT ONE THOUGHT YOU HOLD IS WHOLLY
16 TRUE. **T 10 H 7.** The recognition of this is your firm
17 beginning. You are not misguided; you have
18 accepted no guide at all. Instruction
19 in perception is your (445)-272 - great need, FOR YOU
20 UNDERSTAND NOTHING. ?
21 ? RECOGNIZE this, but do not accept
22 it, for understanding is your inheritance.
23 Perceptions are learned, and you are not
24 without a Teacher. But your willingness to

(N 8:093)(Ur 445)

1 learn of Him depends on your willingness to
2 question EVERYTHING you have learned
3 OF YOURSELF, for you who have learned
4 amiss ~~should not be your own teachers.~~
5 should not be your own teachers. No-one
6 can withhold truth, except from himself.
7 Yet God will not refuse the answer He
8 GAVE you. Ask, then, for what is
9 yours, but which you did NOT make, and do
10 not defend yourself AGAINST truth. **T 10 H 8.** YOU
11 made the problem which God HAS answered.
12 Ask yourselves, therefore, but one simple question;
13 "do I want the problem or do I want the
14 answer?" Decide for the answer, and
15 you WILL have it, for you will see it as it is,
16 and it is yours already.

17 You complain that this course is
18 not sufficiently specific for you to
19 understand it AND USE IT. Yet it has been
20 VERY specific, and YOU HAVE NOT DONE WHAT
21 IT SPECIFICALLY ADVOCATES. This is not a
22 course in the play of ideas, but in their
23 PRACTICAL APPLICATION. Nothing could
24 be more specific than to be told very

(N 8:094)(Ur 445)

1 clearly, that if you ask you WILL receive. **T 10 H 9.** The Holy
 2 Spirit
 3 will answer EVERY specific problem, as
 4 long as you believe that problems ARE
 5 specific. His answer is both many
 6 and one, as long as you believe ~~you who~~ that the
 7 ~~are~~ One ~~are~~ ~~IS~~ ~~are~~ many.
 8 ~~You must~~ Realize that YOU ARE
 9 AFRAID OF HIS SPECIFICITY, for fear of
 10 what you think it will DEMAND of you.
 11 Yet only by asking will you learn that
 12 nothing that is of God demands
 13 ANYTHING of you. God GIVES; He
 14 does NOT take. You are refusing
 15 to ask, because you ~~have confused~~ believe that asking ~~with~~ is
 16 TAKING, and you do not ~~interpret~~ perceive it as
 17 sharing.²⁸ The Holy Spirit will give you only
 18 what is yours, and will take nothing in
 19 return. For what is yours IS
 20 everything, and you share it WITH God.
 21 This IS its reality. Would the Holy Spirit,
 22 Who wills only to RESTORE, be capable
 23 of MISinterpreting the question you must ask to
 24 learn His answer?

²⁸ Through the extensive mark-up we can discern two variants, an originally written passage and an edited passage. First the original starting at line 13. "You are refusing to ask, because you have confused asking with TAKING, and you do not interpret it as sharing." This is edited to: "You are refusing to ask, because you believe that asking is TAKING, and you do not perceive it as sharing."

(N 8:095)(Ur 445446)

1 **T 10 H 10.** You HAVE heard the answer, but you have
2 misunderstood the QUESTION. You have believed that to
3 ask for guidance of the Holy Spirit, IS TO ASK
4 FOR DEPRIVATION. Little children of
5 God, you do not understand your Father.
6 **(446)- 273 -** You believe in a world that takes because
7 you believe that you can get by taking.
8 But BY that perception, you have lost
9 sight of the real world. You are
10 afraid of the world AS YOU SEE IT, but the
11 real world is still yours for the asking.
12 Do not deny it TO yourself, for it
13 can ONLY free you. Nothing of God
14 will enslave His Son, whom He
15 created free and whose freedom is
16 protected by HIS Being. **T 10 H 11.** Blessed
17 are you who will ask the truth of
18 God without fear, for only thus
19 can you learn that His answer
20 IS the release from fear.
21 Beautiful Child of God, you
22 are asking only for what I
23 promised you. Do you believe I
24 would DECEIVE you? The Kingdom of

(N 8:096)(Ur 446)

1 Heaven IS within you. Believe that
2 the truth is in me, for I KNOW that
3 it is in YOU. God's Sons have
4 nothing which they do not share.
5 Ask for truth of any Son of God,
6 and you have asked it of me. No one of
7 us but has the answer in him, to
8 give to anyone who asks it OF
9 him. Ask anything of God's Son,
10 and His Father will answer you, for Christ
11 is not deceived in His Father and His
12 Father is not deceived in Him.
13 **T 10 H 12.** Do not, then, be deceived in your
14 brother, and see only his loving
15 thoughts as his reality, for by
16 denying that his mind is split, YOU WILL
17 HEAL YOURS. Accept him as His
18 Father accepts him, and heal him
19 unto Christ, for Christ is his
20 healing AND YOURS. Christ is the
21 Son of God Who is in no way
22 separate from His Father, Whose EVERY
23 thought is as loving as the
24 Thought of His Father, by which He

(N 8:097)(Ur 446-447)

1 was created. Be not deceived in God's
2 Son, for thereby you MUST be deceived
3 in yourself. And being deceived in
4 yourself you ARE deceived in your Father, in
5 Whom no deceit is possible.

6 **T 10 H 13.** In the real world, there is no
7 sickness, for there is no separation and
8 no division. Only loving thoughts
9 are recognized, and because no-one is
10 without YOUR help, the Help of God
11 goes with YOU everywhere. As you become
12 willing to ACCEPT this Help BY
13 ASKING FOR IT, you will give it
14 BECAUSE YOU WANT IT. Nothing will be
15 beyond your healing power, because
16 nothing will be denied your simple
17 request. What problems will not
18 disappear in the presence **(447)-274-** of God's
19 Answer? Ask, then, to learn of
20 the reality of your brother BECAUSE THIS IS
21 WHAT YOU WILL PERCEIVE IN HIM, and you will
22 see your beauty reflected in HIM.

23 **T 10 H 14.** Do not accept your brother's
24 variable perception of himself, for

(N 8:098)(Ur 447)

1 his split mind is yours, and you will
2 not accept YOUR healing without his.
3 For you share the real world as you
4 share Heaven, and his healing IS
5 yours. To love yourself is to
6 HEAL yourself, and you cannot perceive
7 part of you as sick and **reach**²⁹ your
8 OWN goal. Brother, we heal
9 together as we live together, and love
10 together. Be not deceived in
11 God's Son, for he is one with himself,
12 and One with his Father. Love him
13 who is beloved of His Father, and
14 you will learn of the Father's Love for YOU.
15 **T 10 H 15.** If you perceive offense in
16 a brother, pluck the offense from
17 your mind, for you are offended by
18 Christ, and are deceived in Him.
19 HEAL in Christ and be not offended
20 by Him, for there is no offense IN
21 Him. If what you perceive offends
22 you, you are offended in YOURSELF, and are
23 condemning God's Son, whom God
24 condemneth not. Let the Holy Spirit

²⁹ *Ur* has "achieve" in place of "reach"

(N 8:099)(Ur 447)

1 remove ALL offense of God's Son
2 against himself and perceive no-one
3 but through HIS guidance, for He
4 would save you from ALL condemnation.
5 Accept His healing power, and
6 use it for all He sends you,
7 for He wills to heal the Son of God
8 in whom He is not deceived.
9 **T 10 H 16.** Children perceive terrifying
10 ghosts and monsters and dragons, and
11 they are terrified. But if they ask
12 someone they trust for the REAL
13 meaning of what they perceive, and are
14 willing to LET THEIR INTERPRETATION GO
15 IN FAVOR OF REALITY, their fear goes with
16 **it.**³⁰ When a child is helped to
17 translate his "ghost" into a **familiar**
18 ~~white~~ curtain, his "monster" into a
19 shadow and his "dragon" into a
20 dream, he is no longer afraid, and
21 laughs happily at his own fear.
22 You, my children, are afraid of your
23 brothers, and of your Father and of
24 YOURSELVES. But you are merely DECEIVED

³⁰ Ur replac4es "it" with "them"

(N 8:100)(Ur 447-448)

1 in them. **T 10 H 17.** Ask what they ARE of the Teacher
2 of Reality, and hearing His answer, you too
3 will laugh at your fears and replace them with peace.
4 For fear lies **(448)-275-** not in reality, but in the minds
5 of children who do not UNDERSTAND it.
6 It is only their LACK OF UNDERSTANDING that
7 frightens them, and when they learn to
8 perceive truly, they are not afraid.
9 And because of this, they will ask for
10 truth again, when they are frightened.
11 It is not the REALITY of your brothers, or your
12 Father, or yourself which frightens
13 you. You do not know what they ARE, and
14 so YOU perceive them as ghosts and
15 monsters and dragons. **T 10 H 18.** ASK of their
16 reality from the One Who knows it,
17 and He will tell you what they are.
18 For you do NOT understand them, and
19 because you are deceived by what you see, you
20 NEED reality to dispel your fears.
21 Would you not exchange your fears for
22 truth if the exchange is yours for the
23 asking?

(N not found in Notes)(Ur 448)

1 For if God is not deceived in you, you can be deceived only
2 in YOURSELF. But you can learn the truth of yourself of the
3 Holy Spirit, Who will teach you that, as part of God,
4 deceit in YOU is impossible. When you perceive yourself
5 without deceit, you will accept the real world in place of
6 the false one you have made. And then your Father will lean
7 down to you, and take the last step for you, by raising you
8 unto Himself.³¹

³¹ This page occurs in the *Ur* as part of the previous paragraph (10 H 18) but so far has not been found in the *Notes*.

A Course in Miracles Volume I Chapter 11 Shorthand Notes Transcript

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Chapter 11 - God's Plan for Salvation**T 11 A. Introduction (*N 997 8:101)****(N 8:101)(Ur 449)**

1 T 11 A 1. (449)- 276 - You¹ have been told not to make error
 2 real, and the way to do this is very simple.
 3 If you WANT to believe in error, you would HAVE
 4 to make it real, because it is not true.
 5 But TRUTH is real in its OWN right,
 6 and to believe in truth, YOU DO NOT HAVE TO DO
 7 ANYTHING. Understand that you do not
 8 respond to stimuli, but to STIMULI AS YOU
 9 INTERPRET THEM. Your interpretation thus becomes
 10 the JUSTIFICATION for the response. That is
 11 why analyzing the motives of others is
 12 hazardous to YOU. If you decide
 13 that someone is REALLY trying to
 14 attack you, or desert you or
 15 enslave you, you will respond as
 16 if he had actually DONE so, BECAUSE
 17 you have made his error REAL to you.
 18 To interpret error is to GIVE IT
 19 POWER, and, having done this, you WILL
 20 overlook truth.

21 T 11 A 2. The analysis of ego motivation
 22 is very complicated, very obscuring,
 23 and NEVER without the risk of your own
 24 ego involvement. The whole process

¹ Ur inserts "September 8, 1966"

**T 11 B. The Judgment of the Holy Spirit (*N 998 8:102)
(N 8:102)(Ur 449)**

1 represents a clear-cut attempt to
2 demonstrate YOUR OWN ability to understand
3 what you perceive. This is demonstrated
4 by the fact that you REACT to your
5 interpretations as if they WERE
6 correct, and control your reactions
7 behaviorally, BUT NOT EMOTIONALLY.
8 This is quite evidently a
9 mental split, in which you have attacked the
10 integrity of your mind, and pitted
11 one level within it against another.
12 **T 11 B 1.** There is but one interpretation
13 of ALL motivation that makes any
14 sense, and, because it is the Holy Spirit's judgment,
15 it requires no effort at all on your
16 part. Every loving thought is
17 true. EVERYTHING ELSE is an
18 appeal for healing and help. That
19 is what it IS, regardless of the form
20 it takes. Can anyone be
21 justified in responding with anger to
22 a plea for help? No response
23 can BE appropriate EXCEPT the willingness
24 to give it TO him, for this and ONLY this

(N 8:103)(Ur 449-450)

1 is what he is ASKING for. Offer
2 him anything ELSE, and YOU are assuming the
3 right to attack his reality, by
4 interpreting it AS YOU SEE FIT.
5 **T 11 B 2.** Perhaps the danger of this to your
6 OWN mind is not yet fully
7 apparent. But this by no
8 means ~~indicates~~ *signifies* that it is not
9 perfectly clear. If you maintain **(450)- 277 -**
10 that an appeal for help is
11 something ELSE, you will REACT to
12 something else, and your response will
13 be inappropriate to reality as IT
14 is, but NOT to your perception OF it.
15 This is poor reality testing by
16 definition. There is nothing to prevent
17 you from recognizing ALL calls for
18 help as exactly what they are,
19 EXCEPT YOUR OWN PERCEIVED NEED TO
20 ATTACK. It is only THIS that makes
21 you willing to engage in endless
22 "battles" with reality, in which you DENY
23 the reality of the need for healing by
24 making IT unreal.

(N 8:104)(Ur 450)

Text 12b

(N 8:105)(Ur 450)

1 **T 11 B 3.** You would not do this
2 except for your UNWILLINGNESS to
3 perceive reality, WHICH YOU WITHHOLD FROM
4 YOURSELF. It is surely good advice
5 to tell you not to judge what you do
6 not understand. No-one with a
7 personal investment is a reliable
8 witness, for truth for him has
9 become what he WANTS it to be.
10 If you are unwilling to perceive an
11 appeal for help AS WHAT IT IS,
12 it is because YOU are unwilling to give
13 help, AND RECEIVE IT. The analysis of
14 the ego's "real" motivation is the
15 modern equivalent of the inquisition.
16 For in both, a brother's errors are
17 "uncovered," and he is then attacked
18 FOR HIS OWN GOOD. What can
19 this be, BUT projection? For HIS
20 errors lay in the minds of his
21 INTERPRETERS, for which they punished
22 HIM.
23 **T 11 B 4.** Whenever you fail to recognize
24 a call for help, you are REFUSING help.

(N 8:106)(Ur 450)

1 **Yet** would you maintain that you do not
2 NEED it? Yet this IS what you are
3 maintaining when you refuse to recognize
4 a brother's appeal. For only by
5 ANSWERING his appeal, can YOU be
6 helped. Deny him YOUR help,
7 and you will NOT perceive God's answer
8 to YOU. The Holy Spirit does NOT need your
9 help in interpreting motivation, but
10 you DO need HIS. ONLY
11 appreciation is an appropriate response to your
12 brother. Gratitude is due him
13 for both his loving thoughts, and
14 his appeals for help, for
15 both are capable of bringing love
16 into YOUR awareness, IF YOU PERCEIVE THEM TRULY.
17 And ALL your sense of strain comes
18 from your attempts NOT to do just this.
19 **T 11 B 5.** How simple, then, is God's
20 plan for salvation. There is but one
21 response to reality, for reality
22 evokes no conflict at all. There
23 is but one Teacher of Reality, Who
24 understands what it is. He does

(N 8:107)(Ur 450-451)

1 NOT change His mind about
 2 reality, because REALITY does not
 3 change. Although YOUR (451)- 278 - interpretations of
 4 reality are meaningless in your divided
 5 state, His remain consistently
 6 true. He GIVES them to you because
 7 they are FOR you.

8 **T 11 B 6.** Do not attempt to "help" a
 9 brother in YOUR way, for you cannot
 10 help YOURSELVES. But hear
 11 his call for the help of God, and
 12 you will recognize your OWN need for
 13 the Father. Your interpretations of **HIS**²
 14 need is your interpretation of YOURS.
 15 By giving help, you are ASKING
 16 FOR IT. And if you perceive but
 17 **this** one need in yourself, you WILL
 18 be healed. For you will recognize
 19 God's answer as you want it to
 20 be, and if you want it in truth, it will
 21 be truly yours. Every appeal you
 22 answer in the Name of Christ, brings
 23 the remembrance of your Father closer
 24 to YOUR awareness. For the sake of YOUR

² *Ur* replaces "HIS" with "your brother's"

(N 8:108)(Ur 451-452)

1 need, then, hear every call for help
2 as what it is, so God can
3 answer YOU.

4

5 (452)279

6 **T 11 B 7.** By³ applying the Holy Spirit's interpretation
7 of the reactions of others more and more
8 consistently, you will gain an increasing
9 awareness that HIS criteria are
10 equally applicable to **YOURS**.⁴ For
11 to RECOGNIZE fear is not enough to
12 escape FROM it, although the recognition IS
13 necessary to demonstrate the NEED for
14 escape. The Holy Spirit must still TRANSLATE
15 it into truth. If you were LEFT with the
16 fear, having RECOGNIZED it, you would have
17 taken a step AWAY from reality,
18 not TOWARDS it. Yet we have
19 repeatedly emphasized the need to recognize
20 fear, and face it WITHOUT DISGUISE,
21 as a crucial step in the undoing of the
22 ego. Consider how well the Holy Spirit's
23 interpretation of the motives of others will

³ Ur inserts "Sept. 9, '66"

⁴ Ur replaces "YOURS" with "YOU."

**T 11 C. The Mechanism of Miracles (*N 1005 8:909)
(N 8:109)(Ur 452)**

1 serve you then.

2 **T 11 B 8.** Having taught you to accept only

3 loving thoughts in others, and to regard

4 everything else as an appeal for

5 help, He has taught you that FEAR

6 is an appeal for help. This is

7 what RECOGNIZING it really means.

8 If you do NOT PROTECT it, HE

9 will re-interpret it. That is the

10 ultimate value TO YOU in learning to

11 perceive attack as a call

12 for love. We have learned surely that

13 fear and attack are inevitably associated.

14 If ONLY attack produces fear, and

15 if you see attack as the call for

16 help that it IS, the REALITY of fear

17 MUST dawn upon you. For fear

18 IS a call for love, in *unconscious* recognition

19 of what has been denied. **Fe**

20 **T 11 C 1.** Fear is a symptom of your deep

21 sense of loss. If, when you

22 perceive it in others, you learn to

23 SUPPLY the loss, the basic CAUSE

24 of fear is removed. Thereby you

(N 8:110)(Ur 452-453)

1 teach yourself that fear does not
2 exist IN YOU, for you have in YOURSELF, the
3 means for removing it, and have
4 DEMONSTRATED this by GIVING it.
5 Fear and love are the only emotions of which
6 you are capable. One is false, for
7 it was made out of denial, and denial
8 DEPENDS on the real belief in what is
9 denied for its OWN existence **(453)-280 -**
10 **T 11 C 2.** By interpreting fear
11 correctly, as a positive affirmation
12 of the underlying belief it masks,⁵ you
13 are undermining its perceived
14 usefulness by rendering it useless.
15 Defenses which do not work AT ALL are
16 AUTOMATICALLY discarded. If you
17 raise what fear conceals to
18 CLEAR-CUT, UNEQUIVOCAL PRE-DOMINANCE,
19 fear becomes meaningless. You have
20 denied its power to conceal love,
21 which was its only purpose. The mask which
22 YOU have drawn across the face of Love
23 has disappeared.

⁵ *Ur* capitalizes "positive affirmation of the underlying belief it masks"

(N 8:111)(Ur 453)

1 **T11C3.** If you would look upon Love, which
2 IS the world's reality, how could
3 you do better than to recognize, in
4 every defense AGAINST it, the underlying
5 appeal FOR it? And how could
6 you better learn of its reality, than
7 by answering the appeal for it by
8 GIVING it? The Holy Spirit's interpretation of
9 fear DOES dispel it, for the
10 AWARENESS of truth cannot BE denied.
11 Thus does the Holy Spirit replace fear with
12 love, and translate error into truth.
13 And thus will YOU learn of Him
14 how to replace your dream of
15 separation with the fact of unity.
16 For the separation is only the DENIAL
17 of union, and, correctly interpreted,
18 attests to your eternal knowledge
19 that union is true. **(454) - 281 - And miracles**
20 **are merely the translation of denial into**
21 **Truth.**

22
23
24

(N 8:112)(Ur 454)

1 **T11C4.** Miracles are merely the ~~*denial*~~ translation
2 ~~of knowledge and denial of truth.~~
3 **translation** of denial into truth.⁶ If to
4 love oneself is to HEAL oneself, those who
5 are sick do NOT love themselves. Therefore, they
6 are asking for the love that would
7 heal them, but which they are DENYING TO
8 THEMSELVES. If they knew the truth about
9 themselves, they could not be sick. The task
10 of the miracle-worker thus becomes to
11 DENY THE DENIAL OF TRUTH. The sick must
12 heal THEMSELVES, for the truth is IN them.
13 But, having OBSCURED it, the light in ANOTHER
14 mind must shine into theirs, because
15 that light IS theirs.

16 **T11C5.** The light in them shines as
17 brightly, REGARDLESS of the density of the
18 fog that obscures it. If you give
19 no power to the fog to obscure the light,
20 it HAS none, for it has power ONLY
21 because the Son of God gave power TO
22 it. He must HIMSELF withdraw
23 that power, remembering that all power

⁶ In the *Notes* this sentence is reworded crossed out and repeated three times.

(N 8:113)(Ur 454)

1 is of God. you can remember this for
2 all the Sonship.⁷ Do not allow your
3 brother not to remember, for his
4 forgetfulness is YOURS. But YOUR
5 remembering is HIS, for God cannot be
6 remembered alone. THIS IS WHAT YOU
7 HAVE FORGOTTEN. To perceive the healing of
8 your brother as the healing of yourself, is
9 thus the way to remember God. For
10 you forgot your brothers WITH Him, and God's
11 answer to your forgetting is but the way to
12 remember. **T 11 C 6.** Perceive in sickness but
13 another call for love, and offer your
14 brother what he believes he cannot offer HIMSELF.
15 Whatever the sickness, there is but one
16 remedy. You will be made whole as
17 you MAKE whole, for to perceive in
18 sickness the appeal for health, is to
19 recognize in hatred the call for love.
20 And to give a brother what he
21 REALLY wants, is to offer it unto
22 yourself. For your Father wills you to
23 know your brother AS yourself. Answer
24 HIS call for love, and YOURS is

⁷ *Ur* emphasizes "YOU CAN REMEMBER THIS FOR ALL THE SONSHIP"

(N 8:114)(Ur 454-455)

1 answered. Healing is the love of Christ
2 for His Father, and for HIMSELF.

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25 **(455) - 282 -**

(N 8:115)(Ur 454-455-456)

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2 **T 11 C 7.** You⁸ have no idea of the intensity of
3 your wish to get rid of each other. This
4 does NOT mean that you are not strongly
5 impelled TOWARD each other, but it
6 DOES mean that LOVE IS NOT THE ONLY
7 EMOTION. Because your love has
8 become more in awareness, the conflict can
9 no longer be "settled" by your
10 previous attempts to MINIMIZE the fear.
11 The love makes attack untenable,
12 BUT YOU STILL FEEL THE FEAR. Instead of
13 trying to resolve it directly, you have a
14 strong tendency to TRY TO ESCAPE
15 FROM THE LOVE. Yet this is the LAST
16 thing you would want to ESCAPE
17 from. And even if you did, you
18 can escape from everything ELSE, but
19 not from this. Be glad indeed
20 that there IS no escape from salvation.⁹**(456)283**¹⁰
21 **T 11 C 8.** You do not realize how much you
22 hate each other. You will not get rid
23 of this until you DO realize it, for

⁸ *Ur* inserts "Sept. 13, '66"

⁹ This page and the next covering paragraphs T 11 C 7 though T 11 C 10 show up as Special Message 7 and do not show up in the subsequent *HLC* manuscript, indicating that the Scribes viewed this material as "private" and not part of the Course. While this page and the next have two separate dates typed at the beginning of each page, those dates may represent the date of typing rather than the date of original dictation. In the *Notes* this material shows up on pages 1011 (8:115) through

¹⁰ *Ur* inserts "
Sept. 14, '66"

(N 8:116)(Ur 456)

1 UNTIL then, you will think you want to get
2 rid of EACH OTHER and KEEP THE HATRED.
3 Yet if you are each other's salvation, what can
4 this mean except that you PREFER
5 attack to salvation? Be glad
6 that neither your reality nor your
7 salvation is a matter of your
8 preference, for you HAVE much cause
9 for joy. But that the cause is
10 NOT of your making is surely obvious.
11 You DO hate and fear each other, and your
12 love, which is very real, is TOTALLY
13 obscured by it. How can you
14 know the meaning of love UNLESS it is
15 total?
16 **T 11 C 9.** This will be a very difficult
17 period for you, but it will not be so
18 for long. You are in danger, but you
19 WILL be helped, and nothing will
20 happen. But you cannot remain
21 in darkness, and this will BE the way
22 out. Look as calmly as you can
23 upon hatred, for if we are to

(N 8:117)(Ur 456)

1 deny the denial of truth, we must
2 first RECOGNIZE what we are denying.
3 Remember that knowledge PRECEDES
4 denial, and that the separation was a
5 descent from magnitude to littleness.
6 And so the way back is to retrace
7 the way to magnitude.
8 **T 11 C 10.** Your hatred is not real, But it
9 is real to you. IT HIDES WHAT
10 YOU REALLY WANT. Surely you are
11 willing to look upon what
12 you do NOT want without fear,
13 EVEN IF IT FRIGHTENS YOU, if you can
14 thereby get rid of it? For
15 you CANNOT escape salvation, and you
16 WILL not escape fear until you
17 WANT salvation. Be not
18 afraid of this journey into fear,
19 for it is not your destination. And
20 we will walk through it in safety,
21 for peace is not far, and you will be
22 led in its light. (457)- 284 -

(N 8:118)(Ur 457)

1 **T 11 C 11.** Remember what we said
2 about the frightening perceptions of
3 little children, which terrify them because
4 they do not understand them.¹¹ If they ASK for
5 enlightenment, AND ACCEPT IT, their
6 fears vanish. But if they
7 HIDE their nightmares, they will KEEP
8 them. It is easy to help an uncertain
9 child, for he recognizes that he does not
10 know what his perceptions mean.¹²
11 But you believe you DO know. Little
12 children, you are hiding your heads
13 under the covers of the heavy blankets
14 you have laid upon yourselves. You are
15 hiding your nightmares in the darkness of
16 your own certainty, and refusing to
17 open your eyes and LOOK AT THEM.

18 **T 11 C 12.** Let us not save nightmares,
19 for they are not fitting offerings for
20 Christ, and so they are not fit gifts
21 for YOU. Take off the covers,
22 and look at what you are afraid of.
23 Only the ANTICIPATION will frighten you, for
24 the reality of nothingness cannot be

¹¹ T 6 F 5
¹² T 10 H 6

(N ---)(Ur 457)

¹³frightening. Let us not delay this, for your dream of hatred will not leave you without help, and help is here. Learn to be quiet in the midst of turmoil, for quietness is the END of strife, and this is the journey to peace. Look straight at every image that rises to delay you, for the goal is inevitable, because it is eternal.

T 11 C 13. The goal of love is but your right, and it belongs to you DESPITE your preference. YOU STILL WILL WHAT GOD WILLS, and no nightmare can defeat a Child of God in his purpose. For your purpose was given you by God, and you must accomplish it, BECAUSE it is His Will. Awake and remember your purpose, for it is YOUR will to do so. What has been accomplished FOR you MUST be yours. Do not let your hatred stand in the way of

¹³ Given the page break occurs mid-sentence and that the number of words missing is about right for a *Notes* page in this section, it seems likely that this represents a missing page of the *Notes* rather than a later “dictated without notes” interpolation.

(N 8:119)(Ur 457-458)

1 love, for NOTHING can withstand the
 2 love of Christ for His Father, or
 3 His Father's love for Him.
 4 **T 11 C 14.** A little while, and you WILL see me. For
 5 I am not hidden because you are hiding.
 6 I will awaken you as surely as I
 7 awakened myself, for I awoke
 8 FOR you. In MY Resurrection is YOUR
 9 release. Our mission is to ESCAPE
 10 CRUCIFIXION; (458)- 285 -not Redemption. Trust
 11 in my help, for I did not walk alone,
 12 and I will walk with you, as our Father
 13 walked with me. Did you not know
 14 that I walked with Him in peace?
 15 And does not that mean that
 16 peace goes with US on the journey?
 17 **T 11 C 15.** There is no fear in perfect love.¹⁴ We will
 18 but be making perfect TO you
 19 what is ALREADY perfect IN you.
 20 You do not fear the UNKNOWN, but the KNOWN.
 21 You will not fail in your mission, because I
 22 failed not in mine. Give me but a
 23 little trust, in the name of the COMPLETE
 24 trust I have in you, and we will easily

¹⁴ **I John 4:18** There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

(N 8:120)(Ur 458)

1 accomplish the goal of perfection together.
 2 For perfection IS, and cannot be denied.
 3 To deny the denial of perfection is not
 4 **as**¹⁵ difficult as the denial of truth. And
 5 what we can accomplish together MUST
 6 be believed, when you SEE it as
 7 accomplished. You who have tried to
 8 banish love have not succeeded. But
 9 you who choose to banish fear WILL
 10 succeed.

11 **T 11 C 16.** The Lord is with you,¹⁶ ~~yet~~ but you know
 12 it not. Yet your Redeemer liveth,¹⁷ and
 13 abideth in you in the peace out of which
 14 He was created. Would you ~~not~~ not
 15 exchange THIS awareness for the awareness
 16 of your fear? When we have OVERCOME
 17 fear, not by hiding it, not by
 18 minimizing it, not by denying
 19 its full import in ANY way, THIS IS
 20 WHAT YOU WILL REALLY SEE. You cannot
 21 lay aside the obstacle to real vision
 22 without looking upon it, for to
 23 lay aside means to judge AGAINST.

¹⁵ *Ur* replaces "as" with "so"

¹⁶ **2 Chronicles 15:2** and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the LORD is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you.

¹⁷ **Job 19:25** But I know that my redeemer liveth, and that he shall stand up at the last upon the earth:

(N 8:121)(Ur 458)

1 If YOU will look, the Holy Spirit will judge, AND
2 WILL JUDGE TRULY. He cannot shine
3 away what YOU keep hidden, for
4 you have not offered it TO Him, and He
5 CANNOT take it FROM you.

6 **T 11 C 17.** We therefore are embarking on an
7 organized, well-structured, and
8 carefully planned program, aimed
9 at learning how to offer to the
10 Holy Spirit everything you do NOT want.
11 HE knows what to DO with it. You
12 do NOT know how to use
13 what He knows. Whatever is revealed
14 to Him that is not of God, is gone.
15 But you must reveal it to YOURSELF in
16 perfect willingness, for otherwise His
17 knowledge remains useless TO you.
18 Surely He will not fail to help
19 you, since help is His ONLY
20 purpose. Do you not have greater
21 reason for fearing the world, as
22 you perceive it, than for looking
23 at the cause of fear, and letting it
24 go forever? **(459)286**

(N 8:122)(Ur ---)

1 ¹⁸He is in a very deep sleep and must more
2 resistant to waking than you are. The ???
3 problem with him is that he is a passive
4 resistance, which implies a giving over
5 of will. Will always induces a state
6 of resistance and therefore depression. Tell
7 him that no one can resign from the
8 Sonship, since membership is not
9 optional. He has been looking for
10 someone to FORCE HIS WILL AWAY, because
11 he thought it was the cause of his trouble.
12 Since the course has placed such
13 consistent emphasis ON will, and SINCE
14 HE AGREES WITH THE EMPHASIS, his past
15 adjustment is threatened. That is
16 why he could not sleep. His past
17 continues to "haunt" him BECAUSE he
18 is giving up the belief in ghosts.
19 Tell him again not to be afraid
20 of ghosts and remind him that he HAS
21 no past. The return of the will is what he
22 WANTS. No one can accept it but himself.

¹⁸ This page, which is not copied in the *Urtext* appears to be a personal message to Helen which was intended for her and not for "The Course." Its omission then, would be consistent with the editing instructions.

**T 11 D. The Investment in Reality (*N 1019 8:123)
(N 8:123)(Ur 459)**

1 **T 11 D 1.** I¹⁹ once asked if you were willing to
 2 sell²⁰ all you have, and give to the poor and
 3 follow me. This is what I meant: If
 4 you had no investment in anything in this
 5 world, you could teach the poor where THEIR
 6 treasure IS. The poor are merely those who
 7 have invested wrongly, and they are poor indeed!
 8 And because they are in need, it is given to you to
 9 help them, since you are among them.
 10 Consider how perfectly your lesson would
 11 be learned, IF YOU WERE UNWILLING TO SHARE
 12 THEIR POVERTY. ~~For their~~ For poverty is lack,
 13 and there is but one lack, since there is but one
 14 need.
 15 **T 11 D 2.** Suppose a brother insists on
 16 having you do something you think you do not want to
 17 do.²¹ The very fact of his insistence
 18 should tell you that HE BELIEVES SALVATION
 19 LIES IN IT. If you insist on refusing, and
 20 experience a quick response of
 21 opposition, YOU are believing that YOUR salvation
 22 lies in NOT doing it. You, then, are making
 23 the same mistake that HE is, and are

¹⁹ Ur inserts "Sept. 16"

²⁰ **Luke 18:22** And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

²¹ **Matthew 5:38-48** Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

(N 8:124)(Ur 459-460)

1 making his error real to both of you. Insistence
 2 means INVESTMENT, and what you invest in is
 3 ALWAYS related to your notion of salvation.
 4 The question is always two-fold; first, WHAT is to be
 5 saved, and
 6 second, how can it be saved?
 7 **T 11 D 3.** Whenever you become angry²² with a
 8 brother, for WHATEVER reason, you are
 9 believing that the EGO is to be saved, AND TO BE
 10 SAVED BY ATTACK. If HE attacks, you
 11 are agreeing with this belief, and if YOU
 12 attack, you are reinforcing it. REMEMBER
 13 THAT THOSE WHO ATTACK ARE POOR. Their
 14 poverty asks for gifts, NOT for further
 15 impoverishment. You who could help
 16 them are surely acting destructively, if
 17 you accept their poverty AS YOURS. If
 18 you had not invested AS THEY HAD,
 19 it would never occur to you to overlook their
 20 need. **(460)287 T 11 D 4.** RECOGNIZE WHAT DOES NOT MATTER,
 21 and if your brothers ask you for something²³ "outrageous,"
 22 do it BECAUSE it does not matter. Refuse,
 23 and your OPPOSITION establishes that it DOES
 24 matter to you. It is only you, therefore, who
 25 have MADE the request outrageous, for nothing

²² **Matthew 5:22** but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

²³ **Matthew 5:42** Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(N 8:125)(Ur 460)

1 can BE asked OF you, and EVERY request
2 of a brother is FOR you. Why would you
3 insist in DENYING him? For to do so
4 is to deny yourself, and impoverish both.
5 HE is asking for salvation, as YOU are.
6 Poverty is of the ego, and never of God. No
7 "outrageous" request CAN be made of one
8 who recognizes what is valuable, and
9 wants to accept nothing else.

10 **T 11 D 5.** Salvation is for the mind, and it is
11 attained through peace. This is the only thing
12 that CAN be saved, and the ONLY way to
13 save it. Any response OTHER than
14 love, arises from a confusion about **both**
15 the "what" and the "how" of salvation. And
16 this is the ONLY answer. Never lose
17 sight of this, and never allow yourself to
18 believe, even for an instant, that there
19 is another answer. For you will surely
20 place yourself among the poor, who
21 do not understand that they dwell in
22 abundance and that salvation is come. **(461)- 288 -**

(N 8:126)(Ur 461)

1 **T 11 D 6.** To²⁴ identify with the ego is to attack
2 yourself, and MAKE YOURSELF POOR. That
3 is why everyone who identifies with the ego
4 FEELS DEPRIVED. What he EXPERIENCES
5 is then depression or anger, but what
6 he DID is to exchange his **love** self
7 love for self hate, MAKING HIM
8 AFRAID OF HIMSELF. He does NOT realize
9 this. Even if he is fully aware of
10 ANXIETY, he does NOT perceive its
11 source AS HIS OWN EGO IDENTIFICATION, and
12 he ALWAYS tried to handle it
13 by making some sort of insane
14 "arrangement" with the world. He ALWAYS
15 perceives this world as OUTSIDE HIMSELF, for
16 this is crucial to his adjustment. He
17 does NOT realize that HE MAKES THIS WORLD,
18 for there IS no world outside him.
19 **T 11 D 7.** If only the loving thoughts of
20 God's Son ARE the world's reality, the real
21 world MUST be IN HIS MIND. **And**
22 **everything else MUST be illusion.**
23 His insane thoughts, too, must be

²⁴ Ur inserts Sept. 20, 1966

(N 8:127)(Ur 461)

1 in his mind, but an INTERNAL conflict
2 of this magnitude he cannot tolerate. For a
3 split mind IS endangered, and the recognition
4 that it encompasses COMPLETELY opposed
5 thoughts within itself IS intolerable.
6 Therefore, the mind projects the split, NOT the
7 reality. EVERYTHING you perceive as the
8 outside world, is merely your
9 attempt to maintain your ego identification,
10 for everyone believes that identification is
11 salvation.

12 **T 11 D 8.** But consider what has happened,
13 for thoughts have consequences to the thinker.
14 You are AT ODDS with the world as you
15 perceive it because you think IT is antagonistic
16 to you. THIS IS A NECESSARY CONSEQUENCE OF WHAT YOU HAVE
17 DONE. You have projected outward what IS
18 antagonistic to what is inward, and therefore
19 you would HAVE to perceive it this way.
20 That is why you MUST realize that your hatred
21 IS in your mind, and NOT OUTSIDE IT, before you
22 can get rid of it. And why you MUST
23 get rid of it, BEFORE you can ~~ex~~ perceive the world
24 as it really is.

(N 8:128)(Ur 461)

1 **T 11 D 9.** Long ago we said that God so
2 loved the world²⁵ that He gave it TO His
3 only-begotten Son that whosoever
4 believeth on him should never see death.
5 God DOES love the real world, and those
6 who perceive its reality **(462)-289** - CANNOT see the
7 world of death. For death is not OF the
8 real world, in which everything is eternal.
9 God gave you the real world in exchange
10 for the one you made, out of your split
11 mind, and which IS the symbol of death. For
12 if you could REALLY separate yourselves from the
13 Mind of God, you WOULD die. And the
14 world you perceive IS a world of separation.
15 **T 11 D 10.** You were willing to accept even
16 death to deny your Father. But He
17 would not have it so, and so it is NOT so. You
18 still could not will against Him, and that
19 is why you have no control over the world you
20 made. It is NOT a world of will, because
21 it is governed by the **willingness** desire to be unlike
22 Him. And this desire IS NOT WILL. The world
23 you made is therefore totally chaotic, governed

²⁵ John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

(N 8:129)(Ur 462)

1 by arbitrary and senseless "laws," and
2 without meaning of ANY kind. For it was
3 made out of what you do NOT
4 want, projected FROM your mind, because
5 you were AFRAID of it.

6 **T 11 D 11.** Yet this world is ONLY in the
7 mind of its maker, along with his
8 REAL salvation. Do not believe it is
9 outside of yourself, for only by
10 recognizing WHERE it is, will you gain
11 control over it. For you DO have
12 control over your mind, for the mind is the
13 mechanism of decision. If you will
14 recognize that ALL attack which you
15 perceive, is in your own mind, and
16 NOWHERE ELSE, you will at last have placed
17 its source, and where it began it must
18 end. For in this place also lies
19 salvation. The altar of God, where
20 Christ abideth, is there.

21 **T 11 D 12.** You have
22 defiled the altar, but NOT the world. But
23 Christ has placed the Atonement on the
24 altar FOR you. Bring your perceptions

**T 11 E. Seeking and Finding (*N 1026 8:130)
(N 8:130)(Ur 462-463)**

1 of the world to this altar, for it is the
 2 altar to truth. There you will see
 3 your vision changed, and there you will
 4 learn to see truly. From this place,
 5 where God and His Son dwell in
 6 peace, and where you are welcome, you
 7 will look out in peace, and behold the
 8 world truly. But to find the place,
 9 you must relinquish your investment in
 10 the world as YOU have projected it, allowing the Holy
 11 Spirit
 12 to project the real world to you, from the
 13 altar of God. (463)- 290 -

14 **T 11 E 1.** The ego is certain that love is
 15 dangerous, and this is always its central
 16 teaching **theme**. It never PUTS it
 17 this way; on the contrary, everyone who believes
 18 that the ego is salvation is intensely
 19 engaged in the SEARCH for love. Yet
 20 the ego, though encouraging the search very
 21 actively, makes one proviso; - do not
 22 FIND it. Its dictates, then, can be
 23 summed up simply as, "Seek ~~but~~ and
 24 do NOT find." This is the ONE promise that

(N 8:131)(Ur 463)

1 it holds out to you, and the one promise IT
2 WILL KEEP. For the ego pursues its goal
3 with fanatic insistence, and its reality
4 testing, though severely impaired, is completely
5 consistent.

6 **T 11 E 2.** The search which the ego undertakes
7 is therefore bound to be defeated. And since it
8 also teaches that IT is your identification, its
9 guidance leads you to a journey which
10 MUST end in perceived SELF defeat.
11 For the ego CANNOT love, and in its frantic
12 search FOR love, it is seeking WHAT IT
13 IS AFRAID TO FIND. The SEARCH is inevitable,
14 because the ego is part of your mind, and because
15 of its source, the ego is not wholly
16 split off, or it could not be believed
17 at all. For it is your mind that BELIEVES
18 in it, and gives existence TO it. Yet it is
19 ALSO your mind that has the power to
20 DENY its existence, and you will surely
21 do so when you realize exactly
22 what the journey it sets you IS.
23 **T 11 E 3.** It is surely obvious that no

(N 8:132)(Ur 463-464)

1 one WANTS to find WHAT WOULD
 2 UTTERLY DEFEAT HIM. Being UNABLE
 3 to love, the ego would be totally
 4 inadequate in Love's presence, for it
 5 could not respond at all. YOU would
 6 HAVE to abandon its guidance, for
 7 it would be quite apparent that it
 8 had NOT taught you the response
 9 pattern you NEED. The ego will therefore
 10 DISTORT love, and teach you that
 11 LOVE calls forth the responses the
 12 ego CAN teach. Follow its teaching,
 13 then, and you will SEARCH for love, BUT WILL
 14 NOT RECOGNIZE IT.

15 **T 11 E 4.** But DO you realize that the
 16 ego MUST set you on a journey that
 17 cannot BUT lead to a sense of
 18 futility. (and depression? **once??**) To seek and
 19 NOT to find is hardly joyous.
 20 Is this the promise YOU would keep? The Holy Spirit
 21 offers you another promise, and one that will lead to joy.
 22 For **(464)- 291** - HIS promise is always, "Seek and you WILL
 23 find,"²⁶
 24 and under HIS guidance you cannot BE
 25 defeated. His is the journey to

²⁶ **Matthew** 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

(N 8:133)(Ur 464)

1 ACCOMPLISHMENT, and the goal HE sets
2 before you He WILL GIVE YOU. For He
3 will never deceive God's Son, Whom
4 He loves with the love of the Father.
5 **T 11 E 5.** You WILL undertake a journey,
6 because you are not at home in this world.
7 And you WILL search for your home, whether
8 you know where it is or not. If you
9 believe it is OUTSIDE yourself, the search
10 will be futile, for you will be seeking
11 where it is NOT. You do not know how
12 to look within yourself, for you DO NOT
13 BELIEVE YOUR HOME IS THERE. Yet the Holy Spirit
14 knows it FOR you, and He will guide
15 you TO your home, because that is His Mission.
16 As He fulfills HIS mission, He will
17 teach you YOURS. For your mission is the
18 same as His. By guiding your
19 BROTHERS home, you are but following HIM.

(N 8:134) (Ur ---)

Text 12A

(N ---)(Ur 464)

T 11 E 6. ²⁷Behold the Guide your Father gave you, that you might learn you have eternal life. For death is not your Father's Will nor yours, and whatever is true IS the Will of the Father. You pay no price for life, for that was given you, but you DO pay a price for death, and a very heavy one. If death is your treasure, you will sell everything else²⁸ to purchase it. And you will believe that you HAVE purchased it BECAUSE you have sold everything else. BUT YOU CANNOT SELL THE KINGDOM OF HEAVEN. Your inheritance can neither be bought NOR sold. There can BE no disinherited parts of the Sonship, for God is whole, and all his extensions are like Him.

T 11 E 7. The Atonement was not the price of your wholeness, but it WAS the price of your AWARENESS of your wholeness. For what you chose to "sell" had to be kept FOR you, since you COULD not "buy" it back. Yet YOU must invest in it, not with money, but WITH YOUR SPIRIT. For Spirit is Will, and will IS the "price" of the Kingdom. Your inheritance awaits only the recognition that you have BEEN redeemed. The Holy Spirit guides you into Life Eternal, but YOU must relinquish your investment in death, or you will not see it, though it is all around you.

(465)292

²⁷ While this could represent either a later "dictated without notes" interpolation or a missing page from the original notebooks, the size, which is about right for a single notebook page and the continuity of theme seems consistent with it being a missing page. It's position at the break point between notebooks means that if it is a missing page, it would have been either the last of the previous or the first of the next, and again the first or last page is more likely than any other to get lost.

²⁸ **Matthew 13:45** Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: **Matthew 13:46** and having found one pearl of great price, he went and sold all that he had, and bought it.

**T 11 F. The Sane Curriculum (*N 1031 8:135)
(N 8:135)(Ur 465)**

1 **T 11 F 1.** Only²⁹ love is strong because
2 it is UNDIVIDED. The strong do not
3 attack, because they see no need to
4 do so. BEFORE the idea of
5 attack can enter your mind, YOU
6 MUST HAVE PERCEIVED YOURSELF AS
7 WEAK. Because you had attacked
8 yourself, and BELIEVED THAT THE
9 ATTACK WAS EFFECTIVE, you
10 behold yourself as weakened.
11 No longer perceiving yourself
12 and all your brothers as equal,
13 AND REGARDING YOURSELF AS WEAKER,
14 you attempt to "equalize" the situation YOU HAVE
15 MADE. You use attack to do so,
16 because you believe that ATTACK WAS SUCCESSFUL

²⁹ *Ur* inserts "Sept. 21, '66"

(N 8:136)(Ur 465)

1 IN WEAKENING YOU.
2 **T 11 F 2.** That is why the recognition of your
3 OWN invulnerability is so important
4 in the restoration of your sanity.
5 For if you accept your invulnerability,
6 you are recognizing that ATTACK HAS
7 NO EFFECT. Although you have
8 attacked yourself, and very
9 brutally, you will demonstrate
10 that NOTHING HAPPENED.
11 Therefore, by attacking, you have NOT DONE
12 ANYTHING. Once you realize
13 this, there is no longer any SENSE
14 in attack, for it
15 manifestly DOES NOT
16 WORK, it cannot PROTECT you.
17 But the recognition of your

(N 8:137)(Ur 465)

1 invulnerability has more than merely
2 negative value.
3 **T 11 F 3.** If your attacks on
4 yourself FAILED to weaken
5 you, YOU ARE STILL STRONG. You
6 therefore HAVE no need to "equalize" the
7 situation to ESTABLISH your strength.
8 But you will never realize the utter
9 uselessness of attack, EXCEPT
10 by recognizing that your
11 attack on YOURSELF had no
12 effects. For others DO react to
13 attack, if they perceive it, and if you
14 ARE trying to attack them, you will
15 be unable to avoid interpreting
16 this as reinforcement. The ONLY

(N 8:138)(Ur 465-466)

1 place where you can cancel
2 out ALL reinforcement, is IN
3 YOURSELF. For YOU are always
4 the first point of your **own**
5 attack, and if this has never
6 been it HAS no
7 consequences. **(466)- 293 -**

8

9 **T 11 F 4.** The³⁰ Holy Spirit's Love is your
10 strength, for yours is
11 divided, and therefore not real.
12 You could not trust your own
13 love, when you have ATTACKED it.
14 You cannot learn of PERFECT love
15 with a split mind, because
16 a split mind HAS MADE

³⁰ *Ur* inserts "Sept. 22, 1966"

(N 8:139)(Ur 466)

1 ITSELF A POOR LEARNER. You
2 tried to make the separation eternal,
3 because you wanted to RETAIN the
4 characteristics of creation, WITH YOUR OWN
5 CONTENT.
6 **T 11 F 5.** Creation is NOT of you, and
7 poor learners need special
8 teaching. You have learning
9 handicaps in a very literal
10 sense. There are areas in **which** your
11 **skill is**³¹ so impaired, that you
12 can progress only under
13 constant clear-cut direction,
14 provided by a teacher who
15 can TRANSCEND your limited
16 resources. He BECOMES your

³¹ *Ur* has “There are areas in your learning skills that are so impaired, that you can progress ...”

(N 8:140)(Ur 466)

1 resource, because OF YOURSELF, you
2 CANNOT learn. The learning situation in which
3 you place yourself IS
4 impossible, and IN this situation, you
5 clearly require a special
6 teacher, and a special curriculum.
7 **T 11 F 6.** Poor learners are not good
8 choices for teachers, either
9 for themselves or for anyone
10 else. You would hardly
11 turn to THEM to establish
12 the curriculum by which they can
13 ESCAPE their limitations. If
14 they understood what is BEYOND them,
15 they would not BE handicapped.
16 You do NOT know the meaning
17 of love, and this IS your handicap.

(N 8:141)(Ur 466)

1 Do not attempt to teach YOURSELVES
2 what you do not understand, and do not
3 try to set up curriculum
4 goals, where yours have clearly
5 failed. For YOUR learning goal
6 has been NOT TO LEARN, and this
7 CANNOT lead to successful learning.
8 **T 11 F 7.** You cannot transfer what you have
9 not learned, and the impairment of the
10 ability to generalize is a crucial
11 learning failure.

12 Would you ask those who
13 have FAILED to learn, what
14 learning aids are FOR?
15 THEY DO NOT KNOW. For if
16 they could INTERPRET the
17 aids correctly, they would

(N 8:142)(Ur 466-467)

1 have LEARNED from them. We have
2 **explained**³² that the ego's rule
3 **for learning** is, "Seek and do NOT
4 find." Translated into
5 curricular terms, this is the same
6 as saying, "TRY to learn
7 but DO NOT SUCCEED."**(467)294**
8 **T 11 F 8.** The result of this curriculum
9 goal is obvious. Every legitimate
10 teaching aid, every real
11 instruction, and every sensible
12 guide to learning, WILL BE
13 MISINTERPRETED. For they are all for learning
14 FACILITATION, which this
15 strange curriculum goal is
16 AGAINST. If you are trying

³² *Ur* replaces "explained" with "said"

(N 8:143)(Ur 467)

1 to learn how NOT to learn, and
2 using the AIM of teaching
3 TO DEFEAT ITSELF, what can
4 you expect BUT confusion?
5 The CURRICULUM does not make
6 any sense.
7 **T 11 F 9.** This kind of learning has
8 so weakened your mind that
9 you CANNOT love. For the curriculum
10 you have chosen is AGAINST love,
11 and amounts to a course
12 in HOW TO ATTACK YOURSELF.
13 A necessary minor, supplementing
14 this major curriculum goal, is
15 in learning how NOT to
16 overcome the split which
17 made this goal believable.

(N 8:144)(Ur 467)

1 And YOU can NOT overcome it,
2 for all YOUR learning is on
3 its BEHALF.
4 **T 11 F 10.** Yet your will speaks
5 against your learning, as
6 your learning speaks against
7 your will. And so you fight
8 AGAINST learning, and
9 SUCCEED, for that is your
10 will. But you do NOT
11 realize, even yet, that there IS
12 something you DO will to
13 learn, and that you CAN learn
14 it, because it IS your
15 will to do so. You who have
16 tried to learn what you do
17 NOT will, should take

(N 8:145)(Ur 467)

1 heart. For though the curriculum
2 you set yourself is depressing
3 indeed, it is merely ridiculous,
4 IF YOU LOOK AT ~~WHAT~~ IT ~~IS~~.
5 Is it POSSIBLE that the way to
6 achieve a goal is NOT TO
7 ATTAIN IT?
8 **T 11 F 11.** Resign NOW as your own
9 teachers. THIS resignation will NOT
10 lead to depression. It is merely
11 the result of an honest appraisal
12 of what you have taught
13 yourselves, and of the learning
14 outcomes **that**³³ have resulted.
15 Under the proper learning
16 conditions, which you can neither
17 provide nor understand, you

³³ *Ur* changes "that" to "which"

(N 8:146)(Ur 467-468)

1 will become excellent learners AND
2 teachers. But it is not so
3 yet, and will not BE so until the
4 whole learning situation, as YOU have set
5 it up, is reversed. **(468)- 295 -**
6 **T 11 F 12.** Your learning
7 POTENTIAL, properly understood,
8 is limitless, BECAUSE IT WILL LEAD YOU
9 TO GOD. You can TEACH the way
10 to Him AND learn it, if you
11 will follow the Teacher Who
12 knows it, and the curriculum for
13 learning it. The curriculum is
14 totally unambiguous, because
15 the goal is NOT divided, and the
16 means and the end are in COMPLETE
17 accord. YOU need offer

**T 11 G. The Vision of Christ (*N 1043 8:147/149)
(N 8:147)(Ur 468-469)**

1 only UNDIVIDED ATTENTION.
2 Everything else will be GIVEN you.
3 For it is YOUR will to learn aright, and
4 NOTHING can oppose the will of
5 God's Son. His learning is as
6 unlimited as HE is. (469)- 296 -

7

8

9

10 **T 11 G 1.** The³⁴ ego is trying to teach you
11 how to gain the whole world, and
12 lose your own Soul. The Holy Spirit teaches
13 that you CANNOT lose your Soul and there
14 IS no gain in the world, for OF
15 ITSELF, it profits nothing.

16

17

³⁴ Ur inserts "Sept. 21, 1966.

Text 13a

Text 13a

(N 8:149)(Ur 469)

1 **T 11 G 1.** The³⁵ ego is trying to teach you how to
2 gain the whole world, and lose your own Soul.
3 The Holy Spirit teaches that you CANNOT lose your Soul
4 and there IS no gain in the world, for OF ITSELF,
5 it profits nothing.³⁶ To invest in
6 something WITHOUT profit is surely to
7 impoverish yourself, and the overhead is
8 high. Not only is there no profit in the
9 investment, but the cost TO YOU is
10 enormous. For this investment costs
11 you the world's reality, by DENYING
12 YOURS, and gives you nothing in return.
13 You CANNOT sell your Soul, but you CAN sell your
14 AWARENESS of its **being**.
15 **T 11 G 2.** You cannot perceive the Soul, but you will not
16 KNOW it while you perceive anything ELSE
17 as more valuable. The Holy Spirit is your
18 strength because He perceives nothing BUT
19 your soul AS YOU. He is perfectly
20 aware that you do NOT know yourselves,
21 and perfectly aware of how to
22 teach you what you are. BECAUSE
23 He loves you, He will gladly teach you
24 what He loves, for He wills to

³⁵ Ur inserts "Sept. 21, 1966.

³⁶ This four and a half lines are repeated from 8:137

(N 8:150)(Ur 469)

1 share it. Remembering you always, He cannot
2 let you forget your worth. For the Father
3 never ceases to remind Him of His
4 Son, and He never ceases to remind **the**
5 Son of the Father. God is in your memory
6 BECAUSE of Him. **T 11 G 3.** You CHOSE to forget
7 your Father, but you did NOT will to do so.
8 And THEREFORE, you CAN decide otherwise.
9 As it was MY decision, so is it
10 YOURS. YOU DO NOT WANT THE WORLD.
11 The only thing of value in it is whatever
12 part of it YOU look upon with love. This
13 GIVES it the only reality it will ever have.
14 ITS value is NOT ~~of~~ in itself, but yours
15 IS in you. As self value comes
16 from self EXTENSION, so does the
17 PERCEPTION of self value come from
18 the projection of loving thoughts outward.
19 **T 11 G 4.** Make the world real unto YOURSELF,
20 for the real world is the gift of the Holy Spirit, and
21 so it BELONGS to you. Correction is
22 for all who cannot see. To
23 open the eyes of the blind is the Holy Spirit's **joy**,³⁷
24 for He knows that they have not LOST their

³⁷ Ur replaces "joy" with "mission."

(N 8:151)(Ur 469-470)

1 vision, but merely sleep. He would
2 awaken them from the sleep of forgetting, to the
3 remembering of God. Christ's eyes are
4 open, and He will look upon whatever
5 you see with love **(470)- 297** - if you accept His
6 vision as yours.

7 **T 11 G 5.** The Holy Spirit keeps³⁸ the vision of Christ
8 for every Son of God who sleeps.

9 In His sight, the Son of God is perfect,
10 and He longs to share His vision WITH
11 you. He will SHOW you the real world,
12 because God GAVE you Heaven. Through
13 Him, your Father calls His Son to
14 remember. The awakening of His Son
15 begins with his investment in the REAL
16 world, and BY this, he will learn to
17 REinvest in HIMSELF. For reality is
18 one with the Father AND the Son, and the Holy Spirit
19 blesses the real world in Their Name.

20 **T 11 G 6.** When you have seen this real world, as you will
21 surely do, you WILL remember us.
22 But you must learn the cost of sleeping, AND
23 REFUSE TO PAY IT. Only then will you
24 decide to awake. And then the real

³⁸ The manuscript has "keep" (no s), an obvious typo. It's correct, as we have it here *with* the s, in the *Notes*.

(N 8:152)(Ur 470)

1 world will spring to your sight, for
2 Christ has never slept. He is
3 waiting to be seen, for He has
4 never lost sight of YOU. He
5 looks quietly on the real world, which He
6 would SHARE with you, because He knows of the
7 Father's love for Him. And knowing
8 this, He would give you what is yours.
9 **T 11 G 7.** In perfect peace, He waits for you at
10 His Father's altar, holding out the
11 Father's love to you, in the quiet light
12 of the Holy Spirit's blessing. For the Holy Spirit will
13 lead everyone home to his
14 Father, where Christ waits as
15 his Self. Every Child of God is
16 one in Christ, for his Being is in
17 Christ, as Christ's is in God. Christ's
18 love for you is His love for His
19 Father, which He knows because He
20 knows His Father's love for Him.

21 When the Holy Spirit has at last led you to
22 Christ, at the altar to His Father, perception
23 fuses into knowledge, because perception has
24 become so holy that its transfer to
25 Holiness is merely its natural extension.

(N 8:153)(Ur 470-471)

1 **T 11 G 8.** Love transfers to love without ANY
2 interference, for the situations are identical.
3 Only the ABILITY to make this transfer is the
4 product of learning. As you perceive more and
5 more common elements in ALL situations,
6 the transfer of your training, under the Holy Spirit's
7 guidance increases and becomes generalized.
8 Gradually, you learn to apply it to
9 everyone and everything, for its applicability
10 IS universal.

11 When this has been **(471)- 298 - achieved**
12 accomplished, perception and knowledge have become
13 so similar that they share the
14 unification of the Laws of God. What
15 is One cannot be perceived as separate, and
16 the denial of the separation IS the
17 reinstatement of knowledge. **T 11 G 9.** At the altar
18 of God, the holy perception of God's Son
19 **he** becomes so enlightened that light
20 streams into it, and the Spirit of **the**
21 **of God** shines in the Mind of the Father,
22 and becomes one with it. Very gently
23 does God shine upon Himself, loving
24 the extension of Himself which is His Son.

25 The world has no purpose, as

**T 11 H. The Guide for Miracles (*N 1049 8:153)
(N 8:154)(Ur 471)**

1 it blends into the Purpose of God. For the
2 real world has slipped quietly
3 into Heaven, where everything eternal
4 in it has always been. There, the
5 Redeemer and the redeemed join in
6 perfect love of God, and of each
7 other. Heaven is your home, and
8 being in God, it must ALSO be
9 in you.

10 **T 11 H 1.** Miracles demonstrate that
11 learning has occurred under the
12 right guidance, for learning is
13 invisible, and what has been
14 learned can be recognized ONLY by
15 its RESULTS. Its GENERALIZATION
16 is demonstrated as you use it
17 in more and more situations. You will
18 recognize that you have learned there
19 is no order of difficulty in miracles,
20 when you have applied them to ALL
21 situations. For there IS no situation
22 to which miracles do not apply, and by
23 applying them TO all situations, you will gain the
24 REAL world. For in this holy perception,
25 you will be made whole, and the Atonement

(N 8:155)(Ur 471-472)

1 will radiate from YOUR acceptance of it
2 FOR YOURSELF, to everyone the Holy Spirit sends you for
3 your blessing. **T 11 H 2.** In every Child of God His
4 blessing lies, and in your blessing of the Children
5 of God is His blessing to YOU.
6 Everyone in the world must play his
7 part in the redemption of the world, to recognize
8 that the world HAS BEEN redeemed.
9 You cannot see the invisible. But if
10 you see its effects, YOU KNOW IT
11 MUST BE THERE. By perceiving
12 what it DOES, you recognize its
13 being. And by WHAT it does, you
14 learn what it IS. You cannot SEE
15 your abilities, but you gain confidence in their
16 EXISTENCE as they enable you to
17 ACT. And the results, of your actions you
18 CAN see. **(472)- 299 – T 11 H 3.** The Holy Spirit is invisible, but
19 you
20 CAN see the results of His Presence, and
21 through them, you will learn that
22 He is there. What He enables
23 you to do is clearly NOT of this world,
24 for miracles violate every law of
25 reality, as this world judges it.

(N 8:156)(Ur 472)

1 Every law of time and space, of
2 magnitude and mass, of prediction
3 and control, is transcended. For
4 what the Holy Spirit enables you to do is
5 clearly beyond ALL of them. Perceiving
6 His RESULTS, you will **learn of Him. And**
7 **recognizing that He works through YOU, you**
8 **will** understand where He MUST be, and
9 finally KNOW what He is.

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25 **(473)- 300 -**

(N 8:157)(Ur 473)

1 **T 11 H 4.** You³⁹ cannot see the Holy Spirit, but you CAN see His
2 MANIFESTATIONS. And UNLESS YOU DO, you will not
3 realize He is there. Miracles are His witnesses,
4 and speak for his Presence. What you cannot see
5 becomes real to you only through the witnesses who speak
6 FOR it. For you can be AWARE of what you cannot
7 see, and it can become compellingly real to you,
8 as its presence becomes manifest THROUGH you. Do
9 His work, for you SHARE in His function. As your
10 function in Heaven is creation, so your function on
11 earth is healing. God shares His function
12 with you in Heaven, and the Holy Spirit shares HIS with you
13 on earth.

14 **T 11 H 5.** As long as you believe you have two functions,
15 so long will you need correction. For this belief is
16 the DESTRUCTION of peace, a goal in direct
17 opposition to the Holy Spirit's purpose. You see what you
18 expect, and you expect what you invite.
19 Your perception is the result of your invitation, coming
20 to you as you sent for it. Whose manifestations
21 would you see? Of whose presence would you
22 be convinced? For you will believe in what you
23 MANIFEST, and as you look out so will you
24 see in. Two ways of looking at the
25 world are in your mind, and your perception will reflect

³⁹ *Ur* inserts "Sept. 26, 1966

(N 8:158)(Ur 473-474)

1 the guidance you chose.

2 **T 11 H 6.** I am the manifestation of the Holy Spirit, and

3 when you see me, it will be because you have

4 invited Him. For He will send you

5 His witnesses if you will but look upon

6 them. Remember always that you

7 see what you seek, for what you seek

8 you WILL find. The ego finds what it

9 seeks, and ONLY that. It does not find love,

10 for that is NOT what it is seeking. But

11 seeking and finding are the same, and if you

12 seek for two goals, you will FIND them,

13 but you will RECOGNIZE NEITHER. For you will

14 think they are the same, BECAUSE YOU WANT THEM BOTH.

15 The mind always strives for integration,

16 and if it is split, and WANTS TO KEEP THE

17 SPLIT, it will believe it has ONE goal by

18 MAKING IT ONE.

19 **T 11 H 7.** We said before that WHAT

20 you project is up to you, but it is NOT up to

21 you **to decide** WHETHER to project, for

22 projection is a law of mind. Perception

23 IS **(474)- 301** - projection, and you look in BEFORE you

24 look out. As you look IN, you choose

(N 8:159)(Ur 474)

1 the guide for seeing, and THEN look
2 out, and behold his witnesses. This is
3 why you find what you seek. What you
4 want IN YOURSELF you will make manifest
5 by PROJECTION, and you will accept it FROM the
6 world, because you put it there BY
7 wanting it.

8 **T 11 H 8.** When you think you are projecting
9 what you do NOT want, it is still because
10 you DO want it. This leads DIRECTLY
11 to dissociation, for it represents the
12 acceptance of two goals, each perceived
13 IN A DIFFERENT PLACE, separated from
14 each other BECAUSE YOU MADE THEM DIFFERENT.
15 The mind then sees a divided world
16 OUTSIDE ITSELF, but NOT within.
17 This gives it an illusion of integrity,
18 and enables it to believe that IT is
19 pursuing one goal. As long as you
20 perceive the world as split, YOU are not
21 healed. For to be healed is to
22 pursue one goal, because you have ACCEPTED
23 only one, and WANT but one.

24 **T 11 H 9.** When you want ONLY love,

(N 8:160)(Ur 474)

1 you will see nothing else. The contradictory
2 nature of the witnesses you perceive is merely
3 the reflection of your conflicting invitations. You
4 have looked upon your minds, and accepted
5 opposition there, having SOUGHT it there.
6 But do not then believe that the witnesses
7 FOR opposition are true for they
8 attest only to your DECISION about
9 reality, returning to you the message you
10 GAVE them. Love is recognized by its
11 messengers. If you make it manifest,
12 its messengers will come to you, because you
13 INVITED them.

14 **T 11 H 10.** The power of decision is your one
15 remaining freedom as a prisoner of
16 this world. YOU CAN DECIDE TO SEE IT
17 RIGHT. What you MADE of it is NOT
18 its reality, for its reality is only
19 what you GAVE it. You cannot REALLY give
20 anything BUT love to anyone,⁴⁰ **nor** can
21 you really receive anything else FROM
22 them. If you think you have received anything
23 ELSE, it is because you have looked within, and
24 thought you saw the power to GIVE

⁴⁰ *Ur* inserts "or anything."

(N 8:161)(Ur 474-475)

1 something else WITHIN YOURSELF. It was
2 only THIS decision that **(475)-302-** determined
3 what you found, for it was the decision OF
4 WHAT YOU SOUGHT.

5 **T 11 H 11.** You are afraid of me because you looked
6 within, and are afraid of what you saw.

7 **But**⁴¹ you COULD not have seen reality, for the
8 reality of your mind is the loveliest of
9 God's Creations. Coming only

10 ~~fr??~~ from God, its power and
11 grandeur could only bring you

12 peace, IF YOU REALLY LOOKED UPON IT.

13 If you are afraid, it is because you saw
14 something THAT IS NOT THERE. Yet in this
15 same place you could have looked upon
16 me and all your brothers, in the perfect
17 safety of the Mind that created us.

18 For we are there in the peace of the
19 Father, Who wills to PROJECT His
20 peace through YOU.

21 **T 11 H 12.** When you have accepted your mission to
22 PROJECT peace, you will FIND it. For
23 by MAKING IT MANIFEST you will SEE it.
24 Its holy witnesses will surround you,

⁴¹ Ur changes "But" to "Yet"

(N 8:162)(Ur 474-475)

1 because you CALLED UPON THEM, and they will come
2 to you. I HAVE heard your call, and I have
3 answered it, but you will not look upon me
4 nor hear the answer which you sought.
5 But that is only because you do not yet
6 want ONLY that. Yet as I become
7 more real to you, you will learn that you
8 DO want only that. And you will
9 see me as you look within, and we will
10 look upon the world as God created
11 it together. Through the eyes of Christ,
12 ONLY the real world exists, and can BE
13 seen. **T 11 H 13.** As you decide so will you
14 see. And all that you see but
15 witnesses to your decision.⁴²

⁴² The following paragraphs to the end of section H are not found in the *Notes*, but are found in the *URtext*

(N ---)(Ur 475-476)

When you look within and see me, it will be because you have decided to manifest truth. And as you manifest it, you will see it both without AND within, for you will see it without BECAUSE you saw it first within. Everything you behold without is a JUDGMENT of what you beheld within. If it is YOUR judgment, it will be wrong, for judgment is not your function. If it is the judgment of the Holy Spirit, it will be right, for judgment IS His function. You share His function only by judging AS HE DOES, reserving no judgment at all unto yourselves. For you will judge AGAINST yourselves, but He will judge FOR you.

T 11 H 14. Remember, then, that whenever you look without and react unfavorably to what you see, you have judged yourself unworthy, and have condemned yourself

Urtext Manuscript Absolute page #476 Marked page # - 303 -

to death. The death penalty is the ego's ultimate goal, for it fully believes that you are a criminal, as deserving of death as God knows you are deserving of life. The death penalty never leaves the ego's mind, for that is what it always reserves for you in the end. Wanting to kill you, as the final expression of its feeling for you, it lets you live but to await death. It will torment you while you live, but its hatred is not satisfied until you die. For your destruction is the one end toward which it works, and the only one with which it will be satisfied.

T 11 H 15. The ego is not a traitor to God to Whom treachery is impossible. But it IS a traitor TO YOU who believe you have been treacherous to your Father. That is why the undoing of GUILT is an essential part of the Holy Spirit's teaching. For as long as you feel guilty, you are listening to the voice of the ego, which tells you that you HAVE been treacherous to God, AND THEREFORE DESERVE DEATH. You will think that death comes from Him, AND NOT FROM THE EGO, because, by confusing yourself WITH the ego, you believe that YOU want death. And from what you want God does NOT save you.

T 11 H 16. When you are tempted to yield to the desire for death, remember that I DID NOT DIE. You will realize that this is true when you look within and SEE me. Would I have overcome death for myself alone? And would eternal life have been given me of the Father UNLESS he had also given it to YOU? When you learn to make ME manifest, YOU will never see death. For you will have looked upon the deathless IN YOURSELF, and you will see only the eternal, as you look out upon a world that cannot die.

**T 11 I. Reality and Redemption (*N 1059 8:163)
(N 8:163)(Ur 477)**

1 **T 11 I 1.** Do⁴³ you REALLY believe that you
2 can kill the Son of God? For the Father has
3 hidden His Son safely within Himself,
4 and kept him far away from your destructive
5 thoughts, but YOU know neither the Father
6 nor the Son because of them. You
7 ATTACK the real world every day and every
8 hour and every minute, and yet you are
9 surprised that you cannot SEE it.
10 If you seek love to attack it, YOU WILL
11 NEVER FIND IT. For if love is
12 SHARING, how can you find it except
13 through ITSELF? Offer it and it will
14 come to you, because it is drawn to
15 itself. But offer attack and it
16 will remain hidden, for it can live
17 only in peace.
18 **T 11 I 2.** God's Son is as safe as
19 his Father, for the Son knows his
20 Father's protection and CANNOT fear.
21 His Father's love holds him in
22 perfect peace, and needing nothing,
23 he asks for nothing. But he is
24 far from you whose Self he is,

⁴³ Ur inserts "Sept. 30, '66"

(N 8:164)(Ur 477)

1 for you chose to attack him, and he
2 disappeared from your sight into his Father.
3 HE did not change, but YOU did. For
4 a split mind and all its works
5 were not created by the Father, and
6 could not live in the knowledge OF Him.
7 **T 11 I 3.** When you made what is
8 NOT true visible, what is true
9 became INVISIBLE. Yet it cannot be
10 invisible in ITSELF, for the Holy Spirit
11 sees it with perfect clarity. It IS
12 invisible to you, because you are
13 looking at SOMETHING ELSE. Yet
14 it is no more up to you to decide
15 what is visible and what is ~~not~~
16 **not**⁴⁴ than it is up to you to decide
17 what reality is. What can be
18 seen is WHAT THE HOLY SPIRIT SEES. The
19 definition of reality is God's, not
20 yours. HE created it, and He
21 knows what it is. You who knew
22 have forgotten. And unless He had
23 given you a way to remember, you would
24 have condemned yourselves to oblivion. **(478)305**

⁴⁴ *Ur* changes "not" to "invisible."

(N 8:165)(Ur 478)

1 **T 11 I 4.** Because of your Father's love, you can
2 NEVER forget Him. For no one can
3 forget what God Himself placed in
4 his memory. You can DENY it, but you
5 CANNOT LOSE IT. A Voice will answer **truly**
6 every question you ask, and a vision will correct
7 the perception of everything you see. For
8 what you have made invisible is the only
9 truth, and what you have not heard is the
10 only answer. For God would re-
11 unite you with yourself, and did not abandon
12 you in your seeming distress. You are waiting
13 only for Him, and do not know it. But
14 His memory shines in your minds, and cannot
15 BE obliterated. It is no more past than
16 future, being forever always.

17 **T 11 I 5.** You have but to ask for this
18 memory, and you WILL remember. But the
19 memory of God cannot shine in a mind
20 which has MADE it invisible, and
21 WANTS TO KEEP IT SO. For the memory
22 ~~remembrance~~ of God can dawn only
23 in a mind that wills to
24 remember, and that has relinquished

(N 8:166)(Ur 478-479)

1 the insane desire to control reality. You
2 who cannot even control yourselves, should hardly
3 aspire to control the universe. But look
4 upon what you have made of it, and rejoice
5 that it is not so.

6 **T 11 I 6.** Son of God, be not content
7 with nothing. What is not real cannot BE
8 seen, and has NO value. God could
9 not offer His Son what has no
10 value, nor could His Son
11 receive it. You were redeemed the
12 instant you thought you had deserted
13 Him. Everything you made has
14 never been, and is invisible because the
15 Holy Spirit does not see it. Yet what He
16 DOES see is yours to behold, and through
17 HIS vision YOUR perception is healed.
18 You have made the INvisible the only truth that
19 this world holds. Valuing nothing, you have
20 sought it and found it. By making
21 nothing real to you, you have SEEN it.(479)306
22 **T 11 I 7.** BUT IT IS NOT THERE. And
23 Christ is invisible to you BECAUSE OF WHAT
24 YOU HAVE MADE VISIBLE TO YOURSELVES.

(N 8:167)(Ur 479)

1 Yet it does not matter how much
2 distance you have tried to interpose between
3 your awareness and Truth. God's Son
4 CAN be seen, because His Vision is shared.
5 The Holy Spirit looks upon Him, and sees nothing
6 else in you. What is invisible to you
7 is perfect in His sight, and encompasses
8 ALL of it. He has remembered YOU
9 because He forgot not the Father.
10 **T 11 I 8.** You looked upon the unreal and
11 found despair. But by SEEKING
12 the unreal, what else COULD you
13 find? The UNreal world IS a
14 thing of despair, for it can never
15 be. And you who share God's
16 Being with Him, could never be
17 content WITHOUT reality. What
18 God did not give you has no
19 power over you, and the attraction of
20 love for love remains irresistible.
21 For it is the function of love to unite all
22 things unto itself, and to hold all
23 things together by extending its
24 wholeness.

**T 11 J. Guiltlessness and Invulnerability (*N 1064 8:168)
(N 8:168)(Ur 479-480)**

1 **T 11 I 9.** The real world was given you by
2 God, in loving exchange for the
3 world YOU made, and which you SEE.
4 But take it from the hand of Christ
5 and look upon it. Its reality will
6 make everything ELSE invisible,
7 for beholding it is TOTAL perception.
8 And as you look upon it, you will
9 remember that it was always so.
10 Nothingness will become invisible, for you
11 will at last have seen truly. Redeemed
12 perception is easily translated into
13 knowledge, for ONLY perception
14 is capable of error. And perception
15 has never been. Being corrected,
16 it gives place to knowledge,
17 which is forever the ONLY reality.
18 The Atonement is but the way back to what
19 was never lost. Your Father could not
20 cease to love His Son. **(480)307**
21 **T 11 J 1.** If you did not feel guilty, you
22 could not attack. For condemnation
23 is the root of attack. It is the judgment

(N 8:169)(Ur 480)

1 of one mind by another as
2 UNWORTHY of love, and DESERVING of
3 punishment. But herein lies the
4 split. For the mind that judges,
5 perceives itself as SEPARATE from
6 the mind being judged, believing
7 that by punishing ANOTHER, IT will
8 escape punishment. All this is but
9 the delusional attempt of the mind to
10 deny itself, and ESCAPE THE PENALTY OF
11 DENIAL. It is NOT an attempt to
12 RELINQUISH denial, but to HOLD ON
13 TO IT.

14

15 For it is guilt that has obscured
16 the Father to you, and it is guilt that has
17 driven you insane. The acceptance of guilt
18 into the mind of God's Son was the beginning of the
19 separation, as the acceptance of the Atonement
20 is its end.

21 **T 11 J 2.** The world you see is the delusional
22 system of those made mad by guilt.
23 Look carefully at this world, and you will
24 realize that this is so. For this world is

(N 8:170)(Ur 480-481)

1 the symbol of punishment, and all the laws which
 2 seem to govern it are the laws of death.
 3 Children are born into it through pain and in pain.
 4 Their growth is attended by suffering, and
 5 they learn of sorrow and separation and death.
 6 Their minds are trapped in their brain, and
 7 its powers decline⁴⁵ if their bodies are
 8 hurt. They seem to love, yet they
 9 desert, and are deserted. They appear
 10 to lose what they love, perhaps the
 11 most insane belief of all. And their
 12 bodies wither and gasp and are laid in the
 13 ground, and seem to be no more. Not
 14 one of them but has thought that
 15 God is cruel.

16 **T 11 J 3.** If this were the real world, God
 17 WOULD be cruel. For no father
 18 could subject his children to this
 19 as the price of salvation, and be loving.
 20 LOVE DOES NOT KILL TO SAVE. For if it
 21 did, attack WOULD be salvation, and
 22 this is the ego's interpretation, NOT God's. **(481)308**
 23 Only the world of guilt could demand
 24 this, for only the guilty could CONCEIVE

⁴⁵ Our copy of the manuscript has an "s" handwritten after "decline" such that it becomes "powers declines" which is a problem of agreement in number. The *Notes* has it as this appears to have been originally typed, "powers decline" and so we are going with that option.

(N 8:171)(Ur 481)

1 of it. Adam's "sin" could have touched
2 none of you, had you not believed that it
3 was the FATHER Who drove him out of
4 Paradise. For it is in THAT belief that
5 knowledge of the Father was lost, for it is only
6 those who do not understand Him that
7 COULD believe it.

8 **T 11 J 4.** This world IS a picture of the
9 crucifixion of God's Son. And until
10 you realize that God's Son CANNOT be
11 crucified, this is the world you will see.
12 But you will NOT realize this, until
13 you accept the eternal fact that
14 GOD'S SON IS NOT GUILTY. He
15 DESERVES only love, because he has
16 GIVEN only love. He cannot be
17 condemned, because he has never
18 condemned. The Atonement is the final
19 lesson he need learn, for it teaches
20 him that, never having sinned, HE
21 HAS NO NEED OF SALVATION. **T 11 J 5.** Long ago
22 we said that the Holy Spirit shares the
23 goal of all good teachers, whose ultimate
24 aim is to make themselves unnecessary,

(N 8:172)(Ur 481-482)

1 by teaching their pupils all they know. The Holy Spirit
2 wills ONLY this, for sharing the Father's love
3 for His Son, He wills to remove all
4 guilt from his mind, that he may
5 remember his Father in peace. For
6 peace and guilt are antithetical, and the
7 Father can BE remembered ONLY in peace.
8 Love and guilt cannot coexist, and to accept
9 one is to DENY the other.

10 **T 11 J 6.** Guilt hides Christ from your
11 sight, for it is the denial of the blamelessness
12 of God's Son. In this strange world which you
13 have made, the Son of God HAS
14 sinned. How could you SEE him,
15 then? By making HIM invisible, the
16 world of retribution rose in the black
17 cloud of guilt which you accepted, and you
18 held⁴⁶ it dear. For the blamelessness of
19 Christ is the proof that the ego never was, and
20 can never be. Without guilt the ego
21 HAS no life, and God's Son (482)309 IS
22 without guilt.

23 **T 11 J 7.** As you look upon yourselves and
24 judge what you do honestly, as you have

⁴⁶ Ur shifts tense of "held" to the present, making it "hold"

(N 8:173)(Ur 482)

1 been asked to do, you may be tempted
2 to wonder how you can be guiltless.
3 But consider this. You are NOT guiltless
4 in time, but IN ETERNITY. You HAVE **been**
5 **guilty** "sinned" IN THE PAST, but there IS no past.
6 Always has no direction. Time seems
7 to go in one direction, but when you
8 reach its end, it will roll up like
9 a long carpet that has spread
10 along the past behind you, and will disappear.
11 As long as you believe the Son of God is
12 guilty, you will walk along this carpet,
13 believing that it leads to death. And
14 the journey will seem long and cruel and
15 senseless, for so it is.
16 **T 11 J 8.** The journey which the Son of God has
17 set HIMSELF is foolish indeed. But
18 the journey on which his Father sets
19 him is one of release and joy. The
20 Father is not cruel, and His Son CANNOT
21 hurt himself. The retaliation which he
22 fears, AND WHICH HE SEES, will never
23 touch him, for although he BELIEVES
24 in it, the Holy Spirit KNOWS it is not true. He

(N 8:174)(Ur 482)

1 stands at the end of time, where YOU
2 must be, because He is WITH you. He
3 has ALWAYS undone everything
4 unworthy of the Son of God, for such was
5 His mission, given BY God. And
6 what God gives HAS always been.
7 **T 11 J 9.** You will see me as you learn
8 the Son of God is guiltless. He has
9 always sought his guiltlessness, and
10 he has FOUND it. For everyone
11 is seeking to escape from the prison he
12 has made, and the way to find
13 release is not denied him. Being
14 IN him, he has found it. WHEN
15 he finds it is only a matter of
16 time, and time is but an illusion. For
17 the Son of God is guiltless NOW, and the
18 brightness of his purity shines
19 untouched forever in God's Mind.
20 God's Son will ALWAYS be as he
21 was created. Deny YOUR world, and
22 judge him not. For his eternal
23 guiltlessness is in the mind of his
24 Father, and protects him forever. **(483)310**

(N 8:175)(Ur 483)

1 **T 11 J 10.** When you have accepted the Atonement
2 for yourselves, you will realize that THERE
3 IS NO GUILT IN GOD'S SON. And ONLY
4 as you look upon him as guiltless, can
5 you understand his Oneness. For the
6 IDEA of guilt brings a belief of
7 condemnation of one by another, projecting
8 separation in place of unity. You can
9 condemn only yourself, and by doing
10 so, you cannot know that you are God's Son.
11 For you have denied the condition of his
12 Being, which is his perfect
13 blamelessness. Out of Love he was
14 created, and in Love he abides.
15 Goodness and mercy have always followed
16 him, for he has always extended
17 the Love of his Father.

18 **T 11 J 11.** As you perceive the holy
19 companions who travel with you, you will
20 realize that there IS no journey, but only
21 an awakening. The Son of God, who
22 sleepeth not, has kept faith with
23 his Father FOR you. There is no
24 road to travel ON, and no time to

(N 8:176)(Ur 483)

1 travel THROUGH. For God waits not
 2 for His Son in time, being forever
 3 unwilling to be without him. And
 4 so it has always been. Let the
 5 holiness of God's Son shine away the
 6 cloud of guilt that darkens your mind,
 7 and by accepting his purity AS yours,
 8 learn of him that it ~~belongs to you~~ IS yours.

9

10 **T 11 J 12.** You are invulnerable BECAUSE you are guiltless.
 11 You can hold on to the past ONLY through guilt.
 12 For guilt establishes that you WILL BE
 13 punished for what you have done, and
 14 thus depends on one-dimensional time,
 15 proceeding from past to future. No-one
 16 who believes this, can understand what ALWAYS
 17 means. And therefore guilt MUST deprive you
 18 of the appreciation of eternity. ~~You are invulnerable~~
 19 ~~BECAUSE you are immortal~~ You are immortal BECAUSE you
 20 are eternal, and always MUST be now.
 21 Guilt, then, is a way of holding past
 22 and future in your minds, to ensure the ego's
 23 continuity. For if what it HAS
 24 **DONE**⁴⁷ BEEN WILL BE punished, it's continuity

⁴⁷ Ur replaces "DONE" with "BEEN"

(N 8:177)(Ur 483-484)

1 WOULD be guaranteed.(484)311

2 **T 11 J 13.** But the guarantee of your continuity is
3 God's, not the ego's. And immortality is the
4 opposite of time, for time passes
5 away, while immortality is constant.

6 Accepting the Atonement teaches you WHAT
7 IMMORTALITY IS, for by accepting your
8 guiltlessness, you learn that the past has
9 never been, and so the future is needless.

10 The future IN TIME is ALWAYS associated with
11 expiation, and ONLY guilt could induce
12 a sense of NEED for expiation.

13 Accepting the guiltlessness of the Son of God
14 AS YOURS is therefore God's way of
15 reminding you of His Son, and what he
16 is in truth. For God has never
17 condemned His Son, and being guiltless,
18 he IS eternal.

19 **T 11 J 14.** You cannot dispel guilt by making it
20 real, and THEN atoning for it. For this is
21 the ego's plan, which it offers
22 INSTEAD of ~~escape~~ dispelling it. The
23 ego believes in ~~atonement in attack~~
24 ATONEMENT THROUGH ATTACK, being fully

(N 8:178)(Ur 484)

1 committed to the insane notion that attack IS
2 salvation. And YOU ~~must believe it for ??~~
3 who cherish guilt must ALSO believe it,
4 for how else but by identifying WITH the
5 ego, could you hold dear what you
6 do not want?

7 **T 11 J 15.** The ego teaches you to attack
8 yourself BECAUSE you are guilty, and this MUST
9 INCREASE the guilt, for guilt is the
10 RESULT of attack. In the ego's teaching,
11 then, there IS no escape from guilt.
12 For attack MAKES GUILT REAL, and
13 if it is real there IS no way to
14 overcome it. The Holy Spirit dispels it
15 simply through the calm recognition that
16 it has never been. As He
17 looks upon the guiltless Son of God,
18 he KNOWS this is true. And being
19 true for you, you CANNOT attack yourself,
20 for WITHOUT guilt, attack is impossible.
21 You, then, ARE saved BECAUSE
22 God's Son is guiltless. And being
23 wholly pure, you ARE invulnerable.

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Chapter 12 - The Problem of Guilt**T 12 A. Introduction (*N 1075 8:179)****(N 8:179)(Ur 485)**

1 **T 12 A 1.** The¹ ultimate purpose of projection,
2 as the ego uses it, is ALWAYS to get rid
3 of guilt. But, characteristically
4 **ENOUGH**, it attempts to get rid of it
5 FROM ITS VIEWPOINT ONLY. For much
6 as the ego wants to RETAIN guilt,
7 YOU find it intolerable. For guilt
8 stands in the way of your remembering
9 God, Whose ~~attraction~~ pull is so
10 strong that YOU cannot resist
11 it. On this issue, then, the deepest
12 split of all occurs, for if you are
13 to RETAIN guilt, as the ego
14 insists, YOU CANNOT BE YOU. Only by
15 persuading you that IT is you,
16 could the ego possibly induce you to
17 PROJECT guilt, and thereby keep it
18 in your mind.

19 **T 12 A 2.** But consider how strange
20 a solution the ego's arrangement
21 is. You PROJECT guilt to get
22 rid of it, but you actually merely
23 CONCEAL it. You DO experience
24 guilt FEELINGS, but you have NO IDEA

¹ Ur inserts "Oct. 4, 1966"

**T 12 B. Crucifixion by Guilt (*N 1076 8:180)
(N 8:180)(Ur 485)**

1 OF WHY. On the contrary, you associate them
2 with a weird assortment of EGO
3 ideals, which the ego claims you have failed.
4 But you have no idea that you are failing
5 the Son of God, by seeing HIM as
6 guilty. Believing you are no longer
7 YOU, you do not realize that you are
8 failing YOURSELF.

9 **T 12 B 1.** The darkest of your hidden
10 cornerstones holds your belief in
11 guilt from your own awareness.
12 For in that dark and secret place
13 is the realization that you have betrayed
14 God's Son, by condemning him
15 to death. You do not even SUSPECT
16 that this murderous but insane
17 idea lies hidden there. For the
18 ego's destructive urge is so
19 intense, that nothing short of the
20 crucifixion of God's Son can
21 ultimately satisfy it. It does
22 not know who the Son of God IS,
23 because it is blind. But let it
24 perceive guiltlessness ANYWHERE,

(N 8:181)(Ur 485-486)

1 and it will try to destroy it, because
2 it is afraid.

3 **T 12 B 2.** Much of the ego's strange behavior
4 is directly attributable to its definition of
5 guilt. To the ego, THE GUILTLESS ARE
6 GUILTY. Those who do NOT attack
7 are its "enemies," because, by NOT
8 VALUING its interpretation of salvation,
9 they are in an excellent position
10 to LET IT GO. They have
11 approached the darkest and deepest
12 *cornerstone* in the ego's foundation, and
13 while it can withstand your
14 raising all else to question, it guards
15 this one secret with **(486)313** its life, for its
16 existence DOES depend on keeping
17 this secret. And it is this secret
18 that we must look upon calmly,
19 for the ego cannot protect you AGAINST
20 truth, and in its presence the ego
21 is dispelled.

22 **T 12 B 3.** In the calm light of truth,
23 let us recognize (~~together~~) that
24 YOU BELIEVE YOU HAVE CRUCIFIED GOD'S SON.

(N 8:182)(Ur 486)

1 You have not admitted this "terrible"
2 secret, because you still wish to
3 crucify him, IF YOU COULD FIND
4 HIM. But the wish has hidden
5 him from you, because it is very fearful,
6 AND YOU ARE AFRAID TO FIND HIM.
7 You have handled this wish TO KILL
8 YOURSELF by NOT KNOWING WHO
9 YOU ARE, and identifying with something
10 ELSE. You have projected guilt blindly
11 ?????? and indiscriminately,
12 but you have NOT uncovered its source.
13 For the ego DOES want to kill you,
14 and if you identify WITH it, you MUST
15 believe ITS GOAL IS YOURS.
16 **T 12 B 4.** We once said that the
17 crucifixion is the symbol of the ego.
18 When it was confronted with the REAL
19 guiltlessness of God's Son, it
20 DID attempt to kill him.
21 And the reason it gave was that
22 guiltlessness is blasphemous to
23 God. To the ego, THE EGO IS GOD,
24 and guiltlessness MUST be

(N 8:183)(Ur 486)

1 interpreted AS THE FINAL GUILT
2 WHICH FULLY JUSTIFIES MURDER. You
3 do not yet understand that ??
4 ALL your fear of this course
5 stems ultimately from this
6 interpretation, but if you will
7 consider your reactions TO it, you will
8 become increasingly convinced that this is so.
9 **T 12 B 5.** This course has explicitly
10 stated that its goal FOR YOU
11 is happiness and peace. Yet you
12 are AFRAID of it. You have been told
13 again and again that it will
14 make you free, yet you react as
15 if it is trying to IMPRISON you.
16 Most of the time you DISMISS it, BUT
17 YOU DO NOT DISMISS THE EGO'S
18 THOUGHT SYSTEM. You HAVE seen
19 its results and you STILL lack faith
20 in it. You MUST, then, believe
21 that, by NOT learning the course,
22 YOU ARE PROTECTING YOURSELF. And
23 you do NOT realize that it is only
24 your guiltlessness that CAN protect

(N 8:184)(Ur 487)

1 you. (487)314

2 **T 12 B 6.** The Atonement has always been

3 interpreted as the release from

4 guilt, and this is correct, if it is

5 understood. Yet even when

6 I have interpreted it FOR you, you have

7 rejected it, and have NOT accepted

8 it FOR YOURSELF. You have recognized the

9 futility of the ego and its offerings,

10 but though you do not want it, you

11 will not look upon the alternative

12 with gladness. YOU ARE AFRAID

13 OF REDEMPTION, and YOU BELIEVE IT WILL

14 KILL YOU. Make no mistake

15 about the depth of your fear. For

16 you believe that, in the presence of truth,

17 you will turn on yourself and

18 DESTROY yourself.

19 **T 12 B 7.** Little children, this is not

20 so. Your "guilty secret" is nothing,

21 and if you will but bring it to light, the

22 Light WILL dispel it. And then no

23 dark cloud will remain between

24 you and the remembrance of your Father.

(N 8:185)(Ur 487)

1 For you will remember His guiltless Son,
2 who did not die because he is immortal.
3 And you will see that you were redeemed
4 WITH him, and have never been separated
5 FROM him. In THIS understanding
6 lies your remembering, for it is the recognition
7 of love WITHOUT fear. There will be great
8 joy in Heaven on your homecoming, and the
9 joy will be YOURS. For the redeemed son of
10 man IS the guiltless Son of God,
11 and to recognize HIM, IS your redemption. **(488)315**

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**T 12 C. The Fear of Redemption (*N 1082 8:186)
(N 8:186)(Ur 488)**

1 **T 12 C 1.** You² may wonder why it is so crucial
2 that you look upon your hatred, and realize its
3 full extent. And you may think that it
4 would be easy enough for the Holy Spirit to show
5 it to you, and dispel it WITHOUT the need for
6 you to raise it to awareness yourself. But
7 there is one more complication which you have interposed
8 between yourself and the Atonement, that you do not
9 yet realize. We have said that no one will
10 countenance fear, IF HE RECOGNIZES IT.
11 But in your disordered state, YOU ARE NOT
12 AFRAID OF FEAR. You do not LIKE it, but it is
13 NOT your desire to attack which really
14 frightens you. You are not seriously disturbed
15 by your hostility. You keep it hidden,
16 because you are MORE afraid of what it
17 covers.

18 **T 12 C 2.** You could look even upon the
19 ego's darkest cornerstone WITHOUT fear,
20 if you did not believe that, WITHOUT THE
21 EGO, you would find, within yourself,
22 something you fear even more. YOU ARE
23 NOT AFRAID OF CRUCIFIXION. Your real
24 terror is of REDEMPTION. Under the

² *Ur* inserts "Oct. 5, '66"

(N 8:187)(Ur 488-489)

1 ego's dark foundation is the memory of
2 God, and it is of THIS that you are really
3 afraid. For this memory would
4 INSTANTLY restore you to your proper place,
5 and it is THIS place that you have sought to
6 LEAVE.

7 **T 12 C 3.** Your fear of attack is nothing, compared
8 to your fear of love. You would be willing
9 to look upon your savage wish to kill
10 God's Son, IF YOU DID NOT BELIEVE THAT
11 IT SAVES YOU FROM LOVE. For this wish
12 CAUSED the separation. You have protected
13 it, because you do not WANT the separation healed, and
14 you realize that, by REMOVING the dark
15 cloud that obscures it, your love for your
16 Father would IMPEL you to answer
17 His call, and leap into Heaven. You
18 believe that attack is salvation, to PREVENT
19 you from this. For still deeper than
20 the ego's foundation, and MUCH stronger
21 than IT will ever be, is your intense and
22 burning love of God, AND HIS FOR YOU.(489)316
23 **T 12 C 4.** THIS IS WHAT YOU REALLY WANT TO
24 HIDE. In honesty, is it not harder for

(N 8:188)(Ur 488-489)

1 you to say "I love" than "I hate?"
2 For you associate love with weakness and hatred
3 with strength, and your REAL power seems to
4 you as your real weakness. For you
5 could NOT control your joyous response
6 to the call of love if you heard it, and the
7 whole world you THINK you control WOULD
8 vanish. The Holy Spirit, then, seems to be
9 ATTACKING YOUR FORTRESS, for you would
10 SHUT OUT GOD, and He does not will
11 to BE excluded.
12 **T 12 C 5.** You have built your whole insane
13 belief system, because you think you would
14 be HELPLESS in God's Presence. And
15 you ~~prefer~~ would SAVE yourself from His
16 love, because you think it would crush
17 you into nothingness. You are afraid it
18 would sweep you AWAY from yourself,
19 AND MAKE YOU LITTLE. For you believe
20 that magnitude lies in defiance, and
21 attack is grandeur. YOU THINK
22 YOU HAVE MADE A WORLD THAT GOD WOULD
23 DESTROY. And by loving Him,
24 WHICH YOU DO, you would throw this world

(N 8:189)(Ur 489)

1 away, WHICH YOU WOULD.
2 **T 12 C 6.** Therefore, you have used the world to
3 COVER YOUR LOVE, and the deeper you go into
4 the blackness of the ego's foundation, the
5 CLOSER you come to the Love that is
6 hidden beneath it. AND IT IS THIS
7 THAT FRIGHTENS YOU. You can accept
8 insanity, BECAUSE YOU MADE IT. But
9 you cannot accept love, BECAUSE YOU DID NOT.
10 You would rather be slaves of the
11 crucifixion, than Sons of God in **the**
12 redemption. For your INDIVIDUAL
13 death is more valued than your living
14 Oneness, and what is GIVEN you, is not
15 so dear as what you MADE. You are
16 more afraid of God than of the ego, and
17 love cannot enter where it is not welcome.
18 But hatred CAN, for it enters of ITS
19 will, and cares not for YOURS.
20 **T 12 C 7.** The reason you must look upon your
21 delusions, and not keep them hidden, is
22 that THEY DO NOT REST ON THEIR OWN FOUNDATION.
23 In concealment, they APPEAR to do so, and
24 thus they seem to be SELF-SUSTAINED.

(N 8:190)(Ur 489-490)

1 THIS is the fundamental illusion on which
2 they rest. For BENEATH them, and
3 concealed as long as THEY are hidden,
4 is the loving mind that THOUGHT it made
5 them in anger. And the pain in this
6 mind is so apparent, when it is uncovered,
7 that its need of healing cannot BE
8 denied. -----
9 -----Not all the tricks and games
10 that you have offered it can heal it, **(490)317**
11 for HERE is the REAL crucifixion of
12 God's Son.
13 **T 12 C 8.** And yet he is NOT
14 crucified. For here is both his
15 pain AND his healing, for the Holy Spirit's
16 vision is merciful, and His remedy is
17 quick. Do not HIDE suffering from
18 His sight, but bring it gladly TO
19 Him. Lay before His eternal
20 sanity ALL your hurt, and LET Him
21 heal you. Do not leave any
22 spot of pain hidden from His Light,
23 and search your minds carefully for
24 any thoughts which you may fear

(N 8:191)(Ur 490)

1 to uncover. For He will heal every little
2 thought that you have kept to hurt you,
3 and cleanse it of its littleness, restoring it to
4 the magnitude of God.

5 **T 12 C 9.** Beneath all your grandiosity, which you
6 hold so dear, is your real call for
7 help. For you call for love to your
8 Father, as your Father calls you to
9 Himself. In that place which you have hidden
10 you will only to unite with the Father, in
11 loving remembrance of Him. You will
12 find this place of truth as you
13 see it in your brothers, for though they
14 may deceive themselves, like you
15 they long for the grandeur that
16 is in them. And perceiving it you will
17 WELCOME it, and it will be yours. For
18 grandeur is the RIGHT of God's Son, and
19 no illusions can satisfy him, or
20 save him from what he IS.

21 **T 12 C 10.** Only his love is real, and he will be content
22 ONLY with his reality. Save him from
23 his illusions, that you may accept the
24 magnitude of your Father in peace and joy.

(N 8:192)(Ur 490-491)

1 But exempt no one from your love, or you will
2 be hiding a dark place in your
3 minds, where the Holy Spirit is not welcome.
4 And you will exempt YOURSELF from His
5 healing power, for by not offering
6 total love, YOU will not be healed
7 completely. And healing must be
8 as complete as fear, for love cannot
9 enter where there is one spot of
10 fear to mar its welcome.

11 **T 12 C 11.** You who prefer specialness
12 to sanity could not obtain it in
13 your right minds. You were at
14 peace until you asked for special
15 favor, and God did not give it.
16 For the request was alien to Him, and you
17 could not ask this of a Father who
18 truly loved His Son. Therefore you
19 made of Him an UNloving father,
20 demanding of Him what only such
21 a father COULD give. And the
22 peace of God's Son was shattered, **(491)318**
23 for he no longer understood
24 his Father. He feared what he

(N 8:193)(Ur 491)

1 had made, but still more did

2 he fear his REAL Father, having

3 attacked his glorious equality

4 WITH Him.

5 **T 12 C 12.** In peace he needed nothing,

6 and asked for nothing. In war he

7 DEMANDED everything, and FOUND

8 nothing. For how could the

9 gentleness of love respond to

10 his demands, EXCEPT by departing

11 in peace, and returning

12 to the Father? If the Son did not wish

13 to REMAIN in peace, he could

14 not remain at all. For a

15 darkened mind cannot live in the

16 light, and it must seek a place

17 of darkness, where it can believe

18 it is where it is NOT. God did not

19 ALLOW this to happen. But you

20 DEMANDED that it happen, and therefore

21 believed that it was so.

22 **T 12 C 13.** To SINGLE OUT is to MAKE ALONE,

23 and thus MAKE LONELY. God did not do

24 this to you. Could He SET YOU APART,

(N 8:194)(Ur 491)

1 KNOWING that your peace lies in His oneness?
2 He denied you only your request for
3 pain, for suffering is not of His
4 creation. Having GIVEN you creation, He
5 could not take it FROM you. He
6 could but answer your insane request
7 with a sane answer, which would
8 abide with you in your insanity. AND
9 THIS HE DID. No-one who hears His
10 answer but will give up insanity.
11 For His answer is the reference point
12 BEYOND delusions, from which you can
13 look back on them, and see them as
14 insane. But seek this place and
15 you WILL find it, for Love is in you,
16 and will lead you there. **(492)319**

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**T 12 D. Healing and Time (*N 1091 8:195)
(N 8:195)(Ur 492)**

1 **T 12 D 1.** And³ now the reason why you are
2 afraid of this course should be
3 apparent. For this is a course on
4 love, because it is about YOU. You
5 have been told that your function in
6 this world is healing, and your
7 function in Heaven is creating.
8 The ego teaches that your function
9 on earth is destruction, and that
10 you have no function AT ALL in Heaven.
11 It would thus destroy you
12 here, and bury you here, leaving you
13 no inheritance except the dust
14 out of which it thinks you were
15 made. While it is reasonably
16 satisfied with you, as its reasoning
17 goes, it offers you oblivion. When
18 it becomes overtly savage, it offers
19 you hell.
20 **T 12 D 2.** Yet neither oblivion nor hell
21 **are**⁴ is as unacceptable to you as Heaven.
22 For your definition of Heaven IS hell
23 **as**⁵ oblivion, and the REAL Heaven is the
24 greatest threat you think you COULD

³ *Ur* inserts "Oct. 6, '66"

⁴ *Ur* changes "are" to "is"

⁵ *Ur* changes "as" to "and"

(N 8:196)(Ur 492)

1 experience. For hell and oblivion are
2 ideas which YOU made up, and you are bent
3 on DEMONSTRATING their reality, TO
4 ESTABLISH YOURS. If THEIR reality is
5 questioned, you believe that YOURS is. For
6 you believe that ATTACK established
7 your reality, and that your DESTRUCTION
8 is the final proof THAT YOU WERE RIGHT.
9 **T 12 D 3.** Under the circumstances, would
10 it not be MORE DESIRABLE to have been
11 wrong, even apart from the fact
12 that you WERE wrong? For while
13 it could perhaps be argued that
14 death suggests there WAS life, no one
15 would claim that it proves there IS
16 life. And even the PAST life, which
17 death might indicate, could only
18 have been futile if it must come to
19 this, and NEEDS this to prove that it WAS.
20 You question Heaven, but you do
21 NOT question this. You could heal
22 and be healed, if you DID question
23 it. And even though you know not
24 Heaven, might it not be more desirable

(N 8:197)(Ur 492-493)

1 than death? You have been as selective in
2 your questioning as in your perception. An
3 open mind is more honest than this.

4 (493)320

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6 **T 12 D 4.** The⁶ ego has a very strange
7 notion of time, and it is with this notion that
8 the questioning might well begin. The ego
9 invests heavily in the past, and in the end,
10 believes that the past is the ONLY aspect
11 of time that is meaningful. You
12 will remember that we said its
13 emphasis on guilt enables it to
14 ensure its continuity, by MAKING THE
15 FUTURE LIKE THE PAST, and thus AVOIDING
16 the present. By the ~~idea~~ notion of PAYING
17 FOR the past in the future, the past becomes
18 the DETERMINER of the future, making THEM
19 continuous, WITHOUT an intervening
20 present. For the ego uses the present
21 ONLY as a brief transition TO the
22 future, in which it brings the past to the
23 future, BY INTERPRETING THE PRESENT IN PAST
24 TERMS.

⁶ Ur inserts "Oct. 7, 1966"

(N 8:198)(Ur 493)

1 **T 12 D 5.** NOW has no meaning to the
2 ego. The present merely reminds it of
3 PAST hurts, and it reacts to the present
4 AS IF it were past. For the ego
5 cannot tolerate RELEASE from the past, and
6 though it is no more, **it**⁷ tries to
7 preserve its IMAGE by responding
8 as if it were present. Thus, it
9 dictates reactions to those you
10 meet NOW from a PAST reference
11 point, obscuring their PRESENT reality.
12 In effect, if you FOLLOW its dictates,
13 you will react to your brothers as though
14 they were SOMEONE ELSE, and this will
15 surely prevent you from perceiving them AS THEY ARE.
16 And you will receive messages from them
17 out of your OWN past because, by making
18 it real in the present, you are forbidding
19 yourself to LET IT GO. You thus
20 DENY yourself the message of release
21 that every brother offers you NOW.
22 **T 12 D 6.** The shadowy figures from the
23 past are precisely what you must
24 ESCAPE. For they are not real, and have no

⁷ *Ur* changes "it" to "the ego"

(N 8:199)(Ur 493-494)

1 hold over you, unless YOU bring them
2 WITH you. They carry the spots of
3 pain in your minds, directing you to
4 attack in the present, in retaliation for
5 a past that is no more. AND THIS
6 DECISION IS ONE OF FUTURE PAIN.
7 For unless you learn that PAST
8 pain is delusional, you are choosing
9 a future of delusions, and losing
10 the endless opportunities which you COULD
11 find for release in the present.
12 For the ego would PRESERVE (494)321 your nightmares, and
13 PREVENT you from awaking, and understanding that
14 THEY are past.
15 **T 12 D 7.** Would you RECOGNIZE a holy
16 encounter, if you are merely perceiving
17 it as a meeting with your OWN past? For
18 you are meeting no one, and the SHARING of
19 salvation, WHICH MAKES THE ENCOUNTER
20 HOLY, is excluded from your sight. The ~~ego~~ *Holy Spirit*
21 teaches that you always meet YOURSELF,
22 and the encounter is holy because YOU are. The
23 ego teaches that you always encounter
24 your PAST, and because your dreams WERE not

(N 8:200)(Ur 494)

1 holy, the future CANNOT be, and the present is
2 without meaning. It is evident that the Holy Spirit's
3 perception of time is the exact opposite
4 of the ego's. And the reason is equally
5 clear, for they perceive the GOAL of time as
6 ~~in~~ diametrically ~~oppes~~ opposed.

7 **T 12 D 8.** The Holy Spirit interprets time's PURPOSE
8 as rendering the need for it UNNECESSARY.

9 Thus does He regard the function of
10 time as temporary, serving only
11 His teaching function, which is temporary
12 by definition. HIS emphasis is therefore
13 on the ONLY aspect of time which CAN
14 extend to the infinite. For NOW is the
15 closest approximation of eternity that
16 this world offers. And it is in the REALITY
17 of now, without past OR future,
18 that the beginning of the appreciation of eternity
19 lies. For only now is HERE, and
20 IT presents the opportunities for the
21 holy encounters, in which salvation
22 can be found.

23 **T 12 D 9.** The ego, on the other hand,
24 regards the function of time as one

(N 8:201)(Ur 494-495)

1 of extending itself IN PLACE of
2 eternity. For, like the Holy Spirit, the ego
3 interprets the goal of time as its
4 own. The continuity of past and
5 future, UNDER ITS DIRECTION, is the
6 only purpose it perceives in time,
7 and it closes over the present, so
8 that no gap in the EGO'S continuity
9 can occur. ITS continuity, then,
10 would KEEP you in time, while the
11 Holy Spirit would release you FROM it.
12 And it is HIS interpretation of the means
13 of salvation that you must learn to
14 accept, if you would share His
15 goal of salvation FOR you. **(495)322**
16 **T 12 D 10.** You, too, will interpret the
17 function of time as you interpret
18 yours. If you accept your function in
19 the world of time AS HEALING, you
20 will emphasize ONLY the aspect of
21 time in which healing can occur. For
22 healing CANNOT be accomplished in the
23 past, and MUST be accomplished
24 in the present to RELEASE the future.

(N 8:202)(Ur 495-496)

1 THIS interpretation ties the future to the present,
2 and EXTENDS THE PRESENT, rather than the
3 past. But if you interpret your
4 function as DESTRUCTION, you will
5 lose sight of the present, and hold on
6 to the past TO ENSURE A DESTRUCTIVE
7 FUTURE. And time WILL be as
8 you interpret it, for OF ITSELF it IS
9 nothing.(496)- 323 -

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**T 12 E. The Two Emotions (*N 1099 8:203)
(N 8:203)(Ur 496)**

1 **T 12 E 1.** We⁸ have said that you have but two
 2 emotions, love and fear. One
 3 is changeless but continually exchanged,
 4 being offered BY the eternal TO the
 5 eternal. In this exchange it is extended,
 6 for it INCREASES as it is given.
 7 The other has many forms, for
 8 the content of INDIVIDUAL **delusions**⁹ differs
 9 greatly. But they have one thing
 10 in common; they are all insane. They
 11 are made of sights which are NOT
 12 seen, and sounds which are NOT heard.
 13 They make up a PRIVATE world
 14 which CANNOT be shared. For they are meaningful
 15 ONLY to their maker, and so they have
 16 no meaning at all. In this world
 17 their maker moves alone, for only
 18 HE perceives them.
 19 **T 12 E 2.** Each one peoples his
 20 world with figures from his INDIVIDUAL
 21 past, and it is because of this that private
 22 worlds DO differ. But the figures
 23 that he sees were NEVER real, for they
 24 are made up ONLY of his

⁸ *Ur* inserts "Oct. 10, 1966"

⁹ *Ur* changes "delusions" to "illusions"

(N 8:204)(Ur 496)

1 REACTIONS to his brothers, and do NOT include
2 their reactions to HIM. Therefore he does not
3 see that he made them, and
4 that they ARE NOT WHOLE. For these
5 figures HAVE NO WITNESSES, being
6 perceived in one SEPARATE mind only.
7 **T 12 E 3.** It is THROUGH these strange and
8 shadowy figures that the insane
9 relate to their insane world. For
10 they SEE only those who remind them
11 of these images, and it is to THEM
12 that they relate. Thus do they
13 communicate with those who ARE NOT
14 THERE, and it is THEY who answer them.
15 And no-one hears their answer
16 save him who called upon them,
17 and he ALONE believes they answered
18 him. Projection MAKES perception,
19 and you CANNOT see beyond it. Again
20 and again have men attacked each other,
21 because they saw IN THEM a
22 shadow figure in their private world.
23 **T 12 E 4.** And thus it is that you
24 MUST attack yourself first. For

(N 8:205)(Ur 496-497)

1 what you attack is NOT in others. Its ONLY
2 reality is in your OWN mind, and by attacking (497)- 324 -
3 others, you are literally attacking WHAT
4 IS NOT THERE. The delusional can be very
5 destructive, for they do not recognize they have
6 condemned THEMSELVES. They do
7 not wish to die, YET THEY WILL NOT LET
8 CONDEMNATION GO. And so they
9 SEPARATE into their private world, where
10 everything is disordered, and where
11 what is within, appears to be without.
12 Yet what IS within they do
13 NOT see, for the REALITY of their
14 brothers they CANNOT see.
15 **T 12 E 5.** You have but two emotions,
16 yet in your private world, you react to
17 each of them AS THOUGH IT WERE THE OTHER. For
18 love cannot abide in a world apart,
19 where, when it comes, it is not recognized.
20 If you see your own hatred AS
21 your brother, you are not seeing HIM.
22 Everyone draws nigh unto what
23 he loves, and recoils from what he
24 fears. And you react with fear to

(N 8:206)(Ur 497)

1 love, and draw AWAY from it. But
2 fear ATTRACTS you, and believing it is
3 love, you call it to yourself. Your
4 private world is filled with the figures of
5 fear you have invited into it. And
6 all the love your brothers offer you, YOU DO
7 NOT SEE.

8 **T 12 E 6.** As you look with open eyes upon
9 your world, it MUST occur to you that
10 you have withdrawn into insanity. For you
11 see what is not there, and hear what is
12 soundless. Your behavioral MANIFESTATIONS
13 of emotions are the OPPOSITE of what the
14 emotions ARE. You communicate with
15 no-one, and you are as isolated from reality,
16 as if you were ALONE in all the universe.
17 In your madness, you OVERLOOK REALITY COMPLETELY,
18 and you see ONLY YOUR SPLIT MIND
19 everywhere you look. God calls you and
20 you do not hear, for you are preoccupied with your
21 own voice. And the vision of Christ is
22 not in your sight, for you look upon
23 yourself ALONE.

24 **T 12 E 7.** Children,¹⁰ would you

¹⁰ *Ur* changes this to "Little children"

(N 8:207)(Ur 497-498)

1 offer THIS to your Father? For if you offer it
 2 to yourself, you ARE offering it to Him. And
 3 He will NOT return it, for it is unworthy of
 4 you BECAUSE it is unworthy of Him. But He
 5 WOULD release you (498)- 325 - from it, and set you
 6 free. His sane answer tells you that
 7 what you have offered YOURSELF is NOT true,
 8 ~~of~~ but HIS offering TO you has never
 9 changed. You who know not what you
 10 do, CAN learn what insanity IS, and
 11 look beyond it. It is GIVEN you to learn
 12 how to DENY insanity, and come forth
 13 from your private world in peace. **T 12 E 8.** And
 14 you will see all that you denied in your
 15 brothers, BECAUSE you denied it in
 16 yourself. For you will love them, and by
 17 drawing nigh unto them, you will
 18 draw them to YOURSELF, perceiving them as
 19 witnesses to your reality, which you share with
 20 GOD. For I am WITH them, as I
 21 am with YOU. And we will draw them
 22 from their private world, for as
 23 we are united, so would we unite
 24 with them. The Father welcomes all

(N 8:208)(Ur ---)

Text 13b

(N 8:209) (Ur ---)

- perhaps P - workshop
 ✓ ~~disse~~ had a pencil & a
 P ~~with~~ a tape P ~~was~~
 related aspects, & to attempt
 to interpret them in context
 of a meaningful overall lesson
 During topics to consider are
 - role of diagnosis, favorable versus
 unfavorable conditions, - equal P
 payoffs, criteria for treatment,
 & evaluation of outcomes

- miracle P looking ' being these ' ?
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Tell U - depr.) P - ego, & & e is kicking
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(N 8:210)(Ur 498)

1 of us in gladness, and gladness is
2 what WE would offer Him. For
3 every Son of God is given you, to
4 whom God gave HIMSELF. And
5 it is God Whom you must offer them,
6 to recognize His gift to YOU.¹¹
7 **T 12 E 9.** Vision depends on light,
8 and you CANNOT see in darkness. Yet in the
9 darkness, in the private world of
10 sleep, you SEE in dreams, although
11 your eyes are closed. And it is here
12 that WHAT you see YOU MADE. But
13 let the DARKNESS go, and ALL you made
14 YOU WILL NO LONGER SEE, for sight
15 of IT depends upon DENYING vision.
16 But from denying vision,
17 IT DOES NOT FOLLOW THAT YOU CANNOT SEE.
18 Yet this is what denial DOES, for BY
19 it you ACCEPT insanity, believing you
20 can make a private world, AND
21 RULE YOUR OWN PERCEPTION. But for
22 this, light MUST be excluded.
23 Dreams disappear when light has
24 come, AND YOU CAN SEE.

¹¹ There is a grammar problem here: arguably it should be "God to Whom." The *Notes* doesn't have a "to" but then the *Notes* often leaves out tiny fragments. The sentence is somewhat unclear the way it stands. Are we being told to offer God to Them or offer Them to God?

(N 8:211)(Ur 498-499)

1 **T 12 E 10.** Do not seek vision through YOUR
2 eyes. For you MADE your way of
3 seeing, that you might see in
4 darkness, and in this you ARE deceived.
5 BEYOND this darkness, and yet still
6 WITHIN you, is the vision of Christ,
7 Who looks on all in light.
8 YOUR vision comes from fear, as
9 His from Love. And He sees
10 FOR you, as your witness to the real
11 world. He is the Holy Spirit's **(499)- 326 - MANIFESTATION,**
12 looking always on the real world,
13 and calling forth its witnesses, and
14 drawing them unto YOU. For
15 He loves what He sees within
16 you, and He would EXTEND it. And
17 He will not return unto the Father, until
18 He has extended your perception
19 even unto Him. And there perception
20 is no more, for He has RETURNED
21 you to the Father WITH Him.
22 **T 12 E 11.** You have but two emotions, and one you
23 made and one was GIVEN you. Each
24 is a WAY OF SEEING, and different

(N 8:212)(Ur 499)

1 worlds arise from their different visions.
2 See through the vision that is GIVEN you,
3 for through Christ's vision He beholds
4 Himself. And seeing what He
5 is, He knows His Father.
6 Beyond your darkest dreams, He
7 sees God's guiltless Son
8 within you, shining in perfect
9 radiance, which is undimmed by
10 your dreams. And this YOU will see,
11 as you look with Him. For His
12 vision is His gift of love to you,
13 given Him of the Father FOR you.
14 **T 12 E 12.** The Holy Spirit is the light in which Christ
15 stands revealed. And all who
16 would behold Him can see Him,
17 for they have ASKED for light. Nor
18 will they see Him ALONE, for He is
19 no more alone than THEY are.
20 Because they SAW the Son, they have risen IN Him
21 to the Father. And all this will they
22 understand, because they looked within,
23 and saw, beyond the darkness, the Christ
24 in them, and RECOGNIZED Him. In the sanity
25 of His vision, they looked upon

(N 8:213)(Ur 499)

1 themselves with love, seeing themselves as
2 the Holy Spirit sees them. And WITH this vision of the
3 truth in THEM, came all the beauty of the
4 world to shine upon them.(500)327

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**T 12 F. Finding the Present (*N 1110 8:214)
(N 8:214)(Ur 500)**

1 **T 12 F 1.** To¹² perceive truly is to be aware
 2 of ALL reality, through the awareness of your own.
 3 But for this, NO illusions can rise to
 4 meet your sight, for ALL reality leaves
 5 no room for ANY error. This means
 6 that you perceive a brother only AS YOU
 7 SEE HIM NOW. His past has NO
 8 reality in the present, and you CANNOT see it.
 9 Your past reactions TO him are
 10 also NOT THERE, and if it is to these that
 11 you react NOW, you see but an image of
 12 him that you made and cherish INSTEAD
 13 of him. In your questioning of delusions,
 14 ask yourself if it is REALLY sane to
 15 perceive WHAT WAS NOW. If you
 16 remember the PAST as you look upon him,
 17 you will be unable to perceive the reality
 18 that is NOW.

19 **T 12 F 2.** You consider it "natural" to
 20 use your PAST experience as the reference
 21 point from which to JUDGE the present.
 22 Yet this is UNnatural, because it is
 23 delusional. When you have learned to
 24 look upon everyone with NO

¹² *Ur* inserts "October 16, 1966"

(N 8:215)(Ur 500-501)

1 REFERENCE AT ALL to the past, either
2 his OR yours as you perceived it, you
3 will be able to learn FROM WHAT YOU SEE
4 NOW. For the past can cast no
5 shadow to darken the present, UNLESS YOU ARE
6 AFRAID OF LIGHT. And ONLY if you
7 are would you choose to bring this darkness
8 WITH you, and by holding it in your minds,
9 see it as a dark cloud that
10 shrouds your brothers, and conceals their
11 reality from your sight.

12 **T 12 F 3.** THIS DARKNESS IS IN YOU. The
13 Christ revealed to you NOW has no
14 past, for He is changeless. AND
15 IN HIS CHANGELESSNESS LIES YOUR RELEASE.
16 For if He is as He was created, there
17 IS no guilt in Him. No cloud of
18 guilt has risen to obscure Him, and
19 He stands revealed in everyone you
20 meet, because you see Him through
21 HIMSELF. **(501)328** To be born again is to let
22 the PAST go, and LOOK WITHOUT CONDEMNATION
23 UPON THE PRESENT. For the cloud which
24 obscures God's Son to you IS the

(N 8:216)(Ur 501)

1 past, and if you would have it past
2 AND GONE, you must NOT SEE IT NOW.
3 ~~For And~~ if you see it now in your delusions, it
4 has NOT gone from you, although
5 it is not there.
6 **T 12 F 4.** Time can release as well as
7 imprison, depending on whose interpretation of
8 it you use. Past, present, and future
9 are not continuous, UNLESS YOU FORCE
10 CONTINUITY ON THEM. You can PERCEIVE them
11 as continuous, and make them so
12 FOR YOU. But do not be deceived,
13 and then believe that this is how it IS, for
14 to believe that reality is what you
15 would HAVE it be, according to YOUR use
16 for it, IS delusional. You would
17 DESTROY time's continuity by breaking
18 it into past, present, and future, FOR
19 YOUR OWN PURPOSES. You would anticipate
20 the future on the basis of your
21 PAST experience and plan for it accordingly.
22 And by so doing, you are ALIGNING past
23 and future, and not allowing the miracles,
24 which could intervene BETWEEN them, to free

(N 8:217)(Ur 501-502)

1 you to be born again.
2 **T 12 F 5.** The miracle enables you to see your
3 brother WITHOUT his past, and so perceive
4 him as born again. His errors ARE
5 all past, and by perceiving him WITHOUT
6 them, you are RELEASING him. And
7 since his past is yours, you SHARE
8 in this release. Let no dark cloud
9 out of YOUR past obscure him from
10 you, for truth lies ONLY in the present, and
11 you WILL find it if you seek it there.
12 You have looked for it where it is NOT, and therefore
13 have not found it. Learn, then, to
14 ~~look for~~ seek it where it IS, and it WILL
15 dawn on eyes that see. Your past was
16 made in anger, and if you use it to
17 ATTACK the present you will NOT SEE the
18 freedom that the present holds. **(502)329**
19 Judgment and condemnation are BEHIND
20 you, and unless you bring them WITH you, you WILL
21 see that you are free of them.
22 **T 12 F 6.** Look lovingly upon the present,
23 for it holds the ONLY things that are
24 forever true. All healing lies

(N 8:218)(Ur 502)

1 within it, because ITS continuity is
2 real. It ~~reaches ??~~ extends to ALL aspects of
3 consciousness AT THE SAME TIME, and thus
4 enables them to REACH EACH OTHER. The
5 present is before time WAS, and WILL BE
6 when time is no more. In it is everything
7 that is eternal, and they ARE one. THEIR
8 continuity is timeless, and their communication
9 is unbroken, for they are NOT SEPARATED
10 by the past. Only the past CAN separate,
11 and IT is nowhere.

12 **T 12 F 7.** The present offers you your brothers
13 in the light that would unite you WITH
14 them, and free YOU from the past. Would
15 you, then, hold the past AGAINST them?
16 For if you do, you are choosing to remain
17 in the darkness THAT IS NOT THERE, and
18 refusing to accept the light that is
19 offered you. For the light of perfect
20 vision is freely given as it is freely
21 received, and can be accepted only
22 WITHOUT LIMIT. In this one, still
23 dimension of time, which does not change, and
24 where there is no sight of what you were,

(N 8:219)(Ur 502-503)

1 you look at Christ, and call His witnesses
2 to shine on you, BECAUSE YOU CALLED
3 THEM FORTH. And THEY will not deny the
4 truth in you, because you looked for it in
5 them, and FOUND it there. **T 12 F 8.** Now is the
6 time for salvation, for NOW is the release
7 from time. Reach out to all your
8 brothers, and touch them with the touch of
9 Christ. In timeless union WITH them
10 is YOUR continuity, unbroken because it is
11 wholly shared. God's guiltless Son
12 is ONLY light. There is no darkness in
13 him ANYWHERE, for he is whole. **(503)330**
14 Call all your brothers to witness to his
15 wholeness, as I am calling you to
16 join with me. Every voice has a
17 part in the song of redemption, the
18 hymn of gladness and thanksgiving for
19 the light, to the Creator of Light. The
20 holy light that shines forth from God's
21 Son is the witness that his light is
22 of his Father. **T 12 F 9.** Shine on your
23 brothers in remembrance of your Creator,
24 and you WILL remember Him as you call forth
25 the witnesses to His creation. Those

(N 8:220)(Ur 503)

1 whom you heal bear witness to YOUR healing,
2 for in THEIR wholeness you will see your own.
3 And as your hymns of praise and
4 gladness rise to your Creator, He will
5 return your thanks, in His clear
6 answer to your call. For it can never
7 be that His Son called upon
8 Him, and remained unanswered. His
9 call to you is but your call to Him.
10 And in Him you are answered by His
11 **Peace.**

12 **T 12 F 10.** Children of Light, you know not
13 that the Light is in you. And you will
14 find it through its witnesses. For having given
15 light to them, **THEY WILL RETURN IT.**
16 Everyone you see **IN** light brings **YOUR**
17 light closer to your **OWN** awareness.
18 Love always leads to love. The sick,
19 who **ASK** for love, are grateful for
20 it, and in their joy, they shine with holy
21 thanks. And this they offer you, who
22 **GAVE** them joy. They are your
23 guides to joy, for having received it
24 **OF** you, they would keep it. You have

(N 8:221)(Ur 503-504)

1 established them as guides to peace, for you have
2 made it manifest in them. And
3 SEEING it, its beauty calls you home.
4 **T 12 F 11.** There is a light which this world
5 cannot give. Yet YOU can give it, as it
6 was given YOU. And AS you give it,
7 it shines forth to call you FROM the
8 world, and follow it. For this light **(504)- 331 -**
9 will attract you as nothing in this world
10 can do. And you will lay aside the
11 world and find another. This other
12 world is bright with love WHICH YOU HAVE
13 GIVEN IT. And here will everything
14 remind you of your Father and his holy
15 Son. Light is unlimited, and
16 spreads across this world in quiet
17 joy. All those you brought WITH
18 you will shine on you, and you will shine on
19 them in gratitude, because they brought you
20 there.¹³ Your light will join with theirs, in
21 power so compelling, that it will
22 draw the others out of darkness as you
23 look on them.
24 **T 12 F 12.** Awaking unto Christ is following

¹³ *Ur* replaces "there" with "here"

(N 8:222)(Ur 504)

1 the laws of love OF YOUR FREE WILL, and out of
2 quiet recognition of the truth in them. The
3 attraction of light must draw you
4 willingly, and willingness is signified by
5 GIVING. Those who accept love OF
6 you, become your willing witnesses to the
7 love you gave them, and it is THEY who
8 hold it out to YOU. In sleep you are
9 alone, and your awareness is narrowed to
10 yourself. And that is why the
11 nightmares come. You dream of
12 isolation, BECAUSE your eyes are closed.
13 You do not SEE your brothers, and, in the darkness
14 you cannot look upon the light you GAVE to them.
15 **T 12 F 13.** And yet the laws of love are not
16 suspended because you sleep. And you have
17 followed them through all your nightmares,
18 and have been faithful in your giving, for you
19 were NOT alone. Even in sleep has
20 Christ protected you, ensuring the real
21 world for you when you wake. In YOUR
22 name He has given FOR you,
23 and given YOU the gifts He gave. God's
24 Son is still as loving as his

(N 8:223)(Ur 504)

1 Father. Continuous with his Father,
2 he has no past apart¹⁴ from Him.
3 So he has never ceased to be
4 his Father's witness, AND HIS OWN.
5 Although he slept, Christ's vision
6 did not leave him. And so it is
7 that he can call unto himself the
8 witnesses that teach him that he
9 never slept. **(505)332**

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¹⁴ *Ur* emphasizes this word

**T 12 G. Attainment of the Real World (*N 1120 8:224)
(N 8:224)(Ur 505)**

1 **T 12 G 1.** Sit¹⁵ quietly and look upon the
 2 world you see, and tell yourself, "The real
 3 world is not like this. It has no buildings,
 4 and there are no streets where people walk
 5 alone and separately. There are no stores
 6 where people buy an endless list of
 7 things they do not need. It is not lit
 8 with artificial light, and night comes
 9 not upon it. There is no day that
 10 brightens and grows dim. There is no
 11 loss. Nothing is there but shines, and
 12 shines forever." This world you see
 13 **MUST BE DENIED**, for sight of it is
 14 costing you a different kind of vision.
 15 **YOU CANNOT SEE BOTH WORLDS**, for each of
 16 them ~~depends on~~ involves a different
 17 kind of seeing, and depends on
 18 what you cherish. The sight of one
 19 is possible because you have denied the other.
 20 **T 12 G 2.** Both are not true, yet either one will
 21 seem as real to you as the **extent** amount to which
 22 you hold it dear. And yet their power
 23 is **NOT** the same, because their real attraction to you
 24 is unequal. You do not really want the

¹⁵ Ur inserts "October 19, 1966"

(N 8:225)(Ur 505)

1 world you see, for it has disappointed
2 you since time began. The homes you
3 built have never sheltered you. The roads
4 you made have led you nowhere, and no
5 city that you built has withstood the
6 crumbling assault of time. Nothing
7 you made but has the mark of death upon
8 it. Hold it not dear, for it is old and
9 tired, and ready to return to dust, even
10 as you made it.

11 **T 12 G 3.** This aching world has not the
12 power to touch the living world at
13 all. You could not give it that, and
14 so, although you turn in sadness
15 from it, you cannot find in it the road that
16 leads AWAY from it into another world.

17 **But**¹⁶ the REAL world HAS the power
18 to touch you even here BECAUSE YOU LOVE
19 IT. And what you call with love
20 WILL come to you. LOVE
21 ALWAYS ANSWERS, being unable to deny
22 a call for help, or not to hear the
23 cries of pain that rise to it, from
24 every part of this strange world you

¹⁶ *Ur* changes "But" to "Yet"

(N 8:226)(Ur 505-506)

1 made, but do not want. The only effort you
2 need make, to give this world away in
3 glad exchange for what you did NOT make is
4 willingness to learn THE ONE YOU MADE IS FALSE. (506)333
5 **T 12 G 4.** You HAVE been wrong about the world,
6 because you have misjudged YOURSELF. From such a
7 twisted reference point, what COULD
8 you see? All vision starts WITH THE
9 PERCEIVER, who judges what is true and
10 what is false. And what he judges
11 false, HE DOES NOT SEE. You who
12 would judge reality CANNOT see it, for
13 whenever judgment enters, reality has
14 slipped away. The out of mind
15 is out of sight, because what is denied is
16 THERE, but is not recognized. Christ is
17 still there, although you know Him not.
18 His Being does NOT depend upon
19 your recognition. He lives within you in the
20 quiet present, and waits for you to leave the
21 past behind, and enter into the world He
22 holds out to you in love.
23 **T 12 G 5.** No-one in this distracted world
24 ~~made by distracted minds~~ but has

(N 8:227)(Ur 506)

1 not seen some glimpses of the other world
2 about him. But while he still
3 lays value on his own, he will DENY
4 the vision of the other world, maintaining
5 that he loves WHAT HE LOVES NOT,
6 and following not the road that love
7 points out. Love leads so gladly!
8 And as you follow Him, YOU will rejoice
9 that you have found His company, and
10 learned of Him the joyful journey home.
11 You wait but for YOURSELF. To give
12 this sad world over, and exchange your
13 errors for the peace of God, is but
14 YOUR will. And Christ will ALWAYS
15 offer you the Will of God, in recognition
16 that you share it WITH Him.
17 **T 12 G 6.** It is God's Will that nothing
18 touch His Son except Himself,
19 and nothing else comes nigh unto
20 him. He is as safe from pain as
21 God Himself, Who watches over
22 him in everything. The world
23 about him shines with love, because
24 God placed him in Himself where

(N 8:228)(Ur 506-507)

1 pain is not, and love surrounds him
2 without end or flaw. Disturbance
3 of his peace can never be. In perfect
4 sanity he looks on love, for it is
5 all about him, and within him. He
6 MUST deny the world of pain, the
7 instant he perceives the arms of
8 love around him. And from this
9 point of safety, he looks quietly
10 about him, and recognizes that the
11 world is one with him. **(507)334 T 12 G 7.** The peace of
12 God passeth¹⁷ your understanding ONLY
13 in the past. Yet here it IS, and you CAN
14 understand it NOW. God loves His
15 Son forever, and His Son RETURNS
16 his Father's love forever. The real
17 world is the way that leads you
18 to remembrance of this one
19 thing that is wholly true, and
20 wholly YOURS. For all else you have
21 LENT yourself in time, and it WILL
22 fade. But this one thing is
23 ALWAYS yours, being the gift of God
24 unto His Son. Your ONE reality was

¹⁷ **Philippians 4:6-7** In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

(N 8:229)(Ur 507)

1 GIVEN you, and BY it God created you
2 as one with Him.
3 **T 12 G 8.** You will first DREAM of peace,
4 and THEN awaken to it. Your first
5 exchange of what you made for
6 what, you want is the exchange of
7 nightmares for the happy dreams
8 of love. In these lie your true
9 perceptions, for the Holy Spirit corrects the
10 world of dreams, where ALL
11 perception is. Knowledge needs
12 NO correction. Yet the dreams of
13 love lead UNTO knowledge. In them
14 you see nothing fearful, and BECAUSE
15 of this they are the welcome that you
16 OFFER knowledge. Love waits on
17 welcome, NOT on time, and the
18 real world is but your welcome of
19 what always was. Therefore the
20 call of joy is in it, and your glad
21 response is your awakening to what
22 you have NOT lost. Praise, then, the
23 Father for the perfect sanity of His
24 *most* holy Son.

(N 8:230)(Ur 507-508)

1 **T 12 G 9.** Your Father knoweth¹⁸ ?? that you have
 2 need ~~for~~ of nothing. In Heaven this is so.¹⁹
 3 For what could you need in eternity? In YOUR
 4 world you DO need things, because it is a world
 5 of scarcity in which you find yourself BECAUSE
 6 you are lacking. But CAN you find
 7 yourself in such a world? Without the Holy Spirit,
 8 the answer would be no. But BECAUSE of
 9 Him, the answer is a joyous YES. As
 10 mediator between the two worlds, He
 11 knows what you have need of, and WHICH WILL NOT
 12 HURT YOU. Ownership is a dangerous
 13 concept, if it is left to you. The ego wants to
 14 HAVE things for salvation, for possession is
 15 its law. Possession for its OWN sake is
 16 the ego's fundamental creed, a basic
 17 cornerstone in the churches that it builds unto
 18 itself. And at ITS altar, it demands
 19 you lay ALL of the things it bids you get,
 20 leaving you no joy in them. **(508)- 335 -**
 21 **T 12 G 10.** EVERYTHING that the ego tells you
 22 that you need will hurt you. For, although
 23 it urges you again and again to GET, it
 24 LEAVES you nothing, for what you get it

¹⁸ **Luke 12:30** For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

¹⁹ *Ur* changes period to comma.

(N 8:231)(Ur 508)

1 will DEMAND of you. And even from the
2 very hands that grasped it, it will
3 be wrenched and hurled into the dust. For
4 where the ego sees salvation IT SEES
5 SEPARATION, and so you lose whatever you have
6 gotten in its name. Therefore, ask not
7 of yourselves what you need, FOR YOU
8 KNOW NOT, and your advice unto yourself
9 WILL hurt you. For what YOU think you
10 need will merely serve to tighten up
11 your world AGAINST the light, and render
12 you unwilling to question the value that this
13 world can REALLY hold for you.

14 **T 12 G 11.** Only the Holy Spirit KNOWS what you
15 need. ~~And~~ For HE will give you all things
16 that do NOT block the way to light.
17 And what else COULD you need? In
18 time, He gives you all the things that you
19 need have, and will renew them as long as
20 you have need of them. He will take
21 nothing FROM you, as long as you have ANY
22 need of it. And yet He knows
23 that EVERYTHING you need is temporary,
24 and need but last until you step aside

(N 8:232)(Ur 508)

1 from ALL your needs, and learn that all of
2 them HAVE BEEN fulfilled. Therefore,
3 He has no investment in the things that
4 He supplies, except to make certain
5 that you will NOT use them on behalf
6 of lingering in time. He knows that you are
7 not at home there, and He wills no
8 delay to wait upon your joyous
9 homecoming.

10 **T 12 G 12.** Leave, then, your needs to Him.
11 He will supply²⁰ them, with no emphasis at
12 all upon them. What comes to you
13 of Him comes safely, for He will
14 ensure it never can become a
15 dark spot, hidden in your mind, and
16 kept to hurt you. Under His
17 guidance, you will travel light and
18 journey lightly, for His sight is
19 ever on the journey's end, which is His goal.
20 God's Son is not a traveler through
21 OUTER worlds. However holy his
22 perception may become, no world
23 OUTSIDE himself holds his
24 inheritance. Within HIMSELF he HAS

²⁰ **Philippians 4:19** And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

(N 8:233)(Ur 508-509)

1 no needs, for light needs nothing
2 but to shine in peace. And from
3 ITSELF, to let the rays extend in quiet
4 to infinity. **T 12 G 13.** Whenever you are tempted to
5 undertake a foolish journey that
6 would lead AWAY from light, remember
7 what you REALLY want, and say, "The Holy Spirit
8 leads **(509)-336-** me unto Christ, and where else
9 would I go? What need have I but
10 to awake in Him?" Then follow Him
11 in joy, with faith that He will lead
12 you safely through all the dangers to your peace
13 of mind that this world sets before
14 you. Kneel not before the altars to
15 sacrifice, and seek not what you will
16 surely lose. Content yourselves with
17 what you will as surely KEEP, and be
18 not restless, for you undertake a
19 quiet journey to the peace of God,
20 where He would have you be in quietness.
21 **T 12 G 14.** In me, you have ALREADY overcome EVERY
22 temptation that would hold you back.
23 We walk together on the way to quietness
24 that is the gift of God. Hold me dear,

(N 8:234)(Ur 509)

1 for what EXCEPT your brothers CAN you
2 need? We will restore to you the peace of
3 mind that we MUST find together. The
4 Holy Spirit will teach you to awaken unto us,
5 and to yourself. THIS is the only
6 REAL need to be fulfilled in time.
7 Salvation FROM the world lies ONLY
8 here. My peace I GIVE you.
9 TAKE it of me, in glad exchange
10 for all the world has offered but
11 to TAKE AWAY. And we will
12 spread it, like a veil of light,
13 across the world's sad face, in which
14 we hide our brothers FROM the
15 world, and it from them.
16 **T 12 G 15.** We cannot sing redemption's
17 hymn alone. My task is not
18 completed 'til I have lifted
19 every voice with mine. And
20 yet it is NOT mine, for as it
21 is my gift to you, so was it the Father's
22 gift to me, given me through His
23 Spirit. The sound of it will banish
24 sorrow from the mind of God's most

(N 8:235)(Ur 509)

1 holy Son, where it can not
2 abide. Healing in time IS
3 needed, for joy cannot establish
4 its eternal reign where sorrow
5 dwells. You dwell not here, but
6 in eternity. You travel but in
7 dreams, while safe at home.
8 Give thanks to every part of
9 you that you have taught how to
10 REMEMBER you. Thus does the
11 Son of God give thanks unto
12 his Father for his purity.

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24 <end of chapter 12>

A Course in Miracles Volume I Chapter 13 Shorthand Notes Transcript

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Chapter 13 - From Perception to Knowledge**T 13 A. Introduction (*N 1132 8:236)****(N 8:236)(Ur 510)****(510)337**

1 **T 13 A 1.** All therapy is release from the past.
2 And that is why the Holy Spirit IS the only therapist.
3 HE TEACHES THAT THE PAST DOES NOT
4 EXIST, a fact which belongs to the
5 sphere of knowledge, and which therefore NO-ONE
6 IN THE WORLD KNOWS. It would
7 indeed be impossible to BE in the
8 world ~~at all~~ with this knowledge.
9 **(clearly in mind).** For the mind that
10 knows this unequivocally, knows
11 also that it dwells in eternity,
12 and utilizes no perception at all. It
13 therefore does not consider WHERE it is,
14 because the concept "where" does not mean
15 anything to it. It knows that
16 it is EVERYWHERE, just as it has
17 EVERYTHING and FOREVER.

18 **T 13 A 2.** The very real difference
19 between perception and knowledge becomes quite
20 apparent, if you consider this:
21 there is NOTHING partial about knowledge.
22 Every aspect is whole, and therefore NO
23 ASPECT IS SEPARATE. YOU are an
24 aspect of knowledge, being in the

**T 13 B. The Role of Healing (*N 1133 8:237)
(N 8:237)(Ur 510)**

1 Mind of God, Who KNOWS you. All
2 knowledge MUST be yours, for in you IS all
3 knowledge. Perception, at its loftiest, is
4 NEVER complete. Even the perception of
5 the Holy Spirit, as perfect as perception CAN be,
6 is without meaning in Heaven.
7 Perception can reach EVERYWHERE under
8 His guidance, for the vision of Christ
9 beholds EVERYTHING in light. But
10 no perception, however holy, will last
11 FOREVER.

12 **T 13 B 1.** Perfect perception, then, has
13 many elements IN COMMON with
14 knowledge, making transfer TO it
15 possible. Yet the last step must be
16 taken by God, because the last step
17 in your redemption, which SEEMS to be in the
18 future, WAS accomplished by God in
19 your creation. The separation has NOT
20 interrupted it. Creation cannot BE
21 interrupted. The separation is merely a
22 faulty formulation of reality, WITH
23 NO EFFECT AT ALL. The miracle,
24 without a function in Heaven, IS

(N 8:238)(Ur 510-511)

1 needful here. ASPECTS of reality can
2 still be seen, and they will replace aspects
3 of UNREALITY. Aspects of reality can
4 be seen IN EVERYTHING and EVERYWHERE.

5 Yet only God can gather them
6 together by crowning them AS ONE
7 with the final gift of eternity. (511)338

8 ~~Without the Fat~~

9 **T 13 B 2.** Apart from the Father and the Son, the
10 Holy Spirit has no function. He is not
11 separate from either, being in the mind
12 of both, and knowing that
13 Mind is one. He is a thought
14 of God, and God has GIVEN Him
15 to you, because He has NO
16 thoughts He does not share.
17 His message speaks of
18 timelessness in time, and that is
19 why Christ's vision looks on
20 everything with love. Yet even
21 Christ's vision is not His reality.
22 The golden ASPECTS of reality, which
23 spring to light under His loving
24 gaze, are partial glimpses of the
25 Heaven that lies beyond them.

(N 8:239)(Ur 511)

1 **T 13 B 3.** This is the miracle of Creation;
2 THAT IT IS ONE FOREVER. Every miracle
3 you offer to the Son of God, is but the
4 true perception of one ASPECT of the whole.
5 Though every aspect IS the whole, you
6 cannot KNOW this, until you SEE that
7 every aspect IS THE SAME, perceived in
8 the SAME light; and THEREFORE one.
9 Everyone seen WITHOUT the past thus
10 brings you nearer to the end of time, by
11 bringing healed and healing sight into
12 the darkness, and ENABLING THE WORLD TO SEE.
13 For light must come into the darkened
14 world, to make Christ's vision
15 possible even here. Help Him to
16 give His gift of light to all who
17 think they wander in the darkness, and let
18 Him gather them into His quiet sight
19 that makes them one.

20 **T 13 B 4.** They are all the same; all
21 beautiful, and equal in their holiness. And
22 He will offer them unto His Father, as
23 they were offered unto Him. There
24 is ONE miracle, as there is ONE reality.

(N 8:240)(Ur 511-512)

1 And every miracle you do contains
 2 them all, as every aspect of reality
 3 you see blends quietly into the one
 4 reality of God. The only miracle that
 5 ever was, is God's most holy Son,
 6 created in the One Reality that is his
 7 Father. Christ's vision is His gift
 8 to you. His Being is His Father's
 9 gift to Him. **(512)- 339 -**

10 **T 13 B 5.** Be you content with healing,
 11 for Christ's gift you CAN bestow, and
 12 your Father's gift you CANNOT lose. Offer
 13 Christ's gift to everyone and
 14 everywhere. For miracles, offered
 15 the Son of God through the Holy Spirit, attune YOU to
 16 reality. The Holy Spirit knows your part in the
 17 Redemption, and who **is**¹ seeking you, and
 18 where to find them. Knowledge is
 19 far beyond your individual concern.
 20 ~~You who are~~ You who are part of it, and all of it,
 21 need only realize that it is of the Father, NOT
 22 of you. Your role in the redemption LEADS
 23 you to it, by re-establishing its oneness
 24 in your minds. **T 13 B 6.** When you have seen your brothers

¹ Ur replaces "is" with "are"

(N 8:241)(Ur 512)

1 as yourself, you will be RELEASED to
2 knowledge, having learned to FREE yourself,
3 of Him who knows of freedom. Unite
4 with me, under the holy banner of His
5 teaching, and, as we grow in strength, the
6 power of God's Son will move in us,
7 and we will leave no-one untouched and
8 no-one left alone. And suddenly,
9 time will be over, and we will all unite in the
10 Eternity of God the Father. The holy light you
11 saw OUTSIDE yourself, in every miracle
12 you offered to your brothers, will be RETURNED to you.
13 And, KNOWING that the light is IN you,
14 YOUR creations will be there WITH you, as you are
15 in your Father. **T 13 B 7.** As miracles in this
16 world join you to your brothers, so do
17 your creations establish your fatherhood in
18 Heaven. YOU are the witnesses to the
19 Fatherhood of God, and He has given
20 you the power to create the witnesses to
21 YOURS, which is as HIS. Deny a
22 brother here, and you deny the witnesses to
23 your fatherhood in Heaven.

(N ---)(Ur 512)

The miracle which God created is perfect, as are the miracles which YOU created in His Name. They need no healing, nor do you, when you know THEM.

T 13 B 8. But in this world, your perfection is unwitnessed. God knows it, but YOU do not, and so you do not SHARE His witness TO it. Nor do you witness unto Him, for reality is witnessed to as one. God waits your witness to His Son, and to Himself. The miracles you do on earth are lifted up to Heaven, and to Him. They witness to what you do not know, and, as they reach the gates of Heaven, God will open them. For never would He leave His own beloved Son outside them, and beyond Himself.

(513)340

**T 13 C. The Shadow of Guilt (*N 1138 8:242)
(N 8:242)(Ur 513)**

1 **T 13 C 1.** Guilt remains the only thing
2 that hides the Father, FOR GUILT IS THE ATTACK
3 UPON HIS SON. The guilty ALWAYS
4 condemn, and HAVING done so, they WILL
5 condemn, linking the future to the past,
6 as is the ego's law. Fidelity unto this
7 law lets no light in, for it DEMANDS
8 fidelity to darkness, and FORBIDS awakening.
9 The ego's laws are strict, and breaches are
10 severely punished. Therefore, give no
11 obedience to its laws, for they ARE
12 laws of punishment. And those
13 who follow them believe that THEY are
14 guilty, and so they MUST condemn.
15 Between the future and the past, the laws of
16 God must intervene, if you would
17 free yourselves. Atonement stands
18 between them, like a lamp that
19 shines so brightly, that the chain
20 of darkness, in which you bound
21 yourselves will disappear.
22 **T 13 C 2.** Release from guilt is the ego's
23 whole undoing. MAKE NO-ONE
24 FEARFUL, for his guilt is yours,

(N 8:243)(Ur 513-514)

1 and, by obeying the ego's harsh commandments,
2 you bring its condemnation on yourself, and
3 you will not escape the punishment it offers
4 those who obey it. The ego rewards
5 fidelity to it with pain, for faith in it
6 IS pain. And faith can be
7 rewarded only in terms of the belief in
8 which the faith was placed. Faith MAKES the
9 power of belief, and where it is invested,
10 determines its reward. For faith is
11 ALWAYS given what is treasured, and
12 what is treasured IS returned to you.

13 **T 13 C 3.** The world can give you ONLY
14 what you gave it, for being nothing
15 but your own projection, it HAS no
16 meaning apart from what you found
17 in it, and placed your faith in. **There**
18 **you think it is.** Be faithful unto
19 darkness, and you will NOT see, because your
20 faith WILL be rewarded as you GAVE
21 it. You WILL accept your treasure,² **(514)341** and
22 if you place your faith in the past, the
23 future WILL be like it. Whate'er
24 you hold as dear YOU THINK IS YOURS.

² For where your treasure is, there your heart will be also. Matthew 6:21

(N 8:244)(Ur 514)

1 The power of your VALUING will make it so.
2 **T 13 C 4.** Atonement brings a re-evaluation
3 of EVERYTHING you cherish, for it is the means
4 by which the Holy Spirit can SEPARATE the false and
5 true, which you have accepted into your minds
6 WITHOUT DISTINCTION. Therefore, you cannot value
7 one without the other, and guilt has
8 become AS TRUE FOR YOU AS INNOCENCE.
9 You do NOT believe the Son of God is
10 guiltless, because you see the past, and see
11 HIM not. When you condemn a
12 brother, you are saying, "I who
13 WAS guilty choose to REMAIN so."
14 You have denied HIS freedom, and by so
15 doing, you have denied the witness
16 unto YOURS. You could as
17 easily have FREED him from the past, and
18 lifted from his mind the cloud of
19 guilt that binds him TO it. And
20 in HIS freedom would have been your OWN.
21 **T 13 C 5.** Lay not his guilt upon him,
22 for HIS guilt lies in his secret
23 that HE thinks that HE has done this

(N 8:245)(Ur 514-515)

1 unto YOU. Would you then teach him
2 that he is RIGHT in his delusion? The
3 idea that the guiltless Son of God can
4 attack himself, and MAKE him guilty,
5 IS insane. In ANY form, in ANY-
6 ONE, BELIEVE THIS NOT. For sin and
7 condemnation are the same, and the belief in
8 one is faith in the other, calling for
9 punishment INSTEAD of love.
10 NOTHING can justify insanity, and to call
11 for punishment UPON YOURSELF,
12 MUST be insane.
13 **T 13 C 6.** See no-one, then, as guilty, and
14 you will affirm the truth of guiltlessness
15 UNTO YOURSELF. In every condemnation
16 that you offer the Son of God, lies the
17 conviction of your OWN guilt. **(515)- 342 -** If you
18 would have the Holy Spirit make YOU free of
19 it, accept His offer of Atonement
20 for ALL your brothers. For so you
21 learn that IT IS TRUE FOR YOU.
22 Remember always that it is impossible
23 to condemn the Son of God IN PART.
24 Those whom you see as guilty, become

(N 8:246)(Ur 515)

1 the witnesses to guilt IN YOU, and you WILL
 2 see it there, for it IS there, until it is
 3 undone. Guilt is ALWAYS in your
 4 OWN mind, WHICH HAS CONDEMNED
 5 ITSELF. Project it not, for while you
 6 do, it cannot BE undone. **Great is the**
 7 **joy in Heaven (with everyone whom**
 8 **you release from guilt)** where the
 9 witnesses to your fatherhood rejoice.³

10 **T 13 C 7.** GUILT MAKES YOU BLIND. For
 11 while you see one spot of guilt within
 12 you, YOU WILL NOT SEE THE LIGHT. And by
 13 projecting it, the WORLD seems dark,
 14 and shrouded in your guilt. You throw a
 15 dark veil over it, and cannot see it,
 16 BECAUSE YOU CANNOT LOOK WITHIN. You are afraid
 17 of what you would see there, but it is
 18 NOT there. THE THING YOU FEAR IS
 19 GONE. If you would look within, you
 20 would see only the Atonement,
 21 shining in quiet and in peace, upon
 22 the altar to your Father. Do not be
 23 afraid to look within. The ego tells
 24 you all is black with guilt within you, and bids

³ *Ur* renders this a bit differently "With everyone whom you release from guilt, great is the joy in Heaven, where the witnesses to your fatherhood rejoice."

(N 8:247)(Ur 515)

1 you NOT TO LOOK. Instead, it bids you look
2 upon your brothers, AND SEE THE GUILT IN THEM.
3 **T 13 C 8.** Yet this you cannot do, WITHOUT
4 REMAINING BLIND. For those who see
5 their brothers dark, and guilty in the dark
6 in which they shroud them, are too
7 afraid to look upon the light within.
8 Within you is NOT what you believe is there,
9 and what YOU put your faith in. Within
10 you is the holy sign of perfect faith
11 YOUR FATHER has in you. HE does not
12 value you as you do. He knows
13 Himself, and knows the truth IN YOU.
14 He knows THERE IS NO DIFFERENCE, for He
15 knows not of differences. Can YOU see
16 guilt where God KNOWS there is
17 perfect innocence? You can DENY
18 His knowledge, but you CANNOT change it. Look,
19 then, upon the light He placed within you, and
20 learn that what you feared was there HAS
21 BEEN replaced with love.(516)- 343 -

**T 13 D. Release and Restoration (*N 1144 8:248)
(N 8:248)(Ur 516)**

1 **T 13 D 1.** You are accustomed to the notion that the
2 mind can see the source of pain where
3 it is not. The doubtful service of dis-
4 placement is to hide the REAL source
5 of your guilt, and KEEP from your awareness the
6 full perception THAT IT IS INSANE. Displacement
7 ALWAYS is maintained by the illusion
8 that the source, from which attention is
9 diverted, MUST BE TRUE. And MUST
10 BE FEARFUL, or you would not have
11 displaced the guilt onto what you
12 believed to be LESS fearful. You are
13 therefore willing, with little opposition, to
14 look upon all sorts of "sources"
15 underneath awareness, provided
16 that they are not the deeper source, to which
17 they bear no real relationship at
18 all. Insane ideas HAVE no real
19 relationships, for that is why they ARE
20 insane.

(N 8:249)(Ur 516)

1 **T 13 D 2.** No real relationship can rest on
2 guilt, or even hold one spot of it,
3 to mar its purity. For all relation-
4 ships which guilt has
5 touched, are used but to avoid the
6 person AND the guilt. What strange
7 relationships you have made for this
8 strange purpose! And you
9 forgot that real relationships are
10 holy, and cannot be used by YOU at
11 all. They are used ONLY by the
12 Holy Spirit, and it is that that MAKES
13 them pure. If you displace YOUR
14 guilt upon them, the Holy Spirit cannot
15 use them. For, by pre-empting
16 FOR YOUR OWN ends what you should
17 have given HIM, he cannot use them
18 unto YOUR release. No-one who
19 would unite in ANY way, with
20 ANYONE, for his OWN salvation
21 will find it in that strange relationship.
22 It is not shared, and so it is not real.
23 **T 13 D 3.** In any union with a brother,
24 in which you seek to lay YOUR guilt upon him,

(N 8:250)(Ur 516-517)

1 or share it WITH him, or perceive his
2 own, YOU WILL FEEL GUILTY. Nor will
3 you find satisfaction and peace with
4 him, because your union with him IS NOT
5 REAL. You will see guilt in that
6 relationship, BECAUSE YOU PUT IT THERE.
7 It is inevitable that those who
8 suffer guilt WILL attempt to
9 displace it, because they DO
10 believe in it. Yet, though they
11 suffer, they will not look within,
12 AND LET IT GO. They cannot know
13 they love, and cannot understand WHAT
14 LOVING IS. Their main concern is
15 to perceive the source of guilt **(517)#344**
16 OUTSIDE themselves, BEYOND their
17 own control.
18 **T 13 D 4.** When you maintain that
19 YOU are guilty, but the source LIES IN
20 THE PAST, you are NOT looking inward.
21 The past is NOT in you. Your weird
22 associations to it HAVE no meaning
23 in the present. Yet you let them
24 stand BETWEEN you and your brothers, with

(N 8:251)(Ur 517)

1 whom you find no REAL relationships
2 at all. Can you EXPECT to use
3 your brothers as a means to solve
4 the past, and still to see them as
5 they really ARE? Salvation is
6 not found by those who use
7 their brothers to resolve problems
8 WHICH ARE NOT THERE. You wanted not
9 salvation in the past. Would you
10 impose your idle wishes on the
11 present, and hope to find
12 salvation NOW?

13 **T 13 D 5.** Determine, then, to be NOT
14 as you were. Use no relationship
15 to hold you to the past, but with each
16 one, each day, be born again.
17 A minute, even less, will be
18 enough to free you from the past,
19 and give your mind in peace over to the
20 Atonement. When everyone is
21 welcome to you as you would
22 have YOURSELF be welcome to your
23 Father, you will see no guilt in you.
24 For you will have ACCEPTED the Atonement,

(N 8:252)(Ur 517)

1 which shone within you all the while you
2 dreamed of guilt, and would not look
3 within and SEE it.

4 **T 13 D 6.** As long as you believe that
5 guilt is justified in ANY way,
6 in ANYONE, WHATEVER he may
7 do, you will not look within, where
8 you would ALWAYS find Atonement.

9 The end of guilt will never come
10 as long as you believe THERE IS A
11 REASON FOR IT. For you must
12 learn that guilt is ALWAYS
13 totally insane, and HAS no
14 reason. The Holy Spirit seeks not to
15 dispel REALITY. If GUILT were
16 real, ATONEMENT would not be.
17 The purpose of Atonement is to
18 dispel illusions, NOT to establish
19 them as real, and THEN forgive
20 them. The Holy Spirit does not KEEP illusions
21 in your mind to frighten you, and show
22 them to you fearfully, to
23 demonstrate what He has
24 saved you from.

25 **(518)- 345 -**

(N 8:253)(Ur 518)

1 **T 13 D 7.** WHAT HE HAS SAVED YOU
2 FROM IS GONE. Give NO reality
3 to guilt, and see NO reason for it. The
4 Holy Spirit does what God would have
5 Him do, and has ALWAYS done so.
6 He has SEEN separation, but KNOWS
7 of union. He TEACHES healing,
8 but He also KNOWS of creation.
9 He would have you see and teach
10 as He does, and through Him.
11 But what He knows, you do NOT
12 know, though it is yours. NOW
13 it is given you to heal and teach, to
14 make what WILL BE, now. As
15 yet it is NOT now. The Son of God
16 believes that he is lost in guilt,
17 alone in a dark world, where
18 pain is pressing everywhere upon
19 him, FROM WITHOUT.
20 When he has looked within,
21 and seen the radiance there, he will
22 remember how much his
23 Father loves him. And it will
24 seem incredible that he had

(N 8:254)(Ur 518)

1 ever thought his Father loved him
2 not, and looked upon him as condemned.
3 **T 13 D 8.** The moment that you realize
4 GUILT IS INSANE, WHOLLY unjustified,
5 and WHOLLY without reason, you will NOT
6 fear to look upon Atonement, and
7 ACCEPT IT WHOLLY. You who have
8 been unmerciful unto yourselves,
9 do not remember your Father's
10 love. And, looking without
11 mercy upon your brothers, you do not
12 remember how much YOU love
13 HIM. Yet it is forever true.

14 In shining peace within you, is
15 the perfect purity in which you were
16 created. Fear not to look
17 upon the lovely truth in you.
18 Look THROUGH the cloud of guilt that
19 dims your vision, and look PAST
20 darkness, to the holy place where
21 you will see the light.

22 **T 13 D 9.** The altar to your
23 Father is as pure as He Who
24 raised it to Himself. Nothing
25 can keep FROM you what

(N 8:255)(Ur 518-519)

1 Christ would have you see. His
 2 will is like His Father's, and He
 3 offers mercy to every Child of
 4 God, as He would have YOU
 5 do. RELEASE from guilt, as you
 6 would BE released. There is no
 7 other way to look within, and
 8 see the light of love shining as
 9 steady ~~fastly~~ *ily and as surely* as God Himself
 10 has always loved His Son.
 11 AND AS HIS SON LOVES HIM. There
 12 is no fear in love,⁴ for love is
 13 guiltless. You who have ALWAYS loved
 14 your Father can have no fear, for ANY
 15 reason, to look within, and see your
 16 holiness. **T 13 D 10.** You CANNOT be as you believed you
 17 WERE. Your guilt is without reason, because
 18 it is not in the Mind of God, where YOU
 19 are. And this IS **(519)-346** - reason, which the Holy Spirit
 20 would RESTORE to you. He would
 21 remove ONLY illusions. All else He
 22 would have you see. And in Christ's
 23 vision He would show you the
 24 perfect purity that is forever within God's Son.

⁴ **I John 4:18** There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

(N 8:256)(Ur 519)

1 You cannot enter into REAL relationship
 2 with ANY of God's Sons, unless you love
 3 them all, and EQUALLY. Love is not
 4 special. If you single out PART of the
 5 Sonship for your love, you are imposing
 6 guilt on ALL your relationships, and
 7 MAKING them unreal. **T 13 D 11.** You can love
 8 ONLY as God loves. Seek not to love
 9 UNLIKE Him, for there IS no love
 10 apart from His. Until you recognize that
 11 this is true, you will have no idea WHAT
 12 LOVE IS LIKE. No-one who condemns
 13 a brother, can see HIMSELF as
 14 guiltless in the peace of God. If
 15 he IS guiltless and in peace, AND SEES
 16 IT NOT, he IS delusional, and HAS
 17 NOT LOOKED UPON HIMSELF.⁵ To him
 18 I say, "Behold the Son of God, and
 19 look upon his purity, and be still.
 20 In quiet, look upon his holiness, and
 21 offer thanks unto his Father, that
 22 no guilt has ever touched him."
 23 **T 13 D 12.** No illusion that you have ever held against
 24 him, has touched his innocence in

⁵ *Ur* emphasizes only the word NOT in this phrase.

(N 8:257)(Ur 519)

1 any way. His shining purity,
2 wholly untouched by guilt, and
3 wholly loving, is bright within you. Let
4 us look upon him together, and love
5 him. For in our love of him
6 IS your guiltlessness. But look
7 upon yourself, and gladness and
8 appreciation for what you⁶ see, will
9 banish guilt forever. I thank
10 You, Father, for the purity of Your most
11 holy Son, whom Thou hast
12 created guiltless forever.

13 **T 13 D 13.** Like you, my faith and my
14 belief are centered on what I
15 treasure. The difference is that I love
16 ONLY what God loves WITH
17 me, and, because of this, I treasure you
18 beyond the value that you set on yourselves,
19 even unto the worth that God has
20 placed upon you. I love all that
21 He created. And all my
22 faith and my belief I offer unto
23 it. My faith in⁷ you is strong as
24 all the love I give my Father.

⁶ Notes and HLC omit "will see" and simply read "see." Ur has the extra "will"

⁷ Notes and HLC have "my faith in you is strong" while the Ur has "faith is you."

(N 8:258)(Ur 519-520)

1 My trust in you is without limit,
2 and without the fear that you will hear me
3 not. I thank the Father for your
4 loveliness, and for the many gifts that
5 you will let me offer to the Kingdom, in
6 honor of its wholeness that is of
7 God. **(520)- 347 -**
8 **T 13 D 14.** Praise be unto you, who
9 make the Father One with His Own
10 Son. Alone we are all lowly,
11 but together, we shine with brightness
12 so intense, that none of us alone
13 can even think on it. Before the
14 glorious radiance of the Kingdom,
15 guilt melts away, and, transformed
16 into kindness, will never more be
17 **as**⁸ it was. Every reaction that
18 you experience will be so purified that
19 it is fitting as a hymn of praise
20 unto your Father. See only
21 praise of Him in what He has
22 created, for He will never cease
23 His praise of YOU. United in this
24 praise, we stand before the gates of
25 Heaven, where we will surely enter,

⁸ *Ur* changes "as" to "what"

(N 8:259)(Ur 520)

1 in our blamelessness. God loves you.

2 Could I, then, lack faith in you, and

3 love Him perfectly?

4 **T 13 D 15.** Forgetfulness and sleep, and even

5 death, become the ego's best advice for

6 how to deal with the perceived and harsh

7 intrusion of guilt on peace. Yet no-one

8 sees himself in conflict, and ravaged by

9 a cruel war, unless he believes

10 that both "opponents" in the war are real.

11 Believing this, he must escape, for such

12 a war would surely end his peace

13 of mind, and so destroy him. But if

14 he could but realize the war is

15 between forces that are real and

16 UNREAL powers, he could look upon

17 himself, and SEE his freedom. No-one

18 finds himself ravaged and torn in

19 endless battles which he HIMSELF perceives as

20 wholly without meaning. **T 13 D 16.** God would

21 not have His Son embattled, and so His

22 Son's imagined "enemy," which he made,

23 is TOTALLY unreal.

24 You are but trying to escape a

**T 13 E. The Guarantee of Heaven (*N 1156 8:260)
(N 8:260)(Ur 520-521)**

1 bitter war from which you HAVE escaped.
 2 The war is gone. For you have heard
 3 the hymn of freedom, rising unto
 4 Heaven. Gladness and joy belong
 5 to God for your release, because YOU made
 6 it not. But, as you made not
 7 freedom, so you made not a
 8 war that could ENDANGER freedom.
 9 Nothing destructive ever was, or will
 10 be. The war, the guilt, the past are
 11 gone as one, into the unreality from
 12 whence they came. **(521)348**

13

14 **T 13 E 1.** When⁹ we are all united in
 15 Heaven, you will value NOTHING that you
 16 value here. For nothing that you
 17 value here you value wholly, and so you
 18 do not value it at all. Value is
 19 where God placed it, and the value of
 20 what God esteems CANNOT BE
 21 JUDGED, for it HAS BEEN ESTABLISHED.
 22 It is WHOLLY of value. It can merely be
 23 appreciated OR NOT. To value it
 24 partially is NOT TO KNOW ITS VALUE. In

⁹ *Ur* inserts "October 28, 1966"

(N 8:261)(Ur 521)

1 Heaven is everything God values, and
2 nothing else. Heaven is perfectly
3 unambiguous. Everything is clear and
4 bright, and calls forth ONE response. There
5 is no darkness, and there is no contrast. There
6 is no variation. There is no interruption.
7 There is a sense of peace so deep,
8 that no dream in this world has ever
9 **even brought** a dim imagining of what it is.
10 **T 13 E 2.** Nothing in this world can give
11 this peace, for nothing in this world is
12 wholly shared. Perfect perception
13 can merely show you what is CAPABLE
14 of being wholly shared. It can also
15 show you the RESULTS of sharing, while
16 you still remember the results of NOT
17 sharing. The Holy Spirit points quietly to
18 the contrast, knowing that you will
19 finally let Him judge the difference
20 FOR you, allowing Him to
21 demonstrate which MUST be true.
22 He has perfect faith in your final
23 judgment because He knows that HE
24 WILL MAKE IT FOR YOU. To doubt this would

(N 8:262)(Ur 521-522)

1 be to doubt that His mission will be
2 fulfilled. How is this possible, when
3 His mission is of God?
4 **T 13 E 3.** You whose minds are darkened
5 by doubt and guilt, remember
6 this; God gave the Holy Spirit TO you, and
7 gave HIM the mission to REMOVE all
8 doubt, and every trace of guilt,
9 that His dear Son has laid
10 upon himself. IT IS IMPOSSIBLE
11 THAT THIS MISSION FAIL. (522)349 Nothing
12 can prevent what God would
13 have accomplished from accomplishment.
14 Whatever your reactions to the Holy Spirit's voice
15 may be, whatever voice you choose
16 to listen to, whatever strange
17 thoughts may occur to you, God's
18 Will IS done. You WILL find the
19 peace in which He has established
20 you, because HE does NOT change
21 His Mind. He is invariable
22 as the peace in which you dwell,
23 and of which the Holy Spirit reminds you.
24 **T 13 E 4.** You will not remember change

(N 8:263)(Ur 522)

1 and shift in Heaven. You have need of
2 contrast only here. Contrast and
3 differences are necessary teaching
4 aids, for by them you learn what
5 to avoid, and what to seek. When
6 you have LEARNED this, you will find the
7 answer that makes the need
8 for ANY differences disappear.
9 Truth comes of its OWN will, unto
10 its own. When you have learned that
11 you BELONG to truth, it will flow
12 lightly over you, without a
13 difference of ANY kind. For you will
14 NEED no contrast to help you
15 realize that THIS IS WHAT YOU WANT,
16 and ONLY this.

17 **T 13 E 5.** Fear not the Holy Spirit will fail in
18 what your Father has given Him to
19 do. THE WILL OF GOD CAN FAIL IN
20 NOTHING. Have faith in only this
21 one thing, and it will be sufficient;
22 God wills you be in Heaven, and nothing
23 can keep you FROM it, or IT from
24 you. Your wildest misperceptions,

(N 8:264)(Ur 522-523)

1 your weird imaginings, your blackest
2 nightmares all mean nothing. They
3 will not prevail against the peace God
4 wills for you. The Holy Spirit WILL restore
5 your sanity, because insanity is NOT the
6 will of God. If that suffices
7 Him, it is enough for you. You
8 will NOT keep what God would
9 have removed, because it breaks
10 communication with you, with whom
11 He would communicate. His
12 Voice WILL be heard. **(523)350**
13 **T 13 E 6.** The communication link which
14 God Himself **has** placed
15 within you, joining your minds with
16 His, CANNOT be broken. You may
17 believe you WANT it broken, and this
18 belief DOES interfere with the
19 deep peace, in which the sweet and
20 constant communication which God
21 would SHARE with you, is known.
22 Yet His channels of reaching
23 out CANNOT be wholly closed, and
24 separated FROM Him. Peace

(N 8:265)(Ur 523)

1 will be yours, because His peace still
2 flows to you, from Him Whose
3 Will IS peace. YOU HAVE IT NOW.
4 The Holy Spirit will teach you how to USE it,
5 and by PROJECTING it, to learn that
6 it IS in you.
7 **T 13 E 7.** God willed you Heaven, and will
8 ALWAYS will you nothing else. The
9 Holy Spirit knows ONLY of His Will. There
10 is NO chance that Heaven will
11 not be yours, for God is sure,
12 and what He wills is sure as
13 He is. You will learn salvation,
14 because you will learn HOW TO SAVE.
15 It will not be possible to EXEMPT
16 YOURSELF from what the Holy Spirit wills
17 to teach you. Salvation is as
18 sure as God. His certainty
19 suffices. Learn that even the
20 darkest nightmare that disturbed
21 the mind of God's sleeping Son,
22 holds no power over him. He
23 WILL learn the lesson of awaking.
24 God watches over him, and light

(N 8:266)(Ur 523-524)

1 surrounds him.

2 **T 13 E 8.** Can God's Son lose himself

3 in dreams, when God has placed

4 WITHIN him the glad call to

5 awaken and be glad? He cannot

6 separate himself from what is

7 IN him. His sleep will not

8 withstand the call to wake. The

9 mission of redemption will be fulfilled,

10 as surely as the Creation will

11 remain unchanged throughout

12 eternity. You do NOT have to

13 know that Heaven is yours, to

14 MAKE it so. It IS so. But

15 the will of God must be accepted

16 AS your will, to KNOW it. The

17 Holy Spirit CANNOT fail to undo FOR you

18 everything **(524)351** that you have learned that

19 teaches you what is NOT true

20 must be RECONCILED with truth.

21 This is the reconciliation which the ego would

22 substitute for your reconciliation

23 unto sanity and unto peace.

24 **T 13 E 9.** The Holy Spirit has a very different

(N 8:267)(Ur 524)

1 kind of reconciliation in His mind
2 for you, and one which He WILL
3 effect, as surely as the ego
4 will NOT effect what it attempts.
5 Failure is of the ego, NOT of God.
6 From Him you CANNOT wander, and there is
7 no possibility that the plan the Holy Spirit
8 offers to everyone, for the
9 salvation OF everyone, will not
10 be perfectly accomplished. You
11 WILL be released, and you will not
12 remember anything you made that
13 was not created FOR you, and BY
14 you in return. For how can
15 you remember what was never true,
16 or NOT remember what has
17 always been? It is this reconciliation
18 with truth, and ONLY truth, in which the
19 peace of Heaven lies. **(525)352**

20

21

22

23

24

**T 13 F. The Testimony of Miracles (*N 1166 9:3)
(N 9:003)(Ur 525)**

1 **T 13 F 1.** Yes,¹⁰ you are blessed indeed. But in
 2 this world, you do not know it. Yet you have the
 3 means for LEARNING it, and SEEING it
 4 quite clearly. The Holy Spirit uses logic as
 5 easily, and as well, as does the ego, except
 6 that HIS conclusions are NOT insane.
 7 They take a direction EXACTLY
 8 opposite, pointing as clearly to Heaven
 9 as the ego points to darkness and to death.
 10 We have followed much of the ego's logic, and¹¹
 11 seen its logical conclusions. And
 12 HAVING seen them, we have realized that they
 13 can NOT be seen but in delusions.
 14 For there alone their SEEMING clearness
 15 SEEMS TO BE CLEARLY SEEN. Let us
 16 now turn AWAY from them, and follow
 17 the simple logic, by which the Holy Spirit teaches
 18 you the simple conclusions that speak
 19 for truth, and ONLY truth.
 20 **T 13 F 2.** If you are blessed and do not
 21 know it, you need to learn it MUST
 22 be so. The KNOWLEDGE is not taught,
 23 but its conditions MUST be acquired,
 24 for it is THEY that have been thrown

¹⁰ Ur inserts "November 2, 1966"

¹¹ Ur inserts the word "have" here

(N 9:004)(Ur 525)

1 away. You CAN LEARN to bless, and CANNOT give
2 WHAT YOU HAVE NOT. If, then, you OFFER
3 blessing, it MUST have come FIRST TO
4 YOURSELF. And you must also have
5 ACCEPTED IT AS YOURS, for how
6 else could you GIVE IT AWAY ? This
7 is WHY your miracles offer YOU the
8 testimony that YOU are blessed.
9 If what you offer IS complete forgiveness,
10 you MUST have LET GUILT GO, **and**
11 accepting the Atonement *for yourself* and **teaching**, learning
12 **yourself** you ARE guiltless. How
13 could you learn what has been done
14 for you, BUT WHICH YOU DO NOT KNOW, unless
15 you do what you would HAVE to do, if
16 it HAD BEEN done unto you?

17 ~~This is indeed~~
18 **T 13 F 3.** INDIRECT proof of truth is
19 needed in a world made of denial,
20 and without direction. ~~For denial is the~~
21 ~~decision not to know.~~ You will perceive
22 the need for this, if you will realize that to
23 DENY is the decision NOT to know. The logic
24 of the world MUST therefore lead to nothing,

(N 9:005)(Ur 525-526)

1 for its GOAL is nothing. If you decide
2 to have and give and BE nothing except a
3 dream, you MUST direct your thoughts
4 unto oblivion. And if you have and give
5 and are EVERYTHING, and ALL THIS HAS BEEN
6 DENIED, your thought system is
7 closed off, and wholly separated from the
8 truth. (526)353 This IS an insane world, **which you**
9 **perceive** and do not underestimate the
10 actual extent of its insanity. There is
11 no area of your perception that it has not
12 touched, and your dream IS sacred to you.
13 **T 13 F 4.** That is why God placed the Holy Spirit
14 **WITHIN** you, where YOU placed the dream.
15 Seeing is ALWAYS outward. Were
16 your thoughts wholly of YOU, the thought-
17 system which YOU have made, WOULD
18 be forever dark. The thoughts which
19 the mind of God's Son projects, HAVE
20 all the power that he gives them.
21 The thoughts he shares with God are
22 BEYOND his belief, but those HE
23 made ARE his beliefs. And it is
24 THESE, and NOT the truth, that he has chosen

(N 9:006)(Ur 526)

1 to defend and love. They will not be
2 taken from him. But they CAN be
3 given up BY him, for the Source
4 of their undoing is IN him. There is
5 NOTHING in the world to teach him that
6 the logic of the world is totally insane,
7 and leads to nothing. But in
8 him who MADE this insane logic
9 ~~and its ?????~~, there is One Who KNOWS
10 it leads to nothing, for He knows of
11 EVERYTHING.

12 **T 13 F 5.** Any direction which **would**¹²
13 lead you where the Holy Spirit leads you NOT
14 goes nowhere. Anything you deny
15 which He knows to be true you have denied
16 YOURSELF, and He must therefore teach you NOT
17 to deny it. Undoing IS indirect, as
18 DOING is. You were created ONLY to create,
19 neither to see NOR do. These are but
20 INDIRECT expressions of the will to live, which
21 has been blocked by the capricious and
22 unholy whim of death and murder
23 that your Father shared not WITH you.
24 You have set yourselves the task of sharing
25 what can NOT be shared. And while

¹² Ur replaces "would" with "will"

**T 13 G. The Happy Learner (*N 1170 9:7)
(N 9:007)(Ur 526-527)**

1 you think it possible to LEARN **how** to
 2 do this, you will NOT believe all that
 3 IS possible to learn to do.
 4 **T 13 F 6.** The Holy Spirit, therefore, must begin His teaching,
 5 by showing you what you can NEVER
 6 learn. His MESSAGE is not indirect,
 7 but He must introduce the simple
 8 truth into a thought-system which
 9 has become so (527)354 **senselessly**
 10 complex¹³ that you CANNOT SEE that it means
 11 nothing. HE merely looks at its
 12 foundation, and DISMISSES it. But YOU,
 13 who CANNOT undo what you have made, nor
 14 escape the heavy burden of it's
 15 dullness that lies upon your minds,
 16 cannot see THROUGH it. It DECEIVES you,
 17 because you chose to deceive YOURSELVES.
 18 Those who choose to BE deceived, will
 19 merely ATTACK direct approaches,
 20 which would seem but to ENCROACH
 21 upon deception, and strike at it.
 22 **T 13 G 1.** The Holy Spirit needs a happy
 23 learner, in whom His mission can be
 24 happily accomplished. You who are

¹³ Ur adjusts this to "twisted and so complex"

(N 9:008)(Ur 527)

1 steadfastly devoted ~~un~~to misery,
2 MUST first recognize that you ARE
3 miserable and NOT happy. The Holy Spirit
4 cannot teach WITHOUT this contrast,
5 for you believe that misery IS
6 happiness. This has so confused
7 you, that you have undertaken to learn to
8 do what you can NEVER do, believing
9 that UNLESS you learn it you will
10 NOT be happy. You do NOT realize
11 that the foundation on which this
12 most peculiar learning goal
13 depends, means ABSOLUTELY NOTHING.
14 This DOES make sense to you.
15 **T 13 G 2.** Have faith in nothing,
16 and you will FIND the treasure that you
17 sought. But you will add another
18 burden to your mind, ALREADY
19 burdened, or you would NOT have
20 sought another. You will believe
21 that NOTHING IS OF VALUE, and
22 will VALUE it. A little piece of
23 glass, a speck of dust, a body,
24 or a war, are one to you. For
25 if you value ONE thing made of

(N 9:009)(Ur 527-528)

1 nothing, you HAVE believed that nothing
2 CAN be precious, and that you CAN learn
3 how to make the UNtrue ~~real~~ true. The
4 Holy Spirit, SEEING where you are, but KNOWING
5 you are elsewhere, begins His lesson
6 in simplicity with the fundamental
7 teaching that TRUTH IS TRUE.
8 This is the hardest lesson you will ever
9 learn, and in the end, the ONLY one. (528)- 355 -
10 **T 13 G 3.** Simplicity is very
11 difficult for twisted minds.
12 Consider all the distortions you have
13 made of nothing; all the strange
14 forms and feelings, and actions and
15 reactions, that you have woven out
16 of it. Nothing is so alien to
17 you as the simple truth and nothing
18 are you LESS inclined to listen to.
19 The contrast between what is true
20 and what is not is PERFECTLY
21 apparent, yet you do NOT see it.
22 The simple and the obvious are NOT
23 apparent to those who would
24 make palaces and royal robes of
25 nothing, believing they are kings with

(N 9:010)(Ur 528)

1 golden crowns BECAUSE of them. All
2 this the Holy Spirit sees, and teaches simply
3 that ALL THIS IS NOT TRUE.
4 **T 13 G 4.** To these unhappy learners, who
5 would teach themselves nothing, and
6 delude themselves into believing
7 that it is NOT nothing, the Holy Spirit
8 says, with steadfast quietness,
9 "The truth is true. Nothing else
10 matters, nothing else is real,
11 and EVERYTHING beside it is not there.
12 Let Me make the one distinction
13 FOR you, which you CANNOT make, but
14 NEED to learn. Your faith in nothing
15 IS deceiving you. Offer your faith
16 to Me, and I will place it
17 gently in the holy place where
18 it belongs. You will find NO
19 deception there, but only the simple
20 Truth. And you will love it, because
21 you will UNDERSTAND it." **T 13 G 5.** Like you, the Holy Spirit
22 did NOT make truth. Like God,
23 He KNOWS it to be true. He
24 brings the LIGHT of truth into the darkness,
25 and LETS it shine on you.

(N 9:015)(Ur 528-529)

1 And¹⁴ as it shines, YOUR BROTHERS
 2 see it, and, realizing that this light
 3 is NOT what you have made, they see
 4 in you MORE than YOU see. They
 5 will be happy learners of the lesson
 6 which this light brings to them, because
 7 it teaches them release from nothing, and
 8 from all the works of nothing. The heavy
 9 chains which SEEM to bind them
 10 ~~unto despair,~~ they do NOT see as
 11 nothing, until YOU bring the light TO them.
 12 And THEN they see the chains have
 13 disappeared, and so they MUST have been
 14 nothing.
 15 **T 13 G 6.** And YOU will see it WITH them.
 16 BECAUSE you taught them gladness and
 17 release, they will become YOUR teachers in
 18 release and gladness. When you
 19 teach ANYONE that truth is true,
 20 YOU LEARN IT WITH HIM. And so you
 21 learn **(529)-356** - that what seemed hardest was
 22 the easiest.
 23 Learn to be happy learners.
 24 You will NEVER learn how to make

¹⁴ The *Notes* and *Ur* are arranged in a different sequence here. We are using the *Ur* sequence and guessing, from the context, that the four pages 9:11-9:14 were inadvertently shuffled at some point in the history of this document.

(N 9:016)(Ur 529)

1 nothing everything. But see that
 2 **that**¹⁵ HAS BEEN your goal, and RECOGNIZE
 3 how foolish it has been. Be
 4 glad it is undone, for, when you look
 5 at it in simple honesty, it IS
 6 undone. We said before, "be not
 7 content with nothing," for you HAVE believed
 8 that nothing COULD content you. IT
 9 IS NOT SO. **T 13 G 7.** If you would be a
 10 happy learner, you must give EVERYTHING
 11 that YOU have learned over to the Holy Spirit, to
 12 be UNlearned FOR you. And THEN
 13 begin to learn the joyous lessons that
 14 come quickly, on the firm foundation
 15 that truth is true. For what is
 16 builded there IS true, and BUILT on
 17 truth. The universe of learning will open
 18 up before you, in all its gracious
 19 simplicity. With truth before you, you
 20 will not look back. The happy learner
 21 meets the conditions of learning here,
 22 as he also meets the conditions
 23 of knowledge in the Kingdom. **T 13 G 8.** All
 24 this lies in the Holy Spirit's plan to free you
 25 from the past, and open up the way to

¹⁵ *Ur* has the word 'this' here but the glyph is clearly that for the word "that"

(N 9:017)(Ur 529)

1 freedom FOR you. For truth IS
2 true. What else could ever be,
3 or ever was? This simple lesson
4 holds the key to the dark door, which you
5 believe is locked forever. You MADE
6 this door OF nothing, and behind it IS
7 nothing. The key is only the light
8 which shines away the shapes and forms
9 and fears of nothing.

10 Accept this key to freedom,
11 from the hands of Christ, Who gives
12 it to you, that you may join Him
13 in the holy task of bringing light to
14 darkness. For, like your brothers,
15 YOU do not realize the light **had**¹⁶
16 come, and freed you from the sleep of
17 darkness. **T 13 G 9.** Behold your brothers in
18 their freedom, and learn of them how
19 to be FREE of darkness. The light
20 in you will waken them, and they will not
21 leave YOU asleep. The Vision of Christ
22 is GIVEN the very instant that it is
23 perceived. Where everything is
24 clear, it is ALL holy. The quietness

¹⁶ *Ur* replaces "had" with "has"

(N 9:018)(Ur 529)

1 of its simplicity is so compelling,
2 that you will realize IT IS IMPOSSIBLE
3 TO DENY THE SIMPLE TRUTH. For there
4 IS nothing else. God is every**thing**,¹⁷ and
5 His Son is IN Him WITH everything.
6 Can he sing the dirge of sorrow, when
7 THIS is true? (530)-357 -

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¹⁷ *Ur* changes this to “everywhere”

**T 13 H. The Decision for Guiltlessness (*N 1182 9:19)
(N 9:019)(Ur 530)**

1 **T 13 H 1.** Learning¹⁸ will be commensurate with
 2 motivation, and the interference in your motivation for
 3 learning, is EXACTLY the same as that which
 4 interferes with ALL your thinking. The happy
 5 learner CANNOT FEEL GUILTY ABOUT LEARNING. This
 6 is so ESSENTIAL to learning, that it should
 7 never be forgotten. The guiltless learner
 8 learns so easily, BECAUSE HIS THOUGHTS ARE
 9 FREE. But this entails the recognition
 10 that GUILT IS INTERFERENCE, NOT
 11 SALVATION, and serves NO useful
 12 function at all. **T 13 H 2.** You are accustomed to
 13 using guiltlessness merely to offset the
 14 pain of guilt, and do not look upon it
 15 as having value IN ITSELF. You believe that
 16 guilt AND guiltlessness are BOTH of
 17 value, each representing an ESCAPE from
 18 what the other does NOT offer you. You do NOT
 19 want either alone, for without both,
 20 you do not ~~look upon~~ see YOURSELVES
 21 as whole, and therefore happy.

22 You are whole ONLY in your
 23 guiltlessness, and only in your guiltlessness,
 24 CAN you be happy. There IS no conflict
 25 here. **T 13 H 3.** To wish for guilt in ANY ~~fe~~ way,

¹⁸ Ur inserts "November 6, 1966."

(N 9:020)(Ur 530)

1 in ANY form, will lost¹⁹ appreciation of the
2 value of your guiltlessness, and push it
3 from your sight. There is NO compromise
4 that you can make with guilt, and escape
5 from the pain which ONLY guiltlessness allays.
6 Learning is living here, as creating is
7 Being in Heaven. Whenever the pain
8 of guilt seems to ATTRACT you, remember
9 that, if you yield to it, you are deciding
10 AGAINST your happiness, and will NOT learn
11 how to be happy. Say, therefore, to yourself,
12 gently, but with the conviction born of the
13 love of God and of His Son:

14

15

16

17 **The rest of the page is blank but the Ur has:**

18 What I experience I will make manifest.

19 If I am guiltless, I have nothing to fear.

20 I choose to testify to my ACCEPTANCE of the Atonement,

21 NOT FOR ITS REJECTION.

22 I would accept my guiltlessness by making it manifest,

23 and SHARING it.

24 Let me bring peace to God's Son from his Father.

25 **(531)- 358 -**

¹⁹ Notes and HLC both have this as "lose."

(N 9:011)(Ur 531)

1 **T 13 H 4.** Each²⁰ day, each hour and
 2 minute, - even each second, - you are
 3 deciding between the crucifixion and the Resurrection;
 4 between the
 5 ego and the Holy Spirit. The ego is the choice for
 6 guilt, the Holy Spirit the decision for blamelessness.
 7 The power of decision is all that is yours.
 8 What you can decide BETWEEN is fixed, because
 9 there are no alternatives, EXCEPT
 10 truth and illusion. And there is no
 11 overlap between them, because they are opposites
 12 which CANNOT be reconciled, and CANNOT both be
 13 true. You are guilty OR guiltless,
 14 bound OR free, happy OR
 15 **miserable.**²¹ Everyone you offer
 16 healing TO, returns it. Everyone
 17 you attack, KEEPS it and cherishes
 18 it by holding it AGAINST you.
 19 Whether he DOES this, or does it
 20 not, will make no difference.
 21 YOU WILL THINK HE DOES. It is impossible
 22 to offer WHAT YOU DO NOT WANT, without
 23 this penalty. The cost of giving IS
 24 receiving. Either it is a penalty
 25 from which you suffer, or the happy
 26 purchase of a treasure to hold dear.

²⁰ *Ur* inserts "Nov. 12, 1966"

²¹ *Ur* replaces "miserable" with "unhappy" and then adds the following g" **T 13 H 5.** The miracle teaches you that you have chosen guiltlessness, freedom, and joy. It is not a cause, but an EFFECT. It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt. "

(N 9:012)(Ur 531)

1 **T 13 H 6.** No penalty is ever asked of God's Son,
2 except BY himself and OF himself.
3 Every chance given to him to heal, is another
4 opportunity to replace darkness with light, and
5 fear with love. If he refuses it, he
6 binds himself TO darkness because he did not
7 choose to free his brother, and enter
8 light WITH him. By GIVING power
9 to nothing, he threw away the joyous
10 opportunity to learn that nothing HAS
11 no power. And, by NOT DISPELLING,
12 darkness, HE became afraid of darkness
13 AND of light.

14 The joy of learning darkness has
15 no power over the Son of God, is the happy
16 lesson the Holy Spirit teaches, and would have YOU
17 teach WITH Him. It is HIS joy to teach
18 it, as it will be YOURS. **T 13 H 7.** The way to
19 teach this simple lesson is merely
20 this; guiltlessness IS invulnerability.
21 Therefore, make your INVULNERABILITY manifest to
22 everyone **you meet**, and teach him that,
23 **WHATEVER** he may try to do to you,
24 your perfect freedom from the belief that
25 you can BE harmed, shows him HE

(N 9:013)(Ur 531-532)

1 is guiltless. He can do NOTHING that
 2 can hurt you, and by refusing to
 3 allow him to THINK HE CAN, you
 4 teach him **(532)- 359** - that the Atonement which you
 5 have accepted²² IS ALSO HIS.

6 THERE IS NOTHING TO FORGIVE.

7 No-one can hurt the Son of God. His
 8 guilt is WHOLLY without cause, and
 9 being without cause, CANNOT exist.

10 **T 13 H 8.** God is the ONLY Cause, and guilt is
 11 NOT of Him. Teach no-one
 12 he has hurt you, for, if you do,
 13 you teach YOURSELF that what is
 14 NOT of God, HAS POWER OVER YOU.

15 THE CAUSELESS CANNOT BE. Do
 16 not attest to it, and do not foster
 17 belief in it in any mind.
 18 Remember always MIND IS ONE,
 19 and CAUSE IS ONE. You will learn
 20 communication with this Oneness ONLY
 21 when you learn to DENY the
 22 causeless, and accept the Cause of
 23 God as YOURS. The power that
 24 God has given to His Son IS
 25 his, and nothing else can His Son

²² Ur inserts "for yourself,"

(N 9:014)(Ur 532)

1 see, or choose to look upon, without
2 imposing on HIMSELF the penalty
3 of guilt, IN PLACE of all the happy
4 teaching the Holy Spirit would gladly
5 offer him.

6 **T 13 H 9.** Whenever you decide to
7 make decisions FOR YOURSELF, you are
8 thinking self-destructively, and the
9 decision WILL BE WRONG. It will hurt you,
10 because of the CONCEPT of decision which led to
11 it. It is not true that you can make
12 decisions BY yourself, or FOR
13 yourself alone. No thought of
14 God's Son CAN be separate, or
15 isolated in its effects. Every
16 decision is made for the WHOLE SONSHIP,
17 directed in and out, and influencing a
18 constellation larger than anything you
19 ever dreamed of. Those who accept
20 Atonement, ARE invulnerable. But
21 those who believe they are guilty, WILL
22 respond to guilt, because THEY THINK IT IS
23 SALVATION, and will NOT refuse to see it, and
24 side WITH it. They BELIEVE that

(N 9:021)(Ur 532-533)

1 INCREASING guilt is self-PROTECTION. And
 2 they fail to understand the simple fact
 3 that, what they do NOT want, MUST hurt
 4 them.

5 **T 13 H 10.** All this arises because they do NOT
 6 believe that WHAT THEY WANT IS GOOD
 7 **and**²³ will was given them BECAUSE it is
 8 holy, and will bring TO them ALL that
 9 they need, coming as naturally as
 10 peace that knows no limits. There is
 11 NOTHING their wills will not provide, that
 12 offers them ANYTHING of value. But
 13 because they do NOT understand their will, the Holy
 14 Spirit quietly understands it²⁴ FOR them,
 15 and gives them what THEY will
 16 without effort, strain, or the
 17 impossible burden of deciding WHAT
 18 THEY WANT AND NEED ALONE. It will
 19 never happen that you will have to
 20 make decisions FOR YOURSELF. You are
 21 NOT bereft of help, and HELP THAT
 22 KNOWS THE ANSWER. Would you be
 23 content with little, which is all that YOU can
 24 ALONE²⁵ (533)- 360 - offer²⁶ **unto** yourself, when
 25 He Who GIVES YOU EVERYTHING will

²³ *Ur* replaces "and" with ". Yet"

²⁴ *Notes* and *HLC* have "it" here ... obvious typo.

²⁵ *Ur* replaces "can AONE" with "ALONE can"

²⁶ *Ur* inserts "Nov. 12, 1966"

(N 9:022)(Ur 533)

1 simply OFFER it TO you?
2 **T 13 H 11.** He will never ask what you have
3 done to make you worthy of the gift of
4 God. Ask it not therefore of yourselves.
5 Instead, accept His answer, for
6 He KNOWS you are worthy of everything
7 **that** God wills FOR you. Do not
8 try to escape the gift of God, which He
9 so freely and so gladly offers you.
10 He offers you but what God gave
11 Him FOR you. You need NOT
12 decide whether or not you are
13 DESERVING of it. GOD KNOWS THAT
14 YOU ARE. Would you deny the truth of
15 GOD'S decision, and place your
16 pitiful appraisal of yourself
17 ~~☞~~ in place of His calm and
18 unswerving value of His Son? NOTHING
19 can shake God's conviction of the
20 perfect purity of everything that He
21 created, for it IS wholly pure.
22 Do not decide AGAINST it, for being
23 of Him it MUST be true.

(N 9:023)(Ur 533-534)

1 **T 13 H 12.** Peace abides in every mind
2 that quietly accepts the plan that
3 GOD has set for his Atonement,
4 RELINQUISHING HIS OWN. You know
5 NOT of Salvation, for you do NOT
6 understand it. Make no decisions
7 about what it is, or where it
8 lies, but ask of the Holy Spirit EVERYTHING and
9 leave ALL decisions to His gentle
10 counsel. The One Who knows the
11 plan of God which God would
12 have you follow, can teach you what it IS.
13 Only His wisdom is capable of
14 guiding you to follow it. Every
15 decision you undertake alone but
16 signifies that you would define
17 what Salvation is, and what you
18 would be saved from. The Holy Spirit
19 KNOWS that ALL Salvation is
20 escape from guilt. You have no
21 other "enemy," and against this
22 strange distortion of the purity of the Son
23 of God, the Holy Spirit is your ONLY friend. **(534)#361**
24 **T 13 H 13.** He is the strong protector of
25 your innocence, which sets you free. And

(N 9:024)(Ur 534)

1 it is HIS decision to undo EVERYTHING that
2 would obscure your innocence from your
3 unclouded mind. Let Him therefore
4 be the only guide that you would follow
5 to **salvation**. He knows the way, and
6 leads you gladly on it. WITH Him,
7 you will not fail to learn what God
8 wills FOR you IS your will.
9 WITHOUT His guidance, you will think
10 you know alone, and will decide AGAINST
11 your peace, as surely as you
12 made the wrong decision in ever
13 thinking that Salvation lay in you
14 alone. Salvation is of Him to Whom
15 God GAVE it FOR you. He has
16 not forgotten it. Forget HIM not, and
17 He will make EVERY decision for you
18 for YOUR Salvation and the peace of God in you.
19 **T 13 H 14.** Seek not to appraise the worth
20 of God's Son, whom He created
21 holy, for to do so is TO EVALUATE
22 HIS FATHER, and judge AGAINST Him.
23 And you WILL feel guilty for this
24 imagined "crime," which no one in
25 this world, or Heaven, CAN POSSIBLY commit.

(N 9:025)(Ur 534-535)

1 God's Spirit teaches only that
2 the "sin" of SELF replacement on the
3 throne of God is NOT a source of
4 guilt. What CANNOT happen
5 can have no effects to fear. Be
6 quiet in your faith in Him, Who
7 loves you, and would lead you out of
8 insanity. Madness may be
9 your CHOICE, but NOT your reality.
10 Never forget the Love of God, Who
11 HAS remembered you. For it is quite
12 impossible that He could ever
13 let His Son drop from His
14 loving Mind, wherein he was created
15 and where his abode was fixed in
16 perfect peace forever.

17 **T 13 H 15.** Say to the Holy Spirit only, "Decide
18 for me," and it is done. For His
19 decisions are reflections of WHAT
20 GOD KNOWS ABOUT YOU, and in this
21 light, error of ANY kind becomes
22 impossible. Why would you
23 struggle so frantically to anticipate
24 all that you CANNOT know, **(535)362** when ALL **the**
25 knowledge lies behind EVERY decision

(N 9:026)(Ur 535)

1 that the Holy Spirit makes FOR YOU? Learn
2 of His wisdom and His love, and teach
3 His answer to everyone who struggles
4 in the dark. For you decide for THEM AND
5 for yourself. How gracious is it to
6 decide all things through Him, Whose
7 equal love is given equally to
8 all alike. He leaves you no one
9 OUTSIDE yourself, alone WITHOUT
10 you. And so He gives you what is
11 yours, because your Father would
12 have you share it WITH him.

13 **T 13 H 16.** In everything be led by Him,
14 and do not reconsider. Trust Him
15 to answer quickly, surely, and with
16 love for everyone who will be
17 touched in any way by the decision.
18 And EVERYONE will be. Would you
19 take unto yourself the sole responsibility
20 for deciding what can bring ONLY
21 good to everyone? Would you
22 KNOW this? You taught YOURSELVES
23 the most unnatural habit of
24 NOT communicating with your Creator.

**T 13 I. The Way of Salvation (*N 1190 9:27)
(N 9:027)(Ur 535-536)**

1 Yet you remain in close communication with Him
2 and with everything that is within Him, as
3 it is within YOURSELF. UNlearn isolation
4 through His loving guidance, and learn of
5 all the happy communication that you have
6 thrown away, but could NOT lose.

7 **T 13 H 17.** Whenever you are in doubt what you
8 should do, think of His Presence
9 in you, and tell yourself this and ONLY this:

10 "He leadeth me, and knows the way
11 which I know not. Yet
12 He will never KEEP from me what
13 He would have me LEARN. And so
14 I trust Him to communicate to me
15 all that He knows FOR me."²⁷ **(536)363**

16 **T 13 I 1.** When you accept a brother's
17 guiltlessness, you will SEE Atonement in
18 him. For, by proclaiming it in
19 HIM, you make it YOURS, and you WILL
20 see what you sought. You will not
21 see the symbol of your brother's guiltlessness
22 shining within him, while you still believe
23 IT IS NOT THERE. HIS guiltlessness is
24 YOUR Atonement. Grant it to him, and

²⁷ Ur inserts "Then let Him teach you quietly how to perceive your guiltlessness, which is ALREADY there."

(N 9:028)(Ur 536)

1 you will see the truth of what you have acknowledged.
2 Yet truth is offered FIRST, to be received,
3 even as God gave it first to His
4 Son. The first in time means nothing,
5 but the First in Eternity is God the Father,
6 Who is both First and One. Beyond the
7 First, there is no other, for there is no order,
8 no second or third, and nothing BUT the
9 First.

10 **T 13 I 2.** You who belong to the First Cause,
11 created by Him like unto Himself, and
12 part of Him, are more than merely
13 guiltless. The state of guiltlessness is
14 only the condition in which what is NOT there
15 has been REMOVED from the disordered mind
16 that THOUGHT it WAS. This state,
17 and only this, must YOU attain with God
18 beside you. For until you do, you will
19 still think that you are separate FROM
20 Him. You can feel His Presence
21 NEXT TO you, but CANNOT know that
22 you are one with Him. This needs not
23 to be taught.²⁸ Learning applies ONLY
24 to the condition IN WHICH IT HAPPENS OF ITSELF.²⁹

²⁸ *Ur* changes "needs not to be taught" to "need not be taught"

²⁹ *Ur* omits emphasis from "OF ITSELF"

(N 9:029)(Ur 536-537)

1 **T 13 I 3.** When you have let all that has
 2 obscured the truth in your most holy
 3 mind be undone for you, and stand
 4 in **G**race before your Father, He will
 5 give Himself to you, as He has ALWAYS
 6 done. Giving Himself is all He
 7 knows, and so it is ALL knowledge. For
 8 what He knows NOT cannot be, and therefore
 9 CANNOT BE GIVEN. Ask not to BE forgiven,
 10 for this has already been accomplished.
 11 Ask rather to LEARN **forgiveness**,³⁰ and
 12 restore WHAT ALWAYS WAS to your
 13 ~~≠~~ unforgiving mind. Atonement
 14 becomes real and visible, to them that
 15 USE it. On earth, it is your ONLY
 16 function, and you **(537)364** must learn ~~that~~ that
 17 it is all you WANT to learn.

18 **T 13 I 4.** You WILL feel guilty 'til you
 19 learn this. For, in the end, whatever
 20 form it takes, your guilt arises
 21 from your failure to fulfill your
 22 function in God's Mind with ALL OF
 23 YOURS. Can you ESCAPE this guilt by
 24 failing to fulfill your function HERE?

³⁰ Ur changes "forgiveness" to "how to forgive"

(N 9:030)(Ur 537)

1 You need not understand creation, to do
2 what must be done, BEFORE that
3 knowledge would be meaningful to you.
4 God breaks no barriers; neither did He
5 MAKE them. When YOU release them,
6 they are gone. God will not fail, nor
7 ever has, in anything.

8 **T 13 I 5.** Decide that God is right and
9 YOU are wrong, about yourself. He
10 created you out of Himself, but
11 still WITHIN Him. He knows what
12 you are. Remember that there is no
13 second to Him. There cannot therefore be
14 anyone WITHOUT His Holiness, nor
15 anyone unworthy of His perfect love.
16 Fail not in your function of loving in a
17 loveless place, made out of darkness
18 and ~~decept~~ deceit, for thus are
19 darkness and deception UNdone. FAIL
20 NOT YOURSELF, but instead, offer to
21 God AND YOU His blameless Son. For
22 this small gift of appreciation FOR His
23 love, God will Himself exchange
24 your gift for HIS.

(N 9:031)(Ur 537-538)

1 **T 13 I 6.** Before you make ANY decisions for
2 yourself, remember that YOU HAVE DECIDED
3 AGAINST YOUR FUNCTION IN HEAVEN, and
4 consider carefully whether you WANT
5 to make decisions here. Your function
6 here is only to decide AGAINST d
7 eciding what you want, in recognition
8 that YOU DO NOT KNOW. How, then,
9 CAN you decide what you should do?
10 Leave ALL decisions to the One Who speaks
11 for God, and for your function as He
12 KNOWS it. So will He teach you
13 to remove the awful burden you have laid
14 upon yourself, by loving not the Son
15 of God, and trying to teach him
16 guilt INSTEAD of love. Give up this
17 frantic and insane attempt **(538)365** which
18 cheats you of the joy of living with your
19 God and Father, and awaking gladly to
20 His Love and Holiness, which join
21 together as truth in YOU, making
22 you One with Him.

23 **T 13 I 7.** When you have learned how ?? to
24 decide WITH God, ALL decisions

(N 9:032)(Ur 538)

1 become as easy and as right as breathing.
2 There is no effort, and you will be led as
3 gently, as if you were being carried
4 along a quiet path in summer.
5 Only your own volition seems to make
6 deciding hard. The Holy Spirit will not delay
7 at all in answering your EVERY question
8 what to do. He KNOWS. And He
9 will TELL you, and then do it FOR
10 you. You who are tired might
11 consider whether this is not more
12 restful than sleep. For you can
13 bring your guilt into sleeping, but
14 NOT into this.
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24 <end of chapter 13>

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Chapter 14 – Bringing Illusions to Truth**T 14 A. Introduction (*N 1196 9:33)****(N 9:033)(Ur 539)**

1 **T 14 A 1.** Unless¹ you are guiltless you cannot know
 2 God, Whose Will is that you know Him.
 3 Therefore, you MUST be guiltless. But, if
 4 you do not accept the necessary conditions
 5 for knowing Him, YOU HAVE DENIED HIM, and
 6 do not recognize Him, though He is all
 7 around you. He cannot be known
 8 without His Son, whose guiltlessness
 9 is² the condition for knowing Him.
 10 Accepting His Son as guilty is
 11 denial of the Father so complete
 12 that knowledge is swept
 13 away from recognition, in the very
 14 mind where God Himself has
 15 placed it. If you would but
 16 listen, and learn how
 17 impossible this is! Do not endow
 18 Him with attributes YOU
 19 understand. You made Him
 20 not, and anything YOU understand
 21 is not of Him.
 22 **T 14 A 2.** Your task is not to make
 23 reality. It is here, WITHOUT your
 24 making, but NOT without YOU.

¹ *Ur* inserts "November 16, 1966."

² *Ur* adds emphasis to this word

(N 9:034)(Ur 539)

1 You who have thrown your selves
2 away, and valued God so little,
3 hear me speak for Him, and for
4 yourselves. You cannot understand how
5 much your Father loves you, for
6 there is no parallel in your experience of
7 the world to help you understand it.
8 There is nothing on earth with which it
9 can compare, and nothing you have
10 ever felt, APART from Him, that
11 resembles it ever so faintly.
12 You cannot even give a blessing in
13 perfect gentleness. Would you
14 know of One Who gives
15 forever, and Who knows of nothing
16 EXCEPT giving?
17 **T 14 A 3.** The Children of Heaven live
18 in the light of the blessing of their
19 Father, because THEY KNOW THAT THEY
20 ARE SINLESS. The Atonement was
21 established as the means of
22 restoring guiltlessness to the
23 mind which has denied it,
24 and thus denied Heaven to
25 Itself. Atonement teaches you

**T 14 B. Guilt and Guiltlessness (*N 1198 9:35)
(N 9:035)(Ur 539-540)**

1 the true condition of the Son of God.
2 It does NOT teach you what you are
3 or what your Father is. The Holy Spirit, Who
4 remembers this FOR you, merely
5 teaches you how to REMOVE the
6 blocks that stand between you and
7 what YOU know. His memory is
8 YOURS. If you remember what
9 you³ have made, you are remembering nothing.⁴

10 **T 14 B 1.** The guiltless and the guilty
11 are totally incapable of
12 understanding one (540)- 367 – another. Each perceives
13 the other AS LIKE HIMSELF, making
14 them unable to communicate,
15 because each sees the other UNLIKE the
16 way he sees himself. God
17 can communicate ONLY to the Holy Spirit in
18 your mind, because only He shares
19 the knowledge of what you are WITH God.
20 And only the Holy Spirit can
21 answer God for YOU, for only
22 He knows what God IS.
23 Everything ELSE, that YOU have
24 placed within your mind, CANNOT
25 exist, for what is not in

³ *Ur* emphasizes this word

⁴ *Ur* inserts "Remembrance of reality is in HIM, and THEREFORE in you."

(N 9:036)(Ur 540)

1 communication with the Mind of God, has
2 never been. Communication with God is
3 Life. Nothing without it IS at all.
4 **T 14 B 2.** The only part of your mind that
5 has reality, is the part that links
6 you still with God. Would you have
7 ALL of it transformed into a
8 radiant message of God's
9 love, to share with all the lonely
10 ones, who have denied Him with you?
11 GOD MAKES THIS POSSIBLE. Would
12 you deny His yearning to be
13 known? You yearn for Him, as
14 He for you. This is forever
15 changeless. Accept, then, the
16 immutable. Leave the world of
17 death behind, and return quietly
18 to Heaven. There is NOTHING of value
19 here, and EVERYTHING of value
20 there. Listen to the Holy Spirit, and to
21 God through Him. He speaks of
22 you to YOU. There IS no guilt in
23 you, for God is blessed in His
24 Son, as the Son is blessed in Him.

(N 9:037)(Ur 540-541)

1 **T 14 B 3.** Each one of you has a special
 2 part to play in the Atonement, but the
 3 message given to each to share is
 4 always the same; GOD'S SON IS
 5 GUILTLESS. Each one teaches the
 6 message differently, and learns it
 7 differently. But UNTIL he teaches
 8 it and learns it, he will suffer the
 9 pain of dim awareness, that his true
 10 function remains unfulfilled in
 11 him. The burden of guilt is heavy,
 12 but God would not have you bound by
 13 it. HIS plan for your awaking
 14 is as perfect as yours is fallible.
 15 You know not what you do,⁵ but He
 16 Who knows is with you. His gentleness
 17 is yours, and all the love you share with
 18 God, He holds in trust for you.
 19 He would teach you nothing except
 20 how to be happy. **(541)- 368 -**
 21 **T 14 B 4.** Blessed Son of a wholly
 22 blessing Father, joy was created FOR
 23 you. Who can condemn whom God
 24 has blessed? There is nothing in the
 25 Mind of God that does not

⁵ **Luke 23:34** And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

(N 9:038)(Ur 541)

1 share his shining innocence. Creation
2 is the natural extension of perfect
3 purity. Your only calling here is
4 to devote yourself, with active willingness
5 to the denial of guilt in ALL its forms.
6 To accuse is NOT TO UNDERSTAND. The
7 happy learners of the Atonement become
8 the teachers of the innocence that is the
9 RIGHT of all that God created. Deny
10 them not what is their due, for you
11 will not withhold it from them alone.
12 **T 14 B 5.** The inheritance of the Kingdom is the
13 right of God's Son, given him in
14 his creation. Do not try to steal it
15 from him, or you will ASK for guilt
16 and WILL experience it. PROTECT his
17 purity from every thought that
18 would steal it away, and keep
19 it from his sight. BRING
20 INNOCENCE TO LIGHT, in answer to the
21 call of the Atonement. Never allow
22 purity to remain hidden, but
23 shine away the heavy veils of
24 guilt, within which the Son of God

(N 9:039)(Ur 541)

1 has hidden himself from his
2 own sight. We are all joined
3 in the Atonement here, and nothing else
4 can unite us in this world. So will the
5 world of separation slip away, and
6 full communication be restored between the
7 Father and the Son.

8 **T 14 B 6.** The miracle acknowledges
9 **accurate** the guiltlessness which MUST
10 have been denied to produce NEED
11 of healing. Do not withhold
12 this glad acknowledgment, for
13 hope of happiness, and release
14 from suffering of every kind, lies
15 in it. Who is there but wishes
16 to be free of pain? He may
17 not yet have learned HOW to
18 exchange his guilt for
19 innocence, nor realize that
20 ONLY in this exchange can freedom
21 from pain be his. **Teach him**
22 **that this is so.** Those⁶ who have failed
23 to learn need TEACHING, NOT attack.
24 To attack those who have need of
25 teaching is to fail to learn FROM them.

⁶ *Ur* inserts "But"

(N 9:040)(Ur 541-542)

1 **T 14 B 7.** Teachers of innocence, each
2 in his own way, have joined
3 together, taking their part in
4 the unified curriculum of the Atonement.
5 There is no unity of learning
6 goals apart from this. There is no
7 conflict in this curriculum,
8 which has ONE aim, however
9 it is taught. Each effort
10 made on **(542)- 369** - its behalf is offered
11 to the single purpose of RELEASE
12 from guilt, to the eternal glory of
13 God and His creation. And
14 every teaching that points
15 to this points straight to Heaven
16 and to the peace of God. There is no
17 pain, no trial, no fear, that
18 teaching this can fail to overcome.
19 The power of God Himself
20 supports this teaching, and GUARANTEES
21 its limitless results
22 **T 14 B 8.** Join your own efforts to the
23 power that cannot fail, and MUST
24 result in peace. No-one can
25 be untouched by teaching such

(N 9:041)(Ur 542)

1 as this. You will not see yourself
2 BEYOND the power of God if you
3 teach only this. You will NOT be
4 exempt from the effect of this most
5 holy lesson, which seeks but to
6 restore what is the right of
7 God's creation. From everyone
8 whom you accord release from guilt,
9 you will INEVITABLY learn YOUR
10 innocence. The circle of Atonement
11 HAS no end. And you will find
12 ever-increasing confidence **of**⁷
13 your safe inclusion in what is
14 for all, in everyone you bring
15 within its safety and its perfect
16 peace.
17 **T 14 B 9.** Peace, then, be unto
18 everyone who becomes a
19 teacher of peace. For peace
20 is the acknowledgment⁸ of perfect purity,
21 from which no-one is excluded.
22 Within its holy circle, is everyone
23 whom God created as His Son.
24 Joy is its unifying attribute,

⁷ *Ur* replaces "of" with "in"

⁸ *Ur* has "acknowledgement" which makes sense here, but the handwritten word in the *Notes* does not at all look like it was originally intended to be "acknowledgement." Just what it might have been intended to be is not clear at this time.

(N 9:042)(Ur 542)

1 with no-one left outside, to suffer
 2 guilt alone. The power of God
 3 draws everyone to its safe
 4 embrace of love and union.
 5 Stand quietly within this
 6 circle, and attract all **who**
 7 **believe themselves to be outside**
 8 **to join your there. It is given you**
 9 **to call all** tortured minds to
 10 join with you, in the safety of its
 11 peace and holiness.
 12 Abide with me within
 13 it, as teachers of Atonement,
 14 NOT of guilt. **T 14 B 10.** Blessed are
 15 ye who teach with me. Our
 16 power comes not of us, but of
 17 our Father. In guiltlessness
 18 we know Him, as He knows
 19 us guiltless. I stand within
 20 the circle, calling YOU to peace.
 21 Teach peace with me, and stand
 22 with me on holy ground.⁹ Remember
 23 for everyone your Father's power, that
 24 He has given them. Believe

⁹ **Exodus 3:4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

(N 9:043)(Ur 542-543)

1 not that you cannot teach His perfect
2 peace. Stand not outside, but
3 join with me within. Fail not the
4 only purpose to which MY teaching calls
5 you. Restore to God His Son
6 as He created him, by
7 teaching **(543)-370** - him his innocence.
8 **T 14 B 11.** The crucifixion had no part
9 in the Atonement. Only the Resurrection
10 became my part in it. THAT is the
11 symbol of the RELEASE from guilt, by
12 guiltlessness. Whomever you
13 perceive as guilty, you would
14 crucify. But you RESTORE
15 guiltlessness to whomever you SEE
16 as guiltless. Crucifixion is
17 ALWAYS the ego's aim. It SEES
18 AS GUILTY, and BY its condemnation
19 IT WOULD KILL. The Holy Spirit sees only
20 guiltlessness, and, in His gentleness
21 He would RELEASE from fear, and
22 re-establish the reign of love. The power
23 of love is in His gentleness which is of
24 God and therefore cannot crucify or¹⁰ suffer
25 crucifixion. The temple you restore

¹⁰ *Ur* replaces "or" with "nor" and inserts a comma before it.

(N 9:044)(Ur 543)

1 becomes YOUR altar, for it was re-built through
2 YOU. And everything you give to God
3 IS yours. Thus He creates, and
4 thus must YOU restore.
5 **T 14 B 12.** Each one you see you place within
6 the holy circle of Atonement, or leave
7 outside, judging him fit for
8 crucifixion or redemption. If you bring
9 him INTO the circle of purity, you will
10 rest there WITH him. If you
11 leave him without, you JOIN him
12 there. Judge not, except in quietness
13 which is NOT of you. Refuse to accept
14 anyone as WITHOUT the blessing of
15 Atonement, and bring him INTO
16 it by blessing him. Holiness MUST
17 be shared, for therein lies
18 everything that makes it holy.
19 Come gladly to the holy circle, and
20 look out in peace on all who
21 think they are outside. Cast
22 no-one out, for this is what HE
23 seeks along with you. Come, let us j
24 oin him in the holy place of peace,
25 which is for all of us, united as one

**T 14 C. Out of the Darkness (*N 1208 9:45)
(N 9:045)(Ur 543-544)**

1 within the cause of peace.(544)-371 -

2

3 **T 14 C 1.** The¹¹ journey that we undertake together

4 is the change of dark for light, of

5 ignorance for understanding. NOTHING YOU

6 UNDERSTAND IS FEARFUL. It is only in

7 darkness and in ignorance that you

8 perceive the frightening, and you shrink

9 away from it to further darkness. And

10 yet, it is only the hidden that CAN

11 terrify, NOT for what it IS, but

12 FOR its hiddenness. The obscure

13 is frightening, BECAUSE you do not

14 understand its meaning. If you did,

15 IT would be clear, and you would be

16 no longer in the dark. Nothing has

17 HIDDEN value, for what is

18 hidden CANNOT be shared, and so its

19 value is unknown. The hidden is

20 KEPT APART, but value ALWAYS

21 lies in joint appreciation. What

22 is concealed CANNOT be loved, and so it

23 MUST be feared.

24 **T 14 C 2.** The quiet light in which the Holy Spirit

¹¹ *Ur* inserts "November 22, 1966"

(N 9:046)(Ur 544)

1 dwells within you, is merely perfect
2 openness, in which nothing is hidden,
3 and therefore nothing is feared. Attack
4 will ALWAYS yield to love, if it is
5 brought TO love, not hidden FROM
6 it. There is no darkness that the
7 light of love will not dispel,
8 unless it is concealed from love's
9 beneficence. What is KEPT APART
10 from love CANNOT share its healing
11 power, because it has been separated
12 off, and KEPT IN DARKNESS. The
13 sentinels of darkness watch over
14 it carefully, and you who made
15 these guardians of illusion out of
16 nothing, are now AFRAID of them.
17 **T 14 C 3.** Would you continue to
18 give imagined power to these
19 strange ideas of safety? They
20 are neither safe nor unsafe. They
21 do not protect, NEITHER DO THEY
22 ATTACK. They DO nothing at
23 all, BEING nothing at all. As
24 guardians of darkness and of ignorance,
25 look to them ONLY for fear, for

(N 9:047)(Ur 544-545)

1 what they keep obscure IS fearful.
2 ~~Yet~~ But let them go, and what WAS
3 fearful, will be so no longer.
4 Without protection of obscurity,
5 ONLY the light of love remains,
6 for only this HAS meaning, and
7 CAN live in light. Everything
8 else MUST disappear. **T 14 C 4.** Death
9 yields to life, simply because
10 destruction IS NOT TRUE. The ~~shining~~
11 light of guiltlessness shines
12 guilt away because, when they
13 are BROUGHT TOGETHER, the truth (545)- 372 - of
14 one MUST make the falsity of its
15 OPPOSITE perfectly clear. Keep not
16 guilt and guiltlessness APART, for
17 your belief that you can HAVE THEM BOTH, is
18 meaningless. All you have done by
19 keeping them apart is LOSE THEIR
20 MEANING, by confusing them with
21 each other. And so you do not
22 realize that only one means
23 ANYTHING, and the other is wholly
24 without sense of ANY kind.

(N 9:048)(Ur 545)

1 **T 14 C 5.** You have interpreted the separation as
2 a means which you have made for
3 BREAKING your communication with your Father.
4 The Holy Spirit re-interprets it as a
5 means of re-establishing what
6 has NOT been broken, but HAS
7 been made obscure. All things
8 you made have use to Him, for
9 His most holy purpose. He
10 KNOWS you are not separate from God,
11 but He perceives much in your mind
12 that lets you THINK you are. All
13 this, and nothing else, would
14 He separate FROM you. The
15 power of decision, which you made IN
16 PLACE of power of creation, He
17 would teach you how to use
18 ON YOUR BEHALF. You who made
19 it to crucify yourselves must
20 learn of Him how to apply it
21 to the holy cause of restoration.
22 **T 14 C 6.** You who speak in dark and
23 devious symbols, do not understand the
24 language you have made. It HAS no
25 meaning, for its purpose is NOT

(N 9:049)(Ur 545)

1 communication, but rather, the DISRUPTION
2 of communication. If the purpose of
3 language IS communication, how
4 can this tongue mean ANYTHING?
5 Yet even this strange and twisted
6 effort to communicate through NOT
7 communicating, holds enough of
8 love to MAKE IT MEANINGFUL, IF
9 ITS INTERPRETER IS NOT ITS MAKER.
10 You who made it are but expressing
11 CONFLICT, from which the Holy Spirit
12 would RELEASE you. Leave what
13 you would communicate to Him.
14 He will interpret it to you with
15 perfect clarity, for He knows
16 with Whom you ARE in perfect
17 communication.
18 **T 14 C 7.** You know not what you
19 say, and so you know not what
20 is said to you. But your
21 Interpreter perceives the meaning in
22 your alien language. He will not
23 attempt to communicate the meaningless.
24 But He WILL separate out

(N 9:050)(Ur 545-546)

1 all that HAS meaning, dropping
2 off all the rest, and offering your
3 true communication to those (546)- 373 - who
4 would communicate as truly
5 WITH you. YOU SPEAK TWO LANGUAGES
6 AT ONCE, and this MUST lead to
7 unintelligibility. But if one
8 means nothing, and the other EVERYTHING,
9 only that one is possible for
10 purposes of communication. The
11 other but INTERFERES with it.
12 **T 14 C 8.** The Holy Spirit's function is
13 ENTIRELY communication. He therefore
14 MUST remove whatever INTERFERES
15 with it, in order to RESTORE it. Therefore,
16 keep no source of interference
17 from His sight, for He will
18 NOT attack your sentinels. But
19 bring them TO Him, and let His
20 gentleness teach you that, in the
21 light, they are not fearful, and
22 CANNOT serve to guard the dark
23 doors behind which nothing at
24 all is carefully concealed. We
25 must open all doors, and let the light

(N 9:051)(Ur 546)

1 come streaming through. There are
2 no hidden chambers in God's
3 Temple. Its gates are open
4 wide to greet His Son. No-
5 one can fail to come where
6 God has called him, if he
7 close not the door himself upon
8 His Father's welcome.

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24 (547)- 374 -

**T 14 D. Perception without Deceit (*N 1215 9:52)
(N 9:052)(Ur 547)**

1 **T 14 D 1.** WHAT¹² DO YOU WANT? Light or
 2 darkness, knowledge or ignorance are
 3 yours, but not both. Opposites must
 4 be brought together, and not kept apart.
 5 For their separation is only in your mind, and
 6 they are reconciled by union, as YOU
 7 are. In union, everything that is not
 8 real MUST disappear, for truth IS union.
 9 As darkness disappears in light, so
 10 ignorance fades away when
 11 knowledge dawns. Perception is the
 12 medium by which ignorance is
 13 BROUGHT to knowledge. But the
 14 perception must be without deceit,
 15 for otherwise, it becomes the messenger
 16 of ignorance, rather than a helper
 17 in the search for truth.
 18 **T 14 D 2.** The search for truth is but the
 19 honest searching out of everything
 20 that INTERFERES with truth. TRUTH IS.
 21 And can be neither lost, nor sought
 22 nor found **directly**. It is there,
 23 wherever YOU are, being WITHIN you. But
 24 it CAN be recognized or unrecognized,

¹² Ur inserts "November 23,1966."

(N 9:053)(Ur 547)

1 real or false, to YOU. If you hide it,
2 it becomes unreal to you, BECAUSE you
3 hid it, and SURROUNDED IT WITH FEAR.
4 Under each cornerstone of fear, on which
5 you have erected your insane system of belief,
6 THE TRUTH LIES HIDDEN. Yet you cannot know
7 this, for, by HIDING truth in fear, you
8 see no reason to believe the more
9 you LOOK at fear, the LESS you see it,
10 and the clearer WHAT IT CONCEALS becomes.
11 **T 14 D 3.** It is not possible to convince the
12 unknowing that they know. From
13 their point of view, IT IS NOT TRUE. Yet
14 it IS true, because GOD knows it.
15 These are clearly opposite ~~interpretations~~
16 viewpoints of what the unknowing
17 ARE. To God, unknowing is
18 impossible. It is therefore not a point of
19 view at all, but merely a belief
20 in something that does not exist. It is
21 only this BELIEF that the unknowing have,
22 and BY it, they are wrong about
23 themselves. They have DEFINED
24 themselves as they were NOT created. Their

(N 9:054)(Ur 547-548)

1 creation was NOT a point of view, but
2 rather, a CERTAINTY. ----→
3 ←--- Uncertainty BROUGHT to certainty
4 does not retain ANY conviction of
5 reality.
6 **T 14 D 4.** You must have noticed that the
7 emphasis has been on bringing
8 what is undesirable TO the desirable,
9 what you do NOT want to what
10 you DO. You will realize **(548)- 375** - that salvation
11 MUST come to you this way, if you
12 consider what dissociation IS.
13 Dissociation is a distorted
14 process of thinking, whereby two
15 systems of belief, which CANNOT
16 coexist, are BOTH MAINTAINED.
17 It HAS BEEN recognized that, if they
18 were BROUGHT TOGETHER, their joint
19 acceptance WOULD become
20 impossible. But, if one is
21 kept in darkness FROM THE OTHER, their
22 SEPARATION seems to keep them
23 both alive, and equal in their reality.
24 Their JOINING thus becomes the source of

(N 9:055)(Ur 548)

1 fear, for, if they meet, acceptance
 2 MUST be withdrawn from one of them.
 3 **T 14 D 5.** You CANNOT have them both, for each
 4 DENIES the other. Apart, this fact is lost,¹³
 5 for each, in a SEPARATE place, CAN be
 6 endowed with firm belief. BRING
 7 THEM TOGETHER, and the fact of their
 8 ~~complete~~ incompatibility is instantly
 9 apparent. One WILL go, BECAUSE
 10 the other is seen in the SAME place.
 11 Light cannot enter darkness, when a
 12 mind BELIEVES in darkness, and will not
 13 let it go. Truth does not
 14 struggle ~~??~~ AGAINST ignorance, and love does
 15 not ATTACK fear. What needs
 16 no protection, does not defend
 17 itself. Defense was of YOUR making.
 18 God knows it not.
 19 **T 14 D 6.** The Holy Spirit uses defenses ON
 20 BEHALF of truth, only because you
 21 made them AGAINST it. His
 22 perception of them, according to
 23 HIS purpose, merely ~~is~~ changes
 24 them into a CALL FOR what you
 25 have ATTACKED WITH them. Defenses, like

¹³ Ur inserts "from sight"

(N 9:056)(Ur 548-549)

1 everything you made, must be gently
2 turned to your own good, translated
3 by Him from means of self-
4 destruction, to means of preservation
5 and release. His task is mighty, but
6 the power of God is with Him. Therefore,
7 to Him, it is so easy, that it was
8 accomplished the instant it was given Him
9 for you.

10 **T 14 D 7.** Do not delay **yourself**¹⁴ in your
11 return to peace, by wondering how
12 He can fulfill what God has
13 given Him to do. Leave that to
14 Him Who knows! You are not asked to
15 do mighty tasks yourself. You are
16 merely asked to do the little He
17 SUGGESTS you do, trusting Him only
18 to the small extent of believing that
19 if He asks it, you can do it. You will
20 SEE how easily ALL that He
21 asks can be **(549)- 376** - accomplished. He
22 asks of you but this; bring to Him
23 every secret you have locked away from
24 Him. Open every door to Him,
25 and bid Him enter the darkness and

¹⁴ *Ur* replaces "yourself" with "yourselves."

(N 9:057)(Ur 549)

1 ~~??~~ lighten it away.
2 **T 14 D 8.** At YOUR request, He enters
3 gladly. He brings the light to darkness,
4 if you make the darkness OPEN to Him.
5 But what you hide, He cannot look
6 upon. For He sees ~~instead~~ FOR YOU,
7 and unless you look WITH Him, He CANNOT
8 see. The vision of Christ is not for
9 Him alone, but for Him WITH
10 YOU. Bring, therefore, all your dark and
11 secret thoughts to Him, and look
12 upon them WITH Him. He
13 holds the light, and you the darkness.
14 They CANNOT coexist, when both
15 of you TOGETHER look on them.
16 His judgment MUST prevail, and He
17 will GIVE it to you, as you join
18 your perception ~~with~~ to His. Joining
19 with Him in seeing, is the way in which you
20 learn to share with Him the interpretation
21 of perception that leads to knowledge.
22 **T 14 D 9.** You cannot see alone. Sharing
23 perception with Him Whom God
24 has given you, teaches you how to
25 RECOGNIZE what you see. It is the recognition

(N 9:058)(Ur 549)

1 that NOTHING you see means ANYTHING
2 alone. Seeing WITH Him will
3 SHOW you that all meaning, INCLUDING
4 YOURS, comes not from double vision,
5 but from the gentle fusing of
6 everything into one meaning, one
7 emotion and one purpose. God
8 has one Purpose, which He
9 shares with you. The single vision, which
10 the Holy Spirit offers you, will bring this
11 Oneness to your mind with clarity and
12 brightness so intense, you could not
13 wish, for all the world, not to accept
14 what God would have you have.
15 Behold your will, accepting it as
16 His, with all His love as yours.
17 All honor to you through Him, and
18 through Him unto God.
19 **T 14 D 10.** In the darkness you have obscured
20 the glory God gave you, and the
21 power that He bestowed upon
22 His guiltless Son. All that
23 lies hidden in every darkened
24 place shrouded in guilt, and in the dark
25 denial of innocence. Behind the

(N 9:059)(Ur 549-550)

1 dark (550)-377 - doors which you have closed lies nothing,
2 BECAUSE
3 nothing CAN obscure the gift of God. It is the
4 CLOSING of the doors, that interferes with
5 recognition of the power of God that shines
6 in you. Banish not power from your
7 mind, but let all that would hide
8 your glory, be brought to the judgment
9 of the Holy Spirit, and there undone. Whom He
10 would save for glory IS saved
11 for it. He has promised the Father
12 that, through Him, you would be released
13 from littleness to glory.
14 **T 14 D 11.** To what He promised God,
15 He is wholly faithful, for He
16 shared WITH God the promise that was
17 given to Him to share with YOU. He
18 shares it still, FOR YOU. Everything
19 that promises otherwise, great or small,
20 however much or little valued, He
21 will replace with the one promise GIVEN
22 unto Him to lay upon the altar to your
23 Father and His Son. No altar stands
24 to God WITHOUT His Son. And
25 NOTHING brought there that is not equally

(N 9:060)(Ur ---)

Text 14b

(N 9:061)(Ur 550)

1 worthy of BOTH **together** but will be REPLACED
2 by gifts wholly acceptable to Father AND to
3 Son. Can you offer guilt to God?
4 You cannot, then, offer it to His Son. For they
5 are NOT apart, and gifts to one ARE offered
6 to the other.

7 **T 14 D 12.** You know not God, because you
8 know not this. And yet you DO
9 know God, and ALSO this. All this is
10 safe WITHIN you, where the Holy Spirit shines.
11 He shines not in division, but in the
12 meeting-place where God, UNITED with
13 His Son, speaks to His Son THROUGH Him.
14 Communication between what cannot BE
15 divided CANNOT cease. The holy meeting-
16 place of the unseparated Father and His
17 Son lies in the Holy Spirit, and in YOU. All
18 interference in the communication that
19 God Himself wills with His Son is
20 quite impossible here. Unbroken and
21 uninterrupted love flows constantly
22 between the Father and the Son, as BOTH would
23 have it be. And so it IS.

24 **T 14 D 13.** Let your minds wander not

(N 9:062)(Ur 550-551)

1 through darkened corridors, AWAY from
2 Light's center. You may choose to lead
3 YOURSELVES astray, but you can only be
4 BROUGHT TOGETHER by the Guide appointed
5 FOR you. He will surely lead you to
6 where God **(551)-378-** and His Son await your
7 recognition. They are joined in
8 giving you the gift of Oneness, before
9 which ALL separation vanishes.
10 Unite with what you ARE. You CANNOT
11 join with anything EXCEPT reality.
12 God's glory and His Son's BELONG to
13 you in truth. They HAVE no
14 opposite, and nothing else \neq CAN you
15 bestow upon yourselves.
16 **T 14 D 14.** There is no substitute for truth.
17 And truth will make this plain to
18 you, as you are brought into the place
19 where you must MEET with truth. And
20 there you must be led, through gentle
21 understanding, which can lead you nowhere
22 else. Where God is, there are
23 YOU. Such IS the truth. Nothing can
24 change the knowledge GIVEN you by God
25 into UNknowing. Everything God

(N 9:063)(Ur 551)

1 created KNOWS its Creator. For this is
2 how creation is accomplished, by the
3 Creator and by His creations. In the holy
4 meeting place are joined the Father and
5 His creations, and the creations of His Son
6 with them together.

7 **T 14 D 15.** There is one link which joins them
8 all together, holding them in the
9 Oneness out of which creation
10 happens. The link with which the
11 Father joins Himself to those He
12 gives the power to create LIKE Him
13 can NEVER be dissolved. Heaven itself
14 is union with ALL of creation, and with
15 its One Creator. And Heaven
16 remains the Will of God for YOU.
17 Lay no gifts other than this upon
18 your altars, for nothing can co-
19 exist BESIDE it. Here, your
20 meager offerings are BROUGHT TOGETHER
21 with the gift of God, and only what is
22 worthy of the Father will be accepted
23 by the Son, for whom it was intended.
24 To whom God gives Himself, He IS
25 given. Your little gifts will vanish,

(N 9:064)(Ur 551)

1 on the altar where He has placed His Own.

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23 (552)- 379 -

**T 14 E. The Recognition of Holiness (*N 1228 9:65)
(N 9:065)(Ur 552)**

1 **T 14 E 1.** The¹⁵ Atonement does not MAKE
 2 holy. You were CREATED holy. It MERELY¹⁶
 3 brings UNholiness TO holiness, or
 4 what you MADE, to what you ARE. The
 5 bringing together of truth and illusion, OF THE
 6 EGO AND GOD, is ~~His~~ *the Holy Spirit's* only function.
 7 Keep not your making from your Father, for
 8 hiding it has cost you knowledge
 9 of Him, and of yourselves. The knowledge
 10 is safe, but wherein is YOUR
 11 safety, apart¹⁷ from it? The making of
 12 time to TAKE THE PLACE of timelessness
 13 lay in the decision to BE NOT as you
 14 WERE. Thus, truth was made
 15 past, and the present was dedicated to
 16 illusion. And the past, too, was
 17 changed, and INTERPOSED between
 18 what ALWAYS was, and NOW. The
 19 past that YOU remember NEVER was, and
 20 represents only denial of what
 21 ALWAYS was.
 22 **T 14 E 2.** Bringing the ego to God is but
 23 to bring error to truth, where it
 24 stands corrected, because it is the

¹⁵ Ur inserts "November 26, 1966.

¹⁶ UR does not emphasize this word

¹⁷ Ur emphasizes this word

(N 9:066)(Ur 552)

1 OPPOSITE of what it meets, and is undone
2 because the CONTRADICTION can no longer stand.
3 How long can contradiction stand
4 when its impossible nature is
5 clearly revealed? What disappears
6 in light is NOT attacked. It merely
7 vanishes, because it is not true.
8 Different realities ARE meaningless,
9 for reality MUST be one. It
10 CANNOT change with time, or mood, or
11 chance. Its changelessness is
12 WHAT MAKES IT REAL. This CANNOT be
13 undone. Undoing is for UNreality.
14 And this, reality WILL do for you.
15 **T 14 E 3.** Merely by BEING WHAT IT IS
16 does truth release you from everything
17 that it is NOT. The Atonement is so
18 gentle, you need but whisper to it, and
19 all its power will rush to your
20 assistance and support. You are not
21 frail, with God beside you. ~~And~~ But
22 WITHOUT Him, you are nothing. The
23 Atonement OFFERS YOU GOD. The gift
24 which you refused is held by Him in you.
25 His Spirit holds it there FOR you.

(N 9:067)(Ur 552-553)

1 God has not left His altar, though
 2 His worshippers placed other
 3 gods upon it. The temple still
 4 is holy, for the Presence that
 5 dwells within it IS Holiness.
 6 **T 14 E 4.** In the temple, holiness waits
 7 quietly for the return of them that
 8 ~~who~~ love it. For the Presence
 9 knows they will return to purity and to
 10 grace. The graciousness of God will
 11 take them gently in, and cover
 12 all their sense of pain and loss
 13 with the immortal assurance of their
 14 Father's Love. There, fear of
 15 death will be (553)- 380 - replaced with
 16 joy of living. For God is Life,
 17 and they abide IN Life. Life is
 18 as holy as the Holiness by which
 19 it was created. The Presence of Holiness
 20 lives in everything that lives, for
 21 Holiness CREATED life, and leaves
 22 not what it created holy as
 23 Itself.

24 ~~? You on earth have no conception of ?¹⁸~~

¹⁸ This phrase, crossed out here, is repeated at T 14 F 3 (9:71) four pages later.

⚡N 9:068)(Ur 553)

1 **T 14 E 5.** In the world you, can become a
 2 spotless mirror, in which the holiness
 3 of your Creator shines forth from you
 4 to all around you. You can REFLECT
 5 HEAVEN here. But no reflections
 6 of the images of other gods must
 7 dim the mirror that would hold
 8 God's reflection **it**¹⁹ it. ⚡ Earth
 9 can reflect Heaven or hell; God or
 10 the ego. You need but leave the mirror
 11 clean; and clear of all the images
 12 of hidden darkness you have drawn
 13 upon it. God will shine
 14 upon²⁰ of Himself. Only the
 15 clear reflection OF Himself can
 16 BE perceived upon it. Reflections
 17 are seen **only** in light. In darkness,
 18 they are obscure, and their meaning
 19 seems to lie only in shifting
 20 interpretations, rather than in themselves.
 21 **T 14 E 6.** The reflection of God
 22 NEEDS no interpretation. IT IS
 23 CLEAR. Clear but the mirror, and
 24 the message which shines forth
 25 from what the mirror holds out for

¹⁹ *Ur* replaces the first "it" with "in" ... an obvious correction.

²⁰ *Ur* inserts "it" here, another obvious correction.

(N 9:069)(Ur 553)

1 everyone to see, NO-ONE will fail to
2 understand. It is the message that
3 the Holy Spirit is holding to the mirror that
4 is in HIM. He recognizes it
5 because he has been taught his
6 NEED for it, but knows not where
7 to look to FIND it. Let him,
8 then, see it in YOU, and share
9 it WITH you. Could you but
10 realize, for a single instant, the
11 power of healing that the
12 reflection of God, shining in YOU,
13 can bring to all the world, you COULD
14 not wait to make the mirror of your
15 mind clean, to receive the image
16 of the Holiness that heals the world.
17 **T 14 E 7.** The image of holiness that
18 shines in YOUR mind is NOT obscure, and
19 will NOT change. Its meaning, to those
20 who look upon it is not obscure,
21 for everyone perceives it AS THE
22 SAME. **They**²¹ bring their
23 DIFFERENT problems to its healing
24 light, but ALL their problems are

²¹ Ur replaces "They" with "All"

**T 14 F. The Shift to Miracles (*N 1233 9:71)
(N 9:070)(Ur 553-554)**

1 met ONLY with healing there. The response
2 of holiness, to ANY form of error, is
3 ALWAYS the same. There is no contradiction
4 in what holiness CALLS FORTH. Its
5 ONE response is healing, without ANY
6 regard for what is brought TO it. **(554)- 381 -**
7 **T 14 E 8.** Those who have learned to
8 offer ONLY healing, because of the reflection
9 of holiness in them, are ready at
10 last for Heaven. There, holiness
11 is not a reflection, but rather the
12 ACTUAL CONDITION of what was
13 but reflected TO them here. God
14 is no image, and His creations,
15 as part of Him, hold Him
16 in them in truth. They do
17 not merely REFLECT the truth, for
18 THEY ARE truth. **T 14 F 1.** When no
19 perception stands between
20 God and His Creation, or between
21 His Children and their own, the
22 knowledge of creation MUST continue
23 forever. The reflections that you accept
24 into the mirror of your minds in time,
25 but bring eternity nearer or farther.

(N 9:071)(Ur 554)

1 **T 14 F 2.** But eternity ITSELF is beyond ALL time.
2 Reach out of time and touch it,
3 with the help of its reflection IN you,
4 and you will turn from time to holiness,
5 as surely as the reflection of
6 holiness calls everyone to lay all
7 guilt aside. Reflect the peace of
8 Heaven HERE, and bring this world
9 to Heaven. For the REFLECTION of
10 truth draws everyone TO
11 truth. And as they enter
12 INTO it, they leave ALL
13 reflections behind. In Heaven,
14 reality is SHARED, and not
15 reflected. By sharing its
16 reflection HERE, its truth
17 becomes the only perception which
18 the Son of God accepts. And
19 thus remembrance of His Father
20 dawns on him, and he can no
21 longer be satisfied with anything
22 but his own reality.
23 **T 14 F 3.** You on earth have no
24 conception of limitlessness, for the

(N 9:072)(Ur 554-555)

1 world you seem to live in IS a world of
2 limits. In this world, it is NOT true
3 that anything without order of
4 difficulty can occur. The miracle, therefore,
5 has a unique function, and is motivated
6 by a unique Teacher, Who brings the
7 laws of another world to this one. The
8 miracle is the one thing you can do
9 that TRANSCENDS order, being based
10 NOT on differences, but on equality.
11 Miracles are NOT in competition, and the
12 number you can do ~~has NO limits~~ is LIMITLESS.
13 They can be simultaneous and legion.
14 This is not difficult to understand, once you conceive
15 of them as possible at all.

16 **T 14 F 4.** What is more difficult to
17 grasp is the lack of order of magnitude,
18 which stamps the miracle as something
19 that MUST come from elsewhere, NOT
20 from here. From the world's viewpoint, this
21 is quite impossible. You have experienced (555)- 382 -
22 the lack of competition among your thoughts,
23 which, even though they may conflict,
24 can occur ~~together~~ to you together, and
25 in great numbers. You are so used to

(N 9:073)(Ur 555)

1 this, that it can cause you little surprise.
2 Yet you are also used to classifying
3 some of your thoughts as more important,
4 larger, or better, wiser, or more
5 productive and valuable, than others. And
6 this is true about the thoughts that cross
7 the mind of those who think they live
8 apart. For some are reflections
9 of Heaven, while others are motivated
10 by the ego, which but SEEMS to think.
11 **T 14 F 5.** The result is a weaving, changing
12 pattern that never rests, and is never
13 still. It shifts unceasingly across the
14 mirror of your mind, and the reflections of
15 Heaven last but a moment, and grow
16 dim, as darkness blots them out.
17 Where there was light, darkness removes
18 it in an instant, and alternating
19 patterns of light and darkness,
20 darkness and light, sweep constantly
21 across your minds. The little sanity
22 that still remains is held together
23 by a sense of order which YOU
24 establish. ~~That~~ The very fact that
25 you can DO this, and bring ANY order into

(N 9:074)(Ur 555)

1 chaos, shows you that you are NOT an ego,
2 and that MORE than an ego MUST be in
3 you. For the ego IS chaos, and if it
4 were all of you, no order at all would be
5 possible.

6 **T 14 F 6.** But, though the order which you
7 impose upon your minds limits the ego,
8 IT ALSO LIMITS YOU. To order is to
9 judge, and to arrange BY judgment.

10 Therefore, it is NOT your function, but the Holy Spirit's. It will
11 seem very difficult for you to learn that
12 YOU HAVE NO BASIS AT ALL for
13 ordering your thoughts. This lesson
14 the Holy Spirit teaches, by ~~showing~~ giving you
15 shining examples, to show you that
16 your way of ordering is wrong, but that
17 a better way is OFFERED you. The miracle
18 offers EXACTLY the same response to
19 EVERY call for help. IT DOES NOT
20 JUDGE THE CALL. It merely recognizes
21 what it IS, and answers accordingly.
22 It does NOT consider which call is
23 louder, or greater, or more important.

24 **T 14 F 7.** You may wonder how you, who
25 are still bound to judgment, can

(N 9:075)(Ur 555-556)

1 be asked to do that which requires no
 2 judgment of your own. The answer is very simple.
 3 The power of God, and NOT of you, engenders
 4 miracles. The miracle ITSELF is but **(556)-383** - the witness
 5 that
 6 you HAVE the power of God in you. That
 7 is the reason that the miracle gives EQUAL
 8 blessing to ALL who share in it, and
 9 that is also why EVERYONE shares
 10 in it. The power of God IS limitless.
 11 And, being always maximal, it offers
 12 EVERYTHING to EVERY call from ANYONE.
 13 There is no order here. A call for help
 14 is GIVEN help. The only judgment
 15 involved at all is in the Holy Spirit's one
 16 division *of tu????*²² into two categories ~~of thought~~ one
 17 of love, and the other, the call for love.
 18 **T 14 F 8.** You cannot safely make
 19 this division, for you are much too
 20 confused, either to recognize love, or
 21 to believe that EVERYTHING else is
 22 nothing but a NEED for love. You
 23 are too bound to form, and NOT to
 24 content.

²² There is an interlinear markup which is not crossed out but which is also illegible

(N not present) (Ur 556)

What you CONSIDER content, is not content at all. It is merely form, and nothing else. For you do NOT respond to what a brother REALLY offers you, but only to the particular perception of his offering by which your EGO judges it. The ego is incapable of understanding content, and is totally unconcerned with it. To the ego, if the form is acceptable, the content MUST be. Otherwise, it will attack the form.

T 14 F 9. You who believe you understand something of the dynamics of the mind, let me assure you that you know NOTHING of it at all. For of yourselves, you COULD not know of it. The study of the ego is NOT the study of the mind. In fact, the ego enjoys the study of itself, and thoroughly approves the undertakings of the students who would analyze it, approving its importance. Yet they but study form, with meaningless content. For their teacher is senseless, though careful to conceal this fact behind a lot of words that sound impressive, but which lack ANY consistent sense when they are put together.

T 14 F 10. This is the characteristic of the ego's judgments. SEPARATELY, they seem to hold, but PUT THEM TOGETHER, and the system of thought which arises from JOINING them, is incoherent and utterly chaotic. For form is not enough for meaning, and the underlying LACK of content, makes a cohesive system impossible. SEPARATION therefore remains the ego's chosen condition. For no-one ALONE can judge the ego truly. But when two or more JOIN TOGETHER in searching for truth, the ego can no longer defend its lack of content. The fact of union tells them it is not true.

(557)- 384 -

(N 9:076)(Ur 557)

1 **T 14 F 11.** It is impossible to remember God in
2 secret and alone. For remembering
3 Him means you are NOT alone, and
4 willing to remember it. Take no
5 thought FOR YOURSELF, for no thought
6 you hold IS for yourself. If you
7 would remember your Father, let the Holy Spirit
8 order your thoughts, and give only
9 the answer with which He answers you.
10 Everyone seeks for love, as you
11 do, and knows it not, unless he
12 joins WITH you in seeking it. If you
13 undertake the search TOGETHER, you bring
14 with you a light so powerful, that
15 what you see is GIVEN meaning. ~~???~~
16 ~~???~~ ~~??~~ The lonely journey fails, because
17 it has EXCLUDED what it would
18 FIND.
19 **T 14 F 12.** As God communicates to the Holy Spirit in
20 you, so does the Holy Spirit TRANSLATE His
21 communications THROUGH you, so YOU can understand
22 them. God has no secret
23 communications, for everything of
24 Him is perfectly open, and freely

(N 9:077)(Ur 557)

1 accessible to all, being FOR all.
 2 Nothing lives in secret, and what you²³
 3 from the Holy Spirit IS nothing. Every interpretation
 4 you would lay upon a brother is
 5 senseless. Let the Holy Spirit SHOW HIM TO
 6 YOU, and teach you both his love and
 7 NEED for love. Neither his mind,
 8 NOR YOURS, holds but these.²⁴

9 The miracle is the recognition
 10 that this is true. **T 14 F 13**. Where there is love,
 11 your brother MUST give it to you, because of
 12 what it IS. ~~And~~ But where there is
 13 NEED for love, YOU must give it,
 14 because of what YOU are. Long ago
 15 we said this course will teach you
 16 what you are, restoring to you your
 17 identity. And we have already learned
 18 that this identity is shared. THE MIRACLE
 19 BECOMES THE MEANS OF SHARING.²⁵ By
 20 SUPPLYING your identity, WHEREVER it is
 21 NOT recognized, **but where it IS,**
 22 YOU will recognize it. And God
 23 Himself, Who will ~~ed~~ be with
 24 His Son forever, will bless each
 25 recognition of His Son, with all the love He

²³ Ur inserts "would hide"

²⁴ Ur inserts "two orders of thought."

²⁵ Ur inserts "IT"

(N 9:078)(Ur 557)

1 holds for him. Nor will the power of
2 all His love be absent from any miracle
3 you offer TO His Son. How, then, can there
4 be ANY order of difficulty among them?

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**T 14 G. The Test of Truth (*N 1242 9:79)
(N 9:079)(Ur 558)**

1 **T 14 G 1.** But²⁶ the essential thing is learning
 2 that YOU DO NOT KNOW. Knowledge is power, and
 3 all power is of God. You who have tried to
 4 keep power for yourselves, have lost
 5 it. You still HAVE the power, but you have
 6 interposed so much between it and your
 7 AWARENESS of it, that you cannot use it.
 8 EVERYTHING you have taught yourselves has
 9 made your power more and more
 10 obscure to you. You know not WHAT it is,
 11 nor WHERE. You have made a SEMBLANCE
 12 of power and a SHOW of strength so
 13 pitiful that it MUST fail you. For
 14 power is not seeming strength, and
 15 truth is beyond a semblance of any
 16 kind. **T 14 G 2.** Yet all that stands
 17 between you and the power of God in you is but
 18 your learning of the false, and your attempts
 19 to UNDO THE TRUE. **EVERYTHING YOU HAVE LEARNED**
 20 **IS FALSE.** Be willing, then, for ALL
 21 of it to be undone, and be glad that
 22 you are not bound to it forever. For you
 23 have taught yourselves HOW TO IMPRISON
 24 THE SON OF GOD, a lesson so unthinkable
 25 that only the insane, in deepest sleep,

²⁶ Ur inserts "December 5, 1966.

(N 9:080)(Ur 558)

1 could even DREAM of it. Can God
2 learn how NOT to be God? And can
3 His Son, GIVEN all power BY Him,
4 learn to be powerLESS? What have you
5 taught yourselves that you can possibly
6 prefer to keep, in place of what you HAVE
7 and what you ARE?
8 **T 14 G 3.** Atonement teaches you how to
9 escape forever from everything that you have
10 taught yourselves in the past, by
11 showing you ONLY what you ARE NOW.
12 Learning HAS BEEN accomplished,
13 BEFORE its effects are manifest.
14 Learning is therefore IN THE PAST, but its influence
15 DETERMINES the present, by giving it
16 whatever meaning it holds for you.
17 Your learning gives the present NO
18 MEANING AT ALL. Nothing you have
19 ever learned can help you understand
20 the present, or teach you how to
21 undo the past. Your past IS
22 what you have taught yourselves. **T 14 G 4.** LET IT
23 ALL GO. Do NOT attempt to understand
24 ANY event, or ANYTHING, or
25 ANYONE in its light, for the light of

(N 9:081)(Ur 558-559)

1 darkness, by which you TRY to see, can ONLY
2 obscure. Put no confidence²⁷ in
3 darkness to illuminate your **(559)- 386** - understanding,
4 for if you do, you CONTRADICT the light, and
5 thereby THINK you see the darkness. Yet
6 darkness cannot BE seen, for it is nothing
7 more than a condition in which
8 seeing becomes impossible. You who
9 have not yet brought ALL of the darkness
10 you have taught yourselves unto the light
11 in you, can hardly judge the truth and
12 value of this course. Yet God did
13 not abandon you. And so you have another
14 lesson, sent from Him, ALREADY
15 learned for every Child of Light,
16 by Him to Whom God gave it.
17 **T 14 G 5.** This lesson shines with God's glory,
18 for in it lies His power, which
19 He shares so gladly with His Son.
20 Learn of His happiness, which is yours.
21 But to accomplish this, all your dark
22 lessons MUST be brought willingly
23 to truth, and joyously laid down
24 **held**²⁸ open to receive, not closed to take.

²⁷ *Ur* inserts "at all". In the *Notes* there is a curious mark which appears to be two horizontal lines crossing out something very small and illegible.

²⁸ In place of "held" the *Ur* has "by hands" which words appear to have been left out of the *Notes* by mistake.

(N 9:082)(Ur 559)

1 Every dark lesson that you bring to Him
2 Who teaches light, He will accept
3 FROM you, BECAUSE YOU DO NOT WANT IT.
4 And He will gladly EXCHANGE each
5 one for the bright lesson He has
6 learned FOR you. Never believe
7 that ANY lesson you have learned, APART
8 from Him, means ANYTHING.
9 **T 14 G 6.** You have one test, as sure as God,
10 by which to recognize if what
11 you learned is true. If you are WHOLLY
12 free of fear of any kind, and if
13 all those who meet, or even
14 THINK of you, SHARE in your perfect
15 peace, then you can be sure that
16 you have learned GOD'S lesson, and NOT
17 yours. Unless all this is true, there
18 ARE dark lessons in your minds, which
19 hurt and hinder you, AND EVERYONE
20 AROUND YOU. The ABSENCE of PERFECT
21 peace means but ONE thing; you
22 THINK you do not will for God's
23 Son what His Father wills for
24 him. Every dark lesson

(N 9:083)(Ur 559-560)

1 teaches this, on one form or another. And
2 each bright lesson, with which the Holy Spirit will REPLACE
3 ~~it~~ the dark ones you do NOT accept and
4 hide, teaches you that you will WITH
5 the Father unto His Son.
6 **T 14 G 7.** Do not be concerned how
7 you can learn a lesson so COMPLETELY
8 different from everything you have taught
9 yourselves. How would you know?
10 Your part is very simple. You
11 need only recognize that
12 everything YOU learned you DO NOT
13 WANT. Ask to BE taught, and do
14 NOT use your experiences to confirm what
15 YOU have learned. When your peace is
16 threatened, ~~and~~ or disturbed in (560)- 387 - ANY
17 way, ~~BY ANYTHING~~ say to yourself, "I do not know
18 HOW²⁹ TO RESPOND TO IT. And I will
19 not use my own past learning as
20 the light to guide me now."
21 By this refusal to attempt to teach yourself
22 what you do not know, the Guide Whom
23 God has given you, will speak to you. HE will

²⁹ Ur inserts here "what anything, INCLUDING THIS, means. And so I do NOT know"

(N 9:084)(Ur 560)

1 take His rightful place in your awareness
 2 the instant YOU abandon it, and offer it to Him.
 3 **T 14 G 8.** YOU cannot be your guide to miracles for
 4 it is you who made them necessary. And, because
 5 you did, the means on which you can DEPEND for
 6 miracles has been provided FOR you.
 7 God's Son can make no needs His Father
 8 will not meet, if he but turns³⁰ to Him
 9 ever so little. Yet He cannot COMPEL
 10 His Son to turn to Him, and remain
 11 Himself. It is impossible that God lose
 12 His identity, for if He did, YOU WOULD
 13 LOSE YOURS. And BEING yours, He
 14 cannot change Himself, for your identity is³¹
 15 changeless. The miracle ACKNOWLEDGES
 16 His changelessness, by seeing His Son
 17 as he always was, and NOT as he
 18 would make himself. The miracle
 19 brings the effect which ONLY guiltlessness
 20 CAN bring, and thus establishes the fact
 21 that guiltlessness MUST BE.
 22 **T 14 G 9.** How can you, so firmly bound to
 23 guilt and committed so to remain,
 24 establish FOR YOURSELF your guiltlessness?
 25 This is impossible. But be sure that you

³⁰ *Ur* has "turn" in place of "turns" ... possibly a copying mistake

³¹ *Ur* emphasizes this word.

(N 9:085)(Ur 560-561)

1 are willing to acknowledge that it IS impossible.
2 It is only because you think that you can run some
3 little part, or deal with
4 certain aspects of your lives alone that
5 **limits the Holy Spirit's guidance.**³² Thus would
6 you make HIM undependable, and USE
7 this fancied undependability as an
8 excuse for keeping certain dark
9 lessons FROM Him. And by so
10 limiting the guidance that you would
11 ACCEPT, YOU are unable to DEPEND on
12 miracles, to answer ALL³³ problems FOR you.
13 **T 14 G 10.** Do you think that what the Holy Spirit
14 would have you GIVE, He would withhold
15 from YOU? You have NO problems which He
16 cannot solve by offering YOU a miracle.
17 Miracles are for YOU. And EVERY
18 fear or pain or trial you have
19 HAS BEEN undone. HE has brought
20 ALL of them to light, having **(561)-388 - ACCEPTED**
21 them INSTEAD of you, and recognized that they
22 never were. There ARE no dark lessons
23 He has not ALREADY lightened FOR
24 you. The lessons you would teach yourselves,
25 He has corrected already. They do

³² *Ur* has instead "the guidance of the Holy Spirit is limited."

³³ *Ur* inserts "your"

(N 9:086)(Ur 561)

1 not exist in His Mind at all. For the past
2 binds HIM not, and therefore binds not you.
3 **T 14 G 11.** He does not see time as you do.
4 And each miracle He offers you, CORRECTS
5 your use of time, and makes it His. He
6 Who has freed you from the past, would
7 teach you you ARE free of it. He
8 would but have you accept His accomplishments
9 AS YOURS, because He did them FOR
10 you. And because He did, they ARE
11 yours. He has MADE you free of
12 what you made. You can deny Him, but
13 you CANNOT call upon Him in vain. He
14 ALWAYS gives what HE has made
15 IN PLACE of you. He would establish
16 His bright teaching so firmly in your
17 mind, that no dark lessons of
18 guilt can abide in what He has
19 established as holy by His Presence.
20 **T 14 G 12.** Thank God that He is
21 there, and works through you. And all His
22 works are yours. He offers YOU a
23 miracle, with every one you LET Him
24 do through you. God's Son will ALWAYS
25 be indivisible. As we are held as

(N 9:087)(Ur 561)

1 one in God, so do we learn as one in
2 Him. God's Teacher is as like to His
3 Creator as is His Son, and through His
4 Teacher does God proclaim His
5 Oneness AND His Son's. Listen in silence,
6 and do NOT raise your voice against Him.
7 For He teaches the miracle of Oneness, and
8 before HIS lesson, division disappears.
9 Teach LIKE Him here, and you WILL remember
10 that you have ALWAYS created like your Father.
11 The miracle of creation has never ceased,
12 having the holy stamp of immortality upon
13 it. This is the Will of God for all
14 creation, and all creation joins in
15 willing this.

16 **T 14 G 13.** Those who remember always
17 that THEY know nothing, but who
18 have become willing to learn EVERYTHING,
19 will learn it. But whenever they
20 trust THEMSELVES, they will NOT learn.
21 They have destroyed their motivation
22 for learning, BY THINKING THEY
23 ALREADY KNOW. Think not you
24 understand ANYTHING, until you

(N 9:088)(Ur 561-562)

1 pass the test of perfect peace, for
2 peace and understanding GO TOGETHER,
3 and never can be found alone.
4 Each brings the other WITH it, for (562)- 389 - it is the law
5 of
6 God that they be not separate.
7 They are Cause and Effect, each to the
8 other, so, where one is absent, the
9 other CANNOT be.
10 **T 14 G 14.** Only those who see they
11 CANNOT know, UNLESS the effects of understanding
12 are with them, *can really learn at all*. And for this, IT MUST
13 BE PEACE THEY WANT, and nothing else.
14 Whenever you think YOU know, peace will
15 depart from you, because you have abandoned the
16 Teacher of Peace. Whenever you
17 *fully* realize that YOU KNOW NOT, peace will
18 return, for you will have invited Him
19 to do so, by abandoning the ego
20 on behalf of Him. Call not
21 upon the ego for ANYTHING. It is
22 only that that you need do. The
23 Holy Spirit will, OF HIMSELF, fill every
24 mind that so makes room for
25 Him. If you want peace, you

(N 9:089)(Ur 562)

1 MUST abandon the teacher of attack.
2 **T 14 G 15.** The Teacher of Peace can
3 NEVER abandon YOU. YOU can desert
4 HIM, but He will never reciprocate.
5 For His faith in you IS His
6 understanding. It is as firm as
7 is His faith in His Creator, and He
8 knows that faith in His Creator
9 MUST encompass faith in creation.
10 In this consistency, lies His holiness,
11 which He CANNOT abandon, for it is not His Will
12 to do so. With your perfection ever in
13 His sight, He gives the gift of
14 peace to everyone who perceives
15 the NEED for peace, and who would
16 have it. Make way for peace,
17 and it will come. For understanding
18 IS in you, and from it, peace
19 MUST come.
20 **T 14 G 16.** The power of God, from which
21 they both arise, is yours as surely as it is His. You
22 think you know Him not, only
23 because alone it is impossible to know
24 Him. But see the mighty works

(N 9:090)(Ur 562)

1 that He will do through you, and you MUST
2 be convinced you did them through Him.
3 It is impossible to deny the Source of effects
4 so powerful, they COULD not be of
5 you. Leave room for Him, and you will
6 find yourself so filled with power
7 that NOTHING will prevail against your
8 peace. And this will be the test
9 by which you recognize that you HAVE
10 understood.

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25 **(563)- 390 -**

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Chapter 15 - The Purpose of Time**T 15 A. Introduction (*N 1253 9:90)****(N 9:091)(Ur 563)**

1 T 15 A 1. Can¹ you imagine what it
2 means to have no cares, no worries,
3 no anxieties, but merely to be perfectly
4 calm and quiet all the time? Yet that
5 is what time is for; to learn just
6 that, and nothing more. God's
7 Teacher cannot be satisfied with His
8 teaching, until it constitutes ALL
9 your learning. He has not fulfilled
10 His teaching function until you
11 have become such consistent learners THAT
12 YOU LEARN ONLY OF HIM. When this
13 has happened, you will no longer
14 need a teacher, or time in which to
15 learn.

16 T 15 A 2. One of the sources of perceived
17 discouragement from which you suffer is
18 your belief that THIS TAKES TIME, and
19 that the ~~final~~ results of the Holy Spirit's
20 teaching are far in the future. This is
21 not so. For the Holy Spirit USES time
22 in His OWN way, and is NOT
23 bound to it. Time is His friend
24 in teaching. It does not waste

¹ Ur inserts "December 7, 1966"

**T 15 B. The Uses of Time (*N 1255 9:92)
(N 9:092)(Ur 563)**

1 Him, as it does you. But all the
2 waste that time seems to bring with
3 it, is due but to your identification with the
4 ego, who uses time to support
5 ITS belief in destruction. The ego, like the
6 Holy Spirit, uses time to convince you of the
7 inevitability of the goal and end of
8 learning. To the ego, the goal is death,
9 which IS its end. But to the Holy Spirit,
10 the goal is life, which HAS no end. **T 15 B 1.** The
11 ego IS an ally of time, but NOT a
12 friend. For it is as mistrustful of
13 death as it is of life, and what it
14 wants for you, IT cannot tolerate. The
15 ego wants YOU dead, but NOT
16 itself. The outcome of its strange
17 religion MUST therefore be the conviction
18 that it can pursue you BEYOND the
19 grave. And out of its unwillingness
20 for you to find peace, even in the d
21 eath it wants for you, it offers
22 you immortality in hell. It speaks to
23 you of Heaven, but assures you that
24 Heaven is not for you. How can the

(N 9:093)(Ur 563-564)

1 guilty hope for Heaven?

2 **T 15 B 2.** The belief in hell is inescapable
3 to those who identify with the ego. Their
4 nightmares and their fears are all associated
5 with it. The ego teaches that hell is IN THE
6 FUTURE, for this is what ALL its
7 teaching is directed to. **(564)#391** HELL IS
8 ITS GOAL. For, although the ego aims
9 at death and dissolution as an
10 end, IT does not believe it. The goal
11 of death, which it craves for you, leaves
12 IT unsatisfied. No-one who
13 follows the ego's teaching is without the
14 FEAR of death. If death were
15 thought of merely as an end of
16 pain, would it be FEARED?

17 **T 15 B 3.** We have seen this strange paradox
18 in the ego's thought-system before, but
19 never so clearly as here. For the
20 ego must SEEM to KEEP FEAR
21 FROM YOU, to keep your allegiance.
22 Yet it must ENGENDER fear in order to
23 maintain ITSELF. Again, the ego
24 tries, and all too frequently succeeds,
25 in doing both, but using dissociation

(N 9:094)(Ur 564)

1 for holding its contradictory aims
2 together, so that they SEEM to be
3 reconciled. The ego teaches thus: Death is
4 the end, as far as hope of Heaven
5 goes. But, because you and ITSELF cannot be
6 separated, and because it cannot conceive of its
7 OWN death, it will pursue you still,
8 BECAUSE YOUR GUILT IS ETERNAL.

9 **T 15 B 4.** Such is the ego's version of
10 immortality. And it is THIS the ego's
11 version of time supports. The ego
12 teaches that Heaven is here and
13 now, because the FUTURE is hell.
14 Even when it attacks so savagely
15 that it tries to take the life of
16 someone who hears it temporarily
17 as the ONLY voice, it speaks of hell
18 even to him. For it tells him
19 hell is HERE, and bids him leap
20 from hell into oblivion. The only time
21 the ego allows anyone to look upon
22 with some amount of equanimity is
23 the PAST. And even then, its
24 only value is that it is no more.

(N 9:095)(Ur 564-565)

1 **T 15 B 5.** How bleak and despairing is the
2 ego's use of time! And how
3 TERRIFYING! For underneath its
4 fanatical insistence that the
5 past and future be the same, is
6 hidden a far more insidious
7 threat to peace. The ego does not
8 advertise its final threat, for it
9 would have its worshippers still
10 believe that IT can offer the ESCAPE
11 from it. But the belief in guilt MUST
12 lead to the BELIEF IN HELL, and ALWAYS
13 DOES. The only way in which the ego
14 allows the fear of hell to be
15 experienced is to BRING HELL HERE,
16 but ALWAYS as a foretaste of the
17 future. For no-one who considers
18 himself as DESERVING hell, can
19 believe that punishment will end in
20 peace. **(565)#392**

21 **T 15 B 6.** The Holy Spirit teaches thus: There
22 IS no hell. Hell is only what the
23 ego has made OF THE PRESENT. The
24 BELIEF in hell is what PREVENTS you
25 from UNDERSTANDING the present, because YOU

(N 9:096)(Ur 565)

1 ARE AFRAID OF IT. The Holy Spirit leads as
2 steadily to Heaven, as the ego drives
3 to hell. For the Holy Spirit, Who knows
4 ONLY the present, uses it to UNDO the
5 fear by which the ego would
6 make the present useless. There is NO
7 ESCAPE from fear, in the ego's use
8 of time. For time, according to
9 its teaching, is nothing but a
10 teaching device for COMPOUNDING
11 guilt, until it becomes all-
12 encompassing, and demands vengeance
13 forever.

14 **T 15 B 7.** The Holy Spirit would undo ALL
15 of this NOW. Fear is NOT of the
16 present, but ONLY of the past and
17 future, which do not exist. There is no
18 fear in the present, when each instant
19 stands clear and separated from the
20 past, without its shadow
21 reaching out into the future. Each
22 instant is a clean, untarnished
23 birth, in which the Son of God emerges
24 FROM the past, into the present. And the
25 present EXTENDS FOREVER. It is so

(N 9:097)(Ur 565-566)

1 beautiful and so clean and free of guilt
2 that nothing but happiness is there.
3 No darkness is remembered, and his
4 immortality and joy are NOW.
5 **T 15 B 8.** This lesson takes NO
6 time. For what IS time, WITHOUT
7 a past and future? It HAS
8 taken time to misguide you so
9 completely, but it takes no
10 time at all to BE what you
11 ARE. Begin to practice the Holy Spirit's
12 USE of time, as a teaching
13 aid to happiness and peace. Take
14 this very instant, NOW, and think of
15 it as ALL THERE IS of time. Nothing
16 can reach you here, out of the past, and
17 it is here that you are COMPLETELY
18 absolved, COMPLETELY free, and
19 WHOLLY without condemnation.
20 From this holy instant, wherein
21 holiness is born, you will go forth
22 in time without fear, and with
23 no sense of change WITH time. **(566)393**
24 **T 15 B 9.** Time is inconceivable

(N 9:098)(Ur 566)

1 without change, and holiness does
2 NOT change. Learn from this instant
3 more than merely hell does not
4 exist. IN THIS REDEEMING INSTANT
5 LIES HEAVEN. And Heaven ~~does~~ will
6 NOT change, for the birth into the
7 holy present is SALVATION from
8 change. **But**² change is an
9 illusion, taught by those who
10 could not see themselves as
11 guiltless. There is no change in
12 Heaven, because THERE IS NO CHANGE IN
13 GOD.

14 **T 15 B 10.** In the holy instant, in which you
15 see yourself as bright with freedom,
16 you WILL remember God. For
17 remembering Him IS to remember
18 freedom. Whenever you are tempted
19 to be dispirited by the thought of
20 HOW LONG it would take to
21 change your mind so completely,
22 ask yourself, "How long is an
23 instant?" Could you not give
24 so SHORT a time to the Holy Spirit for
25 your Salvation? He asks no more,

² Ur changes "But" to "And"

(N 9:099)(Ur 566)

1 for He has no need of more.
2 It takes far longer to teach you
3 how to be willing to Give Him this,
4 than for Him to use this tiny
5 instant to offer you the whole of
6 Heaven. In exchange for this instant,
7 He stands ready to give you the
8 remembrance of Eternity.
9 **T 15 B 11.** You will never give this holy
10 instant to the Holy Spirit on behalf of YOUR
11 release, while you are unwilling to
12 give it to your brothers on behalf of
13 THEIRS. For the instant of holiness
14 is SHARED, and CANNOT be yours alone.
15 Remember, then, when you are tempted
16 to attack a brother, that HIS instant
17 of release is YOURS. Miracles ARE the
18 instant of release you offer, and
19 will RECEIVE. They attest to YOUR
20 willingness to BE released, and to
21 offer time to the Holy Spirit, for HIS
22 use of it. How long is an
23 instant? It is as short for **them**³
24 as for you. Practice GIVING this

³ *Ur* adjusts this phrase to "your brothers, as it is for you"

(N 9:100)(Ur 566-567)

1 blessed instant of freedom to
2 all who are ENSLAVED by time, and
3 thus make time their friend FOR them.
4 **T 15 B 12.** The Holy Spirit gives their blessed
5 instant TO you, through your giving it. As
6 you GIVE it, He offers it to YOU.
7 Be not unwilling to give what you
8 would receive of Him, for you
9 join WITH Him in giving. In the
10 crystal cleanness of the **instant of**
11 release you GIVE, is YOUR INSTANTANEOUS
12 escape from guilt. You MUST be
13 holy, if you OFFER holiness. How
14 long is an instant? As long as
15 it takes to **(567)394** re-establish perfect
16 sanity, perfect peace, and perfect
17 love for everyone, for God, and
18 for YOURSELF. As long as it
19 takes to remember immortality, and
20 your immortal creations, who share
21 it with you. As long as it
22 takes to exchange hell for Heaven.
23 Long enough to transcend ALL of the
24 ego's making, and ascend unto your
25 Father.

T 15 C. Time and Eternity (*N 1264 9:101)

(line 24)[split paragraph]

(N 9:101)(Ur 567)

1 **T 15 B 13.** Time is your friend, if you leave it
 2 to the Holy Spirit to use. He needs but
 3 very little, to restore God's Whole
 4 power to you. He Who transcends
 5 time FOR you, understands what it is
 6 FOR. Holiness lies not in time, but in
 7 Eternity. There never WAS an instant
 8 in which God's Son could lose his
 9 purity. His changeless state
 10 is BEYOND time, for his purity
 11 remains forever ~~??????~~ *beyond* attack, and
 12 without variability. Time stands
 13 still in his holiness, and changes
 14 not. And so it is no longer
 15 time at all. For, caught
 16 in the single instant of the eternal
 17 sanctity of God's creation, it is
 18 TRANSFORMED into forever. **T 15 B 14.** GIVE the
 19 eternal instant, that eternity may
 20 be remembered FOR you, in that shining
 21 instant of perfect release. Offer
 22 the miracle of the holy instant THROUGH
 23 the Holy Spirit, and leave His giving it to
 24 you to Him. **T 15 C 1.** The Atonement is in
 25 time, but not FOR time. Being

(N 9:102)(Ur 567)

1 for YOU, it is for the eternal. What
2 holds remembrance of God
3 CANNOT be bound by time. No more
4 are you. For, unless GOD is
5 bound, you CANNOT be. An instant,
6 offered to the Holy Spirit, is offered to God
7 on your behalf, and in that instant, you
8 will awaken gently in Him.
9 **T 15 C 2.** In the blessed instant you
10 will let go ALL your past learning,
11 and the Holy Spirit will quickly offer you the
12 WHOLE lesson of peace. What
13 can take time, when ALL the
14 obstacles to learning it have been
15 removed? Truth is so far
16 beyond time, that ALL of it
17 happens at once. For
18 as it was created one, so
19 its oneness depends not on time
20 at all. Be not concerned with
21 time, and fear not the instant of
22 holiness which will remove ALL fear.
23 For the instant of peace is
24 eternal, BECAUSE it is wholly WITHOUT
25 fear. It WILL come, being the

(N 9:103)(Ur 567-568)

1 lesson God gives you, through the Teacher
2 HE has appointed, to translate
3 time to eternity. (568)- 395 -
4 **T 15 C 3.** Blessed is God's Teacher,
5 Whose joy it is to teach
6 God's holy Son his holiness.
7 His joy is not contained in time.
8 His teaching is for you, BECAUSE
9 His joy is yours. Through Him, YOU
10 stand before God's altar, where
11 He gently translated hell into
12 Heaven. For it is only in Heaven⁴
13 God would have you be. How long
14 can it take, to be where God
15 would have you? For you ARE where
16 you have forever been, and will forever be.
17 All that you have, you have forever. The
18 blessed instant reaches out to
19 ENCOMPASS time, as God
20 extends Himself to encompass you.
21
22
23
24

⁴ Ur inserts "that"

(N 9:104)(Ur 568)

1 **T 15 C 4.** You who have spent days, hours, and
2 even years, in chaining your brothers
3 TO your egos, in an attempt
4 to support it, and uphold its
5 WEAKNESS, do not perceive the Source of
6 STRENGTH. In the holy instant, you will
7 unchain ALL of your brothers, and refuse
8 to support either THEIR weakness, OR
9 YOUR OWN. You do not realize how much
10 you have MISUSED your brothers, by seeing
11 them as sources of EGO support.
12 As a result, they witness TO the
13 ego in your perception, and SEEM to
14 provide reasons for NOT letting it
15 go. Yet they are far stronger,
16 and MUCH more compelling witnesses
17 for the Holy Spirit. And they support
18 His STRENGTH.

19 **T 15 C 5.** It is, therefore, your choice, whether they
20 support the ego or the Holy Spirit IN YOU.
21 And you will **realize** know which you have chosen
22 by THEIR reactions. A Son of God who
23 has been released through the Holy Spirit in a
24 brother, IF THE RELEASE IS COMPLETE, is

(N 9:105)(Ur 568-569)

1 ALWAYS recognized. He cannot BE denied.
2 As long as YOU remain uncertain, it
3 can be ONLY because you have not given COMPLETE
4 release. And, because of this, you have not yet
5 given one single instant COMPLETELY
6 to the Holy Spirit. For, when you HAVE, you will
7 be SURE you have. You will be sure,
8 because the witness TO Him will speak so
9 clearly OF Him, that you will hear
10 and UNDERSTAND.
11 **T 15 C 6.** You WILL doubt, until you
12 hear ONE witness whom you have
13 WHOLLY released through the Holy Spirit. And
14 then you will doubt no more. The holy
15 instant has not yet happened
16 to you. But it will, and you will
17 recognize it, with perfect certainty.
18 No gift of God is recognized in
19 any other **(569)- 396 -** way. You can practice the
20 mechanics of the holy instant, and will
21 learn much from doing so. But
22 its shining and glittering brilliance,
23 which will literally blind you to this world
24 by its OWN vision, you can NOT
25 supply. **You do not understand the light**

(N 9:106)(Ur 569)

1 by which you SEE. And here it is, ALL
2 in this instant, complete,
3 accomplished, and GIVEN WHOLLY.
4 T 15 C 7. Start NOW, to practice your
5 little part in SEPARATING OUT the holy
6 instant. You will receive very
7 specific instructions, as you go
8 along. To learn to separate out this
9 single second, and begin to
10 experience it as timeless, is to begin
11 to experience yourself as NOT separate.
12 Fear not that you will not be given
13 help in this. God's Teacher and
14 His lesson will support your
15 strength. It is only your weakness
16 that will depart from you in this
17 practice, for it is the practice
18 of the power of God in you. Use
19 it but for one instant, and
20 you will never deny it again.
21 Who can deny the presence of
22 what the universe bows to, in
23 appreciation and gladness? Before
24 the recognition of the universe, which witnesses
25 to it, YOUR doubts MUST disappear.
26 (570)- 397 -

**T 15 D. Littleness versus Magnitude (*N 1270 9:107)
(N 9:107)(Ur 570)**

1 **T 15 D 1.** Be⁵ not content with littleness, but be
 2 sure you understand what littleness is, and
 3 why you could never BE content with it.
 4 Littleness is the offering you gave YOURSELF. You
 5 offered this in place of magnitude, AND ACCEPTED
 6 IT. Everything in this world is little, because
 7 it is a world made out of littleness, in the
 8 strange belief that littleness CAN content
 9 you. When you strive for anything in the
 10 world, WITH THE BELIEF THAT IT WILL BRING YOU PEACE,
 11 you are belittling yourself, and blinding yourself
 12 to glory. Littleness and glory are the choices
 13 open to your striving and your vigilance. You will
 14 ALWAYS choose one AT THE EXPENSE of the other.
 15 **T 15 D 2.** But what you do not realize, each
 16 time you choose, is that your choice is
 17 your evaluation OF YOURSELF. Choose
 18 littleness, and you will NOT have peace, for you will
 19 have judged yourself UNWORTHY of it. And
 20 whatever you offer as a substitute, is much
 21 too poor a gift to satisfy you. It is
 22 essential that you accept the fact, and
 23 **do so**⁶ gladly, that there is NO form of
 24 littleness that can EVER content you.

⁵ *Ur* inserts December 10, 1966"

⁶ *Ur* replaces "do so" with "accept it"

(N 9:108)(Ur 570)

1 You are free to try as many as you wish, but
2 all you will be doing is to delay your homecoming.
3 For you will be content ONLY in magnitude,
4 which IS your home.

5 **T 15 D 3.** There is a deep responsibility you owe
6 yourself, and one which you must learn to remember
7 ALL the time. The lesson will seem hard at
8 first, but you will learn to love it, when you
9 **see** realize that it is true, and constitutes a
10 tribute to your power. You who have
11 sought AND FOUND littleness, remember
12 this: Every decision that you make stems
13 from WHAT YOU THINK YOU ARE, and represents the
14 value that you PUT upon yourself. **Every**
15 **LITTLE thing you seed AND THINK YOU WANT,**
16 **DEFINES you as little to YOURSELF.** Believe
17 the little can content you, and, by LIMITING
18 yourself, you will NOT be satisfied. For
19 your function is NOT little, and it is only by
20 ~~accept~~ finding your function, and fulfilling
21 it that you can ESCAPE from littleness.

22 **T 15 D 4.** There is no doubt about what your
23 function IS, for the Holy Spirit KNOWS what
24 it is. There is no doubt about its
25 magnitude, for it reaches you through Him

(N 9:109)(Ur 570-571)

1 FROM Magnitude. You do not have to strive for it,
2 because you HAVE it. All your striving must be
3 directed AGAINST LITTLENESS, for it DOES (571)- 398 –
4 require vigilance to protect your magnitude
5 in this world. To hold your magnitude in
6 perfect awareness in a world of littleness
7 is a task the little cannot undertake. Yet
8 it is asked of you, in tribute to your magnitude,
9 and NOT your littleness. Nor is it asked of you
10 alone.

11 **T 15 D 5.** The power of God will support every
12 effort you make on behalf of the magnitude
13 of His dear Son. Search for the little,
14 and you DENY yourself His power. God
15 is not willing that His Son be content
16 with less than everything. For He is
17 not content without His Son, and His
18 Son cannot be content with less than His
19 Father has given him. We asked
20 you once before, "Would you be hostage
21 to the ego or host to God?" Let this
22 question be asked you by the Holy Spirit in
23 you, EVERY time you make a decision.
24 For every decision you make DOES

(N 9:110)(Ur 571)

1 answer this, and invites sorrow or joy,
2 accordingly.

3 **T 15 D 6.** When God GAVE Himself to you
4 in your creation, He ESTABLISHED you as
5 host to Him forever. He has NOT left
6 you, and YOU have not left HIM. All your
7 attempts to deny His magnitude, and make
8 His Son hostage to the ego, CANNOT
9 make little whom God has joined
10 with Him. Every decision you make
11 is made for Heaven or for hell, and will
12 bring ~~to?~~ you AWARENESS of what you decided
13 FOR. The Holy Spirit can hold your magnitude,
14 clean of ALL littleness, clearly and in
15 perfect safety in your minds, untouched
16 by every little gift the world of littleness
17 would offer you. But for this,
18 you cannot side AGAINST Him in what He wills
19 for you.

20 **T 15 D 7.** Decide for God through Him. For
21 littleness, and the belief that you can be CONTENT
22 with littleness, are the decisions YOU have
23 made about yourself. The power and the
24 glory that lie in you, from God ~~to?~~
25 are for all who, like you, perceive

(N 9:111)(Ur 571-572)

1 themselves as little, and have deceived themselves
2 into believing that littleness can be blown
3 up, BY THEM, into a sense of magnitude
4 that can content them. Neither GIVE
5 littleness, nor ACCEPT it. All honor is
6 due the host of God. Your littleness
7 deceives you, but your magnitude is of Him
8 Who dwells in you, and in Whom you dwell.
9 Touch no-one, then, with littleness, in the
10 Name of Christ, eternal Host unto
11 His Father.

(572)399

13 **T 15 D 8.** In⁷ this season, which celebrates the
14 birth of holiness into this world, join
15 with me who decided for holiness
16 for YOU. It is our task TOGETHER to
17 restore the awareness of magnitude, to
18 the host whom God appointed for
19 Himself. It is beyond ALL your
20 littleness to give the gift of God,
21 but NOT beyond YOU. For God
22 would give Himself THROUGH you.
23 He reaches from you to everyone,
24 and beyond everyone, to His Son's
25 creations, but WITHOUT leaving you.

⁷ Ur inserts "December 12, 1966"

(N 9:112)(Ur 572)

1 Far beyond your little world, but still
2 in you, He extends forever. Yet He
3 brings all his extensions to you,
4 as host to Him.

5 **T 15 D 9.** Is it a sacrifice to leave
6 littleness behind, and wander not in
7 vain? It is not sacrifice to wake
8 to glory. But it IS a sacrifice
9 to accept anything LESS than glory.

10 Learn that you MUST be worthy of the
11 Prince of Peace, born in you, in honor
12 of Him Whose host you are. You know
13 not what love means because you have
14 sought to purchase it with little
15 gifts, thus VALUING it too little
16 to be able to understand its magnitude.
17 LOVE IS NOT LITTLE, and love dwells in
18 you, for you are host to Him. Before
19 the greatness that lives in you, your poor
20 appreciation of yourself, and all the
21 little offerings you have given, slip into
22 nothingness.

23 **T 15 D 10.** Holy Child of God, when will
24 you learn that ONLY holiness can
25 content you, and give you peace? Remember

(N 9:113)(Ur 572-573)

1 that you learn not for yourself alone, no
2 more than I did. It is BECAUSE I learned
3 for YOU, that you can learn of ME. I
4 would but teach you what is yours,
5 so that, together, we can replace the
6 shabby littleness, that binds the host
7 of God to guilt and weakness, with the
8 glad awareness of the glory that is in
9 him. My birth in you is your awakening
10 to grandeur. Welcome me not into
11 a manger, but into the altar to
12 holiness, where holiness abides in
13 perfect peace. **(573)400**

14 **T 15 D 11.** My Kingdom is not of this
15 world, because it is in YOU. And
16 YOU are of your Father. Let us join in
17 honoring you, who MUST remain
18 forever BEYOND littleness. Decide
19 with me, who have decided to abide
20 with you. I will as my Father
21 wills, knowing His Will is constant,
22 and at peace forever with Itself. You
23 will be content with nothing BUT His
24 Will. Accept no less, remembering
25 that everything I learned is yours.

(N 9:114)(Ur 573)

1 What my Father loves, I love as He
2 does, and I can no more accept it as
3 what it is NOT, than He can. And
4 no more can YOU.

5 **T 15 D 12.** When you have learned to accept
6 what you are, you will make no more
7 gifts to offer to yourselves, for you
8 will know you are COMPLETE, in need of
9 nothing, and unable to accept
10 ANYTHING for yourself. *But* you will
11 gladly give, HAVING received.

12 The host of God need not seek to
13 find ANYTHING. If you are
14 wholly willing to leave Salvation
15 to the plan of God, and UNwilling to
16 attempt to grasp for peace
17 YOURSELF, Salvation will be GIVEN you.

18 But think not you can substitute YOUR
19 plan for His. Rather, join with
20 me in His, that we may release
21 all those who would be bound,
22 proclaiming together that the Son
23 of God is host to Him. **T 15 D 13.** Thus will
24 we let no-one forget what YOU would
25 remember. And thus WILL you remember

**T 15 E. Practicing the Holy Instant (*N 1278 9:115)
(N 9:115)(Ur 573-574)**

1 it. Call forth in everyone ONLY the
 2 remembrance of God, and of the Heaven
 3 that is in him. For where you
 4 would help your brother be, there will
 5 you think YOU are. Hear not his
 6 call for hell and littleness, but
 7 only his call for Heaven and
 8 greatness. Forget not that his
 9 call is yours, and answer him with
 10 me. God's power is forever on the
 11 side of His host, for it protects
 12 ONLY the peace in which He dwells.
 13 **And therefore it is with that you dwell, it is you**
 14 **WITH Him.** Lay not littleness before
 15 His holy altar, which rises above the
 16 stars, and reaches even to Heaven,
 17 because of what is GIVEN it.
 18 **T 15 E 1.** This course is not beyond
 19 IMMEDIATE learning, unless you
 20 prefer to believe that WHAT GOD
 21 WILLS TAKES TIME. And this
 22 means ONLY that you would
 23 rather DELAY the recognition that
 24 His Will IS so. The holy instant
 25 is THIS (574)#401 one, and EVERY one. ~~You want~~ The

(N 9:116)(Ur 574)

1 one you WANT it to be, it IS. The one you
2 would NOT have it be, is lost to
3 you. YOU must decide on WHEN
4 it is. Delay it not. For
5 beyond the past and future, in which
6 you will NOT find it, it stands
7 in shimmering readiness for
8 your acceptance.

9 **T 15 E 2.** Yet you cannot bring it
10 into glad awareness while you
11 do not want it, for it
12 holds the whole RELEASE from
13 littleness. Your practice MUST
14 therefore rest upon your willingness to
15 let all littleness go. The
16 instant in which magnitude will
17 dawn upon you, is but as far away
18 as **is** your DESIRE for it. As long
19 as you desire it not, and cherish
20 littleness instead, by so much is
21 it far from you. By so much
22 as you want it, will you bring it nearer.
23 Think not that you can find Salvation
24 in your own way, and HAVE it.

(N 9:117)(Ur 574)

1 **T 15 E 3.** Give over EVERY plan that you have
2 made for your Salvation, in exchange
3 for God's. HIS will content you, for
4 there IS nothing else that can bring you
5 peace. For peace is of God, and
6 of no-one beside Him. Be
7 humble before Him, and yet great
8 IN Him. And value NO
9 plan of the ego, BEFORE the plan of
10 God. For you leave your
11 place in His plan, which you MUST fulfill if
12 you would join with me, empty
13 by your decision to join in any plan
14 BUT His. I call you to fulfill your
15 holy part in the plan that He has
16 given to the world, for its release
17 from littleness. God would have
18 His host abide in perfect freedom.

19 **T 15 E 4.** Every allegiance to a
20 plan of Salvation that is APART from
21 Him, diminishes the value of His
22 Will for you in your own mind.⁸ And
23 yet, it is your mind that IS the host to Him.
24 Would you learn how perfect and
25 immaculate is the holy ~~temple~~ altar on

⁸ *Ur* pluralizes this: "minds"

(N 9:118)(Ur 574-575)

1 which your Father has placed HIMSELF? This
2 you WILL recognize, in the holy instant in which you
3 willingly and gladly give over EVERY
4 plan but His. For there lies
5 peace, PERFECTLY clear, because you have
6 been willing to meet its conditions. **(575)- 402 -**
7 **T 15 E 5.** You can claim the holy instant
8 ANY time and ANYWHERE you want
9 it. In your practice, try to give
10 over EVERY plan you have accepted, for
11 finding magnitude in littleness.
12 IT IS NOT THERE. USE the holy instant ONLY to
13 recognize that you alone can know
14 **not** where it is, and can only
15 DECEIVE yourself. I stand within
16 the holy instant, as clear as you would have
17 me. And the extent to which you
18 learn to be willing to ACCEPT me,
19 IS the measure of the time in which
20 the holy instant will be yours. I call to you to
21 make the holy instant yours AT ONCE, for the
22 release from littleness in the mind of the host
23 of God, depends on willingness, and NOT on time.

(N 9:119)(Ur 575-576)

1 **T 15 E 6.** The reason why this course is simple,
 2 is that TRUTH is simple. Complexity is of the ego,
 3 and is nothing more than the ego's attempt to
 4 obscure the obvious. You could live forever in the
 5 holy instant, beginning now⁹ and reaching to eternity, but
 6 for a very simple reason. Do not obscure
 7 the simplicity of this reason, for, if you do, it will be
 8 ONLY because you prefer NOT to recognize it, and NOT to let
 9 it go. The simple reason, stated simply as
 10 what it is, is this: The holy instant is a time in which you
 11 receive AND GIVE perfect communication. This means,
 12 however, that it is a time in which your mind is OPEN,
 13 both to receive AND give. It is the recognition that all minds
 14 ARE in communication. It therefore seeks to CHANGE nothing
 15 but merely to ACCEPT everything.

16 **T 15 E 7.** How can you do this when you would prefer
 17 to have PRIVATE thoughts, AND KEEP THEM? The ONLY way
 18 you COULD do this, is to DENY the perfect communication
 19 that makes the holy instant WHAT IT IS. You BELIEVE
 20 that it is possible to harbor thoughts you would NOT
 21 share, and that Salvation lies in keeping
 22 your thoughts TO YOURSELF ALONE. For, in private
 23 thoughts, KNOWN ONLY TO YOURSELF, you think you
 24 find a way to keep what you would HAVE
 25 alone, and share what YOU would share. (576)#403 And
 26 then you wonder why it is that you are not in full
 27 communication with those around you, and with God,
 28 Who surrounds ALL of you together.

29 **T 15 E 8.** Every thought you would keep hidden
 30 shuts communication off, BECAUSE YOU WOULD HAVE IT SO.
 31 It is impossible to RECOGNIZE perfect communication, while
 32 BREAKING communication holds value to you. Ask
 33 yourselves honestly, "Would I WANT to have
 34 perfect communication, and am I WHOLLY willing to
 35 let EVERYTHING that INTERFERES WITH IT, go
 36 forever?" If the answer is "no," then the Holy Spirit's

⁹ Ur emphasizes BEGINNING NOW

(N 9:120)(Ur 575)

1 readiness to GIVE it to you, is not enough to make it yours,
2 for you are NOT ready to share it WITH Him. And it cannot
3 come into a mind that has decided to OPPOSE it. For
4 the holy instant is given and received with EQUAL willingness, being
5 the acceptance of the SINGLE Will that governs ALL
6 thought.

7 **T 15 E 9.** The necessary condition for the holy instant, does NOT
8 require that you have no thoughts that are not pure.
9 But it DOES require that you have none that you would
10 KEEP. Innocence is not of your making. It is
11 GIVEN you, the instant you would HAVE it. But it
12 would not BE Atonement, if there were no NEED for
13 Atonement. You will not be able to ACCEPT
14 perfect communication, as long as you would HIDE it
15 from yourself. For what you would
16 hide IS hidden. In your practice, then,
17 try only to be vigilant AGAINST DECEPTION, and seek
18 not to PROTECT the thoughts you would keep
19 unto yourself. Let the Holy Spirit's purity shine them
20 away, and bring ALL your awareness to the READINESS
21 for purity He offers you. Thus will He
22 make you ready to acknowledge that you ARE host
23 to God, and hostage to no-one and to nothing.

24 **(577)#404**

25

26 **What follows in the next three pages are duplicate images and the title page for Text 15a**

27

Text 15a

T 15 F. The Holy Instant and Special Relationships (*N 1287 9:124)**(N 9:124)(Ur 577)**

1 **T 15 F 1.** The¹⁰ holy instant is the Holy Spirit's most useful
 2 learning device for teaching you love's
 3 meaning. For its purpose is to
 4 SUSPEND JUDGMENT ENTIRELY. Judgment
 5 ALWAYS rests on the past, for PAST
 6 experience is the basis on which you judge.
 7 Judgment becomes impossible without the past,
 8 for WITHOUT it you do NOT understand
 9 anything. You would make no
 10 ATTEMPT to judge, because it would be
 11 quite apparent to you that you do not
 12 know WHAT ANYTHING MEANS. You are
 13 afraid of this, because you believe that,
 14 WITHOUT THE EGO, all would be chaos. Yet I
 15 assure you that, without the ego,
 16 ALL WOULD BE LOVE.

17 **T 15 F 2.** The past is the EGO'S chief learning
 18 device, for it is in the past that you learned
 19 to define your OWN needs, and acquired
 20 methods for meeting them ON YOUR OWN
 21 TERMS. We said before that, to
 22 limit love to PART of the Sonship, is to
 23 bring guilt into your relationships, and
 24 thus MAKE THEM UNREAL. If you

¹⁰ Ur inserts December 14, 1966"

(N 9:125)(Ur 577-578)

1 seek to separate out certain ASPECTS of the
2 totality, and look TO THEM to meet your imagined
3 needs, you are attempting to USE
4 SEPARATION TO SAVE YOU. How, then, could
5 guilt NOT enter? For separation IS the source of
6 guilt, and to APPEAL to it for salvation IS
7 TO BELIEVE YOU ARE ALONE.

8 **T 15 F 3.** To be alone IS to be guilty. For
9 to experience yourself AS alone, is to deny
10 the Oneness of the Father and His Son, and
11 thus to ATTACK REALITY. You cannot love
12 PARTS of reality, and understand
13 what love MEANS. If you would
14 love UNlike to God, Who KNOWS no
15 special love, how CAN you understand
16 it? To believe that SPECIAL relationships,
17 with SPECIAL love, can offer you salvation, IS
18 the belief that separation is salvation. For it is
19 the COMPLETE EQUALITY of the Atonement, in
20 which salvation lies. How can YOU decide
21 that special aspects of the Sonship CAN
22 GIVE YOU MORE THAN OTHERS? The past HAS
23 taught you this. But the holy instant teaches you
24 IT IS NOT SO. **(578)#405**

25 **T 15 F 4.** Because of guilt, ALL special

(N 9:126)(Ur 578)

1 relationships have some elements of
2 fear in them. And this is why they
3 shift and change so frequently. They
4 are NOT based on changeless love alone.
5 And love, where fear has entered,
6 CANNOT be depended on, because it is NOT perfect.
7 In His function as Interpreter of what
8 you have made, the Holy Spirit USES special
9 relationships, which YOU have chosen to support the
10 ego, as a learning experience which
11 points to truth. Under His teaching,
12 EVERY relationship becomes a lesson in
13 love.
14 **T 15 F 5.** The Holy Spirit knows NO-ONE IS SPECIAL.
15 But He also perceives that you have MADE
16 special relationships, which He would
17 purify, and NOT let YOU destroy. However
18 UNholy the reason why you made them
19 may be, He can TRANSLATE them into holiness,
20 by removing AS MUCH FEAR AS YOU WILL
21 **to** LET HIM. You can place ANY
22 relationship,¹¹ and be sure that it will
23 NOT result in pain, if you offer Him
24 your willingness TO HAVE IT SERVE NO
25 NEEDS BUT HIS. All the guilt in it

¹¹ *Ur* inserts "under His care" which appears to be a correction.

(N 9:127)(Ur 578)

1 arises from YOUR use of it. All the love, from His.
2 Do not, then, be AFRAID to let your
3 IMAGINED need, which would DESTROY the
4 relationship, go. Your ONLY need IS His.
5 **T 15 F 6.** Any relationship which you would
6 SUBSTITUTE FOR ANOTHER, has not
7 been offered to the Holy Spirit, for His use.
8 There IS no substitute for love. If you would
9 attempt to substitute ONE aspect of
10 love for ANOTHER, you have placed LESS
11 value on one, and MORE on another. You have
12 not only SEPARATED them, but have
13 also JUDGED AGAINST BOTH. Yet
14 you had judged against yourself FIRST,
15 or you would never have imagined
16 that you needed them AS THEY WERE
17 NOT. Unless you had seen
18 yourself as WITHOUT love, you
19 COULD not have judged them to be
20 LIKE you in lack.
21 **T 15 F 7.** The ego's use of relationships
22 is so fragmented, that it
23 frequently goes even further;
24 one PART of one aspect suits
25 its purposes, while it prefers

(N 9:128)(Ur 578-579)

1 DIFFERENT parts of another. Thus does
2 it ASSEMBLE reality to its own
3 capricious liking, offering for
4 YOUR seeking, a picture whose
5 likeness DOES NOT EXIST. For there
6 is nothing in Heaven OR earth that
7 it resembles, **(579)#406** and so, however much
8 you seek for its reality, you CANNOT
9 find it, because it is NOT real.

10 **T 15 F 8.** Everyone on earth *has* formed
11 special relationships, and, although
12 this is not so in Heaven, the Holy Spirit knows
13 how to bring a touch of
14 Heaven to them here. In the holy instant, no-one
15 is special, for your PERSONAL needs
16 INTRUDE on no-one, to MAKE
17 them different. Without the
18 values from the past you WOULD
19 see them all the same, and LIKE
20 YOURSELF. Nor would you see
21 ANY separation between yourself
22 and them. In the holy instant, you see, in each
23 relationship, what it WILL be,
24 when you perceive ONLY the present.

25 **T 15 F 9.** God knows you NOW. He remembers

(N 9:129)(Ur 579)

1 NOTHING, having ALWAYS known you *exactly* as He
2 knows you now. The holy instant PARALLELS His
3 knowing, by bringing ALL perception
4 OUT of the past, thus removing the
5 frame of reference you have built, by which to
6 JUDGE your brothers. Once this is
7 gone, the Holy Spirit substitutes His
8 frame of reference FOR it. His
9 frame of reference is simply God.
10 The Holy Spirit's timelessness lies ~~simply ?~~
11 ~~in this~~ here. For in the holy instant, FREE of
12 the past, you see that LOVE IS IN YOU,
13 and you HAVE no need to look WITHOUT,
14 and snatch it guiltily from
15 where you THOUGHT it was.
16 **T 15 F 10.** ALL your relationships are
17 blessed in the holy instant, BECAUSE THE BLESSING IS
18 NOT LIMITED. In the holy instant, the Sonship
19 gains AS ONE. And, UNITED in
20 your blessing, it BECOMES one TO YOU.
21 The meaning of love is the meaning God
22 GAVE to it. Give to it ANY
23 meaning APART from His, and
24 it is IMPOSSIBLE to understand it.

(N 9:130)(Ur 579-580)

1 Every brother God loves as He loves
2 you; neither less nor more. HE NEEDS
3 THEM ALL EQUALLY, and so do YOU.
4 In time, you have been told to offer
5 miracles as Christ directs, and let the
6 Holy Spirit bring to you those who are
7 seeking you. But in the holy instant, you
8 unite DIRECTLY with God, and ALL your
9 brothers join in Christ. **(580)#407**

10 **T 15 F 11.** Those who are joined in Christ
11 are in no way separate. For
12 Christ is the Self the Sonship shares,
13 as God shares His Self with
14 Christ. Think you that you can
15 judge the Self of God? God
16 has created It BEYOND judgment,
17 out of HIS need to extend
18 His love. With Love in you, you HAVE
19 no need EXCEPT TO EXTEND IT.
20 In the holy instant, there is no conflict of needs,
21 for there is ONLY ONE. For the holy instant
22 reaches to eternity, and to the Mind of
23 God. And it is only there that
24 love HAS meaning, and ONLY there CAN
25 it be understood.

(N 9:131)(Ur 580)

1 **T 15 F 12.** It is impossible to use one relationship
2 AT THE EXPENSE of another, and NOT suffer
3 guilt. And it is equally impossible
4 to condemn PART of a relationship
5 and find peace WITHIN it. Under the
6 Holy Spirit's teaching, ALL relationships
7 are seen as TOTAL commitments,
8 yet they do not conflict with one another in
9 ANY way. Perfect faith in each
10 one, for its ability to satisfy
11 you COMPLETELY, arises only
12 from perfect faith in YOURSELF. And
13 this you cannot have, while guilt remains.
14 And there WILL be guilt, as long
15 as you accept the possibility, AND
16 CHERISH IT, that you can make
17 a brother WHAT HE IS NOT, because
18 YOU would have him so.

19 **T 15 F 13.** You have so little faith in
20 yourself, because you are unwilling
21 to accept the fact that perfect
22 love is IN you. And so you
23 seek WITHOUT for what you
24 CANNOT find without. I
25 offer you MY perfect faith in you,

**T 15 G. The Holy Instant and the Laws of God (*N 1295 9:133)
(N 9:132)(Ur 580-581)**

1 IN PLACE of all YOUR doubts. But
2 forget not that my faith MUST be
3 as perfect in ALL your brothers as
4 it is in you, or it would be
5 a limited gift to YOU. In the
6 holy instant, we SHARE our faith in
7 God's Son, because we recognize,
8 together, that he is wholly worthy OF
9 it, and, in our appreciation of
10 his worth, we CANNOT doubt **him**
11 his holiness. And so we love him.(581)#408
12 **T 15 G 1.** All separation **disa**
13 vanishes, as holiness is shared.
14 For holiness is power, and by
15 SHARING it, it GAINS in strength.
16 If you seek for satisfaction in
17 gratifying your needs as YOU
18 perceive them, you MUST
19 believe that strength comes
20 from ANOTHER, and that WHAT YOU
21 GAIN HE LOSES. Someone
22 must ALWAYS lose, if you
23 perceive yourself as weak.
24 Yet there is another interpretation
25 of relationships, that TRANSCENDS

(N 9:133)(Ur 581)

1 the concept of the LOSS of power completely.

2 **T 15 G 2.** You do NOT find it difficult to

3 believe that, when ANOTHER calls

4 on God for love, YOUR call

5 remains as strong. Nor do

6 you think that, by God's

7 answer to HIM, YOUR hope of

8 answer is diminished. On the

9 contrary, you are far more

10 inclined to regard HIS

11 success, as witness to the

12 possibility of YOURS. That is

13 because you recognize, however dimly,

14 that God is an IDEA, and so

15 YOUR faith in Him is STRENGTHENED

16 by sharing. What you find

17 it difficult to accept is the fact

18 that, LIKE your Father, YOU are

19 an idea. And like Him, YOU can

20 give yourself COMPLETELY,

21 wholly without loss, and ONLY

22 WITH GAIN.

23 **T 15 G 3.** Herein lies peace, for

24 here there IS no conflict. In the

25 world of scarcity, love HAS no

(N 9:134)(Ur 581-582)

1 meaning, and peace is impossible.
2 For gain and loss are BOTH accepted,
3 and so no-one is aware that
4 perfect Love is IN him. In the holy instant,
5 you recognize the IDEA of love in you,
6 and UNITE this idea with the Mind
7 that thought It, AND COULD
8 NOT RELINQUISH IT. By
9 HOLDING it within Itself, THERE
10 WAS no loss. The holy instant thus becomes
11 a lesson in how to hold ALL of
12 your brothers in YOUR mind, experiencing
13 not loss, but COMPLETION.
14 **T 15 G 4.** From this, it follows you can
15 ONLY give. And this IS
16 love, for this alone is natural,
17 under the laws of God. In the
18 holy instant, the laws of God prevail,
19 and only THEY have meaning. The
20 laws of this world cease to **(582)# - 409 -**
21 hold any meaning at all.
22 When the Son of God ACCEPTS
23 the laws of God as what he
24 gladly wills, it is impossible that
25 he be bound, or limited in

(N 9:135)(Ur 582)

1 ANY way. In this instant, he IS
2 as free as God would have
3 him be. For, the instant that he
4 refuses to BE bound, he is NOT
5 bound.

6 **T 15 G 5.** In the holy instant, nothing happens
7 that has not always been.

8 Only the veil, that has been
9 drawn ACROSS reality, is
10 lifted. Nothing has changed.

11 But the AWARENESS of changelessness

12 comes swiftly, as the veil of
13 time is pushed aside. No-

14 one who has not yet

15 experienced the lifting of the

16 veil, and felt himself

17 drawn irresistibly into the Light

18 behind it, can have faith

19 in love WITHOUT fear. Yet

20 the Holy Spirit GIVES you this faith, because

21 He offered it to me and I

22 ACCEPTED it.

23 **T 15 G 6.** Fear not the holy instant

24 will be denied you, for I denied

25 IT not. And, through me, the Holy Spirit

26 GAVE it unto you, as YOU will

(N 9:136)(Ur 582)

1 give it. Let no need that
2 YOU perceive, obscure your need of THIS.
3 For, in the holy instant, you will recognize the
4 ONLY need the aspects of the Son
5 of God share equally, and, BY
6 this recognition, you will join with me
7 in OFFERING what is needed. It is
8 through US that peace will come. Join
9 me in the IDEA of peace, for, in ideas,
10 minds CAN communicate.
11 **T 15 G 7.** If you would GIVE yourself¹²
12 as your Father gives His
13 Self, you will learn to understand
14 Selfhood. And therein is love's
15 meaning understood. But
16 remember that understanding is OF
17 THE MIND, and, ONLY of the mind.
18 KNOWLEDGE is therefore of the mind, and its
19 CONDITIONS are in the mind, WITH it.
20 If you were not ONLY an idea, and
21 NOTHING ELSE, you could not be in
22 full communication with all that
23 ever was. But, as long as you
24 prefer to be something else, or

¹² *Ur* emphasizes this word

(N 9:137)(Ur 582-583)

1 would attempt to be NOTHING ELSE and
2 SOMETHING ELSE together, the language
3 of communication, WHICH YOU KNOW PERFECTLY, you
4 will not remember.
5 **T 15 G 8.** In the holy instant, God is remembered,
6 and the language of communication with ALL your
7 brothers, is remembered WITH Him. For
8 communication **(583)# - 410 -** is remembered TOGETHER, as
9 is truth. There is NO exclusion in
10 the holy instant, because the past is gone and
11 with it goes the whole basis FOR
12 exclusion. Without ITS source,
13 exclusion vanishes. And this
14 permits YOUR Source, and that of
15 all your brothers, to REPLACE it in
16 your awareness. God, and the power of
17 God, will take their rightful place
18 **within** you, and you will experience the
19 full communication of ideas with **idea**
20 ideas. Through your ability to do this, you
21 will learn what you MUST be, because
22 you will begin to understand what your
23 Creator is, and what His creation
24 is, along WITH Him.**(584)# - 411 -**

T 15 H. The Holy Instant and Communication (*N 1301 9:138)(N 9:138)(Ur 584)

1 **T 15 H 1.** Beyond¹³ the poor attraction of the special
2 love relationship, and ALWAYS obscured
3 by it, is the powerful attraction of the
4 Father for His Son. There is no
5 OTHER love that can satisfy you, because there
6 IS no other love. This is the ONLY
7 love that is fully given, AND FULLY
8 RETURNED. Being complete, it
9 asks nothing. Being wholly
10 pure, everyone joined in it HAS
11 everything. This is NOT the basis for
12 ANY love relationship in which the ego
13 enters. For EVERY relationship on which
14 the ego embarks IS special. The
15 ego establishes relationships ONLY
16 to GET something. And it would
17 keep the giver BOUND TO ITSELF, through guilt.
18 **T 15 H 2.** It is impossible for the ego to enter
19 into any relationship without anger,
20 for the ego believes that ANGER MAKES
21 FRIENDS. This is NOT its statement,
22 but it IS its purpose. For the ego
23 REALLY BELIEVES that it can
24 get, and KEEP, by MAKING GUILTY.

¹³ Ur inserts "December 16, 1966."

(N 9:139)(Ur 584)

1 This is its ONE attraction. An attraction
2 so weak, that it would have no hold
3 at all, except that NO-ONE
4 RECOGNIZES IT. For the ego always SEEMS
5 to attract through love, and has no
6 attraction at all to anyone who
7 perceives that IT ATTRACTS THROUGH GUILT.
8 **T 15 H 3.** The sick attraction of guilt MUST
9 be recognized FOR WHAT IT IS. For,
10 having been made REAL to you, it is essential
11 to look at it clearly, and, by
12 withdrawing your INVESTMENT in it, to
13 LEARN TO LET IT GO. No-one would
14 choose to let go what he believes
15 has value. Yet the attraction of
16 guilt has value to you ONLY because you have
17 NOT looked at what it IS, and have
18 judged it as valuable COMPLETELY
19 in the dark. As we bring it to
20 light, your ONLY question will be why
21 **was it**¹⁴ you EVER WANTED it. You have
22 NOTHING to lose by looking open-eyed
23 at this, for ugliness such as this
24 belongs not in your holy mind. The host
25 of God CAN have no REAL investment here. **(585)- 412 -**

¹⁴ *Ur* replaces "was it" with "it was"

(N 9:140)(Ur 585)

1 **T 15 H 4.** We said before that the ego attempts
2 to maintain and INCREASE guilt, but in
3 such a way, that you do NOT recognize
4 what it would do to YOU. For it
5 is the ego's fundamental doctrine
6 that, what you do to others, YOU HAVE
7 ESCAPED. The ego wishes NO-ONE well.
8 But its survival DEPENDS on your
9 belief that YOU are exempt from its
10 evil intentions. It counsels, therefore,
11 that if you are HOST to it, IT will
12 enable you to direct the anger that
13 it holds outward, thus protecting
14 YOU. And thus, it embarks
15 on an endless, unrewarding chain
16 of special relationships, forged
17 out of anger, and dedicated to
18 but one insane belief; that the
19 more anger you invest OUTSIDE
20 yourself, the safer YOU become.

21 **T 15 H 5.** It is this chain that binds the
22 Son of God to guilt, and it is this
23 chain the Holy Spirit would REMOVE from
24 his holy mind. For the chain of
25 savagery belongs not around the

(N 9:141)(Ur 585)

1 chosen host of God, who CANNOT make himself
2 host to the ego. In the name of his
3 release, and in the Name of Him Who
4 would release him, let us look
5 more closely at the relationships that
6 the ego contrives, and let the Holy Spirit judge
7 them truly. For it is certain
8 that, if you LOOK at them, you will
9 offer them gladly TO Him. What
10 HE can make of them you do NOT know,
11 but you WILL become willing to **learn**,¹⁵ if you
12 are willing, first, to perceive what YOU
13 have made of them.

14 **T 15 H 6.** In one way or another, every
15 relationship which the ego makes is based
16 on the idea that, by SACRIFICING
17 itself, IT BECOMES BIGGER. The
18 "sacrifice," which it regards as
19 purification, is actually the root of
20 its bitter resentment. For it
21 would much prefer to attack
22 directly, and avoid delaying what
23 it REALLY wants. Yet the ego
24 acknowledges "reality" as it sees
25 it, and recognizes that NO-ONE could

¹⁵ *Ur* replaces "learn" with "find out"

(N 9:142)(Ur 585-586)

1 interpret DIRECT attack as love. Yet
2 to make guilty IS direct attack, but
3 does not SEEM to be. For the
4 guilty EXPECT attack, and, having ASKED
5 for it, they are ATTRACTED to it.
6 **T 15 H 7.** In these insane relationships,
7 the attraction of what you do NOT
8 want seems to be much
9 stronger than the attraction of what
10 you DO. For each one thinks **(586)- 413 -** that
11 he has SACRIFICED something to the
12 other, AND HATES HIM FOR IT.
13 Yet this is what he thinks he
14 WANTS. He is NOT in love with
15 the other at all; he merely believes
16 he is IN LOVE WITH SACRIFICE. And
17 FOR this sacrifice, which he demanded
18 OF HIMSELF, HE demands the
19 other ACCEPT the guilt, and SACRIFICE
20 HIMSELF as well. Forgiveness becomes
21 impossible, for the ego believes
22 that to forgive another IS TO LOSE HIM.
23 For it is only by attack WITHOUT
24 forgiveness, that the ego can ensure
25 the guilt which holds ALL its

(N 9:143)(Ur 586)

1 relationships together.
2 **T 15 H 8.** Yet they only SEEM to be together.
3 For relationships, to the ego, mean
4 ONLY that BODIES are together.
5 It is always PHYSICAL closeness
6 that the ego demands, and it does
7 not object where the mind goes, or
8 what it thinks, for this seems
9 unimportant. For, as long as
10 the BODY is there, to receive its
11 sacrifice, it is content. To the ego, THE
12 MIND IS PRIVATE, and only the body
13 CAN be shared. Ideas are
14 basically of no concern, except
15 as they draw the BODY of another
16 closer or farther. And it is in
17 these terms that it evaluates
18 ideas as "good" or "bad."
19 What makes another guilty,
20 AND HOLDS HIM THROUGH GUILT, is "good."
21 What releases him FROM guilt
22 is "bad," because he would no
23 longer believe that BODIES
24 communicate, and so he would
25 be "gone."

(N 9:144)(Ur 586-587)

1 **T 15 H 9.** Suffering and sacrifice are the gifts
2 with which the ego would "bless" all unions.
3 And those who are united at its
4 altar ACCEPT suffering and sacrifice
5 as the PRICE of union. In their
6 angry alliances, born of the fear of
7 loneliness, and yet dedicated to the
8 CONTINUANCE of loneliness, they seek
9 RELIEF from guilt, by INCREASING
10 it in the other. For they believe that this
11 DECREASES it in them. The other seems
12 always to be attacking and
13 wounding them, perhaps in little
14 ways, perhaps "unconsciously,"
15 yet never without demand of
16 sacrifice. The fury of those ~~who~~
17 joined at the ego's altar, far
18 exceeds your awareness of it. For
19 what the ego really, wants you do
20 NOT realize. **(587)- 414 -**

21 **T 15 H 10.** Whenever you are angry, you can
22 be sure that you have formed a
23 special relationship which the ego has
24 "blessed," for anger IS its
25 blessing. Anger takes many

(N 9:145)(Ur 587)

1 forms, but it cannot long deceive those
2 who will learn that LOVE BRINGS NO
3 GUILT AT ALL, and what brings
4 guilt CANNOT be love, and MUST be anger.
5 ALL anger is nothing more than an
6 attempt to MAKE SOMEONE FEEL
7 GUILTY, and this attempt is the
8 ONLY basis which the ego accepts for
9 special relationships. Guilt is the
10 only need the ego has, and, as long
11 as you identify WITH it, guilt will
12 remain ATTRACTIVE to you.

13 **T 15 H 11.** But remember this; to be WITH
14 A BODY is NOT communication. And
15 if you think it IS, you will feel
16 guilty about COMMUNICATION, and will
17 be AFRAID to hear the Holy Spirit, recognizing
18 in His voice, your OWN need to
19 communicate. The Holy Spirit CANNOT teach through
20 fear. And how can He
21 communicate with you, while you believe
22 that to communicate is to MAKE
23 YOURSELF ALONE? It is CLEARLY
24 insane to believe that by
25 communicating, you will be abandoned.

(N 9:146)(Ur 587)

1 And yet, you DO believe it. For you
2 think that your minds must be
3 kept PRIVATE, or you will LOSE them.
4 And, if your BODIES are together, your
5 minds remain your own.
6 **T 15 H 12.** The union of bodies thus
7 becomes the way in which you would
8 KEEP MINDS APART. For bodies
9 cannot forgive. They can do only as the
10 mind directs. The illusion of the
11 autonomy of the body, and ITS
12 ability to overcome loneliness, is
13 but the working of the ego's plan
14 to establish its OWN autonomy.
15 As long as you believe that to be
16 with a body is companionship, you will
17 be COMPELLED to attempt to keep
18 your brother IN his body, HELD THERE
19 BY GUILT. And you will see
20 SAFETY IN GUILT, and DANGER IN
21 COMMUNICATION. For the ego will
22 ALWAYS teach that loneliness is
23 solved by guilt, and that communication
24 is the CAUSE of loneliness. And,
25 despite the evident insanity of this

**T 15 I. The Holy Instant and Real Relationships (*N 1310 9:147
(N 9:147)(Ur 587-588)**

1 lesson, YOU HAVE LEARNED IT.

2 **T 15 H 13.** Forgiveness lies in communication,

3 as surely as damnation lies in

4 guilt. It is the Holy Spirit's teaching function

5 to instruct those who (588)-415-believe that

6 communication is damnation, that

7 communication is salvation. And

8 He will do so, for the power of God

9 in Him AND YOU is joined in

10 REAL relationship, so holy and so

11 strong, that it can overcome even

12 this, WITHOUT fear. It is through the holy instant

13 that what SEEMS impossible is

14 ACCOMPLISHED, making it evident

15 that it is NOT impossible. In the holy instant,

16 guilt holds NO attraction, since

17 communication HAS BEEN restored.

18 And guilt, whose ONLY purpose

19 was is to DISRUPT communication, HAS

20 no function here.

21 **T 15 I 1.** Here, there is no concealment, and

22 no private thoughts. The WILLINGNESS to

23 communicate attracts communication

24 to¹⁶ it, and overcomes loneliness

25 completely. There is complete

¹⁶ *Ur* emphasizes this word.

(N 9:148)(Ur 588)

1 forgiveness here, for there is no desire to
2 exclude ANYONE from your completion,
3 in sudden recognition of the value of his
4 part in it. In the protection of YOUR
5 wholeness, all are invited and
6 made welcome. And you understand
7 that YOUR completion is God's,
8 Whose only need is to have you
9 Be complete. For your completion
10 MAKES you His, in YOUR awareness.
11 And here it is that you experience
12 yourself as you were created,
13 AND AS YOU ARE.

14 **T 15 I 2.** The holy instant does not REPLACE the need
15 for learning, for the Holy Spirit must
16 not leave you as your Teacher, until
17 the holy instant has extended far
18 beyond time. For a teaching
19 assignment such as His, He
20 must use EVERYTHING in this world
21 for your release. He must
22 side with EVERY sign or token of
23 your willingness to learn of Him
24 what truth MUST be. He is
25 swift to utilize WHATEVER you offer

(N 9:149)(Ur 588-589)

1 Him, on behalf of this. His concern
2 and care for you are limitless. In the face
3 of your fear of forgiveness, which He perceives
4 as clearly as He knows forgiveness
5 IS release, He will teach you to
6 remember always that forgiveness is
7 NOT **your** loss, BUT YOUR SALVATION. And that
8 in COMPLETE forgiveness, in which you
9 recognize that there is
10 nothing to forgive, YOU are absolved
11 completely.

12 **T 15 I 3.** Hear Him gladly, and learn of
13 Him that you have need of no special **(589)- 416 -**
14 relationships at all. You but seek
15 in them what you have THROWN AWAY.
16 And, through THEM, you will never learn
17 the value of what you have cast aside, but
18 what you still desire with all your
19 hearts. Let us join together in
20 making the holy instant all that there is, by
21 desiring that it BE all that there is.
22 God's Son has such great need
23 of your willingness to strive for this, that
24 you cannot conceive of need so great.
25 Behold the only need that God and His

(N 9:150)(Ur 589)

1 Son share, and will to meet together. You are
 2 NOT alone in this. The will of your creations
 3 call¹⁷ to you to share your will with them. Turn,
 4 then, in peace, from guilt to God and them.

5 **T 15 I 4.** Relate only with what will never
 6 LEAVE you, and what YOU cannot leave. The loneliness
 7 of God's Son is the loneliness of His
 8 Father. Refuse not the awareness of your
 9 completion, and seek not to restore it
 10 to yourselves. Fear not to give
 11 redemption over to your Redeemer's
 12 love. He will NOT fail you, for He
 13 comes from One Who CANNOT fail.
 14 Accept YOUR sense of failure as
 15 nothing more than a mistake
 16 in WHO YOU **ARE**.¹⁸ For the holy
 17 host of God is BEYOND failure, and
 18 NOTHING that he wills can BE
 19 denied. You are forever in a relationship
 20 so holy, that it calls to
 21 everyone to ESCAPE from loneliness, and
 22 join you in your Love. And where YOU are
 23 must everyone seek, and FIND you
 24 there.

25 **T 15 I 5.** Think but an instant on this;

¹⁷ Agreement in number problem. "Will" is the subject, "call" the verb, and since will is singular, the verb must be "calls." FIP corrects this, though all other versions retain what we believe is a grammar error. It is the will that calls, not the creations which call, grammatically speaking

¹⁸ *Ur* changes "ARE" to "WERE"

(N 9:151)(Ur 589-590)

1 God gave the Sonship to you, to
2 ensure your perfect creation. This was His
3 gift, for, as He withheld Himself
4 not from you, He withheld not His
5 creation. Nothing that ever was
6 created, but is not yours. Your relationships
7 are with the universe. And this universe,
8 being of God, is far ~~more~~ beyond the
9 petty sum of all the separate bodies YOU
10 perceive. For all its parts are
11 joined in God through Christ, where
12 they become like to their Father. For
13 Christ knows of no separation FROM
14 His Father, Who is His One
15 relationship, in which He gives as His
16 Father gives to Him. **(590)- 417 -**
17 **T 15 I 6.** The Holy Spirit is God's attempt to
18 free you of what He does not
19 understand. And, because of the
20 Source of the attempt, IT WILL SUCCEED.
21 The Holy Spirit asks you to respond as God
22 does, for He would teach you
23 what YOU do not understand. God
24 would respond to EVERY need,
25 WHATEVER form it takes. And so

(N 9:152)(Ur 590)

1 He has kept this Channel open to receive
2 His communication to you, AND YOURS TO HIM.
3 God does NOT understand your problem in
4 communication, for He does NOT share it
5 with you. It is only YOU, who believe that
6 it IS understandable.
7 **T 15 I 7.** The Holy Spirit KNOWS that it is not
8 understandable, and yet He UNDERSTANDS
9 it, because you have MADE it. In Him
10 alone, lies the awareness of what
11 God CANNOT know, and what YOU do NOT
12 understand. It is His holy function
13 to ACCEPT THEM BOTH, and, by removing
14 EVERY element of DISagreement,
15 to join them into one. He will do this,
16 BECAUSE it is His function. Leave,
17 then, what seems to you to be impossible,
18 to Him Who knows it MUST be
19 possible, because it is the Will of God. And
20 let Him, Whose teaching is ONLY
21 of God, teach you the ONLY meaning
22 of relationships. For God Himself
23 created the only relationship that
24 HAS meaning, and that is His relationship
25 with YOU. (591)- 418 -

(N 9:153)(Ur 591)

1 **T 15 I 8.** As¹⁹ the ego would limit your
2 perception of your brothers to the body,
3 so would ☩ the Holy Spirit RELEASE your
4 vision, and let you see the Great Rays
5 shining from them, so unlimited
6 that they reach to God. It is this
7 shift in vision **that**²⁰ is
8 accomplished in the holy instant. Yet it is needful
9 for you to learn just what this
10 shift entails, so you will become
11 willing to make it permanent.
12 Given this willingness, it will NOT
13 leave you, for it IS permanent. For
14 once you have accepted it as the
15 ONLY PERCEPTION THAT YOU WANT, it is
16 translated into knowledge, by the part
17 that God Himself plays in the
18 Atonement, for it is the ONLY
19 step in it He understands.
20 Therefore, in this there will be NO delay, when
21 YOU are ready for it. God is
22 ready NOW, but YOU are not.
23 **T 15 I 9.** Our task is but to
24 continue, as fast as possible,
25 the necessary process of looking straight

¹⁹ *Ur* inserts: "December 18, 1966."

²⁰ *Ur* changes "that" to "which"

(N 9:154)(Ur 591)

1 at ALL the interference, and seeing it EXACTLY
2 as it is. For it is impossible to recognize
3 as WHOLLY without gratification, WHAT
4 YOU THINK YOU WANT. The body is the symbol of the
5 ego, as the ego is the symbol of separation.
6 And both are nothing more than
7 attempts to LIMIT communication, and thereby
8 TO MAKE IT IMPOSSIBLE. For communication
9 MUST be UNlimited in order to HAVE meaning,
10 and DEPRIVED of meaning, it will NOT
11 satisfy YOU completely. Yet it
12 remains the ONLY means ??? by which
13 you CAN establish real relationships.
14 **T 15 I 10.** Real relationships HAVE no
15 limits, having been established by God.
16 In the holy instant, where the Great Rays REPLACE
17 the body in awareness, the recognition of
18 relationships WITHOUT limits is
19 given you. But to SEE this, it is
20 necessary to give up EVERY use the
21 ego has for the body, and to
22 accept the fact that the ego has
23 NO purpose you would SHARE
24 with it. For the ego would limit
25 everyone TO a body for ITS purposes,

(N 9:155)(Ur 591-592)

1 and, while you think it HAS a purpose, you
2 will choose to utilize the means by which
3 IT tries to turn its purpose into
4 accomplishment. This will never BE
5 accomplished. **T 15 I 11.** Yet you have surely
6 recognized that the ego, whose goals
7 are altogether UNattainable, will
8 strive for them with all its might.
9 And will do **(592)-419-** so with the strength that YOU
10 have given it. Yet it is impossible to
11 DIVIDE your strength between Heaven and
12 hell, God and the ego, and RELEASE your
13 power unto creation, ~~which is~~ is²¹ the ONLY purpose
14 for which it was GIVEN you.²² Limits are
15 DEMANDED, representing the ego's
16 demands to make little and ineffectual.
17 Limit your vision of a brother to his
18 body, which you WILL do, as long as you
19 would not release him FROM it, and
20 you have denied HIS gift to YOU. HIS BODY
21 CANNOT GIVE IT. And seek it not through
22 YOURS. **T 15 I 12.** But your minds are ALREADY
23 continuous, and THEIR union need only
24 be accepted, and the loneliness in Heaven
25 is gone.

²¹ Ur changes "which is" to "that is"

²² Ur inserts: "For love would always give INCREASE."

(N 9:156)(Ur 592)

1 If you would but let the Holy Spirit tell
2 you of the Love of God for you, and the need that
3 your creations have to be with you forever, you
4 would **begin to** experience the attraction of the
5 Eternal. For no-one can hear Him
6 speak of this, and long remain ~~satisfied~~ *willing*
7 to linger here. For it IS your will to be
8 in Heaven, where you are complete and
9 quiet, in such sure and loving
10 relationships, that ANY limits are
11 impossible. Would you not exchange your
12 little relationships for this? For the
13 body IS little and limited, and only
14 those whom you would see WITHOUT
15 the limits that the ego would impose on
16 them, can offer YOU the gift of freedom.
17 **T 15 I 13.** You have no conception of the limits you have placed
18 on your perception, and no idea of all the
19 loveliness that you COULD see.
20 But this you must remember;
21 the attraction of guilt OPPOSES the
22 attraction of God. His
23 attraction for you remains unlimited,
24 but, because your power, BEING His, is
25 AS GREAT as His, you can TURN AWAY

**T 15 J. The Time of Christ (*N 1320 9:157)
(N 9:157)(Ur 592-593)**

1 from love. What you invest in guilt,
 2 you withdraw from God. And your
 3 ~~?~~ sight grows weak and dim and limited, for
 4 you have attempted to SEPARATE the Father
 5 from the Son, and LIMIT their communication.
 6 Seek not Atonement in FURTHER
 7 separation. And limit not your
 8 vision of God's Son to what
 9 INTERFERES with his release, and what the
 10 Holy Spirit must UNDO to set him free.
 11 For his belief in limits HAS
 12 imprisoned him. (593)- 420 -
 13 **T 15 J 1.** When the body ceases to
 14 attract you, and when you place no
 15 value on it as a means of
 16 GETTING ANYTHING, then there will be
 17 NO interference in communication.
 18 And your thoughts will be as free
 19 as God's. As you let the Holy Spirit
 20 teach you how to use the body ONLY
 21 for purposes of communication, and
 22 RENOUNCE its use for separation
 23 and attack, which the EGO sees in
 24 it, you will learn you have no need of a
 25 body at all. In the holy instant, there ARE no

(N 9:158)(Ur 593)

1 bodies. And you experience ONLY the
2 attraction of God. Accepting it as
3 undivided, you join Him wholly, in an
4 instant. For you would place NO
5 limits on your union WITH Him. The
6 reality of THIS relationship becomes the
7 only truth that you could ever WANT.
8 ALL Truth IS here.

9 **T 15 J 2.** It IS in your power, IN TIME, to
10 delay the perfect union of the
11 Father and the Son. For in this
12 world, the attraction of guilt DOES
13 stand between them. Neither time
14 nor season means anything in
15 eternity. But here, it is the Holy Spirit's
16 function to use them both, NOT
17 as the ego uses them. This is the
18 season when you would celebrate
19 my birth into this world. Yet you
20 know not how to do it. Let the Holy Spirit
21 teach you, and let ME celebrate
22 YOUR birth through Him. The only gift
23 I can accept of you, is the gift I
24 GAVE you. Release ME, as I
25 willed YOUR release. The time of

(N 9:159)(Ur 593-594)

1 Christ we celebrate TOGETHER. For it
2 HAS no meaning, if we are apart.
3 **T 15 J 3.** The holy instant is truly the time of Christ.
4 For, in this liberating instant, no
5 guilt is laid upon the Son of God,
6 and his unlimited power is thus
7 restored to him. What OTHER
8 gift can you offer me, when ONLY
9 THIS I will to offer YOU? And
10 to see me, is to see me in everyone,
11 and offer everyone the gift you offer
12 me. I am incapable of
13 receiving sacrifice as God is.
14 And every sacrifice you
15 ask of YOURSELF, you ask of
16 me. Learn NOW that sacrifice
17 of ANY kind, is nothing but a
18 LIMITATION IMPOSED ON GIVING.
19 And, BY this limitation, you have
20 limited YOUR acceptance of the gift I
21 offer YOU. (594)- 421 -
22 **T 15 J 4.** We who are one,
23 cannot give separately. When
24 you are willing to accept OUR
25 relationship AS REAL, guilt will

(N 9:160)(Ur 594)

1 hold NO attraction for you. For, in OUR
2 union, you will accept ALL of our
3 brothers. The gift of union is the only
4 gift that I was born to give. Give
5 it to ME, that YOU may have it.
6 The time of Christ is the time
7 appointed for the gift of freedom,
8 offered to everyone. And, by
9 YOUR acceptance of it, you have offered
10 it TO everyone. It IS in your
11 power to make this season holy.
12 For it is in your power to make the time
13 of Christ be NOW.

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24 (595)- 422 -

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(N 9:161)(Ur 594)

1 **T 15 J 5.** It²³ is possible to do this all at once, because
2 there is but ONE shift in perception that is
3 necessary. For you made but ONE mistake.
4 It SEEMS like many, but it is all the same.
5 For, though the ego takes many forms, it is
6 ALWAYS the same idea. What is NOT love
7 is always fear, and nothing else. It is not
8 necessary to follow fear through all the
9 circuitous routes by which it
10 burrows underground, and hides in
11 darkness, to emerge in FORMS
12 quite different from what it IS.
13 It IS necessary to examine each one,
14 as long as you would retain the
15 PRINCIPLE which governs all of them.
16 But when you are willing to regard them,
17 NOT as separate, but as DIFFERENT
18 MANIFESTATIONS OF THE SAME IDEA, and
19 ONE YOU DO NOT WANT, they go together.
20 **T 15 J 6.** The idea is simply this; you
21 believe that it is possible to be host to the
22 ? ego, or hostage to God. This is
23 the choice you think you have, and the decision
24 that you believe that you must make.
25 You see no other alternatives. For you

²³ *Ur* inserts: "December 23, 1966."

(N 9:162)(Ur 594)

1 can NOT accept the fact that SACRIFICE
2 GETS NOTHING. Sacrifice is so essential
3 to your thought-system, that salvation
4 APART from sacrifice means NOTHING to you.
5 Your confusion of sacrifice and love is so
6 profound that you cannot conceive of
7 love WITHOUT sacrifice. And it is THIS
8 that you must look at; SACRIFICE IS
9 ATTACK, NOT LOVE. If you would
10 accept but this ONE idea, your fear of
11 love would vanish.

12 **T 15 J 7.** Guilt CANNOT last, when the idea of
13 sacrifice has been removed. For, if
14 there MUST be sacrifice, as you are
15 convinced, someone must pay, and
16 someone must get. And the ONLY
17 question that remains to BE
18 decided is HOW MUCH is the
19 price, for getting WHAT. As
20 host to the ego, you believe that you
21 can give ALL your guilt away, WHATEVER
22 you think, and purchase peace. For
23 the payment DOES NOT SEEM TO BE
24 YOURS. While it is obvious that
25 the ego DOES demand payment, it

(N 9:163)(Ur 594-595)

1 NEVER seems to be demanding it OF YOU.
2 For you are unwilling to ~~perceive~~ recognize
3 that the ego, which you INVITED, is treacherous
4 only to those who think they are its
5 host.
6 **T 15 J 8.** The ego will NEVER let you perceive
7 this, for this recognition WILL make it
8 homeless. For, when this recognition
9 dawns clearly, you will NOT be (596)- 423 - deceived
10 by ANY form the ego takes, to
11 protect itself FROM your sight. Each
12 form will be recognized as but a
13 cover, for the one idea that hides
14 ~~them~~ behind them all. That
15 love demands sacrifice, and is therefore
16 INSEPARABLE from attack and fear. And
17 that GUILT IS THE PRICE OF LOVE,
18 which MUST be paid BY fear.
19 How fearful, then, has God become to
20 you, and how great a sacrifice do
21 you believe His Love demands! For
22 total love would demand total
23 sacrifice. And so the ego seems
24 to demand LESS of you than God, and
25 of the two is judged as the LESSER of two

(N 9:164)(Ur 595)

1 evils, one to be feared a little, but the Other
2 TO BE DESTROYED.

3 **T 15 J 9.** For you see love AS DESTRUCTIVE, and
4 your only question is WHO is to be destroyed,
5 you or another? You seek to answer
6 this question in your special relationships, in
7 which you are both destroyer and destroyed IN
8 PART, but with the idea of being able to be
9 neither completely. And this you
10 think SAVES YOU FROM GOD, whose TOTAL
11 love would COMPLETELY destroy you. You
12 think that everyone OUTSIDE yourself
13 demands your sacrifice, but you do NOT see
14 that ONLY you demand sacrifice, and
15 ONLY of yourself. Yet the demand of
16 sacrifice is so savage and so fearful
17 that you CANNOT accept it WHERE IT IS.
18 But the REAL price of NOT accepting this
19 has been so great, that you have GIVEN GOD
20 AWAY, rather than look at it.

21 **T 15 J 10.** For, if GOD would demand
22 total sacrifice of you, you thought it
23 safer to project Him outward and AWAY
24 from you, and NOT be host to Him.
25 For to Him you ascribed the EGO'S

(N 9:165)(Ur 595-596)

1 treachery, inviting it to take His place, and
2 PROTECT you FROM Him. And you do not
3 recognize that it is WHAT YOU INVITED IN that
4 would destroy you, and DOES demand
5 total sacrifice of you. No partial
6 sacrifice will appease this savage guest, for
7 it is an invader who but SEEMS to
8 offer kindness, but ALWAYS to MAKE
9 THE SACRIFICE COMPLETE.

10 You will NOT succeed in being PARTIAL
11 hostage to the ego, for it keeps NO
12 bargains, and would leave you NOTHING.
13 Nor can you be partial HOST to it. **T 15 J 11.** You
14 will have to choose between TOTAL freedom
15 and TOTAL bondage, for there are no ~~other~~
16 alternatives but these. You have tried many
17 compromises, in the attempt to avoid
18 recognizing the one decision that MUST be
19 made. And (597)-424- 425 yet, it is the RECOGNITION
20 of the decision, JUST AS IT IS, that
21 makes the decision so easy! Salvation
22 is simple, being of God, and therefore VERY
23 easy to understand. But do not try to
24 project it FROM you, and see it
25 OUTSIDE yourself. In YOU are both the question

**T 15 K. The End of Sacrifice (*N 1329 9:166)
(N 9:166)(Ur 597)**

1 and the Answer; the demand for sacrifice and the peace
2 of God.

3 **T 15 K 1.** Fear not to recognize as SOLELY OF YOUR
4 MAKING the whole idea of sacrifice. And
5 seek not safety by attempting to PROTECT
6 yourself from where it is NOT. Your
7 brothers and your Father have become VERY
8 fearful to you, and you would bargain with them
9 for a few special relationships, in which you
10 think you see some scraps of safety. Do
11 not try longer to KEEP APART your
12 thoughts and the Thought that has
13 been GIVEN you. When they are brought together,
14 and perceived WHERE THEY ARE, the choice
15 BETWEEN them is nothing more than a
16 gentle awakening, and as simple as
17 opening your eyes to ~~bright~~ daylight,
18 when you have no more need of sleep.

19 **T 15 K 2.** The sign of Christmas is a star,
20 a light in darkness. See it not
21 OUTSIDE of yourself, but as shining
22 in the Heaven within, and accept it as
23 the sign the time of Christ has come.
24 He comes demanding NOTHING. No
25 sacrifice of ANY kind, of ANYONE, is

(N 9:167)(Ur 597)

1 asked by Him. In His Presence, the whole
2 IDEA of sacrifice loses ALL meaning. For
3 He is Host to God. And you need but
4 invite Him in Who is there ALREADY,
5 by recognizing that His Host is One.
6 And no thought ALIEN to His Oneness can
7 abide with Him there. Love MUST
8 be total to give Him welcome, for the
9 Presence of holiness CREATES the holiness which
10 surrounds It. No fear can touch the
11 Host Who cradles God in the time of Christ.
12 For the Host is as holy as the Perfect
13 Innocence that He protects, and
14 Whose Power protects HIM.

15 **T 15 K 3.** This Christmas, give the Holy Spirit EVERYTHING
16 that would hurt you. LET yourself be
17 healed completely, that you may JOIN
18 with Him in healing. And let
19 us celebrate our release together,
20 by releasing everyone WITH us. Leave
21 nothing behind, for release is TOTAL.
22 And when you have accepted it WITH me,
23 you will GIVE it with me. All pain
24 and sacrifice and littleness will disappear
25 in OUR relationship, which is as innocent

(N 9:168)(Ur 597-598)

1 as our relationship with (598)-425- our Father, and as
2 powerful. Pain will be brought to us,
3 and disappear in our presence. And,
4 WITHOUT pain, there can BE no sacrifice.
5 And WITHOUT SACRIFICE, there love MUST be.
6 **T 15 K 4.** You who believe that sacrifice IS
7 love, must learn that sacrifice is
8 separation FROM love. For sacrifice brings
9 guilt, as surely as love brings peace.
10 Guilt is the CONDITION of ~~guilt~~ sacrifice,
11 as peace is the condition for the awareness
12 of your relationship with God. For through guilt,
13 you EXCLUDE your Father and your brothers FROM
14 yourself. And through peace, you will invite
15 them back, and realize they are where your
16 invitation bids them be. What you
17 excluded from yourself seems fearful,
18 for you ENDOWED it with fear, and tried to
19 CAST IT OUT, though it was part of you.
20 Who can perceive part of himself as
21 loathsome, and live within himself in peace?
22 And who can try to resolve the
23 perceived conflict of Heaven and hell IN
24 HIM by casting Heaven out, and GIVING
25 IT the attributes of hell, WITHOUT experiencing

(N 9:169)(Ur 598)

1 himself as incomplete and lonely?

2 **T 15 K 5.** As long as you perceive the body as your

3 reality, so long will you perceive yourself

4 as lonely and deprived. And so long will

5 you also perceive yourself as a VICTIM

6 OF SACRIFICE, JUSTIFIED in sacrificing others.

7 For who could thrust Heaven and its

8 Creator aside, WITHOUT a sense of

9 sacrifice and loss? And who can

10 suffer sacrifice and loss, without

11 attempting to RESTORE himself? Yet

12 how could you accomplish this yourselves,

13 when the basis of your attempts is the

14 belief in the REALITY OF THE DEPRIVATION? For

15 deprivation breeds attack, BEING the belief

16 that attack IS justified. And, as

17 long as you would RETAIN the deprivation,

18 attack becomes salvation, and sacrifice

19 becomes love.

20 **T 15 K 6.** So is it that, in all

21 your seeking for love, YOU SEEK FOR

22 SACRIFICE, and FIND it. Yet you find NOT

23 love. For it is impossible to DENY what

24 love IS, and still RECOGNIZE it. The

25 meaning of love lies in what you have cast

26 OUTSIDE yourself, and it HAS no

(N 9:170)(Ur 598-599)

1 meaning at all, APART from you.

2 It is what you preferred to KEEP, that has no

3 meaning. While all that you would

4 KEEP (599)- 426- AWAY holds all the meaning

5 of the universe, and holds the universe

6 together in its meaning. For, unless

7 the universe were joined in YOU, it would

8 be APART FROM God, and to be without

9 Him IS to be without meaning.

10 **T 15 K 7.** In the holy instant, the condition of love is

11 met, for minds are joined without

12 the body's INTERFERENCE, and where there is

13 communication, there is peace. The Prince of

14 Peace was born to re-establish the

15 CONDITION of love, by teaching that

16 communication remains unbroken,

17 even if the body is destroyed, PROVIDED

18 THAT you see NOT the body as the

19 necessary means of communication. And

20 if you UNDERSTAND this lesson, you will

21 realize that, to sacrifice the BODY, is to

22 SACRIFICE NOTHING. And communication,

23 which MUST be of the mind, CANNOT be

24 sacrificed. Where, then, is sacrifice?

25 **T 15 K 8.** The lesson I was born to teach, and still

(N 9:171)(Ur 599)

1 would teach to all my brothers, is that
2 sacrifice is nowhere and love is
3 everywhere. For communication EMBRACES
4 EVERYTHING, and in the peace it re-establishes,
5 love comes of itself.

6 Let no despair darken the joy of
7 Christmas, for the time of Christ is
8 meaningless APART from joy. Let us
9 join in celebrating peace by demanding
10 no sacrifice of anyone, for so will you
11 offer me the love I offer you. What
12 can be more joyous than to
13 perceive WE ARE DEPRIVED OF
14 NOTHING? Such is the message of the time
15 of Christ, which I give you, that
16 YOU may give it, and return it to
17 the Father, Who gave it to me. **T 15 K 9.** For
18 in the time of Christ, communication with
19 Him is restored, and He joins us in
20 the celebration of His Son's Creation.
21 God offers thanks to the holy host who
22 would receive Him, and let Him
23 enter, and abide where He would be.
24 And BY your welcome, does HE welcome
25 you into Himself. For what is *contained* in you

(N 9:172)(Ur 599)

1 who welcome Him is RETURNED to Him. And
2 we but celebrate HIS Wholeness, as we
3 welcome Him into ourselves.²⁴

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²⁴ The *Notes* for chapter 15 ends here. the *Ur* continues for another page.

(N ---)(Ur 599)

Those who receive the Father are one with Him, being host to Him Who created them. And by allowing Him to enter, the remembrance of the Father enters with Him, and with Him they remember the only relationship they ever had, and ever want to have.²⁵

(600)#427

²⁵ While not present in the *Notes*, this segment shows up in paragraph T 15 K 9 in the *Urtext*.

(N 9:190)(Ur 600)

1 **T 15 K 10.** This is the week-end in which a new
 2 year will be born from the time of Christ.
 3 I have perfect faith in you, to do all
 4 that you would accomplish. Nothing will
 5 be lacking, and you will MAKE COMPLETE, and
 6 NOT destroy. Say and UNDERSTAND this:

7

8 I give you the Holy Spirit as part of myself
 9 I know that you will be released, UNLESS

10 I WANT TO USE YOU TO IMPRISON

11 MYSELF

12 In the name of MY freedom I

13 will your release

14 Because I recognize that we will

15 be released TOGETHER

16

17 So will the year begin in joy and
 18 freedom. There is much to do, and we have
 19 been long delayed. Accept the holy instant as
 20 this year is born, and take your
 21 place, so long left unfulfilled,
 22 in the Great Awakening.

Make this year different, by making it ALL THE SAME. And let ALL
 your relationships be made holy FOR you. This is OUR will.

Amen.²⁶

²⁶ These three lines are not present in the *Notes* but are found in the *Urtext* at the end of T 15 K 10.. The *Urtext* has the date "December 28, 1966"

A Course in Miracles Volume I Chapter 16 Shorthand Notes Transcript

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Chapter 16 - The Forgiveness of Illusions**T 16 A. Introduction (*N 1354 9:191)****(N 9:191)(Ur 601)**

1 **T 16 A 1.** To¹ empathize does NOT mean to JOIN IN
 2 SUFFERING, for this is what you must
 3 REFUSE to understand. This is the EGO'S
 4 interpretation of empathy, and is
 5 ALWAYS used to form a special
 6 relationship, in which SUFFERING is
 7 shared. The CAPACITY to empathize
 8 is VERY useful to the Holy Spirit, provided you
 9 let Him use it in His way.

10 **HIS WAY IS VERY DIFFERENT.**² He
 11 does NOT understand suffering, and
 12 would have you teach IT IS NOT
 13 UNDERSTANDABLE. When He
 14 relates through you, He does NOT
 15 relate through the ego to another ego.
 16 He does NOT join in pain,
 17 knowing that HEALING pain is NOT
 18 accomplished by delusional
 19 attempts to ENTER INTO IT, and
 20 lighten it by SHARING the delusion.

21 **T 16 A 2.** The clearest proof that
 22 empathy, as the ego uses it, is
 23 DESTRUCTIVE, lies in the fact that
 24 it is applied ONLY to certain types of

¹ *Ur* inserts December 30, 1966

² This sentence does not appear in the *Urtext* manuscript but is present in the *Notes*. It also shows up in the *FIP 2nd Edition*. It would appear that its omission was inadvertent.

(N 9:192)(Ur 601)

1 problems, and in certain people. These it
2 SELECTS OUT and JOINS ~~FORM?~~ WITH.
3 And it NEVER joins, except to
4 strengthen itself. Having identified
5 with what it THINKS it understands,
6 it sees ITSELF, and would INCREASE
7 itself by sharing what is
8 LIKE itself. Make no
9 mistake about this maneuver;
10 the ego always EMPATHIZES TO
11 WEAKEN. And to weaken is
12 ALWAYS to attack.

13 **T 16 A 3.** You do NOT know what
14 empathizing means. But of this
15 you may be sure; if you will
16 merely sit quietly by, and let
17 the Holy Spirit relate THROUGH you, you will
18 EMPATHIZE WITH STRENGTH, and both
19 of you will gain in strength, and NOT
20 in weakness. Your part is
21 only to remember this; you do not
22 want anything that YOU value
23 to come of the ~~encounter~~ relationship.
24 You will neither to hurt it, NOR TO HEAL
25 IT in your own way. You do NOT

T 16 B. True Empathy (*N 1356 9:193)
(N 9:193)(Ur 601-602)

1 know what healing IS. All you have
2 learned of empathy IS FROM THE PAST.
3 And there is NOTHING from the past that you
4 would share, for there is nothing
5 there that YOU WOULD KEEP.(602)#429
6 **T 16 A 4.** Do³ NOT use empathy to MAKE
7 THE PAST REAL, and so perpetuate it.
8 Step gently aside, and let the healing
9 be done FOR you. Keep but
10 one thought in mind, and do not
11 lose sight of it, however tempted you may be to judge the
12 situation,
13 and DETERMINE your response BY judging
14 it. Focus your mind only on
15 this;
16 "I am not alone, and I
17 would not intrude the past upon
18 my Guest. I have invited
19 Him, and He is here. I need
20 do nothing except NOT TO INTERFERE."
21 **T 16 B 1.** True empathy is of Him Who
22 knows what it is. YOU will learn
23 HIS interpretation of it, if you
24 let Him use YOUR capacity for
25 strength, and NOT for weakness.

³ Ur inserts "December 30, 1966 (CONTINUED)"

(N 9:194)(Ur 602)

1 **T 16 B 2.** He will NOT desert you, but be sure that
2 YOU desert not Him. Humility is
3 strength in this sense only; to
4 recognize and ACCEPT the fact that you do
5 NOT know, is to recognize and accept the
6 fact that He DOES know. You
7 are not sure that He will do His part,
8 because you have NEVER YET DONE YOURS
9 COMPLETELY. You will NOT know how
10 to respond to what you do NOT understand.
11 Be tempted not in this and yield not
12 to the ego's triumphant use of
13 empathy, for ITS glory. The
14 triumph of weakness is NOT what
15 you would offer to a brother. And
16 yet you ~~underst~~? know no triumph
17 but this. This is NOT knowledge, and the
18 form of empathy that would
19 bring it about, is so distorted
20 that it would imprison what it
21 would release.

22 **T 16 B 3.** The unredeemed cannot redeem.
23 Yet they HAVE a Redeemer.
24 Attempt to teach Him not. YOU are
25 the learner; HE the Teacher. Do not

(N 9:195)(Ur 602-603)

1 confuse your role with His, for this will
2 never bring peace to anyone. Offer
3 your empathy to Him, for it is HIS
4 perception and His STRENGTH that you
5 would share. And let Him
6 offer you HIS strength and HIS
7 *perception, to be shared THROUGH you.* (603)#430
8 The meaning of love is lost in any
9 relationship which looks to
10 weakness, and hopes to find it there.
11 The POWER of love, which IS its meaning,
12 lies in the strength of God,
13 which hovers over it and blesses it silently,
14 by enveloping it in healing wings.
15 LET THIS BE, and do not try to
16 substitute YOUR "miracle" for this.
17 **T 16 B 4.** We once said that, if a
18 brother asks a foolish thing of
19 you, to do it. But be certain that
20 this does NOT mean to do a foolish
21 thing that would hurt either him
22 or you, for what would hurt one WILL
23 hurt the other. Foolish requests ARE
24 foolish, for the simple reason
25 THAT THEY CONFLICT, because they

(N 9:196)(Ur 603-604)

1 contain an element of specialness.

2 Only the Holy Spirit recognizes foolish needs, AS

3 WELL AS real ones. And He will

4 teach you how to meet BOTH, without

5 losing either.

6 **T 16 B 5.** YOU will be able to do this ONLY IN

7 SECRECY. And you will think that,

8 by meeting the needs of one, you do

9 NOT jeopardize another, because you keep

10 them SEPARATE, and secret from each other.

11 This is NOT the way, for it leads

12 not to light and truth. No needs

13 will long be left unmet, if you

14 leave them ALL to Him Whose

15 FUNCTION is to meet them. This is

16 His function, and NOT YOURS. He

17 will NOT meet them secretly, for He

18 would share everything you give

19 through Him. And that is WHY He

20 gives it. What you give through

21 Him is for the whole Sonship,

22 NOT FOR PART OF IT. Leave Him

23 His function, for He WILL fulfill

24 it, if you but ask Him to enter

25 your relationships, and bless them FOR you. **(604)#431**

**T 16 C. The Magnitude of Holiness (*N 1336 9:173)
(N 9:173)(Ur 604)**

1 **T 16 C 1.** You⁴ still think holiness is difficult, because
 2 you cannot see how it can be extended to
 3 include EVERYONE, and you HAVE learned that
 4 it MUST include everyone, to BE holy.
 5 Concern yourselves not with the EXTENSION of
 6 holiness, for the nature of miracles you
 7 do NOT understand. Nor do you
 8 DO them. It is their extension, far
 9 beyond the limits you perceive, that
 10 demonstrates you did NOT do them.
 11 Why should you worry how the
 12 miracle extends to all the Sonship,
 13 when you do not understand the miracle
 14 itself? One ATTRIBUTE is no
 15 more difficult to understand than is the
 16 whole. If miracles ARE at
 17 all, their attributes would have to be
 18 miraculous, being PART of them.
 19 **T 16 C 2.** There is a tendency to fragment,
 20 and then to be concerned about the
 21 truth of just a little PART of the
 22 whole. And this is but a way
 23 of avoiding, or looking AWAY
 24 FROM the whole, to what you think
 25 you might be better able to

⁴ Ur inserts: "Jan. 1, 1967"

(N 9:174)(Ur 604)

1 understand. And this is but another way in
2 which you would still try to keep
3 understanding TO YOURSELF. A better
4 and FAR more helpful way to think of
5 miracles is this: You do NOT understand them,
6 either in part OR whole. Yet you have
7 DONE them. Therefore, YOUR understanding CANNOT be
8 necessary. Yet it is still impossible to
9 accomplish what you do not understand. And so
10 there must be Something IN you that
11 DOES understand.

12 **T 16 C 3.** To you the miracle CANNOT seem
13 natural, because what you have done to
14 hurt your minds, has made THEM
15 so UNnatural that they do not remember
16 what is natural to them. And
17 when you are TOLD about it, you cannot
18 UNDERSTAND it. The recognition of the
19 part as whole, and of the whole in every
20 part, is PERFECTLY natural. For
21 it is the way GOD thinks, and what
22 is natural to Him, IS natural to you. WHOLLY
23 natural perception would show you
24 instantly that order of difficulty in
25 miracles is quite impossible, for it

(N 9:175)(Ur 604-605)

1 involves a contradiction of what miracles
2 MEAN. And, if you could understand their
3 MEANING, their ATTRIBUTES could hardly
4 cause you perplexity.(605)#432
5 **T 16 C 4.** You HAVE done miracles, but it is
6 QUITE apparent that you have NOT done
7 them alone. You have succeeded whenever
8 you have reached another mind, and JOINED
9 with it. When two minds join as
10 one, and share **a single**⁵ idea
11 equally, the first link in the awareness
12 of the Sonship as one has been
13 made. When you have made this joining,
14 as the Holy Spirit bids you, and have OFFERED it
15 to Him to use as HE knows
16 how, His natural perception of
17 your gift enables HIM to understand
18 it, and YOU to USE His understanding
19 on YOUR behalf. It is impossible to
20 convince you of the reality of what
21 has clearly BEEN accomplished,
22 through your willingness, as long as you
23 believe that YOU must understand
24 it, or else IT is not real.

⁵ Ur replaces "a single" with "one"

(N 9:176)(Ur 605)

1 **T 16 C 5.** You think your LACK of understanding
2 is a LOSS to you, and so you are unwilling to
3 believe that what HAS happened is
4 true. Yet can you REALLY believe that
5 all that has happened, EVEN THOUGH
6 you do NOT understand it, HAS NOT
7 HAPPENED? Yet this IS your position.
8 You would have PERFECT faith in the Holy Spirit,
9 and in the EFFECTS of His teaching, if
10 you were not AFRAID to acknowledge
11 what He taught you. For this
12 acknowledgement MEANS that what
13 has happened you do NOT
14 understand, but that you are
15 willing to ACCEPT it, BECAUSE it has
16 happened. How can faith in
17 reality be yours, while you are
18 bent on making it UNreal?
19 And are you REALLY safer in
20 maintaining the UNreality of what
21 has happened, than you would be
22 in joyously accepting it FOR
23 WHAT IT IS, and giving thanks for it?
24 **T 16 C 6.** Honor the truth that has been
25 given you, and be glad you do NOT

(N 9:177)(Ur 605-606)

1 understand it. Miracles are natural
2 to God, and to the One Who speaks for
3 Him. For His task is to TRANSLATE
4 the miracle into the knowledge which it
5 REPRESENTS, and which IS lost to you.
6 Let HIS understanding of the miracle
7 be enough for you, and do not turn
8 away from all the witnesses that
9 He has given you to His reality. **(606)#433**
10 NO evidence will convince you of the
11 truth of what you do NOT want.
12 Yet your relationship with Him IS real, and HAS
13 been demonstrated. Regard this
14 not with fear, but with rejoicing. The
15 One you called upon IS with you. Bid
16 Him welcome, and honor His witnesses,
17 who bring you the glad tidings that
18 He HAS come.
19 **T 16 C 7.** It IS true, JUST AS YOU FEAR,
20 that to acknowledge Him, IS to
21 deny ALL that you think you
22 know. But it was NEVER true.
23 What gain is there to you in clinging to
24 it, and denying the evidence for
25 truth? *For* you have come too near to truth

(N 9:178)(Ur 605-606)

1 to renounce it now, and you WILL yield
2 to its compelling attraction. You can
3 delay this now, but only a little.
4 The host of God has called to you, and you
5 HAVE heard. Never again will you be
6 wholly willing NOT to listen. This is a
7 year of joy, in which your listening will
8 increase, and peace will grow with its
9 increase.

10 **T 16 C 8.** The power of holiness AND THE
11 WEAKNESS OF ATTACK, have BOTH been brought
12 into awareness. And this has been
13 accomplished in minds firmly
14 convinced that holiness is weakness, and
15 attack is power. Should not that
16 be a sufficient miracle to teach you
17 that your Teacher is NOT of you?
18 But remember also that, whenever
19 you have listened to HIS interpretation, the
20 results have brought YOU joy. Would
21 you PREFER the results of YOUR interpretation,
22 considering honestly what they have
23 been? God wills you better. Could
24 you not look with greater charity, on
25 whom God loves with perfect love? Do

(N 9:179)(Ur 606-607)

1 not interpret AGAINST His love for you. For
2 you have many witnesses that speak of it
3 so clearly, that only the blind
4 and deaf could fail to see and hear them.
5 **T 16 C 9.** This year, determine NOT to deny
6 what has been given you BY God,
7 to use for Him. He has Himself
8 reminded you of Him. Awake and SHARE
9 it, for that is the only reason He has
10 called to you. His Voice has spoken
11 clearly, and yet you have so little faith in
12 what you heard, because you have preferred to
13 place **(607)#434** still greater faith in the disaster
14 YOU have made. Today, let us
15 resolve TOGETHER to accept the joyful
16 tidings that disaster is NOT real, and
17 that reality is NOT disaster. Reality
18 is safe and sure and wholly kind to
19 everyone and everything. There is no greater
20 love than to accept this, and be glad.
21 For love asks only that YOU BE
22 HAPPY, and will GIVE you everything
23 that makes for happiness.
24 **T 16 C 10.** YOU HAVE NEVER GIVEN ANY
25 PROBLEM TO THE HOLY SPIRIT HE HAS NOT SOLVED.

**T 16 D. The Reward of Teaching (*N 1343 9:160)
(N 9:180)(Ur 607-608)**

1 NOR will you ever do so. You have never tried to
 2 solve ANYTHING yourself and been
 3 successful. Is it not time you brought
 4 these facts together, and made sense
 5 of them? This is the year for the
 6 application of the ideas that have been given
 7 you. For the ideas are mighty forces,
 8 to be USED, and not held idly by. They
 9 have ALREADY proved their power sufficiently
 10 for you to place your faith in THEM, and NOT
 11 in their denial. This year, invest in
 12 truth, and let it work in peace. Have
 13 faith in what has faith in YOU. Think
 14 what you have REALLY seen and heard, and
 15 RECOGNIZE it. Can you BE alone, with
 16 witnesses like these?(608)#435

17 **T 16 D 1.** You⁶ have taught well, and yet you have
 18 not learned how to ACCEPT the comfort of
 19 your teaching. If you will consider WHAT
 20 you have taught, and how alien it is
 21 to what you THOUGHT you knew, you will be
 22 COMPELLED to recognize that your Teacher
 23 came from BEYOND your thought-
 24 system, and so could look upon it
 25 fairly, and perceive it was untrue.

⁶ Ur inserts "January 2, 1967"

(N 9:181)(Ur 608)

1 And He MUST have done so from the basis
2 of a very different thought-system, and
3 one with NOTHING IN COMMON WITH YOURS.
4 For certainly, what He has taught, and
5 what you taught ~~with~~ THROUGH Him, HAS nothing
6 in common with what you taught BEFORE He
7 came. And the results have been to bring
8 peace where there was pain, and suffering has
9 disappeared, to be replaced by joy.
10 **T 16 D 2.** You HAVE taught freedom, but
11 you have NOT learned how to be free. We once
12 said, "By their fruits ye shall know
13 them, and they shall know themselves."
14 For it is certain that you judge YOURSELF
15 according to your teaching. The ego's teaching
16 produces IMMEDIATE results, because ITS decisions
17 are immediately ~~but thoughtlessly~~ ACCEPTED
18 AS YOUR CHOICE. And this acceptance
19 MEANS that you are willing to judge
20 yourself accordingly. Cause and effect
21 are very clear in the ego's thought-system,
22 because all your learning has been
23 directed towards ESTABLISHING the
24 relationship between them. And would
25 you NOT have faith in what you have so

(N 9:182)(Ur 608-609)

1 diligently taught yourself to believe? But
2 remember how much care you have exerted in
3 choosing its witnesses, and in AVOIDING
4 those who spoke for the Cause of truth,
5 and ITS effects.

6 **T 16 D 3.** Does not the fact that you have NOT learned
7 what you HAVE taught, show you that
8 you do NOT perceive the Sonship as one?
9 And does it not also show you
10 that you do not regard YOURSELF as one?
11 For it is impossible to teach successfully,
12 WHOLLY without conviction, and it is equally
13 impossible that conviction be OUTSIDE
14 you. You could never have taught
15 freedom, unless you DID believe in it.
16 And it MUST be that what you taught
17 CAME FROM YOURSELF. **(609)#436** And yet, this
18 self you clearly DO NOT KNOW, and do
19 not recognize EVEN THOUGH IT FUNCTIONS.
20 What functions, must be THERE. And
21 it is ONLY if you deny WHAT IT HAS DONE,
22 that you could possibly deny its presence.
23 **T 16 D 4.** This is a course in how to KNOW
24 yourself. You have TAUGHT what you are,
25 but have NOT let what you are, teach YOU.

(N 9:183)(Ur 609)

1 You have been VERY careful to avoid the obvious,
2 and NOT to see the REAL cause and effect
3 relationship that is PERFECTLY apparent.
4 Yet, within you, is EVERYTHING you taught.
5 What can it be, that has NOT
6 learned it? It must be this that is
7 REALLY outside yourself, NOT by your own
8 projection, BUT IN TRUTH. And it is this,
9 that you have TAKEN IN, that is NOT you.
10 What YOU accept into your minds, does not
11 REALLY change them. Illusions are but
12 beliefs in WHAT IS NOT THERE. And the
13 seeming conflict between truth and illusion
14 can ONLY be resolved by SEPARATING
15 YOURSELF FROM THE ILLUSION, and NOT from truth.
16 **T 16 D 5.** Your teaching has already DONE
17 this, for the Holy Spirit is PART OF YOU. Created
18 by God, He left neither God
19 nor His creation. He is both God and
20 you, as you are God and Him together.
21 For God's answer to the separation
22 added more to you than you tried to
23 TAKE AWAY. He protected both your
24 creations AND you together, keeping
25 one with you what you would EXCLUDE.

(N 9:184)(Ur 609-610)

1 And they will TAKE THE PLACE of what YOU
2 took in, to replace THEM. They are
3 QUITE real, and part of the self you do not
4 know. And they communicate to you through the
5 Holy Spirit, and their power and gratitude to you for THEIR
6 creation, they offer gladly to your teaching
7 of your self, who is their home.
8 **T 16 D 6.** You who are host to God, are also
9 host to THEM. For nothing real has
10 ever left the mind of its Creator. And
11 what is NOT real was NEVER there. You
12 are NOT two selves in conflict. What is
13 BEYOND GOD? If you who hold Him, and
14 whom He holds, ARE the universe, all
15 else must be OUTSIDE, where NOTHING
16 is. **(610)#437** YOU have taught this, and from far
17 off in the universe, yet NOT beyond
18 yourself, the witnesses to your teaching have
19 gathered to help you learn. Their gratitude
20 has joined with yours and God's, to strengthen
21 your faith in what you taught. FOR WHAT
22 YOU TAUGHT IS TRUE. Alone, you stand
23 OUTSIDE your teaching and APART from it.
24 But WITH them, you MUST learn that
25 you but taught YOURSELF, and LEARNED

(N 9:185)(Ur 610)

1 from the conviction you SHARED with them.
2 **T 16 D 7.** This year you will begin to learn, and
3 make learning COMMENSURATE with teaching.
4 You have CHOSEN this, by your own willingness to
5 teach. Though you seemed to suffer for
6 it, the joy of teaching will yet be yours.
7 For the joy of teaching is IN THE LEARNER, who
8 offers it to the teacher in gratitude, and
9 shares it WITH him. As you learn, your
10 gratitude to your SELF, Who teaches you
11 what He IS, will grow and help you
12 honor Him. And you will learn His
13 power and ~~His~~ strength and purity, and
14 love Him as His Father does. His
15 Kingdom has no limits and no end,
16 and there is nothing in Him that is not
17 perfect and eternal. All this is YOU,
18 and nothing OUTSIDE of this IS you. To
19 your most Holy Self all praise
20 is due, for what you are, and for
21 what He is Who created you AS
22 you are.
23 **T 16 D 8.** Sooner or later must everyone
24 bridge the gap which he imagines
25 exists between his selves. Each

(N 9:186)(Ur 610)

1 one builds this bridge, which CARRIES HIM
2 ACROSS the gap, as soon as he is
3 willing to expend some little effort
4 on behalf of bridging it. His
5 little efforts are powerfully supplemented
6 by the strength of Heaven, and by the
7 united will of all who make
8 Heaven what it is, being joined
9 within it. And so the one who
10 would cross over, is literally
11 transported there. Your bridge
12 is builded stronger than you think, and
13 your foot is planted firmly on it.
14 Have no fear that the attraction of
15 those who stand on the other side
16 and wait for you, will not draw you
17 safely across. For you WILL come
18 where you would be, and where your
19 Self awaits you.

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(N 9:187)(Ur ---)

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Text 15b

(N 9:188)(SM December 14 1966)

1 Nothing that relates to a
2 SPECIFIC relationship belongs in the notes.
3 But you HAVE been told that if you
4 ask the Holy Spirit for SPECIFIC guidance
5 in a SPECIFIC situation, He will give it to
6 you very specifically. When
7 you and Bill are ready to ask Him
8 TOGETHER what you can do for
9 Mike, He will tell you, if you
10 make NO attempt to give the
11 answer FOR Him. Prejudge
12 His answer not, for if you do,
13 you will NOT HEAR IT. But be
14 sure of this!

15 The Holy Spirit will NEVER teach
16 you to DISRUPT communication, but be
17 wholly willing to let Him
18 MAINTAIN it in HIS way. Mike
19 is unhappy and afraid, because he
20 thinks communication THROUGH THE BODY can
21 be sought and FOUND. It is no
22 harder for the Holy Spirit to teach him
23 that communication is of the mind, and
24 NOT the body than it is for Him to

(N 9:189)(SM December 14 1966?)

1 teach it to you. The Holy Spirit will have no
2 difficulty, and much joy, if you
3 ALLOW Him to teach Mike this
4 THROUGH you. But be sure that you
5 are willing to learn it WITH him, or
6 you will INEVITABLY interfere with what
7 the Holy Spirit would have him learn with YOU.⁷

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12 Mike WILL be released the instant
13 YOU AND BILL have NO investment in
14 keeping him OR YOURSELVES in prison.

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⁷ While this material is not present in some copies of the *Urtext Text* volume, it does appear in typed form in the *Urtext Special Messages* collection bearing the date "December 14." Its location in the *Notes* indicates that was December 14 of 1966, as adjacent material in the *Notes* is dated in the *Urtext* in December of 1966 and January of 1967. There are a number of sequencing questions in chapters 15 and 16 due to the fact that the sequence in the *Urtext* is different from that in the *Notes* and also is not entirely chronological based on the *Urtext* dates. Some material in the *Special Messages* collection is included in the MPF *Urtext Text* volume at the end of chapter 15 because it shows up in the *HLC* and in the later FIP editions, indicating that the Scribes considered it to be part of the *Text* when the *HLC* was compiled. Why it was separated out from the *Urtext Text* volume is not known.

(N 9:190)(Ur 600)

1 **T 15 K 10.** This is the weekend in which a new
 2 year will be born from the time of Christ.
 3 I have perfect faith in you to do all
 4 that we would accomplish. Nothing will
 5 be lacking and you will MAKE COMPLETE and
 6 NOT destroy. Say and UNDERSTAND this:

7

8 I give you the Holy Spirit as part of myself
 9 I know that you will be released, WHEN

10 I WANT TO USE YOU TO IMPRISON

11 MYSELF

12 In the name of MY freedom I

13 will your release

14 Because I recognize that we will

15 be released TOGETHER

16

17 So will the year begin in joy and
 18 freedom. There is much to do, and we have
 19 been long delayed. Accept the holy instant as
 20 this year is born, and take your
 21 place so long left unfulfilled,
 22 in the Great Awakening.

Make this year different, by making it ALL THE SAME. And let ALL
 your relationships be made holy FOR you. This is OUR will.

Amen.⁸

⁸ These three lines are not present in the *Notes* but are found in the *Urtext* at the end of T 15 K 10.. The *Urtext* has the date "December 28, 1966"

Whether this material properly belongs in this location or at the end of chapter 15 where it is located in the *Urtext* is not entirely certain. It is included in both places due to this uncertainty.

**T 16 E. Illusion and Reality of Love (*N 1360 9:197)
(N 9:197)(Ur 611)**

1 **T 16 E 1.** Be⁹ not afraid to look upon the
2 special hate relationship, for freedom lies
3 here. It would be impossible NOT to know the
4 meaning of love, EXCEPT FOR THIS. For the
5 special love relationship, IN WHICH THE MEANING OF
6 LOVE IS LOST, is undertaken SOLELY to
7 OFFSET this, but NOT to LET IT GO. Your
8 salvation will rise clearly before your
9 open eyes, as you look on this. YOU CANNOT
10 LIMIT HATE. The special love relationship will NOT
11 offset it, but will merely DRIVE IT
12 UNDERGROUND, and out of sight. It is
13 essential to bring it INTO sight, and to make
14 NO attempt to hide it. For it is the
15 attempt to BALANCE hate with love that
16 makes love meaningless to you.

17 **T 16 E 2.** The extent of the split that lies in
18 this you do NOT realize. And until you
19 do, the split will remain unrecognized, AND
20 THEREFORE UNHEALED. The symbols of hate
21 against the symbols of love play out a conflict
22 that does not exist. For symbols
23 STAND FOR SOMETHING ELSE, and the
24 SYMBOL of love IS without meaning,
25 if love is everything. You will go through

⁹ *Ur* inserts: "January 5, 1967"

(N 9:198)(Ur 611)

1 this last undoing quite unharmed, and will
2 emerge AS YOURSELF. This is the last step in
3 the readiness for God. Be not unwilling
4 now, you are too near, and you WILL cross the bridge
5 in perfect safety, translated quietly
6 from war to peace. For the ILLUSION of love will
7 NEVER satisfy you. But its REALITY, which
8 awaits you on the other side, WILL give you everything.
9 **T 16 E 3.** The special love relationship is an attempt
10 to limit the destructive EFFECTS of hate,
11 by finding a haven in the storm
12 of guilt. It makes NO attempt
13 to RISE ABOVE the storm, into the sunlight.
14 On the contrary, it EMPHASIZES guilt
15 OUTSIDE the haven, by attempting to
16 build barricades AGAINST it, and
17 keep WITHIN them. The special love
18 relationship is NOT perceived as **of**¹⁰ value
19 IN ITSELF, but as a place of
20 safety, from which hatred is split off,
21 and KEPT APART. The special love
22 partner is acceptable ONLY as
23 long as he serves this purpose.
24 Hatred can enter, and, indeed, is
25 WELCOME in some ASPECTS of the

¹⁰ Ur has "a" instead of "of"

(N 9:199)(Ur 611-612)

1 relationship, but it is still held together by the
2 illusion of love. **(612)#439** If the illusion goes, the
3 relationship ~~beee~~ is broken or becomes
4 unsatisfying, on the grounds of DIS-
5 illusionment.

6 **T 16 E 4.** LOVE IS NOT AN ILLUSION. It is a FACT.

7 Where DISillusionment is possible, there
8 was NOT love, but HATE. For hate
9 IS an illusion, and what can change
10 was NEVER love. It is certain that
11 those who select certain ones as
12 partners in ANY aspect of
13 living, and use them for ANY
14 purpose which they would NOT
15 share with others, are trying to
16 LIVE WITH guilt rather than DIE
17 OF it. This is the choice they see.
18 And love to them is only AN ESCAPE
19 FROM DEATH. They seek it desperately,
20 NOT in the peace in which it would
21 gladly come quietly TO them. And
22 when they find the fear of
23 death is still upon them, the
24 "love" relationship loses the illusion
25 that it IS what it is NOT. For,

(N 9:200)(Ur 612)

1 when the barricades against it are broken, fear
2 rushes in and hatred triumphs.

3 **T 16 E 5.** There are no triumphs of love. Only
4 hate is concerned with the triumph of
5 love at all. The ILLUSION of love CAN
6 triumph over the illusion of hate, but
7 ALWAYS at the price of MAKING
8 BOTH ILLUSIONS. As long as
9 the illusion of hatred lasts, so
10 long WILL love be an illusion to
11 you. And then the ONLY
12 choice that remains possible, is
13 which illusion you PREFER. There IS
14 no conflict in the choice between
15 truth and illusion. Seen in these
16 terms, NO-ONE would hesitate.
17 But conflict enters the instant the
18 choice seems to be one BETWEEN
19 ILLUSIONS, for this choice does NOT
20 matter. Where one choice IS as
21 dangerous as the other, the decision
22 MUST be one of despair.

23 **T 16 E 6.** Your task is NOT to seek for love,
24 but merely to seek and FIND all of the
25 barriers WITHIN YOURSELF that you have built

(N 9:201)(Ur 613)

1 AGAINST it. It is NOT necessary to seek for
2 what is true, but it IS necessary to seek
3 for what is FALSE. Every illusion is one
4 of fear, WHATEVER form it takes. **(613)#440** And
5 the attempt to escape from one illusion
6 INTO ANOTHER, MUST fail. If you seek
7 love OUTSIDE yourself, you can be ~~sure~~ certain
8 that you perceive hatred within, AND ARE
9 AFRAID OF IT. Yet peace will never
10 come from the ILLUSION of love, but ONLY from
11 its reality.

12 **T 16 E 7.** Recognize this, for it is true, and
13 truth MUST be recognized, if it is to be
14 distinguished from illusion: the special love
15 relationship is an attempt TO BRING LOVE INTO
16 SEPARATION. And, as such, it is
17 nothing more than an attempt to
18 bring love into fear, and MAKE IT
19 REAL IN FEAR. In fundamental
20 violation of love's one condition,
21 the special love relationship would thus
22 ACCOMPLISH THE IMPOSSIBLE. How but
23 in illusion COULD this be done? It is
24 essential that we look VERY closely
25 at exactly what it is you THINK

(N 9:202)(Ur 613)

1 you can do, to solve a dilemma which seems very
2 real to you, but which does not exist. You have come
3 very close to truth. And only this stands
4 between you and the bridge that leads you into it.
5 Heaven waits silently, and your creations are
6 holding out their hands to help you cross, and
7 welcome them.

8 **T 16 E 8.** FOR IT IS THEY YOU SEEK. You seek
9 but for your own COMPLETION, and it is they
10 who render you complete. The special love
11 relationship is but a shabby substitute
12 for what makes you whole IN TRUTH,
13 NOT in illusion. Your relationship with them
14 IS without guilt, and THIS enables you
15 to look on all your brothers with gratitude,
16 because your creations were created in
17 union WITH them. Acceptance of your
18 creations IS the acceptance of the oneness
19 of creation, without which you would never
20 BE complete. No specialness can
21 offer you what God has given, and
22 what YOU are joined WITH Him in
23 giving. Across the bridge IS your
24 completion, for you will be WHOLLY
25 in God, willing for NOTHING special,

(N 9:203)(Ur 613-614)

1 but only to be wholly like unto Him,
2 completing Him by your completion. **(614)#441**
3 **T 16 E 9.** Fear not to cross to the abode of
4 peace and perfect holiness. Only
5 there is the completion of God and of
6 His Son established forever.
7 Seek not for this in the bleak world
8 of illusion, where nothing is
9 certain, and where everything fails
10 to satisfy. And, in the Name of
11 God, be wholly willing to
12 abandon ALL illusion. In any
13 relationship in which you are wholly
14 willing to accept completion, and
15 ONLY this, there is God completed,
16 and His Son WITH Him. The bridge
17 that leads to union IN YOURSELF,
18 MUST lead to knowledge, for
19 it was built with God beside you.
20 And will lead you straight to
21 Him, where YOUR completion rests,
22 WHOLLY compatible with His.
23 **T 16 E 10.** Every illusion which you
24 accept into your mind, BY JUDGING
25 IT TO BE ATTAINABLE, removes your

(N 9:204)(Ur 614)

1 own sense of completion, and thus denies
2 the Wholeness of your Father. Every fantasy,
3 be it of love OR hate, DEPRIVES you of
4 knowledge. For fantasies ARE the
5 veil behind which truth is hidden.
6 To lift the veil, which seems so dark and
7 heavy, it is only needful to VALUE
8 truth beyond ALL fantasy, and to be
9 entirely UNwilling to settle for
10 illusion IN PLACE of truth. Would you
11 not go THROUGH fear to Love? For such
12 the journey SEEMS to be. Love calls,
13 though hate would bid you stay.
14 **T 16 E 11.** Hear not the call of hate, and see no
15 fantasies. For your completion lies
16 in truth, and NOWHERE ELSE. See in
17 the call of hate, and in every fantasy
18 that rises to delay you, but the
19 call for help, that rises ceaselessly
20 from you to your Creator. Would He not
21 answer you; whose completion is His?
22 He loves you, wholly WITHOUT illusion, as
23 you must love. For love IS wholly
24 without illusion, and therefore wholly
25 WITHOUT FEAR. Whom God remembers,

(N 9:205)(Ur 614-615)

1 MUST be whole. And God has NEVER
2 forgotten what makes HIM whole. In
3 YOUR completion lies the memory of HIS
4 wholeness, and His gratitude to you for
5 His completion. **(615)#442**
6 **T 16 E 12.** In His link with you lie both
7 His INABILITY to forget, and YOUR ability
8 to remember. In Him are joined your
9 WILLINGNESS to love, and all the love of God,
10 Who forgot you not. Your Father can
11 no more forget the truth in you, than
12 you can fail to remember it. The Holy Spirit is
13 the bridge to Him, made from your
14 willingness to UNITE with Him, and created
15 by His joy, in union WITH you. The
16 journey that SEEMED to be endless is
17 ALMOST complete, for what IS
18 endless is very near. YOU HAVE ALMOST
19 RECOGNIZED IT. Turn with me firmly
20 away from ALL illusion NOW, and
21 let nothing stand in the way of truth.
22 We will take the last foolish journey AWAY
23 FROM truth together. And then
24 TOGETHER we go straight to God, in joyous
25 answer to His call for His completion.

(N 9:206)(Ur 615)

1 **T 16 E 13.** If special relationships of ANY kind
2 would HINDER God's completion, CAN
3 they have any value TO YOU? What
4 would interfere with God, MUST
5 interfere with you. Only in time does
6 interference in God's completion SEEM
7 to be possible. The bridge that He
8 would carry you across, lifts you FROM
9 time into eternity. Waken from time,
10 and answer fearlessly the call of Him
11 Who gave eternity to you in your creation.
12 On this side of the bridge to timelessness,
13 you understand nothing. But, as
14 you step lightly across it, upheld
15 **by**¹¹ Timelessness, you are directed
16 straight to the heart of knowledge. At
17 Its center, and ONLY there, you are
18 safe forever, BECAUSE YOU ARE COMPLETE
19 FOREVER. There is no veil the love of God
20 in us together CANNOT lift. The way
21 to Truth is open. Follow it with me.

¹¹ *Ur* emphasizes this word.

**T 16 F. Specialness and Guilt (*N 1370 9:207)
(N 9:207)(Ur 615-616)**

1 **T 16 F 1.** In looking at the special relationship, it is
2 necessary first to realize that it involves
3 a great amount of pain. Anxiety,
4 despair, guilt, and attack all enter
5 into it, BROKEN INTO by periods in which
6 they SEEM to be gone. All these
7 must be understood for what they
8 ARE. Whatever form they take,
9 they are always an attack
10 on the self, TO MAKE THE OTHER GUILTY. **(616)#443** We
11 have spoken of this before, but there are
12 **still** some aspects of what is
13 REALLY being attempted, that we
14 have not touched on. Very simply, the
15 attempt to make guilty is ALWAYS
16 directed against God. For the ego
17 would have you see Him, AND HIM
18 ALONE, as guilty, leaving the
19 Sonship OPEN to attack, and un-
20 protected against it.

(N 9:208)(Ur 616)

1 **T 16 F 2.** The¹² special love relationship is the ego's
2 chief weapon for keeping you from Heaven.
3 It does not APPEAR to be a weapon, but if you
4 consider HOW you VALUE it, and why, you
5 will realize what it MUST be. The special
6 love relationship is the ego's most boasted
7 gift, and the one that has the most appeal
8 to those unwilling to relinquish guilt.
9 The "dynamics" of the ego are clearest here,
10 for, counting on the attraction of this
11 offering, the fantasies which center
12 around this, are often quite open.
13 Here, they are usually judged to be
14 quite acceptable, and even NATURAL.
15 No-one considers it bizarre to love
16 and hate together, and even those who
17 believe that hate is "sin," merely feel
18 guilty, but do NOT correct it.
19 **T 16 F 3.** This IS the "natural" condition
20 of the separation. And those who learn
21 that it is NOT natural at all,
22 seem to be the UNnatural ones. For
23 this world IS the opposite of Heaven,
24 having been made to BE its opposite.

¹² *Ur* inserts: January 6, 1967"

(N 9:209)(Ur 616-617)

1 And EVERYTHING here takes a direction
2 EXACTLY opposite to what is true. In
3 Heaven, where the meaning of love is
4 known, love is the same as UNION.
5 Here, where the ILLUSION of love is accepted
6 IN ITS PLACE, love is perceived as
7 separation and EXCLUSION.
8 **T 16 F 4.** It is in the special relationship, born of the
9 hidden wish for special love from
10 God, that the ego's hatred triumphs.
11 For the special relationship is THE RENUNCIATION OF
12 THE LOVE OF GOD, and the attempt ~~for~~
13 ~~what He~~ to secure ?? for the self
14 the specialness that He denied. And
15 it is essential (617)#444 to the preservation of the
16 ego, that you believe this specialness
17 is NOT hell, but HEAVEN. For the ego
18 would never have you see that the
19 separation can ONLY BE LOSS, being the
20 one condition in which Heaven CANNOT be.
21 **T 16 F 5.** To everyone, Heaven is
22 completion. There CAN be no disagreement
23 on this, because both the ego AND the
24 Holy Spirit accept it. They are, however,
25 in complete DISAgreement on what

(N 9:210)(Ur 617)

1 completion IS, and HOW it is accomplished.
2 The Holy Spirit knows that self completion lies
3 first in union, and then in the EXTENSION of
4 union. To the ego, completion lies in
5 triumph, and in the extension of the
6 "victory," even to the final triumph
7 over God. In THIS it sees the
8 ultimate FREEDOM of the self, for
9 nothing would remain to interfere
10 with IT. And this IS its idea of
11 Heaven. From this it follows that
12 union, which is a condition in which
13 the EGO cannot interfere, MUST BE HELL.
14 **T 16 F 6.** The special relationship is a strange
15 and unnatural ego device for
16 joining hell and Heaven, and
17 making them indistinguishable. And
18 the attempt to find the imagined
19 "best" of BOTH worlds, has
20 merely led to FANTASIES of
21 both, and to the inability to perceive
22 either one AS IT IS. The special
23 relationship is the triumph of this confusion.
24 It is a kind of union from which
25 UNION IS EXCLUDED, and the BASIS for

(N 9:211)(Ur 617-618)

1 the ATTEMPT at union RESTS on exclusion.
2 What better example could there be of the
3 ego's maxim, "Seek, and do NOT find?"
4 **T 16 F 7.** Most curious of all, is the
5 concept of the self, which the ego fosters
6 in the special relationship. This "self"
7 SEEKS the relationship, to MAKE
8 ITSELF COMPLETE. Yet, when it
9 FINDS the special relationship in which it thinks
10 it can ACCOMPLISH this, IT GIVES
11 ITSELF AWAY, and tries to
12 TRADE itself for the self of
13 another. This is NOT union, for there is **(618)#445**
14 NO increase and NO extension.
15 Each partner tries to
16 sacrifice the self he does NOT
17 want, for one he thinks
18 he would PREFER. **And** he
19 feels guilty for the "sin" of
20 TAKING, and of giving nothing
21 of value in return. For how
22 much value CAN he place upon a
23 self that he would GIVE AWAY,
24 to get a BETTER one?

(N 9:212)(Ur 618)

1 **T 16 F 8.** The "better" self the ego seeks is
 2 ALWAYS one that is MORE special.
 3 And whoever SEEMS to possess
 4 a special self is "loved," FOR
 5 WHAT CAN BE TAKEN FROM HIM.
 6 Where both partners see this
 7 special self IN EACH OTHER, the
 8 EGO sees "a union made in
 9 Heaven." For NEITHER will
 10 recognize that HE HAS ASKED
 11 FOR HELL, and so he will NOT
 12 interfere with the ego's ILLUSION of
 13 Heaven, which it offered him TO
 14 INTERFERE WITH HEAVEN. Yet if
 15 ALL illusions are of fear, and
 16 they CAN be of nothing else, the
 17 illusion of Heaven **can be**¹³ nothing
 18 more than an ATTRACTIVE form
 19 of fear, in which the guilt is buried
 20 deep, and rises in the form of "love."
 21 **T 16 F 9.** The appeal of hell lies ONLY
 22 in the terrible attraction of guilt,
 23 which the ego holds out to those
 24 who place their faith in littleness.
 25 The conviction of littleness lies in

¹³ *Urtext* has "is" in place of 'can be.'

(N 9:213)(Ur 618-619)

1 EVERY special relationship, for only the
2 deprived COULD value specialness.
3 The "demand" for specialness, and the
4 perception of the GIVING of
5 specialness AS AN ACT OF LOVE,
6 would MAKE LOVE HATEFUL. And
7 the REAL purpose of the special relationship, in
8 strict accordance with the ego's goal,¹⁴
9 is to DESTROY reality and SUBSTITUTE
10 ILLUSION. For the ego is ITSELF an
11 illusion, and ONLY illusions can
12 BE the witnesses to its reality.
13 **T 16 F 10.** If you perceived the special relationship
14 as a triumph over God, WOULD
15 YOU WANT IT? Let us not think
16 of its fearful nature, nor of the
17 guilt it MUST entail,
18 nor of the sadness and the loneliness.
19 For these are only ATTRIBUTES of the whole
20 religion of the separation, and the total **(619)#446**
21 context in which it is thought to
22 occur. The central theme in its
23 litany to sacrifice is that
24 GOD MUST DIE SO YOU CAN LIVE.
25 And it is this theme that is

¹⁴ *Urtext* has "goals" instead of "goal"

(N 9:214)(Ur 619)

1 acted out in the special relationship. Through
2 the death of YOUR self, you think you
3 can ATTACK another self, and snatch
4 it FROM the other, to REPLACE the
5 self that you despised. And you
6 despise it BECAUSE YOU DO NOT THINK IT
7 OFFERS YOU THE SPECIALNESS THAT YOU
8 DEMAND. And, HATING it, YOU
9 have made it little and unworthy,
10 BECAUSE YOU ARE AFRAID OF IT.

11 **T 16 F 11.** How can you grant
12 unlimited power to what you
13 think you have ATTACKED? For so
14 fearful has the truth become
15 that, UNLESS it is weak, and
16 little, and unworthy of value, you
17 would not dare to look upon
18 it. You think it safer to
19 **to** endow the little self which YOU have
20 made, with power you WRESTED
21 FROM truth, triumphing over it,
22 and leaving IT helpless. See how
23 EXACTLY is this ritual enacted in the
24 special relationship. An altar is erected
25 IN BETWEEN two separate people, on

(N 9:215)(Ur 619-620)

1 which each seeks to kill his self, and on
 2 **its**¹⁵ body, raise another self that
 3 TAKES HIS POWER FROM ITS DEATH.
 4 **T 16 F 12.** Over and over and over, this ritual
 5 is enacted. And it is NEVER completed,
 6 nor ever will BE completed. For
 7 the RITUAL of completion CANNOT complete,
 8 and life arises not from death, nor
 9 Heaven from hell. Whenever ANY
 10 form of special relationship tempts you to
 11 seek for love in ritual, remember
 12 love is CONTENT, and NOT form of
 13 ANY kind. The special relationship is a
 14 RITUAL OF FORM, aimed at the
 15 raising of the form to take the
 16 place of God, at the EXPENSE of
 17 content. There IS no meaning
 18 in the form, AND THERE WILL NEVER BE. The
 19 special relationship MUST be recognized for
 20 what it is; a senseless ritual,
 21 in which strength is extracted from the **(620)#447**
 22 death of God **symbolically**,¹⁶ and
 23 invested in His killer, as the sign
 24 that form has triumphed over
 25 content, and love has LOST its meaning.

¹⁵ *Urtext* has "his" instead of "its"

¹⁶ The word appears to be spelled "symbolicly" in the manuscript and is corrected here. It is not present in the *Urtext*.

(N 9:216)(Ur 620)

1 **T 16 F 13.** Would you WANT this to be
2 possible, even APART from its
3 evident impossibility? For, if it
4 WERE possible, you would have made
5 YOURSELF helpless. God is not
6 angry. He merely could not
7 let this happen. You can
8 NOT change His Mind. No
9 rituals that you have set up, in which the
10 dance of death delights you, can
11 bring death to the Eternal. Nor can
12 your chosen substitute for the Wholeness
13 of God, have ANY influence at all
14 upon It. See in the special relationship
15 nothing more than a meaningless
16 attempt to raise other gods
17 before Him, and, by worshipping
18 them, to obscure THEIR tininess,
19 AND HIS GREATNESS. ????

20 **T 16 F 14.** In the name of YOUR completion,
21 you do not WANT this. And every
22 idol that you raise to place BEFORE
23 Him, stands before YOU, in place
24 of what YOU are. Salvation lies
25 in the simple fact that illusions

(N 9:217)(Ur 620)

1 are NOT fearful, BECAUSE THEY ARE NOT TRUE. And they but
2 SEEM to be fearful to the extent to which
3 you fail to recognize them FOR WHAT
4 THEY ARE. And you WILL fail to do
5 this, to the extent to which you WANT them to be
6 true. And, to the same extent,
7 you are DENYING truth, and so are
8 making YOURSELF unable to make the
9 simple choice between truth and
10 illusion, fantasy and God.
11 **T 16 F 15.** Remember this, and you will have
12 no difficulty in perceiving the
13 decision as just what it IS,
14 and nothing more. The core of the
15 separation delusion lies simply
16 in the fantasy DESTRUCTION of love's
17 meaning. And, unless its
18 meaning is RESTORED to you, you
19 CANNOT know yourself, who SHARE
20 its meaning. Separation is only the
21 decision NOT to know yourself.
22 Its whole thought-system is
23 a carefully-contrived learning
24 experience, designed to lead
25 AWAY from truth, and into fantasy. **(621)#448**

(N 9:218)(Ur 621)

1 For¹⁷ every learning that would hurt
2 you, God offers you correction, and
3 COMPLETE escape from ALL its
4 consequences.
5 **T 16 F 16.** The decision whether or not
6 to listen to this course and follow it,
7 is but the choice between truth and
8 illusion. For here IS truth,
9 SEPARATED from illusion, and NOT
10 confused with it at all. How
11 simple does this choice become
12 when it is perceived as only
13 what it is. For ONLY
14 fantasies made confusion in
15 choosing possible, and they
16 are totally UNreal. This
17 year is thus the time to
18 make the EASIEST decision that
19 ever confronted you, and also the
20 ONLY one. You will cross the bridge
21 into reality, simply because you will
22 recognize that God is on the
23 other side AND NOTHING AT ALL IS
24 HERE. It is impossible NOT to make the
25 natural decision, as this is realized. (622)#- 449 -

¹⁷ *Urtext* inserts the word "Yet" at the start of this sentence.

**T 16 G. The Bridge to the Real World (*N 1382 9:219)
(N 9:219)(Ur 622)**

1 **T 16 G 1.** The¹⁸ search for the special relationship
 2 is the sign that you equate your self with
 3 the ego, and NOT with God. For the special relationship
 4 has value ONLY to the ego. To IT,
 5 UNLESS a relationship HAS special value,
 6 IT HAS NO MEANING. And it perceives
 7 ALL love as special. Yet¹⁹ this CANNOT
 8 be natural, for it is UNlike the
 9 relationship of God and His Son, and
 10 ALL relationships that are unlike
 11 this One, MUST be unnatural. For
 12 God created love as He would have
 13 it be, and GAVE it as it IS. Love
 14 HAS no meaning except as its
 15 Creator defined it, by His Will. It is
 16 impossible to define it otherwise, and UNDERSTAND
 17 it.

18 **T 16 G 2.** LOVE IS FREEDOM. To look for it
 19 by placing yourself in BONDAGE, is
 20 to SEPARATE yourself from it. For
 21 the love of God, no longer seek
 22 for union in separation, nor for
 23 freedom in bondage! As you release,
 24 so will you BE released. FORGET THIS NOT,
 25 or love will be unable to find you, and

¹⁸ Ur inserts January 7, 1967.

¹⁹ Ur inserts a comma here

(N 9:220)(Ur 622)

1 comfort you. There is a way in which the Holy Spirit asks
2 YOUR help, if you would have His. The holy instant is
3 His most helpful tool in protecting you
4 from the attraction of guilt, the REAL lure
5 in the special relationship. You do NOT recognize that
6 this IS its REAL appeal, for the ego has
7 taught you that FREEDOM lies in it.

8 **T 16 G 3.** Yet, the closer you look at the special relationship, the
9 more apparent it becomes that it MUST
10 foster guilt, and therefore must IMPRISON.

11 The special relationship is totally without
12 meaning WITHOUT A BODY. And²⁰ if
13 you VALUE it, you must also VALUE
14 THE BODY. And what you value, you WILL
15 keep. The special relationship is a device for
16 limiting YOUR self to a body, and for
17 limiting your perception of others to
18 THEIRS. The Great Rays would
19 establish the total LACK of
20 value of the special relationship, IF THEY
21 WERE SEEN. For, in seeing THEM, the
22 body WOULD disappear, BECAUSE ITS
23 VALUE WOULD BE LOST. And so
24 your whole INVESTMENT in seeing it
25 would be WITHDRAWN from it.

²⁰ Ur inserts comma here

(N 9:221)(Ur 622-623)

1 **T 16 G 4.** YOU SEE THE WORLD YOU VALUE. On this side
2 of the bridge, you see **(623) #-450** - the world of separate
3 bodies, seeking to join each other in
4 SEPARATE UNIONS, and to become
5 one BY LOSING. When two INDIVIDUALS
6 seek to become ONE, they are
7 trying to DECREASE their magnitude.
8 Each would DENY his power, for
9 the SEPARATE union EXCLUDES THE UNIVERSE.
10 Far more is LEFT OUTSIDE than would
11 be taken in. For God is left
12 WITHOUT, and NOTHING taken in.
13 If one such union were made
14 IN PERFECT FAITH, the universe WOULD
15 enter into it. Yet the special relationship
16 which the EGO seeks, does NOT
17 include even ONE whole
18 individual. For the ego WANTS but
19 part of him, and sees ONLY this
20 part, and nothing else.
21 **T 16 G 5.** Across the bridge, it is so
22 different! For a time the body is
23 still seen, but NOT exclusively, as
24 it is seen here. For the little spark
25 that holds the Great Rays within it²¹

²¹ *Ur* inserts comma here

(N 9:222)(Ur 623)

1 is ALSO visible, and this spark cannot be
2 limited long to littleness. Once you have
3 crossed the bridge, the VALUE of the body
4 is so diminished in YOUR sight, that
5 you will see no need at all to MAGNIFY
6 it. For you will realize that the ONLY
7 value that the body has, is to enable you
8 to bring your brothers TO the bridge WITH
9 you. And to be RELEASED TOGETHER
10 there.

11 **T 16 G 6.** The bridge itself is nothing more
12 than a transition in your PERSPECTIVE of
13 reality. On this side, everything you
14 see is grossly distorted, and COMPLETELY
15 out of perspective. What IS little
16 and insignificant is magnified, and what
17 is strong and powerful, cut down to
18 littleness. In the transition, there is a
19 period of confusion, in which a sense of
20 actual disorientation seems to
21 occur. But fear it not, for it
22 means nothing more than that you
23 have been willing to LET GO your hold
24 on the distorted frame of reference²²
25 that SEEMED to hold your world together.

²² *Ur* inserts comma.

(N 9:223)(Ur 623-624)

1 This frame of reference is BUILT around the special
 2 relationship. Without THIS illusion, there can BE
 3 no meaning you would still seek here.
 4 **T 16 G 7.** Fear not that you will be abruptly
 5 lifted up, and hurled into reality. Time
 6 is kind, and, if you use it FOR reality, it
 7 will keep gentle pace with you, in your
 8 transition. The urgency is only in dislodging **(624)- 451 -**
 9 your minds from their FIXED POSITIONS
 10 here. This will not leave you homeless, and
 11 WITHOUT a frame of reference. The
 12 period of disorientation, which precedes
 13 the actual transition, is far shorter
 14 than the time it took to fix your
 15 minds so firmly on illusions. Delay
 16 will hurt you now MORE THAN BEFORE, ONLY
 17 because you realize it IS delay, and that
 18 escape from pain IS REALLY POSSIBLE.
 19 Find hope and comfort, rather than
 20 despair, in this:²³ **(therefore.?) T 16 G 8.** You could no longer
 21 find even the ILLUSION of love in ANY
 22 special relationship here. For you are no
 23 longer WHOLLY insane, and you WOULD
 24 recognize the guilt of SELF-betrayal
 25 FOR WHAT IT IS. Nothing you seek to

²³ Well this one is tricky. The *Urtext* manuscript has “this:” and not the word “therefore.” In later versions the editors leave the colon but remove the paragraph break which would be most inappropriate after a colon. The *Notes* has a paragraph break specifically written in, however, making it difficult to suppose the paragraph break was an oversight. Just prior to the indicated paragraph break is a most unusual construction. It may have a colon followed by a period ... very odd ... or a slightly warped glyph for “therefore.” Since neither a colon followed by a paragraph break nor a colon followed by a period work at all well, while “therefore” works just fine, that might well be what was intended. The “this” then refers back to what was just discussed and not forward to what follows, which does seem more suitable in the context.

(N 9:224)(Ur 624)

1 strengthen, in the special relationship, is REALLY part
2 of you. And you cannot keep PART of the
3 thought-system that taught you it WAS
4 real, and understand the Thought that
5 REALLY knows what you are. You HAVE
6 allowed the Thought of your reality to enter
7 your minds, and, because YOU invited it,
8 it WILL abide with you. Your love for
9 it will not allow you to betray yourself,
10 and you COULD not enter into a relationship
11 WHERE IT COULD NOT GO WITH YOU, for you
12 would NOT be APART from it.

13 **T 16 G 9.** Be glad you have escaped the
14 mockery of salvation that the ego
15 offered you, and look not back with
16 longing on the travesty it made
17 of your relationships. Now, no-one
18 need suffer, for you have come too
19 far to yield to the illusion of the
20 beauty and holiness of guilt.
21 Only the wholly insane could look
22 on death and suffering, sickness and
23 despair, and see it thus. What
24 guilt has wrought is ugly,
25 fearful, and very dangerous. See no

(N 9:225)(Ur 624-625)

1 illusion of truth and beauty there. And be
2 you thankful that there IS a place
3 where truth and beauty wait for you.
4 **T 16 G 10.** Go on to meet them gladly,
5 and learn how much awaits you, for
6 the simple willingness to give up
7 nothing, BECAUSE it is nothing. The
8 new perspective you will gain, from
9 crossing over, will be the understanding
10 of WHERE HEAVEN IS. From HERE,
11 it seems to be outside, and ACROSS the
12 bridge. But, as you cross to JOIN
13 it, IT will JOIN WITH YOU, and BECOME
14 ONE with you. And you will think,
15 in glad astonishment, that for *all* this,
16 YOU GAVE **(625)-452** - UP NOTHING! The joy of Heaven,
17 which HAS no limit, is INCREASED
18 with each light that returns, to take
19 its rightful place within it. Wait no
20 longer, for the Love of God and YOU. And
21 may the holy instant speed you on the way, as it
22 will surely do, if you but LET it come
23 to you.

(N ---)(Ur 625)

T 16 G 11. The Holy Spirit asks only this little help of you. Whenever your thoughts wander to a special relationship which still ATTRACTS you, enter with Him into a holy instant, and there, LET HIM RELEASE YOU. He needs only your willingness to SHARE His perspective, to give it to you completely. And your willingness need not be complete, BECAUSE HIS IS PERFECT. It is His task to atone for your UNwillingness by His perfect faith. And it is HIS faith you share with Him there. Out of YOUR recognition of your UNwillingness for your release, His PERFECT willingness is GIVEN you. Call upon Him, for Heaven is at His call. And LET Him call on Heaven FOR you. **(626)- 453 -**

**T 16 H. The End of Illusions (*N 1389 9:227)
(N 9:226)(Ur 626)**

1 **T 16 H 1.** It²⁴ is impossible to let the past go,
 2 WITHOUT relinquishing the special relationship. For the
 3 special relationship is an attempt to RE-ENACT the
 4 past, AND CHANGE IT. Imagined slights,
 5 remembered pain, past disappointments,
 6 perceived injustices and deprivations, all
 7 enter into the special relationship, which becomes a
 8 way in which you seek to restore your wounded
 9 SELF-esteem. What basis would you have
 10 for choosing a special partner, WITHOUT
 11 the past? EVERY such choice is made
 12 because of something "evil" in the past, TO
 13 WHICH YOU CLING, and for which must
 14 SOMEONE ELSE "atone." **T 16 H 2.** The special relationship
 15 TAKES VENGEANCE ON THE PAST. By seeking
 16 to remove suffering IN THE PAST, it OVERLOOKS
 17 the present, in its preoccupation with the past,
 18 and its TOTAL COMMITMENT to it.

19 NO SPECIAL RELATIONSHIP IS EXPERIENCED IN THE
 20 PRESENT. Shades of the past envelop it,
 21 and make it what it is. It HAS no
 22 meaning in the present, and, if it means
 23 nothing NOW, it cannot have any REAL
 24 meaning at all. How can you
 25 change the past, EXCEPT in fantasy?

²⁴ *Ur* inserts "January 10, 1967."

(N 9:227)(Ur 626)

1 And who can give you what you
 2 think THE PAST deprived you of? The
 3 past is nothing. Do not seek to
 4 lay the blame for deprivation on it,
 5 for the past IS GONE. **T 16 H 3.** You cannot
 6 REALLY not let go what has gone already.²⁵ It MUST be, therefore,
 7 that YOU are maintaining the illusion
 8 that it has NOT gone, because you think
 9 it serves some purpose that you
 10 WANT FULFILLED.

11 And it must also be that
 12 this purpose COULD NOT BE FULFILLED
 13 IN THE PRESENT, but ONLY in the past. Do
 14 not underestimate the intensity of the
 15 ego's drive for vengeance on the
 16 past. It is COMPLETELY savage,
 17 and COMPLETELY insane. For the ego
 18 remembers everything that YOU have
 19 done that offended it, and
 20 seeks retribution OF YOU. The
 21 fantasies it brings to the special
 22 relationships it chooses, in which to
 23 act out its hate, are fantasies
 24 of YOUR destruction.
 25 **T 16 H 4.** For the ego holds

²⁵ Ur replaces "gone already" with "ALREADY gone"

(N 9:228)(Ur 626-627)

1 the past AGAINST YOU, and, in your ESCAPE from (627)- 454 -
2 it, it sees ITSELF deprived of the
3 vengeance it believes that you so
4 justly merit.

5 Yet, without your ALLIANCE
6 in your own destruction, the ego could
7 not hold you to the past. In the special
8 relationship, YOU ARE ALLOWING YOUR DESTRUCTION
9 TO BE. **NOT in the present BUT IN THE**
10 **PAST.** That this is insane, is
11 obvious. But what is LESS
12 obvious to you, is that the PRESENT is
13 useless to you, while you pursue the
14 ego's goal, as its ally. The past
15 is gone; seek not to preserve it in the
16 special relationship, which binds
17 you to it, and would teach you
18 that SALVATION is past, and that you
19 must RETURN to the past, to FIND
20 salvation. There is NO fantasy
21 that does not contain the dream
22 of retribution for the past. Would
23 you ACT OUT the dream, or let it go?
24 **T 16 H 5.** In the special relationship, it does not
25 SEEM to be an acting out of

(N 9:229)(Ur 627)

1 vengeance that you seek. And, even when
2 the hatred and the savagery break briefly²⁶
3 into awareness, the illusion of love is not
4 profoundly shaken. But the one
5 thing that the ego NEVER allows to
6 reach awareness, is that the special
7 relationship is the acting out of VENGEANCE ON
8 YOURSELF. Yet what else COULD
9 it be? In seeking the special relationship, you
10 look not for glory IN YOURSELF. You
11 have DENIED that it is there. And the
12 relationship becomes your SUBSTITUTE for
13 it. And vengeance becomes YOUR
14 substitute for Atonement, and
15 ESCAPE from vengeance becomes your LOSS.
16 **T 16 H 6.** Against the ego's insane
17 notion of salvation, the Holy Spirit gently
18 lays the holy instant. We said before that
19 the Holy Spirit must teach through comparisons,
20 and uses opposites to point to
21 truth. The holy instant is the OPPOSITE of the
22 ego's fixed belief in salvation
23 through vengeance for the past. In the
24 holy instant, it is ACCEPTED that the past
25 is gone, and WITH its passing, the

²⁶ *Ur* inserts "through"

(N 9:230)(Ur 627-628)

1 drive for vengeance HAS BEEN uprooted,
2 and has disappeared. The stillness and the
3 peace of NOW, enfold you in perfect
4 gentleness. Everything is gone,
5 EXCEPT THE TRUTH. **T 16 H 7.** For a time, you may
6 attempt to bring illusions INTO the holy instant,
7 to hinder your full awareness of the
8 COMPLETE DIFFERENCE, in ALL respects,
9 between your EXPERIENCE of truth and
10 illusion. But you will not **(628)- 455 -** attempt this
11 long. In the holy instant, the power of the Holy Spirit
12 WILL prevail, BECAUSE YOU JOINED
13 **WITH HIM.** The illusions you bring with
14 you, will weaken the EXPERIENCE of
15 Him for a while, and will prevent
16 you from KEEPING the experience in
17 your mind. Yet the holy instant IS eternal, and
18 your illusions of time will NOT
19 prevent the timeless from being
20 what it is, nor you from
21 EXPERIENCING it as it is.
22 **T 16 H 8.** What God has given you
23 is truly given. AND WILL BE
24 TRULY RECEIVED. For ~~the~~ God's gifts ~~of~~
25 ~~God~~ HAVE no reality, APART from

(N 9:231)(Ur 628)

1 your receiving them. YOUR receiving
2 completes HIS giving. You will
3 receive, BECAUSE it is His Will to give.
4 He gave the holy instant, to be given you.
5 And it is impossible that you receive it
6 not, BECAUSE He gave it. When
7 He willed that His Son be
8 free, His Son WAS free. In the holy instant i
9 s His reminder that His Son
10 will ALWAYS be EXACTLY as he
11 was created. And EVERYTHING the Holy Spirit
12 teaches you, is to remind you that you
13 HAVE received what God has given
14 you.

15 **T 16 H 9.** There is nothing you CAN hold against
16 reality. All that must be
17 forgiven are the ILLUSIONS you have held
18 against your brothers. Their reality
19 HAS no past, and ONLY illusions
20 can BE forgiven. God holds nothing
21 against ANYONE, for He is INCAPABLE
22 of illusions of ANY kind. Release your
23 brothers from the slavery of THEIR illusions,
24 by forgiving them for the illusions which
25 YOU perceive in them. Thus will you learn

(N 9:232)(Ur 628-629)

1 that YOU have been forgiven, for it is YOU who
2 offered THEM illusions. In the holy instant, this is
3 done for you IN TIME, to bring to you
4 the true condition of Heaven. **T 16 H 10.** Remember
5 that you ALWAYS choose between truth and
6 illusion, between the REAL Atonement that
7 would heal, and the ego's "atonement,"
8 **which**²⁷ would destroy.

9 The power of God, and all His Love,
10 without limit, will support you, as you
11 seek only your place in the plan of
12 Atonement arising from His Love. Be
13 an ally of God, and NOT the ego, in seeking
14 how Atonement can come to you.
15 His help suffices, for His Messenger
16 understands **(629)-456** - how to restore the Kingdom
17 TO you, and to place ALL your investment
18 in salvation in your relationship with
19 Him. **T 16 H 11.** Seek and FIND His message
20 in the holy instant, where ALL illusions are
21 forgiven. From here the miracle
22 extends to bless everyone, and to
23 resolve ALL problems; be they
24 perceived as great or small, possible
25 or impossible. There is NOTHING that will not

²⁷ *Ur* has "that" instead of "which."

(N 9:233)(Ur 629)

1 give place to Him, and to His majesty.
2 To join in close relationship with Him, is to
3 accept relationships AS REAL. And, through
4 THEIR reality, give over ALL illusions²⁸
5 for the reality of your relationship with God.
6 Praise be to your relationship with
7 Him, and to no other. The truth lies here,
8 AND NOWHERE ELSE. You choose this, or NOTHING.
9 **T 16 H 12.** Forgive us our illusions, Father, and help
10 us to accept our true relationship
11 with You, in which there are NO illusions, and
12 where none can ever enter. Our
13 holiness is YOURS. What can there
14 be in us that NEEDS forgiveness,
15 when YOURS is perfect? The sleep of
16 forgetfulness is only the unwillingness
17 to remember YOUR forgiveness and Your
18 Love. Let us not wander into
19 temptation, for the temptation of the
20 Son of God is NOT Your Will. And
21 let us receive ONLY what YOU
22 have given, and accept but this into the
23 minds which You created, and
24 which You love. Amen.²⁹ **(630) #457**

²⁸ UR inserts a comma here

²⁹ This closely parallel's the Lord's Prayer

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Chapter 17 - Forgiveness and Healing

T 17 A. Introduction (*N 1397 9:234) (N 9:234)(Ur 630)

1 T17 A 1. The¹ betrayal of the Son of God (630)457
 2 lies only in illusions, and all his
 3 "sins" are but his own imagining.
 4 His REALITY is forever sinless. He
 5 need not be forgiven but AWAKENED.
 6 In his dreams he HAS betrayed
 7 himself, his brothers and his
 8 God. Yet what is done in
 9 dreams has not been REALLY
 10 done. It is impossible to convince
 11 the DREAMER that this is so, for
 12 dreams are what they are BECAUSE
 13 of their illusion of reality. Only in
 14 waking is the full release from them,
 15 for only then does it become
 16 PERFECTLY apparent that they had
 17 NO effect on reality at all, AND
 18 DID NOT CHANGE IT.

19 T17 A 2. FANTASIES CHANGE REALITY.
 20 That is their purpose. They CANNOT do so
 21 IN reality, but they CAN do so
 22 in the mind that would HAVE REALITY
 23 DIFFERENT. It is, then, only your WISH
 24 to change reality that is fearful,
 25 because, BY your wish you think you have

¹ Ur inserts "January 12, 1967"

**T 17 B. Fantasy and Distorted Perception (*N 1398 9:235)
(N 9:235)(Ur 630)**

1 ACCOMPLISHED what you wish. This strange
2 position, in a sense, ACKNOWLEDGES your power,
3 yet by DISTORTING it, and devoting
4 it to "evil," it also MAKES IT UNREAL.
5 You cannot be faithful to two masters,² who
6 ask of you conflicting things. What you
7 use in fantasy, you DENY to truth.
8 But what you GIVE to truth, to use FOR
9 you, is SAFE from fantasy.

10 **T 17 B 1.** When you maintain that there
11 MUST be order of difficulty in miracles, all
12 you mean is that there are some things
13 you would WITHHOLD from truth. You
14 believe that truth cannot deal with them,
15 ONLY because YOU would keep them
16 FROM truth. Very simply, your lack
17 of faith in the Power that heals ALL
18 pain, arises from YOUR wish to retain
19 some ASPECTS of reality FOR FANTASY.
20 If you but realized what this MUST do
21 to your appreciation of the whole! What
22 you RESERVE UNTO YOURSELF, you TAKE
23 AWAY from Him Who would release
24 you. Unless you GIVE IT BACK, it is
25 inevitable that YOUR perspective on reality

² **Matthew 6:24** No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

(N 9:236)(Ur 630-631)

1 be warped and uncorrected.(631)458
2 **T 17 B 2.** As long as you would have this
3 be, so long will the ILLUSION of order of
4 difficulty in miracles REMAIN with you.
5 For YOU have established this order in REALITY,
6 by giving some of it to one teacher, and
7 some to another. And so you learn to deal
8 with PART of truth in one way, and in
9 ANOTHER way the OTHER part. To
10 FRAGMENT truth is to DESTROY it
11 by rendering it meaningless. ORDERS
12 of reality is a perspective without
13 understanding, a frame of
14 reference FOR reality to which it
15 cannot REALLY be compared at all.
16 Think you that you can bring truth to
17 fantasy, and learn what truth
18 MEANS from the perspective of illusions?
19 **T 17 B 3.** Truth HAS no
20 meaning in illusion. The frame of
21 reference FOR its meaning MUST BE
22 ITSELF. When you try to bring
23 TRUTH to illusions, you are trying
24 to MAKE THEM REAL, and KEEP
25 them by JUSTIFYING your belief in them.

(N 9:237)(Ur 631)

1 But to give illusions to Truth is to enable
2 truth to teach that the ILLUSIONS are
3 unreal, and thus enable you to ESCAPE
4 from them. Reserve not one idea
5 aside from truth, or you ESTABLISH
6 orders of reality which MUST imprison
7 you. There IS no order in reality because
8 EVERYTHING there is true.

9 **T 17 B 4.** Be willing, then, to give
10 ALL you have held OUTSIDE the truth to
11 Him Who KNOWS the truth, and in
12 Whom all is brought to truth.

13 Salvation from separation will be COMPLETE,
14 or will not be at all. Be not
15 concerned with anything except your
16 willingness³ TO HAVE THIS BE ACCOMPLISHED.
17 HE will accomplish it; not you. But
18 forget not this; when you become
19 disturbed and lose YOUR peace of
20 mind because ANOTHER is attempting
21 to solve his problems through fantasy,
22 you are refusing to FORGIVE YOURSELF
23 for just this same attempt. And
24 you are holding BOTH of you AWAY
25 from truth, and from salvation. As you

³ Ur emphasizes YOUR WILLINGNESS

**T 17 C. The Forgiven World (*N 1401 9:238)
(N 9:238)(Ur 631-632)**

1 FORGIVE him, you RESTORE to truth what
2 was denied by BOTH OF YOU. And you
3 WILL see forgiveness where YOU have
4 given it. (632) - 459 -
5
6 **T17 C1.** Can⁴ you imagine how
7 beautiful those you forgive will look to
8 you? In no fantasy have you ever
9 seen anything so lovely. Nothing
10 you see here, sleeping or waking, comes
11 near to such loveliness, and nothing will you
12 value like unto this, nor hold so
13 dear. Nothing *that* you remember, that
14 made your heart seem to sing with joy,
15 ~~happiness, will~~ has ever brought
16 you even a little part of the happiness
17 this sight will bring you. FOR YOU WILL
18 SEE THE SON OF GOD. You will behold
19 the beauty that the Holy Spirit loves to
20 look upon, and that He thanks the
21 Father for. He was created to see
22 this FOR YOU, until you learned to
23 see it for yourself. And all His
24 teaching leads to seeing it and giving
25 thanks with Him.

⁴ Ur inserts "January 13, 1967."

(N 9:239)(Ur 632)

1 **T17C2.** This loveliness is NOT a fantasy. It is the
2 real world, bright, and clean and new,
3 with everything sparkling under the open
4 sun. Nothing is hidden here, for
5 everything has BEEN forgiven, and there ARE
6 no fantasies to hide the truth. The
7 bridge between that world and this is SO
8 little and SO easy to cross that you
9 could not believe it is the meeting
10 place of worlds so different. Yet
11 this little bridge is the strongest thing
12 that touches on this world at all. This
13 little step, so small it has escaped
14 your notice, is a stride through
15 time into eternity, and beyond all
16 ugliness, into beauty that will enchant
17 you, and will never cease to cause you
18 wonderment at its perfection.

19 **T17C3.** This step, the smallest ever
20 taken by anything, is still the
21 greatest accomplishment of all, in
22 God's plan of Atonement. All
23 else is learned, but THIS is GIVEN,
24 complete and wholly perfect. No-one
25 but Him Who PLANNED salvation could

(N 9:240) (Ur 632-633)

1 complete it thus. The real world, in
2 its loveliness, YOU learn to reach. Fantasies
3 are all undone, no-one and nothing remains
4 still bound by them, and, by YOUR OWN
5 forgiveness, you are FREE TO **(633)-460** - SEE. And
6 WHAT you see is only what YOU HAVE
7 MADE, with the blessing of your forgiveness
8 on it. And⁵ with this final blessing
9 of God's Son UPON HIMSELF, the
10 REAL perception, born of the new perspective
11 he has learned, has served its
12 purpose.

13 **T17C4.** The stars will disappear in light,
14 and the sun, which opened up the world
15 to beauty, will vanish. Perception
16 will be meaningless, when it has been
17 perfected. For everything that has
18 been used for learning, will have no
19 function. Nothing will ever
20 change; no shifts nor shadings,
21 no differences, no variations that
22 made perception possible, will
23 occur. The perception of the real world will
24 be so short, that you will barely have
25 time to thank God for it. For

⁵ Ur inserts a comma

(N 9:241) (Ur 634)

1 God will take the last step swiftly, when
2 you have reached the real world, and have been
3 made ready for Him.

4 **T17C5.** The real world is attained simply
5 by the COMPLETE forgiveness of the *old*; the world
6 you see WITHOUT forgiveness. The Great
7 Transformer of perception will undertake
8 WITH you the careful searching of the mind
9 that MADE this world, and uncover TO YOU
10 the SEEMING reasons for your making it.
11 In the light of the REAL reason that He
12 brings, as you follow Him, He will
13 SHOW you that there is NO reason here
14 at all. Each spot HIS reason
15 touches, grows alive with beauty. And
16 what SEEMED ugly, in the darkness of your
17 LACK of reason, is suddenly released
18 to loveliness. Not even what the Son
19 of God made in insanity, could be
20 without a hidden spark of beauty,
21 that gentleness could release.

22 **T17C6.** All this beauty will rise to
23 bless your sight, as you look upon the
24 world with forgiving eyes. For
25 forgiveness literally TRANSFORMS vision,

(N 9:242) (Ur 633-634)

1 and lets you see the real world, reaching
2 quietly and gently across chaos, and
3 removing all illusions that had
4 twisted your perception, and fixed it on (634)- 461 – the
5 past. The smallest leaf becomes a
6 thing of wonder, and a blade of grass
7 a sign of God's perfection. From the
8 forgiven world, the Son of God is
9 lifted easily to his home. And
10 there, he knows that he has ALWAYS
11 rested there in peace. **T 17 C 7.** Even salvation
12 will become a dream, and vanish from
13 his mind. For salvation IS the end
14 of dreams, and⁶ with the closing of the dream,
15 will have no meaning. Who, awake in
16 Heaven, COULD dream that there could
17 ever be NEED of salvation? How
18 much do you WANT salvation?
19 It will GIVE you the real world, trembling
20 with readiness to BE given you. The
21 eagerness of the Holy Spirit to give you this, is
22 so intense He would not wait,
23 although He waits in patience.
24 MEET His patience with your IMpatience
25 at delay in meeting Him. Go

⁶ Ur inserts a comma

(N 9:243)(Ur 634-635)

1 out in gladness to meet with your Redeemer,
2 and walk with Him, in trust, out of this
3 world, and into the real world of
4 beauty and forgiveness. (635)- 462 -

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**T 17 D. Shadows of the Past (*N 1407 9:244)
(N 9:244)(Ur 635)**

1 **T17D1.** To⁷ forgive is merely to remember ONLY
 2 the LOVING thoughts you gave in the past, and those
 3 that were given you. ALL the rest, must be
 4 forgotten. Forgiveness is a selective
 5 remembering, based NOT on YOUR selection.
 6 For the shadow figures YOU would make
 7 immortal, ARE "enemies" of reality. Be
 8 willing to forgive the Son of God for what
 9 he did NOT do. The shadow figures are the
 10 witnesses you bring WITH you, to demonstrate
 11 he DID what he DID NOT. BECAUSE
 12 you brought them, YOU WILL HEAR THEM. And
 13 you who KEPT them BY YOUR OWN SELECTION,
 14 do NOT understand how they came into
 15 your minds, and what their purpose is.
 16 **T17D2.** THEY REPRESENT THE EVIL THAT YOU
 17 THINK WAS DONE TO YOU. You bring them
 18 with you ONLY that you may ~~return~~ evil
 19 FOR evil, ~~in hope~~ hoping that THEIR
 20 witness will enable you to think
 21 guiltily of another, and NOT harm yourself.
 22 They speak so clearly for the separation, that
 23 no-one NOT obsessed with KEEPING
 24 separation, COULD hear them otherwise.

⁷ Ur inserts "January 15, 1967."

(N 9:245) (Ur 635)

1 They offer you the "reasons" why you should enter
 2 into unholy alliances, which support the ego's
 3 goals, and make your relationships the witness
 4 to ITS power. It is these shadow figures which
 5 would MAKE THE EGO HOLY in your sight, and
 6 teach you what you do to keep IT safe, is really LOVE.
 7 **T17D3.** The shadow figures ALWAYS speak
 8 for vengeance, and ALL relationships
 9 into which they enter, are totally insane.
 10 WITHOUT EXCEPTION, these relationships have, AS THEIR
 11 PURPOSE, the EXCLUSION of the ~~reality~~ truth about
 12 the other, ~~and the reality~~ AND OF YOURSELF. That
 13 is why you see⁸ IN BOTH what is not there,
 14 and MAKE of both the slaves of vengeance.
 15 And why whatever reminds you of your
 16 PAST grievances, no matter how
 17 distorted the associations by which you
 18 ARRIVE at the remembrance may be,
 19 ATTRACTS you, and seems to you to go by the
 20 name of love. And, finally, why
 21 all such relationships become the attempt at
 22 union THROUGH THE BODY, for ONLY bodies
 23 CAN be seen as means for vengeance.

⁸ Ur inserts a comma here

(N 9:246) (Ur 635-636)

1 **T17D4.** That bodies are central to all
 2 unholy relationships is evident. Your
 3 OWN experience has taught you this. But
 4 what you do NOT realize, are **(636)-463** - ALL the reasons
 5 that go to MAKE the relationship unholy. For
 6 UNholiness seeks to RE-INFORCE itself, by
 7 gathering TO itself, what it perceives as
 8 LIKE itself, as holiness does. In the
 9 unholy relationship, it is NOT the body of the OTHER with which **the**
 10 union is attempted, but the bodies of those
 11 WHO ARE NOT THERE **AT ALL**. Even the BODY of the
 12 other, ALREADY a severely limited perception
 13 of him, is NOT the central focus as it is,
 14 or in entirety. What can be used for
 15 fantasies of vengeance, and what can be
 16 most readily associated with those on
 17 whom vengeance is REALLY sought, are
 18 centered on, and SEPARATED OFF, as being the only
 19 parts OF VALUE.

20 **T17D5.** Every step taken in the making,
 21 the maintaining, and **finally** the breaking off of
 22 the unholy relationship, is a move toward further
 23 fragmentation and unreality. The shadow
 24 figures enter more and more, and the one
 25 in whom they SEEM to be, DECREASES

(N 9:247) (Ur 636)

1 in importance. Time is indeed unkind to the
2 unholy relationship. For time IS cruel in the ego's
3 hands, as it is kind when used for
4 gentleness. The attraction of the unholy relationship
5 begins to fade and to be questioned, almost
6 at once. Once it is formed, doubt
7 MUST enter in, because its purpose
8 IS impossible. The only such relationships
9 which RETAIN the fantasies which center
10 on them, are the ones which have been
11 DREAMED of, but have NOT been made at
12 all. **T 17 D 6.** Where NO reality has entered, there is
13 NOTHING to intrude upon the DREAM of happiness.
14 But consider what this means; the more
15 of the REALITY that enters into the unholy
16 relationship, the LESS SATISFYING it becomes. And the
17 more the FANTASIES can encompass, the
18 greater the satisfaction seems to be. The "ideal"
19 of the unholy relationship thus becomes one in which the
20 REALITY of the other does not enter
21 at all,⁹ to "spoil" the dream. And the
22 LESS the other REALLY brings to it, the
23 "better" it becomes. Thus, ~~it does?~~ the
24 attempt at union becomes a way of
25 EXCLUDING even the one with whom the union

⁹ Ur emphasizes ENTER AT ALL

(N 9:248) (Ur 636-637)

1 was sought. For it was FORMED to get him
 2 OUT of it,¹⁰ and join with fantasies in
 3 uninterrupted "bliss." (637)- 464 –
 4 **T 17 D 7.** How can the Holy Spirit bring HIS interpretation
 5 of the body, as a means of communicating into
 6 a relationships whose ONLY purpose is
 7 SEPARATION from reality? What forgiveness
 8 IS, enables Him to do so. If all
 9 but loving thoughts have been forgotten,
 10 what remains IS eternal, and the TRANSFORMED
 11 past is made LIKE THE PRESENT. No longer
 12 does the past CONFLICT with now. THIS
 13 continuity EXTENDS the present, by
 14 increasing its reality, AND ITS VALUE, in
 15 your perception of it. In these loving thoughts
 16 is the spark of beauty, hidden in the
 17 ugliness of the unholy relationship in which the
 18 HATRED is remembered, yet there to
 19 COME ALIVE as the relationship is
 20 given to Him Who GIVES it life and
 21 beauty.
 22 **T 17 D 8.** That is why Atonement
 23 centers ON THE PAST, which is the SOURCE
 24 of separation, and where it must be
 25 undone. For separation must be

¹⁰ Ur emphasizes FORMED to GET HIM OUT OF IT

(N 9:249)(Ur 637)

1 corrected WHERE IT WAS MADE. The EGO seeks
2 to "resolve" ITS problems, NOT at their
3 source, but where they were NOT made. And
4 thus it seeks to guarantee there WILL be
5 no solution. The Holy Spirit wills only to
6 make HIS resolutions complete and
7 perfect. And so He seeks and FINDS
8 the source of problems WHERE IT IS, and
9 there UNDOES it. And, with each step
10 in HIS undoing, is the SEPARATION more
11 and more undone, and UNION brought closer. HE
12 is not at all confused by ANY "reason"¹¹
13 for separation. ALL He perceives in it is
14 that it MUST BE UNDONE.

15 **T 17 D 9.** Let Him uncover the hidden
16 spark of beauty in your relationships,
17 and SHOW it to you. Its loveliness will
18 so attract you, that you will be
19 unwilling ever to lose the sight of it
20 again. And you will LET it transform
21 the relationship, so you can see it more
22 and more. For you will want it more
23 and more, and become increasingly unwilling
24 to LET it be hidden from you.
25 And you will learn to seek for, and

¹¹ *Ur* changes "reason" to "reasons"

(N 9:250) (Ur 637-638)

1 ESTABLISH, conditions in which this, beauty CAN be
 2 seen. All this you will do gladly, if you but
 3 let Him hold the spark before you, to
 4 light your way, and make it CLEAR to you.
 5 **T 17 D 10.** God's Son is one. And
 6 whom God has JOINED as one, the
 7 ego CANNOT break apart.¹² The spark of
 8 holiness MUST be safe, however
 9 hidden it may be, **(638)-465 -** in EVERY relationship.
 10 For the Creator of the one relationship,
 11 has LEFT no part of it without
 12 HIMSELF. THIS is the only part of the
 13 relationship the Holy Spirit sees, because He
 14 knows that ONLY this is true. YOU
 15 have made the relationship unreal, and
 16 THEREFORE unholy, by seeing it WHERE
 17 it is not, and as it IS not. Give
 18 the past to Him Who can change YOUR
 19 mind about it, FOR you. But first,
 20 be SURE you fully realize what YOU have
 21 made the past to REPRESENT, and why.
 22 **T 17 D 11.** In brief, the past is NOW your
 23 justification for entering into a
 24 continuing, unholy alliance with the
 25 ego AGAINST THE PRESENT. For the

¹² **Matthew 19:6** So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

(N 9:251) (Ur 638)

1 present IS forgiveness. Therefore, the relationships which
 2 the unholy alliance dictates are not
 3 perceived NOR FELT as now. Yet the
 4 frame of reference to which the present is REFERRED
 5 for meaning, is an ILLUSION of the past, in
 6 which those elements which FIT the purpose of
 7 the unholy alliance are retained AND
 8 ALL THE REST LET GO. And what is
 9 thus LET GO,¹³ is all the truth the past
 10 could ever OFFER to the present, as
 11 witnesses for ITS reality, while what
 12 is KEPT, but witnesses to the reality of dreams.
 13 **T 17 D 12.** It is still up to you to choose to
 14 be willing to join with truth or illusion.
 15 But remember that to choose ONE, is
 16 to LET THE OTHER GO. Which one you
 17 choose, YOU will endow with beauty and
 18 reality, because the choice DEPENDS on
 19 which you value more. The spark of
 20 beauty, or the veil of ugliness; the
 21 real world, or the world of guilt
 22 and fear; truth or illusion; freedom
 23 or slavery, - it is all the same.
 24 For you can NEVER choose EXCEPT
 25 between God and the ego. Thought-systems

¹³ UR drops the emphasis here

(N 9:252) (Ur 638-639)

1 are but true or false, and all their ATTRIBUTES
 2 come simply from what they ARE. Only
 3 the Thoughts of God ARE true. And all
 4 that follows FROM them, COMES FROM
 5 what they are, and is as true as
 6 is the holy Source from which they come.
 7 **T 17 D 13.** My holy brothers, I would
 8 enter into all your relationships, and
 9 step between you and your fantasies. Let
 10 MY relationship to you be REAL to you, and let me
 11 bring REALITY to your perception of your brothers. They
 12 **(639)- 466 -** were not created to enable you to
 13 HURT yourselves. ~~through them.~~ They were
 14 created to CREATE with you. This is the
 15 truth that I would interpose,
 16 between you and your goal of madness.
 17 Be not separate from me, and let
 18 not the holy purpose of Atonement
 19 be lost to you, in dreams of
 20 vengeance. Relationships in which
 21 such dreams are cherished have
 22 EXCLUDED me. Let me enter, in
 23 the Name of God, and bring YOU peace,
 24 that YOU may offer peace to me. **(640)467**

**T 17 E. Perception and the Two Worlds (*N 1416 9:253)
(N 9:253)(Ur 640)**

1 **T17E1.** God¹⁴ established His
 2 relationship with you TO MAKE YOU HAPPY, and nothing
 3 YOU do which does NOT share His purpose
 4 CAN be real. The purpose GOD ascribed to
 5 anything IS its only function. Because
 6 of HIS reason for creating HIS relationship
 7 with you, the function of relationships became
 8 forever "to make happy." AND
 9 NOTHING ELSE. To fulfill this function, you
 10 relate to your creations as GOD to HIS. For
 11 nothing God created is APART from
 12 happiness, and nothing God created but
 13 ~~wills~~ would EXTEND happiness, as its
 14 Creator did. Whatever fulfills this
 15 function NOT, CANNOT BE REAL.

16 **T17E2.** In this world, it is impossible to
 17 create. Yet it IS possible to make
 18 happy. We have said repeatedly that the
 19 Holy Spirit would not DEPRIVE you of your
 20 special relationships, but would TRANSFORM them.
 21 And by that, all that is meant is
 22 that He will RESTORE to them the function
 23 that was GIVEN them, by God. The function
 24 YOU have given them is clearly NOT to

¹⁴ Ur inserts "January 17, 1967"

(N 9:254) (Ur 640-641)

1 make happy. But the holy relationship
 2 SHARES God's purpose, rather than aiming
 3 to ~~creat~~ make a SUBSTITUTE for it. Every
 4 special relationship that YOU have made IS a substitute
 5 for God's Will, and glorifies yours instead
 6 of His, BECAUSE OF THE DELUSION THEY ARE DIFFERENT.
 7 **T 17 E 3.** You have VERY REAL relationships, even in this
 8 world, which you do not recognize, simply
 9 because you have raised their SUBSTITUTES to such
 10 predominance that, when truth calls to
 11 you, as it does constantly, YOU ANSWER
 12 WITH A SUBSTITUTE. Every special relationship
 13 which you have ever undertaken has, as its
 14 fundamental purpose, the aim of
 15 occupying your minds so completely that
 16 YOU WILL NOT HEAR the call of truth. In a
 17 sense, the special relationship was the EGO'S answer to
 18 the creation of the Holy Spirit, Who was God's
 19 Answer to the separation. For, although the ego
 20 did not understand WHAT had been created,
 21 it WAS aware of threat. **(641)468**
 22 **T 17 E 4.** The whole defense system
 23 that the ego evolved, to PROTECT the
 24 separation from the Holy Spirit, was in response to the

(N 9:255)(Ur 641)

1 Gift with which God blessed it, and BY His
2 blessing enabled it to be HEALED. This
3 Blessing holds, WITHIN ITSELF, the truth
4 about everything. And the truth is that
5 the Holy Spirit IS in close relationship with you, because, in Him¹⁵
6 is your relationship with God restored to you. The relationship
7 with Him has never been broken, because
8 the Holy Spirit has not been separate from
9 anyone SINCE the separation. And through Him,
10 have all your holy relationships been carefully
11 preserved, to serve God's purpose FOR you.

12 **T 17 E 5.** The ego IS hyperalert to threat,
13 and the part of your mind into which the ego was
14 accepted is VERY anxious to preserve its
15 reason, AS IT SEES IT. It does NOT
16 realize that it is totally insane. And
17 YOU must realize JUST WHAT THIS MEANS,
18 if YOU would be restored to sanity. The
19 insane PROTECT their thought systems,
20 BUT THEY DO IT INSANELY. And
21 ALL their defenses are AS INSANE AS
22 WHAT THEY ARE SUPPOSED TO PROTECT.

23 The separation has NOTHING in it, no PART,
24 NO "reason," and NO attribute, that is
25 NOT insane. And its "protection" IS

¹⁵ UR inserts a comma

(N 9:256)(Ur 641-642)

1 part of it, as insane as the whole.

2 **T 17 E 6.** The special relationship, which is its chief
3 defense, MUST therefore be insane. You have but
4 little difficulty now in realizing that the
5 thought-system it protects, is but a
6 system of delusions. You recognize, at
7 least in general terms, that the ego is
8 insane. But the special relationship still
9 seems to you somehow TO BE DIFFERENT.

10 Yet we have looked at it far closer than
11 at many other ASPECTS of the ego's
12 thought-system which you have been more willing
13 to let go. While this ONE remains, you
14 will not LET the others go. FOR THIS ONE
15 IS NOT DIFFERENT. RETAIN this one, and you HAVE retained
16 the whole. **(642)469**

17 **T 17 E 7.** It is essential to realize that ALL
18 defenses DO what they would DEFEND.
19 The underlying basis for their effectiveness
20 is that they OFFER what they defend.
21 What they defend is placed IN them
22 for safe-keeping, and as THEY operate,
23 THEY BRING IT TO YOU. Every defense
24 operates BY GIVING GIFTS, and the gift is
25 ALWAYS a miniature of the thought-system

(N 9:257) (Ur 642)

1 the defense protects, set in a golden frame. The
2 frame is very elaborate, all set with jewels,
3 and deeply carved and polished. Its purpose is
4 to be of value IN ITSELF, and to divert YOUR
5 attention from what it encloses. But
6 the frame WITHOUT the picture, you CANNOT have.
7 Defenses operate TO MAKE YOU THINK YOU CAN.
8 **T 17 E 8.** The special relationship has the most imposing
9 and deceptive frame of all the defenses
10 **that** the ego uses. Its thought-system
11 is offered here, surrounded by a
12 frame so heavy and so elaborate, that
13 the picture is almost obliterated by its
14 imposing structure. Into the frame are
15 woven all sorts of fanciful and
16 fragmented illusions of love, set with
17 dreams of sacrifice and self-aggrandizement,
18 and interlaced with gilded threads of self-
19 destruction. The glitter of blood shines like
20 rubies, and the tears are faceted like
21 diamonds, and gleam in the dim light in which the
22 offering is made.
23 **T 17 E 9.** LOOK AT THE PICTURE. Do
24 NOT let the frame distract you. This gift

(N 9:258) (Ur 642-643)

1 is given you for your damnation, and if you TAKE it,
2 you WILL believe that you are damned. YOU CANNOT
3 HAVE THE FRAME WITHOUT THE PICTURE. What you
4 VALUE is the FRAME, for THERE you see no
5 conflict. But the frame is only the wrapping
6 for the GIFT of conflict. THE FRAME IS NOT THE
7 GIFT. Be not deceived by the most
8 superficial ASPECTS of this thought-
9 system, for these aspects enclose the
10 whole, complete with EVERY aspect. Death
11 lies in this glittering gift. Let not your gaze
12 dwell on the hypnotic gleaming of the frame.
13 LOOK AT THE PICTURE, and realize that DEATH is offered you. **(643)470**
14 **T 17 E 10.** That is why the holy instant is so important
15 in the defense of truth. The truth
16 itself NEEDS no defense, but YOU
17 DO need ~~to be protected~~ defense
18 against your own ACCEPTANCE of the gift of
19 death. When you who ARE truth¹⁶
20 accept an idea so DANGEROUS to
21 truth, YOU THREATEN TRUTH WITH DESTRUCTION.
22 And YOUR defense must now be
23 undertaken, TO KEEP TRUTH WHOLE.
24 The power of Heaven, the Love of God, the
25 tears of Christ and the joy of His

¹⁶Ur inserts a comma

(N 9:259) (Ur 643-644)

1 Eternal Spirit are marshalled to defend
 2 you from your own attack. For you attack
 3 THEM, being PART of them, and they must
 4 SAVE you, for they love themselves.

5 **T 17 E 11.** The Holy instant is a miniature of Heaven,
 6 sent you FROM Heaven. It is a
 7 picture, too, set in a frame. But if you
 8 accept THIS gift, you will NOT see the frame
 9 at all, because the gift can only BE
 10 accepted through your willingness to focus ALL
 11 your attention ON THE **GIFT**.¹⁷ The holy instant is
 12 a miniature of eternity. It is a picture
 13 of timelessness, set in a frame of time.
 14 If you focus on the picture, you will realize
 15 that it was only the frame that made you
 16 THINK it was a picture. WITHOUT the frame,
 17 the picture IS SEEN AS WHAT IT REPRESENTS.
 18 For, as the whole thought-system of the ego lies
 19 in ITS gifts, so the whole of Heaven lies in
 20 this **picture ? gift** instant, borrowed from
 21 eternity, and set in time for YOU. **(644)471**

22 **T 17 E 12.** Two gifts are offered you.
 23 Each is complete, and cannot be partially
 24 accepted. Each is a picture of

¹⁷ Ur has "PICTURE" instead of "GIFT"

(N 9:260) (Ur 644)

1 all that you can have, SEEN VERY DIFFERENTLY. You
2 CANNOT compare their value by comparing
3 a picture to a frame. It MUST be the
4 PICTURES ONLY that you compare, or the
5 comparison is wholly without meaning.
6 Remember that it is the picture that is the
7 gift. And ONLY on this basis are you
8 REALLY free to choose. LOOK AT THE
9 PICTURES. BOTH of them. One is a
10 tiny picture, hard to see at all beneath
11 the heavy shadows of its enormous and dis-
12 proportionate enclosure. The other is lightly
13 framed, and hung in light, lovely to look
14 upon for what it IS.
15 **T 17 E 13.** You who have tried so hard, and are
16 STILL trying, to fit the better
17 picture into the wrong frame, and so combine
18 what cannot BE combined, accept this and be
19 glad; These pictures are each framed
20 perfectly, for what they represent.
21 One is FRAMED to be out of focus, and
22 NOT seen. The other is framed for perfect
23 clarity. The picture of darkness and of
24 death grows less convincing as you
25 search it out amid its wrappings. As

(N 9:261) (Ur 644-645)

1 each senseless stone that SEEMS to shine
 2 in darkness from the frame is EXPOSED TO LIGHT,
 3 it becomes dull and lifeless, and ceases to distract you
 4 from the picture. And finally, you look upon the
 5 PICTURE ITSELF, seeing at last that, unprotected
 6 by its FRAME, it HAS no meaning.

7 **T 17 E 14.** The other picture is lightly framed, for
 8 time cannot contain eternity. There is NO
 9 distraction here. The picture of Heaven and
 10 eternity grows MORE convincing, as you
 11 look at it. **(645)472** And now, by REAL
 12 comparison, a TRANSFORMATION of both
 13 pictures can at last occur. And each is
 14 given its RIGHTFUL place, when both are
 15 seen IN RELATION TO EACH OTHER. The dark picture,
 16 BROUGHT TO LIGHT, is NOT perceived as fearful. But
 17 the fact that IT IS JUST A PICTURE is brought
 18 home at last. And what you SEE there,
 19 YOU will recognize as what it is; a picture
 20 of what YOU THOUGHT WAS REAL, and nothing
 21 more. For, BEHIND this picture, YOU WILL SEE NOTHING.

22 **T 17 E 15.** The picture of light, in clear-cut and
 23 unmistakable contrast, is transformed
 24 into what lies BEYOND the picture. As
 25 you look on THIS, you realize that IT IS NOT A

(N 9:262) (Ur 645)

1 PICTURE, but a reality. This is no figured
2 REPRESENTATION of a thought-system, but
3 the Thought Itself. What IT
4 represents is THERE. The frame fades
5 gently, and God rises to your remembrance,
6 offering you the whole of creation, in exchange
7 for your little picture, wholly without value,
8 and entirely deprived of meaning. As God
9 ascends into HIS rightful place and you
10 to yours, you will experience again the
11 MEANING of relationship, and know it to be true.
12 **T 17 E 16.** Let us ascend, in peace
13 together, to the Father, by giving HIM
14 ascendance in our minds. We will
15 gain EVERYTHING by giving HIM the
16 power and the glory, and keeping NO
17 illusions of where they are. They
18 ARE in us, through HIS ascendance. What
19 He has given is HIS. It shines in
20 every part of Him, as in the Whole.
21 The whole reality of your relationship with Him lies
22 in OUR relationship to one another. The holy instant
23 shines alike on ALL relationships,
24 for in it, they ARE one. For here
25 is only healing, ALREADY complete and

(N 9:263)(Ur 645-646)

1 perfect. For here is God, and where HE is,
2 only the perfect and complete CAN be. **(646)473**

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**T 17 F. The Healed Relationship (*N 1427 9:264)
(N 9:264)(Ur 646)**

1 **T17F1.** The¹⁸ holy relationship is the EXPRESSION of the holy instant, in
2 living in this world. Like EVERYTHING about
3 salvation, the holy instant is a PRACTICAL device,
4 WITNESSED by its results. The holy instant
5 NEVER fails. The EXPERIENCE of it is ALWAYS
6 felt. But, without EXPRESSION, IT IS NOT
7 REMEMBERED. The holy relationship is a constant
8 reminder of the experience in which the relationship became
9 what it is. And, as the UNholy
10 relationship is a continuing hymn of hate
11 in praise of ITS maker, so is the holy
12 relationship a ~~hymn of~~ happy song of
13 praise to the REDEEMER of relationships. The holy
14 relationship, a MAJOR step toward the perception of the
15 real world, is LEARNED. It is the old,
16 unholy relationship, transformed and seen anew.

17 **T17F2.** The holy relationship is a phenomenal
18 teaching accomplishment. In all its
19 aspects, as it begins, develops, and
20 becomes accomplished, it represents the
21 REVERSAL of the unholy relationship. Be
22 comforted in this; The ONLY difficult phase
23 is the beginning. For here, the GOAL of the relationship
24 is abruptly shifted to the EXACT OPPOSITE
25 of what it was. This is the FIRST result of

¹⁸ Ur inserts "January 18, 1968"

(N 9:265)(Ur 646-647)

1 OFFERING the relationship to the Holy Spirit, to use for HIS purposes.
2 This invitation is ACCEPTED IMMEDIATELY, and the Holy Spirit wastes
3 no time in introducing the practical results of
4 asking Him to enter. AT ONCE, HIS
5 goal REPLACES yours.
6 **T 17 F 3.** This is accomplished very rapidly.
7 But it makes the relationship seem disturbed,
8 disjunctive and even quite distressing.
9 The reason is quite clear. For the relationship, AS
10 IT IS, is out of line with its own
11 goal, and clearly unsuited to the purpose
12 that has been ACCEPTED for it. In
13 its UNholy condition, YOUR goal was all that
14 SEEMED to give it meaning. Now, it
15 seems to make NO sense. Many
16 relationships have been broken off at this point, and
17 the pursuit of the old goal re-established
18 in ANOTHER relationship. For, once the unholy relationship
19 has ACCEPTED the goal of holiness, it can **(647)474**
20 never again be what it was.
21 **T 17 F 4.** The temptation of the ego becomes extremely
22 intense, with this shift in goals. For
23 the relationship has NOT, as yet, been changed
24 sufficiently to make its former goal
25 completely WITHOUT attraction, and its

(N 9:266)(Ur 647)

1 structure is "threatened" by the recognition of
2 its inappropriateness for meeting its new
3 purpose. The conflict between the goal and
4 the structure of the relationship is SO apparent that
5 they CANNOT co-exist. Yet now, THE GOAL WILL NOT BE
6 CHANGED. Set firmly in the unholy relationship,
7 there IS no course except to CHANGE THE
8 RELATIONSHIP to ~~find~~ fit the goal. Until this
9 HAPPY solution is seen and accepted as
10 the ONLY WAY OUT of this conflict, the RELATIONSHIP
11 seems to be severely strained.

12 **T 17 F 5.** It would NOT be kinder to
13 shift the goal more slowly. For the
14 CONTRAST would be obscured, and the
15 ego given time to re-interpret
16 each slow step, according to its
17 liking. Only a radical shift
18 in purpose COULD induce a
19 COMPLETE change of mind about
20 what the whole relationship IS FOR. As
21 this change develops, and is finally
22 accomplished, it grows increasingly
23 beneficent and joyous. But, at the
24 beginning, the situation is experienced as very
25 precarious. A relationship, undertaken

(N 9:267)(Ur 647-648)

1 by two individuals for their unholy purposes,
2 suddenly has HOLINESS for its goal.
3 **T 17 F 6.** As these two CONTEMPLATE their
4 relationship from the point of view of this new
5 purpose, they are inevitably appalled.
6 Their perception of the relationship may even become
7 quite disorganized. And yet, the
8 FORMER organization of their perception, no
9 longer serves the purpose THEY have
10 agreed to set. THIS IS THE TIME
11 FOR FAITH. You LET this goal be
12 set for you. That WAS an act of
13 faith. Do not ABANDON faith,
14 now that the REWARDS of faith are
15 being introduced. If you believed the
16 Holy Spirit was THERE to ACCEPT the relationship, why
17 would you now not STILL believe that He
18 is there, (648)475 to PURIFY what He has taken
19 under His guidance?
20 **T 17 F 7.** Have faith in EACH OTHER in
21 what but SEEMS to be a trying
22 time. THE GOAL IS SET. And
23 your relationship has SANITY as its
24 purpose. Now you find yourselves
25 in an INSANE relationship, RECOGNIZED as such

(N 9:268)(Ur 648)

1 IN THE LIGHT OF ITS GOAL. Now the ego counsels
2 thus; substitute for this ANOTHER relationship, to which your
3 FORMER goal was QUITE appropriate. You can
4 ESCAPE from your distress, ONLY BY GETTING
5 RID OF EACH OTHER. You need not part
6 entirely, if you choose not to do so. But
7 you MUST exclude MAJOR AREAS of
8 fantasy FROM each other, TO SAVE YOUR
9 SANITY.

10 **T 17 F 8.** Hear not this now! Have
11 faith in Him Who ANSWERED you.
12 He heard; has He not been very
13 explicit in His answer? You are
14 NOT now wholly insane. Can you
15 DENY that He HAS given a MOST
16 explicit statement? Now He
17 asks for faith a little longer,
18 even in bewilderment. For this
19 will go, and you will see the JUSTIFICATION
20 for your faith emerge, to bring you
21 shining conviction. Abandon Him
22 not now, NOR EACH OTHER. This relationship
23 HAS BEEN reborn as holy. Accept with
24 gladness what you do not understand, and
25 LET it be explained to you, as you

(N 9:269)(Ur 648-649)

1 perceive its purpose work in it, to MAKE
2 it holy.

3 **T 17 F 9.** You will find many opportunities to blame
4 EACH OTHER for the "failure" of your relationship. For it will
5 seem, at times, to have NO purpose. A
6 sense of aimlessness will come to haunt
7 you, and to remind you of all the ways you
8 once SOUGHT for satisfaction, and THOUGHT
9 you found it. Forget not now the misery
10 you REALLY found. And do not now
11 breathe life into your failing egos. For your
12 relationship has NOT been disrupted. IT HAS
13 BEEN SAVED. You are very new in the ways
14 of salvation, and think you have LOST your way.
15 YOUR way IS lost, but think not this is
16 LOSS. **(649)476 T 17 F 10.** In your newness, remember that you have
17 started again, TOGETHER. And take each
18 other's hand, to walk together along a
19 road far more familiar than you now believe.
20 Is it not certain, that you will remember a goal
21 unchanged throughout eternity? For you
22 have chosen but the goal of God, from which your
23 true intent was NEVER absent. Throughout
24 the Sonship is the song of freedom heard,

(N 9:270) (Ur 649)

1 in joyous echo of your choice. You have joined with
 2 many, in the holy instant, and THEY have joined with you.
 3 Think not your choice will leave YOU comfortless.
 4 For God Himself has blessed your special
 5 relationship. JOIN in His blessing, and withhold
 6 not yours. ~~upon it.~~¹⁹ For all it needs
 7 now IS your blessing, that you may see
 8 that in it rests salvation. **T 17 F 11.** Condemn
 9 salvation not, for it HAS come to you. And
 10 welcome it TOGETHER, for it has come to
 11 JOIN you ~~both~~ together, in a relationship in which ALL
 12 the Sonship is together blessed.
 13 You undertook, TOGETHER to invite
 14 the Holy Spirit into your relationship. He could not have
 15 entered otherwise. And, though you have
 16 made many mistakes since then,
 17 you have also made enormous
 18 efforts to help Him do His work.
 19 And He has NOT been lacking
 20 in appreciation for all you have done for
 21 Him, nor does He see the mistakes
 22 at all. **T 17 F 12.** Have you been similarly
 23 grateful to each other? Have you con-
 24 sistently appreciated the GOOD efforts,
 25 and OVERLOOKED mistakes? Or has your

¹⁹ While crossed out in the *Notes* as shown, the words "upon it" were added to the *Urtext* manuscript.

(N 9:271)(Ur 649-650)

1 appreciation flickered and grown dim, in what
2 SEEMED to be the LIGHT of the mistakes?

3 You are now entering upon a
4 campaign to blame EACH OTHER for the
5 discomfort of the situation in which you find
6 yourselves. And by this LACK of
7 thanks and gratitude, you make YOURSELVES
8 unable to EXPRESS the holy instant, and thus
9 you lose sight of it. The experience of
10 an instant, HOWEVER compelling (650)477 it
11 may be, is easily forgotten, if
12 you allow time to close over it.

13 It must be kept shining and
14 gracious, in your awareness of time,
15 but not CONCEALED within it. The
16 instant remains. But where are YOU?

17 **T 17 F 13.** To give thanks to each other is to
18 APPRECIATE the holy instant, and thus enable
19 its RESULTS to be accepted AND SHARED.

20 To ATTACK each other is not to LOSE the
21 instant, but TO MAKE IT POWERLESS IN
22 ITS EFFECTS. You HAVE received the holy instant, but you
23 have established a condition IN WHICH YOU CANNOT USE
24 IT. As a result, you do not realize
25 that it is WITH YOU STILL. And, by CUTTING

(N 9:272)(Ur 650)

1 YOURSELF OFF from its EXPRESSION, you have
2 denied yourself its benefit. You REINFORCE
3 this, every time YOU ATTACK EACH OTHER, for the
4 attack MUST blind you to YOURSELF. And
5 it IS impossible to DENY yourself, and
6 recognize what has been given, and RECEIVED
7 by you.

8 **T 17 F 14.** You stand together in the holy Presence
9 of Truth Itself. Here is the goal, together
10 WITH you. Think you not the goal ITSELF
11 will gladly arrange the MEANS for its
12 accomplishment? It is just this
13 same DISCREPANCY between the purpose
14 that has BEEN accepted and the means
15 as they stand now, that SEEMS to
16 make you suffer, but which makes
17 Heaven glad. If Heaven were
18 OUTSIDE you, you could NOT share in
19 its gladness. But, because it is WITHIN,
20 the gladness, too, IS yours. You
21 ARE joined in purpose, but remain
22 still separate and divided on the
23 means.

24 Yet the GOAL is fixed, firm and
25 unalterable. And the means will surely

(N 9:273)(Ur 650)

1 fall in place, BECAUSE the goal is sure. **T 17 F 15.** And
2 YOU will share the gladness of the Sonship
3 that it is so. As you begin to recognize,
4 and ACCEPT the gifts you have so freely given
5 to ~~one~~ EACH OTHER, you will also accept the
6 EFFECTS of the holy instant, and use them to
7 correct ALL your mistakes, and free you
8 from THEIR results. And, learning
9 this, you will have ALSO learned how to
10 release ALL the Sonship, and offer it in
11 gladness and thanksgiving to Him
12 Who gave you YOUR release, and Who
13 would EXTEND it through you. **(651)478**

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**T 17 G. Practical Forgiveness (*N 1437 9:274)
(N 9:274)(Ur 651)**

1 **T17G1.** The²⁰ practical application of the Holy Spirit's purpose
2 is extremely simple, but it IS unequivocal.
3 In fact, in ORDER to be simple, it MUST be
4 unequivocal. The simple is merely what
5 is EASILY UNDERSTOOD, and for this, it is
6 apparent that IT MUST BE CLEAR.
7 The setting of the Holy Spirit's goal is GENERAL.
8 Now He will work WITH you, TO MAKE IT
9 SPECIFIC, for application IS
10 specific. There are certain VERY specific
11 guidelines He provides for ANY
12 situation, but remember that you do
13 not yet realize their universal
14 application. Therefore, it is essential, at this
15 point, to use them in each situation
16 separately, until you can more safely
17 look BEYOND each situation, in an understanding
18 far broader than you now possess.
19 **T17G2.** In any situation in which YOU are uncertain,
20 the FIRST thing to consider, very
21 simply, is, "What do I want
22 to come of this? What is it
23 FOR?" The clarification of the goal
24 belongs at the BEGINNING, for it is this that
25 will DETERMINE the outcome. In the

²⁰ UR inserts "Jan. 20, 1967"

(N 9:275)(Ur 651-652)

1 ego's procedure, this is reversed. The SITUATION
 2 becomes the determiner of the outcome, WHICH CAN BE
 3 ANYTHING. The reason for this disorganized
 4 approach is evident. The ego does
 5 not know what it WANTS to
 6 come of it. It IS aware of
 7 what it does NOT want, but only that.
 8 It has no POSITIVE goal at all.
 9 **T 17 G 3.** Without a clear-cut, positive
 10 goal, set at the outset, the situation just
 11 seems to happen, and makes no sense
 12 until it has ALREADY HAPPENED.
 13 Then you look BACK at it, and try to
 14 piece together what it MUST have meant.
 15 AND YOU WILL BE WRONG. Not only is
 16 your judgment IN THE PAST, but you have no
 17 idea what SHOULD have happened.
 18 No goal was set, with which to bring the
 19 means IN LINE. And now, the only
 20 judgment LEFT to make is whether
 21 or not the ego LIKES it; is it
 22 acceptable, or does it call for
 23 vengeance. The absence of a **clear**²¹ criterion for
 24 outcome, SET IN ADVANCE, makes understanding
 25 doubtful **(652)479** and evaluation impossible.

²¹ The word is present in the *Ur* but crossed out. It appears here in the *Notes* as an interlinear insertion

(N 9:276)(Ur 652)

1 **T17G4.** The value of deciding, in advance,
 2 what you WANT to happen, is simply that
 3 you will perceive the situation as a means to MAKE
 4 it happen. You will therefore make every effort
 5 to OVERLOOK what interferes with the accomplishment
 6 of your objective, and concentrate on
 7 everything that helps you meet it. It is
 8 quite noticeable that THIS approach
 9 has brought you closer to the Holy Spirit's
 10 SORTING OUT of truth and falsity. The
 11 "true" becomes what can be used
 12 to MEET the goal. The "false" becomes
 13 the useless FROM THIS POINT OF VIEW.
 14 The situation now HAS meaning, but only
 15 because the goal has MADE it meaningful.

16 **T17G5.** The goal of truth has further
 17 practical advantages. If the situation is used
 18 for truth and sanity, its outcome
 19 MUST be peace. And this is quite
 20 APART from what the outcome IS.
 21 For if peace is the CONDITION of truth and
 22 sanity, and CANNOT²²

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²² This paragraph is repeated to this point in Volume 10 page 4. It's also crossed out here in 9:276

(N 10:3)(Ur 652-653)

1 **T17G5.** The goal of truth has further
 2 practical advantages. If the situation is used for truth and
 3 sanity, its outcome **MUST** be peace. And this
 4 is quite **APART** from what the outcome **IS**. For
 5 if peace is the **CONDITION** of truth and sanity, and **CANNOT**
 6 be **WITHOUT** them, where peace is, they **MUST**
 7 be. Truth comes of itself. If you experience
 8 **PEACE**, it is because the truth **HAS** come to you.
 9 And you **WILL** see the outcome truly, for
 10 deception can not prevail against you.
 11 And you will **RECOGNIZE** the outcome, **BECAUSE** you are
 12 at peace. Here, again, you see the **OPPOSITE** of
 13 the ego's way of looking. For the **EGO** believes the **SITUATION**²³
 14 **BRINGS** the experience. The Holy Spirit knows the situation **IS** as the
 15 goal determines it, and is experienced **ACCORDING**
 16 to the goal.

17 **T17G6.** The goal of truth **REQUIRES FAITH**.
 18 Faith is implicit in the acceptance of the Holy Spirit's
 19 purpose. **AND THIS FAITH IS ALL-INCLUSIVE**.
 20 Where the goal of truth is set, there faith **MUST**
 21 be. The Holy Spirit sees the situation **AS A WHOLE**. The
 22 goal establishes the fact that **EVERYONE** involved
 23 in it **WILL** play his part in its accomplishment.
 24 **THIS IS INEVITABLE**. No-one will fail in
 25 anything. **(653)480** This **SEEMS** to ask for faith **BEYOND**

²³ Ur does not emphasize "situation"

(N 10:4)(Ur 653)

1 you, and beyond what you can GIVE. But this is so
2 ONLY from the viewpoint of the ego, for the ego believes in
3 "solving" conflicts through FRAGMENTATION, and does NOT
4 perceive the situation as a whole. Therefore, it seeks to split
5 off SEGMENTS of the situation and deal with them SEPARATELY. For
6 it has faith in separation, and NOT in wholeness.

7 **T 17 G 7.** Confronted with any ASPECT of the situation
8 which SEEMS to be difficult, the ego will attempt to
9 TAKE THIS ASPECT ELSEWHERE, and resolve it
10 there. And it will SEEM to be successful.
11 Except that this attempt CONFLICTS WITH
12 UNITY, and MUST obscure the goal of truth.
13 And peace will not be experienced, EXCEPT
14 in fantasy. Truth has NOT come, because
15 faith has been DENIED, being WITHHELD
16 from where it rightfully belonged. Thus
17 do you LOSE the understanding of the situation the goal of truth
18 would bring. For fantasy solutions bring
19 but the ILLUSION of experience, and the illusion of
20 peace is NOT the condition in which the truth can enter.

21 **T 17 G 8.** The substitutes for ASPECTS of the
22 situation are the witnesses to your LACK of faith. They
23 demonstrate that you did NOT believe that the
24 solution AND THE PROBLEM were in the same
25 place. The problem WAS this lack of faith.

**T 17 H. The Need for Faith (*N 1445 10:5)
(N 10:5)(Ur 653-654)**

1 And it is THIS you demonstrate, when you REMOVE
 2 it from its source, and place it elsewhere.
 3 As a result, YOU DO NOT SEE THE PROBLEM. Had you
 4 not lacked the faith it COULD be solved, the
 5 PROBLEM would be gone. And the situation would
 6 have been MEANINGFUL to you, because the INTERFERENCE
 7 in the way of understanding, would have been
 8 removed. To remove the problem ELSEWHERE is to
 9 KEEP it. For you remove yourself FROM it,
 10 and MAKE it unsolvable.

11 **T 17 H 1.** There is NO problem in ANY situation that
 12 faith will not solve. There is no SHIFT in any
 13 ASPECT of the problem, but will make SOLUTION
 14 IMPOSSIBLE. (654)481 For if you shift PART of a
 15 problem elsewhere, the meaning of the problem
 16 MUST be lost, and the SOLUTION to the problem
 17 is INHERENT in its meaning. Is it not possible
 18 that ALL your problems HAVE BEEN solved, but you have
 19 removed YOURSELF from the solution? Yet faith
 20 MUST be where something has BEEN
 21 done, and where you SEE it done. A situation
 22 is a relationship, being the joining of thoughts. If
 23 problems are perceived, it is because the thoughts are
 24 judged to be IN CONFLICT. But if the goal
 25 is TRUTH, this is impossible. Some idea

(N 10:6)(Ur 654)

1 of bodies MUST have entered, for minds can NOT attack.
2 **T 17 H 2.** The thought of bodies IS the sign of
3 faithlessness, for bodies CANNOT solve anything.
4 And it is their INTRUSION on the relationship, an error in
5 YOUR thoughts ABOUT the situation, that then became the
6 JUSTIFICATION for your lack of faith. You WILL
7 make this error, but be not at all concerned
8 with that. The error does not matter. But ?
9 do not USE the error to what ~~but~~ SEEMS
10 to be to your advantage, for that DOES matter.
11 Faithlessness brought to faith, will never
12 interfere with truth. But faithlessness
13 used AGAINST truth will ALWAYS destroy
14 faith. If you lack faith, ask that it be
15 restored WHERE IT WAS LOST, and seek not to have
16 it MADE UP TO YOU elsewhere, as if you
17 had been unjustly DEPRIVED of it.
18 **T 17 H 3.** Only what YOU have not given
19 CAN be lacking in ANY situation. But remember
20 this; the goal of holiness was set for YOUR
21 relationship, AND NOT BY YOU. YOU did not
22 set it, because holiness can NOT BE SEEN
23 except through faith, and your relationship was not holy BECAUSE
24 your faith in one another was so limited and little.

(N 10:7)(Ur 654-655)

1 Your faith must grow, to meet the goal that has been
2 set. The goal's REALITY will call this forth. For
3 you will see that peace and faith will not come
4 separately. What situation can you be in WITHOUT
5 FAITH, and remain faithful to each other?
6 EVERY situation in which (655)482 you find yourselves, is but a means
7 to meet the purpose set for YOUR relationship.
8 See it as something ELSE, and you ARE faithless.
9 **T 17 H 4.** USE NOT YOUR FAITHLESSNESS. Let it
10 enter, and look upon it calmly, but DO NOT
11 USE IT. Faithlessness is the servant of
12 illusion, and wholly faithful to its master.
13 USE it, and it will carry you straight to
14 illusions. Be tempted not by what it
15 offers you. It interferes, not with the goal,
16 but with the VALUE of the goal TO YOU. Accept
17 not the illusion of peace it offers, but look
18 upon its offering, and recognize it IS
19 illusion. The GOAL of illusion is as closely
20 tied to faithlessness, as faith to truth.
21 If you lack faith in ANYONE to fulfill, AND
22 PERFECTLY, his part in ANY situation dedicated
23 IN ADVANCE to truth, YOUR dedication is divided.
24 And so you have been faithless TO EACH OTHER, and
25 USED your faithlessness AGAINST each other.

(N 10:8)(Ur 655-656)

1 **T 17 H 5.** No relationship is holy, unless its holiness
 2 goes with it EVERYWHERE. As holiness and faith
 3 go hand in hand, so must its
 4 faith go everywhere WITH it. The goal's
 5 reality will call forth, AND ACCOMPLISH, every
 6 miracle needed for its fulfillment. Nothing
 7 too small or too enormous, nothing too
 8 insignificant or too imposing, too weak or
 9 too compelling, but will be gently turned
 10 to its use and purpose. The universe will serve
 11 it gladly, as it serves the universe. BUT
 12 DO NOT INTERFERE. The power set in you, in whom
 13 the Holy Spirit's goal has been established, is so
 14 far beyond your little conception of the infinite, that
 15 you have no idea how great the strength that goes with you.
 16 **T 17 H 6.** And you can use THIS in perfect safety.
 17 Yet, for all its might, so great it
 18 reaches past the stars and to the universe that lies
 19 beyond them, your little faithlessness can make
 20 IT useless, if you would use the faithlessness instead.
 21 But think on this, and learn the CAUSE of
 22 faithlessness; you think you hold against
 23 another²⁴ what he has done to you. But
 24 what you REALLY blame **(656)483** him for is WHAT YOU DID
 25 TO HIM. It is not HIS past but YOURS, you hold

²⁴ The *Urtext* manuscript has the "an" crossed out and "the" penciled in. The *Notes* however has it as originally typed: "another." We're guessing that change was made at some later date and leaving what was originally typed.

(N 10:9)(Ur 656)

1 against him. And you lack faith in HIM, because of
2 what YOU were. Yet YOU are as innocent of what you
3 were, as HE is. What never was is causeless, and
4 IS NOT THERE to interfere with truth. There IS no cause for
5 faithlessness, but there IS a Cause for faith.
6 **T 17 H 7.** That Cause has entered ANY situation that
7 shares its purpose. The light of truth shines
8 from the center of the situation, and touches everyone
9 to whom the situation's purpose calls. IT CALLS TO
10 EVERYONE. There is NO situation that does NOT
11 involve your WHOLE RELATIONSHIP, in every aspect and
12 complete in every part. You can leave NOTHING
13 of yourself outside it, and keep the situation holy.
14 For it shares the purpose of your whole
15 relationship, and derives its meaning FROM it.
16 Enter each situation with the faith that you would
17 give each other, or you ARE faithless to your own
18 relationship. YOUR faith will call the others to SHARE
19 your purpose, as this same purpose called
20 forth the faith in you.
21 **T 17 H 8.** And you will see the means you once
22 employed to lead you to illusions, transformed
23 to means for truth. Truth calls for faith,
24 and faith makes room FOR TRUTH. When
25 the Holy Spirit CHANGED the purpose of your relationship by exchanging

**T 17 I. The Conditions of Forgiveness (*N 1450 10:10)
(N 10:10)(Ur 656-657)**

1 yours for His, the goal He placed there WAS extended
2 to every situation in which you entered, or will EVER enter.
3 And EVERY situation was thus MADE FREE of the past,
4 which WOULD have made it purposeLESS. You
5 CALL FOR faith, because of Him Who walks with
6 you in every situation. You are no longer wholly insane,
7 NOR NO LONGER ALONE. For loneliness in God
8 MUST be a dream. You whose relationship SHARES the
9 Holy Spirit's goal, are SET APART from loneliness, because
10 the truth has come. Its call for faith is strong.
11 Use not your faithlessness against it, for it calls
12 you to salvation and to peace. (657)484

13 **T17I1.** The holy instant is nothing more than a special
14 case, or an extreme example, of what
15 EVERY situation is MEANT to be. The meaning
16 that the Holy Spirit's purpose has GIVEN it, is
17 also given to EVERY situation. It calls
18 forth just the same SUSPENSION of
19 faithlessness, withheld and left UNUSED,
20 that faith might answer to the call of
21 truth. The holy instant is the shining example, the
22 clear and unequivocal demonstration of the
23 meaning of EVERY relationship, and EVERY situation
24 SEEN AS A WHOLE. Faith has ACCEPTED

(N 10:11)(Ur 657)

1 every ASPECT of the situation, and faithlessness has
2 not forced ANY exclusion on it. It is a
3 situation of perfect peace, simply because YOU have LET IT
4 BE WHAT IT IS.

5 **T 17 I 2.** This simple courtesy is all the Holy Spirit
6 asks of you. Let Truth be what it
7 is. Do not INTRUDE upon it, do
8 not ATTACK it, do NOT interrupt its
9 coming. Let it encompass EVERY
10 situation, and bring you peace. Not even
11 faith is asked of you, for Truth asks
12 nothing. Let it enter, and IT will call
13 forth, and SECURE for you, the faith you
14 need for peace. But rise you not
15 AGAINST it, for against YOUR opposition it
16 CANNOT come. Would you not WANT to make a
17 holy instant of EVERY situation? For such is
18 the gift of faith, freely given wherever
19 faithlessness is laid aside, UNUSED.

20 **T 17 I 3.** And THEN the power of the Holy Spirit's
21 purpose is free for use instead. This
22 power INSTANTLY transforms ALL
23 situations into one sure and continuous
24 means for ESTABLISHING His purpose,
25 and DEMONSTRATING its reality. What has

(N 10:12)(Ur 657-658)

1 been DEMONSTRATED has called for faith,
2 and has been GIVEN it. Now it becomes
3 a fact, ?? from which faith can no longer
4 BE withheld. The strain of REFUSING faith
5 to truth is ~~very-great~~ enormous, and far ~~more~~ greater
6 than you realize. But to ANSWER truth with
7 faith entails no strain at all. (658)485

8 **T17I4.** To you who have ACKNOWLEDGED the
9 call of your Redeemer, the strain of NOT
10 responding to His call SEEMS to be
11 GREATER than before. This is not so.
12 Before, the strain was there, but you attributed
13 it TO SOMETHING ELSE, believing that
14 the "something else" PRODUCED it.
15 This was NEVER true. But what the
16 "something else" produced was
17 sorrow and depression, sickness and
18 pain, darkness and dim imaginings
19 of terror, cold fantasies of fear,
20 and fiery dreams of hell. And it was ~~all~~
21 nothing but the intolerable strain of your
22 refusal to give faith to truth, and see
23 its evident reality.

24 **T17I5.** Such was the crucifixion of the Son of
25 God. His faithlessness did this to

(N 10:13)(Ur 658)

1 him. Think carefully before you let yourself
2 use faithlessness against him. For he IS
3 risen, and YOU have accepted the cause of his
4 awakening AS YOURS. You have assumed
5 your part in his redemption, and you are now
6 fully responsible to him. Fail him
7 not now, for it has been given you
8 to realize what your lack of faith in
9 him MUST mean to YOU. His salvation
10 is your ONLY purpose. See only this in
11 EVERY situation, and it WILL be a means
12 for bringing ONLY this.

13 **T17I6.** When you accepted truth as the
14 goal for your relationship, you became givers of peace,
15 as surely as your Father gave peace
16 to YOU. For the goal of peace
17 cannot BE accepted, APART from its
18 conditions. And you had faith in
19 it, for no-one accepts what he
20 does NOT believe is REAL. YOUR PURPOSE
21 HAS NOT CHANGED, and WILL not
22 change, for you ACCEPTED what can
23 NEVER change. And nothing that
24 it needs to BE forever changeless²⁵
25 can you now WITHHOLD from it.

²⁵ Ur inserts a comma here

(N 10:14)(Ur 658)

1 Your release is certain. Give as you have
 2 received. And demonstrate that you have risen
 3 FAR beyond ANY situation that could hold
 4 you back, and keep you SEPARATE from Him
 5 Whose call you answered. **(659)486**
 6 **T 18 A 1.** To²⁶ substitute is to ACCEPT INSTEAD.
 7 If you would but consider exactly
 8 what this entails, you would
 9 perceive at once how much at variance this
 10 is with the goal the Holy Spirit has given you and
 11 would accomplish FOR you. To substitute is
 12 to CHOOSE BETWEEN, renouncing one IN FAVOR
 13 of the other. For this SPECIAL
 14 purpose, one is judged more
 15 valuable, and the other is REPLACED by
 16 him. The relationship in which the substitution occurred
 17 is thus fragmented, and ITS PURPOSE
 18 SPLIT accordingly. To fragment IS
 19 TO EXCLUDE, and substitution is the strongest
 20 defense the ego has for separation.
 21 **T 18 A 2.** The Holy Spirit NEVER substitutes. Where the
 22 ego perceives one person as a

²⁶ Ur inserts "January 25, 1967"

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Chapter 18 - The Dream and the Reality**T 18 A. Introduction (*N 1454 10:14)****(N 10:14)(Ur 659)**

1 Your release is certain. Give as you have
 2 received. And demonstrate that you have risen
 3 FAR beyond ANY situation that could hold
 4 you back, and keep you SEPARATE from Him
 5 Whose call you answered. (659)486

6

7

8 **T 18 A 1.** To¹ substitute is to ACCEPT INSTEAD.

9 If you would but consider exactly
 10 what this entails, you would
 11 perceive at once how much at variance this
 12 is with the goal the Holy Spirit has given you and
 13 would accomplish FOR you. To substitute is
 14 to CHOOSE BETWEEN, renouncing one IN FAVOR
 15 of the other. For this SPECIAL
 16 purpose, one is judged more
 17 valuable, and the other is REPLACED by
 18 him. The relationship in which the substitution occurred
 19 is thus fragmented, and ITS PURPOSE
 20 SPLIT accordingly. To fragment IS
 21 TO EXCLUDE, and substitution is the strongest
 22 defense the ego has for separation.

23 **T 18 A 2.** The Holy Spirit NEVER substitutes. Where the
 24 ego perceives one person as a

¹ Ur inserts "January 25, 1967"

(N 10:15)(Ur 659)

1 REPLACEMENT FOR another, the Holy Spirit sees them
2 joined and indivisible. He does not
3 judge BETWEEN them, KNOWING they are
4 one. Being united, they are one
5 BECAUSE THEY ARE THE SAME. Substitution is clearly
6 a process in which they are PERCEIVED AS DIFFERENT.
7 One would UNITE; the other SEPARATE.
8 NOTHING can come BETWEEN what God has
9 joined, and what the Holy Spirit sees as one.
10 But everything SEEMS to come
11 between the fragmented relationships the
12 ego sponsors, to destroy.
13 **T 18 A 3.** The one emotion in which substitution is
14 impossible, is love. But fear involves
15 substitution by definition, for it is
16 love's REPLACEMENT. Fear is both a
17 fragmented AND FRAGMENTING emotion. It
18 SEEMS, to take ? many forms, and
19 each seems to require a DIFFERENT form
20 of acting out, for satisfaction. While
21 this appears to introduce quite
22 variable BEHAVIOR, a far more serious
23 effect lies in the fragmented PERCEPTION
24 from which the behavior stems. NO-ONE IS SEEN
25 COMPLETE. The body is emphasized, with

**T 18 B. Substitution as a Defense (*N 1456 10:16)
(N 10:16)(Ur 659-660)**

1 special emphasis on certain parts, and USED
2 AS THE STANDARD FOR COMPARISON for either
3 acceptance or rejection of suitability for
4 acting out a special FORM of fear. (660)487

5

6

7 **T 18 B 1.** You² who believe that God is fear made
8 but ONE substitution. It has taken
9 many forms, because it was the substitution **of**
10 **illusions for truth**, of fragmentation
11 for wholeness. It has become **so**
12 splintered and subdivided and divided
13 again, over and over, that it is now
14 almost impossible to perceive it once
15 was one, and still IS what it was.
16 That ONE error, which brought
17 truth to illusion, infinity to time,
18 and life to death, was all you ever
19 made. Your whole world rests upon
20 it. Everything you see reflects it.
21 And every special relationship **which** you ever
22 made is PART of it.

23 **T 18 B 2.** You have expressed surprise at hearing
24 how VERY different is reality from
25 what YOU see. You do not realize the

² Ur inserts "January 27, 1967"

(N 10:17)(Ur 660)

1 ~~enormity~~ *magnitude* of that ONE error. It was so
2 ~~enormous~~ *vast* and so COMPLETELY incredible, that
3 from it, a world of total unreality
4 HAD to emerge. What else COULD
5 come of it? Its fragmented ASPECTS
6 are fearful enough, as you begin to
7 LOOK at them. But nothing you have ever
8 seen BEGINS to show you the enormity of
9 the ORIGINAL error, which seemed to
10 cast you out of Heaven, to shatter
11 knowledge into meaningless bits of dis-
12 united perceptions, and TO FORCE YOU TO
13 FURTHER SUBSTITUTIONS.

14 **T 18 B 3.** That was the first projection of error
15 outward. The world arose to hide it, and
16 became the screen on which it was projected,
17 and drawn between you and truth. For
18 truth extends INWARD, where the idea of
19 loss is meaningless, and only INCREASE is
20 conceivable. Do you REALLY think it
21 strange that a world in which
22 EVERYTHING is backward and upside-
23 down, arose from this? IT WAS
24 INEVITABLE. For truth brought to
25 THIS could only remain within in

(N 10:18)(Ur 660-661)

1 quiet, and take no part in all the mad
 2 projection ~~by~~ **from** which this world was made.
 3 **T 18 B 4.** Call it not sin, but madness, for
 4 such it was, and so it still remains.
 5 Invest it not with guilt, for guilt implies
 6 it was accomplished IN REALITY. And,
 7 above all, BE NOT AFRAID OF IT. When
 8 you seem to see some twisted form
 9 of the original error rise to frighten you,
 10 say only, "God is NOT fear, but
 11 love," and it will disappear. THE TRUTH
 12 WILL SAVE YOU. It has NOT left you, (661)488 to
 13 go out into the mad world and so DEPART
 14 FROM YOU. Inward is sanity; INsanity
 15 is OUTSIDE you. You but BELIEVE it is the
 16 other way; that truth is OUTSIDE, and
 17 error and guilt within.
 18 **T 18 B 5.** Your little, senseless substitutions,
 19 touched with insanity, and swirling lightly **away**³
 20 on a mad course like a feather dancing
 21 insanely in the wind, HAVE no substance.
 22 They fuse and merge and separate in
 23 shifting and totally meaningless patterns,
 24 which need not be judged at all. To judge
 25 them INDIVIDUALLY is pointless. Their tiny differences

³ Ur leaves "away" out and then adds "off" as a mark-up correction

(N 10:19)(Ur 661)

1 in form are not REAL differences at all. NONE OF
 2 THEM MATTERS. THAT they have in common, and
 3 nothing else, but what else is NECESSARY
 4 to make them all the same? Let them go,
 5 dancing in the wind, dipping and turning 'til they
 6 disappear from sight, far, far OUTSIDE [?] you.
 7 And turn you to the stately calm within, where⁴
 8 in holy stillness⁵ dwells the living God you
 9 never left, and Who never left you.
 10 **T 18 B 6.** The Holy Spirit takes you gently by the hand,
 11 and retraces WITH you your mad journey
 12 OUTSIDE yourself, leading you gently
 13 back to the truth and safety within. He
 14 brings all your insane projections
 15 and your wild substitutions which YOU have placed
 16 OUTSIDE you, to the truth. Thus, He
 17 REVERSES the course of insanity, and
 18 restores you to reason. In your relationship where
 19 He has taken charge of everything
 20 at your request, He has set the course
 21 inward, to the truth you SHARE. In the mad
 22 world OUTSIDE you, nothing CAN be
 23 shared, but only SUBSTITUTED,
 24 and sharing and substituting have NOTHING in
 25 common in reality.

⁴ *Ur* inserts a comma

⁵ *Ur* inserts a comma

(N 10:20)(Ur 661-662)

1 **T 18 B 7.** Within yourselves, you love each
 2 other with perfect love. Here is holy
 3 ground,⁶ ~~where~~ in which no substitutes can enter,
 4 and where only the TRUTH about each other
 5 can abide. Here you are joined in God, as
 6 much together as you are with Him.
 7 The original error has not entered here,
 8 nor ever⁷ will. Here is the radiant
 9 truth, to which the Holy Spirit **committed**⁸ your
 10 relationship. **(662)489** Let Him bring it
 11 here, where YOU would have it be. Give
 12 Him but a little faith in each other⁹ to
 13 help Him show you that no substitute
 14 you made for Heaven can keep you from
 15 it.

16 **T 18 B 8.** In you there is no separation, and
 17 no substitute can keep you from each other.
 18 Your reality was GOD'S creation, and
 19 HAS no substitute. You are so firmly
 20 joined in truth, that only God is
 21 there. And He could NEVER
 22 accept something else INSTEAD of
 23 you. He loves you both, equally and
 24 as one. And as He loves you,
 25 so you ARE. You are NOT joined

⁶ **Exodus 3:4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

⁷ Manuscript has "never" and the *Notes* might have the same, it is uncertain. Later editing changes this to "ever" from "never" which seems likely to be what was originally intended and at least is grammatically correct.

⁸ *Ur* replaces "committed" with "submitted"

⁹ *Ur* inserts a comma

(N 10:21)(Ur 662)

1 together by illusions, but in the Thought so
 2 holy and so perfect that illusions cannot
 3 remain to darken the holy place in which you
 4 stand together. God is with you, my brothers.
 5 Let us join in Him in peace and gratitude,
 6 and accept His gift of our most holy
 7 and perfect reality, that we share in Him.
 8 **T 18 B 9.** Heaven is restored to all the
 9 Sonship through your relationship. For in it lies
 10 the Sonship, whole and beautiful, safe in
 11 your love. Heaven has answered¹⁰ quietly,
 12 for all illusions have been gently brought
 13 unto the truth in you, and Love has shined
 14 upon you, blessing your relationship with truth. God and
 15 His whole Creation has¹¹ entered it
 16 together. How lovely and how holy is your
 17 relationship, with the truth shining upon
 18 it! Heaven ~~looks upon~~ *beholds* it, and rejoices that
 19 you have let it come to you. And God
 20 Himself is glad that your relationship is
 21 as it was created. The universe within you stands
 22 with you together. And Heaven looks with love
 23 on what is joined in it, along with its Creator.
 24
 25

¹⁰ The handwriting is difficult to read and doesn't look like "answered" to me

¹¹ The *Urtext* manuscript reads "has." The *Notes* is uncertain but could be "have." *HLC* and *FIP* use "have" and grammar requires we use the plural "have" for the plural subject which is "God AND His whole Creation."

(N 10:22)(Ur 662-663)

1 **T 18 B 10.** Whom God hath called ???
 2 should hear no substitutes. Their call is but
 3 an echo of the original error which shattered
 4 Heaven. For what became of peace,
 5 in those who heard? Return with me to
 6 Heaven, walking together out of this world, and
 7 through another to the loveliness and joy the other
 8 holds within it. Would you still further
 9 weaken and break apart what is already **(663)490**
 10 broken and hopeless? Is it HERE that you
 11 would look for happiness? Or would
 12 you not prefer to HEAL what has been
 13 broken, and join in making whole what
 14 has been ravaged by separation and disease?
 15 **T 18 B 11.** You have been called, together, to
 16 the most holy function that this world
 17 contains. It is the ONLY one that has
 18 no limits, and that reaches out
 19 to every broken fragment of the Sonship,
 20 with healing and uniting comfort. This is
 21 offered YOU, in your holy relationship.
 22 Accept it HERE, and you WILL give as you
 23 have *accepted and* received. The peace of God is given
 24 you, with the glowing purpose in which you
 25 join. The holy light that brought you

**T 18 C. The Basis of the Dream (N* 1463 10:23)
(N 10:23)(Ur 663-664)**

1 together MUST extend, as YOU accept it. (664)491

2

3 **T 18 C 1.** Does¹² not a world that seems

4 quite real arise in dreams? But

5 think what this world is. It is clearly

6 NOT the world you saw BEFORE you slept.

7 Rather, it is a DISTORTION of the world,

8 planned solely around what you

9 would have PREFERRED. Here, you are "free"

10 to make over whatever SEEMED to

11 attack you, and CHANGE it into a TRIBUTE to

12 your ego, which was outraged by the attack.

13 This would not be YOUR wish unless you

14 saw yourself AS ONE with the ego, which

15 ALWAYS looks upon itself, and therefore on you,

16 as UNDER attack, and highly VULNERABLE to it.

17 **T 18 C 2.** Dreams are chaotic BECAUSE they

18 are governed by your conflicting wishes.

19 And therefore they have NO concern with what

20 is true. They are the best example you could

21 have of how perception can be utilized

22 to substitute illusions for truth. You

23 do not take them seriously on awaking,

24 because the fact that, in them, reality is so

25 OUTRAGEOUSLY violated, becomes apparent.

¹² *Ur* inserts "January 30, 1967"

(N 10:24)(Ur 664)

1 Yet they ARE a way of LOOKING at the world,
2 and CHANGING it TO SUIT THE EGO BETTER. They
3 provide STRIKING examples, both of the ego's INABILITY
4 to tolerate reality, and your willingness to
5 CHANGE reality on its behalf.

6 **T18C3.** You do not find the differences between
7 what you see in sleep and on awaking
8 disturbing. You recognize that what
9 you see on waking is blotted out in
10 dreams. Yet, on awakening, you do
11 NOT expect it to be gone. In dreams,
12 YOU arrange everything. People BECOME what
13 you would have them be, and what they
14 do YOU order. No limits on
15 substitution are laid upon you;
16 for a time, it seems as if the world were
17 GIVEN you, to make it what you will. You do
18 NOT realize that YOU are ATTACKING it, trying
19 to triumph over it and MAKE it serve you.

20 **T18C4.** Dreams are perceptual temper
21 tantrums, in which you literally scream, "I
22 want it THUS!" And thus it seems to
23 be. And yet, the dream can NOT escape
24 its origin. Anger and fear pervade it,
25 and in an instant the illusion of satisfaction

(N 10:25)(Ur 664-665)

1 is invaded by the illusion of terror. For the (665)492 dream
 2 of your ability to CONTROL reality by substituting
 3 a world that you prefer IS terrifying. Your
 4 attempts to BLOT OUT reality are VERY
 5 fearful, but THIS you are NOT willing to
 6 accept. And so you SUBSTITUTE the fantasy
 7 that REALITY is fearful, NOT what you
 8 would DO to it. And thus is guilt MADE REAL.

9 **T 18 C 5.** Dreams show you that you HAVE the power
 10 to make a world as you would have it, and
 11 that, BECAUSE you WANT it, you SEE it. And
 12 WHILE you see it, you do NOT doubt that
 13 it is real. Yet here is a world, clearly
 14 WITHIN your mind, that SEEMS to be
 15 outside. You do NOT respond to it as
 16 though you made it, nor do you realize
 17 that the emotions which the dream produces
 18 MUST come from you. It is the FIGURES in the
 19 dream, and what THEY do that seem
 20 to MAKE THE DREAM. You do not ~~understand~~ realize
 21 that you are making them act out FOR
 22 you, for if you did, the guilt would not be
 23 theirs, and the illusion of satisfaction would be
 24 gone.

25 **T 18 C 6.** In dreams these features are not obscure.

(N 10:26)(Ur 665-666)

1 You seem to waken, and the dream is gone. But what
 2 you fail to ~~understand~~ recognize is that what
 3 CAUSED the dream, has NOT gone with it. Your
 4 WISH to make another world that is NOT real,
 5 REMAINS with you. And what you seem to
 6 WAKE to, is but another FORM of this same
 7 world you see in dreams. All your time
 8 is spent in dreaming. Your sleeping and your
 9 waking dreams have different forms, and that
 10 is all. THEIR CONTENT IS THE SAME. They are
 11 your protest AGAINST reality, and **represent** your fixed
 12 and insane wish to CHANGE it.

13 **T18 C7.** In your WAKING dreams, the special
 14 relationship has a special place. It is the
 15 means by which you try to make your
 16 SLEEPING dreams COME TRUE. From this,
 17 you do not waken. **And it is this that**
 18 **keeps you asleep.** The special relationship is your
 19 DETERMINATION to keep your hold on
 20 unreality, and to PREVENT yourself from
 21 waking. And while you see more
 22 VALUE in sleeping than in waking, you
 23 will NOT let go of it. The Holy Spirit, ever
 24 practical in His wisdom, ACCEPTS your
 25 dreams, and uses them **(666)493** as means for

(N 10:27)(Ur 666)

1 WAKING. YOU would have used them to
2 remain ASLEEP.

3 **T18C8.** We once said that the first change,
4 before dreams disappear, is that your dreams
5 of fear are changed to HAPPY dreams. That
6 is what the Holy Spirit does in your special relationship. He
7 does NOT destroy it, nor snatch it away
8 from you. But He does use it differently,
9 as a help to make HIS purpose REAL
10 to you. Your special relationships will remain, NOT as
11 a source of pain and guilt, but as a
12 source of joy and freedom. It will NOT be
13 for you alone, for therein lay its misery.
14 As its UNholiness kept it as a thing
15 apart, its HOLINESS will become an offering
16 to everyone.

17 **T18C9.** Your special relationship will be a means
18 for UNDOING guilt in everyone blessed
19 through your holy relationship. It will be a happy
20 dream, and one which you will SHARE with all
21 who come within your sight. Through it,
22 the blessing that the Holy Spirit has laid
23 upon it, will be EXTENDED. Think
24 not that He has forgotten anyone, in
25 the purpose He has given you. And think

(N 10:28)(Ur 666-667)

1 not that He has forgotten YOU, to
2 whom He GAVE this gift. He uses
3 everyone who calls on Him, as means
4 for the salvation of everyone. And He
5 will waken everyone through you, who offered
6 your relationship to Him.

7 **T 18 C 10.** If you but recognized His gratitude!
8 **???** Or mine through His! For we are
9 joined as one in purpose, being of
10 one mind with Him. Let not the dream
11 take hold to close your eyes. It is
12 not strange that dreams can make a
13 world that is unreal. The WISH to
14 make it IS incredible. Your relationship has
15 become one in which the wish has been
16 REMOVED, because its purpose has been
17 changed from one of dreams to one of truth.
18 You are not sure of this, because you think it may be
19 THIS that is the dream.
20 You are so used to choosing between
21 dreams, you do not see that you have made,
22 at last, the choice between the truth and ALL
23 ILLUSIONS. **(667)494 T 18 C 11.** Yet Heaven IS sure. THIS
24 IS NO DREAM. Its coming means
25 that you have chosen truth, and it has

(N 10:29)(Ur 667)

1 come, because you have been willing to let your
2 special relationship meet its conditions. In your
3 relationship, the Holy Spirit has gently laid the real
4 world; the world of happy dreams,
5 from which awaking is so easy and so
6 natural. For, as your sleeping and
7 waking dreams represent the same
8 wishes in YOUR mind, so do the real
9 world and the truth of Heaven join in
10 the Will of God. The dream of waking is
11 easily transferred to its reality. For this
12 dream comes from your will, JOINED with the
13 Will of God. And what THIS will would
14 HAVE accomplished, has never NOT been done.

15 **(668)495**

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**T 18 D. Light in the Dream (*N 1470 10:29)
(N 10:30)(Ur 668)**

1 **T 18 D 1.** You¹³ who have spent your lives in
 2 bringing truth to illusion, reality to fantasy,
 3 HAVE walked the way of dreams. For you have
 4 gone from waking to sleeping, and on and
 5 on to a yet deeper sleep. Each dream
 6 has led to other dreams, and every fantasy
 7 that SEEMED to bring a light into the
 8 darkness but made the darkness deeper.
 9 Your GOAL was darkness, in which no ray
 10 of light could enter. And you sought a
 11 blackness so complete that you could
 12 hide from truth forever, in complete
 13 insanity. What you forgot was simply that
 14 God ?? can NOT destroy Himself. The
 15 light is IN you. Darkness can COVER it, but
 16 CANNOT put it out.

17 **T 18 D 2.** As the light comes nearer, you WILL
 18 rush to darkness, shrinking from the truth,
 19 sometimes retreating to the lesser forms of
 20 fear, and sometimes to stark terror. But
 21 you WILL advance, because your goal IS the
 22 advance from fear to truth. YOU
 23 KNOW THIS. The goal which you accepted
 24 IS the goal of knowledge, for which
 25 you signified your willingness. Fear seems

¹³ Ur inserts "Feb. 2, 1967"

(N 10:31)(Ur 668-669)

1 to live in darkness. When you are afraid, YOU HAVE
2 STEPPED BACK. Let us then join quickly
3 in an instant of light, and it will be enough
4 to remind you that your goal IS light. Truth
5 has rushed to meet you, since YOU
6 called upon it.

7 **T18D3.** If you knew Who walks beside
8 you on THIS way, which YOU have chosen, fear
9 would be impossible. You do NOT know,
10 because the journey into darkness has been
11 long and cruel, and you have gone deep into
12 it. A little flicker of your eyelids,
13 closed so long, has not yet been
14 sufficient to give you confidence in
15 your selves, so long despised. You
16 go TOWARD love, still hating it, **a**
17 ~~little,~~ and TERRIBLY afraid of its
18 judgment upon you. And you do
19 NOT realize that you are NOT afraid of
20 love, but only OF WHAT YOU MADE OF IT. **(669)496**

21 **T18D4.** You are advancing to
22 love's MEANING, and away from
23 ALL illusions in which you have surrounded
24 it. When you retreat to the illusions,
25 YOUR FEAR INCREASES, for there is little

(N 10:32)(Ur 669)

1 doubt that what YOU think it means
2 IS fearful. *But* what is that to us who
3 travel surely and very swiftly AWAY from
4 fear? You who hold each other's hand
5 also hold mine, for when you joined
6 each other you were not alone. Do you believe
7 that I would LEAVE you in the darkness you
8 agreed to leave with ME? In your relationship is
9 this world's light. And fear MUST
10 disappear before you now.

11 **T 18 D 5.** Be tempted not to snatch
12 away the gift of faith you offered to each other.
13 You will succeed only in frightening
14 yourselves. The gift is given forever, for
15 God Himself received it. You CANNOT
16 take it back. YOU HAVE ACCEPTED GOD.
17 The holiness of your relationship is established in
18 Heaven. You do not realize WHAT
19 you accepted, but remember that your
20 understanding is NOT necessary. All that
21 was necessary was merely the ~~desire~~ WISH to
22 understand. That wish was the DESIRE
23 TO BE HOLY. The will of God IS granted
24 you. For you desire the only thing you
25 ever had, or ever were.

(N 10:33)(Ur 669-670)

1 **T 18 D 6.** Each instant that we spend
2 together will teach you that this goal
3 is possible, and will strengthen your DESIRE
4 to reach it. And in your desire, lies its
5 accomplishment. YOUR desire is now
6 in COMPLETE accord with all the power
7 of the Holy Spirit's Will. No little faltering
8 footsteps that you may take can
9 separate your desire from His Will, and
10 from His STRENGTH. I hold your
11 hand as surely as you agreed to
12 take each other's. YOU WILL NOT
13 SEPARATE for I stand with you, and
14 walk with you in your advance to truth. And
15 where we go we carry God with us. **(670)497**

16 **T 18 D 7.** In ~~your~~ **our** relationship, you have joined with
17 me in bringing Heaven to the Son of God,
18 who hid in darkness. You have been
19 willing to bring the darkness to light,
20 and this willingness has given strength
21 to everyone who would REMAIN in
22 darkness. Those who would see
23 WILL see. And they will join with
24 me in carrying THEIR light into the
25 darkness, when the darkness in them **has**

(N 10:34)(Ur 670)

1 is OFFERED to the light, and is removed forever.
 2 My need for you, joined with me in the
 3 holy light of your relationship, is YOUR need for salvation.
 4 Would I not give you what you gave to me?
 5 For when you joined each other, you answered ME.
 6 **T18D8.** You who are now the bringers of
 7 salvation have the function of bringing
 8 light to darkness. The darkness in you HAS
 9 been brought to light. Carry it
 10 back TO darkness¹⁴ from the holy instant to which
 11 you BROUGHT it. We are made whole in
 12 our desire to make whole. Let not
 13 time worry you, for all the fear that
 14 you experience is really past. Time
 15 has been re-adjusted to help us
 16 do, together, what your separate pasts would
 17 hinder. You have gone PAST fear, for
 18 no two minds can JOIN in the desire for
 19 love without love's joining THEM.
 20 **T18D9.** Not one light in Heaven ~~but~~ **that?**
 21 goes ~~not~~ with you. Not one ray that
 22 shines forever in the Mind of God ~~but~~ but
 23 shines ~~not~~ on you. Heaven is JOINED with you
 24 in your advance to Heaven. When
 25 such great light has joined with you

¹⁴ Ur inserts a comma

(N 10:35)(Ur 670)

1 to give the little spark of your desire the power of
2 God Himself, can YOU remain in darkness?
3 You are coming home together, after a long
4 and meaningless journey which you undertook
5 apart, and which led nowhere. You have
6 FOUND each other, and will light each other's way.
7 And from this light will the Great Rays
8 extend back into darkness and forward
9 unto God, to shine away the past and
10 so make room for His Eternal Presence,
11 in which everything is radiant in the light.

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26 **(671) - 498 -**

**T 18 E. The Little Willingness (*N 1476 10:36)
(N 10:36)(Ur 671)**

1 **T 18 E 1.** The¹⁵ holy instant is the RESULT of your determination to
 2 be holy. It is the ANSWER. The desire **to have it** and the
 3 willingness to let it come PRECEDE its
 4 coming. YOU prepare your minds for it
 5 only¹⁶ to the extent of RECOGNIZING that you
 6 want it above all else. It is not necessary
 7 that you do more; indeed, it is necessary that
 8 you realize that you can NOT do more.
 9 Do not attempt to give the Holy Spirit what He
 10 does NOT ask, or you will add the ego
 11 unto Him, and CONFUSE THE TWO. He
 12 asks but little. It is HE Who adds
 13 the greatness and the might. He JOINS with
 14 you to make the holy instant far greater than
 15 you can understand. **T 18 E 2.** It is your realization that
 16 you NEED do so little that enables
 17 HIM to give so much.
 18 Trust not your good intentions.
 19 They are not enough. But trust
 20 IMPLICITLY your willingness, whatever
 21 else may enter. Concentrate only
 22 on this, and be NOT disturbed that
 23 shadows surround it. THAT IS
 24 WHY YOU CAME. If you could
 25 come WITHOUT them, you would not

¹⁵ Ur inserts "February 5, 1967.

¹⁶ Ur emphasizes this word

(N 10:37)(Ur 671)

1 NEED the holy instant. Come to it not in arrogance,
2 assuming that YOU must achieve the state
3 its coming brings with it. The miracle of the
4 holy instant lies in your willingness to let IT
5 be what it is. And in your willingness
6 for THIS, lies also your acceptance of
7 yourself as YOU were meant to be.

8 **T 18 E 3.** Humility will NEVER ~~ask~~ **mean ask** that
9 you remain content with littleness. But
10 it DOES require that you be NOT content
11 with less than greatness which comes
12 NOT of you. Your difficulty with the
13 holy instant arises from your fixed conviction
14 that you are not WORTHY of it. And what
15 is this but the determination to BE
16 as you would MAKE YOURSELF? God
17 did not create His dwelling-place
18 unworthy of Him. And if you
19 believe He cannot enter where
20 He wills to be, you MUST be
21 INTERFERING with His Will.

22 You do not need the strength
23 of willingness to come from you, but
24 only from HIS Will. **T 18 E 4.** The holy instant does

(N 10:38)(Ur 671-672)

1 NOT come from your little willingness
2 alone. It is ALWAYS the result of your
3 SMALL willingness COMBINED with the
4 unlimited power of HIS Will. You have
5 been wrong in thinking that it is (672) - 499 - needful
6 to prepare YOURSELF for Him. It is
7 impossible to make arrogant preparations
8 for holiness, and NOT believe that
9 it is up to you to establish the conditions
10 for peace.

11 GOD HAS ESTABLISHED THEM.

12 They do Not wait upon your willingness
13 for what they ARE. Your willingness is
14 needed ONLY to make it possible to
15 TEACH you what they are. **T 18 E 5.** If you
16 maintain you are unworthy of LEARNING
17 this, you are INTERFERING with the lesson by
18 believing that YOU MUST MAKE THE LEARNER
19 DIFFERENT. You did NOT make the learner,
20 nor CAN you make him different.
21 Would you FIRST make a miracle of
22 yourself, and THEN expect one to
23 be made FOR you? You merely
24 ask the QUESTION. The answer is GIVEN.
25 Seek not to ANSWER it, but merely

(N 10:39)(Ur 672)

1 RECEIVE the answer AS it is given.

2 In preparing for the holy instant, do NOT
3 attempt to make yourself holy to be
4 READY to receive it. That is but to
5 confuse YOUR role with His. Atonement CANNOT
6 come to those who think *that* THEY must
7 first atone, but only to those who
8 offer it NOTHING MORE than simple
9 willingness to MAKE WAY for it.

10 **T 18 E 6.** Purification is of God alone. And THEREFORE
11 for you. Rather than seek to prepare
12 YOURSELF for Him, try to think thus:

13 "I who am host to God AM worthy
14 of Him.

15 He Who ESTABLISHED His dwelling-
16 place in me created it as He would
17 have it be.

18 It is not needful that I make it
19 ready for Him, but only that I
20 DO NOT INTERFERE with His plan to
21 RESTORE to me my own AWARENESS of
22 my readiness, which is eternal.

23 I need ADD nothing to His plan,

24 But to RECEIVE it, I must be
25 willing NOT to substitute my own IN PLACE

(N 10:40)(Ur 672-673)

1 of it.”

2 **T 18 E 7.** And that is all. Add MORE, and

3 you will merely TAKE AWAY the little that is

4 asked. Remember YOU MADE GUILT, and

5 that your plan for the ESCAPE from guilt

6 has been to bring Atonement TO it,

7 and MAKE SALVATION FEARFUL. And it is

8 ONLY fear that you will add, if you prepare

9 YOURSELF for love. The preparation for the holy instant

10 belongs to Him Who gives it. RELEASE (673) - 500 -

11 yourselves to Him Whose function IS

12 release. Do NOT assume His function

13 FOR Him. Give Him but what He

14 asks, that you may learn how LITTLE

15 is your part, and how great is HIS.

16 **T 18 E 8.** It is this that makes the holy instant so

17 easy and so natural. YOU make it

18 difficult, because you insist there MUST be

19 more that you need do. You find it

20 **hard**¹⁷ to ACCEPT the idea that you need give

21 so LITTLE, to receive so much. It¹⁸ is very

22 **difficult**¹⁹ for you to realize that it is NOT

23 personally insulting that YOUR contribution

24 and the Holy Spirit's are so EXTREMELY disproportionate.

25 You are still convinced your understanding is a

¹⁷ Ur has “difficult” in place of “hard”

¹⁸ Ur inserts “And” before “it”

¹⁹ Ur has ‘hard’ in place of “difficult”

**T 18 F. The Happy Dream (*N 1481 10:41)
(N 10:41)(Ur 673)**

1 powerful contribution to the truth, and MAKES IT WHAT
2 IT IS. Yet we have emphasized that YOU need
3 understand nothing. Salvation is easy
4 JUST BECAUSE it asks nothing that you cannot give
5 RIGHT NOW.

6 **T 18 E 9.** Forget not that it has been
7 your decision to make EVERYTHING that is
8 natural and easy for you IMPOSSIBLE. What
9 you believe to be impossible WILL BE, if God so
10 wills it, but you will remain quite
11 UNAWARE of it. If you believe the holy instant is
12 difficult FOR YOU, it is because YOU have become the
13 arbiter of what is possible, and remain
14 UNWILLING to give place to One Who
15 KNOWS. The whole belief in orders of
16 difficulty in miracles is centered on
17 this. Everything God wills is not only
18 possible, BUT HAS ALREADY HAPPENED.²⁰ And
19 that is WHY the past has gone. It NEVER
20 HAPPENED in reality.

21 Only in your own minds, WHICH
22 THOUGHT IT DID, is its undoing needful.
23 **T 18 F 1.** Prepare you **NOT**²¹ for the undoing
24 of what never was. If you already

²⁰ *Ur* removes emphasis from this phrase

²¹ *Ur* changes this to "NOW." The entire emphasis here is that "you" cannot prepare, an emphasis reversed in the *Ur* by mistake.

(N 10:42)(Ur 673-674)

1 UNDERSTOOD the difference between truth and illusion,
2 Atonement would HAVE no meaning. The holy instant,
3 your holy relationship, the Holy Spirit's teaching, and
4 all the means by which salvation is accomplished²²
5 would have no PURPOSE.²³ For they are all
6 but ASPECTS of the plan to change your
7 dreams of fear to happy dreams, from
8 which you waken easily to knowledge.
9 Put yourself NOT in charge of this, for
10 you can NOT distinguish between advance and
11 retreat. Some of your greatest advances YOU
12 have judged as failures, and some of your
13 deepest retreats YOU have evaluated as success. **(674) - 521 -**
14 **T 18 F 2.** Never approach the holy instant AFTER
15 you have tried to remove all fear and hatred
16 from your mind. That is ITS
17 function. Never attempt to
18 OVERLOOK your guilt BEFORE you ask the
19 Holy Spirit's help. **Forgiveness**²⁴ is HIS
20 function. Your part is only to
21 offer Him a LITTLE willingness to
22 LET Him remove all fear and hatred,
23 and to BE forgiven. On your little
24 faith, joined with HIS understanding,

²² *Ur* inserts a comma here

²³ *Ur* removes emphasis on "purpose"

²⁴ *Ur* replaces "Forgiveness" with "That"

(N 10:43)(Ur 674)

1 HE will build your part in the Atonement, and
 2 MAKE SURE that you fulfill it easily. And
 3 WITH Him, YOU will build a ladder planted
 4 in the solid rock of faith, and rising even
 5 to Heaven.²⁵

6 **T 18 F 3.** Through your holy relationship, reborn and
 7 blessed in every holy instant which you did
 8 NOT arrange, thousands will rise to
 9 Heaven WITH you. Can YOU plan
 10 for THIS? Or could you PREPARE
 11 yourselves for such a function?
 12 Yet it IS possible, because God wills
 13 it. Nor will He change His Mind
 14 about it. The means and purpose
 15 BOTH belong to Him. You have
 16 accepted one; the other will be
 17 provided. A purpose such as this,
 18 WITHOUT the means, IS inconceivable.
 19 HE will provide the means to ANYONE
 20 who SHARES His purpose.

21 **T 18 F 4.** HAPPY DREAMS COME TRUE.
 22 NOT because they are dreams, but
 23 only because they are HAPPY.
 24 And so they MUST be loving.

²⁵ *Ur* inserts "Nor will you use it to ascend to Heaven alone."

(N 10:44)(Ur 674-675)

1 Their message is, 'Thy Will be done,' and
 2 NOT, "I want it otherwise." The alignment
 3 of means and purpose is an undertaking
 4 IMPOSSIBLE for you to understand. You do
 5 not even realize you HAVE accepted the
 6 Holy Spirit's purpose as your own. And you
 7 would merely bring UNholy means
 8 to its accomplishment. The little faith
 9 it needed to change the purpose,²⁶ is all
 10 that is required to RECEIVE the means and
 11 USE them.

12 **T 18 F 5.** It is no dream to love your brother
 13 as yourself.²⁷ Nor is your holy relationship a
 14 dream. All that remains of
 15 dreams within it is that it is still
 16 a SPECIAL relationship. Yet it is VERY
 17 useful to the Holy Spirit, Who has a special
 18 FUNCTION here. It will become the
 19 HAPPY dream through which He
 20 can spread joy to thousands on
 21 thousands who believe that love
 22 is²⁸ **(675) - 572 -** fear, NOT happiness. Let Him
 23 fulfill the function that He GAVE
 24 to your relationship by ACCEPTING it FOR you.
 25 And NOTHING will be wanting that

²⁶ *Ur* omits comma

²⁷ **Mark 12:29-31** Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

²⁸ *Notes* has a mark at this *Ur* page break indicating cognizance of this *Ur* page break.

T 18 G. Dreams and the Body (*N 1485 10:45)(N 10:45)(Ur 675-676)

1 would make of it what HE would have it be.²⁹ (676)503

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5 **T 18 G 1.** THERE³⁰ IS NOTHING OUTSIDE YOU. That
6 is what you must ultimately learn, for it is in that
7 realization that the Kingdom of Heaven is restored
8 to you. For God created only this, and He
9 did not depart from it, nor leave it
10 separate from Himself. The Kingdom of Heaven
11 is the dwelling place of the Son of God,
12 who left not his Father, and dwells
13 not apart from Him. Heaven is not a
14 place nor a condition. It is merely
15 an awareness of perfect Oneness, and the
16 knowledge that ~~this Oneness~~ there is nothing
17 else. Nothing OUTSIDE THIS Oneness, and
18 NOTHING ELSE within.

19 **T 18 G 2.** What could God give, but
20 knowledge of Himself? What else IS there
21 to give? The belief that you could
22 give AND GET something, else,
23 something OUTSIDE yourself, has
24 cost you the awareness of Heaven, and the
25 loss of knowledge of your identity. And

²⁹ Ur inserts **T 18 F 6.** When²⁹ you feel the holiness of your relationship is threatened by ANYTHING, stop instantly and offer the Holy Spirit your willingness, IN SPITE of fear, to let Him exchange this instant for the holy one which YOU would rather have. He will NEVER fail in this. But forget not that your relationship IS ONE, and so it MUST be that whatever threatens the peace of one is an equal threat to the other. The power of joining, AND ITS BLESSING, lies in the fact that it is now impossible for either of you to experience fear alone, or to attempt to DEAL with it alone. Never believe that this is necessary, or even possible.

T 18 F 7. But, just as THIS is impossible, so is it equally impossible that the holy instant come to either of you WITHOUT the other. And it WILL come to both at the REQUEST of either. Whichever is saner at the time when threat is perceived, should remember how deep is his indebtedness to the other, and how much gratitude is due him. AND BE GLAD that he can pay his debt, by bringing happiness to both. Let him remember this, and say:

"I desire this holy instant for myself

That I may SHARE it with my brother, whom I love.

It is not possible that I can have it WITHOUT him, nor he without me.

Yet it is WHOLLY possible for us to SHARE it NOW.

And so I choose THIS instant as the one to offer to the Holy Spirit, That His blessing may descend on us, and keep us BOTH in peace."

³⁰ Ur inserts "[Feb.?] 12, 1967

(N 10:46)(Ur 676-677)

1 you have done a stranger thing than you yet
 2 realize. You have displaced your guilt to your
 3 bodies, FROM YOUR MINDS. Yet a body
 4 CANNOT be guilty, for it can do nothing of
 5 itself. You who think you hate your
 6 bodies, deceive yourselves. YOU HATE
 7 YOUR MINDS, for guilt has entered into
 8 them, and they would remain separate,
 9 which they CANNOT DO.

10 **T 18 G 3.** Minds ARE joined; bodies are not.
 11 Only by assigning to the mind the properties
 12 OF THE BODY, does separation SEEM to be possible.
 13 And it is MIND that seems to be fragmented
 14 and private and ALONE. Its guilt, which
 15 KEEPS it separate, is projected to the
 16 body, which suffers and dies, BECAUSE
 17 IT IS ATTACKED to hold the separation in the mind,
 18 and let it NOT KNOW its unity. Mind
 19 cannot attack, but it CAN make fantasies,
 20 and direct the body to act them out.
 21 But it is never what the BODY does
 22 that seems to satisfy. Unless the mind
 23 BELIEVES the body is ACTUALLY acting out
 24 ITS fantasies, it **(677)504** will attack the body by
 25 INCREASING the projection of its guilt upon it.

(N 10:47)(Ur 677)

1 **T18G4.** In this, the mind is CLEARLY delusional.
 2 It cannot attack, but maintains it CAN,
 3 and USES what it does to hurt the body,
 4 to PROVE it can. The mind ~~??-??-??~~ can not
 5 attack, but it CAN deceive itself.
 6 And this is ALL it does, when it believes
 7 it has attacked the body, It CAN
 8 project its guilt, but it will NOT
 9 lose it through projection. And though
 10 it clearly can MISPERCEIVE the function of
 11 the body, it CANNOT change its function
 12 from what the Holy Spirit ESTABLISHES it
 13 to be. The body was NOT made by love.
 14 But love does not condemn it, and
 15 can use it lovingly, respecting what
 16 the Son of God has made, and using it
 17 to SAVE him from illusions.

18 **T18G5.** Would you not have the instruments
 19 of separation RE-INTERPRETED as
 20 means for salvation, and USED for
 21 purposes of love? Would you not
 22 welcome AND SUPPORT the shift from
 23 fantasies of vengeance to **(the hope of)**
 24 RELEASE from them?

(N 10:48)(Ur 677-678)

1 Your PERCEPTION of the body can clearly
2 be sick, but project this not upon
3 the body. For your wish to make
4 destructive what CANNOT destroy, can have
5 no REAL effect at all. And what
6 God created is only what He
7 would have it be, being His Will.
8 **T 18 G 6.** You cannot make His Will
9 destructive. You can make FANTASIES,
10 in which your will CONFLICTS with His, but
11 that is all. It is insane to use the
12 body as the scapegoat for guilt;
13 DIRECTING its attack, and BLAMING it
14 for what you wished it to do.
15 IT IS IMPOSSIBLE TO ACT OUT FANTASIES.
16 For it is still the FANTASIES you want, and
17 they have nothing to do with what the
18 body does. **(678)505** IT does not dream
19 of them, and they but make IT a
20 liability, where it COULD be an
21 asset. For fantasies have made **the**³¹
22 body your "enemy," weak, vulnerable,
23 and treacherous, "worthy" of the hate which
24 you invest in it.

³¹ *Ur* has "your" instead of "the"

(N 10:49)(Ur 678)

1 **T 18 G 7.** How has this served you? You have
2 IDENTIFIED with this thing you hate, the
3 instrument of vengeance, and the
4 perceived source of your guilt. YOU have
5 done this to a thing that has no
6 meaning, proclaiming it to be the
7 dwelling place of the Son of God, and
8 turning it AGAINST him. This is
9 the host of God that YOU have made.
10 And neither God nor His most
11 holy Son can enter an abode
12 which harbors hate, and where you
13 have sown the seeds of vengeance,
14 violence, and death.

15 **T 18 G 8.** This thing you made to serve
16 your guilt, stands between you and other
17 minds. The minds ARE joined, but
18 you do not IDENTIFY with them. You SEE
19 yourself as locked in a separate prison,
20 remote and unreachable, incapable
21 of reaching out as being reached.
22 You HATE the prison that you made, and
23 would destroy it. Yet you would
24 NOT escape from it, leaving it
25 unharmed, WITHOUT your guilt upon it.

(N 10:50)(Ur 678-679)

1 But only thus CAN you escape. The home of
2 vengeance is not yours; The place you
3 set aside to house your hatred is NOT
4 a prison, but an ILLUSION OF YOURSELF.
5 **T 18 G 9.** The body is a limit imposed on
6 the universal communication which is an eternal
7 property of mind. But the communication
8 is INTERNAL. Mind reaches to ITSELF.
9 It is NOT made up of different PARTS,
10 which reach each other. It does not go
11 OUT. Within **(679)506** ITSELF, it HAS no
12 limits, and there is nothing OUTSIDE it. It
13 encompasses EVERYTHING. It encompasses
14 you ENTIRELY; you within it, and it within
15 you. There IS nothing else, anywhere
16 or ever. The body is OUTSIDE you, and
17 SEEMS to surround you, shutting you off
18 from others, and keeping you APART from them,
19 and them from you.
20 **T 18 G 10.** IT IS NOT THERE. There IS no barrier
21 between God and His Son, nor can His Son
22 be separated from himself, except
23 in illusion. This is NOT his reality, though
24 he believes it IS. Yet this could
25 only BE, IF God were wrong. God

(N 10:51)(Ur 679)

1 would have had to create DIFFERENTLY, and to
2 have separated HIMSELF from His Son, to
3 make this possible. He would have had to
4 create DIFFERENT things, and to establish
5 different ORDERS of reality, only SOME of which
6 were love. Yet love must be forever like
7 itself, changeless forever, and forever
8 WITHOUT alternative. And so it is.

9 **T 18 G 11.** YOU cannot put a barrier around
10 yourself, because God placed none between
11 HIMSELF and you. Your hand can
12 ~~ne~~ stretch out, and reach to Heaven.
13 You whose hands are joined have
14 begun to reach BEYOND the body, but
15 NOT outside yourselves. To reach
16 your shared identity TOGETHER. Could
17 this be OUTSIDE you? Where God is
18 not? Is He a body, and did He
19 create you as He is not, and where
20 He CANNOT be? You are surrounded ONLY
21 by Him. What limits CAN there be
22 on you, whom HE encompasses?

23 **T 18 G 12.** Everyone has experienced
24 what he would call a sense of
25 being transported BEYOND himself.

(N 10:52)(Ur 679-680)

1 This feeling of liberation FAR exceeds the DREAM
2 of freedom sometimes experienced in
3 special relationships. It is a sense of actual
4 ESCAPE from limitations. (680)507 If you ~~can~~ will
5 consider what this "transportation" REALLY
6 entails, you will realize that it is a
7 sudden UNawareness of the body, and a
8 joining of your self and SOMETHING ELSE,
9 in which your mind ENLARGES to encompass
10 it. It becomes PART of you, as you
11 UNITE with it. And BOTH become whole,
12 as NEITHER is perceived as separate.
13 **T 18 G 13.** What REALLY happens is
14 that you have GIVEN UP the illusion of a
15 LIMITED awareness, and lost your fear of
16 union. The love that INSTANTLY replaces
17 it EXTENDS to what has freed you,
18 and UNITES you with it. And, while
19 this lasts, you are NOT uncertain of your
20 identity, and would not limit it. You
21 have escaped from fear to peace, asking
22 no questions of reality, but merely
23 ACCEPTING it. You have accepted this
24 INSTEAD of the body, and have LET yourself
25 be ONE with something beyond it, simply

(N 10:53)(Ur 680-681)

1 by NOT letting your mind be limited BY it.
2 **T 18 G 14.** This can occur REGARDLESS of the
3 physical distance that SEEMS to be
4 between you and what you join; **REGARDLESS** of your
5 respective positions in space; and of
6 your differences in size and seeming quality.
7 Time is not relevant; it can occur with
8 something past, present, or anticipated.
9 The "something" can be ANYTHING and ANYWHERE;
10 a sound, a sight, a thought, a
11 memory, even a more GENERAL idea,
12 WITHOUT specific reference. But, in every
13 case, you join it without RESERVATION, because
14 you love it, and would BE with it. And so you
15 rush to meet it, letting your limits melt
16 away, suspending ALL the "laws" your body
17 obeys, and gently SETTING THEM ASIDE. **(681)508**
18 **T 18 G 15.** There is no violence at all in this
19 escape. The body is NOT attacked, but
20 merely PROPERLY PERCEIVED. It does not
21 limit you, merely because YOU would not have
22 it so. You are not really "lifted out"
23 of it; it cannot CONTAIN you. You
24 go where you would be; GAINING, NOT
25 losing, a sense of self. In these instants

(N 10:54)(Ur 681)

1 of release from physical restrictions, you experience
 2 much of what happens in the holy instant; the lifting
 3 of the barriers of time and space, the sudden
 4 experience of peace and joy, and, above all,
 5 the LACK of awareness of the body, and of the
 6 questioning WHETHER OR NOT ALL THIS IS
 7 POSSIBLE. It IS possible, BECAUSE YOU WANT IT.
 8 **T 18 G 16.** The sudden EXPANSION of the self
 9 that takes place with your DESIRE for it,
 10 is the irresistible appeal the holy instant holds. It
 11 calls to you to be yourself, ~~in~~ within its safe
 12 embrace. There are the laws of limit
 13 lifted FOR you, to welcome you to
 14 openness of mind~~r~~ and freedom. Come
 15 to this place of refuge, where you can be
 16 yourself in peace. NOT through destruction,
 17 NOT through a "breaking out," but merely
 18 by a quiet "melting in." For peace
 19 will join you there, ~~bec~~ simply because
 20 YOU have been willing to let go the limits
 21 YOU have placed on love, and JOINED it
 22 where it is, and where it led you, in
 23 answer to its gentle call to be at peace.³²
 24
 25

³² {Ed. Note 6 March 2006, Doug Thompson .. Next 3 pages from Special Messages out of temporal and numerical order in *HLC*. It is the *HLC* sequence and chapter/section headings and order being used here. The dating and pagination indicate this material arrived between T 22 F and T 22 G}

T 18 H. "I Need Do Nothing" (*N 1689 11:64)**SPECIAL MESSAGE** May 31, 1967 (682) (631 a)**(N ---) (Ur 682)**

T 18 H 1. You still have too much faith in the body as a source of strength. What plans do you make that do NOT involve its comfort or protection or enjoyment in some way? This makes it an end and not a means in your interpretation, and this ALWAYS means YOU STILL FIND SIN ATTRACTIVE. No-one accepts Atonement for himself who still accepts sin as his goal. You have thus not met your one responsibility. Atonement is not welcomed by those who PREFER pain and destruction.

T 18 H 2. You have made much progress, and are really trying to make still more, but there is one thing you have never done; not for one instant have you utterly forgotten the body. It has faded at times from your sight, but it has not yet COMPLETELY DISAPPEARED. You are not asked to let this happen for more than an instant, but it is in this instant that the miracle of Atonement happens. Afterwards, you will see the body again, but never quite the same. And every instant that you spend WITHOUT awareness of it gives you a different view of it, when you return.

T 18 H 3. At no SINGLE instant does the body exist at all. It is always remembered or anticipated, but NEVER experienced just now. Only its past and future make it seem real. Time controls it entirely. For sin is never present. In any SINGLE instant, the attraction of guilt would be experienced as pain and nothing else, and would be avoided. IT HAS NO ATTRACTION NOW. Its whole attraction is imaginary, and therefore MUST be thought of from the past, or in the future.

T 18 H 4. It is impossible to accept the holy instant WITHOUT RESERVATION unless, JUST FOR AN INSTANT, you are willing to see no past or future. You cannot PREPARE for it without placing it in the FUTURE. Release is given you the INSTANT you desire it. Many have spent a lifetime in preparation, and have, indeed, achieved their instants of success. This course does not attempt to teach more than they learned in time. But it does aim at SAVING time.

(N ---)(Ur 683)

(683)(631 b)

T18H5. You are attempting to follow a very long road to the goal you have accepted. It is extremely difficult to reach Atonement by fighting against sin. Enormous effort is expended in the attempt to make holy what is hated and despised. Nor is a lifetime of contemplation, and long periods of meditation aimed at DETACHMENT from the body necessary. All such attempts will ultimately succeed, because of their purpose. But the means are tedious and very time consuming, for all of them LOOK TO THE FUTURE for release from a state of present unworthiness and inadequacy.

T18H6. Your way will be different. NOT in purpose, but in means. A HOLY RELATIONSHIP IS A MEANS OF SAVING TIME. One instant spent TOGETHER restores the universe to BOTH of you. You ARE prepared. Now you need but remember YOU NEED DO NOTHING. It would be FAR more profitable now merely to concentrate on this, than to consider what you SHOULD do.

T18H7. When peace comes at last to those who wrestle with temptation, and fight against giving in to sin; when the light comes at last into the mind given to contemplation, or when the goal is finally achieved by anyone, it ALWAYS comes with just ONE happy realization, -- "I need do nothing." Here is the ultimate release that everyone will one day find in his own way, at his own time. We do not need this time. Time has been SAVED for you, because you are together. This is the special means this course is using, to save you time.

T18H8. You are not making use of the course if you insist on using means that have served others well, neglecting what was made for YOU. Save time for me by only this one preparation, and practice doing NOTHING ELSE. "I need do nothing" is a statement of allegiance, a truly undivided loyalty. Believe it for just one instant, and you will accomplish more than is given to a century of contemplation, or of struggle against temptation.

(N ---) (Ur 684)

(684) (631 c)

T 18 H 9. To DO anything involves the body. And, if you recognize you NEED do nothing, you HAVE withdrawn the body's value from your mind. Here is the quick and open door through which you slip past centuries of effort, and ESCAPE from time. This is the way in which sin loses ALL attraction RIGHT NOW. For here is time denied, and past and future gone. Who need do nothing has no need for time. To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. Into this place the Holy Spirit comes, and there abides.

T 18 H 10. He will remain when you forget, and the body's activities return to occupy your conscious mind. But there will always be this place of rest, to which you can return. And you will be more aware of the quiet center of the storm, than all its raging activity. This quiet center, IN WHICH YOU DO NOTHING, will remain with you, giving you rest in the midst of every busy doing on which you are sent. For, FROM this center, will you be directed how to use the body sinlessly. It is this center, from which the body is ABSENT, that will keep it so, in your awareness of it.

(685) a 509

**T 18 I. The Purpose of the Body (*N 1495 10:55)
(N 10:55)(Ur 685)**

1 **T18I1.** It³³ is only the awareness of the body
 2 that makes love seem limited. For the body IS
 3 a limit on love. The belief in limited
 4 love was its origin, and it was MADE to
 5 limit the UNlimited. Think not that this is
 6 merely allegorical; for it was made to
 7 limit YOU. Can you who see **yourself**³⁴
 8 WITHIN a body, know yourself AS AN
 9 IDEA? Everything you recognize you
 10 identify by EXTERNALS, something OUTSIDE
 11 itself. You cannot even think of GOD
 12 without a body, or some form you think
 13 you recognize. The body cannot KNOW. And while
 14 you limit your awareness to its tiny senses,
 15 you will not see the grandeur that surrounds you.
 16 **T18I2.** God cannot come into a
 17 body, nor can you join Him there.
 18 Limits on love will ALWAYS seem to
 19 shut Him out, and to keep you APART
 20 from Him. The body is a tiny fence
 21 around a little part of a glorious
 22 and completely limitless idea. It
 23 draws a circle, infinitely small, around
 24 a very little segment of Heaven, splintered
 25 from the whole, proclaiming that, within it³⁵ is

³³ Ur inserts "Feb. 16, 1967"

³⁴ Ur replaces "yourself" with "yourselves"

³⁵ Ur inserts a comma here

(N 10:56)(Ur 685-686)

1 YOUR Kingdom, where God can enter not.
 2 Within this kingdom the ego rules, and cruelly.
 3 And, to defend this little speck of dust,
 4 bids you fight against the universe.
 5 **T 18 I 3.** This fragment of your mind is such a
 6 tiny part of it that, could you but
 7 appreciate the whole, you would see instantly
 8 ~~it is~~ that it is like the smallest sunbeam
 9 is to the sun. Or like the faintest ripple
 10 on the surface of the ocean. In its
 11 amazing arrogance, this tiny sunbeam
 12 has decided it IS the sun; this almost
 13 imperceptible ripple hails itself as the
 14 ocean. Think how alone and frightened
 15 is this little thought, this infinitesimal
 16 illusion, holding itself apart, against the
 17 universe. The sun becomes the sunbeam's "enemy,"
 18 which would devour it. And the ocean
 19 terrifies the little ripple, and "wants" to
 20 swallow it. **(686) b 510**
 21 **T 18 I 4.** Yet neither sun nor ocean
 22 is even aware of all this strange and
 23 meaningless activity. They merely
 24 continue, unaware that they are feared
 25 and hated by a tiny segment of themselves.

(N 10:57)(Ur 686)

1 Even that segment is not LOST to them,
 2 for it could not survive APART from
 3 them And what IT thinks it is in
 4 no way changes its total dependence
 5 on them FOR ITS BEING. Its whole
 6 existence still remains IN THEM. Without
 7 the sun, the sunbeam WOULD be gone; the
 8 ripple WITHOUT the ocean IS inconceivable.
 9 **T18I5.** Such is the strange position in which
 10 those in a world inhabited by bodies
 11 ~~seem to be.~~³⁶ **Find themselves.** Each body seems to
 12 house a SEPARATE mind, a DISCONNECTED
 13 thought, living alone and in no way
 14 joined to the Thought by which it was
 15 created. Each tiny fragment seems
 16 to be self-contained, needing each
 17 other for SOME things, but by no
 18 means TOTALLY dependent on their
 19 One Creator for EVERYTHING. And
 20 needing the whole to give them ANY
 21 meaning, for by themselves, they
 22 DO mean nothing. Nor HAVE they any
 23 life apart, and by themselves.
 24 **T18I6.** Yet, like the sun and ocean, your
 25 Self continues, unmindful that this tiny

³⁶ This is a curious editing change. The *Urtext* contains the original, crossed out form, not the edited form, suggesting this editing change was made *after* the material was transcribed or that Schucman decided against keeping the change at the time of transcription.

(N 10:58)(Ur 686-687)

1 part regards ITSELF as you. It is not
 2 missing; it could not EXIST if it were
 3 separate, nor would the whole BE whole
 4 without it. It is not a separate kingdom,
 5 ruled by an IDEA of separation from the
 6 rest. Nor does a fence surround it, preventing
 7 it from JOINING with the rest, and keeping it apart
 8 from its Creator. This little aspect is NO
 9 DIFFERENT from the whole, being continuous
 10 with it, and at one with it. It leads no
 11 separate life, because its life ~~IS~~ **lies in**³⁷ the Oneness in
 12 which its being was created.

13 **T18I7.** Do not accept this little, fenced-
 14 off aspect as your Self. The sun and
 15 ocean are as nothing, beside what YOU
 16 are. The sunbeam sparkles only in the
 17 sunlight, and the ripple dances as it rests
 18 upon the ocean. Yet in neither sun nor
 19 ocean is the power that rests in you.
 20 Would you remain WITHIN your tiny kingdom, a
 21 sorry king, a bitter ruler of all he
 22 surveys, who **(687) c 511** looks on nothing, but
 23 who would still die to DEFEND it?
 24 This little self is NOT your kingdom. Arched
 25 high above it, and surrounding it, with

³⁷ This is another curious situation ... originally written "life is the oneness" the word "is" is crossed out and is replaced with "lies in" and "oneness" is capitalized. In the *Ur* this changes again and becomes "is in the Oneness" so we see that part of the editing change is kept in the *Ur* but part is not.

(N 10:59)(Ur 687)

1 love, is the glorious whole, which offers all its
 2 happiness and deep content to EVERY part.
 3 **T18I8.** The little aspect that you think you set
 4 apart is no exception. Love knows no
 5 bodies, and reaches to everything created
 6 like itself. Its total lack of limit
 7 IS its meaning. It is COMPLETELY
 8 impartial in its giving, encompassing
 9 ONLY to preserve and KEEP COMPLETE what
 10 it would give. In your tiny
 11 kingdom you have so little! Should it
 12 not³⁸ then³⁹ be there that you would call
 13 on love to enter? Look at the desert,
 14 dry and unproductive, scorched and joyless,
 15 that makes up your little kingdom. And
 16 realize the life and joy that love would
 17 bring to it, from where IT comes, and
 18 where it would return WITH you.
 19 **T18I9.** The Thought of God surrounds your
 20 little kingdom, waiting at the barrier
 21 you built, to come in and shine upon
 22 the barren ground. See how life
 23 springs up everywhere! The desert
 24 becomes a garden, green and deep and
 25 quiet, offering rest to those who

³⁸ *Ur* inserts a comma here

³⁹ *Ur* inserts a comma here

(N 10:60)(Ur 687-688)

1 lost their way, and wander in the dust. Give
2 them a place of refuge, prepared by love
3 for them, where once a desert was. And
4 every one you welcome will bring love with
5 him, from Heaven for you. They enter
6 one by one into this holy place, but they will
7 not depart as they had come, alone.
8 **T 18 I 10.** The love they BROUGHT with them
9 will STAY with them, as it will stay with
10 YOU. And, under its beneficence, your
11 little garden will expand, and reach out
12 to everyone who thirsts for living
13 water, but has grown too weary to
14 go on alone. Go out and FIND them,
15 for they bring your Self with them.
16 And lead them gently to your quiet
17 garden, and receive their blessing there. So
18 will it grow, and stretch across the desert,
19 leaving no lonely little kingdoms locked
20 away from love, and leaving YOU outside. **(688) d 512**
21 And you will RECOGNIZE yourself, and see your little
22 garden gently transformed into the
23 Kingdom of Heaven, with all the love of its
24 Creator shining upon it.
25

(N 10:61)(Ur 688)

1 **T 18 I 11.** The holy instant is your invitation to love, to enter
2 into your bleak and joyless kingdom,
3 and transform it into a garden of peace
4 and welcome. Love's answer is inevitable.
5 It will come, because you came WITHOUT
6 the body, and interposed no barriers which
7 would INTERFERE with its glad coming.
8 In the holy instant, you ask of love only what it
9 offers everyone, neither less nor more.
10 Asking for EVERYTHING, you will RECEIVE it.
11 And your shining Self will lift the tiny
12 aspect that you tried to hide ~~from~~
13 ~~Heaven,~~ straight into Heaven. No part of
14 love calls on the whole in vain. No son of
15 God remains OUTSIDE His Fatherhood.
16 **T 18 I 12.** Be sure of this; love has
17 entered your special relationship, and entered
18 fully, at your weak request. You do
19 NOT recognize that love has come, because
20 you have not yet let go of ALL the
21 barriers you hold against EACH OTHER.
22 And you will NOT be able to give
23 love welcome separately. You
24 could no more know God alone,
25 than He knows you without your brother.

(N 10:62)(Ur --)

Text 16b

**T 18 J. The Delusional Thought System (N* 1503 10:63)
(N 10:63)(Ur 688-689)**

1 But, TOGETHER, you could no more be
 2 UNAWARE of love, than love could know
 3 you not, or fail to recognize ITSELF
 4 in you.

5 **T18I13.** You have reached the end of an
 6 ancient journey not realizing yet that
 7 it is over. You are still worn and
 8 tired, and the desert's dust still seems
 9 to cloud your eyes, and keep you sightless.

10 Yet He Whom you welcomed has
 11 come to you, and would welcome
 12 YOU. He has waited long to
 13 give you this. Receive it now of
 14 Him, for He would have you KNOW
 15 Him. Only a little wall of dust
 16 still stands between you. Blow on it
 17 lightly and with happy laughter, and it will
 18 fall away. And walk into the
 19 garden love has prepared for BOTH of you. **(689)513**

20 **T18J1.** You have been told to bring the
 21 darkness to the light, and guilt to
 22 holiness. And you have also been told
 23 that error must be corrected
 24 at its source. Therefore, it is the tiny
 25 part of yourself,⁴⁰ the little thought

⁴⁰ *Ur* has this as two words "your self" which may be a typing mistake

(N 10:64)(Ur 689)

1 that seems split off and separate, that the Holy Spirit
2 needs. The rest is fully in God's
3 keeping, and needs no guide. But
4 this wild and delusional thought needs
5 help, because, in its delusions, it thinks
6 it is the Son of God, whole and omnipotent,
7 sole ruler of the kingdom it set apart,
8 to tyrannize by madness into obedience
9 and slavery.

10 **T 18 J 2.** This is the LITTLE part of you, you
11 think you stole from Heaven. Give
12 it back to Heaven. Heaven has
13 not lost it, but YOU have lost sight of
14 Heaven. Let the Holy Spirit remove it from the
15 withered kingdom in which you set it
16 up, surrounded by darkness,
17 guarded by attack, and reinforced
18 by hate. Within its barricades is
19 still a tiny segment of the Son of God,
20 complete and holy, serene and unaware
21 of what you think surrounds it. Be
22 you not separate, for the One Who DOES
23 surround it has brought union to
24 you, returning your little offering of darkness
25 to the Eternal Light. **(690)514**

(N 10:65)(Ur 690)

1 **T 18 J 3.** How⁴¹ is this done? It is extremely
2 simple, being based on what this little
3 kingdom really IS. The barren sands, the
4 darkness, and the lifelessness are seen only
5 through the body's eyes. ITS vision IS distorted,
6 and the messages IT transmits to you, who MADE
7 it to limit your awareness, ARE little and
8 limited, so fragmented that they are
9 meaningless. From the world of bodies, MADE
10 by insanity, insane messages seem to be
11 returned to the mind which made it.
12 And these messages bear witness to this world,
13 pronouncing it as true. For YOU sent forth
14 these messengers, to bring this BACK to you.
15 **T 18 J 4.** Everything these messages relay to you
16 is quite external. There are NO messages
17 that speak of what lies underneath,
18 for it is NOT the body that could speak of
19 this. Its eyes perceive it not, its
20 senses remain quite UNAWARE of it,
21 its tongue can not relay ITS messages.
22 Yet God can bring you there, if you are
23 willing to follow the Holy Spirit through seeming
24 terror, trusting Him not to abandon
25 you, and LEAVE you there. For it is not

⁴¹ Ur inserts "Feb. 20, 1967"

(N 10:66)(Ur 690-691)

1 HIS purpose to frighten you, but only YOURS.
 2 YOU are severely tempted to abandon HIM at the
 3 outside ring of fear. But HE would lead
 4 you safely through, and FAR beyond.

5 **T 18 J 5.** The circle of fear lies just below the
 6 level the body sees, and SEEMS to be the whole
 7 foundation on which the world is based.
 8 Here are all the illusions, all the twisted
 9 thoughts, all the insane attacks, the
 10 fury, vengeance, and betrayal that ~~are~~ were
 11 made to keep the guilt in place, so that
 12 the world could RISE from it, and keep IT
 13 hidden. Its SHADOW rises to the surface,
 14 enough to hold its most external
 15 manifestations⁴² in darkness, and to bring
 16 despair and loneliness to it, and keep it
 17 joyless. But its INTENSITY is veiled by
 18 its heavy coverings, and kept APART from
 19 what was made to keep it hidden. **(691)515**

20 **T 18 J 6.** The body cannot see this, for the body
 21 AROSE from this for its protection, which
 22 must ALWAYS depend on keeping it
 23 NOT seen. The body's eyes will NEVER look
 24 on it. Yet they will SEE what it
 25 dictates. The body will remain guilt's

⁴² The *Urtext* manuscript has this singular, but the *Notes* and *HLC* have it pluralized, which appears more correct.

(N 10:67) (Ur 691)

1 messenger, and will act as it directs, as long
 2 as YOU believe that guilt is real. For the
 3 REALITY of guilt is the illusion which seems
 4 to make it heavy and opaque, impenetrable,
 5 and a REAL foundation for the ego's thought-
 6 system. Its thinness and transparency are not
 7 apparent, until you see the light BEHIND it.
 8 And then you see it as a fragile veil, before
 9 the light.

10 **T 18 J 7.** This heavy-seeming barrier, this
 11 artificial floor that looks like rock, is
 12 like a bank of low, dark clouds
 13 that **seems**⁴³ to be a solid wall
 14 before the sun. Its impenetrable
 15 appearance is WHOLLY an illusion. It
 16 gives way softly to the mountain tops
 17 that rise above it, and has no
 18 power at all to hold back anyone
 19 willing to climb above it, to see the
 20 sun. It is not strong enough to *stop* a
 21 button's fall, nor hold a feather.
 22 Nothing can rest upon it, for it is but an
 23 ILLUSION of a foundation. Try but to
 24 touch it, and it disappears; attempt to
 25 grasp it, and your hands hold nothing.

⁴³ *Ur* has "seem" instead of "seems" making it "clouds seem" instead of the original "bank [...] seems"

(N 10:68)(Ur 691-692)

1 **T 18 J 8.** Yet in this cloud bank it is easy to
2 see a whole world rising. A solid
3 mountain range, a lake, a city,
4 all arise in your imagination, and FROM the clouds,
5 the messengers of your perception return to you,
6 assuring you that it is all THERE. Figures
7 stand out and move about, actions seem
8 real, and forms appear and shift from
9 loveliness to the grotesque. And back and forth
10 they go, as long as you would play the
11 game of children's "make believe." Yet,
12 however long you play it, and regardless of
13 how much imagination you bring to it, you
14 do NOT confuse it with the world below,
15 nor seek to make it real. **(692)516**

16 **T 18 J 9.** So should it be with the
17 dark clouds of guilt, no more
18 impenetrable and no more substantial.
19 You will NOT bruise yourself against
20 them, in traveling through. Let your
21 Guide TEACH you their UNsubstantial
22 nature, as He leads you PAST them.
23 For BENEATH them is a world of light,
24 whereon they cast no shadows. Their
25 shadows lie upon the world BEYOND them,

(N 10:69)(Ur 692)

1 still FURTHER from the light. But from them TO
2 the light, their shadows CANNOT fall. This world
3 of light, this ~~bright~~ circle of brightness, is the
4 real world, where guilt meets with forgiveness.
5 Here, the world OUTSIDE is seen anew,
6 WITHOUT the shadow of guilt upon it.
7 **T 18 J 10.** Here are YOU forgiven, for here you have
8 forgiven everyone. Here is the new
9 perception, where everything is bright
10 and shining with innocence, washed in the
11 waters of forgiveness, and cleansed of
12 every evil thought you laid upon it.
13 Here there is no attack upon the Son of
14 God, and YOU are welcome. ~~here~~. Here
15 is your innocence, waiting to
16 clothe you and protect you, and make you
17 ready for the final step in the journey
18 inward. Here are the dark and heavy
19 garments of guilt laid by, and
20 gently replaced by purity and joy.
21 **T 18 J 11.** Yet even forgiveness is not the
22 end. Forgiveness DOES make lovely,
23 but it does NOT create. It IS
24 the source of healing, but it is the
25 MESSENGER of love, and not its Source.

**T 18 K. The Passing of the Dream (*N 1510 10:70)
(N 10:70)(Ur 692-693)**

1 Here you are led, that God Himself can
 2 take the final step unhindered. For
 3 here does nothing INTERFERE with love, letting
 4 it be Itself. A step BEYOND this
 5 holy place of forgiveness. A step still
 6 further inward, but one you CANNOT
 7 take, transports you to something
 8 COMPLETELY different. Here is the Source
 9 of light; nothing perceived, forgiven, **or**⁴⁴
 10 transformed. But merely KNOWN.

11 **T 18 K 1.** This course will LEAD to
 12 knowledge, but knowledge itself **is**
 13 is still beyond the scope of our
 14 curriculum. Nor is there any need for
 15 us to try to speak of what must
 16 forever lie beyond words. We
 17 need remember only that **(693)517** whoever
 18 attains the real world, beyond which
 19 learning cannot go, WILL go beyond
 20 it, but in a different way. ~~For learning~~
 21 Where learning ends, there God begins,
 22 for learning ends before Him Who is
 23 complete where He begins, and where
 24 there IS no end.

⁴⁴ Ur changes "or" to "nor"

(N 10:71)(Ur 693)

1 **T 18 K 2.** It is not for us to ~~try to~~ dwell on what
2 cannot BE attained. There is too much to
3 learn. The readiness for knowledge still
4 must be attained. Love is not learned.
5 Its meaning lies in Itself. And
6 learning ends when you have recognized
7 all it is NOT. That is the INTERFERENCE;
8 that is what needs to be undone.
9 Love is not learned, because there never WAS a
10 time in which you knew it not. Learning
11 is useless in the Presence of your Creator,
12 Whose ACKNOWLEDGMENT of you, AND
13 YOURS OF HIM, so FAR transcends ALL
14 learning, that EVERYTHING you learned is
15 meaningless, replaced forever by the knowledge
16 of love and its One meaning.

17 **T 18 K 3.** Your relationship has been
18 uprooted from the world of shadows, and
19 its unholy purpose has been safely
20 brought through the barriers of guilt, washed with
21 forgiveness, and set shining and firmly
22 rooted in the world of light. From there
23 it calls to you to follow the course it
24 took, lifted high above the darkness,
25 and gently placed before the gates of Heaven.

(N 10:72)(Ur 693)

1 The holy instant in which you were united, is but a
2 messenger of love, sent from BEYOND
3 forgiveness to REMIND you of all that
4 lies beyond it. Yet it is THROUGH forgiveness
5 that it will BE remembered. **T 18 K 4.** And when the
6 memory of God has come to you, in the
7 holy place of forgiveness, you will remember
8 nothing else. And memory will be as
9 useless as learning, for your ONLY
10 purpose will be creating. Yet this you cannot
11 know, until every perception has been
12 cleansed and purified, and finally removed
13 forever. Forgiveness removes ONLY the
14 UNtrue, lifting the shadows from the
15 world, and carrying it, safe and sure within
16 its gentleness, to the bright world of new
17 and clean perception. There is YOUR purpose
18 now. And it is there that peace awaits you.

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Chapter 19 - Beyond the Body

T 19 A. Introduction (*N 1513 10:73)

(N 10:73)(Ur 694)

1 T 19 A 1. We said before that, when a
 2 situation has been dedicated WHOLLY to truth,
 3 peace is inevitable. Its attainment is the
 4 criterion by which the wholeness of the dedication
 5 can be safely assumed. Yet we also
 6 said that peace without faith will NEVER
 7 be attained, for what is WHOLLY dedicated to
 8 truth as its only goal is BROUGHT to
 9 truth BY faith. This faith encompasses
 10 EVERYONE involved, for only thus the situation
 11 is perceived as meaningful and as a WHOLE.
 12 And everyone must BE involved in it,
 13 or else YOUR faith is limited, and your
 14 dedication incomplete.

15 T 19 A 2. Every situation, properly perceived,
 16 becomes an opportunity to heal the Son of God.
 17 And he is healed BECAUSE you offered
 18 faith to him, **GIVING**¹ him to the Holy Spirit and
 19 RELEASING him from every demand your
 20 ego would make of him. Thus do
 21 you SEE HIM FREE, and in this vision does
 22 the Holy Spirit SHARE. And since He SHARES
 23 it He HAS given it, and so He healed
 24 THROUGH YOU. It is this JOINING Him, in a UNITED
 25 purpose, that **MAKES THIS PURPOSE REAL,**²

¹ This word is not emphasized in the *Urtext*

² These words are not emphasized in the *Urtext*

**T 19 B. Healing and the Mind (*N 1514 10:74)
(N 10:74)(Ur 694-695)**

1 because YOU make it WHOLE. And this IS healing.

2 The BODY is healed BECAUSE YOU CAME WITHOUT IT,

3 and joined the Mind in which all healing rests.

4 **T 19 B 1.** The body cannot heal, because it cannot

5 MAKE ITSELF SICK. It NEEDS no healing.

6 Its health or sickness depends ENTIRELY on

7 how the mind perceives it, and the purpose

8 that the mind would use it FOR. And it

9 IS obvious that a segment of the mind CAN

10 see itself as SEPARATED from the Universal

11 Purpose. When this occurs, the body becomes

12 its weapon, used AGAINST this Purpose,

13 to DEMONSTRATE the "fact" that separation HAS

14 occurred. The body thus becomes the instrument

15 of illusion, acting accordingly;³ SEEING what

16 is not there, HEARING what truth has never

17 said, and BEHAVING INSANELY, being imprisoned

18 BY insanity. (695)519

19 **T 19 B 2.** Do not overlook our earlier

20 statement that faithlessness leads straight

21 to illusions. For faithlessness IS the perception

22 of a brother AS a body, and the body CANNOT

23 be used for purposes of union. If,

24 then, you SEE him as a body, YOU have

25 established a condition in which UNITING with him

³ *Urtext* has a comma here

(N 10:75)(Ur 695)

1 becomes impossible. Your FAITHLESSNESS to him has
 2 separated you from him, and kept you BOTH apart
 3 from being healed. Your faithlessness
 4 has thus opposed the Holy Spirit's purpose, and
 5 brought illusions, CENTERED ON THE BODY, to
 6 stand BETWEEN you. And the body WILL seem
 7 to be sick, for you have made of it an
 8 "enemy" of healing, and the OPPOSITE of truth.
 9 **T 19 B 3.** It CANNOT be difficult to realize that
 10 faith MUST be the opposite of faithLESS.⁴
 11 But the difference in how they operate is
 12 less apparent, though it follows directly
 13 from the fundamental difference in what they
 14 ARE. Faithlessness would always
 15 LIMIT AND ATTACK; faith would remove
 16 ALL limitations, and MAKE WHOLE. Faithlessness
 17 would destroy and SEPARATE; faith would
 18 unite and HEAL. Faithlessness would
 19 interpose illusions between the Son of God
 20 and his Creator; faith would remove
 21 ALL obstacles that SEEM to rise
 22 between them. Faithlessness is wholly
 23 dedicated to illusions; faith wholly to truth.
 24 **T 19 B 4. A PARTIAL DEDICATION IS IMPOSSIBLE.**
 25 Truth is the ABSENCE of illusion; illusion the

⁴ Ur has "faithLESSness" instead of "faithLESS"

(N 10:76)(Ur 695-696)

1 ABSENCE of truth. Both cannot BE together, nor
 2 perceived in the SAME PLACE. To dedicate
 3 yourself to BOTH⁵ is to set up a goal
 4 forever impossible to attain. For PART
 5 of it is sought through the body, THOUGHT OF as
 6 a means for seeking out reality through
 7 ATTACK. While the OTHER part would
 8 HEAL, and therefore calls upon the mind, and NOT the
 9 body. The INEVITABLE compromise is the
 10 belief that the BODY must be healed, and
 11 NOT the mind. For this divided goal has
 12 given both an EQUAL reality, and can
 13 SEEM to be possible only if the mind is
 14 limited TO the body, and divided into little
 15 parts with SEEMING wholeness, but WITHOUT
 16 CONNECTION. **(696)520**

17 **T 19 B 5.** This will NOT harm the body. But it
 18 WILL keep the delusional thought-system IN
 19 THE MIND. Here, then, is healing needed.
 20 And it is here that healing IS. For
 21 God gave healing not APART from
 22 sickness, nor established remedy
 23 where sickness CANNOT be. They ARE
 24 together, and when they are SEEN together, ALL
 25 attempts to KEEP both truth AND illusion in the

⁵ *Ur* inserts comma

(N 10:77)(Ur 696)

1 mind, where both MUST be, are recognized
2 as DEDICATION TO ILLUSION. And GIVEN UP
3 when BROUGHT to truth, and seen as totally
4 UNRECONCILABLE with truth, in ANY aspect,
5 or in any WAY.

6 **T 19 B 6.** Truth and illusion HAVE no connection.

7 This will remain FOREVER true, however
8 much YOU seek to connect them. But
9 ILLUSIONS are ALWAYS connected, AS IS
10 TRUTH. Each is united, a COMPLETE
11 thought-system, but totally DIS-
12 connected to EACH OTHER. Where there is NO
13 overlap, there separation MUST be complete.
14 And to perceive THIS is to recognize where
15 separation IS, and WHERE IT MUST BE
16 HEALED. The RESULT of an idea is NEVER
17 separate from its source. The IDEA of
18 separation PRODUCED the body, and remains connected
19 TO it, MAKING it sick because of its
20 identification WITH it.

21 **T 19 B 7.** You THINK you are PROTECTING the
22 body by HIDING this connection. For
23 this concealment SEEMS to keep your
24 identification safe from the "attack" of truth.
25 If you but understood how much this

(N 10:78)(Ur 696-697)

1 strange concealment has hurt your mind, and
 2 how confused your own identification has
 3 become to you, BECAUSE of it,⁶ you do NOT
 4 see how great the devastation wrought
 5 by your faithlessness. For faithlessness IS
 6 an attack, which SEEMS to be justified
 7 BY ITS RESULTS. For, by WITHHOLDING
 8 faith, you SEE what IS unworthy
 9 of it, and CANNOT look beyond the
 10 barrier to what is joined with YOU.

11 **T 19 B 8.** To have faith is to heal. It is the sign
 12 that you HAVE accepted the Atonement for
 13 yourself, and would therefore share it. By
 14 faith, you OFFER the gift of freedom from the
 15 past, which you have RECEIVED. You do NOT
 16 use ANYTHING your brother has done
 17 before, to condemn him NOW. You
 18 freely choose to OVERLOOK (697)521 his errors,
 19 looking PAST all barriers between
 20 your self and his, and seeing them
 21 AS ONE. And in that One, you see
 22 your faith is FULLY justified. There
 23 IS no justification for faithlessness.
 24 But faith is ALWAYS justified.

25 **T 19 B 9.** Faith is the OPPOSITE of fear,

⁶ *Ur* has an exclamation mark instead of a comma and begins a new sentence with "You"

(N 10:79)(Ur 697)

1 as much a part of love, as fear is
 2 of attack. Faith is the acknowledgment
 3 of UNION. It is the gracious **recognition** *acknowledgment*
 4 of everyone as a Son of your most
 5 loving Father, loved ~~like~~ by Him
 6 like⁷ you. And therefore loved by you
 7 as yourself. It is HIS Love that
 8 joins you, and FOR His Love, you
 9 would keep no-one separate
 10 from YOURS. Each one APPEARS
 11 just as he is perceived in the holy instant,
 12 united in YOUR purpose to be RELEASED
 13 from guilt. **And in YOUR faith he IS**
 14 **released.** You saw the Christ in him,
 15 and he was healed, because you looked on
 16 what makes faith FOREVER justified
 17 in EVERYONE. **T 19 B 10.** Faith is the gift of God,
 18 through Him Whom God has GIVEN you.
 19 Faithlessness looks upon the Son of God,
 20 and judges him UNWORTHY of forgiveness.
 21 But, through the eyes of faith, the Son of God
 22 is seen *ALREADY* forgiven, free of all the guilt he
 23 laid upon himself. Faith sees him
 24 only NOW, because it looks not to the past
 25 to judge him, but would see in him

⁷ Very oddly, our copy of the manuscript has "like" crossed out and "as" handwritten in. All other versions have it as "like" so we leave it as originally typed, as did the Scribes themselves when they copied this to the *HLC*.

(N 10:80)(Ur 697-698)

1 ONLY what it would see in YOU.
2 It sees NOT through the body's eyes, nor looks
3 to bodies for its justification. It is the
4 messenger of the NEW perception, sent forth
5 to gather witnesses unto its coming, and
6 to return their messages to YOU.

7 **T 19 B 11.** Faith is as easily exchanged
8 for knowledge as is the real world. For
9 faith ARISES from the Holy Spirit's perception,
10 and is the sign you share it WITH Him.
11 Faith is a gift you offer to the Son of God
12 THROUGH Him, and WHOLLY acceptable to his
13 ~~HIS~~ Father as to him. And therefore
14 offered YOU. Your holy relationship, with its NEW
15 purpose, offers you faith to give unto
16 EACH OTHER. Your faithlessness had
17 driven you APART, and so you did not RECOGNIZE
18 salvation in each other. But faith UNITES
19 you in the holiness you see, NOT through the body's
20 eyes, but in the sight of Him Who **(698)522**
21 joined you, and in Whom YOU are united.

22 **T 19 B 12.** Grace is not given to a BODY, but to
23 a MIND. And the mind that RECEIVES
24 it, looks INSTANTLY beyond the body,
25 and sees the holy place where IT was healed.

(N 10:80)(Ur 698)

1 THERE is the altar where the grace was given, in which
 2 IT stands. Do you, then, offer grace and
 3 BLESSING to each other, for you stand at the
 4 SAME altar, where grace was laid
 5 for BOTH of you. And be you healed
 6 by grace TOGETHER, that YOU may heal
 7 through faith.

8 **T 19 B 13.** In the holy instant, you stand before the
 9 altar God has raised unto
 10 himself⁸ and BOTH of you. Lay
 11 faithlessness aside, and come to
 12 it TOGETHER. There will you see the
 13 miracle of your relationship, as it was
 14 MADE AGAIN through faith. And there
 15 it is that you will realize that there is NOTHING
 16 faith can NOT forgive. NO
 17 error INTERFERES with its calm
 18 sight, which brings the miracle of
 19 healing with equal ease to ALL of them.
 20 For what the messengers of love are
 21 sent to do THEY DO. Returning the
 22 glad tidings that it was done, to
 23 you who stand before the altar,⁹ from
 24 which they were sent forth, TOGETHER.

⁸ *Ur* capitalizes "himself" quite appropriately

⁹ *Ur* omits this comma

(N 10:82)(Ur 698)

1 **T 19 B 14.** As faithlessness will keep your
 2 little kingdoms barren and separate,
 3 so will faith help the Holy Spirit prepare the
 4 ground for the most holy garden
 5 that He would make of it. For
 6 faith brings peace, and so it calls
 7 on truth to enter ~~By making~~
 8 ~~lovely that and make still lovelier~~
 9 and make lovely, what has already
 10 BEEN prepared for loveliness. Truth
 11 FOLLOWS faith and peace, completing
 12 the process of making lovely that
 13 they begin. For faith is still a
 14 learning goal, no longer needed when
 15 the lesson has been learned.

16 But Truth will stay forever. **T 19 B 15.**
 17 Let, then, your dedication be to the eternal.
 18 And learn how NOT to interfere with
 19 it, and make it slave to time.
 20 For what you think you do to the
 21 eternal, you do to YOU. Whom
 22 God created as His Son is slave
 23 to **no-one**,¹⁰ being lord of all, along
 24 with his Creator. You CAN
 25 enslave a body, but an IDEA is free,

¹⁰ *Ur* has 'nothing'

**T 19 C. Sin versus Error (*N 1524 10:84)
(N 10:83)(Ur 698-699)**

1 INCAPABLE of being kept in
2 prison, or limited in ANY way, (699)523
3 EXCEPT BY THE MIND THAT THOUGHT IT.
4 For it remains JOINED to its source, which
5 is its jailor or its liberator,
6 according to which it chooses as ITS purpose
7 FOR ITSELF.¹¹

¹¹ *Ur inserts* "Feb. 24, 1967"

(N 10:84)(Ur 699)

1 **T19 C 1.** It is ESSENTIAL that error be not
2 confused with "sin." And it is this
3 distinction which makes salvation possible.
4 For error can be corrected, and the
5 wrong made right. But sin,
6 were it possible, WOULD be irreversible.
7 The belief in "sin" is necessarily based on the firm
8 conviction that minds, NOT bodies,
9 can attack. And thus the mind
10 IS guilty, and will forever ~~s-se~~ so
11 remain, unless a mind NOT part
12 of it can give it absolution. Sin
13 calls for punishment, as error for
14 correction. And the belief that punishment
15 IS correction, is clearly insane.

16 **T19 C 2.** Sin is not error. For sin
17 entails an arrogance which the idea
18 of error lacks. To sin would be
19 to violate reality, AND TO SUCCEED.
20 Sin is the proclamation that
21 attack is real, and guilt is JUSTIFIED.
22 It assumes the Son of God IS guilty,
23 and has thus SUCCEDED in losing his
24 innocence, and making of himself
25 what God created NOT. Thus is

(N 10:85)(Ur 699-700)

1 creation seen as NOT eternal,¹² the Will of
 2 God open to opposition AND DEFEAT. Sin
 3 is the "grand illusion" underlying ALL the
 4 ego's grandiosity. For BY it, God
 5 HIMSELF is changed, and rendered
 6 incomplete.

7 **T 19 C 3.** The Son of God CAN be
 8 mistaken; he CAN deceive himself;
 9 he can even turn the power of his
 10 mind AGAINST himself. But
 11 he can NOT sin. There is
 12 NOTHING he can do that would
 13 REALLY change his reality in
 14 ANY way, nor make him
 15 REALLY guilty. That is what
 16 sin WOULD do, for such is its
 17 PURPOSE. Yet, for all the wild
 18 insanity inherent in the whole IDEA
 19 of sin, IT IS IMPOSSIBLE. For the
 20 wages of sin IS death,¹³ and how
 21 can the immortal die? **(700)524**

22 **T 19 C 4.** A MAJOR tenet in the ego's
 23 insane religion is that sin is NOT
 24 error, but TRUTH. And it is

¹² *Ur* inserts "and" after the comma

¹³ **Romans 6:23** For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

(N 10:86)(Ur 700)

1 INNOCENCE that would deceive. PURITY
 2 is seen as arrogance, and the acceptance
 3 of the self AS SINFUL is perceived as
 4 holiness. And it is this doctrine
 5 that REPLACES the reality of the Son
 6 of God, as his Father created
 7 him, and willed that he be
 8 forever. Is this HUMILITY?
 9 Or is it rather an attempt
 10 to wrest creation AWAY from
 11 truth, and keep it separate?
 12 **T 19 C 5.** ANY attempt to re-
 13 interpret sin as error is
 14 wholly indefensible to the ego. The
 15 IDEA of sin is WHOLLY sacrosanct
 16 in its thought-system, and quite
 17 unapproachable except through
 18 reverence.¹⁴ It is the most "holy"
 19 concept in the ego's system; lovely
 20 and powerful, wholly true¹⁵ and
 21 NECESSARILY protected with every
 22 defense at its disposal. For
 23 here lies its ~~stre~~ "best"
 24 defense, which all the others serve. Here
 25 is its armor, its protection, and the

¹⁴ Ur inserts "and awe"

¹⁵ Ur inserts a comma here

(N 10:87)(Ur 700)

1 fundamental PURPOSE of the special
2 relationship, in its interpretation.
3 **T 19 C 6.** It can indeed be said
4 the ego MADE its world on sin.
5 Only in such a world COULD
6 everything be upside-down. This
7 IS the strange illusion which makes
8 the clouds of guilt seem heavy
9 and impenetrable. The solidness this
10 world's foundation SEEMS to have
11 is FOUND in this. For sin HAS
12 changed creation from an Idea
13 of God to an IDEAL the EGO
14 wants;-- a world IT rules, made
15 up of bodies, mindless, and capable
16 of COMPLETE corruption and decay.
17 **T 19 C 7.** If this is a MISTAKE, it
18 can be undone easily by truth.
19 ANY mistake can be corrected,
20 if TRUTH be left to judge it.
21 But, if the mistake is given the
22 STATUS of truth, to what CAN
23 it be brought? The holiness of
24 sin is kept in place by just this
25 strange device. As TRUTH, it IS

(N 10:88)(Ur 700-701)

1 inviolate, and everything is brought to IT
2 for judgment. As a MISTAKE, IT
3 must be brought to truth. It is
4 impossible to have faith in sin, for sin IS
5 faithlessness. But it IS possible to
6 have faith that a MISTAKE can be corrected. **(701)525**
7 **T 19 C 8.** There is no stone in all the ego's
8 embattled citadel more heavily defended than
9 the idea that sin is real; the
10 NATURAL expression of what the
11 Son of God has MADE himself
12 to be, AND WHAT HE IS. To the ego,
13 THIS IS NO MISTAKE. For this IS its
14 reality; this is the "truth," from
15 which escape will ALWAYS be
16 impossible. This is his past, his
17 present, and his future. For he
18 has somehow managed to
19 corrupt his Father, and
20 change His Mind COMPLETELY.
21 Mourn then the death of God, Whom
22 sin has killed! **T 19 C 9.** And this
23 WOULD be the ego's wish, which, in
24 its madness, it thinks it has
25 ACCOMPLISHED. Would you not RATHER

(N 10:89)(Ur 701-702)

1 that all this be nothing more than a
2 MISTAKE, ENTIRELY correctable, and
3 so easily escaped from that its whole
4 correction is like walking through a mist into the
5 sunlight? For that is all it IS. Perhaps
6 you would be tempted to AGREE with the
7 ego, that it is far better to be sinful
8 than ~~be~~ mistaken. But think you carefully
9 before you allow yourself to make
10 this choice. Approach it not lightly, for
11 it IS the choice of hell or Heaven. (702)526

**T 19 D. The Unreality of Sin (*N 1530 10:90)
(N 10:90)(Ur 702)**

1 **T 19 D 1.** The¹⁶ attraction of ~~sin~~ *guilt* is **thought to be**¹⁷ in
 2 sin, NOT error. Sin will be repeated, BECAUSE
 3 of this attraction. Fear can become so acute
 4 that the sin is denied the acting out,
 5 but, while the guilt REMAINS attractive, the
 6 mind will suffer, and not let go the IDEA of
 7 the sin. For guilt still calls to it, and the
 8 mind hears it and yearns for it, making
 9 **itself** a willing captive to its sick appeal.
 10 Sin is an idea of evil that cannot BE
 11 corrected, and will be forever DESIRABLE. As
 12 an ESSENTIAL part of what the ego thinks you
 13 ARE, you will ALWAYS want it. And only
 14 an AVENGER, with a mind UNLIKE your own,
 15 could stamp it out through FEAR.
 16 **T 19 D 2.** The ego does not think it possible
 17 that love, NOT fear, is really called upon
 18 by sin, AND ALWAYS ANSWERS. For the ego
 19 brings sin to FEAR, demanding punishment.
 20 But punishment is but another form
 21 of guilt's protection. For what is
 22 DESERVING punishment, must have been
 23 REALLY DONE. Punishment is always
 24 the great preserver of sin; treating it
 25 with respect, and honoring its enormity.

¹⁶ Ur inserts "Feb. 27, 1976"

¹⁷ Ur replaces "thought to be" with "found"

(N 10:91)(Ur 702-703)

1 What must be punished, MUST BE TRUE.
2 And what is true MUST be eternal, and
3 WILL be repeated endlessly. For what
4 you think is real YOU WANT, and will NOT
5 let it go.
6 **T 19 D 3.** An ERROR, on the other hand, is NOT
7 attractive. What you see clearly AS A
8 MISTAKE, you WANT corrected. Sometimes
9 a sin ~~can~~ can be repeated over and over,
10 with OBVIOUSLY distressing results, but
11 WITHOUT the loss of its appeal. And
12 suddenly you change its status from a
13 sin to a MISTAKE. Now you will NOT
14 repeat it; you will merely stop, and
15 let it go. UNLESS THE GUILT REMAINS.
16 For then¹⁸ you will but change the FORM of
17 sin, granting that it was an error, but
18 KEEPING IT UNCORRECTABLE. This is not
19 really a change in your perception, for it
20 is SIN that calls for punishment, NOT error. **(703)527**
21 **T 19 D 4.** The Holy Spirit CANNOT punish sin. Mistakes
22 He recognizes, and would correct them all,
23 as God entrusted Him to do. But
24 SIN He knows not, nor can He
25 RECOGNIZE mistakes that cannot be corrected.

¹⁸ Ur inserts comma here

(N 10:92)(Ur 703)

1 For a mistake that cannot be corrected is
2 MEANINGLESS to Him. Mistakes are FOR
3 correction. They call for NOTHING ELSE.
4 What calls for punishment, must call for
5 NOTHING. Yet every mistake MUST be
6 a call for love. What, then, is sin?
7 What COULD it be but a mistake
8 you would keep hidden; a call for help
9 that you would keep UNHEARD, and thus
10 UNANSWERED?

11 **T 19 D 5.** In time, the Holy Spirit CLEARLY sees
12 the Son of God can make mistakes. On this,
13 you SHARE His vision. Yet you do NOT
14 share His recognition of the difference
15 between time and eternity. **The Holy Spirit knows**
16 **that time is for CORRECTION.** And
17 when correction is completed, time
18 IS eternity. Time is like a
19 downward spiral, that seems to
20 travel down from a long, unbroken
21 line, along another plane, but which
22 in no way BREAKS the line, or interferes
23 with its smooth continuousness. Along the spiral,
24 it SEEMS as if the line MUST have been
25 broken, but, at the LINE, its wholeness is

(N 10:93)(Ur 703-704)

1 apparent.

2 **T 19 D 6.** Everything seen from the spiral is
3 misperceived. But, as you approach the
4 line, you realize that IT was not affected
5 by the drop into another plane at all.

6 But, FROM this plane, the LINE seems
7 discontinuous. And this is but an
8 error in perception, which can be easily
9 corrected IN THE MIND, although the body's

10 eyes will see no change. The eyes
11 see many things the mind corrects, and
12 YOU respond, NOT to the eyes' illusions,
13 BUT TO THE MIND'S CORRECTIONS. You SEE
14 the line as broken, and as you shift to
15 different aspects of the spiral, the line looks
16 different. Yet in your mind is One Who KNOWS
17 it is unbroken, and forever changeless. **(704)528**

18 **T 19 D 7.** This One can teach you how
19 to look on time differently, and to
20 see BEYOND it. But NOT while you
21 believe in sin. In error, yes, for this
22 CAN be corrected by the mind. But
23 sin is the belief that YOUR perception
24 is UNCHANGEABLE, and that the MIND
25 must ACCEPT AS TRUE what it is

(N 10:94)(Ur 704)

1 told THROUGH it. If it does not obey, the
2 MIND is judged insane. The ONLY power
3 that could CHANGE perception is thus
4 kept impotent, held to the body by the
5 FEAR of changed perception, which
6 its Teacher, Who is One with it, would
7 bring.

8 **T 19 D 8.** When you are tempted to
9 believe that sin is real, remember this:
10 If sin is real, both God AND YOU are
11 not. If creation is EXTENSION, the Creator
12 MUST have extended HIMSELF, and it is
13 impossible that what is PART of Him is
14 totally unlike the rest. If sin is
15 real, God must be at war
16 WITHIN HIMSELF. HE must be
17 split, and torn between good and evil;
18 partly sane and partially insane.
19 For He must have created what wills to
20 destroy Him, and HAS THE POWER TO DO SO.
21 Is it not EASIER to believe that YOU have
22 been mistaken, than to believe in this?

(N 10:95)(Ur 704-705)

1 **T 19 D 9.** While you believe that YOUR reality, OR
2 YOUR BROTHER'S, is bounded by a body, you
3 will believe in sin. While you believe that
4 BODIES can unite, you will find guilt
5 attractive, and believe that sin is
6 precious. For the belief that bodies
7 LIMIT the mind leads to a perception of
8 the world in which the PROOF of separation seems
9 to be everywhere. And God and His
10 creation seem to be split apart, and
11 overthrown. For sin would PROVE
12 what God created holy could
13 not prevail against it, nor remain
14 ITSELF before its power.¹⁹ **T 19 D 10.** Sin is
15 perceived as mightier than God, before
16 which God HIMSELF must bow, and
17 offer His creation to its conqueror.
18 Is this humility, or madness? If
19 sin were real it would forever be
20 beyond the hope of healing. **(705)529** For there
21 would be a power BEYOND God's,
22 capable of making another will,
23 which could attack His Will, and
24 OVERCOME it. And give His Son a
25 will APART from His, and STRONGER.

¹⁹ Ur has "its power" typed originally and then overtyped with "the power of sin."

(N 10:96)(Ur 705)

1 And each part of His fragmented creation
2 would have a DIFFERENT will OPPOSED to
3 His, and in eternal opposition to Him AND
4 TO EACH OTHER.

5 **T 19 D 11.** Your holy relationship has, as its
6 purpose now, the goal of proving THIS
7 is impossible. Heaven has smiled
8 upon it, and the belief in sin has been
9 uprooted in its smile of love. You
10 see²⁰ it still, because you do not realize
11 that its FOUNDATION has gone. Its
12 SOURCE has been removed, and so it
13 can be cherished but a little while,
14 before it vanishes. Only the habit of
15 LOOKING for it still remains. And
16 yet you look with Heaven's smile upon
17 YOUR lips, and Heaven's blessing on
18 your sight. **T 19 D 12.** You will NOT see it
19 long. For, in the NEW perception, the
20 mind CORRECTS it when it SEEMS
21 to be seen, and it becomes invisible. But
22 ERRORS are quickly recognized, and
23 quickly given to correction, to be
24 healed, NOT hidden. YOU will be
25 healed of sin and all its ravages, the

²⁰ *Ur* underlines "see"

(N 10:97)(Ur 705-706)

1 INSTANT that you give it no power
2 over EACH OTHER. And you will HELP each
3 other overcome MISTAKES, by joyously
4 RELEASING one another from the belief in sin.
5 In the holy instant, you will see the smile of Heaven
6 shining on BOTH of you. And you will
7 shine upon each other, in glad acknowledgment
8 of the grace that has been GIVEN you.
9 **T 19 D 13.** For sin will NOT prevail against a
10 union Heaven has smiled upon.
11 Your perception was HEALED in **that**²¹
12 holy instant Heaven gave you.
13 Forget what you HAVE seen, and raise
14 your eyes, in faith, to what you
15 now CAN see. The barriers to
16 Heaven will disappear before your
17 holy sight. For you who were
18 sightless have been GIVEN vision, and
19 you CAN see. Look not for what has
20 been REMOVED, but for the glory that
21 has been RESTORED, for you to see. **(706) - 530 -**
22 Look upon your Redeemer, and behold what
23 He would show you in each other. And
24 let not sin arise again, to blind your
25 eyes. For sin would keep you separate, but

²¹ *Ur* has "the"

(N 10:98)(Ur 706)

- 1 your Redeemer would have you look upon each
- 2 other as yourself.

(N 10:99)(Ur 706)

1 **T 19 D 14.** Your²² relationship is now a temple of healing,
2 a place where all the weary ones can
3 come and find rest. Here is the rest that
4 waits for all, after the journey. And
5 it is brought NEARER to all, by your
6 relationship. As this peace expands,
7 from deep inside yourselves, to
8 embrace ALL the Sonship and give it
9 rest, it will encounter many obstacles.
10 Some of them, YOU will try to interpose.
11 Others will seem to arise from
12 elsewhere; from your brothers, and from
13 various aspects of the world OUTSIDE.
14 But peace will gently cover them,
15 extending past, COMPLETELY unhindered.
16 **T 19 D 15.** The extension of the Holy Spirit's purpose,
17 from YOUR relationship to others, to
18 bring them gently IN, has
19 already begun. This is the way in
20 which He will bring means and goal in
21 line. The peace He laid, deep
22 within BOTH of you, will quietly
23 extend to EVERY aspect of your
24 lives, surrounding both of you
25 with glowing happiness, and the calm

²² *Ur* inserts "February 28, 1967."

(N 10:100)(Ur 706-707)

1 awareness of COMPLETE protection. And
 2 you will carry its message of love and
 3 safety and freedom to everyone who
 4 draws nigh unto your temple,
 5 where healing waits for him.
 6 **T 19 D 16.** You will NOT wait to
 7 give him this. For you will
 8 CALL to him and he will
 9 answer, RECOGNIZING in your call the
 10 call of God. And you will draw
 11 him in and give him rest, as
 12 it was given YOU. All this will you
 13 do. But the peace that already
 14 lies deeply within, must first
 15 expand, and FLOW ACROSS the obstacles
 16 YOU place before it. THIS IT
 17 WILL DO. For nothing **that is**²³
 18 undertaken WITH the Holy Spirit, remains
 19 unfinished. You can indeed be
 20 sure of NOTHING you see OUTSIDE
 21 you, but of this you CAN be sure. **(707) - 531 -**
 22 **T 19 D 17.** The Holy Spirit asks that you offer Him
 23 a resting-place, where YOU will
 24 rest in Him. He answered you,
 25 and entered your relationship. Would you not

²³ *Ur* has something crossed out which might be "that is"

(N 10:101)(Ur 707)

1 now RETURN His graciousness, and enter
2 into a relationship with Him? For it is
3 HE Who offered YOUR relationship the gift of
4 holiness, without which it would have
5 been forever impossible to appreciate each other.
6 The gratitude you owe to Him, He asks
7 but that YOU receive, FOR Him. And²⁴
8 when you look with gentle graciousness upon
9 EACH OTHER,²⁵ you ARE beholding Him. For
10 you are looking where He IS, and NOT apart
11 from you.
12 **T 19 D 18.** You CANNOT see the Holy Spirit, but
13 you CAN see your brothers truly.
14 And the light in them will show you all
15 that you NEED to see. When the peace
16 in you has been extended to
17 encompass EVERYONE, the Holy Spirit's function
18 here will be accomplished. What
19 NEED is there for SEEING, then? When
20 God has taken the last step Himself,
21 the Holy Spirit will gather ALL your thanks and
22 gratitude that you have offered Him,
23 and lay them gently before His
24 Creator, in the Name of His most
25 holy Son. And the Father will ACCEPT them,

²⁴ Ur inserts comma here

²⁵ Ur does not emphasize "each other"

**T 19 E. Obstacles to Peace -I The Desire to Get Rid of it
(N 10:102)(Ur 707-708)**

1 in HIS Name. What need is there of
2 seeing, in the presence of HIS gratitude? (708)532

3 **T 19 E 1.** The²⁶ first obstacle that peace
4 must flow across is your desire to get
5 RID of it. For it cannot extend,
6 UNLESS you keep it. YOU are the center from
7 which it radiates outward, to call the others
8 IN. You are its home; its tranquil
9 dwelling-place, from which it gently
10 reaches out, but NEVER leaving YOU.
11 If YOU would make it homeless, how
12 can it abide within the Son of God?
13 If it would spread across the whole
14 creation, it MUST begin with you.
15 And, FROM you, reach to everyone
16 who calls, and bring him rest by J
17 OINING you.

18 **T 19 E 2.** Why would you want peace
19 homeless? What do you think that it
20 must DISPOSSESS, to dwell in you?
21 What SEEMS to be the cost you are so
22 unwilling to pay? The little barriers of
23 sand still stand between you. Would
24 you reinforce them NOW? You are NOT

²⁶ Ur inserts "March 1, 1967"

(N 10:103)(Ur 708)

1 asked to let them go for yourselves alone.
2 Christ asks it of you, for HIMSELF. He
3 would bring peace to everyone. And how
4 can He do this, EXCEPT through you?
5 Would you let a little bank of sand, a
6 wall of dust, a tiny seeming barrier
7 stand between your brothers and salvation?
8 **T 19 E 3.** And yet it IS this little
9 remnant of attack you cherish still
10 against each other, that is the first
11 obstacle the peace in you encounters, in its
12 going forth. This little wall of hatred
13 would STILL oppose the Will of God, and
14 keep It limited. The Holy Spirit's purpose rests
15 in peace within you. Yet you are STILL
16 unwilling to let it JOIN you wholly.
17 You still oppose the Will of God, just by
18 a little. But that little IS a limit
19 you would place upon the whole. God's
20 Will is One, NOT many. It HAS no
21 opposition, for there is none BESIDE It.
22 **T 19 E 4.** What you would still contain
23 behind your little barrier, and keep
24 SEPARATE from each other, is mightier than
25 the universe. For it would HOLD BACK

(N 10:104)(Ur 708-709)

1 the universe AND ITS CREATOR. This little wall would
2 hide the purpose **(709)533** of Heaven, and keep it
3 FROM Heaven. Would you thrust
4 salvation AWAY from the GIVER of
5 salvation? For such have YOU
6 become. Peace could no more DEPART
7 from you than from God. Fear not
8 this little obstacle. It can NOT contain
9 the Will of God. Peace WILL flow
10 across it, and join you WITHOUT hindrance.
11 **T 19 E 5.** Salvation cannot BE withheld from you. It
12 IS your purpose. You CANNOT will APART
13 from this. You HAVE no purpose apart from
14 each other, nor apart from the one you
15 asked the Holy Spirit to SHARE with you. The
16 little wall will fall away so quietly,
17 beneath the wings of peace! For it will
18 send its messengers from you to all the
19 world. And barriers will fall
20 away before their coming, as easily
21 as those which YOU would interpose will
22 be surmounted. To overcome the world is no
23 more difficult than to surmount your little
24 wall. For in the miracle of YOUR relationship, WITHOUT
25 this barrier, is EVERY miracle contained.

(N 10:105)(Ur 709)

1 **T 19 E 6.** There is no order of difficulty in miracles,
2 for they ARE all the same. Each is a
3 gentle WINNING OVER, from the appeal of
4 guilt to the appeal of love. How can
5 this FAIL to be accomplished, WHEREVER it is
6 undertaken? Guilt can raise no REAL
7 barriers against it. And all that
8 seems to stand between you MUST fall
9 away, because of the appeal YOU answered.
10 And from you who answered, He Who
11 answered you would call. His home is
12 in your holy relationship. Do not attempt to stand
13 BETWEEN Him and His holy purpose, for it
14 IS yours. But let Him quietly EXTEND
15 the miracle of your relationship to everyone
16 CONTAINED in it, as it was given.

17 **T 19 E 7.** There is a hush in Heaven, a
18 happy expectancy, a little pause
19 of gladness, in acknowledgment of the
20 journey's end. For Heaven knows you
21 well, as you know Heaven. No illusions
22 stand between you. Look not upon the
23 little **(710)534** wall of shadows. The sun has
24 risen OVER it. How can a shadow
25 KEEP you from the sun? No more can

(N 10:106)(Ur 710)

1 YOU be kept by shadows from the
2 light in which illusions end. EVERY miracle
3 is but the end of an illusion. Such was the journey;
4 such its ending. And in the goal of truth,
5 which you ACCEPTED, must ALL illusions end.
6 **T 19 E 8.** The little, insane wish to get
7 rid of Him Whom you invited IN, and
8 push Him OUT, MUST produce
9 conflict. As you look upon the world,
10 this little wish, uprooted and floating
11 aimlessly, can land and settle
12 briefly upon ANYTHING. For it HAS
13 no purpose now. BEFORE the Holy Spirit
14 entered to abide with you, it SEEMED to
15 have a MIGHTY purpose; the fixed
16 and unchangeable dedication to sin and its
17 results. Now it is aimless, wandering
18 pointlessly, causing no more than
19 tiny interruptions in love's appeal.
20 **T 19 E 9.** This feather of a wish, this
21 tiny illusion, this microscopic remnant
22 of the belief in sin, is all that
23 remains of what once SEEMED to
24 be the world. It is no longer an
25 unrelenting barrier to peace. Its

(N 10:107)(Ur 710)

1 pointless wandering makes its results
 2 APPEAR to be more erratic and unpredictable
 3 than before. Yet what COULD be
 4 more unstable than a tightly-
 5 organized delusional system? Its
 6 SEEMING stability is its pervasive
 7 WEAKNESS, which extends to EVERYTHING.
 8 The VARIABILITY which the little remnant induces²⁷
 9 merely indicates its LIMITED results.

10 **T 19 E 10.** How mighty can a little
 11 feather be, before the great wings of
 12 truth? Can it oppose an eagle's
 13 flight, or hinder the advance of
 14 summer? Can it interfere with the
 15 EFFECTS of summer's sun upon a
 16 garden covered by the snow?
 17 See but how easily this little
 18 whisp²⁸ is lifted up and carried
 19 away, never to return. And
 20 part with it in gladness, not regret.
 21 For it is nothing in itself, and STOOD
 22 FOR nothing when you had greater
 23 faith in its protection. Would you not
 24 rather greet the summer sun, than fix your
 25 gaze upon a disappearing snowflake, and

²⁷ *Ur* inserts a comma here.

²⁸ Originally written "whisp," this is an apparent typo since the word intended would appear to be "wisp."

**T 19 F. The Attraction of Guilt (*N 1548 10:108)
(N 10:108)(Ur 710-711)**

1 shiver in remembrance of the winter's cold? (711)535

2 -----

3 **T 19 F 1.** The²⁹ attraction of guilt produces

4 fear of love. For love would

5 NEVER look on guilt at all. It is the

6 NATURE of love to look upon ONLY

7 the truth, for there it sees itself,

8 with which it would unite in holy union

9 and completion. As love must look

10 past fear, so must fear see

11 love not. For love contains the

12 END of guilt, as surely as

13 fear DEPENDS on it. Love is

14 attracted ONLY to love. Overlooking

15 guilt completely, IT SEES NO FEAR.

16 Being wholly without attack, it

17 COULD not be afraid.

18 **T 19 F 2.** Fear is attracted to what

19 love sees NOT. And each believes

20 that what the other looks upon does

21 not exist. Fear looks on guilt

22 with just the same devotion that love

23 looks on itself. And each has

24 ~~many~~ messengers which they send

25 forth, and which return to them with

²⁹ Ur inserts "March 3, 1967"

(N 10:109)(Ur 711)

1 messages written in the language in which their going
2 forth was asked. Love's messengers are
3 gently sent, and return with messages of
4 love and gentleness. The messengers of fear
5 are harshly ordered to seek out guilt,
6 and cherish every scrap of evil and sin that
7 they can find, losing none³⁰ on pain of
8 death, and laying them respectfully before their
9 lord and master.

10 **T 19 F 3.** Perception cannot obey two
11 masters, each asking for messages of
12 different things, in different languages.
13 What fear would feed upon, love
14 overlooks. What fear DEMANDS, love
15 cannot even SEE. The fierce attraction
16 that guilt holds for fear³¹ is wholly
17 absent from love's gentle perception.
18 What love would look upon is
19 meaningless to fear, and quite invisible.
20 Relationships in this world are the result
21 of how the world is seen. And this depends
22 on which emotion was called on
23 to send its messengers to look upon
24 it, and return with word of what they
25 saw.

³⁰ *Ur* inserts "of them"

³¹ *Ur* inserts a comma here

(N 10:110)(Ur 711-712)

1 **T 19 F 4.** Fear's messengers are trained through
 2 terror, and they tremble when **(712)536** their master
 3 calls upon them to serve him. For
 4 fear is merciless even to its friends.
 5 Its messengers steal guiltily away in
 6 hungry search of guilt, for they are
 7 kept cold and ~~hungry~~ *starving*, and made very
 8 vicious by their master, who allows them
 9 to feast only upon what they return
 10 to him. No little shred of guilt
 11 escapes their hungry eyes. And in their
 12 savage search for sin, they pounce on
 13 any living thing they see, and carry it
 14 screaming to their master, to be devoured.

15 **T 19 F 5.** Send not these savage
 16 messengers into the world, to feast upon
 17 it, and to prey upon reality. For
 18 they will bring you word of bones and
 19 skin and flesh. They have been taught
 20 to seek for the corruptible, and to return
 21 with gorges filled with things decayed and
 22 rotting.³² To them, such things are
 23 beautiful, because they seem to allay
 24 their savage pangs of hunger. For they
 25 are frantic with the pain of fear, and would

³² *Ur* has "rotted" instead of "rotting"

(N 10:111)(Ur 712)

1 avert the punishment of him who sends them
 2 forth, by offering him what THEY hold dear.
 3 **T 19 F 6.** The Holy Spirit has given you love's messengers,
 4 to send INSTEAD of those YOU trained through
 5 fear. THEY are as eager to return to
 6 you what they hold dear, as are the
 7 others. If you send THEM forth, they
 8 will see only the blameless and the beautiful,
 9 the gentle and the kind. They will be as
 10 careful to let no little act of
 11 charity, no tiny expression of
 12 forgiveness, no little breaths³³ of love,
 13 escape their notice. And they will
 14 return, with all the happy things they
 15 found, to share them lovingly with you.
 16 Be not AFRAID of them. They offer
 17 you salvation. Theirs are the messages of
 18 SAFETY. For THEY see the world as kind.
 19 **T 19 F 7.** If you send forth ONLY the
 20 messengers the Holy Spirit gave you, WANTING
 21 ~~???~~ no messages but theirs, you will
 22 see fear no more. The world will
 23 be transformed before your sight, cleansed
 24 of all guilt, and softly brushed with
 25 beauty. The world contains no fear

³³ The manuscript says "breathe" which is a verb, and a noun is needed here, so we have some sort of copying mistake. The *Notes* says "breaths" so this has been changed to reflect the original.

(N 10:112)(Ur 712)

1 that YOU laid not upon it. (713)537 And none you
 2 cannot ask love's messengers to REMOVE
 3 from it, and ~~be~~ see it still. The Holy Spirit
 4 has given you HIS messengers, to send
 5 each other, and return to each with what
 6 love sees. They have been given to
 7 REPLACE the hungry dogs of fear you sent
 8 instead. And they go forth to signify the
 9 END of fear.

10 **T 19 F 8.** Love, too, would set a feast
 11 before you, on a table covered
 12 with a spotless cloth, set in a quiet
 13 garden, where no sound but
 14 singing and a softly joyous whispering
 15 is ever heard. This is a feast
 16 which honors your holy relationship, and at
 17 which everyone is welcomed as an
 18 honored guest. And *in a holy instant* grace is said
 19 by everyone together, as they join
 20 in gentleness before the table of
 21 communion. And I will join you there,
 22 as long ago I promised, and promise
 23 still. For in your new relationship am I
 24 made welcome, and where I am made
 25 welcome, there I AM. (714)538³⁴

³⁴ The *Notes* has a number of numerals written here and there which often correspond to *Urtext* page breaks and consist of at least one of the numbers written on that page. In this case we find the number "557" written but that number does not appear on our copy of the *Urtext* manuscript, rather the only number is 538. This would suggest that the *Notes* were here being compared to some other early scribal draft and this note provides some documentary evidence of there being another copy we have not yet seen. This is also where our copy of the *Notes* ceases to correspond *at all* to the *Urtext*, which is a rather curious coincidence.

1

2 March 6, 1967

3 **T 19 F 9.** I am made welcome in the state of grace, which means YOU
 4 HAVE AT LAST FORGIVEN ME. For I became the symbol of your sin,
 5 and so I had to die INSTEAD of you. To the ego, sin MEANS death,
 6 and so Atonement IS ACHIEVED THROUGH MURDER. Salvation is looked
 7 upon as a way by which the Son of God was killed, instead of
 8 YOU. Yet would I offer you my BODY, you whom I love, KNOWING its
 9 littleness? Or would I teach that bodies cannot keep us apart?
 10 Mine was of no greater value than yours; no better means for the
 11 COMMUNICATION of salvation, but NOT its Source.

12 **T 19 F 10.** No one can die for anyone, and death does not atone for
 13 sin.³⁵ But you can LIVE to show it is not REAL. The body DOES
 14 appear to be the symbol of sin, while you believe that it can
 15 get you what you want. While you believe that it can give you
 16 pleasure, you will ALSO believe that it can bring you pain. To
 17 think you could be satisfied and happy with so little, IS to
 18 hurt yourself. And to LIMIT the happiness that you would have,
 19 CALLS upon pain to fill your meager store, and make your lives
 20 complete. This IS completion, as the ego sees it. For guilt
 21 creeps in where happiness has been removed, and SUBSTITUTES for
 22 it.

23 **T 19 F 11.** Communion is another kind of completion, which goes
 24 beyond guilt BECAUSE it goes beyond the body. Communion comes
 25 with peace, and peace MUST transcend the body.

26 **T 19 G. Obstacles to Peace - II. The Belief the Body is**
 27 **Valuable for What it Offers (*N not present in Notes)**

28 [split paragraph]

29 **T 19 G 1.** We said that peace must first surmount the obstacle of
 30 your desire to get rid of it. Where the attraction of guilt
 31 holds sway, peace is NOT WANTED. The second obstacle that peace
 32 must flow across, and closely related to the first, is the
 33 belief that the body is valuable FOR WHAT IT OFFERS. For here is

³⁵ In this one sentence Jesus challenges both the traditional Jewish sacrificial cult whereby the slaughter of the "scapegoat" or sacrificial animal was believed to expiate the sin of the community, along with the early Jewish interpretation of the crucifixion, in which Jesus' execution was seen as a kind of human sacrifice to atone for the sins of the world. This particular form of "blood and suffering" Christology whereby God punished His Son for our errors has, like the earlier animal sacrifice cultus with which it shares the same atavistic bloody-mindedness and body fetishes, is frequently described as an error, this being just one example. The next sentence points to a common thread in ACIM's treatment of this issue, it's not the *dying* but the *living* that matters, not the *crucifixion* that contains power but rather the *resurrection*.

1 the attraction of guilt MADE MANIFEST in the body, and SEEN in
2 it.

1 (715)539

2

3 **T 19 G 2.** THIS is the value that you think peace would ROB you of.
4 This is what you believe that it would dispossess, and leave YOU
5 homeless. And it is this for which YOU would deny a home to
6 peace. This "sacrifice" you feel to be too great to make, too
7 much to ask of you. Is it a SACRIFICE, or a RELEASE? What has
8 the body REALLY given you, that justifies your strange belief
9 that in it lies salvation? Do you not see that this is the
10 belief in DEATH? Here is the focus of the perception of
11 Atonement as murder. Here is the SOURCE of the idea that love is
12 fear.

13 **T 19 G 3.** The Holy Spirit's messengers are sent far beyond the
14 body, calling the mind to join in holy communion, and be at
15 peace. Such is the message that I gave them, for YOU. It is only
16 the messengers of FEAR that see the body, for they look for what
17 can suffer. Is it a sacrifice to be REMOVED from what can
18 suffer? The Holy Spirit does not DEMAND you "sacrifice" the hope
19 of the body's pleasures. It HAS no hope of pleasure. But neither
20 can it bring you fear of pain. Pain is the ONLY "sacrifice" the
21 Holy Spirit asks. And this He WOULD remove.

22 **T 19 G 4.** Peace is extended from you only to the eternal. And it
23 reaches out FROM the eternal in YOU. It flows across all else.
24 The second obstacle is no more solid than the first. For you
25 will neither to get rid of peace, nor to LIMIT it. What are
26 these obstacles that you would interpose between peace and its
27 going forth, but barriers you place between your will and its
28 accomplishment? You WANT communion, NOT the feast of fear. You
29 WANT salvation, NOT the pain of guilt. AND YOU WANT YOUR FATHER,
30 NOT a little mound of clay, to be your home.

31 **T 19 G 5.** In your holy relationship is your Father's Son. He has
32 NOT lost communion with Him. NOR WITH HIMSELF. When you agreed
33 to join each other, you acknowledged this is so. This has NO
34 cost. But it HAS release from cost. You have paid very dearly
35 for your illusions. And NOTHING you have paid for brought you
36 peace. Are you not GLAD that Heaven can not BE sacrificed?

1 (716)540

2

3 And sacrifice can not BE asked of you? There IS no obstacle that
4 you can place before our union, for in your holy relationship I
5 am there ALREADY. We will surmount all obstacles TOGETHER, for
6 we stand WITHIN the gates, and not outside.

7 **T 19 G 6.** How easily the gates are opened from within, to let peace
8 through to bless the tired world! Can it be difficult for us to
9 walk past barriers together, when you have JOINED the
10 Limitless? The end of guilt is in your hands, to give. Would you
11 stop now, to LOOK for guilt in each other? Let me be to you the
12 symbol of the END of guilt, and look upon each other, as you
13 would look on me. Forgive me for all the sins you think the Son
14 of God committed. And in the light of your forgiveness, he will
15 remember who he is, and forget what never was.

16 **T 19 G 7.** I ask for your forgiveness, for if YOU are guilty, so
17 must I be. And if I surmounted guilt and overcame the world, you
18 were WITH me. Would you see in me the symbol of guilt, or of the
19 END of guilt? Remembering that what I signify to you, you see
20 within YOURSELF? From your holy relationship, Truth proclaims
21 the truth, and Love looks on itself. Salvation flows from deep
22 within the home you offered to my Father and to me. And we are
23 there together, in the quiet communion in which the Father and
24 the Son are joined.

25 **T 19 G 8.** Oh come ye faithful, to the holy union of the Father and
26 Son in YOU. And keep YOU not apart from what is offered you, in
27 gratitude for giving peace its home in Heaven. Send forth to all
28 the world the joyous message of the end of guilt, and all the
29 world will answer. Think of your happiness, as everyone offers
30 you witness of the end of sin, and shows you that its power is
31 gone forever. Where can guilt be, when the belief in sin is
32 gone? And where is death,³⁶ when its great advocate is heard no
33 more?

³⁶ **1Corinthians 15:53-57** For this corruptible must put on incorruption, and this mortal must put on immortality.

But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy victory? O death, where is thy sting?

The sting of death is sin; and the power of sin is the law:

but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

1 (717)541

2

3 **T 19 G 9.** Forgive me your illusions, and release me from punishment
4 for what I have NOT done. So will YOU learn the freedom that I
5 taught ,by teaching freedom to each other, and so releasing me.
6 I am within your holy relationship, yet you would imprison me
7 behind the obstacles you RAISE to freedom, and bar my way to
8 YOU. Yet it is not possible to keep AWAY One Who is there
9 ALREADY. And IN Him, it IS possible that our communion, where we
10 are ALREADY joined, will be the focus of the new perception that
11 will bring light to all the world, contained in YOU.

12 **T 19 H. Pleasure and Pain (*N not present in Notes)**

13 **T 19 H 1.** Your little part is but to give the Holy Spirit the whole
14 IDEA of sacrifice. And to ACCEPT the peace He gave, instead.
15 WITHOUT the limits that would hold its extension back, and so
16 would limit YOUR awareness of it. For what He gives MUST be
17 extended, if YOU would have its limitless power, and use it for
18 the Son of God's release. It is not THIS you would be rid of,
19 and having it, you CANNOT limit it. If peace is homeless, so are
20 you. And so am I. And He Who IS our Home, is homeless WITH us.

21 **T 19 H 2.** Is this your will? Would you forever be a wanderer in
22 search of peace? Would you invest your hope of peace and
23 happiness in what MUST fail? Faith in the eternal is ALWAYS
24 justified, for the eternal is forever kind, infinite in its
25 patience, and wholly loving. It will accept you wholly, and give
26 you peace. But it can unite only with what ALREADY is at peace
27 in you, immortal as itself. The body can bring you neither peace
28 nor turmoil; not pain nor joy. It is a means, and NOT an end. It
29 HAS no purpose of itself, but only what is GIVEN it to do. The
30 body will seem to BE whatever is the means for reaching the goal
31 that you ASSIGN to it.

32 **T 19 H 3.** Only the mind can set a purpose, and only mind can see
33 the means for its accomplishment, and justify its use. Peace and
34 guilt are both conditions of the mind, to be ATTAINED. And these
35 conditions are the home of the emotion that called them forth,
36 and therefore is COMPATIBLE with it. But think you

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3 which it is that is compatible with YOU. Here is your choice,
4 and it IS free. But all that LIES in it WILL come with it. And
5 what you think you are can NEVER be APART from it.

6 **T 19 H 4.** The body is the great SEEMING betrayer of faith. In it
7 lies disillusionment and the seeds of faithlessness. But ONLY if
8 you asked of it what it CANNOT give. Can YOUR mistake be
9 reasonable grounds for your depression and disillusionment, and
10 for retaliative attack on what you think has failed you? Use not
11 your ERROR as the justification for your faithlessness. You have
12 NOT sinned, but you HAVE been mistaken in what is faithful. And
13 the correction of YOUR mistake will GIVE you grounds for faith.

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3 March 9, 1967

4 **T 19 H 5.** It is impossible to seek for pleasure through the body,
5 and NOT find pain. It is essential that this relationship be
6 understood, for it is one the ego sees as proof of sin. It is
7 not REALLY punitive at all. It is but the inevitable result of
8 equating yourself WITH the body, which is the INVITATION to
9 pain. For it invites FEAR to enter, and become your PURPOSE. The
10 attraction of guilt MUST enter with it, and WHATEVER fear
11 directs the body to do IS therefore painful. It will share the
12 pain of ALL illusions, and the illusion of pleasure will BE the
13 same as pain.

14 **T 19 H 6.** Is not this inevitable? Under fear's orders, the body
15 WILL pursue guilt, serving its master, whose attraction to guilt
16 maintains the whole illusion of his existence. This, then, IS
17 the attraction to PAIN. Ruled by THIS perception, the body
18 becomes the servant of pain, seeking it dutifully, and obeying
19 the idea that pain IS pleasure. It is this IDEA that underlies
20 all of the ego's heavy investment in the body. And it is this
21 insane relationship which it keeps hidden, and yet feeds upon.
22 To YOU, it teaches that the body's pleasure is happiness. But to
23 ITSELF it whispers, "It is death."

24 **T 19 H 7.** Why should the body be ANYTHING to you? Certainly what it
25 is MADE of is not precious. And, just as certainly, IT has no
26 feeling. It transmits TO YOU the feelings that you WANT. Like
27 any communication medium, the body receives and sends the
28 messages that it is given. It has NO feeling for them. All of
29 the feeling with which they are invested is given by the sender
30 and the receiver. The ego and the Holy Spirit both recognize
31 this. And both also recognize that here, THE SENDER AND RECEIVER
32 ARE THE SAME. The Holy Spirit TELLS you this with joy. The ego
33 HIDES it, for it would keep you unaware of it.

34 **T 19 H 8.** Who would send messages of hatred and attack ,if he but
35 understood he sends them to HIMSELF? Who would accuse, make
36 guilty and condemn HIMSELF?

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3 The ego's messages are ALWAYS sent AWAY from you, in the belief
4 that, for your message of attack and guilt, will someone OTHER
5 than yourself suffer. And, even if YOU suffer, yet someone ELSE
6 will suffer more. The great deceiver recognizes that this is not
7 so, but, as the "enemy" of peace, it urges you to SEND OUT all
8 your messages of hate, and free YOURSELF. And, to convince you
9 this is possible, it bids the body search for pain in attack
10 upon another, calling it pleasure, and OFFERING it to you as
11 freedom FROM attack.

12 **T 19 H 9.** Hear not its madness, and believe not the impossible is
13 true. Forget not that the ego has DEDICATED the body to the goal
14 of sin, and places in it ALL its faith that this can be
15 accomplished. Its sad disciples chant the body's praise
16 continually, in solemn celebration of the ego's rule. Not one
17 but MUST believe that YIELDING to the attraction of guilt is the
18 ESCAPE from pain. Not one but MUST regard the body as himself,
19 WITHOUT which he would die, and yet WITHIN which is his death
20 equally inevitable.

21 **T 19 H 10.** It is not given to the ego's disciples to realize that
22 they have dedicated themselves to death. This has been OFFERED
23 them, but they have not accepted it. And what is offered must
24 also be received, to be truly given. For the Holy Spirit, too,
25 is a communication medium, receiving from the Father, and
26 offering His messages unto the Son. Like to the ego, the Holy
27 Spirit is both the sender and receiver. For what is sent through
28 Him RETURNS to Him, seeking itself along the way, and FINDING
29 what it seeks. So does the ego FIND the death it seeks,
30 returning it to YOU.

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3 **T 19 I. Obstacles to Peace - III. The Attraction of Death (*N**
4 **not present in Notes)**

5 March 10, 1967

6 **T 19 I 1.** To you, into whose special relationship the Holy Spirit
7 entered, it IS given to release and be released from the
8 dedication to death. For it was offered you, and you ACCEPTED.
9 But you must learn still more about this strange devotion, for
10 it contains the third of the obstacles that peace must flow
11 across. No-one can die, unless he chooses death. What seems to
12 be the FEAR of death, is really its ATTRACTION. Guilt, too, is
13 feared and fearful. Yet it could have no hold at all, except on
14 those who are attracted to it, and seek it out. So it is with
15 death. Made by the ego, its dark shadow falls across all living
16 things, because the ego is the "enemy" of life.

17 **T 19 I 2.** And yet, a shadow cannot kill. What is a shadow to the
18 living? They but walk past, and it is gone. But what of those
19 whose dedication it is NOT to live? The black-draped "sinners,"
20 the ego's mournful chorus, plodding so heavily AWAY from life,
21 dragging their chains and marching in the slow procession that
22 honors their grim master, lord of death. Touch any one of them
23 with the gentle hand of forgiveness, and watch the chains fall
24 away, along with YOURS. See him throw aside the black robe he
25 was wearing to his funeral, and hear him laugh at death. The
26 sentence sin would lay upon him, he can escape with your
27 forgiveness.

28 **T 19 I 3.** This is NOT arrogance. It is the Will of God. What is
29 impossible to you who choose His Will as yours? What is death to
30 you? Your dedication is NOT to death, nor to its master. When
31 you accepted the Holy Spirit's purpose in place of the ego's,
32 you RENOUNCED death, exchanging it for life. We know that the
33 RESULT of an idea leaves not its source. And death is the result
34 of the thought we call the ego, as surely as life is the result
35 of the Thought of God.

1 **T 19 J. The Incorruptible Body (*N not present in Notes)**

2 545 [split paragraph]

3 **T 19 J 1.** From the ego came sin and guilt and death, in OPPOSITION
4 to life and innocence, and to the Will of God Himself. Where can
5 such opposition lie, but in the sick minds of the insane,
6 dedicated to madness, and set AGAINST the peace of Heaven?

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3 **T 19 J 2.** One thing is sure; God, Who created neither sin nor death,
4 wills not that you be bound by them. He knows of neither sin NOR
5 its result. The shrouded figures in the funeral procession march
6 not in honor of their Creator, Whose Will it is they LIVE. They
7 are not following it; they are OPPOSING it. And what is the
8 black-draped body they would bury? A body THEY dedicated to
9 death, a symbol of corruption, a sacrifice to sin, OFFERED to
10 sin to feed upon, and keep ITSELF alive. A thing condemned,
11 damned by its maker, and lamented by every mourner who looks
12 upon it as himself.

13 **T 19 J 3.** You who believe you have condemned the Son of God to this
14 ARE arrogant. But you who would RELEASE him are but honoring the
15 Will of his Creator. The arrogance of sin, the pride of guilt,
16 the sepulchre of separation, all are part of your unrecognized
17 dedication to death. The glitter of guilt you laid upon the body
18 would KILL it. For what the ego loves ,it kills for its
19 obedience. But what obeys it not, it CANNOT kill. You have
20 ANOTHER dedication which would keep the body incorruptible and
21 perfect, as long as it is useful for your holy purpose.

22 **T 19 J 4.** The body no more dies than it can feel. IT DOES NOTHING.
23 Of itself, it is neither corruptible nor incorruptible. IT IS
24 NOTHING. It is the result of a tiny, mad IDEA of corruption,
25 WHICH CAN BE CORRECTED. For God has ANSWERED this insane idea
26 with His Own, an Answer which left Him not, and therefore brings
27 the Creator to the awareness of every mind which heard His
28 Answer, and ACCEPTED it. You who are dedicated to the
29 incorruptible, have been given, through YOUR acceptance, the
30 power to RELEASE from corruption. What better way to teach the
31 first and fundamental principle in a course on miracles than by
32 showing you the one that SEEMS to be the hardest can be
33 accomplished FIRST?

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3 **T 19 J 5.** The body can but serve your purpose. As you look upon it,
4 so will it seem to be. Death, were it true, would be the final
5 and complete disruption of communication, which IS the ego's
6 goal. Those who fear death see not how often and how loudly they
7 CALL to it, and bid it come to SAVE them from communication. For
8 death is seen as SAFETY, the great dark savior from the light of
9 truth, the answer to the Answer, the silencer of the Voice that
10 speaks for God. Yet the retreat to death is NOT the end of
11 conflict. Only God's ANSWER is its end.

12 **T 19 J 6.** The obstacle of your seeming love for death, which peace
13 must flow across, SEEMS to be very great. For in it lies hidden
14 all the ego's secrets, all its strange devices for deception,
15 all its sick ideas and weird imaginings. Here is the final end
16 of union, the triumph of the ego's making over creation, the
17 victory of lifelessness on life Itself. Under the dusty edge of
18 its distorted world. the ego would lay the Son of God, slain by
19 its orders, proof in his decay that God Himself is powerless
20 before the ego's might, unable to protect the life that He
21 created, against the ego's savage wish to kill.

22 **T 19 J 7.** My brothers, children of our Father, this is a DREAM of
23 death. There is no funeral, no dark altars, no grim
24 commandments, nor twisted rituals of condemnation, to which the
25 BODY leads you. Ask not release of IT. But FREE it from the
26 merciless and unrelenting orders you laid upon it, and forgive
27 it what you ordered it to do. In its exaltation, you COMMANDED
28 it to die, for only death COULD conquer life. And what but
29 insanity could look upon the defeat of God, and think it REAL?

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3 **T 19 J 8.** The fear of death will go as its appeal is yielded to
4 love's REAL attraction. The end of sin, which nestles quietly in
5 the safety of your relationship, protected by your union, ready
6 to grow into a mighty force for God, is very near. The infancy
7 of salvation is carefully guarded by love, preserved from every
8 thought that would attack it, and quietly made ready to fulfill
9 the mighty task for which it was GIVEN you. Your new-born
10 purpose is nursed by angels, cherished by the Holy Spirit, and
11 protected by God Himself. It NEEDS not your protection; it is
12 YOURS. For it is deathless, and within it lies the END of death.

13 **T 19 J 9.** What danger can assail the wholly innocent? What can
14 attack the guiltless? What fear can enter and disturb the peace
15 of sinlessness? What has been given you, even in its infancy, is
16 in full communication with God AND you. In its tiny hands, it
17 holds, in perfect safety, every miracle you will perform, held
18 out to YOU. The miracle of life is ageless, born in time, but
19 nourished in eternity. Behold this infant, to whom you gave a
20 resting place by your forgiveness of EACH OTHER, and see in it
21 the Will of God. Here is the babe of Bethlehem reborn. And
22 everyone who gives him shelter will follow him, NOT to the
23 cross, but to the Resurrection and the Life.

24 **T 19 J 10.** When anything seems to you to be a source of fear, when
25 any situation strikes you with terror and makes your body
26 tremble and the cold sweat of fear comes over it, remember it is
27 ALWAYS for one reason; the ego has perceived it as a symbol of
28 fear, a sign of sin and death. Remember, then, that neither sign
29 nor symbol should be CONFUSED with source, for they must STAND
30 FOR something OTHER than themselves. Their meaning CANNOT lie in
31 them, but must be sought in what they REPRESENT. And they may
32 thus mean everything or nothing, according to the truth or
33 falsity of the IDEA which they reflect.

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3 **T 19 J 11.** Confronted with such seeming uncertainty of meaning,
4 judge it not. Remember the holy Presence of the One GIVEN you to
5 be the Source of judgment. Give it to Him to judge FOR you, and
6 say:

7 *"Take this from me and look upon it, judging it for me.*

8 *Let me not see it as a sign of sin and death, nor use it*
9 *for destruction.*

10 *Teach me how NOT to make of it an OBSTACLE to peace,*

11 *But let You use it FOR me, to FACILITATE its coming."*

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3 **T 19 K. Obstacles to Peace - IV. The Fear of God (*N not**
4 **present in Notes)**

5 March 13, 1967

6 **T 19 K 1.** What would you see, WITHOUT the fear of death? What would
7 you feel and think, if death held NO attraction for you? Very
8 simply, YOU WOULD REMEMBER YOUR FATHER. The Creator of life, the
9 Source of everything that lives, the Father of the Universe, and
10 of the Universe of universes, and of everything that lies even
11 BEYOND them, would you remember. And, as this Memory rises in
12 your mind, peace must still surmount a final obstacle, AFTER
13 which is salvation completed, and the Son of God ENTIRELY
14 restored to sanity. For here, your world DOES end.

15 **T 19 K 2.** The fourth obstacle to be surmounted, hangs like a heavy
16 veil before the face of Christ. Yet, as His face rises beyond
17 it, shining with joy because He is in His Father's love, peace
18 will lightly brush the veil aside and run to meet Him, and to
19 JOIN with Him at last. For this dark veil, which seems to make
20 the face of Christ Himself like to a leper's, and the bright
21 rays of His Father's Love which light His face with glory appear
22 as streams of blood, fades in the blazing light BEYOND it, when
23 the fear of death is gone.

24 **T 19 K 3.** This is the darkest veil, -- upheld by the belief in
25 death, and protected by its attraction. The dedication to death
26 and to its sovereignty is but the solemn vow, the promise made
27 in secret to the ego, never to lift this veil, not to approach
28 it, nor even to SUSPECT that it is there. This is the secret
29 bargain, made with the ego, to keep what lies BEYOND the veil
30 forever blotted out and unremembered. Here is your promise never
31 to allow union to call you OUT of separation; the great amnesia
32 in which the memory of God seems quite forgotten; the cleavage
33 of your Self from you; THE FEAR OF GOD, the final step in your
34 dissociation.

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3 **T 19 K 4.** See how the belief in death would seem to "save" you.
4 For, if this is gone, what can you fear but life? It is the
5 attraction of death that makes life seem to be ugly, cruel, and
6 tyrannical. You are no more afraid of death than of the ego.
7 These are your chosen FRIENDS. For, in your secret alliance with
8 them, you have agreed never to let the fear of God be lifted, so
9 you could look upon the face of Christ, and join Him in His
10 Father. Every obstacle that peace must flow across is surmounted
11 in just the same way; the fear that RAISED it yields to the love
12 beneath, and so the fear is gone. And so it is with this.

13 **T 19 K 5.** The desire to get rid of peace and drive the Holy Spirit
14 FROM you, fades in the presence of the quiet recognition that
15 you love Him. The exaltation of the body is given up in favor of
16 the Spirit, which you love as you could NEVER love the body. And
17 the appeal of death is lost forever, as love's attraction stirs
18 and calls to you. From BEYOND each of these OBSTACLES to love,
19 Love Itself has called, and each has been surmounted by the
20 power of the attraction of what lies BEYOND. Your WANTING fear
21 SEEMED to be holding them in place. Yet, when you heard the
22 voice of love BEYOND them, you answered, and they disappeared.

23 **T 19 K 6.** And now you stand in terror before what you swore never
24 to look upon. Your eyes look down, remembering your promise to
25 your "friends." The "loveliness" of sin; the delicate appeal of
26 guilt, the "holy" waxen image of death, and the fear of
27 vengeance of the ego you swore in blood not to desert, all rise
28 and bid you NOT to raise your eyes. For you realize that if you
29 look on THIS and LET the veil be lifted, THEY WILL BE GONE
30 FOREVER. All of your "friends," your "protectors," and your
31 "home," will vanish. Nothing that you remember NOW, will you
32 remember.

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3 **T 19 K 7.** It seems to you the world will utterly abandon you, if
4 you but raise your eyes. Yet all that WILL occur is YOU will
5 leave the world forever. This is the re-establishment of YOUR
6 will. Look upon it, open-eyed, and you will nevermore believe
7 that you are at the mercy of things BEYOND you, forces you can
8 NOT control, and thoughts that come to you AGAINST your will. It
9 IS YOUR WILL TO LOOK ON THIS. No mad desire, no trivial impulse
10 to forget again, no stab of fear, nor the cold sweat of seeming
11 death, CAN stand against your will. And what attracts you from
12 BEYOND the veil, is also deep WITHIN you, unseparated from it,
13 and COMPLETELY One.

14 **T 19 L. The Lifting of the Veil (*N not present in Notes)**

15 **T 19 L 1.** Forget not that you came this far TOGETHER. And it was
16 surely NOT the ego that led you here. No obstacle to peace can
17 BE surmounted through ITS help. IT does not open up its secrets,
18 and bid you look at them, and go BEYOND them. IT would not have
19 you see its weakness and learn it has NO power to KEEP you from
20 the truth. The Guide Who brought you here REMAINS with you, and
21 when you raise your eyes, you WILL be ready to look on terror
22 with no fear at all. But first, lift up your eyes and look upon
23 each other in innocence, born of COMPLETE forgiveness of each
24 other's illusions, and through the eyes of faith, which see them
25 not.

26 **T 19 L 2.** No-one can look upon the fear of God unterrified, unless
27 he has ACCEPTED the Atonement, and learned illusions are not
28 real. No-one can stand before this obstacle alone, for he could
29 not have REACHED it unless his brother walked beside him. And
30 no-one would dare to LOOK on it, without COMPLETE forgiveness of
31 his brother in his heart. Stand you here a while, and tremble
32 not. You will be ready. Let us join together in a holy instant,
33 here in this place where the purpose, GIVEN in a holy instant,
34 has led you. And let us join in faith that He Who brought us
35 here together will OFFER you the innocence you need, and that
36 you will ACCEPT it for my love and His.

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3 March 17, 1963

4 **T 19 L 3.** Nor is it POSSIBLE to look on this too soon. This is the
5 place to which everyone must come, when he is ready. Once he has
6 found his brother, he IS ready. But merely to REACH a place is
7 not enough. A journey without a purpose is still meaningless.
8 And even when it is over, it seems to make no sense. How can you
9 KNOW that it is over, unless you realize its purpose IS
10 accomplished? Here, with the journey's end before you, you SEE
11 its purpose. And it is here you choose whether to look upon it,
12 or wander on, only to return and make the choice again.

13 **T 19 L 4.** To look upon the fear of God DOES need some preparation.
14 Only the sane can look on stark insanity and raving madness with
15 pity and compassion, but NOT with fear. For only if you SHARE in
16 it does it seem fearful. And you DO share in it until you look
17 upon each other with perfect faith and love and tenderness.
18 Before complete forgiveness, you still stand unforgiving. You
19 are afraid of God BECAUSE you fear each other. Those you do not
20 forgive, YOU FEAR. And no-one reaches love, with FEAR beside
21 him.

22 **T 19 L 5.** This brother, who stands beside you, still seems to be a
23 stranger. You do NOT know him, and your INTERPRETATION of him is
24 VERY fearful. And you attack him still, to keep what seems to be
25 YOURSELF unharmed. Yet in his hands IS your salvation. You see
26 his madness, which you hate because you SHARE in it. And all the
27 pity and forgiveness that would HEAL it, gives way to fear.
28 Brothers, you NEED forgiveness of each other. For you will share
29 in madness or in Heaven TOGETHER. And you will raise your eyes
30 in FAITH together, or not at all.

31 **T 19 L 6.** Beside each of you is one who offers you the chalice of
32 Atonement, for the Holy Spirit is in him. Would you hold his
33 sins AGAINST him, or accept his gift to YOU? Is this giver of
34 Salvation your friend or enemy? Choose which he is, remembering
35 that you will RECEIVE of him according to your choice.

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3 He has IN HIM the power to forgive YOUR sins, as you for HIM.
4 Neither can give it to himself alone. And yet your Savior stands
5 beside each one. Let him be what he IS, and seek not to make of
6 love an enemy.

7 **T 19 L 7.** Behold your Friend, the Christ Who stands beside you. How
8 holy and how beautiful He is! You THOUGHT He sinned, because you
9 cast the veil of sin upon Him to HIDE His loveliness. Yet still
10 He holds forgiveness out to you, to SHARE His holiness. This
11 "enemy," this "stranger" still offers you salvation as His
12 Friend. The "enemies" of Christ, the worshippers of sin, know
13 not Whom they attack. This is your brother, crucified by sin,
14 and waiting for release from pain. Would you not OFFER him
15 forgiveness, when only he can offer it to you?

16 **T 19 L 8.** For HIS redemption he will give you yours, as surely as
17 God created every living thing, and loves it. And he will give
18 it truly, for it will be both offered and RECEIVED. There is no
19 grace of Heaven that you cannot OFFER to each other, and receive
20 from your most holy Friend. Let him withhold it not, for by
21 receiving it, you offer it to HIM. And he WILL receive of you
22 what YOU received of him. Redemption has been given you to give
23 EACH OTHER, and thus receive it. Whom you forgive IS free. And
24 what you give, YOU SHARE. Forgive the sins your brother THINKS
25 he has committed, and all the guilt YOU see in him.

26 **T 19 L 9.** Here is the holy place of RESURRECTION, to which we come
27 again; to which we will RETURN until redemption is accomplished
28 AND RECEIVED. Think who your brother IS, before you would
29 condemn him. And offer thanks to God that he is holy, and has
30 been given the gift of holiness for YOU. Join him in gladness,
31 and remove all trace of guilt from his disturbed and tortured
32 mind. Help him to lift the heavy burden of sin you laid upon
33 him, and he ACCEPTED as his own, and toss it lightly and with
34 happy laughter AWAY from him. Press it not like thorns against
35 his brow, nor nail him to it, unredeemed and hopeless.

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3 **T 19 L 10.** Give each other faith, for faith and hope and mercy ARE
4 yours to give. Into the hands that give, the gift is given. Look
5 on your brother, and see in him the gift of God you would
6 RECEIVE. It is almost Easter, the time of Resurrection. Let us
7 give redemption to each other, and SHARE in it, that we may rise
8 as one in resurrection, and not SEPARATE in death. Behold the
9 gift of freedom that I gave the Holy Spirit, for BOTH of you.
10 And be you free together, as you offer TO the Holy Spirit this
11 SAME gift, and, giving it, receive it OF Him, in RETURN for what
12 you gave.

13 **T 19 L 11.** He leadeth you and me together, that we might meet here,
14 in this holy place, and make the SAME decision. Free your
15 brother here, as I freed you. Give him the self-same gift, nor
16 look upon him with condemnation of ANY kind. See him as
17 guiltless as I look on you, and OVERLOOK the sins he THINKS he
18 sees within himself. Offer each other freedom and complete
19 release from sin, here in the garden of seeming agony and death.
20 So will we prepare TOGETHER the way unto the Resurrection of
21 God's Son. And let him rise again to glad remembrance of his
22 Father, Who knows no sin, no death, but ONLY life eternal.

23 **T 19 L 12.** Together we will disappear into the Presence BEYOND the
24 veil, not to be lost, but FOUND; not to be seen, but to be
25 KNOWN. And, knowing, nothing in the plan God has established for
26 salvation will be left undone. This is the journey's purpose,
27 WITHOUT which IS the journey meaningless. Here is the Peace of
28 God, given to you eternally by Him. Here is the rest and quiet
29 that you seek, the REASON for the journey from its beginning.
30 Heaven is the gift you OWE each other, the debt of gratitude you
31 offer to the Son of God, in thanks for what he is, and what his
32 Father created him to be.

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3 **T 19 L 13.** Think carefully how you would look upon the giver of
4 this gift, for as you look on HIM, so will the gift ITSELF
5 appear to be. As HE is seen as either the giver of guilt or of
6 salvation, so will his OFFERING be seen, and so RECEIVED. The
7 crucified give pain, because they ARE in pain. But the redeemed
8 give joy, because they have been HEALED of pain. Everyone gives
9 as he receives, but HE must choose what it will BE that he
10 receives. And he will RECOGNIZE his choice by what he gives, and
11 what is given HIM. Nor is it given anything in hell or Heaven to
12 INTERFERE with his decision.

13 **T 19 L 14.** You came this far because the journey WAS your choice.
14 And no-one undertakes to do what he believes is meaningless.
15 What you had faith in still is faithful, and watches over you in
16 faith so gentle, yet so strong, that it would lift you far
17 beyond the veil, and place the Son of God safely within the sure
18 protection of his Father. Here is the ONLY purpose that gives
19 this world, and the long journey THROUGH this world, whatever
20 meaning lies in them. Beyond this, they ARE meaningless. You
21 stand together, still without conviction they HAVE a purpose.
22 Yet it is GIVEN you to SEE this purpose in your holy Friend, and
23 RECOGNIZE it as your own.

24

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Note: None of the Notes for Chapter 20 have been located as of yet so this chapter is simply the Urtext Manuscript.

Chapter 20 - The Promise of the Resurrection**T 20 A. Introduction (*N not present in Notes)**

March 19, 1967

T 20 A 1. This is Palm Sunday, the celebration of victory, and the acceptance of the truth. Let us not spend this holy week brooding on the crucifixion of God's Son, but happily in the celebration of his release. For Easter is the sign of peace, not pain. A slain Christ has no meaning. But a RISEN Christ becomes the symbol of the Son of God's forgiveness upon himself; the sign he looks upon himself as healed and whole. [split paragraph]

T 20 B. Holy Week (*N not present in Notes)

T 20 B 1. This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. Let no dark signs of crucifixion intervene between the journey and its purpose; between the ACCEPTANCE of the truth and its EXPRESSION.

T 20 B 2. This week we celebrate eternal life, NOT death. And we honor the perfect PURITY of the Son of God, and NOT his sins. Offer each other the gift of lilies, NOT the crown of thorns; the gift of love, and NOT the "gift" of fear. You stand beside each other, thorns in one hand and lilies in the other, uncertain which to give. Join now with me, and throw away the thorns, offering the lilies to REPLACE them. This Easter I would have the gift of your forgiveness, offered by you to me, and RETURNED by me to you. We CANNOT be united in crucifixion and in death. Nor can the Resurrection be complete 'til YOUR forgiveness rests on Christ, along with mine.

T 20 B 3. A week is short, and yet this holy week is the symbol of the whole journey that the Son of God has undertaken. He started with the sign of victory, the promise of the Resurrection, ALREADY given him. Let him not wander into the temptation of crucifixion, and DELAY him there. Help him go in peace BEYOND it, with the light of his own innocence lighting his way to his redemption and release. Hold him not back with thorns and nails, when his redemption is so near. But let the whiteness of your shining gift of lilies speed him on his way to Resurrection.

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T 20 B 4. Easter is not the celebration of the COST of sin, but of it's END. If you see glimpses of the face of Christ behind the veil, looking between the snow white petals of the lilies you have received and GIVEN as your gift, you will behold each other's face and RECOGNIZE it. I was a stranger, and you took me in, not knowing who I was. But, for your gift of lilies, you WILL know. In your FORGIVENESS of this stranger, alien to you and yet your ancient Friend, lie HIS release, and YOUR redemption WITH him. The time of Easter is a time of JOY, and not of mourning. Look on your risen Friend, and celebrate his holiness, along with me. For Easter is the time of YOUR salvation, along with mine.

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T 20 C. Thorns and Lilies (*N not present in Notes)

March 26, 1967

T 20 C 1. Look upon all the trinkets made to hang upon the body or cover it, or for its use. See all the useless things made for its eyes to see. Think on the many offerings made for its pleasure, and remember all these were made to make seem lovely what you hate. Would you employ this hated thing to draw your brother to you, and to attract HIS body's eyes? Learn you but offer him a crown of thorns, not recognizing it for what it is, and trying to justify your OWN interpretation of its value by HIS acceptance. Yet still the gift proclaims his worthlessness to YOU, as his acceptance and delight acknowledges the lack of value HE places on himself.

T 20 C 2. Gifts are not made through bodies, if they be truly given and received. For bodies can neither offer nor accept; hold out or take. Only the mind can value, and only the mind decides on what it would receive and give. And every gift it offers depends on what it WANTS. It will adorn its chosen home most carefully, making it ready to RECEIVE the gifts it wants, by offering them to those who come unto its home, or those it would ATTRACT to it. And there they will exchange their gifts, offering and receiving what their minds judge to be worthy of them.

T 20 C 3. Each gift is an EVALUATION of the receiver AND THE GIVER. No-one but sees his chosen home an altar to HIMSELF.¹ No-one but

¹ In the second sentence we read: "*No-one but sees his chosen home an altar to HIMSELF.*" We have a prepositional deficit here. There are at least two simple ways to fix this:

1) No one but sees *in* his chosen home an altar to Himself ... or

2) No one but sees his chosen home *as* an altar to Himself.

FIP chooses the second. After careful examination of the context, it appears that the "**chosen home**" (which can be the body, and in this example is) is not the altar per se, but that altars reside within homes. Homes are not altars, but they may contain altars. We thus feel that if the grammar is to be corrected, it should be in the manner of example 1, above, "*No one but sees in his chosen home an altar to Himself,*" believing the FIP editors erred here.

HOWEVER! There is poetic meter to consider. The original, with prepositional deficit, is better Iambic Pentameter than EITHER correction for grammar. This raises an issue which recurs, when grammar "errors" are required to preserve Iambic Pentameter, should they be left uncorrected? At

seeks to DRAW to it the worshippers of what he placed UPON it, making it WORTHY of their devotion. And each has set a light upon his altar, that they may see what he has placed upon it, and take it for their own. Here is the value that you lay upon your brother, and on YOURSELF. Here is your gift to BOTH;

the moment our choice is to leave them uncorrected but flag them with possible corrections. The latter is likely to be especially helpful to readers whose native tongue is not English and for whom grammar aberrations are prone to obscure the intended meaning. This passage is missing from the *Notes*, as is the whole of chapter 20. This is one instance where that missing primary source could be helpful.

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your judgment upon the Son of God for what he is. Forget not that it is YOUR Savior to whom the gift is offered. Offer him thorns, and YOU are crucified. Offer him lilies, and it is YOURSELF you free.

T 20 C 4. I have great need for lilies, for the Son of God has not forgiven me. And can I offer HIM forgiveness, when he offers thorns to me? For he who offers thorns to anyone is against me still, and who is whole WITHOUT him? Be you his Friend for me, that I may be forgiven, and you may look upon the Son of God as whole. But look you first upon the altar in your chosen home, and see what you have laid upon it, to offer me. If it be thorns, whose points gleam sharply in a blood-red light, the body is your chosen home, and it is separation that you offer me.

T 20 C 5. And yet the thorns are gone. Look you still closer at them now, and you will see your altar is no longer what it was. You look still with the body's eyes. And they CAN see but thorns. But you have asked for AND RECEIVED another sight. Those who accept the Holy Spirit's purpose as their own, share also in His vision. And what enables Him to SEE His purpose shine forth from every altar, now is yours as well as His. He sees NO strangers only dearly loved and loving Friends. He sees no thorns, but only lilies, gleaming in the gentle glow of peace that shines on everything He looks upon and loves.

T 20 C 6. This Easter, look with DIFFERENT eyes upon each other. You HAVE forgiven me. And yet, I cannot USE your gift of lilies, while you see them not. Nor can YOU use what I have given, unless

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you SHARE it. The Holy Spirit's vision is no idle gift, no plaything to be tossed about a while and laid aside. Listen and hear this carefully, nor think it but a dream; -- a careless thought to play with, or a toy you would pick up from time to time and then put by. For if you do, so will it be to you. You have the vision to look past ALL illusions. It has been given you to see no thorns, no strangers, and NO obstacles to peace.

T 20 C 7. The fear of God is NOTHING to you now. Who is afraid to look upon illusions, KNOWING his Savior stands beside him? WITH him, your vision has become the greatest power for the UNDOING of illusion that God Himself could give. For what God gave the Holy Spirit, YOU have received. The Son of God looks unto YOU for his release. For you have asked for AND BEEN GIVEN the strength to look upon this final obstacle, and see no thorns nor nails to crucify the Son of God, and crown him king of death. Your chosen home is on the other side, BEYOND the veil. It has been carefully prepared for you, and it is ready to receive you now.

T 20 C 8. You will not see it with the body's eyes. But all you need, you have. Your home has called to you since time began, nor have you ever failed entirely to hear. You heard, but knew not HOW to look, nor WHERE. And now you KNOW. In you the knowledge lies, ready to be unveiled and freed from all the terror that kept it hidden. There IS no fear in love. The song of Easter is the glad refrain the Son of God was NEVER crucified. Let us lift up our eyes together, not in fear, but FAITH. And there WILL be no fear in us, for in our vision will be NO illusions. Only a pathway to the open door

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of Heaven, the home we share in quietness, and where we live in gentleness and peace, as One together.

T 20 C 9. Would you not have your holy brother lead you there? His innocence will light your way, offering you its guiding light and sure protection, and shining from the holy altar within him, where you laid the lilies of forgiveness. Let him be to you the Savior from illusions, and look on him with the new vision that looks upon the lilies, and brings YOU joy. We go beyond the veil of fear, lighting each other's way. The holiness that leads us is WITHIN us, as is our home. So will we find what we were MEANT to find, by Him Who leads us.

T 20 C 10. This is the way to Heaven and to the peace of Easter, in which we join in glad awareness that the Son of God is risen from the past, and has awakened to the present. Now is he free, unlimited in his communion with all that is within him. Now are the lilies of his innocence untouched by guilt, and perfectly protected from the cold chill of fear and withering blight of sin alike. Your gift has saved him from the thorns and nails, and his strong arm is free to guide you safely through them, and BEYOND. Walk with him now rejoicing, for the Savior from illusions has come to greet you, and lead you home with HIM.

T 20 C 11. Here is your Savior and your Friend, RELEASED from crucifixion through YOUR vision, and free to lead you now where HE would be. He will not leave you, nor forsake the Savior from HIS pain. And gladly will you walk the way of innocence together, singing as you behold the open door of Heaven, and

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RECOGNIZE the home that called to you. Give joyously to one another the freedom and the strength to lead you there. And come before each other's holy altar, where the strength and freedom wait, to offer and receive the bright awareness that leads you home. The lamp is lit in both of you, for one another. And by the hands that GAVE it to each other, shall both of you be led past fear to Love.

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T 20 D. Sin as an Adjustment (*N not present in Notes)

March 30, 1967

T 20 D 1.The belief in sin is an ADJUSTMENT. And an adjustment is a CHANGE, a shift in perception, or a belief that what was so before has been made DIFFERENT. Every adjustment is therefore a DISTORTION, and calls upon defenses to uphold it AGAINST reality. Knowledge requires NO adjustment, and, in fact, is lost if any shift or change is undertaken. For this reduces it at once to mere perception; a way of LOOKING in which CERTAINTY is lost, and DOUBT has entered. To this IMPAIRED condition are adjustments necessary. BECAUSE THEY ARE NOT TRUE. Who need adjust to truth, which calls upon only what he IS, to understand?

T 20 D 2.Adjustments of ANY kind are of the ego. For it is the ego's fixed belief that all relationships DEPEND upon adjustments, to make of them what it would have them be. DIRECT relationships, in which there are NO interferences, are ALWAYS seen as dangerous. The ego is the self-appointed mediator of ALL relationships, making whatever adjustments it deems necessary, and INTERPOSING them BETWEEN those who would meet, to keep them separate and PREVENT their union. It is this studied interference which makes it difficult to recognize your holy relationship for what it is.

T 20 D 3.The holy do not interfere with truth. They are NOT afraid of it, for it is WITHIN it that they RECOGNIZED their holiness, and rejoiced at what they saw. They looked on it directly, WITHOUT attempting to ADJUST themselves to it, or it to them. And so they saw that it was IN them, NOT deciding first where they would have it be. Their looking merely asked a question, and it was WHAT THEY SAW that answered . YOU make the world and THEN adjust to it. AND IT TO YOU. Nor is there any difference between yourself and it in your perception, WHICH MADE THEM BOTH.

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T 20 D 4. A simple question yet remains, and NEEDS an answer. Do you LIKE what you have made? A world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer, before it overtakes you, and you disappear. YOU MADE THIS UP. It is a picture of what you think YOU are; of how you SEE yourself. A murderer IS frightened, and those who kill FEAR death. All these are but the fearful thoughts of those who would adjust themselves to a world MADE fearful by their adjustments. And they look out in sorrow from what is sad WITHIN, and see the sadness THERE.

T 20 D 5. Have you wondered what the world is REALLY like? How it would look through HAPPY eyes? The world you see is but a judgment on YOURSELF. IT is not there at all. But judgment lays a sentence on it, JUSTIFIES it, and MAKES IT REAL. Such is the world you see; a judgment on yourself, and made by YOU. This sickly picture of yourself is carefully preserved by the ego, whose image it IS and which it loves, and placed OUTSIDE you, in the world. And TO this world must YOU adjust, as long as you believe this picture IS outside, and has you at its mercy.

T 20 D 6. This world IS merciless, and, were it outside you, you SHOULD indeed be fearful. But it is YOU who made it merciless. And now, if mercilessness SEEMS to look back at you, IT CAN BE CORRECTED. Who, in a holy relationship, can long remain unholy? The world the holy see is one with them, just as the world the ego looks upon is like itself. The world the holy see is beautiful because they see their innocence in it. They did not TELL it what it was. They did not make adjustments to fit their orders. They gently questioned it and whispered, "what are you?" And He Who watches over all perception answered.

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T 20 D 7. Take not the judgment of the world as answer to the question, "what am I?" The world BELIEVES in sin, but the belief that made it as you see it, is NOT outside you. Seek not to make the Son of God ADJUST to his insanity. There IS a stranger in him, who wandered carelessly into the home of Truth, and who will wander off. He came WITHOUT a purpose. But he will not remain before the shining light the Holy Spirit offered, and you accepted. For there the STRANGER is made homeless, and YOU are welcome. Ask not this transient stranger, "who am I?" He is the only thing in all the universe that does not know.

T 20 D 8. Yet it is he you asked, and it is to HIS answer you would adjust. This one wild thought, fierce in its arrogance and yet so tiny and so meaningless it slips unnoticed through the universe of truth, becomes your guide. To it you turn, to ask the MEANING of the universe. And of the one blind thing in all the seeing universe you ask, "how shall I look upon the Son of God?" Does one ask judgment of what is totally BEREFT of judgment? And if you HAVE, would you BELIEVE the answer? And ADJUST to it as if it were the truth? The world you look on IS the answer that it gave you. And YOU have given it power to ADJUST the world to MAKE its answer true.

T 20 D 9. You asked this puff of madness for the meaning of your unholy relationship, and adjusted it according to its insane answer. How happy did it make you? Did you meet with joy, to bless the Son of God, and give him thanks for all the happiness he held out to you? Did you RECOGNIZE each other as the eternal gift of God to you? Did you see the holiness that shone in both of you, to bless the other? That is the purpose of your HOLY relationship. Ask not the means of its attainment of the one thing that still would have it be unholy. Give it NO power to ADJUST the means and end.

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T 20 D 10. Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. It takes a while for them to understand what freedom IS. You groped but feebly in the dust and found each other's hand, uncertain whether to let it go, or to take hold on life so long forgotten. Strengthen your hold, and raise your eyes unto your strong companion, in whom the meaning of your freedom lies. He seemed to be crucified beside you. And yet his holiness remained untouched and perfect, and with him beside you shall you this day enter with him to Paradise,² and know the peace of God.

T 20 D 11. Such is my will for BOTH of you, and for each of you for one another, and for HIMSELF. Here there is only holiness, and joining without limit. For what is Heaven but union, direct and perfect, and WITHOUT the veil of fear upon it? Here are we one, looking with perfect gentleness upon each other, and on ourselves. Here, all thought of ANY separation between us becomes impossible. You who were prisoners in separation are now made free in Paradise. And here would I unite with you, my friends, my brothers, and my Self. Your gift unto each other has given me the certainty our union will be soon. Share then this faith with me, who KNOW that it is justified.

² **Luke 23:39-43** And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

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T 20 D 12. There is no fear in perfect love,³ BECAUSE it knows no sin. And it MUST look on others as on itself. Looking with charity within, what can it fear WITHOUT? The innocent see safety, and the pure see God⁴ within His Son, and look unto the Son to lead them to the Father.⁵ And where else would they go, but where they will to be? Each of you now will lead the other to the Father, as surely as God created His Son holy, and kept him so. In your brother is the light of God's eternal promise of YOUR immortality. See HIM as sinless, and there can BE no fear in you.

³ **I John 4:18** There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

⁴ **Matthew 5:8** Blessed are the pure in heart: for they shall see God.

⁵ **John 14:9** Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

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T 20 E. Entering the Ark (*N not present in Notes)

April 5, 1967

T 20 E 1. Nothing can hurt you, unless you give it the power to do so. For YOU give power as the laws of this world INTERPRET giving; as you give, you LOSE. It is not up to you to give power at all. Power is of God, given by Him, and RE-AWAKENED by the Holy Spirit, Who knows that, as you give you GAIN. He gives NO power to sin, and therefore it HAS none. Nor to its results, as this world sees them; sickness and death and misery and pain. These things have not occurred, because the Holy Spirit sees them not, and gives no power to their seeming source. Thus would He keep you free of them.

T 20 E 2. Being without illusion of what you are, the Holy Spirit merely gives everything to God, Who has already given AND RECEIVED all that is true. The UNtrue He has neither received NOR given. Sin has no place in Heaven, where its results are alien, and can no more enter than can their source. And therein lies your need to see your brother sinless. In him is Heaven. See sin in him INSTEAD, and Heaven is lost to YOU. But see him as he IS, and what is yours shines from him to you.

T 20 E 3. Your Savior gives you ONLY love. But what you would RECEIVE of him, is up to you. It lies in him to overlook ALL your mistakes, and therein lies his OWN salvation. And so it is with YOURS. Salvation is a lesson in giving, as the Holy Spirit interprets it. It is the re-awakening of the laws of God in minds that have established OTHER laws, and given them power to enforce what God created not. Your insane laws were made to GUARANTEE that you would make mistakes, and give them power over you by ACCEPTING their results as your just due.

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T 20 E 4. What COULD this be but madness? And is it THIS that you would see within your Savior FROM insanity? He is as free from this as you are, and in the freedom that you see in HIM, you see your own. For this you SHARE. What God has given follows HIS laws, and His alone. Nor is it possible for those who follow them to suffer the results of any other source. Those who choose freedom will experience only ITS results. Their power is of God. And they will give it only to what GOD has given, to SHARE with them.

T 20 E 5. Nothing but this can touch them, for they see ONLY this, sharing their power according to the Will of God. And thus their freedom is established AND MAINTAINED. It is upheld through ALL temptations to imprison and to BE imprisoned. It is THEM, who learned of freedom, that you should ask what freedom IS. Ask not the sparrow how the eagle soars, for those with little wings have not accepted for THEMSELVES the power to share with you. The sinless give as they received. See, then, the power of sinlessness within your brother, and share with him the power of the RELEASE from sin you offered HIM.

T 20 E 6. To each who walks this earth in seeming solitude is a Savior given, whose special function here is to release him, and so to free himself. In the world of separation, each is appointed separately, though they are all the same. But those who KNOW that they are all the same, need not salvation. And each one FINDS his Savior, when he is ready to look upon the face of Christ, and see Him sinless. The plan is not of you, nor need you be concerned with anything except the part that has been given YOU to learn. For He Who knows the rest will see to it WITHOUT your help. But think not that He does not need your part, to help Him with the rest. For in your part lies ALL of it, without which is no part complete, nor is the whole completed WITHOUT your part. The ark of peace is entered two by two,⁶ yet the beginning of another world goes with them. Each holy relationship

⁶ **Genesis 7:7-9** And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah.

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must enter here, to learn its special function in the Holy Spirit's plan, now that it SHARES His purpose. And as this purpose is fulfilled, a new world rises, in which sin can enter not, and where the Son of God can enter WITHOUT fear. And where he rests a while, to forget imprisonment, and to remember freedom.

T 20 E 7.How can he enter, to rest and to remember, without YOU? Except you be there, he is NOT complete, and it is his COMPLETION that he remembers there. This is the purpose GIVEN you. Think not that your forgiveness of each other serves but you two alone. For the whole new world rests in the hands of every two who enter here, to rest. And as they rest, the face of Christ shines on them, and they remember the laws of God, forgetting all the rest, and yearning only to have His laws perfectly fulfilled in them and all their brothers.

T 20 E 8.Think you, when this has been achieved, that you will rest WITHOUT them? You could no more leave one of them outside than I could leave you and forget part of myself. You may wonder how you can BE at peace when, while you are in time, there is so much that must be done BEFORE the way to peace is open. Perhaps this seems impossible to YOU. But ask yourself if it is possible that GOD would have a plan for your salvation that does NOT work. Once you accept HIS plan as the ONE function that you would fulfill, there WILL be nothing else the Holy Spirit will not ARRANGE for you, WITHOUT your effort.

T 20 E 9.He will go before you, making straight your path, and leaving in your way no stones to trip on, and no obstacles to bar your way. NOTHING you need will be denied you. Not one seeming difficulty but will melt away BEFORE you reach it. You need take thought for nothing, careless of everything except the only purpose that you would fulfill. As THAT was given you, so will its fulfillment be. God's guarantee will hold against

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ALL obstacles, for it rests on certainty and NOT contingency. IT RESTS ON YOU. And what can be more certain than the Son of God?

T 20 F. Heralds of Eternity (*N not present in Notes)

T 20 F 1. In this world, God's Son comes closest to himself in a holy relationship. There he begins to find the certainty his Father has in him. And there he finds his function of restoring his Father's laws to what was held OUTSIDE them, and finding what was lost. Only in time can anything BE lost, but never lost forever. So do the parts of God's Son gradually join in time, and with each joining is the end of time brought nearer. Each miracle of joining is a mighty herald of eternity. No-one who has a single purpose, unified and sure, can BE afraid. No-one who SHARES his purpose with him can NOT be one with him.

T 20 F 2. Each herald of eternity sings of the end of sin and fear. Each speaks in time of what is far BEYOND it. Two voices, raised together, call to the hearts of everyone, and let them beat as one. And in that single heart beat is the unity of love proclaimed and given welcome. Peace to your holy relationship, which has the power to hold the unity of the Son of God together. You give to one another for EVERYONE. And in your gift is everyone made glad. Forget not Who has given YOU the gifts you give. And through your NOT forgetting this, will you remember Who gave the gifts to Him to give to you.

T 20 F 3. It is impossible to over-estimate your brother's value. Only the ego does this, but all it means is that it WANTS the other for ITSELF, and therefore values him too little. What is inestimable clearly cannot BE evaluated. Do you recognize the fear that rises from the meaningless attempt to judge what lies so far BEYOND your judgment you cannot even SEE it? Judge not what is invisible to you, or you will NEVER see it. But wait in patience for its coming. ->

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It will be GIVEN you to see your brother's worth, when all you WANT for him is peace. And what you want for HIM, you will receive.

April 6, 1967

T 20 F 4.How can you estimate the worth of him who offers peace to you? What would you want EXCEPT his offering? His worth has been established by his Father, and you will RECOGNIZE it as you receive his Father's gift through him. What is in him will shine so brightly in your grateful vision, that you will merely love him, and be glad. You will not think to judge him. Who would SEE the face of Christ, and yet insist that judgment still has meaning? For this insistence is of those who do NOT see. Vision OR judgment is your choice, but never BOTH of these.

T 20 F 5.Your brother's body is as little use to you as it is to him. When it is used ONLY as the Holy Spirit teaches, it has no function. For minds NEED not the body to communicate. The sight that SEES the body, has no use which serves the purpose of a holy relationship. And while you look upon each other thus, the means and end have NOT been brought in line. Why should it take so many holy instants to let this be accomplished, when one would do? There IS but one. The little breath of eternity that runs through time like golden light is all the same. Nothing before it; nothing afterwards.

T 20 F 6.You look upon each holy instant as a DIFFERENT point in time. IT NEVER CHANGES. All that it ever held or will ever hold is here right now. The past takes nothing FROM it, and the future will ADD no more. Here, then, is EVERYTHING. Here is the loveliness of your relationship, with means and ends in perfect harmony ALREADY. Here is the perfect faith that you will one day offer to each other, ALREADY offered you. And here the limitless forgiveness you will give each other is ALREADY given; the face of Christ you yet will look upon ALREADY seen.

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T 20 F 7. Can you EVALUATE the giver of a gift like this? Would you EXCHANGE this gift for ANY other? This gift returns the laws of God to your remembrance. And merely BY remembering them, the laws that held you prisoner to pain and death MUST be forgotten. This is no gift your brother's BODY offers you. The veil that hides the gift hides him as well. He IS the gift, and yet he knows it not. No more do you. And yet have faith that He Who sees the gift in BOTH of you, will offer and receive it for you BOTH. And through His vision will YOU see it, and through His understanding RECOGNIZE it, and love it as your own.

T 20 F 8. Be comforted, and feel the Holy Spirit watching over you, in love and perfect confidence in what He sees. He knows the Son of God. And shares his Father's certainty the universe rests in his gentle hands in safety and in peace. Let us consider now what he must learn, to SHARE his Father's confidence in him. What IS he, that the Creator of the universe should offer it to him, and KNOW it rests in safety? He looks upon himself not as his Father knows him. And yet it is impossible the confidence of God should be misplaced.

T 20 G. The Temple of the Holy Spirit (*N not present in Notes)

T 20 G 1. The meaning of the Son of God lies solely in his relationship with his Creator. If it were elsewhere, it WOULD rest upon contingency, but there IS nothing else. And this is wholly loving and forever. Yet has the Son of God invented an unholy relationship between him and his Father. His REAL relationship is one of perfect union, and unbroken continuity. The one he made is partial, self-centered, broken into fragments and full of fear. The one created by his Father is wholly self-encompassing and self-EXTENDING. The one he made is wholly self-DESTRUCTIVE and self-limiting.

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April 7, 1967

T 20 G 2. Nothing can show the contrast better than the experience of both a holy and an unholy relationship. The first is based on love, and rests on it serene and undisturbed. THE BODY DOES NOT INTRUDE UPON IT. Any relationship in which the body enters is based, NOT on love, but on idolatry. Love wishes to be known, COMPLETELY understood, and shared. IT HAS NO SECRETS; nothing that it would keep apart and hide. It walks in sunlight, open-eyed and calm, in smiling welcome, and in sincerity so simple and so obvious it cannot BE misunderstood.

T 20 G 3. But idols do not share. Idols ACCEPT, but never make return. They can BE loved, but cannot love. They do not understand what they are offered, and any relationship in which they enter, has LOST its meaning. The love of THEM has MADE love meaningless. They live in secrecy, hating the sunlight, and happy in the body's darkness, where they can hide, and keep their secrets hidden, along with them. And they have NO relationships, for no-one else is welcome there. They smile on no-one, and those who smile on them they do not see.

T 20 G 4. Love has no darkened temples, where mysteries are kept obscure and hidden from the sun. IT DOES NOT SEEK FOR POWER, but for RELATIONSHIPS. The body is the ego's chosen weapon for seeking power THROUGH relationships. And its relationships MUST be unholy, for what they ARE, it does not even SEE. It wants them solely for the offerings on which its idols thrive. The rest it merely throws away, for all that IT could offer, is seen as valueless. Homeless, the ego seeks as many bodies as it can collect, to place its idols in, and so establish them as temples to itself.

T 20 G 5. The Holy Spirit's temple is NOT a body, but a RELATIONSHIP. The body is an isolated speck of darkness; a hidden secret room, a tiny spot of senseless mystery, a meaningless enclosure carefully protected, yet

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hiding nothing. Here, the unholy relationship escapes reality, and seeks for crumbs to keep itself alive. Here it would drag its brothers, holding them here in its idolatry. Here it is "safe," for here love CANNOT enter. The Holy Spirit does not build His temples where love can never be. Would He Who SEES the face of Christ choose as His home the only place in all the universe where it can NOT be seen?

T 20 G 6. You CANNOT make the body the Holy Spirit's temple, and it will NEVER be the seat of love. It is the home of the idolater, and of love's CONDEMNATION. For here is love made fearful, and hope abandoned. Even the idols that are worshipped here are shrouded deep in mystery, and kept APART from those who worship them. This is the temple dedicated to no relationships, and no return. Here is the "mystery" of separation perceived in awe and held in reverence. What God would have NOT be, is here kept "safe" from Him. But what you do NOT realize is what you fear within your brother, and would not SEE in HIM, is what makes God seem fearful and kept unknown.

T 20 G 7. Idolaters will ALWAYS be afraid of love. For nothing so severely threatens them as love's approach. Let love draw near them and OVERLOOK the body, as it will surely do, and they retreat in fear, feeling the seeming firm foundation of their temple begin to shake and loosen. Brothers, you tremble with them. But what you fear is but the herald of escape. This place of darkness is NOT your home. Your temple is NOT threatened. You are idolaters no longer. The Holy Spirit's purpose lies safe in your RELATIONSHIP, and NOT your bodies. You have ESCAPED the body. Where you are now, the BODY cannot enter, for the Holy Spirit has set HIS temple there.

T 20 G 8. There is no order in relationships. They either ARE, or not. An unholy relationship is NO relationship. It is a state of isolation, which SEEMS to be what it is NOT. No more than that. The instant that the

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mad idea of making your relationship with God unholy seemed to be possible, ALL relationships were made meaningless. In that unholy instant time was born, and bodies made to house the mad idea, and give it the ILLUSION of reality. And so it SEEMED to have a home, that held together for a little while in time, and vanished. For what could house this mad idea AGAINST reality, but for an instant?

T 20 G 9. Idols MUST disappear, and leave no trace behind their going. The unholy instant of their seeming power is frail as is a snowflake, but without its loveliness. Is this the substitute you WANT, for the eternal blessing of the holy instant, and its unlimited beneficence? Is the malevolence of the unholy relationship, so seeming powerful and so bitterly misunderstood, and so invested in FALSE attraction, your preference to the holy instant, which offers peace and understanding? Then lay aside the body and quietly TRANSCEND it, rising to welcome what you REALLY want. And from His holy temple look you not back on what you have awakened FROM. For no illusions CAN attract the minds that have TRANSCENDED them, and left them far behind.

T 20 G 10. The holy relationship reflects the TRUE relationship the Son of God has with his Father in reality. The Holy Spirit rests within it, in the certainty it will endure forever. Its firm foundation is eternally upheld by truth, and love shines on it with the gentle smile and tender blessing it offers to its own. Here the unholy instant is exchanged in gladness for the holy one of safe return. Here is the way to true relationships held gently open, through which you walk together, leaving the body thankfully behind, and resting in the Everlasting Arms.⁷ Love's arms are open to receive you, and give you peace forever.

⁷ Deuteronomy 33:27 The eternal God is *thy* dwelling-place, And underneath are the everlasting arms. And he thrust out the enemy from before thee, And said, Destroy.

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T 20 G 11. The body is the ego's idol; the belief in sin made flesh, and then projected outward. This produces what SEEMS to be a wall of flesh AROUND the mind, keeping it prisoner in a tiny spot of space and time, beholden unto death, and given but an instant in which to sigh and grieve and die in honor of its master. And this unholy instant SEEMS to be life. An instant of despair, a tiny island of dry sand, bereft of water, and set uncertainly upon oblivion. Here does the Son of God stop briefly by, to offer his devotion to death's idols, and then pass on.

T 20 G 12. And here he is more dead than living. But it is also here he makes his choice again, between idolatry and love. Here it is given him to choose to spend this instant paying tribute to the body, or LET himself be given freedom from it. Here he can ACCEPT the holy instant, offered him to REPLACE the unholy one he chose before. And here can he learn relationships are his SALVATION, NOT his doom. You who ARE learning this may still be fearful, but you are NOT immobilized. The holy instant IS of greater value now to you than its unholy seeming counterpart, and you HAVE learned you REALLY want but one.

T 20 G 13. This is no time for sadness. Perhaps confusion, but hardly discouragement. YOU HAVE A REAL RELATIONSHIP. And it HAS meaning. It is as like your real relationship with God, as equal things are like themselves. Idolatry is past and meaningless. Perhaps you fear each other a little yet; perhaps a shadow of the fear of God remains with you. But what is that to those who have been given one TRUE relationship, BEYOND the body? Can they be long held back from looking on the face of Christ? And can they long withhold the memory of their relationship with their Father FROM themselves, and keep remembrance of His Love APART from their awareness?

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T 20 H. The Consistency of Means and End (*N not present in Notes)

April 10, 1967

T 20 H 1. We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you ONLY joy. But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose. Being so simple and direct, this course has NOTHING in it that is not consistent. The SEEMING inconsistencies, or parts you find more difficult than others, are merely indications of areas where means and end are still discrepant. And this produces great discomfort. This NEED not be. This course requires almost NOTHING of you. It is impossible to imagine one that asks so little, or could offer more.

T 20 H 2. The period of discomfort that follows the sudden change in a relationship from sin to holiness, should now be almost over. To the extent you still experience it, you are REFUSING to leave the means to Him Who changed the purpose. You recognize you WANT the goal. Are you not also willing to ACCEPT the means? If you are not, let us admit that YOU are inconsistent. A purpose is ATTAINED by means. And if you WANT a goal, you MUST be willing to want the means as well. How can one be sincere and say, "I want this above all else, and yet I do not want to learn the means to get it?"

T 20 H 3. To obtain the GOAL, the Holy Spirit indeed asked little. He asks no more to give the means as well. The means are second to the goal. And, when you hesitate, it is because the PURPOSE frightens you, and NOT the means. Remember this, for otherwise you will make the error of believing the MEANS are difficult. Yet how CAN they be difficult if they are merely GIVEN you? They GUARANTEE the goal. And they are PERFECTLY in line with it. Before we look at them a little closer, remember that if you think THEY are impossible, your wanting of the PURPOSE has been shaken. For if a GOAL is possible to reach, the means to do so MUST be possible as well.

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T 20 H 4. It IS impossible to see your brother sinless, and yet to look upon him as a body. Is this not perfectly consistent with the goal of holiness? For holiness is merely the result of letting the effects of sin be lifted, so what was ALWAYS true is RECOGNIZED. To see a SINLESS body is impossible. For holiness is POSITIVE, and the body is merely neutral. It is NOT sinful, but neither is it sinless. As nothing, which it IS, the body cannot meaningfully be invested with attributes of Christ OR of the ego. EITHER must be an error, for both would place the attributes where they cannot BE. And BOTH must be undone, for purposes of truth.

T 20 H 5. The body IS the means by which the ego tries to make the unholy relationship seem real. The unholy instant IS the time of bodies. But the PURPOSE here is sin. It cannot BE attained but in illusion. And so the illusion of a brother as a body is quite in keeping with the purpose of unholiness. BECAUSE of this consistency, the means remain unquestioned while the end is cherished. Vision adapts to wish, for sight is ALWAYS secondary to desire. And if you see the body, you have chosen judgment, and NOT vision. For vision, like relationships, HAS no order. You either SEE, or not.

T 20 H 6. Who sees a brother's body has laid a JUDGMENT on him, and sees him not. He does not REALLY see him as sinful; he does not see him at all. In the darkness of sin, he is INVISIBLE. He can but be IMAGINED in the darkness, and it is here that the illusions you hold about him are NOT held up to his reality. Here are illusions and reality kept SEPARATED. Here are illusions NEVER brought to truth, and ALWAYS hidden from it. And here, in darkness, is your brother's reality IMAGINED as a body, in unholy relationships with other bodies, serving the cause of sin an instant, before he dies.

T 20 H 7. There is indeed a difference between this vain imagining and vision. The difference lies not in THEM, but in their purpose. Both are but MEANS, each one appropriate to the end for which it is employed. Neither can serve

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the purpose of the other, for each one is a CHOICE of purpose, employed on its behalf. Either is meaningless WITHOUT the end for which it was intended, nor is it valued as a SEPARATE thing, APART from the intention. The means seem real because the GOAL is valued. And judgment HAS no value unless the GOAL is sin. The body can NOT be looked upon EXCEPT through judgment. To see the body is the sign that you LACK vision, and have DENIED the means the Holy Spirit offers you, to serve HIS purpose.

T 20 H 8.How can a holy relationship achieve its purpose through the means of sin? Judgment you taught YOURSELF; vision is learned from Him Who would UNDO your teaching. HIS vision cannot see the body, BECAUSE IT CANNOT LOOK ON SIN. And thus it leads you to reality. Your holy brother, sight of whom is YOUR release, is no illusion. Attempt to see him not in darkness, for your imaginings about him WILL seem real there. You CLOSED your eyes to shut him out. Such was your PURPOSE, and while this purpose seems to have ANY meaning, the means for its attainment will be evaluated as WORTH the seeing, and so you will NOT see.

T 20 H 9.Your question should not be, "How can I see my brother without the body?" Ask only, "Do I REALLY wish to see him sinless?" And, as you ask, forget not that HIS sinlessness is YOUR escape from fear. Salvation is the Holy Spirit's goal. The means is vision. For what the seeing look upon IS sinless. No-one who loves can judge, and what he sees is FREE of condemnation. And what he sees he did NOT make, for it was GIVEN him to see, as was the vision which made his seeing possible.

T 20 I. The Vision of Sinlessness (*N not present in Notes)

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T 20 I 1.Vision will come to you at first in glimpses, but they will be enough to show you what is given YOU who see your brother sinless.

T 20 I 2.Truth is restored to you through your desire, as it was lost to you through your desire for something ELSE. Open the holy place which you closed off by VALUING the something else, and what was never lost will

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quietly return. It HAS been saved for you. Vision would not be necessary, had judgment not been made. Desire now its whole undoing, and it is done FOR you. Do you not WANT to know your own identity? Would you not happily exchange your doubts for certainty? Would you not willingly be FREE of misery, and learn again of joy? Your holy relationship offers all this to you. As IT was given you, so will be its EFFECTS.

T 20 I 3. And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. Rejoice in what is yours but for the asking. And think not that you need make either means OR end. All this is GIVEN you, who would but SEE your brother sinless. All this is GIVEN, waiting on your desire but to RECEIVE it. Vision is freely given to those who ask to see. Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision, and to rejoice in, along with Him. For peace will come to all who ask for it with real desire and sincerity of purpose, SHARED with the Holy Spirit, and at one with Him on what salvation IS.

T 20 I 4. Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. And place NO value on your brother's body, which held him to illusions of what he is. It is HIS desire to see his sinlessness, as it is YOURS. And bless the Son of God in your relationship, nor see in him what you have MADE of him. The Holy Spirit GUARANTEES that what God has willed and given shall be yours. This is YOUR purpose now, and the vision that makes it yours is ready to be given. You have the vision that enables you to see the body not. ->

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And as you look upon each other, you will see an altar to your Father, holy as Heaven, glowing with radiant purity, and sparkling with the shining lilies you laid upon it.

T 20 I 5.What can you value more than this? Why do you think the body is a better home, a safer shelter for God's Son? Why would you rather look on IT than on the truth? How can the engine of destruction be PREFERRED, and chosen to REPLACE the holy home the Holy Spirit offers, where HE will dwell WITH you? The body is the sign of weakness, vulnerability and LOSS of power. Can such a Savior HELP you? Would you turn, in your distress and need for help, unto the HELPLESS? Is the pitifully LITTLE the perfect choice to call upon for strength? Judgment WILL seem to make your Savior weak. But it is YOU who need his strength.

T 20 I 6.There is no problem, no event or situation, no perplexity, that vision will not solve. All is redeemed, when looked upon with vision. For this is not YOUR sight, and brings with it the laws beloved of Him Whose sight it IS. Everything looked upon with vision falls gently into place, according to the laws brought TO it by His calm and certain sight. The end, for everything HE looks upon, is ALWAYS sure. For it will meet His purpose, seen in UNADJUSTED form, and suited perfectly to meet it. Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze.

T 20 I 7.What can the body's eyes perceive, with power to CORRECT? Its eyes ADJUST to sin, unable to overlook it in ANY form, and

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seeing it EVERYWHERE, in EVERYTHING. Look through ITS eyes, and EVERYTHING will stand condemned before you. All that could SAVE you, you will never see. Your holy relationship, the SOURCE of your salvation, will be DEPRIVED of meaning, and its most holy purpose bereft of means for its accomplishment. Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws.

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April 14, '67

T 20 I 8. What if you recognized this world is a hallucination? What if you REALLY understood you made it up? What if you realized that those who SEEM to walk about in it, to sin and die, attack and murder and destroy themselves, are WHOLLY unreal? Could you have FAITH in what you see, if you ACCEPTED this? AND WOULD YOU SEE IT? Hallucinations disappear when they are RECOGNIZED for what they are. This IS the healing and the remedy. Believe them not, and they ARE gone. And all YOU need to do is recognize YOU DID THIS. Once you ACCEPT this simple fact, and take unto YOURSELF the power you gave them, YOU are released from them.

T 20 I 9. One thing is sure; hallucinations serve a purpose, and when that PURPOSE is no longer held, THEY disappear. Therefore, the question never is whether you want THEM, but ALWAYS do you want the purpose that they serve? This world SEEMS to hold out many purposes, each different, and with different values. Yet they are all the same. Again, there is no order, but a SEEMING hierarchy of values. Only two purposes are possible. And one is sin; the other holiness. Nothing is in between, and which you choose determines what you see. For what you see is merely HOW you elect to meet your goal.

T 20 I 10. Hallucinations serve to meet the goal of madness. They are the means by which the OUTSIDE world, projected from within, ADJUSTS to sin, and SEEMS to witness to its reality. It still is true that nothing IS without. Yet, upon nothing, are ALL projections made. For it is the PROJECTION which gives the "nothing" ALL the meaning that it holds. What has NO meaning, cannot BE perceived. And meaning ALWAYS looks within, to find itself. And THEN looks out. ALL meaning that you give the world outside, must thus reflect the sight you saw WITHIN. Or better, IF you saw at all, or merely judged AGAINST.

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T 20 I 11. Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations, that show you all fearful outcomes of imagined sin, into the calm and reassuring sights with which He would replace them. These gentle sights and sounds are looked on happily, and heard with joy. They are HIS substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. They step AWAY from sin, reminding you that it is NOT reality that frightens you, and that the errors which you made CAN be corrected.

T 20 I 12. When you have looked on what seemed terrifying, and SEEN it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and WATCHED them change to quiet views of gardens under open skies, with clear life-giving water running happily beside them in dancing brooks that never waste away; who need PERSUADE you to accept the gift of vision? And AFTER vision, who is there who COULD refuse what MUST come after? Think but an instant just on this. YOU can behold the holiness God gave His Son. And NEVER need you think that there IS something else for you to see.

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Chapter 21 - The Inner Picture**T 21 A. Introduction (*N not present in Notes)**

April 16, 1967

T 21 A 1. Projection makes perception; the world you see is what you GAVE it, nothing more than that. But, though it is no MORE than that, it is NOT less. Therefore, to YOU, it IS important. It is the witness to your state of mind, the OUTSIDE picture of an INWARD condition. As a man thinketh, so does he perceive. Therefore, seek not to change the WORLD, but will to change your mind ABOUT the world. Perception is a RESULT, and NOT a cause. And that is WHY order of miracles is meaningless. EVERYTHING looked upon with vision is healed and holy. NOTHING perceived without it means anything. And where there is no meaning, there is chaos.

T 21 A 2. Damnation is your judgment on YOURSELF. And this you WILL project upon the world. See IT as damned, and all you see is what YOU did to hurt the Son of God. If you behold disaster and catastrophe, you tried to crucify him. If you see holiness and hope, you joined the Will of God to set him free. There is no choice that lies between these two decisions. And you will see the WITNESS to the choice you made, and learn from this to RECOGNIZE the one you made. The world you see but shows you how much joy YOU have allowed yourself to see in you, and to accept as YOURS. And, if this IS its meaning, then the power to GIVE it joy MUST lie WITHIN you.

T 21 B. The Imagined World (*N not present in Notes)

T 21 B 1. Never forget the world the sightless "see" MUST be imagined. And what it REALLY looks like IS unknown to them. They must infer what COULD be seen, from evidence forever indirect, and RECONSTRUCT their inferences as they stumble and fall because of what they did NOT recognize, or walk unharmed through open doorways that they THOUGHT were closed. And so it is with

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you. You do NOT see. Your cues for inference are wrong, and so you stumble and fall down upon the stones you did not recognize. But fail to be aware you CAN go through the doors you THOUGHT were closed, but which stand open before unseeing eyes, waiting to WELCOME you.

T 21 B 2. How foolish it is to attempt to judge what could be seen instead. It is not necessary to IMAGINE what the world must look like. It must be SEEN, before you recognize it for what it is. You can be SHOWN which doors are open, and you can SEE where safety lies. And which way leads to darkness; which to light. Judgment will ALWAYS give you false directions. But vision SHOWS you where to go. Why should you guess? There is no NEED to learn through pain. And gentle lessons are acquired joyously, and are remembered gladly. What gives you happiness you WANT to learn, and NOT forget.

T 21 B 3. It is not this you would deny. YOUR question is whether the means by which this course is learned WILL bring the joy it promises. If you BELIEVED it would, the LEARNING of it would be NO problem. You are not happy learners yet, because you still remain uncertain that vision gives you MORE than judgment does, and you HAVE learned that both you CANNOT have. The blind become ACCUSTOMED to their world by their adjustments TO it. They think they know their way about in it. They learned it not through joyous lessons, but through the stern necessity of limits they believed they could not overcome. And, STILL believing this, they hold those lessons dear, and cling to them BECAUSE they cannot see.

T 21 B 4. They do not understand the lessons KEEP them blind. This they do NOT believe. And so they keep the world they learned to

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"see" in their imagination, believing that their choice is that, or nothing. They hate the world they learned through pain. And everything they think is in it, serves to remind them that THEY are incomplete and bitterly deprived. Thus they DEFINE their life and where they live it, ADJUSTING to it as they think they must, afraid to lose the little that they have. And so it is with all who see the body as all they have, and all their brothers have. They try to reach each other, and they fail. And fail again. And they ADJUST to loneliness, believing that to KEEP the body is to SAVE the little that they have.

T 21 B 5. Listen, and try to think if you remember what we will speak of now. Listen, -- perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar. Like a song whose name is long forgotten, and the circumstances in which you heard completely unremembered. Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place, or anything particular. But you remember, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there, and listened with you.

T 21 B 6. The notes are nothing; yet you have kept them with you, not for themselves, but as a soft reminder of what would make you weep, if you remembered how dear it was to you. You COULD remember, yet you are afraid, believing you would lose the world you learned since then. And yet you know that nothing in the world you learned is half so dear as this. Listen, and see if you remember an ancient song you knew so long ago, and held more

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dear than any melody you taught yourself to cherish since. Beyond the body, beyond the sun and stars, past EVERYTHING you see and yet somehow familiar, is an arc of golden light that stretches, as you look, into a great and shining circle. And all the circle fills with light before your eyes.

T 21 B 7. The edges of the circle disappear, and what is in it no longer is contained at all. The light expands and covers everything, extending to infinity, forever shining, and with no break or limit anywhere. Within it, EVERYTHING is joined in perfect continuity. Nor is it possible to imagine that anything COULD be outside. For there IS nowhere that this light is not. This is the vision of the Son of God, whom you know well. Here is the sight of him who knows his Father. Here is the memory of what you ARE; a PART of this, with ALL of it within you, and JOINED to all of it as surely as all is joined to you.

T 21 B 8. ACCEPT the vision that can show you this, and NOT the body. You KNOW the ancient song, and know it well. Nothing will ever be as dear to you as is this ancient hymn of love the Son of God sings to his Father still. And now the blind can see, for that same song they sing in honor of their Creator, gives praise to them as well. The blindness that they made will not withstand the memory of this song. And they will look upon the vision of the Son of God, remembering who he is they sing of. What is a miracle, but this remembering? And who is there in whom this memory lies not? The light in one, awakens it in all. And, when you see it in each other, you ARE remembering for everyone.

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T 21 C. The Responsibility for Sight (*N not present in Notes)

April 18, 1967

T 21 C 1. We have repeated how little is asked of you to learn this course. It is the same small willingness you need to have your whole relationship transformed to joy. The LITTLE gift you offer to the Holy Spirit, for which He gives you EVERYTHING. The very little, on which salvation rests. The tiny change of mind by which the crucifixion is changed to Resurrection. And, being true, it is so simple that it cannot fail to be COMPLETELY understood. Rejected, yes, but NOT ambiguous. And, if you choose AGAINST it now, it will NOT be because it is obscure, but rather that this LITTLE cost seemed, in YOUR judgment, to be TOO MUCH to pay for peace.

T 21 C 2. This is the ONLY thing that you need do for vision, happiness, release from pain, and the COMPLETE escape from sin, ALL to be given you. Say ONLY this, but MEAN it with NO reservations, for here the power of salvation lies:

"I AM responsible for what I see. I CHOSE the feelings I experience, and I DECIDED ON the goal I would achieve. And everything that SEEMS to happen TO me, I ASKED FOR and received as I had asked."

Deceive yourself no longer that you are helpless in the face of what is done TO you. Acknowledge but that YOU have been mistaken, and ALL effects of your mistakes will disappear.

T 21 C 3. It is impossible the Son of God be merely driven by events OUTSIDE him. It is impossible that the happenings that come to him were NOT his choice. His power of decision is the DETERMINER of every situation in which he seems to FIND himself by chance or accident. No accident or chance is POSSIBLE within the universe as God created it, OUTSIDE of which is nothing. Suffer, and YOU decided sin was your goal. Be happy, and you GAVE the power of decision to Him Who MUST decide for God for you. This is the little gift you offer to the Holy Spirit, and even this He gave to you to give yourself. For, BY this gift, is given you the power to release your Savior, that HE

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may give salvation unto YOU.

T 21 C 4. Begrudge not, then, this little offering. WITHHOLD it, and you keep the world as now you see it. GIVE IT AWAY, and everything YOU see goes with it. Never was so much given for so little. In the holy instant is this exchange effected and MAINTAINED. Here is the world you do NOT want, brought to the one you DO. And here the one you do is GIVEN you, BECAUSE you want it. But, for this, the POWER of your wanting must first be RECOGNIZED. You must accept its STRENGTH, and NOT its weakness. You must perceive that what is strong enough to MAKE a world, can let it go. And CAN accept correction, if it is willing to see that it was wrong.

T 21 C 5. The world you see is but the idle witness that you were RIGHT. This witness is insane. You trained it in its testimony, and, as it gave it BACK to you, you listened and convinced yourself that what it saw was true. YOU DID THIS TO YOURSELF. See only this, and you will also see how circular the reasoning on which your "seeing" rests. This was NOT given you. This was your GIFT to you AND TO YOUR BROTHER. Be willing, then, to have it taken FROM him, and be replaced with truth. And, as you look upon the change in HIM, it will be given you to see it in YOURSELF.

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T 21 C 6. Perhaps you do not see the need for you to give this little offering. Look closer, then, at what it IS. And, very simply, see in it the whole exchange of separation for salvation. All that the ego is, is an idea that it is possible that things should¹ HAPPEN to the Son of God, WITHOUT his will. And thus, without the Will of his Creator, Whose Will cannot BE separated from his own. This is the Son of God's REPLACEMENT for his will, a mad revolt against what must forever be. This is the statement that he HAS the power to make God powerLESS. And so to take it from HIMSELF, and leave himself WITHOUT what God has willed FOR him.

T 21 C 7. This is the mad idea you have enshrined upon your altars, AND WHICH YOU WORSHIP. And anything that threatens this, seems to ATTACK your faith. For here it is invested. Think not that you are faithless, for your belief and trust in THIS is strong indeed. The Holy Spirit can GIVE you faith in holiness, and vision to see it, easily enough. But you have not left open and unoccupied the altar where the gift belongs. Where THEY should be, YOU have set up your idols to something ELSE. This OTHER will, which seems to TELL you what must happen, you GAVE reality. And what would SHOW you otherwise must therefore seem unreal.

T 21 C 8. All that is asked of you is to MAKE ROOM for truth. You are NOT asked to make or do what lies BEYOND your understanding. All you are asked to do is LET IT IN. Only to stop your INTERFERENCE with what will happen OF ITSELF. Simply to recognize again the presence of what you THOUGHT you gave away. Be willing, for an instant, to leave your altars free of what YOU placed upon them and what is REALLY there you CANNOT fail to see. The holy instant is NOT an instant of creation, but of RECOGNITION. For recognition comes of vision and SUSPENDED judgment. Then only is it possible to look within and see what MUST be there, plainly in sight, and wholly INDEPENDENT of inference and judgment.

¹ FIP changes this to "could" ... we need to check Notes

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April 21, 1967

T 21 C 9. Undoing is not YOUR task, but it IS up to you to welcome it or not. Faith and desire go hand in hand. For everyone believes in what he wants. We have already said that wishful thinking is how the ego deals with what it wants, to make it so. There is no better demonstration of the power of wanting, and therefore of FAITH, to make its goals seem real and possible. Faith in the UNreal leads to ADJUSTMENTS of reality, to make it fit the goal of madness. The goal of sin induces the perception of a fearful world, to JUSTIFY its purpose. What you desire, you WILL see. And if its reality is false, you will UPHOLD it by NOT realizing all the adjustments YOU have introduced, to MAKE it so.

T 21 C 10. When vision is DENIED, confusion of cause and effect becomes inevitable. The PURPOSE now becomes to KEEP OBSCURE the cause of the effect, and make effect appear to BE a cause. This seeming independence of effect enables it to be regarded as STANDING BY ITSELF, and capable of serving as a CAUSE of the events and feelings its maker thinks IT causes. Long ago, we spoke of your desire to create your own Creator, and be father and not Son to Him. This is the same desire. The Son is the effect, whose Cause he would deny. And so he seems to BE the cause, producing real EFFECTS.

T 21 C 11. Nothing can have effects WITHOUT a cause, and to confuse the two is merely to fail to understand them both. It is as needful that you recognize you MADE the world you see, as that you recognize that you did NOT create yourself. THEY ARE THE SAME MISTAKE. Nothing created NOT by your Creator, has ANY influence over you. And if you think what YOU have made can TELL you what you see and feel, and place your faith in its ability to do so, you ARE denying your Creator, and BELIEVING that you made yourself. For, if you think the world you made has power to make you what IT wills, you ARE confusing Son and Father; effect and Source.

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T 21 C 12. The Son's creations ARE like his Father's. But, in creating THEM, the Son does not delude himself that he is INDEPENDENT of his Source. His union with It is the SOURCE of his creating. APART from this, he HAS no power to create, and what he makes is meaningless. It changes NOTHING in creation, depends ENTIRELY upon the madness of its maker, and can NOT serve to justify the madness. Your brother thinks he made the world with you. Thus he denies creation. With you, he thinks the world he made, made HIM. Thus he denies he MADE it.

T 21 C 13. Yet the truth is you were both created by a loving Father, Who created you together and as one. SEE what "proves" otherwise, and you DENY your whole reality. But grant that EVERYTHING that seems to stand BETWEEN you, keeping you from each other and separate from your Father, YOU MADE IN SECRET, and the instant of release has come to you. ALL its effects are gone, because its source has been uncovered. It is its seeming INDEPENDENCE of its source that kept you prisoner. This IS the same delusion that YOU are independent of the Source by which YOU were created, and have never left.

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T 21 D. Faith, Belief and Vision (*N not present in Notes)

April 23, 1967

T 21 D 1. All special relationships have sin as their goal. For they are BARGAINS with reality, toward which the seeming union is adjusted. Forget not this; to bargain is to set a limit, and any brother with whom you have a limited relationship YOU HATE. You may attempt to KEEP the bargain in the name of fairness, sometimes demanding payment of your self, perhaps more often of the other. And in this "fairness," you attempt to ease the guilt that comes from the accepted PURPOSE of the relationship. And that is why the Holy Spirit must change its purpose, to make it useful unto HIM, and harmless unto YOU.

T 21 D 2. If you ACCEPT this change, you have accepted the IDEA of making room for truth. The SOURCE of sin is gone. You may IMAGINE that you still experience its effects, but it is NOT your purpose. And you no longer WANT it. No-one allows a purpose to be REPLACED while he DESIRES it. For nothing is so cherished and protected, as is a goal the mind accepts. This it will follow, grimly or happily, but ALWAYS with faith, and with the persistence that faith INEVITABLY brings. The power of faith is NEVER recognized, if it is placed in sin. But it is ALWAYS recognized, if it is placed in love.

T 21 D 3. Why is it strange to you that faith can move mountains? This is indeed a little feat for such a power. For faith can keep the Son of God in chains, as long as he believes he IS in chains. And, when he is RELEASED from them, it will be simply because he no longer BELIEVES in them, WITHDRAWING faith that they can hold him, and placing it in his freedom INSTEAD. It is impossible to

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place equal faith in opposite directions. What faith you give to sin, you TAKE AWAY from holiness. And what you offer holiness, has been REMOVED from sin.

T 21 D 4. Faith and belief and vision are the means by which the goal of holiness is reached. Through them, the Holy Spirit leads you to the real world, and AWAY from all illusions where your faith was laid. This is HIS direction, the only one He ever sees. And, when you wander, He REMINDS you there IS but one. HIS faith and HIS belief and vision, are all for you. And, when you have accepted them completely, INSTEAD of yours, you will have need of them no longer. For faith and vision and belief are meaningful only BEFORE the state of certainty is reached. In Heaven they are unknown. Yet Heaven is REACHED through them.

T 21 D 5. It is impossible that the Son of God LACK faith. But he CAN choose where he would have it BE. Faithlessness is not a lack of FAITH, but faith in NOTHING. Faith given to illusions does NOT lack power, for, BY it, does the Son of God believe that he is powerless. Thus is he faithless to HIMSELF, but STRONG in faith in his illusions ABOUT himself. For faith, perception, and belief YOU made, as means for LOSING certainty, and finding sin. This mad direction was your CHOICE, and by your FAITH in what you chose, you made what you desired.

T 21 D 6. The Holy Spirit has a use for all the means for sin by which you sought to FIND it. But, as HE uses them, they lead AWAY from sin, because His PURPOSE lies in the OPPOSITE direction. He sees the MEANS you use, but NOT the purpose for which you made them. He would not take them FROM you, for He sees their value as a means for what HE wills for you. You made perception, that

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you might choose among your brothers, and seek for sin with them. The Holy Spirit sees perception as a means to teach you that the vision of a HOLY relationship is all you WANT to see.

T 21 D 7. Then will you give your faith to holiness, desiring and BELIEVING in it, BECAUSE of your desire. Faith and belief become ATTACHED to vision, as all the means that once served sin are REDIRECTED now toward holiness. For what you think is sin is LIMITATION; and whom you try to limit to the body YOU HATE BECAUSE YOU FEAR. In your refusal to forgive him, you would CONDEMN him to the body, because the means for sin is dear to you. And so the BODY has your faith and your belief. But HOLINESS would set your brother free, removing hatred by removing fear, NOT as a symptom, but at its source.

T 21 D 8. Those who would free their brothers from the body, can HAVE no fear. They have renounced the means for sin, by choosing to let all limitations be REMOVED. Desiring to look upon their brothers in holiness, the power of belief and faith goes far BEYOND the body, SUPPORTING vision, NOT obstructing it. But first they chose to RECOGNIZE how much their faith had limited their understanding of the world, DESIRING to place its power elsewhere, should another point of view be GIVEN them. The miracles that follow this decision, are also born of faith. For all who choose to look AWAY from sin ARE given vision, and ARE led to holiness.

(N 10:128)(Ur 775)

1 T 21 D 9. (775)596a Those who believe in sin MUST think
2 the Holy Spirit asks for sacrifice. For this is how
3 they think THEIR purpose is accomplished.
4 Brothers, the

1 Holy Spirit KNOWS that
2 sacrifice brings NOTHING. He makes
3 no bargains. And if you seek to
4 limit Him, you will hate Him BECAUSE
5 YOU ARE AFRAID. The gift that He has
6 given you is more than ANYTHING that
7 stands this side of Heaven. The instant
8 for its recognition is at hand. Join
9 your awareness to what has been
10 ALREADY joined. The faith you give each
11 other CAN accomplish this. For He
12 Who LOVES the world is seeing it FOR
13 you, without one spot of sin upon
14 it, and in the innocence which makes the sight
15 of it as beautiful as Heaven.
16 **T 21 D 10.** Your faith in sacrifice has
17 given it great power in your sight.
18 Except you do not realize you CANNOT see,
19 BECAUSE of it. For sacrifice MUST be
20 exacted OF a body, and by ANOTHER
21 body. The mind could neither ask it
22 nor RECEIVE it of itself. And no (more could the body.)
23 **(776)597**

The INTENTION is in the mind, which tries to USE the body to carry out the means for sin, in which the MIND believes. Thus is the JOINING of mind and body an INESCAPABLE belief of those who value sin. And so is sacrifice INVARIABLY a means for limitation. And thus for hate.

T 21 D 11. Think you the Holy Spirit is concerned with THIS? He GIVES not what it is His purpose to lead you FROM. You THINK He would deprive you FOR YOUR GOOD. But "good" and "deprivation" are opposites, and CANNOT meaningfully join in ANY way. It is like saying that the moon and sun are one BECAUSE they come with night and day. And so they MUST be joined. Yet sight of one is but the sign the other has DISAPPEARED from sight. Nor is it possible that what GIVES light, be one with what DEPENDS on darkness to be seen. Neither demands the SACRIFICE of the other. Yet on the ABSENCE of the other does each depend.

T 21 D 12. The body was made to BE a sacrifice to sin. And, in the darkness so it still is seen. Yet in the light of vision it is looked upon quite differently. You CAN have faith in it to serve the Holy Spirit's goal. And give it power to serve as means to help the blind to see. But, in their seeing, they look PAST it, as do you. The faith and the belief you gave it BELONG beyond. You gave perception and belief and faith from mind TO body. Let them now be given BACK to what PRODUCED them, and can use them still to SAVE itself from what it made.

**T 21 E. The Fear to Look Within (*N 1569 10:129)
(N 10:129)(Ur 777)**

1 **T 21 E 1. (777)598** The² Holy Spirit will NEVER teach you that you
2 are
3 sinful. ERRORS He will correct, but this makes
4 no-one fearful. You are indeed afraid to
5 look within, and see the sin you THINK is there. This
6 you would NOT be fearful to admit. Fear in
7 association with sin the ego deems quite
8 appropriate, and smiles approvingly. IT has
9 no fear to let you feel ashamed. It doubts
10 not your belief and faith in sin. Its temples
11 do not shake because of THIS. Your faith that
12 sin is there but witnesses your desire that it
13 BE there to see. This merely SEEMS to be the
14 source of fear. Remember that the ego is
15 NOT alone. Its rule IS tempered.
16 And its unknown "Enemy," Whom it cannot
17 even see, it FEARS.

18 **T 21 E 2.** Loudly the ego tells you NOT to look
19 inward, for if you do, your eyes will light
20 on sin, and God will strike you blind.
21 This you believe, and so you do NOT look.
22 Yet this is NOT the ego's hidden fear, nor
23 YOURS who serve it. Loudly indeed
24 the ego claims it IS. TOO loudly and
25 TOO often. For underneath this
26 constant shout and frantic proclamation,

² Ur inserts "April 24, 1967"

(N 10:130)(Ur 777-778)

1 the ego is NOT certain it is so. Beneath your
2 fear to look within because of sin is
3 yet ANOTHER fear, and one which makes the
4 ego tremble. What if you looked within, and
5 saw NO sin? This "fearful" question is
6 one the ego NEVER asks. And you who ask
7 it now ARE "threatening" the ego's whole
8 defensive system too seriously for it
9 to bother to PRETEND it is your friend.

10 **T 21 E 3.** Those who have joined their brothers HAVE
11 detached themselves from their belief that their
12 identity lies in the ego. A holy relationship is one
13 in which you join with what IS part of you in
14 TRUTH. And your belief in sin has been
15 ALREADY shaken, nor are you now
16 ENTIRELY unwilling to look within and see it
17 NOT. Your liberation still is only
18 partial; still limited and incomplete,
19 yet born WITHIN you. Not wholly
20 mad, you HAVE been willing to look on
21 much of your insanity, and RECOGNIZE its
22 madness. **(778)599** Your faith is moving
23 inward, PAST insanity, and on to
24 reason. And what your reason tells you now,
25 the ego would not hear.

(N 10:131)(Ur 778)

1 **T 21 E 4.** The Holy Spirit's purpose was accepted by
2 the part of your mind the ego knows not of. No
3 more did YOU. And yet this part,
4 with which you now identify, is NOT afraid to
5 look upon ITSELF. It KNOWS that it
6 is sinless. How otherwise COULD
7 it ~~be~~ have been willing to see the Holy Spirit's
8 purpose as its own? This part has
9 seen your brother, and RECOGNIZED him
10 perfectly, since time began. And it
11 desired nothing but to JOIN with him, and to be
12 free again, as once it was. It has
13 been waiting for the birth of freedom; the
14 ACCEPTANCE of release to come to you. And
15 now you recognize that it was NOT the ego that
16 joined the Holy Spirit's purpose, and so there MUST
17 be something else.

18 **T 21 E 5.** Think not that THIS is madness.
19 For this your REASON tells you. And it
20 follows PERFECTLY from what you have
21 ALREADY learned. There is NO inconsistency
22 in what the Holy Spirit teaches. This is the reasoning
23 of the SANE. You have perceived the EGO'S
24 madness, and NOT been made afraid,
25 because you did not choose to SHARE in it.

(N 10:132)(Ur 778-779)

1 At times it still deceives you. Yet, in your
2 saner moments, its ranting strikes no
3 terror in your hearts. For you have realized
4 that all the gifts it would withdraw from
5 you in rage at your "presumptuous" wish to
6 look within, you do not WANT. The few
7 remaining trinkets still seem to shine and
8 catch your eye. ~~And~~ Yet you would
9 not "sell" Heaven to have them.

10 **T 21 E 6.** And now the ego IS afraid. But
11 what it hears in terror, the OTHER part
12 hears as the sweetest music; the song it
13 longed to hear since first the ego came
14 into your minds. The ego's weakness is ITS
15 strength. The song of freedom, which sings the
16 praises of ANOTHER world, brings to it
17 hope of peace. For it REMEMBERS
18 Heaven. And now it sees that
19 Heaven HAS come to earth at last,
20 from which the ego's rule has kept it
21 out so long. Heaven has come because it (779)600
22 found a home in your relationship on earth.
23 And earth can hold no longer what
24 has been GIVEN Heaven as its own.
25 **T 21 E 7.** Look gently on each other, and

(N 10:133)(Ur 779)

1 remember the ego's WEAKNESS is revealed
2 in BOTH your sight. What it would keep
3 apart has met and joined, and looks
4 upon the ego unafraid. Little children,
5 ~~fo~~ innocent of sin, follow in gladness
6 the way to certainty. Be not held
7 back by fear's insane insistence
8 that sureness lies in doubt. This HAS
9 no meaning. What matters it to
10 you how loudly it is proclaimed?
11 The senseless is not made meaningful
12 by repetition and by clamor. The quiet
13 way is open. Follow it happily, and
14 question not what MUST be so.

15 **(780)601**

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**T 21 F. Reason and Perception (*N 1574 10:134)
(N 10:134)(Ur 780)**

1 T 21 F 1. Perception³ selects, and MAKES the
2 world you see. It literally PICKS IT
3 OUT, as mind directs **it**. The laws of
4 size and shape and brightness would
5 hold, perhaps, if other things were
6 equal. They are NOT equal. For
7 what you look FOR you are far more
8 likely to discover, REGARDLESS of its color,
9 shape, ~~of~~ or size, than what
10 you would prefer to OVERLOOK. The still
11 small Voice for God ,is NOT drowned
12 out by all the ego's raucous screams
13 and senseless ravings, to those who WANT to
14 hear. Perception is a choice, and NOT
15 a fact.

16 T 21 F 2. But on this choice depends
17 far more than you may realize as yet.
18 For, on the voice you choose to hear, and on
19 the sights you choose to see, depends
20 ENTIRELY your whole belief of what
21 you ARE. Perception is a witness but to
22 this, and never to reality. Yet it
23 can show you the conditions in which
24 AWARENESS of reality is possible, or
25 those where it could NEVER be.

³ Ur inserts "April 25, 1967"

(N 10:135)(Ur 780)

1 Reality needs no cooperation from you,
2 to be itself. But your awareness of it NEEDS
3 your help, because it IS your choice.

4 **T 21 F 3.** Listen to what the ego says, and
5 see what it DIRECTS you see, and it is sure
6 that you will see YOURSELF as tiny,
7 vulnerable, and afraid. You WILL
8 experience depression, a sense of
9 worthlessness, and feelings of impermanence
10 and unreality. You WILL believe that you
11 are helpless prey to forces far beyond
12 your own control, and far more powerful
13 than you. And you WILL think the world
14 you made directs your destiny. For this
15 will be your FAITH. But never believe,
16 because it is your faith, it makes REALITY.
17 There is ANOTHER vision and ANOTHER voice,
18 in which your freedom lies, awaiting but
19 your choice. And, if you place your faith in
20 them, you will perceive ANOTHER Self in YOU.

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25 **(781)602**

(N 10:136)(Ur 781)

1 **T 21 F 4.** This⁴ other self sees miracles
2 as natural. They are as simple and
3 as natural to it as breathing to the
4 body. They are the OBVIOUS response to
5 calls for help, the ONLY one it makes.
6 Miracles seem unnatural to the ego, because
7 it does not understand how SEPARATE
8 minds can influence each other. Nor
9 COULD they do so. But minds
10 can not BE separate. This other
11 self is PERFECTLY aware of this. And
12 thus it recognizes that miracles do
13 NOT affect ANOTHER'S mind, only
14 its OWN. They always change
15 YOUR mind. There IS no other.

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⁴ *Ur* inserts "April 26, 1967"

(N 10:137)(Ur 781)

1 **T 21 F 5.** You do not realize the whole extent to
2 which the idea of separation has
3 INTERFERED with reason. Reason lies in the
4 other self you have CUT OFF from your
5 awareness. And nothing you have
6 allowed to STAY in it is CAPABLE
7 of reason. How can the segment of the
8 mind DEVOID of reason understand
9 what reason IS? Or grasp the
10 information it would give? All
11 sorts of QUESTIONS may arise ~~it is~~ in
12 it, but, if the basic question stems
13 from REASON, it will not ask it. Like
14 ALL that stems from reason, the basic question
15 is obvious, simple, and remains unasked.
16 But think not reason could not ANSWER it.

17 **T 21 F 6.** God's plan for your salvation
18 could not have been established
19 WITHOUT your will and your consent. It
20 MUST have been accepted by the Son
21 of God, for what God wills for
22 him, he MUST receive. For God
23 wills not, apart from him.
24 Nor does the Will of God wait
25 upon time to be accomplished.

(N 10:138)(Ur 781-782)

1 Therefore, what JOINED the Will of God MUST be in
2 you, **and must in you** NOW, being eternal.
3 You MUST have set aside a place in
4 which the Holy Spirit can abide, and where He IS.
5 He must HAVE BEEN there since the need
6 for Him arose, and was fulfilled in
7 the same instant.
8 **T 21 F 7.** Such would your REASON tell
9 you, if you listened. Yet such is
10 clearly NOT the ego's "reasoning." Its
11 alien nature, TO THE EGO, is proof you
12 will NOT find the answer there. Yet
13 if it MUST be so, it must exist.
14 And, if it exists FOR you, and
15 has your freedom as the purpose
16 GIVEN it, you MUST be **(782)603** free to
17 FIND it. God's plan is simple;
18 NEVER circular, and NEVER Self-
19 defeating. He has no Thoughts
20 except the Self-EXTENDING, and in this,
21 YOUR will MUST be included. Thus
22 there MUST be a part of you that KNOWS
23 His Will and SHARES It.
24 **T 21 F 8.** It is NOT meaningful to
25 ask if what MUST be is so.

(N 10:139)(Ur 782)

1 But it IS meaningful to ask why you are
2 UNAWARE of what is so. For this
3 MUST have an answer, if the plan of
4 God for your salvation is complete. And
5 it must BE complete, because its
6 Source knows not of incompleteness.
7 Where would the answer BE, but in
8 the Source? And where are YOU
9 but there, where this same Answer
10 is? Your identity, as much
11 a true EFFECT of this same Source
12 as is this Answer, must therefore be
13 TOGETHER and the SAME.
14 **T 21 F 9.** Oh yes, you know this.
15 And more than this alone. But
16 any part of knowledge threatens
17 dissociation as much as ALL of
18 it. And all of it will COME with
19 any part. Here is the part you CAN
20 accept. What reason points
21 to, you CAN see, because the witnesses
22 on its behalf ARE clear. Only
23 the TOTALLY insane can disregard
24 them. And you HAVE gone past
25 this. Reason is a means which serves

(N 10:140)(Ur 782)

1 the Holy Spirit's purpose in its OWN right. It
2 is not RE-INTERPRETED and RE-DIRECTED from the
3 goal of sin, as are the others. For
4 reason is BEYOND the ego's range of means.
5 **T 21 F 10.** Faith and perception and belief can
6 be misplaced, and serve the great
7 deceiver's needs, as well as truth.
8 But reason has no place at
9 all in madness, nor can it be
10 ADJUSTED to fit its ends.
11 Faith and belief are STRONG in
12 madness, guiding perception toward
13 what the mind has valued. But
14 reason enters NOT AT ALL in this.
15 For the perception would fall away
16 at once, if reason were applied.
17 There IS no reason in insanity, for it
18 depends ENTIRELY on reason's absence.
19 The ego NEVER uses it, because it does
20 not realize that it EXISTS.
21 **T 21 F 11.** The partially insane have⁵
22 access to it. And only they have
23 NEED of it. KNOWLEDGE does not
24 depend on it, and madness keeps
25 it OUT. The part of mind where

⁵ *Ur* underlines this word.

(N 10:141)(Ur 782-783)

1 reason lies was dedicated, by your
2 will in union with your Father's, to **(783)604** the
3 UNDOING of insanity. Here was the
4 Holy Spirit's purpose accepted and accomplished,
5 both at once. Reason is ALIEN to
6 insanity, and those who use it
7 have gained a means which cannot BE
8 applied to sin. Knowledge is far beyond
9 attainment of ANY kind. But
10 reason CAN serve to open doors
11 you closed AGAINST it.

12 **T 21 F 12.** You have come very close to
13 this. Faith and belief have shifted,
14 and you HAVE asked the question that the ego
15 will NEVER ask. Does not your
16 reason tell you now the question MUST
17 have come from something that you
18 do NOT know, but must BELONG
19 to you? Faith and belief, upheld
20 by reason, CANNOT fail to
21 lead to changed perception. And,
22 in THIS change, is room made
23 way for vision. Vision extends
24 BEYOND itself, as does the purpose which
25 it serves, and ALL the means for its accomplishment.
26 **(784)605**

**T 21 G. Reason and Correction (*N 1582 10:142)
(N 10:142)(Ur 784)**

1 **T 21 G 1.** Reason⁶ cannot see sin, but
 2 CAN see errors, and LEADS to their
 3 correction. **It does not WANT to keep**
 4 **them.** It does not value THEM, but their
 5 CORRECTION. But reason will also tell
 6 you when you THINK you sin you call for
 7 help, but if you will not ACCEPT the help
 8 you call for, you will not believe that it is yours to
 9 give. And so you WILL not give it,
 10 thus MAINTAINING the belief. For
 11 uncorrected error of ANY kind deceives
 12 you about the power that is IN you, to MAKE
 13 correction. If it CAN correct, and YOU
 14 allow it not to do so, you deny it to
 15 yourself AND TO YOUR BROTHER. And⁷ if he
 16 SHARES this same belief, you BOTH will think
 17 that you are damned.

18 **T 21 G 2.** This you COULD spare him AND
 19 YOURSELF. For reason would not
 20 make way for correction in you
 21 alone. Correction cannot BE
 22 accepted OR REFUSED by you, without
 23 your brother. SIN would maintain you can.
 24 But reason tells you that you CANNOT see
 25 your brother OR yourself as sinful,

⁶ Ur inserts "May 1, 1967"

⁷ Ur inserts a comma here

(N 10:143)(Ur 784)

1 and still perceive the other innocent. Who looks
 2 upon himself as guilty, and sees a
 3 sinless world? And who can see
 4 a sinful world, and look upon
 5 himself APART from it? Sin would
 6 maintain you MUST be separate. But
 7 REASON tells you that this must be WRONG.
 8 **T 21 G 3.** If you are joined, how COULD
 9 it be that you have private thoughts? And
 10 how COULD thoughts that enter into what
 11 but SEEMS like yours alone, have no
 12 effect at all on what IS yours? If
 13 minds are joined, this IS impossible.
 14 No-one can think but for himself, as
 15 God thinks not without His Son. Only
 16 were both IN BODIES could this be.
 17 Nor could one mind think only for
 18 itself, unless the body WERE the mind.
 19 For ONLY bodies can be separate,
 20 and therefore UNREAL. The home of madness CANNOT
 21 be the home of reason. Yet it is easy
 22 to LEAVE the home of madness, if you see reason.
 23 **T 21 G 4.** You do not leave insanity
 24 by GOING somewhere else. You leave it
 25 simply by accepting reason⁸ where madness

⁸ *Ur* inserts a comma here

(N 10:144)(Ur 784-785)

1 WAS. Madness and reason see the same
2 things, but it is certain that they look upon
3 them differently. Madness is an ATTACK on
4 reason, that drives it out of mind, and
5 TAKES ITS PLACE. Reason does NOT **(785)606**
6 attack, but takes the place of madness
7 quietly, REPLACING madness if it be the
8 will of the insane to LISTEN to it. But the
9 insane know not their will. For they BELIEVE
10 they see the body, and LET their madness tell them
11 it is real. REASON would be INCAPABLE of this.
12 And, if you would defend the body AGAINST your
13 reason, you will not understand the body OR yourself.
14 **T 21 G 5.** The body does NOT separate you from your
15 brother. And, if you think it does, you ARE insane.
16 But madness has a purpose, and believes
17 it also has the means to make its purpose
18 real. To see the body as a barrier between
19 what REASON tells you MUST be joined,
20 MUST be insane. Nor COULD you see
21 it, if you heard the voice of reason. What
22 CAN there be that stands BETWEEN what
23 is continuous? And, if there IS nothing in
24 between, how can what enters part be
25 kept AWAY from other parts? Reason would

(N 10:145)(Ur 785)

1 tell you this. But think what you must
2 RECOGNIZE, if it be so. If you choose sin INSTEAD
3 of healing, you would condemn the Son of God
4 to what can NEVER be corrected.
5 **T 21 G 6.** You tell him, BY your choice, that he
6 is damned; separate from you and from his
7 Father, forever and without a hope of
8 safe return. You TEACH him this, and you will
9 LEARN of him EXACTLY what you taught.
10 For you can teach him only that he IS
11 as you would HAVE him. And what you
12 chose he be⁹ is but your choice for YOU.
13 Yet think not this is fearful. That you are JOINED to
14 him is but a fact, NOT an interpretation. How
15 can a fact be fearful, unless it DISAGREES
16 with what you hold more dear than truth?
17 Reason will tell you that this fact is your RELEASE.
18 Neither your brother nor yourself can be
19 attacked alone. But neither can
20 accept a miracle instead, WITHOUT the
21 other being blessed by it, and HEALED of pain.
22 **T 21 G 7.** Reason, like love, would REASSURE
23 you, and NOT seek to frighten you. The power to
24 HEAL the Son of God is given you, BECAUSE he
25 MUST be one with you. You ARE responsible for how

⁹ Ur inserts a comma here

(N 10:146)(Ur 785-786)

1 he sees himself. But reason tells you it is
2 GIVEN you to change his whole mind, which
3 is one with YOU, in just an instant. And
4 ANY instant serves to bring COMPLETE
5 correction of his errors, and make him
6 whole. The instant that you choose to let
7 YOURSELF be healed, in that **(786)607** same instant
8 is his whole salvation seen as complete
9 WITH yours. Reason is given you to UNDERSTAND
10 that this is so. For reason, kind as is the
11 purpose for which it is the means, leads steadily
12 AWAY from madness, toward the goal of truth.
13 **T 21 G 8.** And here you will lay down the
14 burden of DENYING truth. THIS is the burden
15 that is terrible, and NOT the truth. That you are
16 JOINED is your salvation; the gift of Heaven,
17 NOT the gift of fear. Does Heaven seem
18 to be a BURDEN to you? In madness, yes;
19 and yet what madness sees, MUST be
20 dispelled by reason. Reason assures
21 you Heaven is what you WANT, and ALL you
22 want. Listen to Him Who SPEAKS
23 with reason, and brings YOUR reasoning in line with
24 HIS. Be willing to let reason be the
25 means by which He would direct you how to leave

(N 10:147)(Ur 786)

1 INSANITY behind. Hide not BEHIND insanity,
2 in order to ESCAPE from reason.
3 **T 21 G 9.** What madness would CONCEAL,
4 the Holy Spirit still holds out, for everyone
5 to look upon with gladness. You ARE your
6 brother's Savior. He is YOURS.
7 Reason speaks happily indeed of
8 this. This gracious plan was given love
9 by Love. And what Love plans is
10 like Itself in this: Being united,
11 It would have you learn what YOU
12 must be. And being ONE with It,
13 it MUST be given you to give what IT
14 has given, and gives still. Spend
15 but an instant in the glad ACCEPTANCE
16 of what is given you to give your brother, and
17 learn, with him, what has been given BOTH
18 of you.
19 **T 21 G 10.** To give is no MORE blessed than
20 to receive. But neither is it LESS.
21 The Son of God is ALWAYS blessed as
22 one. And, as his gratitude
23 goes out to you who blessed him,
24 reason will tell you that it CANNOT be
25 you stand APART from blessing. The

(N 10:148)(Ur 786-787)

1 gratitude he offers you reminds you of the
 2 thanks your Father gives you for
 3 completing HIM. And here alone
 4 does reason tell you that you can understand
 5 what you MUST be. Your Father is as close to
 6 you as is your brother. Yet what is there that
 7 could be nearer you, than is your Self?(787)608
 8 **T 21 G 11.** The power that YOU have over the Son of
 9 God is NOT a threat to his reality. It
 10 but ATTESTS to it. Where COULD his
 11 freedom lie but in himself, if he be free
 12 ALREADY? And who could bind him
 13 but HIMSELF, if he DENY his freedom?
 14 God is not mocked; no more His Son
 15 can BE imprisoned, save by his
 16 own desire. And it is BY his own
 17 desire that he is freed. Such is his
 18 STRENGTH, and NOT his weakness. He IS
 19 at his own mercy. And where he
 20 CHOOSES to be merciful, there is he
 21 free. But where he chooses to condemn
 22 instead, there is he held a prisoner,
 23 waiting in chains his pardon on HIMSELF¹⁰
 24 to set him free.
 25 **(788)609**
 26

¹⁰ Ur inserts a comma here

**T 21 H. Perception and Wishes (*N 1589 10:149)
(N 10:149)(Ur 788)**

1 **T 21 H 1.** Do¹¹ you not see that all your misery
 2 comes from the strange belief that you are powerless?
 3 BEING HELPLESS IS THE COST OF SIN. Helplessness
 4 is sin's CONDITION; the ONE requirement that
 5 it demands, to be believed. Only the
 6 helpless COULD believe in it. Enormity
 7 has no appeal, save to the little. And
 8 only those who FIRST believe that
 9 they are little, could SEE attraction
 10 there. Treachery to the Son of God is the
 11 defense of those who do NOT identify
 12 with him. And you are FOR him or
 13 AGAINST him; either you love him or
 14 attack him; protect his unity, or
 15 see him shattered and slain by your attack.
 16 **T 21 H 2.** No-one believes the Son of God
 17 is powerless. And those who see
 18 themselves as helpless MUST believe
 19 that they are NOT the Son of God. What
 20 can they BE, except his enemy?
 21 And what can they do but
 22 ENVY him his power, and BY their
 23 envy, make themselves AFRAID of
 24 it? These are the dark ones, silent
 25 and afraid, alone and not communicating,

¹¹ UR inserts "May 5, 1967"

(N 10:150)(Ur 788-789)

1 fearful the power of the Son of God will strike
 2 them dead, and raising up their
 3 helplessness AGAINST him. They join
 4 the army of the powerless, to wage their war of
 5 vengeance, bitterness, and spite on him,
 6 to make him one with THEM.

7 **T 21 H 3.** Because they do not know that they
 8 are one with HIM, they know not WHOM
 9 they hate. They are indeed a
 10 sorry army, each one as likely to
 11 attack his brother or turn upon
 12 himself, as to remember they THOUGHT
 13 they had a common cause. Frantic
 14 and loud and strong the dark ones SEEM
 15 to be. Yet they know not their enemy,
 16 EXCEPT THEY HATE HIM. In hatred
 17 they HAVE come together, but have NOT
 18 joined EACH OTHER. For, had they done so,
 19 hatred would be impossible.

20 The army of the powerless MUST be
 21 disbanded in the presence of STRENGTH. **(789)610**

22 **T 21 H 4.** Those who are strong are
 23 NEVER treacherous, because they have no need to
 24 DREAM of power, and to act out their
 25 dream. How would an army ACT in

(N 10:151)(Ur 789)

1 dreams? Any way at all. They could
2 be seen attacking ANYONE, with ANYTHING.
3 Dreams have no REASON in them. A
4 flower turns into a poisoned
5 spear, a child becomes a giant, and
6 a mouse roars like a lion. And
7 LOVE IS TURNED TO HATE as easily.
8 This is no army, but a madhouse.
9 What SEEMS to be a planned attack
10 is bedlam. The army of the powerless is
11 weak indeed. It has no weapons,
12 and it has no enemy.
13 **T 21 H 5.** Yes, it can overrun the world,
14 and SEEK an enemy. But it can
15 never FIND what is not there. Yes,
16 it can DREAM it found an enemy,
17 but this will shift even as it attacks,
18 so that it runs at once to find
19 another, and never comes to rest in victory.
20 And, as it runs, it turns against
21 itself, thinking it caught a
22 glimpse of the great enemy that
23 always eludes its murderous attack
24 by turning into someone else. How
25 treacherous does this enemy appear,

(N 10:152)(Ur 789-790)

1 who changes so, it is impossible even to
2 RECOGNIZE him! Yet hate MUST have a
3 target. There can BE no faith in sin
4 without an enemy.

5 **T 21 H 6.** Who that believes in sin would DARE
6 believe he has NO enemy? COULD he
7 admit that no-one MADE him powerless?
8 Reason would surely bid him seek
9 no longer what is NOT THERE to find. Yet
10 first he must be WILLING to perceive
11 a world where it is NOT. It is NOT
12 necessary that he understand HOW
13 he can see it. Nor should he try.
14 For, if he focuses on what he CANNOT
15 understand, he will but EMPHASIZE his
16 helplessness, and let sin tell him his
17 enemy must be HIMSELF. But let
18 him only ask himself these questions, which he MUST
19 decide to have it done FOR him:(790)611

20 "Do I DESIRE a world I rule,
21 instead of one where I AM ruled?

22 Do I DESIRE a world where I
23 am powerful, instead of helpless?

24 Do I DESIRE a world in which
25 I have NO enemies, and CANNOT sin?

(N 10:153)(Ur 790)

1 And do I WANT to see what
2 I denied, BECAUSE it is the truth?"
3 **T 21 H 7.** You have ALREADY answered the first three
4 questions, but not yet the last. For this one
5 still seems fearful, and UNLIKE the others.
6 Yet reason would assure you they are
7 all the SAME. We said this year would
8 emphasize the sameness of things that
9 ARE the same. This final question which is
10 indeed the last you need decide, still
11 seems to hold a threat the rest have
12 lost for you. And this imagined
13 difference attests to your belief that
14 TRUTH may be the enemy you yet
15 may find. Here, then, would
16 seem to be the last remaining hope of
17 finding sin, and NOT accepting power.
18 **T 21 H 8.** Forget not that the choice of truth
19 or sin, power or helplessness, IS the
20 choice of whether to attack or HEAL.
21 For healing comes of POWER, and ATTACK
22 of helplessness. Whom you attack, you
23 CANNOT want to heal. And whom you
24 would have healed, MUST be the one
25 you chose to be PROTECTED from attack.

(N 10:154)(Ur 790-791)

1 And what IS this decision, but the
2 choice whether to see him through the body's
3 eyes, or let him be REVEALED to you through
4 vision? HOW this decision leads to its
5 effects is NOT your problem. But what you
6 WANT to see, MUST be your choice. This is
7 a course in CAUSE, and NOT effect. **(791)612**
8 **T 21 H 9.** Consider carefully your answer
9 to the last question you have left unanswered
10 still. And let your reason tell you that it MUST be
11 answered, and IS answered in the other three. And then it
12 WILL be clear to you that, as you look on the
13 EFFECTS of sin, in ANY form, all you
14 need do is simply ask yourself,
15 "Is this what I WOULD see?
16 Do I WANT this?" This is your one
17 decision; this the CONDITION for what
18 occurs. It IS irrelevant to HOW it
19 happens, but NOT to WHY. You HAVE
20 control of this. And if you CHOOSE to see a
21 world WITHOUT an enemy, in which you are
22 NOT helpless, the MEANS to see it WILL be
23 given you.
24 **(792)613**

(N 10:155)(Ur 792)

1 **T 21 H 10.** Why¹² is the final question so
2 important? Reason will tell you why.
3 It IS the same as are the other three, EXCEPT IN TIME.
4 The others are decisions which can be made, and
5 then UNmade, and made again. But truth
6 is CONSTANT, and implies a state where
7 vacillations are impossible. You can
8 desire a world you rule, which rules you not,
9 and CHANGE your mind. You can desire to
10 exchange your helplessness for power, and
11 LOSE this same desire as a little glint
12 of sin attracts you. And you can want to
13 see a sinless world, and let an "enemy"
14 tempt you to use the body's eyes, and CHANGE
15 what you desire.

16 **T 21 H 11.** In CONTENT all the questions ARE the
17 same. For each one asks if you are
18 willing to exchange the world of sin for
19 ~~the real world~~ what the Holy Spirit sees. For it IS this the
20 world of sin denies. And therefore those
21 who look on sin ARE seeing the DENIAL
22 of the real world. Yet the last question
23 adds the WISH FOR CONSTANCY in your desire
24 to see the real world, so the desire becomes the
25 ONLY one you have. By answering the final

¹² Ur inserts "May 6 1967"

(N 10:156)(Ur 792)

1 question "yes," you add SINCERITY to the decisions
2 that you have ALREADY made to all the rest. For
3 only then have you RENOUNCED the option to change
4 your mind AGAIN. When it is THIS you do NOT want,
5 the rest are really answered.

6 **T 21 H 12.** Why do you think you are un~~certai~~n~~sure~~
7 the others HAVE been answered? COULD it be
8 necessary they be ASKED so often,
9 if they HAD? Until the last decision
10 has been made, the answer IS both
11 yes and no. For you HAVE answered "yes,"
12 without perceiving that yes MUST
13 mean NOT NO. No-one decides
14 AGAINST his happiness. But he
15 MAY do so, if he does not know
16 he DOES it. And, if he sees
17 his happiness as ever-changing, now
18 this, now that, and now an elusive
19 shadow attached to nothing, he DOES
20 decide against it.

21 **T 21 H 13.** Elusive happiness, or
22 happiness in changing forms that
23 shift with time and place, is an illusion
24 that has no meaning. Happiness MUST
25 be constant, because it is ATTAINED by

**T 21 I. The Inner Shift (*N 1597 10:157)
(N 10:157)(Ur 792-793)**

1 giving up the wish for the INconstant. Joy cannot
 2 be perceived, EXCEPT through constant vision.
 3 And constant (793)614 vision can be given only
 4 those who WISH for constancy. The power of
 5 the Son of God's desire remains the proof
 6 that he is wrong who sees himself as helpless.
 7 Desire what you will, and you shall look on it,
 8 and think it real. No thought but has the
 9 power to release or kill. And none can
 10 leave the thinker's mind, or leave him unaffected.

11 **T 21 I 1.** Are thoughts, then, dangerous? To
 12 bodies, YES. The thoughts that seem to kill
 13 are those which teach the thinker that he
 14 CAN be killed. And so he dies¹³
 15 BECAUSE of what he learned. He goes
 16 from life to death, the final proof he
 17 valued the inconstant more than constancy.
 18 Surely he THOUGHT he wanted happiness.
 19 Yet he did NOT desire it BECAUSE it was the
 20 truth, and therefore MUST be constant. The
 21 constancy of joy is a condition quite
 22 alien to your understanding. Yet, if you
 23 could even imagine what it MUST
 24 be, you would DESIRE it, although you
 25 UNDERSTAND it not.

¹³ Ur inserts a comma here

(N 10:158)(Ur 793)

1 **T 21 I 2.** The constancy of happiness has
2 NO exceptions, no change of ANY
3 kind. It is unshakable as is the Love of
4 God for His Creation. Sure in its
5 vision as its Creator is in what
6 He KNOWS, it looks on everything and
7 SEES it is the same. It sees NOT the
8 ephemeral, for it DESIRES that
9 everything be like itself, and SEES it
10 so. NOTHING has power to confound
11 its constancy, because its OWN desire
12 can not BE shaken. It comes as
13 surely unto those who see the final
14 question is NECESSARY to the rest, as
15 peace MUST come to those who choose
16 to heal, and NOT to judge.

17 **T 21 I 3.** Reason will tell you that you CANNOT
18 ask for happiness inconstantly.
19 For, if what you desire you RECEIVE,
20 and happiness IS constant, then you
21 need ask for it but ONCE, to have
22 it ALWAYS. And, if you do NOT have it
23 always, being what it IS, you
24 did NOT ask for it. For no-one fails
25 to ASK for his desire of SOMETHING he

(N 10:159)(Ur 793-794)

1 believes holds out some promise of
2 the power of GIVING it. He may be
3 wrong in WHAT he asks, WHERE, and
4 OF WHAT. Yet he WILL ask, because
5 desire IS a request, an ASKING FOR,
6 and made by one whom God Himself will
7 never fail to answer. **(794)615**

8 **T 21 I 4.** God has ALREADY given him
9 all that he REALLY wants. But what
10 he is uncertain of, God CANNOT give.
11 For He does NOT desire it while he
12 REMAINS uncertain, and God's giving
13 MUST be incomplete unless it is
14 RECEIVED. You who complete His
15 Will and ARE His happiness, whose
16 will is powerful as His, -- a power
17 that is NOT lost in your illusions, -- think
18 carefully why it should be you have not
19 yet decided how you would answer the
20 final question. Your answer to the others
21 has made it possible to help you be but
22 partially insane. And yet it is the final
23 one that REALLY asks if you are
24 willing to be WHOLLY sane.

(N 10:160)(Ur 794)

1 **T 21 I 5.** What is the holy instant but God's
2 appeal to you to RECOGNIZE what He has
3 given you? Here is the great appeal to
4 reason; the awareness of what is ALWAYS
5 there to see; the happiness that COULD be
6 ALWAYS yours. Here is the CONSTANT
7 peace you could experience forever. Here
8 is what denial has denied, REVEALED
9 to you. For here the final question is
10 ALREADY answered, and what you ASKED
11 for, GIVEN. Here is the future NOW, for
12 time is powerless BECAUSE of your
13 desire for what will NEVER change. For
14 you HAVE asked that nothing STAND BETWEEN
15 the holiness of your relationship, and your AWARENESS of its
16 holiness.
17

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Chapter 22 - Salvation and the Holy Relationship**T 22 A. Introduction (*N 1601 10:161)****(N 10:161)(Ur 795)**

1 **T 22 A 1.** Take¹ pity on yourselves, so long
 2 enslaved. Rejoice whom God hath
 3 joined have come together, and need no longer
 4 look on sin APART. No two can
 5 look on sin TOGETHER, for they COULD
 6 never see it in the same place and time.
 7 Sin is a strictly INDIVIDUAL perception,
 8 SEEN in the other, yet BELIEVED by each to
 9 be within HIMSELF. And each one seems to make
 10 a DIFFERENT error, and one the other² cannot understand.
 11 Brothers, it IS the same, MADE by the same,
 12 and forgiven FOR its maker in the SAME way.

13 **T 22 A 2.** The holiness of your relationship forgives you BOTH,
 14 undoing
 15 the effects of what you both believed AND saw.
 16 And, with their going, is the NEED for sin gone WITH them.

17 Who has a need for sin?
 18 Only the lonely and alone, who see their
 19 brothers DIFFERENT from themselves. It is this
 20 DIFFERENCE, seen but not real, that makes
 21 the need for sin, not real but
 22 seen, seem justified. And all this WOULD
 23 be real, if sin were so. For an unholy
 24 relationship is BASED on differences, where each one
 25 thinks the OTHER has what HE has NOT.

26 **T 22 A 3.** They come together, each to complete

¹ Ur inserts "May 7, 1967"² Ur has "the other" while the *Notes* doesn't have those words. They are included because they are needed to make the sentence make sense.

(N 10:162)(Ur 795-796)

1 HIMSELF and ROB the other. They stay until they
2 think there's nothing left to steal, and then move
3 on. And so they wander through a world of
4 strangers, UNLIKE themselves, living with their
5 bodies perhaps beneath a common roof that shelters
6 neither; in the same room and yet a world apart.

7 A holy relationship starts from a different
8 premise. Each one has looked within,
9 and seen NO lack. ACCEPTING his completion,
10 he would EXTEND it by JOINING with
11 another, whole as himself. **T 22 A 4.** He sees
12 NO DIFFERENCES between these selves, for
13 differences are ONLY of the body. Therefore, he looks
14 on nothing he would TAKE. He (796)-617 - denies
15 NOT his own reality BECAUSE it is the truth. **And**
16 **He unites because UNLESS HE DOES, the truth**
17 **Would NOT be true.** Just under Heaven
18 does he stand, but close enough NOT
19 to return to earth. For this relationship HAS
20 Heaven's holiness. How far from
21 home can a relationship so like to Heaven BE?

22 Think what a holy relationship can
23 teach! Here is BELIEF in differences undone.
24 Here is the FAITH in differences shifted to
25 sameness. And here is sight of differences

(N 10:163)(Ur 796)

1 transformed to VISION. **T 22 A 5.** And reason now
2 can lead you to the logical conclusion of your
3 union. IT must extend, as YOU extended
4 when you joined. It must reach out
5 BEYOND itself, as YOU reached out beyond
6 the body, to LET yourselves be joined. And
7 now the sameness which you saw extends, and
8 finally removes ALL sense of differences,
9 so that the sameness that lies beneath
10 them all becomes apparent. Here is the golden
11 circle, where you RECOGNIZE the Son of God. For
12 what is born into a holy relationship can NEVER end.

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T 22 B. The Message of the Holy Relationship (*N 1604 10:164)**(N 10:164)(Ur 797)**

1 T 22 B 1. Let³ reason take another step. If
 2 you attack whom God would heal, and hate
 3 the one He loves, then you and your Creator have a
 4 DIFFERENT will. Yet, if you ARE His Will, what
 5 you MUST then believe is that you are NOT
 6 yourself. You can, indeed, believe this, and you DO.
 7 And you HAVE faith in this, and see much
 8 evidence on its behalf. And where, you
 9 wonder, does your strange uneasiness, your
 10 sense of being disconnected, and your
 11 haunting fear of lack of meaning in
 12 yourself arise? It is as though you
 13 wandered in, without a plan of any
 14 kind except to wander off, for only
 15 that seems certain.

16 T 22 B 2. Yet we have heard a very similar
 17 description earlier. But it was NOT of you.
 18 And yet, this strange idea which it DOES
 19 accurately describe, you think IS you.
 20 Reason would tell you that the world you
 21 see through eyes that are not yours, MUST
 22 make no sense to you. To whom would
 23 vision such as this send BACK
 24 its messages? Surely not you, whose
 25 sight is wholly INDEPENDENT of the eyes

³ Ur inserts "May 13, 1967"

(N 10:165)(Ur 797)

1 which look upon the world. If this is NOT your
 2 vision, what can it show to YOU? The
 3 brain can NOT interpret what YOUR vision
 4 sees. This YOU would understand. The brain
 5 interprets to the body, of which it is a part. But what
 6 IT says, YOU cannot understand.

7 **T 22 B 3.** Yet you have LISTENED to it. And
 8 long and hard you TRIED to understand its
 9 messages. You did not realize it is
 10 IMPOSSIBLE to understand what fails
 11 ENTIRELY to REACH you. You have received
 12 NO messages at all you understood. For
 13 you have listened to what can never
 14 communicate at all. Think, then, what
 15 ~~??????~~ happened. Denying what you are,
 16 and firm in faith that you are something ELSE,
 17 this something else, which you have MADE to
 18 be yourself, BECAME your sight. Yet
 19 it MUST be the SOMETHING ELSE ~~who~~ which
 20 sees, and, as NOT YOU, explains its
 21 sight TO you.

22 **T 22 B 4.** YOUR vision would, of course,
 23 render this quite unnecessary. But,
 24 if your eyes are closed, and you have called
 25 upon this thing to lead you, asking it to

(N 10:166)(Ur 797-798)

1 EXPLAIN to you the world IT sees, you have no reason
2 NOT to listen, nor to suspect that what it
3 tells you is NOT true. Reason would tell you
4 that it CAN'T be true, BECAUSE you do
5 not understand it. GOD HAS NO SECRETS.
6 He does NOT lead you through a world of
7 misery, waiting **(798)618** to tell you, at the journey's
8 end, why He DID this to you. What could
9 be secret from His Will? Yet you believe
10 that YOU have secrets. What could your
11 secrets BE except ANOTHER will, that is
12 your own, APART from His?
13 **T 22 B 5.** Reason would tell you that this is
14 no SECRET, that need be hidden as a
15 sin. But a MISTAKE indeed! Let
16 not your fear of sin protect it from
17 correction, for the attraction of guilt is
18 ONLY fear. Here is the ONE emotion that
19 YOU made, WHATEVER it may seem to be.
20 And it IS the emotion of secrecy, of
21 private thoughts, AND OF THE BODY. This is the
22 ONE emotion that opposes love, and
23 ALWAYS leads to sight of differences,
24 and LOSS of sense of sameness. Here is
25 the ONE emotion that keeps you blind,

(N 10:167)(Ur 798)

1 dependent on the self you think you made, to
2 lead you through the world it made for you.
3 **T 22 B 6.** YOUR sight was GIVEN you, along with
4 everything that you CAN understand. You will
5 perceive NO difficulty in understanding what
6 this vision tells you. For everyone sees
7 ONLY what he thinks he IS. And
8 what YOUR sight will show,⁴ you will
9 understand BECAUSE it is the truth. Only YOUR
10 vision can convey to YOU what YOU
11 can see. It reaches you directly, WITHOUT
12 a need to be INTERPRETED to you. What
13 NEEDS interpretation MUST be alien. Nor
14 will it EVER be made understandable,
15 by an interpreter you cannot understand. Of
16 all the messages you have received and failed to
17 understand, this course alone is OPEN to your
18 understanding, and CAN be understood.
19 **T 22 B 7.** This IS your language. You do not
20 understand it yet, only because your whole
21 communication is like a baby's.
22 The sounds a baby makes, and what he hears,
23 are highly unreliable, meaning DIFFERENT
24 things to him at different times. Neither the sounds
25 he hears, nor sights he sees, are

⁴ *Ur* inserts an additional "you" before the comma

(N 10:168)(Ur 798-799)

1 stable yet. Yet what he hears and
 2 does not understand WILL BE his native
 3 tongue, through which he will communicate with those
 4 around him, and they with him. And the strange,
 5 shifting ones he sees about him will become
 6 to him his comforters, and he will recognize his
 7 home, and see them there WITH him.(799)619

8 **T 22 B 8.** So, in each holy relationship, is the ability
 9 to communicate INSTEAD of separate reborn.
 10 Yet a holy relationship, so recently reborn
 11 itself from an unholy relationship, and yet
 12 more ancient than the old illusion
 13 that it has replaced, IS like a baby now,
 14 in its rebirth. Yet, in this infant is YOUR
 15 vision returned to you, and he will speak the
 16 language BOTH of you can understand. He
 17 is not nurtured by the "something else" you
 18 THOUGHT was you. He was not GIVEN there,
 19 nor was received by anything EXCEPT
 20 yourself. For no two people CAN unite
 21 EXCEPT through Christ, Whose vision sees them
 22 one.

23 **T 22 B 9.** Think what is GIVEN you, my
 24 holy brothers. This child will teach you
 25 what you do not understand, and make it

(N 10:169)(Ur 799)

1 plain. For his will be no alien tongue.
2 He will need NO interpreter to you. For
3 it was YOU who taught him what he
4 knows, BECAUSE you knew it. He could
5 not come to anything BUT you, NEVER to
6 something else. Where Christ has
7 entered, no-one is alone, for never could
8 He find a home in separate ones. Yet
9 must He be reborn into His ancient
10 home, so seeming new and yet as old
11 as He, a tiny newcomer, dependent on the
12 holiness of your relationship, to let Him live.
13 **T 22 B 10.** Be certain that God does not entrust
14 His Son to the unworthy. Nothing but
15 what is PART of Him is worthy of
16 BEING joined. Nor is it possible that
17 anything NOT part of Him CAN join.
18 Communication MUST have been restored
19 to those that join, for this they COULD
20 not do through bodies. What, then, HAS
21 joined them? Reason will tell you that
22 they MUST have seen each other through a
23 vision NOT of the body, and communicated in
24 a language the body does not speak. Nor
25 could it be a fearful sight or sound

(N 10:170)(Ur 799-800)

1 that drew them gently into one. Rather, in each, the
 2 other saw a perfect shelter where his
 3 Self could be reborn in safety and in peace.
 4 Such did his reason tell him; such he
 5 believed BECAUSE it is the truth.

6 **T 22 B 11.** Here is the first DIRECT ~~awareness~~ *perception*
 7 that you have made. You made it through
 8 awareness older than perception, and yet
 9 reborn in just an instant. For what is
 10 time to what was ALWAYS so? Think
 11 what that instant brought; the
 12 RECOGNITION that the "something else" you
 13 thought was you **(800)620** IS AN ILLUSION. And truth
 14 came instantly to show you where your
 15 self MUST be. It is denial of
 16 ILLUSIONS that calls on truth. For to
 17 deny illusions is to recognize that
 18 FEAR is meaningless. Into the holy
 19 home where fear is powerless, love
 20 enters thankfully, grateful that it is one
 21 with you who joined to LET it enter.

22 **T 22 B 12.** Christ comes to what is LIKE Himself; the
 23 same, NOT different. For He is ALWAYS
 24 drawn unto Himself. What is as
 25 like Him as a holy relationship? And

(N 10:171)(Ur 800)

1 what⁵ draws YOU together, draws HIM to you.
2 Here is His sweetness, and His gentle
3 innocence PROTECTED from attack. And
4 here can He RETURN in confidence,
5 for faith in one another is ALWAYS
6 faith in Him. You are indeed correct
7 in looking on each other as His chosen
8 home. For here you willed WITH Him and
9 with His Father. This IS your Father's
10 Will for you, and yours WITH Him. And
11 who is drawn to Christ is drawn to God,
12 as surely as both are drawn to
13 every holy relationship, the home prepared
14 for them as earth is turned to Heaven.
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25 **(801)621**

⁵ *Ur* has the word "what" but the *Notes* doesn't. It's included because it is required to make the sentence sensible.

**T 22 C. Your Brother's Sinlessness (*N 1612 10:172)
(N 10:172)(Ur 801)**

1 **T 22 C 1.** The⁶ OPPOSITE of illusions is not
 2 disillusionment, but truth. Only to the ego, to which
 3 TRUTH is meaningless, do they APPEAR to be
 4 the only alternatives, and DIFFERENT from each other.
 5 In truth, they are the SAME. Both bring the
 6 same amount of misery, though each one
 7 SEEMS to be the way to lose the misery the other
 8 brings. EVERY illusion carries pain
 9 and suffering in the dark folds of the
 10 heavy garments with which it hides its
 11 nothingness. Yet, in these dark and heavy
 12 garments, are those who SEEK illusions
 13 covered, and hidden from the joy of truth.
 14 Truth is the opposite of illusions, BECAUSE
 15 it offers joy.

16 **T 22 C 2.** What else BUT joy could be
 17 the opposite of misery? To leave one kind
 18 of misery and seek another, is hardly
 19 an ESCAPE. To change ILLUSIONS is to
 20 make NO change. The search for
 21 joy IN MISERY is senseless. For how
 22 COULD joy be found in misery?
 23 All that is possible in the dark world of
 24 misery is to select some ASPECTS out
 25 of it, see them as DIFFERENT, and

⁶ *Ur* inserts "May 15, 1967"

(N 10:173)(Ur 801)

1 DEFINE the difference as joy. Yet to PERCEIVE
2 a difference where none exists will surely
3 fail to MAKE a difference. Illusions carry
4 ONLY guilt and suffering, sickness and death,
5 to their believers. The FORM in which they are accepted
6 is irrelevant. NO form of misery, in reason's
7 eyes, CAN be confused with joy.

8 **T 22 C 3.** Joy is eternal. You can be
9 sure indeed that any seeming happiness
10 **that**⁷ does not last is really fear. Joy
11 does NOT turn to sorrow, for the eternal
12 cannot change. But sorrow CAN be
13 turned to joy, for time gives way to the
14 eternal. Only the timeless must remain
15 unchanged. But everything in time
16 can CHANGE with time. Yet, if the
17 change be real and not IMAGINED, illusions
18 MUST give way to truth, and not to other
19 dreams which are but equally unreal. THIS is
20 no difference. Reason will tell you that
21 the ONLY way to escape from misery is to RECOGNIZE
22 it, AND GO THE OTHER WAY.

23 **T 22 C 4.** Truth is the same and misery the
24 same, but they ARE different from each other.
25 In EVERY way, in every INSTANCE,

⁷ Ur has "which" instead of "that"

(N 10:174)(Ur 801-802)

1 and WITHOUT EXCEPTION. To believe **(802)622** that one exception
2 can exist, is to confuse what IS the same
3 with what is different. ONE illusion,
4 cherished and defended AGAINST the truth,
5 makes ALL truth meaningless and ALL
6 illusions real. Such is the power of belief.
7 It CANNOT compromise. And faith in innocence
8 IS faith in sin, if the belief excludes ONE
9 living thing, and holds it out, APART
10 from its forgiveness. Both reason AND the ego
11 will tell you this. But what they MAKE of it,
12 is NOT the same.

13 **T 22 C 5.** The ego will assure you now that it is IMPOSSIBLE
14 for you to see NO guilt in anyone. And,
15 if THIS vision is the ONLY means by which
16 ESCAPE from guilt can be attained, then the
17 belief in sin must be eternal. Yet
18 reason looks on this in another way. For
19 reason sees the SOURCE of an idea as what
20 will make it true or false. This MUST be so,
21 if the idea is LIKE its source.
22 Therefore, says reason, if escape from
23 guilt was given to the Holy Spirit as His purpose,
24 and by One to Whom NOTHING He wills
25 CAN BE impossible, the means for its

(N 10:175)(Ur 802-803)

1 attainment are MORE than possible. They
 2 must be THERE, and YOU must HAVE them.
 3 **T 22 C 6.** This is a crucial period in this
 4 course. For here, the separation of
 5 you and the ego MUST be made complete.
 6 For, if you HAVE the means to let the Holy Spirit's
 7 purpose be accomplished, they CAN
 8 be used. And, THROUGH their use, will you
 9 gain faith in them. Yet, to the ego,
 10 they MUST be impossible, and no-one
 11 undertakes to do what holds NO
 12 hope of EVER being done. You
 13 KNOW what your Creator wills is
 14 possible. But what you MADE,
 15 believes it is not so. Now MUST you
 16 choose between yourself and this⁸
 17 ILLUSION of yourself. NOT both, but ONE.
 18 **T 22 C 7.** There is no point in trying to
 19 avoid this ONE decision. It MUST
 20 be made. Faith and belief can
 21 fall to either side, but reason tells
 22 you that misery lies ONLY on one
 23 side, and joy upon the other. FORSAKE
 24 NOT NOW EACH OTHER. **(803)623** For you who ARE the same
 25 will NOT decide alone. OR DIFFERENTLY.

⁸ The *Urtext* manuscript is typed "and ILLUSION" with "the" handwritten in between. The *Notes* rather clearly shows the glyph for "this" however so we've gone with that correction.

(N 10:176)(Ur 803)

1 Either you give each other life or death; either you
2 are each other's Savior or his judge, offering him
3 sanctuary or condemnation. This course
4 will be believed ENTIRELY, or not at all. For it is
5 wholly true or wholly false, and CANNOT be but
6 partially believed. And you will either ESCAPE
7 from misery entirely, or not at all.

8 **T 22 C 8.** Reason will tell you that there IS no
9 middle ground where you can pause
10 uncertainly, waiting to choose between the joy
11 of Heaven and the misery of hell. UNTIL you
12 choose Heaven, you ARE in hell and misery.
13 There is no PART of Heaven you can take, and weave
14 into illusions. Nor is there ONE illusion you can
15 enter Heaven WITH. A Savior cannot BE
16 a judge, nor mercy condemnation. And
17 vision CANNOT damn, but ONLY bless.

18 Whose function is to save, WILL save. HOW
19 He will do it IS beyond your understanding, but
20 WHEN must be your choice. For time YOU
21 made, and time you CAN command. You are no more
22 a slave to time than to the world you made.

23 **T 22 C 9.** Let us look closer at the whole
24 illusion that what you made has power to
25 enslave its maker. This is the SAME

(N 10:177)(Ur 803-804)

1 belief that CAUSED the separation. It is the
2 meaningless idea that thoughts can LEAVE
3 the thinker's mind, be DIFFERENT from it,
4 AND IN OPPOSITION to it. If this were true,
5 thoughts would not be the mind's extensions, but its
6 ENEMIES. And here we see again another
7 form of the same fundamental illusion we have
8 seen many times before. ONLY if it were
9 possible the Son of God could LEAVE his
10 Father's Mind, make himself DIFFERENT,
11 and OPPOSE His Will, would it be possible
12 that the self he made, and all IT made,
13 should be his master.

14 **T 22 C 10.** Behold the great projection, but
15 look on it with the decision that it MUST
16 BE HEALED, and NOT with fear. NOTHING you
17 made has ANY power over you, unless
18 you still would be APART from your
19 Creator, and with a will OPPOSED to His. For
20 ONLY if you would believe His Son
21 COULD be His enemy, does it **(804)624** SEEM
22 POSSIBLE that what YOU made is YOURS.
23 YOU would condemn His joy to
24 misery, and make HIM different. And
25 all the misery you made has been your own.

(N 10:178)(Ur 804)

1 Are you not GLAD to learn it is not true? Is it not
2 welcome news to hear NOT ONE of the
3 illusions that you made REPLACED the truth?
4 **T 22 C 11.** Only YOUR thoughts have been
5 impossible. Salvation CANNOT be. It IS impossible
6 to look upon your Savior as your enemy, and
7 RECOGNIZE him. Yet it IS possible to
8 recognize him for what he IS, if
9 God would have it so. What God has
10 given to your holy relationship IS THERE. For what
11 He gave the Holy Spirit to give to you, He GAVE.
12 Would you not look upon the Savior Who has
13 been given you? And would you not
14 exchange, ~~in gratitude and gladness,~~ the
15 function of an executioner YOU gave him,
16 for the one he has in truth? Receive of
17 him what God has given him for
18 you, NOT what YOU tried to give.
19 **T 22 C 12.** Beyond the bodies that you interposed
20 between you, and shining in the golden light
21 *that reaches it* from the bright endless circle that
22 extends forever, is your holy relationship, beloved
23 of God, and holy as Himself. How still
24 it rests, in time and yet beyond, immortal
25 yet on earth. How great the power that lies

(N 10:179)(Ur 804)

in it. Time waits upon its will, and earth will BE as it would HAVE it be. Here is no SEPARATE will, nor the desire that ANYTHING be separate. Its will HAS no exceptions, and what it wills is true. Every illusion brought to its forgiveness is gently OVERLOOKED, and disappears. For, at its center, Christ has been reborn, to light His home with vision that overlooks the world.

T 22 C 13. Would you not have this holy home be yours as well? No misery is here but ONLY joy. All you need do to dwell in quiet here with Christ is SHARE His vision. Quickly and gladly is His vision given to anyone who is but WILLING to see his brother sinless. And no-one CAN remain beyond this willingness, if YOU would be released entirely from ALL effects of sin. Would you have PARTIAL forgiveness for yourself? Can YOU reach Heaven while a single sin still tempts you to remain in misery? Heaven is the home of perfect purity. And God created it for YOU. Look at your holy brother, sinless as yourself, and let him LEAD you there. **(805)625**

**T 22 D. Reason and the Holy Relationship (*N 1620
10:180)****(N 10:180)(Ur 805)**

1 **T 22 D 1.** The introduction of reason into the ego's
2 thought system is the beginning of its undoing.
3 For reason and the ego are CONTRADICTIONARY.
4 Nor is it possible for them to co-exist in your
5 AWARENESS. And reason's goal IS to
6 make plain, and therefore obvious. You can
7 SEE reason. This is not a play on
8 words, for here is the beginning of a
9 vision that has meaning. Vision
10 is sense, quite literally. If it is not
11 the body's sight, it MUST be
12 understood. FOR IT IS PLAIN, and what
13 is obvious is NOT ambiguous. It
14 CAN be understood. And here do
15 reason and the ego separate, to go their
16 DIFFERENT ways.

17 **T 22 D 2.** The ego's whole continuance
18 depends on its belief you cannot learn
19 this course. SHARE this belief, and
20 reason will be unable to SEE your
21 errors, and make way for their
22 correction. For reason SEES THROUGH
23 errors, telling you what you THOUGHT was
24 real is not. Reason CAN see the
25 difference between sin and mistakes,

(N 10:181)(Ur 805-806)

1 because it WANTS correction. Therefore it tells you
2 what you thought was uncorrectable,
3 CAN be corrected. And therefore MUST have
4 been an error. The ego's OPPOSITION to
5 correction leads to its fixed belief in
6 sin, and DISREGARD of errors. IT looks
7 on NOTHING that can be corrected.

8 **T 22 D 3.** Thus does the ego damn, and reason
9 save. Reason is not salvation in itself, but
10 it MAKES WAY for peace, and brings you to
11 a state of mind in which salvation can be
12 given you. Sin is a block, set like a
13 heavy gate, locked and WITHOUT a key,
14 across the road to peace. No-one who
15 looks on it without the help of reason, would
16 TRY to pass it. The body's eyes behold it
17 as solid granite, so thick it would
18 be madness to ATTEMPT to pass it. Yet
19 reason sees through it easily BECAUSE it is an
20 error. The FORM it takes can not
21 conceal its emptiness from REASON'S eyes.

22 **T 22 D 4.** ONLY the form of error attracts the ego. Meaning
23 it does not RECOGNIZE, and does not know if it is there
24 or not. Everything which the body's eyes can
25 see **(806)626** is a mistake, an error in perception,

(N 10:182)(Ur 806)

1 a distorted fragment of the whole, without the
2 meaning that the whole would give. And yet
3 mistakes, regardless of their form, can be
4 corrected. Sin is but error in a special
5 form the ego venerates. It would preserve
6 ALL errors, and make them sins. For here
7 is its OWN stability, its heavy anchor
8 in the shifting world it made; the rock
9 on which its church is built, and
10 where its worshippers are bound to
11 bodies, and believe the body's freedom is their own.
12 **T 22 D 5.** Reason will tell you that the FORM of
13 error is not what makes it ~~different~~ a mistake.
14 If what the form CONCEALS is a mistake,
15 the FORM can not prevent correction. The
16 body's eyes see ONLY form. They
17 cannot see BEYOND what they were MADE to
18 see. And they were made to look on
19 error, and NOT see past it. Theirs is
20 indeed a strange perception, for
21 they can see ONLY illusions, unable
22 to look beyond the granite block of
23 sin, and stopping at the outside FORM
24 of nothing. To this distorted form of
25 vision, the OUTSIDE of everything, the wall

(N 10:183)(Ur 806)

1 that stands between you and the truth, is wholly true.
 2 **T 22 D 6.** Yet how can sight which
 3 stops at nothingness, as if it WERE
 4 a solid wall, see truly? It is HELD
 5 BACK by form, having been made to
 6 guarantee that nothing else BUT form
 7 will be perceived. These eyes, made NOT to
 8 see, will NEVER see. For the idea they
 9 represent left not its maker, and it is
 10 their maker that sees through them. What
 11 was its maker's GOAL, but not to see?
 12 For THIS the body's eyes are perfect means.
 13 But NOT for seeing. See how the
 14 body's eyes rest on externals, and CANNOT
 15 go beyond. Watch how they STOP at
 16 nothingness, unable to go BEYOND the
 17 form to meaning.
 18 **T 22 D 7.** Nothing so blinding as perception
 19 of form.⁹ For sight of form MEANS
 20 understanding HAS BEEN obscured. Only
 21 MISTAKES have different forms, and so they CAN
 22 deceive. You CAN change form, BECAUSE
 23 it is not true. It COULD not be reality,
 24 BECAUSE it can be changed. Reason will tell
 25 you that, if form is NOT reality, it MUST be

⁹ The grammar here is odd, and is improved if we make it "Nothing *is* so blinding as ..." but the *Notes* and all versions have it the same way.

(N 10:184)(Ur 806-807)

1 an illusion. And is Not THERE to see. (807)627 And, IF you
2 see it, you MUST be mistaken, for you are
3 seeing what can NOT be real, as if it
4 were. What cannot see BEYOND what is not
5 there, MUST be distorted perception. And
6 must perceive illusions AS THE TRUTH. Could
7 it, then, RECOGNIZE the truth?

8 **T 22 D 8.** Let not the FORM of his mistakes
9 keep you from him whose holiness is YOURS.
10 Let not the vision of his holiness, the sight
11 of which would show you YOUR forgiveness, be
12 kept from you by what the body's eyes CAN
13 see. Let your awareness of your brother NOT be
14 blocked by your perception of his sins, and
15 of his body. What is there in him that you would
16 attack, EXCEPT what you associate with his
17 body, which YOU believe can sin? BEYOND
18 his errors is his holiness, and YOUR salvation.
19 You gave him not his holiness, but tried
20 to see your sins in him, to save yourself.
21 And yet his holiness IS your forgiveness. Can YOU
22 be saved by making sinful the one whose
23 holiness IS your salvation?

24 **T 22 D 9.** A holy relationship, however newly
25 born, must value holiness above all

(N 10:185)(Ur 807)

1 else. Unholy values will produce
2 confusion, and IN AWARENESS. In an unholy
3 relationship, ~~the other~~ each one is valued BECAUSE he seems to
4 justify the other's sin. He sees within the OTHER
5 what impels him to SIN AGAINST HIS WILL.
6 And thus he lays his sins upon the
7 other, and is ATTRACTED to him to PERPETUATE
8 his sins. And so it MUST become impossible
9 for each to see HIMSELF as causing
10 sin, by his DESIRE to have sin real. Yet
11 reason sees a holy relationship as what it IS;
12 a common state of mind, where both
13 give errors gladly to correction, that both
14 may happily be healed as one.

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25 **(808)808 a [?]**

T 22 E. The Branching of the Road (*N 1628 11:3)
(N Not present)(Ur 808)

[Special Message: March 11, 1968]

March 11, 1968

T 22 E 1. Special Message:

When you come to the place where the branch in the road is quite apparent, you cannot go ahead. You MUST go one way or the other. For now, if you go straight ahead, the way you were going before you came to the branch, YOU WILL GO NOWHERE. The whole purpose of coming this far is to decide WHICH BRANCH YOU WILL TAKE FROM HERE ON. The way you came no longer matters. IT CAN NO LONGER SERVE.

T 22 E 2. No-one who reaches this far CAN make the wrong decision. But he CAN delay. And there is no part of the journey that seems more hopeless and futile than standing where the road branches, and not deciding which way to go. It is only the first few steps along the right way that seem hard, because you HAVE chosen, but you still think you can go back and make the other choice.

T 22 E 3. This is not so. A choice made with the power of Heaven to uphold it cannot BE undone. Your way IS decided.

T 22 E 4. There will be nothing you will NOT be told, if you acknowledge this.

(809)628

(N 11:003)(Ur 809)

1 **T 22 E 5.** And¹⁰ so you stand, here in this holy
 2 place, before the veil of sin that ~~stand~~ hangs
 3 between you and the face of Christ. LET it
 4 be lifted! Raise it together, for it is but
 5 a veil that stands between you. Either
 6 alone will see it as a solid block,
 7 nor realize how thin the drapery that
 8 separates you now. Yes,¹¹ it IS almost
 9 over, IN YOUR AWARENESS. And peace has
 10 reached you even here, BEFORE the veil.
 11 Think what will happen after! The love of
 12 Christ will light YOUR faces, and shine from
 13 them into a darkened world that NEEDS
 14 the light. And, from this holy place, He will
 15 return with you, not leaving it or you.

16 **T 22 E 6.** YOU will become His messengers,
 17 returning Him unto Himself. Think of
 18 the loveliness that YOU will see, who walk
 19 with Him! And think how beautiful
 20 will each of you look to the other! How happy
 21 you will be to be TOGETHER, after ~~so~~ such a long
 22 and lonely ~~a~~ journey where you walked
 23 alone! The gates of Heaven, open
 24 now for you, will you now open to the
 25 sorrowful. And none who looks upon

¹⁰Ur inserts "May 24, 1967"

¹¹ The Notes and Urtext have this as shown, while the HLC and FIP replace "Yes" with "Yet."

(N 11:004)(Ur 809-810)

1 the Christ in you but will rejoice. How beautiful
2 the sight you saw beyond the veil, which you
3 will bring to light the tired eyes of those
4 as weary now as once you were. How
5 thankful will they be to see you come
6 among them, offering Christ's forgiveness to dispel
7 their faith in sin.

8 **T 22 E 7.** Every mistake you make the other will
9 gently have corrected FOR you. For, in his
10 sight, your loveliness is HIS salvation,
11 which he would PROTECT from harm. And
12 each will be the other's strong protector from
13 EVERYTHING that seems to rise between
14 you. So shall you walk the world with me,
15 whose message has not yet been
16 given everyone. For you are here to let it
17 be RECEIVED. God's offer still is
18 open; yet it waits acceptance. From
19 you who have accepted it, is it received.
20 Into your joined hands is it safely given.
21 For you who SHARE it have become its willing
22 guardians and protectors. **(810)629**

23 **T 22 E 8.** To all who share the love of God
24 the grace is given to be the givers of what they have
25 received. And so they learn that it is theirs

(N 11:005)(Ur 810)

1 forever. All barriers disappear before their
2 coming, as every obstacle was finally
3 surmounted that seemed to rise and block
4 THEIR way before. This veil you lift together
5 opens the way to truth to more than you.
6 Those who would let illusions be lifted
7 from their minds are this world's Saviors, walking
8 the world with their Redeemer, and carrying His
9 message of hope and freedom and RELEASE
10 from suffering to everyone who NEEDS a
11 miracle to save him.

12 **T 22 E 9.** How EASY is it to offer this
13 miracle to everyone! No-one who has
14 received it for himself COULD find it
15 difficult. For, BY receiving it, he learned
16 it was not given him alone. Such is the
17 function of a holy relationship; to
18 RECEIVE together, and give as you received.
19 Standing BEFORE the veil, it still seems
20 difficult. But hold out your JOINED
21 hands and touch this heavy-seeming
22 block, and you will learn how easily your
23 fingers slip through its nothingness.
24 It is no solid wall. And only an
25 illusion stands between you and the holy Self

**T 22 F. Weakness and Defensiveness (*N 1631 11:6)
(N 11:006)(Ur 810-811)**

1 you share.(811)630

2

3 **T 22 F 1.** How¹² does one overcome illusions?

4 Surely not by force or anger. Nor by

5 OPPOSING them in ANY way. Merely by

6 letting reason tell you that they CONTRADICT

7 reality. They GO AGAINST what must

8 be true. The opposition comes from THEM, and NOT reality.

9 Reality opposes nothing. What merely

10 is, NEEDS no defense, and offers none. Only

11 illusions need defense, BECAUSE OF WEAKNESS.

12 And how CAN it be difficult to walk the

13 way of truth, when only WEAKNESS

14 interferes? YOU are the strong ones in this

15 seeming conflict. And you need NO

16 defense. Everything that needs defense

17 YOU DO NOT WANT. For anything that needs

18 defense will WEAKEN you.

19 **T 22 F 2.** Consider what the ego wants

20 defenses FOR. ALWAYS to justify what

21 GOES AGAINST the truth, flies in the face of

22 reason, AND MAKES NO SENSE. Can this BE

23 justified? What can this be, except an

24 invitation to insanity, to save you FROM the

25 truth? And what would you be SAVED

¹² Ur inserts "May 25, 1967"

(N 11:007)(Ur 811)

1 from, but what you FEAR? Belief in sin
2 needs GREAT defense, and at ENORMOUS cost.
3 All that the Holy Spirit offers must be DEFENDED
4 AGAINST, and SACRIFICED. For sin is carved
5 into a block out of YOUR peace, and
6 laid BETWEEN you and its return. Yet how
7 can peace BE so fragmented? It is
8 STILL whole, and NOTHING has been TAKEN
9 FROM it.

10 **T 22 F 3.** See how the means and the material of
11 evil dreams are nothing! In truth, you
12 stand together, with NOTHING in between.
13 God holds your hands, and what can separate
14 whom He has joined as one with
15 Him? It is your Father Whom you would
16 defend against. Yet it remains
17 impossible to keep Love out. God rests
18 with you in quiet, undefended and wholly
19 undefending. For in this quiet state
20 alone is strength and power. Here
21 can NO weakness enter, for here is
22 no attack, and therefore no illusions. Love
23 rests in CERTAINTY. Only UNCERTAINTY
24 can BE defensive. And ALL uncertainty
25 is doubt about YOURSELF. **(812)631**

(N 11:008)(Ur 812)

1 **T 22 F 4.** How weak is fear; how little
2 and how meaningless! How insignificant
3 before the quiet strength of those whom
4 Love has joined! This is your "enemy;" a
5 frightened mouse which would
6 attack the universe. How likely is it
7 that it will SUCCEED? Can it be
8 difficult to disregard its feeble squeaks
9 that tell of its omnipotence, and would
10 drown out the hymn of praise to its
11 Creator that every heart throughout
12 the universe forever sings as one?
13 Which IS the stronger? Is it this tiny
14 mouse, or everything that God created?
15 You are NOT joined together by this mouse, but
16 by the Will of God. And can a
17 mouse BETRAY whom God has joined?

18 **T 22 F 5.** If you but RECOGNIZED how little
19 stands between you and your AWARENESS of your
20 union! Be not deceived by the illusions
21 it presents of size and thickness, weight,
22 solidity, and firmness of foundation.
23 Yes, to the body's eyes it looks like an
24 enormous, solid body, immovable as
25 is a mountain. Yet, within YOU, there is

(N 11:009)(Ur 812)

1 a force which NO illusions can resist. This body
2 only SEEMS to be immovable. This force
3 IS irresistible in truth. What, then,
4 MUST happen when they come together? Can
5 the illusion of immovability be long
6 defended for what is quietly PASSED
7 THROUGH, and GONE BEYOND?
8 **T 22 F 6.** Forget not, when you feel the need
9 arise to be defensive about ANYTHING,
10 you have identified YOUR SELF with an
11 illusion. And therefore feel that you are weak,
12 BECAUSE YOU ARE ALONE. This is the cost of ALL
13 illusions. Not one but rests on the
14 belief that you are separate. Not one
15 that does not SEEM to stand,
16 heavy and solid and unmovable, between
17 you and your brother. And not one that truth
18 can NOT pass over lightly, and so easily
19 that you MUST be convinced, in spite of
20 what you THOUGHT it was, that it was nothing.
21 If you forgive each other, this MUST happen.
22 For it IS your unwillingness to overlook what
23 seems to stand between you that makes it
24 look impenetrable, and DEFENDS the illusion of
25 its immovability.**(813)632**

**T 22 G. Freedom and the Holy Spirit (*N 1635 11:10)
(N 11:010)(Ur 813)**

1 **T 22 G 1.** Do¹³ you want freedom of the body, or of the
 2 mind? For both you cannot have. Which do you
 3 value? Which is your goal? For one you see
 4 as means; the other, end. And one must
 5 serve the other, and LEAD to its predominance, increasing
 6 ITS importance by DIMINISHING its own.
 7 Means serve the end, and as the end is
 8 reached, the value of the means decreases, and
 9 is eclipsed entirely when they are
 10 recognized as functionless. No-one but
 11 yearns for freedom, and tries to find it. **But**
 12 he will seek for it where he believes it IS,
 13 and CAN be found. He will believe it possible
 14 of mind OR body, and he will make the other
 15 SERVE his choice, as means to find it.

16 **T 22 G 2.** Where freedom of the BODY has been
 17 chosen, the mind is used *seen* as MEANS,
 18 whose value lies in its ability to contrive
 19 ways to achieve the body's freedom. Yet
 20 freedom of the body HAS no meaning. And
 21 so the mind is DEDICATED to serve illusions.
 22 This is a situation SO contradictory and SO
 23 impossible that anyone who chooses this
 24 has NO idea of what is valuable. Yet
 25 even in this confusion, so profound it cannot

¹³ Ur inserts "June 3, 1967"

(N 11:011)(Ur 813-814)

1 BE described, the Holy Spirit waits in gentle patience,
2 as certain of the outcome as He is sure of
3 His Creator's love. He knows this mad
4 decision was made by one as dear to His Creator
5 as Love is to Itself.

6 **T 22 G 3.** Be not disturbed at all to think
7 how He can change the role of means and
8 end so easily in what God loves, and
9 would have free forever. But be you, rather,
10 grateful that YOU can be the means to serve
11 His end. This is the ONLY service which
12 leads to freedom. To serve THIS end, the
13 body MUST be perceived as **(814)633** sinless,
14 BECAUSE the goal is sinlessness. The LACK of
15 contradiction makes the soft transition from
16 means to end as easy as is the shift
17 from hate to gratitude before forgiving
18 eyes. You WILL be sanctified by one
19 another, using your bodies ONLY to serve the
20 sinless. And it will be IMPOSSIBLE for you to
21 hate what serves what you would HEAL.

22 **T 22 G 4.** This holy relationship, lovely in its innocence,
23 mighty in strength, and blazing with a
24 light far brighter than the sun which
25 lights the sky YOU see, is chosen of your Father

(N 11:012)(Ur 814)

1 as a means for His Own plan. Be thankful
 2 that it serves yours not at all. Nothing
 3 entrusted to it can BE misused. And
 4 nothing given it but WILL be used. This
 5 holy relationship has the power to heal ALL pain,
 6 REGARDLESS of its form. Neither of you
 7 alone can serve at all. Only in your
 8 JOINT will does healing lie. For here
 9 YOUR healing is, and here will YOU accept
 10 Atonement. And in your healing IS the Sonship
 11 healed, BECAUSE your wills are joined.
 12 **T 22 G 5.** Before a holy relationship, there IS
 13 no sin. The FORM of error is no longer
 14 seen. And reason, joined with love, looks
 15 quietly on ALL confusion, observing
 16 merely, "this was a mistake." And then
 17 the same Atonement YOU accepted in YOUR
 18 relationship¹⁴ CORRECTS the error, and lays a part of
 19 Heaven in its place. How blessed are
 20 you, who let this gift be given! Each
 21 part of Heaven that you bring, is given
 22 YOU. And every empty place in
 23 Heaven that you filled again with the
 24 Eternal Light YOU bring, shines now
 25 on YOU. The means of sinlessness can

¹⁴ *Ur* inserts a comma here

(N 11:013)(Ur 814-815)

1 know no fear, because they carry ONLY love with them.
 2 **T 22 G 6.** Children of peace, the light HAS
 3 come to you. The light you bring you do NOT
 4 recognize, and yet you will remember. Who **(815)634**
 5 can deny HIMSELF the vision that he
 6 brings to others? And who would fail
 7 to recognize a gift he let be laid in
 8 Heaven through HIMSELF? The gentle service
 9 that you give the Holy Spirit IS service to yourself.
 10 You who are now HIS means must
 11 love all that He loves. And what
 12 you bring is YOUR remembrance of everything
 13 that is eternal. No trace of anything in
 14 time can long remain in minds that
 15 serve the timeless. And NO illusion can
 16 disturb the peace of a relationship which has become
 17 the MEANS of peace.
 18 **T 22 G 7.** When you have looked upon each other
 19 with COMPLETE forgiveness, from which NO
 20 error is excluded and NOTHING kept hidden,
 21 what mistake can there be ANYWHERE you
 22 can NOT overlook? What form of
 23 suffering could BLOCK your sight,
 24 preventing you from seeing PAST it?
 25 And what illusion COULD there be

(N 11:014)(Ur 815-816)

1 you will NOT recognize as a mistake; a shadow
 2 through which you walk COMPLETELY undismayed?
 3 God would let NOTHING interfere with those
 4 whose wills are His. And they will
 5 RECOGNIZE their wills are His, BECAUSE they
 6 serve His Will. AND SERVE IT WILLINGLY.
 7 How can it NOT be theirs? And COULD
 8 remembrance of what they are be long
 9 delayed?

(816)635

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12 **T 22 G 8.** You¹⁵ will see your value through each
 13 other's eyes, and each one is released as
 14 he beholds his Savior IN PLACE of the
 15 attacker who he THOUGHT was there. Through this
 16 releasing is the world released. This is
 17 YOUR part in bringing peace. For you
 18 have asked what is your function here,
 19 and have been answered. Seek not to
 20 change it, nor to substitute ANOTHER
 21 goal. This one was GIVEN you, and ONLY this.
 22 Accept this one, and serve it willingly,
 23 for what the Holy Spirit does with the gifts
 24 you give each other, to whom He
 25 offers them, and where and when, is up to

¹⁵ Ur inserts "June 5, 1967"

(N 11:015)(Ur 816)

1 Him.

2 **T 22 G 9.** He will bestow them where they are

3 received and welcomed. He will use

4 every one of them for peace. Nor will one

5 little smile, or willingness to

6 overlook the tiniest mistake, be

7 lost to anyone. What can it be

8 but universal blessing to look on

9 what your Father loves with charity?

10 EXTENSION of forgiveness is the Holy Spirit's

11 function. Leave this to Him.

12 Let YOUR concern be only that you

13 give TO Him that which can

14 BE extended. Save no dark

15 secrets that He cannot use. But

16 offer Him the tiny gifts He can

17 extend forever.

18 **T 22 G 10.** He will take every one, and

19 make of it a potent force for

20 peace. He will withhold no

21 blessing from it, or limit it

22 in any way. He will join to it

23 ALL the power that God has given

24 Him, to make each little gift

25 of love a source of healing for

(N 11:016)(Ur 816)

1 for¹⁶ everyone. Each little gift you offer
2 to the other lights up the world. Be
3 not concerned with darkness; look AWAY
4 from it, and TOWARD each other. And let
5 the darkness be dispelled by Him Who
6 knows the light, and lays it gently in
7 each gentle smile of faith and con-
8 fidence with which you bless each other.

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¹⁶ That's right, the word is repeated across the page break in the manuscript

(N 11:017)(Ur 817)

1 **T 22 G 11.** On¹⁷ your learning depends
2 the welfare of the world. And it is only
3 arrogance that would DENY the power
4 of your will. Think you the Will of God is
5 powerLESS? Is this HUMILITY? You do not
6 see what this belief has done. You
7 see yourself as vulnerable,
8 frail, and easily destroyed. And
9 at the mercy of countless attackers
10 more powerful than you. Let us look
11 straight at how this error came
12 about, for here lies buried the heavy
13 anchor that seems to keep the fear of
14 God in place, unmovable and solid as
15 a rock. While this remains, so will it
16 seem to be.

17 **T 22 G 12.** Who can attack the Son of God,
18 and NOT attack his Father? How can
19 God's Son be weak and frail and
20 easily destroyed, UNLESS HIS FATHER
21 IS? You do NOT see that EVERY sin and
22 EVERY condemnation which you perceive and
23 justify IS an attack upon your Father.
24 And that is WHY it has not happened,
25 nor COULD be real. You do not see that

¹⁷ Ur inserts "June 8, 1967"

(N 11:018)(Ur 817)

1 this is your attempt, BECAUSE you think the Father and the Son
2 are separate. And you MUST think that they
3 are separate, BECAUSE OF FEAR. For it
4 SEEMS safer to attack another or
5 yourself, than to attack the great Creator
6 of the universe, Whose power you KNOW.
7 **T 22 G 13.** If you were one with Him, AND
8 RECOGNIZED THIS ONENESS, you would know
9 His power is YOURS. But you will NOT
10 remember this, while you believe attack
11 of ANY kind means ANYTHING. It is
12 unjustified in ANY form, BECAUSE
13 it has no meaning. The only way it
14 COULD be justified is if each one of you
15 were SEPARATE from the other, and all
16 were separate from your Creator. For ONLY
17 then would it be possible to attack a
18 part of the creation WITHOUT the
19 whole; the Son WITHOUT the Father. And
20 to attack another, WITHOUT yourself;
21 or hurt yourself, without the other
22 feeling pain.
23 **T 22 G 14.** And this belief, you WANT. Yet
24 wherein lies its value, EXCEPT in the
25 desire to attack in safety? Attack is

(N 11:019)(Ur 817-818)

1 neither safe nor dangerous. IT IS IMPOSSIBLE.
2 And this is so, BECAUSE the universe is one.
3 You would not **(818)637** choose attack on its
4 reality, if it were not ESSENTIAL to attack
5 to see it SEPARATE FROM ITS CREATOR. And
6 thus it seems as if Love could
7 attack, AND BECOME FEARFUL. Only
8 the DIFFERENT can attack. So you conclude,
9 BECAUSE you can attack, you must be
10 DIFFERENT. Yet does the Holy Spirit explain
11 this differently. BECAUSE you are NOT different,
12 you CAN NOT ATTACK.
13 **T 22 G 15.** Either position is a logical
14 conclusion, if only the different can attack.
15 Either could be maintained, BUT
16 NEVER BOTH. The ONLY question to be
17 answered to decide which MUST be
18 true, is WHETHER YOU ARE DIFFERENT. From the
19 position of what YOU understand, you seem
20 to BE. And THEREFORE can attack. Of the
21 alternatives, this SEEMS more natural,
22 and more in line with your experience. And
23 therefore it is necessary that you have OTHER experiences,
24 more in line with truth, to teach you what
25 IS natural and true. This is the function of your

(N 11:020)(Ur 818)

1 holy relationship. For what ONE thinks, the
2 OTHER will experience WITH him. What
3 can this mean, EXCEPT your minds are one?
4 **T 22 G 16.** Look not with fear upon this
5 happy fact, and think not that it lays
6 a heavy burden on you. For, when
7 you have ACCEPTED it with gladness, you will
8 realize that your relationship is a reflection of
9 the union of the Creator and His Son. From
10 loving minds, there IS no separation.
11 And every thought in one brings
12 gladness to the other, BECAUSE they are the same.
13 Joy is unlimited, BECAUSE each
14 shining thought of Love EXTENDS
15 its Being, and creates more of
16 Itself. There is no difference ANYWHERE
17 within it. For every thought
18 is like Itself.
19 **T 22 G 17.** The light that joins you shines
20 throughout the universe. And,
21 BECAUSE it joins you, so it makes
22 you one with your Creator. And, in
23 HIM, is all creation joined.
24 Would you REGRET you cannot fear alone,
25 when your relationship can also teach the

(N 11:021)(Ur 818-819)

1 power of love is there, which makes ALL fear
2 impossible? Do not attempt to keep
3 a little of the ego with this gift. For it
4 was given to be USED, and NOT obscured.
5 What teaches you **(819)638** you CANNOT separate,
6 DENIES the ego. Let TRUTH decide
7 if you be different or the same, and TEACH
8 you which is true.

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Chapter 23 - The War Against Yourself**T 23 A. Introduction (*N 1647 11:22)****(N 11:022)(Ur 819)**

1 **T 23 A 1.** Do¹ you not see the OPPOSITE of
 2 frailty and weakness is sinlessness?
 3 INNOCENCE IS STRENGTH, and nothing ELSE²
 4 is strong. The sinless cannot fear.
 5 And fear of any kind is weakness. The
 6 show of strength attack would use
 7 to COVER frailty³ conceals it not. For
 8 how can the unreal BE hidden? No-
 9 one is strong who has an enemy.
 10 And no-one can attack, unless
 11 he thinks he HAS. Belief in enemies
 12 is therefore the belief in WEAKNESS. And what
 13 is weak is NOT the Will of God. Being
 14 OPPOSED to It, it is Its "enemy." And
 15 God is feared, as an OPPOSING will.
 16 **T 23 A 2.** How strange indeed becomes this
 17 war against Yourself! You will believe
 18 that EVERYTHING you use for sin can
 19 hurt you, AND BECOME YOUR ENEMY. And
 20 you will fight AGAINST it, and try to
 21 weaken it, BECAUSE of this. And you
 22 will think that you succeeded, and
 23 attack again. It is as certain you will
 24 fear what you attack, as it is sure
 25 that you will love what you perceive as sinless.

¹ Ur inserts "June 12, 1967"

² Ur does not emphasize this word

³ Ur inserts a comma

(N 11:023)(Ur 819-820)

1 He walks in peace who travels
 2 sinlessly along the way Love shows
 3 him. For Love walks WITH him there,
 4 PROTECTING him from fear. And he will see
 5 ONLY the sinless, who can NOT attack.
 6 **T 23 A 3.** Walk you in glory, with your head
 7 held high, and fear no evil.⁴ The
 8 innocent are safe, because they SHARE
 9 their innocence. Nothing they see is harmful,
 10 for their AWARENESS of the truth releases
 11 everything from the illusion of harmfulness.
 12 And what SEEMED harmful now
 13 stands shining in their innocence,
 14 released from sin and fear, and happily
 15 returned to love. They share the
 16 strength of love BECAUSE they looked
 17 on innocence. And every error
 18 disappeared, because they saw it not.
 19 Who looks for glory finds it where
 20 it IS. Where COULD it be⁵ but in the
 21 innocent? **(820)639**
 22 **T 23 A 4.** Let not the little **nuisances and**
 23 **interferers** pull you **toward** littleness.
 24 There CAN be no attraction of guilt in
 25 innocence. Think what a happy

⁴ The *Urtext* manuscript has a comma here, but all other versions make it a period, including the *Notes*.

⁵ *Ur* inserts comma

(N 11:024)(Ur 820)

1 world you walk, with truth beside you! Do
 2 not give up this world of freedom, for a
 3 little sigh of seeming sin, nor for
 4 a tiny stirring of guilt's attraction.
 5 Would you, for all these ~~little and~~ meaningless
 6 distraction,⁶ lay Heaven aside? Your
 7 destiny and purpose are far beyond them,
 8 in the clean peace where littleness does
 9 not exist. Your purpose is at variance with
 10 littleness of any kind. And so it is at
 11 variance with sin.
 12 **T 23 A 5.** Let us not let littleness lead
 13 God's Son into temptation. His
 14 glory is BEYOND it, measureless and
 15 timeless as is Eternity. Do not let
 16 time intrude upon your sight of him.
 17 Leave him not frightened and alone in his
 18 temptation. But help him rise
 19 above it, and perceive the light of
 20 which he is a part. YOUR innocence will
 21 light the way to his, and so is YOURS
 22 protected, and KEPT in your awareness.
 23 For who can know his glory, and
 24 perceive the little and the weak about
 25 him? Who can walk trembling in a

⁶ *Ur* rewrites this as "for all these meaningless distractions,"

(N 11:025)(Ur 820)

1 fearful world, and realize that Heaven's glory
 2 shines in him?
 3 **T 23 A 6.** Nothing around you but is PART
 4 of you. Look on it lovingly, and see the
 5 light of Heaven in it. So will you come
 6 to understand all that is given you. In
 7 kind forgiveness will the world sparkle and
 8 shine, and everything you once thought
 9 sinful now will be re-interpreted as
 10 part of Heaven. How beautiful it is
 11 to walk, clean and redeemed and
 12 happy, through a world in bitter need
 13 of the redemption that your innocence
 14 bestows upon it!⁷ What can you
 15 value MORE than this? For here
 16 is YOUR salvation and YOUR freedom. And it
 17 MUST be complete, if YOU would
 18 recognize it. **(821)640**

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⁷ The *Urtext* manuscript does not have an exclamation point here, just a period. However, both the *Notes* and the *HLC* do have an exclamation point, suggesting it was omitted in error.

**T 23 B. The Irreconcilable Beliefs (*N 1652 11:27)
(N 11:026)(Ur 821)**

1 **T 23 B 1.** The⁸ memory of God comes to the quiet
 2 mind. It CANNOT come where there is conflict,
 3 for a mind at war against itself remembers
 4 not Eternal Gentleness. The means of war
 5 are NOT the means of peace. And what the
 6 warlike would remember is NOT love. War
 7 is impossible unless belief in VICTORY is
 8 cherished. Conflict WITHIN you MUST
 9 imply that you believe the ego has the power
 10 TO BE VICTORIOUS. Why else would you
 11 identify with it? Surely you realize the
 12 ego IS at war with God. Certain it is
 13 it HAS no enemy. But just as
 14 certain is its fixed belief it has
 15 an enemy that it MUST overcome, and
 16 WILL SUCCEED.

17 **T 23 B 2.** Do you not realize a war against
 18 yourself would BE a war on God? Is
 19 victory CONCEIVABLE? And, if it were, is this
 20 a victory that you would WANT? The death
 21 of God, if it were possible, would be YOUR death.
 22 Is this a VICTORY? The ego ALWAYS marches
 23 to defeat, BECAUSE it thinks that triumph
 24 over you is possible. And God thinks
 25 otherwise. This is no war. Only the mad

⁸ Ur inserts "June 20, 1967

(N 11:027)(Ur 821-822)

1 belief the Will of God can be attacked and
2 overthrown. You may IDENTIFY with this
3 belief, but never will it be more than
4 madness. And fear will reign in madness, and
5 will SEEM to have ~~succeeded in replacing~~ replaced love there.
6 This is the conflict's PURPOSE. And to those who
7 think that it is possible, the means seem real.
8 **T 23 B 3.** Be certain that it is impossible
9 God and the ego, or yourself and it, will
10 EVER meet. You SEEM to meet, and make
11 your strange alliances, on grounds that have
12 no meaning. For your beliefs converge
13 upon the body, the ego's chosen home, which you
14 believe is YOURS. You meet at ~~first of~~
15 a mistake,-- an error in your self-
16 appraisal. The ego joins with an ILLUSION
17 of yourself you SHARE with it. And yet,
18 illusions cannot join. They ARE the
19 same, and they are nothing. Their joining
20 lies in nothingness; **(822)641** two are as meaningless
21 as one, or as a thousand. The ego joins
22 with nothing, BEING nothing. The victory it
23 seeks is meaningless as is itself.
24 **T 23 B 4.** Brothers, the war against yourself
25 is almost over. The journey's end is at the

(N 11:028)(Ur 822)

1 place of peace. Would you not now ACCEPT
 2 the peace offered you here? This enemy you fought
 3 as an INTRUDER on your peace is here
 4 transformed before your sight into the GIVER of
 5 your peace. Your "enemy" was God Himself, to
 6 Whom all conflict, triumph, and attack of
 7 ANY kind are all unknown. He
 8 loves you perfectly, completely, and
 9 eternally. The Son of God at war with his
 10 Creator is a condition as ridiculous
 11 as nature roaring at the wind in anger, and
 12 proclaiming that it is part of itself no
 13 longer.

14 **T 23 B 5.** Could nature possibly ESTABLISH this.⁹
 15 and make it true? Nor IS¹⁰ it up to you
 16 to say what shall be part of you, and
 17 what is kept apart. The war against
 18 yourself was undertaken to teach the Son
 19 of God that he is NOT himself, and NOT
 20 his Father's Son. For this, the memory
 21 of his Father MUST be forgotten. It
 22 IS forgotten in the body's life, and, if you think
 23 you ARE a body, you will believe you HAVE
 24 forgotten it. But truth can never
 25 be forgotten by ITSELF. And you have NOT

⁹ *Ur* inserts a comma

¹⁰ Initially underlined, the underline is scratched out in the *Notes*.

(N 11:029)(Ur 822-823)

1 forgotten what you are. Only a strange illusion
2 of yourself, a wish to triumph OVER what
3 you are, remembers not.

4 **T 23 B 6.** The war against yourself is but the battle
5 of two illusions, struggling to make them
6 DIFFERENT from each other, in the belief the one which
7 conquers will be true. There IS no conflict
8 between them and the TRUTH. Nor ARE they
9 different from each other. Both are NOT true.
10 And so it matters not what form they
11 take. What made them is insane, and
12 they remain part of what made
13 them. Madness holds out no
14 menace to reality, and has no influence
15 upon it. Illusions CANNOT triumph
16 over truth, nor can they **(823)642** threaten it in
17 any way. And the reality which they deny is
18 NOT a part of them.

19 **T 23 B 7.** What YOU remember IS a part of
20 you. For you MUST be as God created
21 you. Truth does not fight against illusion,
22 nor do illusions fight against the truth.
23 Illusions battle ONLY with themselves.
24 Being fragmented, they fragment. But
25 truth is indivisible, and FAR beyond their

(N 11:030)(Ur 823)

1 little reach. You will remember what you know
2 when you have learned you CANNOT be in
3 conflict. One ILLUSION about yourself
4 can battle with another, yet the war of two
5 illusions is a state where NOTHING HAPPENS.
6 There is no victor, and there is no victory. And truth
7 stands radiant, APART from conflict, untouched
8 and quiet, in the peace of God.

9 **T 23 B 8.** Conflict must be between two
10 FORCES. It can NOT exist between one
11 power and nothingness. There is nothing you
12 COULD attack that is not part of you.
13 And, BY attacking it, you make two
14 illusions of yourself, IN CONFLICT with each
15 other. And this occurs whenever you
16 look on ANYTHING that God created
17 with anything but love. Conflict is
18 fearful, for it is the birth of fear. Yet
19 what is born of nothing cannot WIN
20 reality through battle. Why would you fill your
21 world with conflicts with yourself? Let all this
22 madness be undone for you, and turn in peace
23 to the remembrance of God, still shining in
24 your quiet mind.

25 **T 23 B 9.** See how the conflict of illusions

(N 11:031)(Ur 823-824)

1 disappears, when it is brought to truth! For
 2 it seems real ONLY as long as it
 3 is seen as war between CONFLICTING
 4 truths, the conqueror to be the truer, the
 5 MORE real, the VANQUISHER of the illusion
 6 that was LESS¹¹ real, MADE an illusion by
 7 defeat. For conflict is the choice BETWEEN
 8 illusions, one to be crowned as real,
 9 the other vanquished and despised. Here
 10 will the Father NEVER be remembered. Yet
 11 NO illusion can invade His home, and
 12 drive Him out of what He loves
 13 forever. And what He loves MUST be
 14 forever quiet and at peace, BECAUSE it **(824)643** is
 15 His home. And you who are beloved
 16 of Him are no illusions, being as true
 17 and holy as Himself.
 18 **T 23 B 10.** The stillness of your certainty of
 19 Him and of yourself is home to both of
 20 you, who dwell as one, and NOT apart.
 21 Open the doors of His most holy home,
 22 and let forgiveness sweep away all
 23 trace of the belief in sin that keeps
 24 God homeless, and His Son with Him.
 25 You are not strangers in the house of God.

¹¹ *Ur* does not emphasize this word

(N 11:032)(Ur 824)

1 Welcome your brother to the home where God
 2 has set him in serenity and peace, and
 3 dwells with him. Illusions have no place
 4 where Love abides, protecting you from
 5 EVERYTHING that is not true. You dwell in peace
 6 as limitless as its Creator. And
 7 EVERYTHING is given those who would
 8 remember Him.
 9 **T 23 B 11.** Over His home the Holy Spirit watches,
 10 sure that its peace can never BE
 11 disturbed. *How* can the resting place of God
 12 turn on itself, and seek to overcome the
 13 One Who dwells there? And think
 14 what happens when the house of
 15 God perceives itself divided. The
 16 altar disappears, the light grows
 17 dim, the temple of the Holy One
 18 becomes a house of sin. And
 19 nothing is remembered, EXCEPT
 20 illusions. Illusions CAN conflict,
 21 because their forms ARE different. And they
 22 do battle ONLY to establish which
 23 FORM is true.
 24 **T 23 B 12.** Illusion meets illusion;
 25 truth, itself. The meeting of illusions

(N 11:033)(Ur 824)

1 leads to war. Peace looking on itself
2 EXTENDS itself. War is the condition
3 in which fear is born,¹² and grows and seeks to
4 dominate. Peace is the state where
5 love abides, and seeks to share
6 itself. Conflict and peace are opposites;
7 where one abides, the other CANNOT be;
8 where either goes, the other disappears.
9 So is the memory of God obscured in
10 minds that have become illusion's
11 battleground. Yet far beyond this
12 senseless war it shines, ready to BE
13 remembered when you side with peace.

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24 **(825)644**

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¹² The comma is scratched out in the *Notes*

**T 23 C. The Laws of Chaos (*N 1660 11:35)
(N 11:034)(Ur 825)**

1 **T 23 C 1.** The¹³ "laws of chaos" CAN be brought
2 to light, though NEVER understood. Chaotic
3 laws are hardly meaningful, and therefore
4 out of reason's sphere. Yet they
5 APPEAR to constitute an obstacle
6 to reason and to truth. Let us, then,
7 look upon them calmly, that we
8 may look BEYOND them, understanding
9 what they ARE, NOT what they
10 would maintain. It IS essential it
11 be understood what they are FOR, because it is
12 their PURPOSE to make meaningless, and
13 to ATTACK the truth. Here are the laws
14 that rule the world you made. And
15 yet they GOVERN¹⁴ nothing, and need
16 NOT be broken; merely looked
17 upon and gone beyond.

18 **T 23 C 2.** The first chaotic law is that
19 the truth is different for everyone.
20 Like all these principles, this one maintains
21 that each is separate, and has a
22 different set of thoughts which
23 SETS HIM OFF from others. This principle
24 evolves from the belief there is a hierarchy
25 of illusions; some are MORE valuable,

¹³ *Ur* inserts "June 28, 1967"

¹⁴ *Ur* does not emphasize this word

(N 11:035)(Ur 825-826)

1 and THEREFORE true. And each establishes this FOR
 2 HIMSELF, and MAKES it true by
 3 his attack on what another
 4 values. This is justified BECAUSE the
 5 values differ. And those who
 6 hold them SEEM¹⁵ to be unlike, and THEREFORE
 7 enemies.

8 **T 23 C 3.** Think how this SEEMS to
 9 interfere with the first principle of
 10 miracles. For this establishes
 11 degrees of TRUTH among illusions,
 12 making it appear that some are
 13 HARDER to be overcome than others.
 14 If it were realized that they are all the
 15 same and EQUALLY untrue, it would
 16 be easy, then, to understand that
 17 miracles apply to ALL of them.
 18 Errors of ANY kind can be corrected,
 19 BECAUSE they are untrue. When brought
 20 to truth, instead of to each other,¹⁶ they
 21 merely disappear. No PART of nothing
 22 CAN¹⁷ be more resistant to the truth
 23 than can another. **(826)645**

24 **T 23 C 4.** The second law of chaos, dear
 25 indeed to every worshipper of sin, is

¹⁵ Originally underlined, the underline is scratched out in the *Notes*

¹⁶ *Ur* emphasizes "TO EACH OTHER"

¹⁷ Originally underlined, the underline is scratched out in the *Notes*

(N 11:036)(Ur 826)

1 that each one MUST sin, and therefore DESERVES
2 attack and death. This principle, closely
3 related to the first, is the demand that
4 errors call for punishment, and NOT
5 correction. For the DESTRUCTION of the one
6 who makes the error places him BEYOND
7 correction, and beyond forgiveness. What
8 he has done is thus interpreted
9 as an irrevocable sentence on himself,
10 which God Himself is powerless to
11 overlook. Sin cannot BE remitted,
12 being the belief the Son of God can
13 make mistakes for which his own
14 destruction becomes inevitable.

15 **T 23 C 5.** Think what this SEEMS to do
16 to the relationship between the Father and the
17 Son. Now it appears that they
18 can NEVER be One again. For
19 One must ALWAYS be condemned,
20 AND BY THE OTHER. Now are they
21 different, and ENEMIES. And THEIR
22 relationship is one of opposition, just as the
23 separate aspects of the Son meet ONLY to
24 conflict, but NOT to join. One becomes
25 weak, the other strong by his¹⁸ DEFEAT.

¹⁸ The words "BY HIS" are emphasized in the *Ur*

(N 11:037)(Ur 826)

1 And fear of God, and of each other, now
2 appears as sensible, made real by
3 what the Son of God has done, both
4 to himself AND his Creator.

5 **T 23 C 6.** The arrogance on which the laws
6 of chaos stand could not be more
7 apparent than emerges here. Here is
8 a principle which would define
9 what the CREATOR of reality must be;
10 what He MUST think, and what He
11 must believe; and how He must
12 RESPOND, believing it. It is not
13 seen as even necessary that He
14 be ASKED¹⁹ about the truth of what
15 has been established for His
16 belief. His Son can TELL Him
17 this, and He has but the choice
18 whether to take his word for it,
19 or be mistaken.

20 **T 23 C 7.** This leads directly to the third
21 preposterous belief that seems to make
22 chaos eternal. For, if God
23 cannot BE mistaken, then He
24 must accept His Son's belief in
25 what he is, and HATES²⁰ him for it.

¹⁹ *Ur* does not emphasize this word

²⁰ *Ur* has "HATE"

(N 11:038)(Ur 826-827)

1 See how the fear of God is REINFORCED by
2 this third principle. Now it becomes
3 IMPOSSIBLE to turn to Him for help in
4 misery. For now He has become the
5 "enemy" Who "caused" it, and to
6 Whom appeal is useless. Nor can
7 salvation lie within the Son, **(827)646** whose
8 every aspect seems to be at war with
9 Him,²¹ and JUSTIFIED in its attack.
10 **T 23 C 8.** And now is conflict made
11 inevitable, and beyond the help of God.
12 And now salvation MUST remain
13 impossible, because the Savior HAS
14 become the enemy. There can be NO
15 release and NO escape. Atonement
16 thus becomes a myth, and vengeance,
17 NOT forgiveness, is the Will of God.
18 From where all this begins, there IS no
19 sight of help that can succeed.
20 ONLY destruction can BE the outcome.
21 And God Himself SEEMS to be siding
22 with it, to overcome His Son. Think
23 not the ego will enable you to find ESCAPE
24 from what it wants. THAT is the function
25 of this course, which does NOT value what

²¹ The *Urtext* does not capitalize "him" here although the *HLC* and *FIP* both do. Since the pronoun rather clearly refers to God, capitalization does seem to be consistent with Schucman's style conventions and its omission appears to be inadvertent.

(N 11:039)(Ur 827-828)

1 the ego cherishes.(828)647
 2 **T 23 C 9.** The²² ego values only what it
 3 TAKES. This leads to the fourth law of
 4 chaos which, if the others are accepted,
 5 MUST be true. This seeming law is the
 6 belief you HAVE what you have taken. By
 7 this, another's loss becomes your gain, and
 8 *thus it fails to recognize that you*
 9 can never "take away" save from
 10 YOURSELF. Yet all the other laws
 11 must lead to this. For enemies do
 12 NOT give willingly to one another, nor would
 13 they seek to SHARE the things they value.
 14 And what your ENEMIES would keep
 15 from you must BE worth having, just
 16 BECAUSE they keep it hidden from your sight.
 17 **T 23 C 10.** All of the mechanisms of
 18 **insanity** madness are seen emerging
 19 here. The "enemy," made strong by
 20 keeping hidden the valuable inheritance
 21 which should be yours; your JUSTIFIED
 22 possession²³ and attack for what has
 23 been withheld; and the inevitable loss the
 24 enemy MUST suffer, to save YOURSELF.
 25 Thus do the guilty ones protest their

²² Ur inserts "June 29, 1967"

²³ Ur inserts comma

(N 11:040)(Ur 828-829)

1 innocence. Were they not forced into this
 2 foul attack by the unscrupulous behavior of
 3 the enemy, they would respond with
 4 only kindness. But, in a savage
 5 world, the kind cannot survive. So
 6 they MUST take, or else be taken
 7 FROM.

8 **T 23 C 11.** And now there is a vague,
 9 unanswered question, not yet "explained."
 10 What IS this precious thing, this
 11 priceless pearl, this hidden secret
 12 treasure, to be wrested in righteous
 13 wrath from this most treacherous and
 14 cunning enemy? It must be
 15 what you want, and never found.
 16 And now you "understand" the reason
 17 WHY you found it not. For it was
 18 TAKEN from you by the enemy, and hidden
 19 where you would not think to look.
 20 He hid it in his BODY, making it the
 21 cover for his guilt; the hiding
 22 place for what belongs to YOU.**(829)648**
 23 **T 23 C 12.** Now must his body be
 24 destroyed and sacrificed, that you
 25 may **find**²⁴ that which BELONGS to you.

²⁴ *Ur* replaces "find" with "have"

(N 11:041)(Ur 829)

1 His treachery DEMANDS his death, that YOU
2 may live. And you attack only in self-
3 defense. But what is it you want, that
4 NEEDS his death? Can you be sure your
5 murderous attack IS justified, unless
6 you know what it is FOR? And here
7 a final principle of chaos comes to
8 the "rescue." It holds there is a SUBSTITUTE for
9 love. This is the "magic" that will cure
10 all of your pain; the missing factor in your
11 madness THAT MAKES IT SANE. THIS
12 is the reason why you must attack. HERE²⁵
13 is what makes your vengeance justified.
14 **T 23 C 13.** Behold, unveiled, the ego's
15 secret gift, torn from your brother's body;
16 hidden there in malice and in hatred for
17 the one to whom the gift belonged.²⁶ HE
18 would deprive you of the secret
19 ingredient which would give meaning
20 to your life. The substitute for love, born of
21 your enmity to one another, MUST be
22 salvation. IT has no substitute, and
23 there IS only one. And ALL
24 relationships have but the purpose of seizing
25 it, and making it your own. Never is

²⁵ Originally underlined, the underline is scratched out in the *Notes*

²⁶ *Ur* has "belongs" instead of "belonged"

(N 11:042)(Ur 829-830)

1 your possession made complete. And never
 2 will your brother cease his own attack on YOU,
 3 for what you stole. Nor will God end
 4 His vengeance upon both, for, in His
 5 madness, HE must have this substitute for
 6 ~~Him~~ love, and kill you both.

7 **T 23 C 14.** You who believe you walk in
 8 sanity, with feet on solid ground, and
 9 through a world where meaning CAN be
 10 found, consider this: These ARE the
 11 laws on which your "sanity" appears
 12 to rest. These ARE the principles which make
 13 the ground beneath your feet seem solid.
 14 And it IS here you look for meaning.
 15 These are the laws YOU made for your
 16 salvation. They hold in place the
 17 substitute for Heaven that you prefer. This
 18 is their PURPOSE; they were MADE for this.
 19 There is no point in asking what they **(830)649**²⁷
 20 MEAN.²⁸ This is apparent. The MEANS of
 21 madness MUST be insane. Are you as
 22 certain that you realize the GOAL is madness?

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²⁷ Ur inserts "June 30, 1967"

²⁸ Ur omits emphasis on this word

(N 11:043)(Ur 830)

1 **T 23 C 15.** NO-ONE wants madness, nor does
 2 anyone cling to his madness if he sees that
 3 this is what it IS. What PROTECTS madness
 4 is the belief THAT IT IS TRUE. It is the FUNCTION of
 5 insanity to TAKE THE PLACE of truth. It must
 6 be seen AS truth, to be believed. And, if
 7 it IS the truth, then must its opposite, which
 8 was the truth before, be madness now. Such
 9 a reversal, COMPLETELY turned around,
 10 with madness sanity, illusions true,
 11 attack a kindness, hatred love, and
 12 murder benediction, IS the goal the **laws**²⁹ of
 13 chaos serve. These are the means by which
 14 the laws of God APPEAR to be reversed. Here
 15 do the laws of sin APPEAR to hold love
 16 captive, and let sin go free.

17 **T 23 C 16.** These do not SEEM to be the goals of
 18 chaos. For, by the great reversal, they
 19 appear to be the laws of ORDER. How
 20 could it NOT be so? Chaos is
 21 lawlessness, and HAS no laws. To be
 22 believed, its SEEMING laws must
 23 be perceived as REAL. Their goal of
 24 madness MUST be seen as sanity.
 25 And fear, with ashen lips and sightless

²⁹ Ur replaces "laws" with "goals"

(N 11:044)(Ur 830-831)

1 eyes, blinded and terrible to look upon,
 2 is lifted to the throne of love, its dying
 3 conqueror, its substitute, the savior from
 4 salvation. How lovely do the laws of
 5 fear make death appear! Give thanks
 6 unto the hero on love's throne, who saved
 7 the Son of God for fear and death!

8 **T 23 C 17.** And yet, how can it be
 9 that laws like these can BE believed?
 10 There is a strange device that makes
 11 this possible. Nor is it unfamiliar; we
 12 have seen how it APPEARS to function
 13 many times before. In truth, it does
 14 NOT function, yet in dreams, where
 15 ONLY shadows play the major roles, it
 16 seems most powerful. No law of
 17 chaos COULD compel belief, but
 18 for the emphasis on form, and³⁰ DISREGARD
 19 OF CONTENT. No-one who thinks that
 20 one of them is true SEES WHAT IT
 21 SAYS. Some FORMS it takes seem **(831)650**
 22 to have meaning, and that is all.

23 **T 23 C 18.** How can some FORMS of
 24 murder NOT mean death? Can an
 25 attack in ANY form be love? What FORM

³⁰ *Ur* adds emphasis to "AND"

(N 11:045)(Ur 831)

1 of condemnation is a blessing? Who makes his
2 Savior powerless, and FINDS salvation?
3 Let not the FORM of the attack on him deceive
4 you. You CANNOT seek to harm him, and be
5 saved. Who can find SAFETY from
6 attack by turning on himself? How
7 can it matter what the FORM this madness
8 takes? It is a judgment that
9 defeats ITSELF, condemning what it
10 says it wants to save. Be not deceived
11 when madness takes a form you think is
12 lovely. What is intent on your destruction,
13 is NOT your friend.
14 **T 23 C 19.** You would maintain, and think it
15 true, that you do NOT believe such
16 senseless laws, nor act upon them.
17 And, when you look at what they
18 SAY, they CANNOT be believed. Brothers,
19 you DO believe them. For how else
20 could you PERCEIVE the form they take, with
21 content such as this? Can ANY
22 form of this be tenable? Yet you
23 believe them FOR the forms they take,
24 and DO NOT RECOGNIZE the content. IT
25 never changes. Can you paint rosy lips

(N 11:046)(Ur 831-832)

1 upon a skeleton, dress it in loveliness,
 2 pet it and pamper it, AND MAKE IT LIVE?
 3 And can you be content with an illusion
 4 that YOU are living?

5 **T 23 C 20.** There IS no life outside of
 6 Heaven. Where God created life, there
 7 life must be. In ANY state apart from
 8 Heaven, life is illusion. At best, it
 9 SEEMS like life; at worst, like death.
 10 Yet both are judgments on what is
 11 NOT life, equal in their inaccuracy and
 12 lack of meaning. Life not in Heaven
 13 is impossible, and what is NOT³¹ in Heaven
 14 is not ANYWHERE. Outside of Heaven,
 15 only the conflict of illusions stands;
 16 senseless, impossible, and beyond ALL³²
 17 reason, and yet perceived as an
 18 eternal BARRIER to Heaven. Illusions
 19 ARE but forms. Their content is NEVER true.(832)651

20 **T 23 C 21.** The laws of chaos govern ALL
 21 illusions. Their forms conflict, making
 22 it SEEM quite possible to value some
 23 above the others. Yet each one rests
 24 as surely on the belief the laws of
 25 chaos ARE the laws of order, as do the others.

³¹ The emphasis is crossed out

³² The emphasis is crossed out

(N 11:047)(Ur 832)

1 Each one upholds these laws completely, offering
 2 a certain witness that these laws are true.
 3 The seeming gentler FORM of the attack is
 4 no less certain in its witnessing, OR
 5 ITS RESULTS. Certain it is illusions will
 6 bring fear, because of the beliefs that
 7 they imply, NOT for their form. And
 8 lack of faith ~~in ANY form~~ in love, in
 9 ANY form, attests to chaos AS REALITY.
 10 **T 23 C 22.** From the belief in sin, the faith in
 11 chaos MUST follow. It is BECAUSE
 12 it follows that it seems to be a
 13 logical conclusion; a valid step
 14 in ordered thought. The steps to
 15 ~~terror~~ chaos DO follow neatly from their
 16 starting-point. Each is a different
 17 form in the progression of truth's
 18 reversal, leading still deeper into
 19 terror, and AWAY from truth. Think
 20 not one step is smaller than
 21 another, nor that **from one the**
 22 **return is easier.**³³ The whole descent
 23 from Heaven lies in each one. And
 24 where your thinking starts, there must
 25 it end.

³³ Ur replaces this with "return from one is easier."

(N 11:048)(Ur 832)

1 T 23 C 23. Brothers, take not one step in the
 2 descent to hell. For, HAVING³⁴ taken
 3 one, you will NOT RECOGNIZE the **others**³⁵ for what
 4 they are. And they WILL follow. Attack
 5 in ANY form has placed your foot
 6 upon the twisted stairway that leads
 7 FROM Heaven. Yet, any instant, it
 8 is possible to have this all undone. How
 9 can you know whether you chose the
 10 stairs to Heaven or the way to hell?
 11 Quite easily. What do you feel? Is
 12 peace in your awareness? Are you CERTAIN
 13 which way you go? And are you sure
 14 the goal of Heaven CAN be reached?
 15 If not, you walk alone. Ask, then, your
 16 Friend to JOIN with you, and GIVE you certainty
 17 of where you go.

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25 (833)652

³⁴ The emphasis is crossed out

³⁵ Ur changes "others" to "rest"

**T 23 D. Salvation Without Compromise (*N 1674 11:49)
(N 11:049)(Ur 833)**

1 **T 23 D 1.** Is³⁶ it not true you do NOT recognize
 2 ~~atta~~ some of the forms attack can
 3 take? If it is true attack in ANY form
 4 will hurt you, and will do so just as much
 5 as in another form which you DO recognize, then
 6 it MUST follow that you do not always
 7 RECOGNIZE the source of pain. ATTACK IN
 8 ANY FORM IS EQUALLY DESTRUCTIVE. Its
 9 PURPOSE³⁷ does not change. Its sole
 10 intent is murder, and what FORM of
 11 murder ~~can~~ serves to cover the massive
 12 guilt and frantic fear of punishment the
 13 murderer MUST feel? He may deny
 14 he IS a murderer, and justify his savagery
 15 with smiles as he attacks. **T 23 D 2.** Yet he will
 16 suffer, and will look on his intent in
 17 nightmares, where the smiles are gone, and
 18 where the purpose rises to meet his horrified
 19 awareness, and to pursue him still. For no-one
 20 THINKS³⁸ of murder, and escapes the guilt the
 21 THOUGHT³⁹ entails. If the INTENT is death,
 22 what matter the form it takes? Is death
 23 in ANY form, however lovely and ~~even~~
 24 charitable it may SEEM to be, a blessing
 25 and a sign the Voice for God speaks through you to your

³⁶ Ur inserts "July10, 1967"

³⁷ The emphasis is crossed out

³⁸ The emphasis is crossed out

³⁹ Ur omits emphasis

(N 11:050)(Ur 833-834)

1 brother? The wrapping does not make the gift you
 2 give. An empty box, however beautiful and
 3 gently given, still contains nothing.⁴⁰ And
 4 neither the receiver NOR THE GIVER is long deceived.
 5 WITHHOLD forgiveness from your brother, and you ATTACK
 6 him. You GIVE him nothing, and receive of
 7 him but what you gave.

8 **T 23 D 3.** Salvation is no compromise of any
 9 kind. To compromise is to accept but
 10 PART of what you want; to take a little,
 11 and GIVE UP the rest. Salvation gives up
 12 nothing. It is complete for everyone.
 13 Let the IDEA of compromise but enter, and
 14 the awareness of salvation's PURPOSE is
 15 lost, because it is not recognized. It is
 16 DENIED where compromise has been
 17 accepted. For compromise is the belief
 18 SALVATION is impossible. It would
 19 maintain you can attack a little, love a
 20 little, AND KNOW THE DIFFERENCE. Thus it
 21 would **(834)653** teach a little of the same can
 22 still be different, and yet? the same remain intact,
 23 as one. Does this make sense? Can it
 24 BE understood?

25 **T 23 D 4.** This course is easy just BECAUSE it

⁴⁰ *Ur* uses a comma instead of a full stop here

(N 11:051)(Ur 834)

1 makes no compromise. Yet it SEEMS difficult
 2 to those who still believe that COMPROMISE⁴¹ is
 3 possible. They do NOT see that, if it
 4 is, SALVATION IS ATTACK. Yet it is
 5 certain the belief that⁴² salvation is impossible can
 6 NOT ~~sup~~ uphold a quiet, calm assurance
 7 it has come. Forgiveness cannot BE withheld
 8 a little. Nor is it possible to attack
 9 for this and love for that, and UNDERSTAND
 10 forgiveness. Would you not WANT to recognize
 11 assault upon your peace in ANY form,
 12 if only thus does it become impossible
 13 that YOU lose sight of it? It CAN be
 14 kept shining before your vision, forever
 15 clear and NEVER out of sight, if YOU defend it not.
 16 **T 23 D 5.** Those who believe that peace
 17 can BE defended, and *that* attack is JUSTIFIED
 18 on its behalf, can NOT perceive it
 19 lies within them. How COULD they
 20 know? Could they ACCEPT forgiveness
 21 side by side with the belief that
 22 murder takes some forms by which
 23 their peace is SAVED? Would they
 24 be WILLING to accept the fact their savage
 25 purpose is directed against themselves?

⁴¹ *Ur* does not emphasize this word

⁴² There are several words crossed out and replaced here ... but it seems no change was really made in the end

(N 11:052)(Ur 834)

1 No-one unites with enemies, nor is at one with
2 them in purpose. And no-one COMPROMISES
3 with an enemy but hates him still, for
4 what he KEPT from him. Mistake not
5 truce for peace, nor compromise for the
6 ESCAPE from conflict.

7 **T 23 D 6.** To be RELEASED from conflict means
8 that IT IS OVER. The door is open; you have LEFT
9 the battleground. You have NOT lingered there
10 in cowering hope, because the guns are stilled
11 an instant and the fear that haunts the
12 place of death is not apparent, that it
13 will not return. There IS no **place of** safety
14 in a battleground. You can look down on it
15 in safety from above, and NOT be touched.
16 But, from within it, you can find NO
17 Safety ~~there~~. Not one tree left standing
18 still will shelter you. ~~And~~ Not one
19 illusion of **safety and** protection stands against the
20 faith in murder. Here stands the body,
21 torn between **(835)654** the natural desire to communicate,
22 and the unnatural intent to murder and to die.

23 **T 23 D 7.** Think you the FORM that murder takes
24 can offer safety? Can guilt be
25 ABSENT from a battlefield? Do not remain

**T 23 E. The Fear of Life (*N 1678 11:52)
(N 11:053)(Ur 835)**

1 in conflict, for there IS no war without attack.
 2 **T 23 E 1.** The fear of God is fear of life, and⁴³ NOT of death.
 3 Yet He remains the only place of safety.
 4 In Him is no attack, and no illusion in
 5 any form stalks Heaven. Heaven is WHOLLY
 6 true. No difference enters. And
 7 what is ALL the same can not conflict.
 8 You are NOT asked to fight AGAINST your
 9 wish to murder. But you ARE asked to
 10 realize the FORM it takes conceals the
 11 SAME intent. And it is THIS you fear, and
 12 NOT the form.
 13 **T 23 E 2.** What is NOT love IS murder.
 14 What is not loving MUST be an attack.
 15 EVERY illusion is an assault on truth.
 16 And every one does violence ~~on~~ to the
 17 IDEA of love, because it SEEMS to
 18 be of equal truth. What can be
 19 EQUAL to the truth, yet different? Murder
 20 and love are incompatible. Yet, if
 21 they BOTH are true, then must they
 22 be the SAME, and indistinguishable from
 23 one another. So WILL they be, to those
 24 who see God's Son a body. For
 25 it is NOT the body that is like the Son's

⁴³ The glyph for "and" here may be crossed out in the *Notes* manuscript, it is not entirely clear

(N 11:054)(Ur 835-836)

1 Creator. And what is lifeless cannot
2 BE the Son of Life.
3 **T 23 E 3.** How can a body be extended
4 to hold the universe? Can IT create,
5 and BE what it creates? And can
6 it offer its creation ALL that it is,
7 and NEVER suffer loss? God does not
8 share His function with a body. He
9 GAVE the function to create unto His
10 Son, BECAUSE it is His Own. It is NOT
11 sinful to believe the function of the Son is
12 murder. But it IS insanity.
13 What is the same can HAVE no different
14 function. Creation is the means for
15 God's extension. And what is His
16 MUST be His Son's as well. Either
17 the Father AND the Son are murderers, or
18 neither is. Life makes not death,
19 creating like itself.**(836)655**
20 **T 23 E 4.** The lovely light of your relationship IS like
21 the love of God. It cannot yet assume
22 the holy function God gave His
23 Son, for your forgiveness of one another
24 is not complete as yet. And
25 so it cannot be extended to **all**

(N 11:055)(Ur 836)

1 ALL creation. Each form of murder and
2 attack that still attracts you, and that you
3 do not recognize for what it is, limits
4 the healing and the miracles you HAVE the power
5 to extend to all. Yet does the Holy Spirit
6 understand how to increase your little gifts,
7 and make them mighty. Also ~~does~~ He
8 understands how your relationship is raised
9 ABOVE the battleground, IN it no more.

10 **T 23 E 5.** This is your part; to realize that
11 murder, in ANY form, is NOT your will. The OVERLOOKING
12 of the battleground is now your purpose. Be
13 lifted up, and from a higher place,
14 look down upon it. From there, will
15 your perspective be quite different. Here,
16 in the midst of it, it DOES seem real.
17 Here you have CHOSEN to be part of it. Here
18 murder IS your choice. Yet, from above, the
19 choice is miracles, INSTEAD of murder.
20 And the perspective COMING FROM this
21 choice shows you the battle is NOT real, and
22 easily escaped. Bodies may battle, but
23 the clash of forms is meaningless. And it
24 IS over, when you realize it never was begun.

25 **T 23 E 6.** How can a battle be perceived

(N 11:056)(Ur 836-837)

1 as nothingness, when you ENGAGE in it? How
 2 can the truth of miracles be RECOGNIZED, if
 3 murder is your choice? When the temptation to attack
 4 rises to make your mind darkened and
 5 murderous, remember you CAN see the battle from
 6 above. Even in forms you do NOT recognize,
 7 the signs you know. There is a stab of pain,
 8 a twinge of guilt, and, above all, a LOSS
 9 OF PEACE. This you know well. When it occurs,
 10 leave not your place on high, but quickly
 11 choose a miracle INSTEAD of murder.
 12 And God Himself and all the lights **in**⁴⁴
 13 Heaven, ~~with Him,~~ will gently lean to you,
 14 and hold you up. For you have chosen to remain
 15 where He would have you. And NO illusion c
 16 an attack the peace of God TOGETHER with His Son. **(837)656**
 17 **T 23 E 7.** See no-one from the battleground,
 18 for there you look on him from nowhere. You have
 19 NO reference point from where to look, where
 20 meaning can be given what you see.
 21 For only bodies COULD attack and
 22 murder, and if this is your purpose, then
 23 you MUST be one with them. Only a PURPOSE
 24 unifies, *and those who share a purpose have a mind as one.*
 25 The body HAS no purpose of
 26 ~~itself.~~ itself, and MUST be solitary. From

⁴⁴ Ur replaces "in" with "of"

(N 11:057)(Ur 837)

1 below, it cannot BE surmounted. From above,
2 the limits it exerts on those in battle still,
3 are gone and NOT perceived. The body stands
4 between the Father and the Heaven He created for
5 His Son. BECAUSE it has no purpose.
6 **T 23 E 8.** Think what is given those who
7 share their Father's purpose, and who KNOW
8 that it is theirs! They want for nothing.
9 Sorrow of any kind is inconceivable. Only
10 the Light they love is in awareness, and only
11 Love shines upon them forever. It is their
12 past, their present, and their future. Always the
13 same, eternally complete, and wholly
14 shared. (**And**) they KNOW it is impossible
15 their happiness could EVER suffer
16 change of any kind. Perhaps you think the
17 battleground CAN offer something that you
18 can win. CAN it be anything that
19 offers you a perfect calmness, and a sense of
20 love so deep and quiet that no touch of
21 doubt can EVER mar your certainty? And
22 that will last forever?
23 **T 23 E 9.** Those with the strength of God in their
24 awareness could never THINK of battle.
25 What COULD they gain ~~win~~ but LOSS of their

(N 11:058)(Ur 837)

1 perfection? For everything fought for on the
2 battleground is of the body; something it
3 seems to offer or to own. No-one who
4 knows that he has everything could seek
5 for limitation, nor COULD he value
6 the body's offerings. The senselessness of
7 conquest is quite apparent from the quiet
8 sphere above the battleground. What
9 can conflict with everything? And
10 what is there that offers LESS yet could
11 be wanted MORE? Who, with the love of God
12 upholding him, could find the choice of
13 miracles or murder hard to make?

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25 **(838)657**

A Course in Miracles Volume I Chapter 24 Shorthand Notes Transcript

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Chapter 24 - Specialness and Separation**T 24 A. Introduction (*N 1684 11:59)****(N 11:059)(Ur 838)**

1 **T 24 A 1.** Forget¹ not that the motivation for this
 2 course is the attainment and the KEEPING of the
 3 state of peace. Given this state, the mind
 4 is quiet, and the condition in which God is remembered
 5 is attained. It is not necessary to tell Him what to
 6 do. He will not fail. Where He can
 7 enter, there He is already. And can it
 8 be He can NOT enter where He wills to
 9 be? Peace will be yours BECAUSE it is His will.
 10 Can you believe a shadow can hold back
 11 the Will that holds the universe secure? God
 12 does not wait upon illusions to let Him
 13 be Himself. No more His Son. They
 14 ARE. And what illusion that idly seems
 15 to drift between them has power to defeat
 16 what IS Their Will?

17 **T 24 A 2.** To learn this course requires willingness
 18 to question EVERY value that you hold. Not one can
 19 be kept hidden and obscure, but it
 20 will jeopardize your learning. NO belief is
 21 neutral; every one has power to
 22 dictate each decision you make. For a
 23 decision is a CONCLUSION, based on
 24 EVERYTHING that you believe. It is the OUTCOME
 25 of belief, and follows it as surely as does

¹ Ur inserts "July 17, 1967"

T 24 B. Specialness as a Substitute for Love (*N 1685 11:60)

(N 11:060)(Ur 838-839)

1 suffering follow ~~sin~~ *guilt*, and freedom sinlessness.

2 There IS no substitute for peace. What God

3 creates has NO alternative. The truth

4 arises from what He knows. And your decisions

5 come from your beliefs as certainly as all

6 creation rose in His Mind BECAUSE of what

7 He knows.

8 **T 24 B 1.** Love IS extension. To withhold the

9 smallest gift is not to know love's purpose.

10 Love offers everything forever. Hold back

11 but ONE belief, ONE offering, and love is

12 gone, because you asked a substitute to take

13 its place. And now must war, the

14 SUBSTITUTE for peace, come with the one

15 alternative that you CAN choose for love.

16 Your CHOOSING it has given it ALL the

17 reality it seems to have. Beliefs will never

18 OPENLY attack each other, because conflicting

19 outcomes ARE impossible. But an

20 UNRECOGNIZED (839)#658 belief is a decision to war in secret,

21 where the results of conflict are kept unknown

22 and NEVER brought to reason, to be considered

23 sensible or not.

24 **T 24 B 2.** And many senseless outcomes

25 HAVE been reached, and meaningless decisions

(N 11:061)(Ur 839)

1 have been made and kept hidden, to
 2 become beliefs now GIVEN power to
 3 direct all subsequent decisions. ~~Do~~ Mistake
 4 you not ~~misjudge~~ the power of these hidden
 5 warriors to disrupt your peace. For it IS
 6 at their mercy while you² decide to leave it there.
 7 The secret enemies of peace, your least decisions
 8 to choose attack³ *instead of love*, unrecognized and ~~but~~
 9 swift to challenge YOU to combat and to violence
 10 far more inclusive than you think, are there
 11 by your election. Do not deny their presence,
 12 nor their terrible results. All that can
 13 BE denied is their REALITY, but NOT their outcome.
 14 **T 24 B 3.** All that is ever cherished as
 15 a hidden belief, to be defended
 16 though unrecognized, is FAITH IN SPECIALNESS.
 17 This takes many forms, but ALWAYS
 18 clashes with the reality of God's creation,
 19 and with the grandeur which He gave His Son.
 20 What else COULD justify attack?
 21 For who could hate someone whose ~~whose~~
 22 Self is his, and which He KNOWS? Only
 23 the special COULD have enemies, for they are
 24 different, and NOT the same. And difference of
 25 ANY kind imposes orders of reality, and a need to

² In an odd construction, the words "while you" are bracketed and followed by "leave it there." Above the line is inserted "as long as you decide to"

³ the words "swift and" were originally written, then crossed out and replaced with "instead of love"

(N 11:062)(Ur 839)

1 judge that cannot BE escaped. What God created
2 cannot be attacked, for there is nothing in the universe
3 unlike itself.

4 **T 24 B 4.** But what is different CALLS for
5 judgment, and this MUST come from someone
6 "better," someone incapable of being like
7 what he condemns, "above" it, sinless
8 BY COMPARISON with it. And thus does
9 specialness become a means and end at
10 once. For specialness not only sets
11 apart, but serves as grounds from which
12 attack on those who seem "beneath" the
13 special one is "natural" and "just." The
14 special ones feel weak and frail BECAUSE
15 of differences. For what would make them
16 special IS their enemy. Yet they PROTECT
17 its enmity, and call it "friend." On its
18 behalf they fight against the universe, **(840)#659** for nothing
19 in the world they value more.

20 **T 24 B 5.** (*N 11:62) Specialness is the great dictator
21 of the wrong decisions. Here is the grand
22 illusion of what you are and what your
23 brother is. And here is what MUST
24 make the body dear, and WORTH preserving.
25 SPECIALNESS MUST BE DEFENDED. Illusion

(N 11:119)(Ur 840) out of sequence

1 CAN attack it, and they DO. For what your
2 brother MUST become, to KEEP your specialness,
3 IS an illusion. He who is "worse" than you
4 MUST be attacked, so that your
5 specialness can live on his defeat.
6 For specialness is triumph, and its
7 victory IS his defeat and shame. How can
8 he live, with all your sins upon him? And
9 who MUST be his conqueror but you?

10 **T 24 B 6.** Would it be POSSIBLE for you to hate
11 your brother if you were like him? COULD you
12 attack him if you realized you ~~take~~ journey
13 WITH him, to a goal that is the SAME? Would
14 you not help him reach it, in every way you
15 could, if his attainment of it were
16 yours? You ARE his enemy in specialness; his
17 Friend in a SHARED purpose. Specialness
18 can NEVER share, for it depends on
19 goals that you ALONE can reach. And
20 he must NEVER reach them, or YOUR
21 goal is jeopardized. Can love HAVE meaning
22 where the goal is triumph? And what
23 decision CAN be made for this, that
24 will NOT hurt you?
25 **T 24 B 7.** Your brother is your Friend BECAUSE his

(N 11:118)(Ur 840) out of sequence

1 Father created him like you. There IS
2 no difference. You have been GIVEN to each other
3 that love might be extended, NOT cut
4 off from one another. What you KEEP is lost to you.
5 God gave you both Himself. And to remember
6 this is now the ONLY purpose that you share.
7 And so it is the only one you HAVE.
8 Could you attack each other if you chose to
9 see NO specialness of any kind between
10 you? Look fairly at whatever makes
11 you give each other partial welcome, or
12 would let you think that you are better off
13 apart. Is it not ALWAYS your belief your
14 specialness is LIMITED by your relationship?
15 And is not THIS the "enemy" that makes you both
16 illusions to each other? **(841)#660**
17 **T 24 B 8.** The fear of God and of each other
18 comes from each unrecognized belief in
19 specialness. For each demands the other
20 bow to it AGAINST HIS WILL. And God
21 Himself must honor it, or suffer
22 vengeance. Every twinge of
23 malice, or stab of hate, or wish to
24 separate arises here. For here the

(N 11:117)(Ur 841) out of sequence

1 purpose that you share becomes obscured from
2 BOTH of you. You would oppose this course
3 because it teaches you, YOU ARE ALIKE. You have
4 NO purpose that is not the same. And
5 none your Father does not share with you.
6 For your relationship has been made clean of special
7 goals. And would you now DEFEAT the
8 goal of holiness that Heaven gave it?
9 **T 24 B 9.** What perspective can the special
10 have that does NOT change with every
11 seeming blow, each slight, or fancied
12 judgment on itself? Those who are
13 special MUST defend illusions against the
14 truth. For what is specialness
15 but an attack upon the Will of God? You
16 love your brother not while it is this you would
17 defend AGAINST him. This is what HE
18 attacks and YOU protect. Here is the
19 ground of battle which you wage
20 against him. Here MUST he be
21 your enemy, and NOT your Friend. Never
22 can there be peace among the different.
23 He is your friend BECAUSE you are the same. **(842)#661**

**T 24 C. The Treachery of Specialness (*N 1695 11:70)
(N 11:70)(Ur 842)**

1 **T 24 C 1.** Comparison⁴ MUST be an ego
 2 device, for love makes none. Specialness
 3 ALWAYS makes comparisons. It is ESTABLISHED
 4 by a lack seen in another, and
 5 maintained by searching for and
 6 keeping clear in sight all lacks it
 7 can perceive. This does it seek, and
 8 this it looks upon. And ALWAYS whom
 9 it thus diminishes would be your
 10 Savior, had you not chosen *decided* to make of
 11 him a tiny measure of your
 12 specialness instead. Against the littleness you see
 13 in him you stand as tall and stately,
 14 clean and honest, pure and unsullied by
 15 comparison with what you see.

16 **T 24 C 2.** Nor do you understand it is
 17 YOURSELF that you diminish thus. Pursuit
 18 of specialness is always at the cost of peace.
 19 Who can attack his Savior, and cut
 20 him down, and recognize his strong
 21 support? Who can detract from
 22 his omnipotence, and SHARE his
 23 power? And who can use him as
 24 the gauge of littleness, and be
 25 RELEASED from limits? You have a function

⁴ Ur inserts "August 7, 1967"

(N 11:71)(Ur 842-843)

1 in salvation. ITS pursuit will bring you
 2 joy. But the pursuit of specialness MUST
 3 bring you pain. Here is a ~~purpose~~ goal that
 4 would defeat salvation, and thus run
 5 COUNTER to the Will of God. To value specialness
 6 is to esteem an alien will, to which illusions
 7 of yourself ARE dearer than the truth.

8 **T 24 C 3.** Specialness is the idea of sin MADE
 9 REAL. Sin is impossible even to imagine,
 10 without this base. For sin rose from
 11 it, out of nothingness, an evil flower with
 12 no roots at all. Here is the self-
 13 made savior, the creator who creates
 14 UNLIKE the Father, and which made
 15 His Son like to itself, and NOT like
 16 unto Him. His SPECIAL sons are
 17 many, NEVER one, each one in exile from
 18 himself and Him of Whom they are
 19 a part. Nor do they love the Oneness
 20 which created them as One with Him.
 21 They chose their specialness INSTEAD of Heaven,⁵
 22 and INSTEAD of peace, and wrapped it
 23 carefully in sin, to keep it "safe" from truth. **(843)#662**

24 **T 24 C 4.** You are NOT special. If you think
 25 you are, and would defend your specialness against

⁵ Ur omits this comma

(N 11:72)(Ur 843)

1 the truth of what you REALLY are, how can you
2 know the truth? What answer that the Holy Spirit
3 gives can reach you, when it is your specialness
4 to which you listen, and which asks AND ANSWERS?
5 Its tiny answer, soundless in the melody
6 which pours from God to you eternally
7 in loving praise of what you are, is all
8 you listen to. And that vast song
9 of honor and of love for what you are
10 seems silent and unheard before
11 ITS mightiness. You strain your ears to hear
12 ITS soundless voice, and yet the Call of
13 God Himself is soundless to you.
14 **T 24 C 5.** You CAN defend your specialness,
15 but never will you hear the Voice for God
16 beside it. They speak a different language,
17 and they fall on different ears. To every
18 special one a DIFFERENT message, and one with DIFFERENT
19 meaning, is the truth. Yet how CAN
20 truth be different to each one? The special
21 messages the special hear convince them THEY
22 are different and apart; each in his special
23 sins and safe from love, which does not
24 see his specialness at all. Christ's Vision
25 IS their enemy, for it sees not what

(N 11:73)(Ur 843-844)

1 **what** THEY would look upon. And it
2 WOULD show them that the specialness they
3 think they see IS an illusion.
4 **T 24 C 6.** What would they see instead?
5 The shining radiance of the Son of God,
6 so like his Father that the memory of
7 Him springs instantly to mind. And
8 with this memory, the Son remembers his
9 own creations, as like to him as
10 he is to his Father. And all the world
11 he made, and all his specialness, and all
12 the sins he held in its defense
13 AGAINST himself, will vanish as his
14 mind accepts the truth about himself,
15 as it returns to take their place. This is the only
16 "cost" of truth. You will no longer see what
17 never was, nor hear what makes no
18 sound. Is it a sacrifice to give up
19 nothing, and to receive the Love of God forever?
20 **T 24 C 7.** You who have chained your Savior to your
21 specialness, and given it HIS place, remember
22 this: He has NOT lost the power to forgive
23 you all the sins you think you placed between
24 him and the function of salvation GIVEN **(844)#663** him
25 for you. Nor will you CHANGE his function,

(N 11:74)(Ur 844)

1 any more than you can change the truth in
2 him and in yourself. But be you certain
3 that the truth is just the same in both. It
4 gives no different messages, and has ONE
5 meaning. And it is one you BOTH can
6 understand, and one which brings release
7 to BOTH of you. Here stands your brother with the
8 key to Heaven in his hand, held out to
9 you. Let not the dream of specialness
10 remain between you. What is one IS joined
11 in truth.

12 **T 24 C 8.** Think of the loveliness that you will
13 see within yourself, when you have looked
14 on him as on a Friend. He IS the
15 enemy of specialness, but ONLY friend to
16 what is real in you. Not one attack
17 you thought you made on him has
18 taken from him the gift that God
19 would have him give to you. His need
20 to give it is as great as yours to
21 have it. Let him forgive you all your specialness,
22 and make you whole in mind, and one
23 with him. He waits for your
24 forgiveness only that he may return it
25 unto you. It is not God Who has

(N 11:75)(Ur 844)

1 condemned His Son. But ONLY you, to
2 save his specialness, and kill his Self.
3 **T 24 C 9.** You have come far along the
4 way of truth; too far to falter now.
5 Just one step more, and every vestige
6 of the fear of God will melt away in
7 love. Your brother's specialness and yours
8 ARE enemies, and bound in hate to kill
9 each other and DENY they are the same.
10 Yet it is not illusions that have reached
11 this final obstacle that seems to make
12 God and His Heaven so remote that
13 they cannot be reached. Here, in this
14 holy place, does truth stand waiting
15 to receive you both in silent blessing, and in
16 peace so real and so encompassing that
17 NOTHING stands outside.
18 **T 24 C 10.** Leave all illusions of yourself
19 OUTSIDE this place, to which you come
20 in hope and honesty. Here is your
21 Savior FROM your specialness. He is in
22 need of your acceptance of himself
23 as part of you, as you for his.
24 You are alike to God as God
25 is to Himself. He is not

(N 11:76)(Ur 844-845)

1 **not** special, for He would not keep one
2 part of what He is unto Himself,
3 NOT given to His Son, but kept **(845)#664** for
4 Him alone. And it is this you fear; for if
5 He is not special, then He willed His Son
6 be like Him, and your brother IS like you.
7 Not special, but possessed of everything,
8 INCLUDING you.
9 **T 24 C 11.** Give him but what he
10 has, remembering God gave Himself
11 to BOTH of you in equal love, that
12 both might share the universe with Him
13 Who chose that love could never
14 be divided and kept separate from
15 what it IS and must forever be. You
16 ARE your brother's; part of love was not
17 DENIED to him. But can it be that
18 YOU have lost because HE is complete?
19 What has been given him makes
20 YOU complete, as it does him.
21 God's love gave you to him and him to
22 you, BECAUSE He gave Himself. What is
23 the same as God IS One with Him. And
24 ONLY specialness could make the truth of
25 God and you AS One seem anything BUT Heaven.

(N 11:77)(Ur 845)

1 And the hope of peace at last in sight.
 2 **T 24 C 12.** Specialness is the seal of treachery upon
 3 the gift of love. Whatever serves its
 4 purpose MUST be given to kill.
 5 No gift that bears its seal but
 6 offers treachery to giver and receiver.
 7 Not one glance from eyes it
 8 veils but looks on sight of
 9 death. Not one believer in its
 10 potency but seeks for bargains
 11 and for compromise that would
 12 establish sin as⁶ love's substitute, and
 13 serve it faithfully. And no relationship
 14 that holds its purpose dear but
 15 clings to murder as safety's weapon,
 16 and the great defender of all illusions
 17 from the "threat" of love.
 18 **T 24 C 13.** The hope of specialness makes it
 19 seem possible God made the body
 20 as the prison-house which keeps
 21 His Son from Him. For it DEMANDS
 22 a special place God cannot enter,
 23 and a hiding-place where none is
 24 welcome but your tiny self. Nothing
 25 is sacred here but unto you, and you

⁶ The word "as" does not appear in the *Urtext* manuscript, but it is present as a shorthand glyph in the *Notes*. Because it is rather required to make this sentence grammatically correct, this apparent inadvertent omission is replaced. Both the *HLC* and *FIP* omit "as."

(N 11:78)(Ur 845-846)

1 alone, apart and separate from all
2 your brothers; safe from ALL intrusions of
3 sanity upon illusions; safe from God,
4 and safe for conflict everlasting. **(846)#665**
5 Here are the gates of hell you closed
6 upon yourself, to rule in madness
7 and in loneliness your special kingdom,
8 APART from God, AWAY from truth and from salvation.
9 **T 24 C 14.** The key you threw away God
10 gave your brother, whose holy
11 hands would offer it to you, when
12 you were ready to accept His plan
13 for your salvation in place of yours.
14 How could this readiness be reached
15 save through the sight of all your misery,
16 and the awareness that your plan has failed, and
17 will forever fail to bring you peace and
18 joy of ANY kind? Through this despair
19 you travel now, yet it is but ILLUSION
20 of despair. The death of specialness is
21 NOT your death, but your awaking into
22 Life Eternal. You but emerge from an
23 illusion ~~yourself~~ of what you are, to
24 the acceptance of yourself as God created you. **(847)#666**

**T 24 D. The Forgiveness of Specialness (*N 1704 11:79)
(N 11:79)(Ur 847)**

1 August 15, 1967

2 **T 24 D 1.** Forgiveness is the end of specialness.

3 Only illusions can BE forgiven, and then they disappear.

4 Forgiveness is release from ALL illusions, and that is why

5 it is impossible but PARTLY to forgive. No-one

6 who clings to ONE illusion can see himself

7 as sinless, for he holds one error to

8 himself as lovely still. And so he

9 calls it "unforgivable," and makes

10 it sin. How can he then give

11 HIS forgiveness wholly, when he

12 would not receive it for himself? For

13 it is sure he WOULD receive it

14 wholly, the instant that he gave it

15 so. And thus HIS secret guilt

16 would disappear, forgiven by himself.

17 **T 24 D 2.** Whatever form of specialness you cherish,

18 you have made a sin. Inviolate it

19 stands, strongly defended with all your

20 puny might against the Will of God.

21 And thus it stands against

22 YOURSELF, YOUR enemy, NOT

23 God's. So does it seem to split

24 you off from God, and make you separate

25 from Him as its defender. YOU

26 would protect what God created not.

(N 11:80)(Ur 847)

1 And yet this idol that seems to GIVE you
 2 power has taken it away. For
 3 you have given your brother's birthright⁷ to
 4 it, leaving HIM alone and unforgiven,
 5 and yourself in sin beside him, both
 6 in misery, before the idol that can save you not.
 7 **T 24 D 3.** It is not YOU that is so vulnerable and
 8 open to attack that just a word, a
 9 little whisper that you do not like, a
 10 circumstance that suits you not, or an
 11 event that you did not anticipate upsets
 12 your world, and hurls it into chaos. Truth
 13 is not frail. Illusions leave it
 14 perfectly unmoved and undisturbed.
 15 But specialness is NOT the truth in you.
 16 IT can be thrown off balance
 17 by ANYTHING. What rests on
 18 nothing NEVER can be stable.
 19 However large and over-blown it SEEMS
 20 to be, it still must rock and turn
 21 and whirl about with every breeze. **T 24 D 4.** Without
 22 foundation nothing is secure. Would
 23 God have left His Son in such a
 24 state, where safety HAS no meaning?
 25 No, -- His Son is safe, resting on

⁷ **Genesis 25:33** And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

(N 11:81)(Ur 847-848)

1 Him. It is your specialness that is attacked
 2 by everything that walks and breathes, or
 3 creeps or crawls, or even lives at all.
 4 Nothing **(848)#667** is safe from its attack, and it
 5 is safe from nothing. It will forever
 6 more BE unforgiving, for that is what
 7 it IS. A secret vow that what
 8 God wants for you will never be, and
 9 that **your will OPPOSES⁸ His forever.⁹** Nor
 10 is it possible the two can ever be the
 11 same ~~again~~, while specialness stands
 12 like a flaming sword of death
 13 between them, and makes them enemies.
 14 **T 24 D 5.** God asks for your forgiveness. He
 15 would have no separation, like an alien
 16 will, rise between what He wills for
 17 you, and what YOU will. THEY are the
 18 same, for neither one wills specialness.
 19 How could they will the death of love
 20 itself? Yet they are powerless to
 21 make attack upon illusions. They are
 22 NOT BODIES; as One Mind they wait
 23 for all illusions to be BROUGHT to them,
 24 and left behind. Salvation challenges not
 25 even death. And God Himself,

⁸ Ur does not emphasize this word

⁹ Ur renders this "and that you will oppose His Will forever."

(N 11:82)(Ur 848)

1 Who knows that death is NOT your will, must
2 say, "Thy will be done," because YOU
3 think it is.

4 **T 24 D 6.** Forgive the great Creator of the universe,
5 the Source of life, of love and holiness, the
6 perfect Father of a perfect Son, for your
7 illusions of your specialness. Here is the hell you
8 chose to be your home. **Seek not your Father**
9 **here.** He chose not this for you. Ask
10 not He enter this. The way is barred to
11 love and to salvation. Yet if you would
12 release your brother from the depths of hell,
13 you have forgiven Him Whose Will it is
14 you rest forever in the arms of peace, in
15 perfect safety, and without the heat and
16 malice of one thought of specialness to
17 mar your rest. Forgive the Holy One the
18 specialness He could not give, and yet you
19 made instead.

20 **T 24 D 7.** The special ones are all asleep,
21 surrounded by a world of loveliness
22 they do not see. Freedom and peace and joy
23 stand there, beside the bier on which
24 they sleep, and call them to come
25 forth and waken from their dream of

(N 11:83)(Ur 848-849)

1 death. Yet they hear nothing. They are
 2 lost in dreams of specialness. They hate
 3 the call that would awaken them. And
 4 they curse God because He did not make their
 5 dream reality. Curse God and die,¹⁰ but
 6 not by Him Who made not death, but
 7 only in ~~the~~ dreams. Open your eyes a little; **(849)#668**
 8 see the Savior God gave to you that you
 9 might look on him, and give him back
 10 his birthright.¹¹ It is YOURS. **T 24 D 8.** The slaves
 11 of specialness will yet be free. Such is the Will of
 12 God, and of His Son. Would God condemn
 13 HIMSELF to hell and to damnation? And do
 14 YOU will that this be done unto your
 15 Savior? God calls to you from him
 16 to join His Will to save you BOTH from hell.
 17 Look on the print of nails upon his
 18 hands that he holds out for your
 19 forgiveness. God asks your mercy ~~upon~~
 20 His Son, and on Himself. Deny them
 21 not. They ask of you but that
 22 your will be done. They seek your love
 23 that you may love yourself. Love not
 24 your specialness instead of them. The print
 25 of nails are¹² on your hands as well. Forgive your Father

¹⁰ **Job 2:9** Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

¹¹ **Genesis 25:33** And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

¹² We have an agreement in number grammar problem here. It has to be "prints of nails are" or "print of nails is." Both *Notes* and *Urtext* have this problem. FIP resolves it by changing "are" to "is."

**T 24 E. Specialness and Salvation (*N 1709 11:84)
(N 11:84)(Ur 849-850)**

1 it was NOT His Will that you be crucified.(850)#669

2

3 **T 24 E 1.** Specialness¹³ is a lack of trust in

4 anyone except yourself. Faith is

5 invested in yourself alone. Everything

6 else becomes your enemy, feared and

7 attacked, deadly and dangerous,

8 hated and worthy only of destruction.

9 Whatever gentleness it offers is but

10 deception, but its hate is real.

11 In danger of destruction, it MUST

12 kill, and YOU are drawn to it, to

13 kill it first. And such is

14 guilt's attraction. Here is

15 death enthroned as savior;

16 crucifixion is now redemption, and salvation

17 can ONLY mean destruction of the

18 world, EXCEPT YOURSELF.

19 **T 24 E 2.** What could the purpose of the body

20 be BUT specialness? And it is this that makes

21 it frail and helpless in its own

22 defense. It was CONCEIVED to make YOU frail

23 and ~~sep~~ *helpless*. The goal of separation is its curse.

24 But bodies HAVE no goal. Purpose

25 is of the mind. And minds can

¹³ Ur inserts "August 17, 1963[?]"

(N 11:85)(Ur 850)

1 change, as they desire. What they ARE, and
2 all their attributes, CANNOT change. But
3 what they hold as purpose CAN
4 be changed, and body states must
5 shift accordingly. Of itself, the body
6 can do nothing. See it as means to
7 hurt, and it is hurt. See it as means
8 to heal, and it is healed.

T 24 E 3. YOU CAN BUT HURT

10 YOURSELF. This has been oft repeated,
11 but is difficult to grasp as yet. To
12 minds intent on specialness, it is
13 impossible. But to those who wish
14 to heal and NOT attack, it is quite obvious.
15 The purpose of attack is in the MIND, and its
16 effects are felt but where it IS.
17 Nor is mind limited; so must it
18 be that harmful purpose hurts
19 the mind AS ONE. Nothing could
20 make LESS sense to specialness. Nothing
21 could make MORE sense to
22 miracles. For miracles are merely change
23 of purpose from hurt to healing.

24 **T 24 E 4.** This shift in purpose DOES
25 "endanger" ~~sep~~ specialness, but only in

(N 11:86)(Ur 850-851)

1 the sense that all illusions are "threatened"
 2 by the truth. They will NOT stand
 3 before it, yet what comfort has
 4 ever been in them, that you would keep
 5 the **(851)#670** gift your Father asks from Him, and
 6 give it there instead? Given to
 7 HIM, the universe is yours. Offered
 8 to THEM, no gifts can be returned.
 9 What you have given specialness has left
 10 you bankrupt, and your treasure-house
 11 barren and empty, with an open door
 12 inviting everything that would disturb
 13 your peace to enter and destroy.

14 **T 24 E 5.** Long ago we said consider
 15 not the means by which salvation is attained
 16 or¹⁴ how to reach it. But DO
 17 consider, and consider well, whether it
 18 be your WISH that you might see your
 19 brother sinless. To specialness the answer
 20 MUST be "no." A sinless brother IS
 21 its enemy, while sin, if it were
 22 possible, WOULD be its friend. Your
 23 brother's "sins" would justify itself,
 24 and GIVE it meaning that the truth
 25 denies. All that is real proclaims his

¹⁴ *Ur* inserts a comma and changes "or" to "nor"

(N 11:87)(Ur 851)

1 sinlessness. All that is false proclaims his
2 sins as real. If HE is sinful, then
3 is YOUR reality not real, but just a
4 dream of specialness which lasts an instant, crumbling
5 into dust.

6 **T 24 E 6.** Do not defend this senseless dream,
7 in which God is bereft of what He loves,
8 and you remain beyond salvation. Only
9 this is certain, in this shifting world which
10 has NO meaning in reality: When
11 peace is not with you ENTIRELY, and when you
12 suffer pain of ANY kind, you have beheld
13 some sin within your brother, AND HAVE
14 REJOICED at what you thought was there.
15 Your specialness seemed safe BECAUSE of it.
16 And thus you saved what YOU appointed
17 to be your savior, and crucified the one
18 whom God has given you instead.
19 So are you bound with him, for you ARE one
20 with him. And so is specialness HIS
21 enemy, and YOURS as well.

22

23

24

25 **(852)#671**

**T 24 F. The Resolution of the Dream (*N 1713 11:88)
(N 11:88)(Ur 852)**

1 **T 24 F 1.** The¹⁵ Christ in you is very still. He looks
 2 on what He loves, and knows it as Himself.
 3 And thus does He rejoice at what
 4 He sees, because He knows that it is one
 5 with Him, and with His Father. Specialness, too,
 6 takes joy in what it sees, although it is
 7 not true. Yet what you seek for IS
 8 a source of joy, as you conceive it.
 9 What you wish IS true for you. Nor
 10 is it possible that you can wish for something¹⁶
 11 and LACK faith that it is so. WISHING
 12 MAKES REAL, as surely as does
 13 Will create. The power of a wish
 14 upholds illusions as strongly as does
 15 love¹⁷ extend Itself. Except that
 16 one deludes; the other heals.
 17 **T 24 F 2.** There is no dream of specialness, however
 18 hidden or disguised its form, however
 19 lovely it may seem to be, however
 20 much it delicately offers the hope
 21 of peace and the escape from pain, in
 22 which you suffer not your condemnation.
 23 In dreams effect and cause are inter-
 24 changed, for here the maker of the
 25 dream believes that what he made

¹⁵ *Ur* inserts "August 28, 1967"

¹⁶ *Ur* inserts a comma

¹⁷ *Ur* capitalizes "love"

(N 11:89)(Ur 852-853)

1 is happening TO him. He does NOT realize
2 he picked a thread from here, a scrap
3 from there, and wove a picture out of
4 nothing. For the parts do NOT belong
5 together, and the whole contributes nothing
6 to the parts to GIVE them meaning.

7 **T 24 F 3.** Where could your peace
8 arise BUT from forgiveness? The Christ in you
9 looks ONLY on the truth, and sees no
10 condemnation that could NEED
11 forgiveness. HE is at peace BECAUSE
12 He sees no sin. Identify with Him,
13 and what has He that you have not?
14 He is your eyes, your ears, your hands, your
15 feet. How gentle are the sights He
16 sees, the sounds He hears. How
17 beautiful His hand that holds
18 His brother's, and how lovingly He
19 walks beside him, showing him
20 what CAN be seen and heard, and where
21 he will see nothing, and there IS no sound to hear. **(853)#672**

22 **T 24 F 4.** Yet let your specialness direct his
23 way, and YOU will follow. And both will
24 walk in danger, each intent, in the dark
25 forest of the sightless, unlit but

(N 11:90)(Ur 853)

1 by the shifting, tiny gleams that spark an
2 instant from the fireflies of sin and then go
3 out, to lead the other to a nameless
4 precipice and hurl him over it. For
5 what can specialness delight in but to kill?
6 What does it seek for but the sight
7 of death? Where does it lead but to
8 destruction? Yet think not that it
9 looked upon your brother FIRST, nor hated
10 him BEFORE it hated you. The sin its
11 eyes behold in him, and love to look upon
12 it saw in you, and looks on still with joy.
13 **T 24 F 5.** Yet IS it joy to look upon
14 decay and madness, and believe this
15 crumbling thing, with flesh already
16 loosened from the bone and sightless holes
17 for eyes, is like yourself? Rejoice
18 you HAVE no eyes with which to see; no ears
19 to listen, and no hands to hold nor
20 feet to guide. Be glad that
21 only¹⁸ Christ can lend you His, while
22 you have need of them. They are
23 illusions, too, as much as yours.
24 And yet, because they serve a different
25 purpose, the strength their PURPOSE holds

¹⁸ *Ur* underlines "only"

(N 11:91)(Ur 853-854)

1 is given THEM. And what THEY see and
 2 hear and hold and lead is given light,
 3 that YOU may lead as you were led.
 4 **T 24 F 6.** The Christ in you is very still. He
 5 knows where you are going, and He leads
 6 you there in gentleness and blessing all the
 7 way. His love for God replaces
 8 ALL the fear you thought you saw **in you within yourself.**
 9 His holiness shows you Himself in him
 10 whose hand you hold, and whom you lead
 11 to Him. And what you see IS like
 12 yourself. For what but Christ IS
 13 there to see and hear and love, and follow **you**
 14 home? He looked upon you FIRST, but
 15 recognized that you were not complete. And
 16 so He sought for your completion in each
 17 living thing that He beholds and loves.
 18 And seeks it still, that each might
 19 offer YOU the Love of God.**(854)#673**
 20 **T 24 F 7.** Yet is He quiet, for He
 21 knows that Love is in you now, and safely
 22 held in you by that same hand that holds
 23 your brother's **hand** in yours ~~own~~. ~~His~~ Christ's
 24 hand holds all His brothers in Himself.
 25 He gives them vision for their sightless eyes,

(N 11:92)(Ur 854)

1 and sings to them of Heaven, that their ears
 2 may hear no more the sound of battle and (**the**
 3 **call**) of death. He reaches through them, holding
 4 out His hand, that everyone may bless
 5 all living things, and see their holiness. And
 6 He rejoices that these sights are YOURS, to
 7 look upon with Him and share His joy. His
 8 perfect LACK of specialness He offers
 9 you, that you may save all living
 10 things from death, receiving from each one
 11 the gift of Life that your forgiveness offers to your Self.
 12 **T 24 F 8.** The sight of Christ is all there is to see.
 13 The song of Christ is all there is to hear. The hand
 14 of Christ is all there is to hold. There is no
 15 journey but to walk with Him. You who would be
 16 content with specialness, and seek salvation in
 17 a war with Love, consider this:¹⁹ The holy
 18 Lord of Heaven has Himself come down
 19 to you to offer you your own completion. What
 20 is His is yours, because in your completion
 21 is His Own. He Who willed not to be
 22 without His Son could never will that
 23 you be Brotherless. And would He give
 24 a Brother unto you except he be
 25 as perfect as yourself, and just as like

¹⁹ The *Urtext* manuscript has a semi-colon, but all other versions, including the *Notes*, have a colon. The semi-colon would appear to be a typing mistake.

(N 11:93)(Ur 854-855)

1 to Him in holiness as YOU must be?
2 **T 24 F 9.** There must be doubt BEFORE there can
3 be conflict. And EVERY doubt must be
4 about yourself. Christ HAS no
5 doubt, and from His certainty His
6 quiet comes. He will exchange His
7 certainty for ALL your doubts, if you
8 agree that He is one with you, and that
9 this Oneness is **forever** endless, timeless, and
10 within your grasp BECAUSE your hands are
11 His. He is within you, yet He
12 walks beside you and before,
13 leading the way that He must go to
14 find Himself complete. His
15 quietness becomes YOUR certainty. And
16 where is doubt, when certainty has
17 come?
18
19
20
21
22
23
24
25 **(855)#674**

**T 24 G. Salvation from Fear (*N 1719 11:94)
(N 11:94)(Ur 855)**

1 **T 24 G 1.** Before²⁰ your brother's holiness the
 2 world is still, and peace descends on it
 3 in gentleness and blessing so complete,
 4 that not one trace of conflict still
 5 remains to haunt you in the darkness of the night.
 6 He is your Savior from the dreams of terror.
 7 He is the healing of your sense of sacrifice, and
 8 fear that what you have will scatter with the
 9 wind, and turn to dust. In him is your
 10 assurance God is here, and with you now.
 11 While he is what he is, you can be
 12 sure that God is knowable, and WILL
 13 be known to you. For He could never
 14 leave His own creation. And the sign
 15 that this is so lies in your brother, offered you
 16 that all your doubts about yourself may
 17 disappear before his holiness.
 18 **T 24 G 2.** See in him God's creation.
 19 For in him his Father waits for your
 20 acknowledgment that He created YOU
 21 as part of Him. Without you, there
 22 would be a lack in God, a Heaven
 23 incomplete, a Son without a Father.
 24 There could be no universe, and no reality.
 25 For what God wills is whole, and part

²⁰ Ur inserts "Sept. 25, 1967"

(N 11:95)(Ur 855-856)

1 of Him BECAUSE His Will is One. Nothing
2 alive that is not part of Him, and nothing
3 is but IS alive in Him. Your brother's
4 holiness shows you that God is One with
5 him AND you; that what he has
6 is yours BECAUSE you are not separate from him OR from
7 his Father.

8 **T 24 G 3.** Nothing is lost to you in all the
9 universe. Nothing that God created
10 has He failed to lay before you
11 lovingly, as yours forever. And
12 no thought within His Mind is
13 absent from your own. It is His Will you
14 SHARE His love for you, and look upon
15 yourself as lovingly as He conceived
16 of you before the world began, and as He
17 knows you still. God changes not His
18 Mind about His Son with passing
19 circumstance which has no
20 meaning in eternity where He abides,
21 and you with Him. Your brother IS as He
22 created him. And it is this that saves
23 YOU from a world that He created not. **(856)#675**

24 **T 24 G 4.** Forget not that the healing of
25 God's Son is all the world is for. That

(N 11:96)(Ur 856)

1 is the ONLY purpose the Holy Spirit sees in it, and
2 thus the only one it HAS. Until you
3 see the healing of the Son as all you wish
4 to be accomplished by the world, by time,
5 and ALL appearances, you will NOT know the
6 Father OR yourself. For you will use the
7 world for what is NOT its purpose,
8 and will NOT escape its laws of violence and
9 death. Yet it is GIVEN you to be BEYOND
10 its laws in ALL respects, in EVERY way, and
11 EVERY circumstance; in ALL temptation
12 to perceive what is NOT there, and ALL belief
13 God's Son can suffer pain because he
14 sees himself as he is not.

15 **T 24 G 5.** Look on your brother, and behold in him
16 the whole reversal of the laws that SEEM
17 to rule this world. See in his freedom
18 YOURS, for such it IS. Let not
19 his specialness obscure the truth in him, for
20 not one law of death you bind him to will
21 YOU escape. And not one sin you see in
22 him but keeps you BOTH in hell. Yet
23 will his perfect sinlessness RELEASE you
24 both, for holiness is quite impartial,
25 with one judgment made for all it looks

(N 11:97)(Ur 856-857)

1 upon. And that is made, not of itself,
2 but through the Voice that speaks for God in
3 everything that lives, and shares His Being.
4 **T 24 G 6.** It is HIS sinlessness that eyes that
5 see can look upon. It is HIS loveliness
6 they see in everything. And it is HE
7 they look for everywhere, and find no
8 sight or place or time where He is
9 NOT. Within your brother's holiness, the
10 perfect frame for YOUR salvation and the
11 world's, is set the shining memory of
12 Him in Whom your brother lives, and you
13 along with him. Let not your eyes be
14 blinded by the veil of specialness that hides
15 the face of Christ from him, and you as
16 well. And let the fear of God no longer
17 hold the vision you were MEANT to see from
18 you. Your brother's BODY shows not Christ to you.
19 He IS set forth within his holiness.
20 **T 24 G 7.** Choose, then, his body OR his holiness
21 as what you WANT to see, and which you
22 choose is yours to look upon. Yet
23 will you choose in countless **(857)#676** situations,
24 and through time which seems to have no end,
25 until the truth be your decision. For

(N 11:98)(Ur 857)

1 eternity is NOT regained by still one more
2 denial of the Christ in him. And where is
3 YOUR salvation, if he is but a body?
4 Where is YOUR peace, but in his holiness?
5 And where is God Himself but in
6 that part of Him He set forever
7 *within* in your brother's holiness, that YOU might see
8 the truth about yourself set forth at
9 last in terms you recognized and understood?
10 **T 24 G 8.** Your brother's holiness is sacrament
11 and benediction unto YOU. His errors
12 can NOT withhold God's blessing from
13 himself, nor you who see him truly. His mistakes
14 can cause delay, which it is given
15 YOU to take from him, that both
16 may end a journey that has never
17 been begun, and NEEDS no end. What
18 never was is NOT a part of you. Yet
19 will you think it is, until you realize
20 that it is not a part of him who
21 stands beside you. He is the mirror
22 of yourself, wherein you see the judgment
23 you have laid on BOTH of you. The Christ in
24 you beholds his holiness. Your specialness
25 looks on his body, and beholds him not.

(N 11:99)(Ur 857-858)

1 **T 24 G 9.** See him as what he IS, that
2 YOUR deliverance may not be long. A
3 senseless wandering, without a purpose
4 and without ~~achievement~~ accomplishment of any kind, is
5 all the other choice can offer you.
6 Futility of function not fulfilled will
7 haunt you while your brother lies asleep,
8 'til what has been assigned to you is
9 done, and he is risen from the past. He
10 who condemned himself, and you as well, is
11 given you to save from condemnation,
12 along with you. And both shall see
13 God's glory in His Son, whom you
14 mistook as flesh, and bound to laws
15 that have NO power over him at all.

16 **T 24 G 10.** Would you not gladly realize
17 these laws are not for YOU? Then
18 see HIM not as prisoner to them.
19 It CANNOT be what governs part of
20 God holds not for all the rest.
21 You place YOURSELF under the laws
22 you see as ruling HIM. Think, then,
23 how great the Love of God for YOU
24 must be, that **(858)#677** He has given you
25 a part of Him, to save from pain

(N 11:100)(Ur 858)

1 and give YOU happiness. And never doubt
2 but that your specialness will disappear before
3 the Will of God Who loves each part of
4 Him with equal love and care. The Christ in
5 you CAN see your brother truly. And
6 would you decide AGAINST the
7 holiness He sees?

8 **T 24 G 11.** Specialness is the function that you gave
9 yourself. It stands for you alone,
10 as self-created, self-maintained,
11 in need of nothing, and unjoined with
12 anything beyond the body. In its eyes,
13 you are a separate universe, with all the power
14 to hold itself complete within
15 itself, with every entry shut against
16 intrusion, and every window barred against the
17 light. Always attacked and
18 always furious, with anger always
19 fully justified, you have pursued this goal
20 with vigilance you never thought to
21 yield, and effort that you never thought
22 to cease. And all this grim determination
23 was for this: YOU WANTED SPECIALNESS TO BE THE TRUTH.
24 **T 24 G 12.** Now you are merely asked that you
25 pursue another goal with far LESS

(N 11:101)(Ur 858-859)

1 vigilance, with little effort and with little time,
2 and with the power of God maintaining it, and
3 promising success. Yet, of the two, it is THIS
4 one you find more difficult. The SACRIFICE of
5 self you understand, nor do you deem THIS
6 cost too heavy. But a tiny willingness,
7 a nod to God, a greeting to the Christ in
8 you, you find a burden wearisome and
9 tedious, too heavy to be borne. Yet, to
10 the dedication to the truth as GOD established
11 it, NO sacrifice is asked, NO strain called
12 forth, and all the power of Heaven and the
13 might of truth itself is given to
14 provide the means, and GUARANTEE the goal's
15 accomplishment.

16 **T 24 G 13.** You who believe it easier to
17 see your brother's body than his holiness,
18 be sure you understand what made this
19 judgment. Here *is* the voice of specialness ~~is~~ heard clearly
20 **heard**, judging AGAINST the Christ,
21 and setting forth, for YOU, the purpose that
22 you CAN attain, and what you can NOT do.
23 Forget not that this **(859)#678** judgment MUST
24 apply to what you do with IT as your
25 ally. For what you do through Christ it

**T 24 H. The Meeting-Place (*N 1727 11:102)
(N 11:102)(Ur 859-860)**

1 does not know. To Him, this judgment makes
2 no sense at all, for ONLY what His
3 Father wills is possible, and there IS no
4 alternative for Him to see. Out of His
5 LACK of conflict comes your peace. And
6 from His purpose come the means for
7 effortless accomplishment and rest. **(860)#679**

8

9 **T 24 H 1.** How²¹ bitterly does everyone
10 tied to this world defend the specialness he WANTS
11 to be the truth! His wish is law to him, and he
12 obeys. Nothing his specialness demands does
13 he withhold. Nothing it needs does he
14 deny to what he loves. And, while it
15 calls to him, he hears no other Voice. No
16 effort is too great, no cost too much, no
17 price too dear, to save his specialness from the least
18 slight, the tiniest attack, the whispered
19 doubt, the hint of threat, or anything but
20 deepest reverence. This is your son, beloved
21 of you as you are to your Father. Yet it stands
22 in place of your creations, who ARE Son to
23 you, that you might SHARE the Fatherhood of
24 God, not snatch it FROM Him.

25 **T 24 H 2.** What IS this son that you have made to be

²¹ Ur inserts "Sept. 27, 1967"

(N 11:103)(Ur 860)

1 your strength? What is this child of earth,
2 on whom such love is lavished? What is
3 this parody of God's creation, that takes
4 the place of YOURS? And where are THEY,
5 now that the host of God has found
6 another son that he prefers to them?
7 The memory of God shines not alone. What
8 is within your brother still contains ALL of
9 creation, everything created and creating,
10 born and unborn as yet, still in the future
11 or apparently gone by. What is in him
12 is changeless, and YOUR changelessness is
13 recognized in its acknowledgment. The holiness
14 in you belongs to him. And, BY your seeing
15 it in him, returns to YOU.

16 **T 24 H 3.** All of the tribute you have given specialness
17 belongs to him, and thus returns to you. All of
18 the love and care, the strong protection, the
19 thought by day and night, the deep
20 concern, the powerful conviction this
21 is you, belong to him. Nothing you
22 gave to specialness but is HIS due. And
23 nothing due him is NOT due to you.
24 How will you KNOW your worth, while
25 specialness claims you instead? How can

(N 11:104)(Ur 860-861)

1 you FAIL to know it, in his holiness? Seek not
2 to make your specialness the truth, for, if it were,
3 you would be lost indeed. Be
4 thankful, rather, it is given you to see **(861)#680**
5 his holiness BECAUSE it is the truth.
6 And what is true in him MUST be
7 as true in you.

8 **T 24 H 4.** Ask yourself this: CAN YOU
9 PROTECT THE MIND? The body, yes, a little;
10 not from time, but temporarily. And much
11 you think to save, you hurt. What would
12 you save it FOR? For, in that choice,
13 lie both its health AND **healing** harm. Save
14 it for show, as bait to catch another
15 fish, to house your specialness in better style,
16 or weave a frame of loveliness around
17 your hate, and you condemn it to
18 decay and pain. And, if you see this
19 purpose in your brother's, such is your
20 condemnation of your own. Weave
21 rather, then, a frame of holiness
22 around him, that the truth may shine in
23 him, and give YOU safety from decay.

24 **T 24 H 5.** The Father keeps what HE
25 created safe. YOU cannot touch it with

(N 11:105)(Ur 861)

1 the false ideas you made, BECAUSE it was created
2 not by you. Let not your foolish fancies frighten
3 you. What is immortal cannot BE attacked;
4 what is but temporal HAS no effect. Only
5 the PURPOSE that you see in it has meaning,
6 and, if THAT is true, its safety rests
7 secure. If not, it HAS no purpose,
8 and is means for nothing. Whatever is
9 perceived as means for truth SHARES in
10 its holiness, and rests in light as safely
11 as Itself. Nor will that light go out
12 when it is gone. Its holy purpose GAVE **to** it
13 immortality, setting another light in
14 Heaven, where your creations recognize a gift
15 from YOU, a sign that you have NOT forgotten them.
16 **T 24 H 6.** The test of EVERYTHING on earth
17 is simply this: "What is it FOR?"
18 The answer makes it what it IS for
19 you. It has NO meaning of itself,
20 yet you can GIVE reality to it, according
21 to the purpose which YOU serve. Here,
22 YOU are but means, along with
23 it. God is a Means as well as
24 End. In Heaven, means and end are
25 one, and One with Him. This is the state of

(N 11:106)(Ur 861-862)

1 true creation, found not within time, but in
2 eternity. To no-one here is this describable.
3 Nor is there any way to learn what this condition
4 means. Not 'til you go PAST learning to
5 the Given; not 'til you make again **(862)#681** a holy
6 home for YOUR creations is it understood.
7 **T 24 H 7.** A co-creator with the Father must
8 have a Son. Yet must this Son have
9 been created like Himself. A
10 perfect Being, all-encompassing and
11 all-encompassed, nothing to add and
12 nothing taken FROM; not born of
13 size nor weight nor time, nor
14 held to limits or uncertainties of
15 ANY kind. Here do the means and
16 end unite as One, nor does this
17 One have any end at all. All this is
18 true, and yet it has no meaning
19 to anyone who still retains one
20 unlearned lesson in his memory; one
21 thought with purpose still uncertain,
22 or one wish with a divided aim.
23 **T 24 H 8.** This course makes no attempt
24 to teach what cannot easily be learned.
25 Its scope does not exceed your own.

(N 11:107)(Ur 862)

1 Except to say that what is yours will come
2 to you when you are ready. Here, are the
3 means and purpose separate, because they
4 were so made and so perceived. And
5 therefore do we deal with them as if they
6 were. It is essential it be kept in
7 mind that ALL perception still is
8 upside-down, until its PURPOSE
9 has been understood. Perception does
10 not SEEM to be a means. And it is this
11 that makes it hard to grasp the whole
12 extent to which it MUST depend on
13 what you use it FOR.

14 **T 24 H 9.** Perception seems to TEACH you
15 what you see. Yet it but witnesses
16 to what YOU taught. It is the outward
17 picture of a wish, an image that
18 you WANTED to be true. Look at
19 yourself, and you will see a body.
20 Look at this body in a different
21 light, and it looks different. And without
22 a light, it seems that it is gone.
23 Yet you are reassured that it is there,
24 because you still can feel it with your hands,
25 and hear it move.

(N 11:108)(Ur 862-863)

1 **T 24 H 10.** Here is an image that you WANT to be
 2 yourself. It is the means to make your wish
 3 come true. It GIVES the eyes with which you
 4 look on it, the hands that feel it, and the
 5 ears with which you listened to the sounds it
 6 makes. IT PROVES ITS OWN REALITY
 7 TO YOU. Thus is the body made a THEORY
 8 of yourself, with NO provisions made for
 9 evidence BEYOND itself, and NO escape
 10 within **(863)#682** its sight. Its course is sure,
 11 when seen through its own eyes. It grows and
 12 withers, flourishes and dies. And you
 13 can not conceive of you APART from it.
 14 You brand it sinful, and you hate its acts,
 15 judging it evil. Yet your specialness whispers, "Here
 16 is my own beloved son, with whom I am well
 17 pleased."²²

18 **T 24 H 11.** Thus does the son become the
 19 MEANS to serve his father's purpose.
 20 NOT identical, not even like, but
 21 still a means to offer to the father
 22 WHAT HE WANTS. Such is the travesty
 23 on God's creation. For, as His Son's
 24 creation gave HIM joy, and witness to
 25 HIS Love and shared HIS Purpose, so

²² **Matthew 3:17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

(N 11:109)(Ur 863)

1 does the body testify to the idea that made
 2 it, and speak for ITS reality and truth. And
 3 thus are two sons made, and BOTH
 4 appear to walk this earth without a
 5 meeting place, and NO encounter. One
 6 do you see OUTSIDE yourself, your OWN
 7 beloved son. The other rests within, His
 8 Father's Son, within your brother as he is
 9 in you.(864)#683

10 T 24 H 12. Their²³ difference does not lie in how they look,
 11 or where they go, or even what they
 12 do. THEY SHARE A DIFFERENT PURPOSE. It is
 13 this that joins them to their like, and
 14 separates each from all aspects with a
 15 DIFFERENT purpose. The Son of God retains
 16 his Father's Will. The son of man
 17 perceives an alien will, AND WISHES IT WERE
 18 SO. And thus does his perception
 19 serve his wish, by giving it APPEARANCES
 20 of truth. Yet can perception serve
 21 ANOTHER goal. It is not bound to specialness,
 22 but by your choice. And it IS
 23 given you to make a different choice,
 24 and use perception FOR A DIFFERENT PURPOSE.
 25 And what you see will serve that purpose²⁴

²³ Ur inserts "Sept. 29, 1967"

²⁴ chapter 24 ends with one line on the next page "well, and prove ITS own reality to you."

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Chapter 25 - The Remedy**T 25 A. Introduction (*N 1735 11:110)****(N 11:110)(Ur 863)**

1 well, and prove ITS own reality to you.¹

2 **T 25 A 1.** The Christ in you inhabits NOT a

3 body. Yet He IS in you. *And* thus

4 MUST it be that YOU are not within a body.

5 What is within you CANNOT be outside. And

6 it is certain that YOU cannot be APART from what

7 is at the very CENTER of your life. What

8 gives you life cannot be housed

9 in death. NO MORE CAN YOU. Christ

10 is within a frame of holiness, whose

11 ONLY purpose is that He may be made

12 manifest to those who know Him not;

13 that He may call to them to

14 come to Him, and see Him where

15 they THOUGHT their bodies were.

16 Then will their bodies melt away, that

17 they may frame His holiness in

18 them.

19 **T 25 A 2.** No-one who carries Christ

20 in him can fail to recognize

21 Him everywhere. EXCEPT IN

22 BODIES. And, as long as they

23 believe THEY are in bodies, where

24 they think they are He CANNOT

25 be. And so they carry Him

¹ This is actually the last line of chapter 24

(N 11:111)(Ur 864-865)

1 unknowingly, and do not make Him
2 manifest. And thus they do not
3 recognize Him where He IS. The
4 son of man is NOT the risen Christ.
5 Yet does the Son of God abide
6 EXACTLY where he is, and walks
7 with him, within his holiness,
8 as plain to see as is his specialness
9 set forth within his body. **(865)#684**
10 **T 25 A 3.** The body needs NO healing.
11 But the mind that thinks it IS
12 a body is sick indeed! And
13 it is here that Christ sets forth
14 the remedy. His PURPOSE folds
15 the body in His light, and fills
16 it with the holiness that shines
17 from HIM. And nothing that
18 the body says or does but
19 makes HIM manifest. To those
20 who know Him not it carries
21 Him, in gentleness and love, to
22 heal their minds. Such is the
23 mission that your brother has for
24 YOU. And such it MUST be
25 that YOUR mission is for HIM.

**T 25 B. The Appointed Task (*N 1737 11:112)
(N 11:112)(Ur 865)**

1 **T 25 B 1.** It CANNOT be that it is **difficult** *hard* to
 2 do the task that Christ appointed
 3 you to do, since it is HE that does it.
 4 And, in ~~the~~ DOING ~~of~~ it, ~~will~~ you learn the
 5 body merely SEEMS to be the means
 6 to do it. For the Mind is HIS.
 7 And so it MUST be yours. HIS
 8 holiness directs the body THROUGH the
 9 mind at one with Him. And
 10 YOU are manifest unto your holy
 11 brother, as he to you. Here
 12 is the meeting of the holy Christ unto
 13 Himself. Nor ANY differences
 14 perceived to stand between the
 15 aspects of His holiness, which
 16 meet and join, and raise Him to
 17 His Father, whole and pure, and
 18 worthy of His Everlasting Love.
 19 **T 25 B 2.** How can you manifest the
 20 Christ in you, EXCEPT you look on
 21 holiness, and see Him there? Perception
 22 tells you YOU are manifest in what you
 23 see. Behold the body, and you WILL believe
 24 that you are there. And every body that you
 25 look upon reminds you of yourself; YOUR

(N 11:113)(Ur 865-866)

1 sinfullness, YOUR evil, and, above all YOUR death.
2 And would you not despise the one who tells you
3 this, and seek HIS death instead? The
4 message and the messenger ARE one. And
5 you MUST see your brother as yourself.
6 Framed in his body you will see YOUR
7 sinfullness, wherein YOU stand condemned.
8 Set in his holiness, the Christ in him
9 proclaims HIMSELF as you.

10 **T 25 B 3.** Perception is a choice of what
11 you want YOURSELF to be; the world
12 you WANT to live in, and the state in which you
13 think your mind will be content and
14 satisfied. It chooses where you
15 think your safety lies, AT YOUR DECISION.
16 It reveals yourself to you, as YOU
17 would have you be. **(866)#685** And ALWAYS is
18 it faithful to your purpose, from which
19 it never separates, nor gives
20 the slightest witness unto anything
21 the purpose IN YOUR MIND upholdeth not.
22 Perception is a PART of what it is your
23 purpose to behold, for means and end
24 are NEVER separate. And thus you
25 learn what SEEMS to have a life

(N 11:114)(Ur 866)

1 APART has none.

2 **T 25 B 4.** YOU are the means for God. NOT

3 separate, nor with a life apart from

4 His. HIS Life is manifest in you

5 who are His Son. Each aspect

6 of Himself is framed in holiness and

7 perfect purity, in love celestial and

8 so complete It wishes ONLY that It may release ALL that

9 It looks upon unto Itself. Its

10 radiance shines through each body that

11 it looks upon, and brushes ALL its

12 darkness into light merely by looking

13 PAST it TO the Light. The veil is

14 lifted through Its gentleness, and

15 NOTHING hides the face of Christ from its

16 beholders. And BOTH of you stand there

17 before Him now, to let HIM draw

18 aside the veil that SEEMS to keep you

19 separate and apart.

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25 **(867)#686**

(N 11:115)(Ur 867)

1 **T 25 B 5.** Since² you believe that YOU are separate,
 2 Heaven presents itself to you as separate, too.
 3 NOT that it is the truth, but that the link
 4 that has been given you to JOIN the
 5 truth may reach to you through what you
 6 understand. Father and Son and Holy Spirit are as
 7 One, as all your brothers join as one
 8 in truth. Christ and His Father NEVER have
 9 been separate, and Christ abides within
 10 your understanding, in the part of you that SHARES
 11 His Father's Will. The Holy Spirit links the other
 12 part, the tiny, mad desire to be separate,
 13 different, and special, TO the Christ, to make the
 14 Oneness clear to what is REALLY One.
 15 In this world, this is not understood, but CAN
 16 be taught.

17 **T 25 B 6.** The Holy Spirit serves Christ's purpose in
 18 your mind, so that the aim of specialness CAN
 19 be corrected where the error lies. Because
 20 His purpose still is One with both the
 21 Father AND the Son, He KNOWS the Will of
 22 God, and what you REALLY will. But this is
 23 understood by mind PERCEIVED as one,
 24 AWARE that it is one, AND SO EXPERIENCED.
 25 It is the Holy Spirit's function to teach you HOW this

² Ur inserts "October 2, 1967"

(N 11:116)(Ur 867-868)

1 Oneness is experienced; WHAT you must do that
2 it can BE experienced; and WHERE you should
3 go to do it. All this takes note of
4 time and place AS IF they were discrete, for
5 while YOU think that part of YOU is
6 separate, the concept of a Oneness
7 JOINED as one is meaningless.

8 **T 25 B 7.** It is apparent that a mind so
9 split could NEVER be the teacher of the
10 Oneness Which unites ALL things
11 within Itself. And so what IS
12 within this mind, and DOES unite all
13 things together MUST be its
14 teacher. Yet must It use the
15 language which this mind can
16 understand in the condition which it THINKS
17 it is. And It must use all
18 learning to transfer illusions TO the
19 truth, taking all FALSE ideas of
20 what you are, and leading you BEYOND
21 them to the truth that IS beyond them.

22 All this can very simply be reduced
23 to this: What is the same can NOT be
24 different, and what is One can NOT
25 have separate parts. **(868)#687)**

**T 25 C. The Savior from the Dark (*N 1746 11:121)
(N 11:121)(Ur 868)**

1 **T 25 C 1.** Is³ it not evident that what the
 2 body's eyes perceive FILLS YOU WITH FEAR?
 3 Perhaps you think you find a hope of
 4 satisfaction there. Perhaps you fancy to
 5 attain some peace and satisfaction in the
 6 world as YOU perceive it. Yet it
 7 MUST be evident the outcome DOES
 8 NOT CHANGE. Despite your hopes and
 9 fancies, ALWAYS does despair
 10 result. And there is NO exception,
 11 nor will there ever be. The ONLY value
 12 that the past can hold is that you
 13 learn it gave you NO rewards that
 14 you would WANT to keep, for only
 15 thus will you be WILLING to relinquish
 16 it, and have it gone forever.

17 **T 25 C 2.** Is it not strange that ~~there should~~
 18 ~~still be any hope of satisfaction~~ you
 19 ~~still~~ should cherish ~~any~~ *still* some hope of
 20 satisfaction from the world you see? In NO
 21 respect, at ANY time or place,
 22 has ANYTHING but fear and guilt
 23 been your reward. How long is
 24 needed for you to realize the chance
 25 of CHANGE in this regard is hardly

³ Ur inserts "October 5, 1967"

(N 11:122)(Ur 868)

1 worth delaying change that might
2 result in better outcome? For one
3 thing is sure; the way YOU see, and long
4 HAVE seen, ~~has~~ gives NO support to base
5 your future hopes, and NO suggestions of
6 success at all. To place your hopes where
7 no hope lies MUST make you hopeless.
8 Yet is this hopelessness your choice, while
9 you would seek for hope where none
10 is EVER found.

11 **T 25 C 3.** Is it not ALSO true that you have
12 found some hope APART from this;
13 some glimmering, inconstant,
14 wavering, yet dimly seen, that
15 hopefulness IS warranted, on
16 grounds that are NOT in this world?
17 And yet your hope that they may
18 STILL lie here prevents you still
19 from giving up the hopeless and
20 unrewarding task you set YOURSELF.
21 Can it make sense to hold the
22 fixed belief that there IS reason
23 to uphold pursuit of what has
24 ALWAYS failed, on grounds that
25 it will suddenly succeed, and bring

(N 11:123)(Ur 868-869)

1 what it has NEVER brought before? **(869)#688**
2 **T 25 C 4.** Its⁴ past HAS failed. Be
3 glad that it is gone within your mind to
4 darken what IS there. Take not the
5 form for content, for the form is but
6 a MEANS for content. And the
7 frame is but a ~~way~~ means to hold
8 the picture up, so that it can be
9 seen. A frame that HIDES the
10 picture HAS no purpose. It
11 cannot BE a frame if IT is
12 what you see. WITHOUT the picture
13 is the frame without its meaning. Its
14 PURPOSE is to set the PICTURE off, and
15 NOT itself. Who hangs an
16 empty frame upon a wall, and
17 stands before it, deep in reverence,
18 as if a masterpiece were there to
19 see?
20 **T 25 C 5.** Yet, if you see your brother
21 as a body, it IS but this you do.
22 The masterpiece that God has set
23 within this frame is all there IS
24 to see. The body holds it, for a
25 while, without obscuring it in any

⁴ Ur inserts "Oct. 8, 1967"

(N 11:124)(Ur 869)

1 way. But what God has created
 2 NEEDS no frame, for what He has
 3 created HE supports, and frames
 4 within Himself. His masterpiece He
 5 offers YOU to see. And would
 6 you rather see the frame INSTEAD of
 7 this? And see the picture not at
 8 all? The Holy Spirit is the frame God set
 9 around the part of Him that YOU
 10 would see as separate. Yet its
 11 frame is JOINED to its Creator, One
 12 with Him AND with His masterpiece.
 13 **T 25 C 6.** This IS its purpose, and you do NOT
 14 make the frame INTO the picture⁵ when
 15 you choose to see it in its place.
 16 The frame that God has given it
 17 but serves HIS purpose, not yours
 18 APART from His. It is your SEPARATE purpose
 19 that OBSCURES the picture, and cherishes
 20 the frame INSTEAD of it. But God has
 21 set His masterpiece within a frame
 22 that will endure forever, when yours
 23 has crumbled into dust. But think
 24 you not the picture is destroyed in ANY way.
 25 What God creates is safe from ALL

⁵ *Ur* inserts a comma

(N 11:125)(Ur 869-870)

1 corruption, unchanged and perfect in eternity.(870) #689
2 **T 25 C 7.** Accept HIS frame instead of yours,
3 and you WILL see the masterpiece. Look at its
4 loveliness, and understand the Mind that
5 thought it, NOT in flesh and bones, but in
6 a frame ~~of holiness~~ as lovely as Itself.
7 Its holiness lights up the sinlessness the
8 frame of darkness hides, and casts a
9 veil of light across the picture's face,
10 which but reflects the light which shines
11 from it to its Creator. Think not this
12 face was ever darkened because YOU
13 saw it in a frame of death. God kept
14 it safe that YOU might look on it, and
15 SEE the holiness that He has given it.
16 Within the darkness see the Savior FROM the
17 dark, and understand your brother as his
18 Father's Mind shows him to you.
19 **T 25 C 8.** He will step forth from darkness
20 as you look on him, and YOU will see the dark
21 no more. The darkness touched him not,
22 nor you who BROUGHT him forth for
23 YOU to look upon. His sinlessness but
24 pictures YOURS. His gentleness becomes
25 YOUR strength, and BOTH will gladly look

(N 11:126)(Ur 870-871)

1 within and see the holiness that MUST be there
2 BECAUSE of what you looked upon in him. HE
3 is the frame in which YOUR holiness is set,
4 and what God gave him MUST be given
5 you. However much he overlooks the
6 masterpiece in him, and sees only a frame
7 of darkness, it is still YOUR only function to
8 behold in him what he sees not. And⁶
9 in this seeing⁷ is the vision SHARED that
10 looks on Christ INSTEAD of seeing death.
11 **T 25 C 9.** How could the Lord of Heaven
12 NOT be glad if you appreciate His
13 masterpiece? What COULD He do
14 but offer thanks to you, who love His Son
15 as He does? Would He not
16 make KNOWN to you His Love, if you
17 but SHARE His praise of what
18 He loves? God cherishes **(871)#690** creation
19 as the perfect Father that He is. And
20 so His joy is made complete when
21 any part of Him JOINS in His praise,
22 to SHARE His joy. This brother is His
23 perfect gift to you. And He is
24 glad and thankful when you thank His
25 perfect Son for being what he IS.

⁶ Ur inserts comma

⁷ Ur inserts comma

(N 11:127)(Ur 871)

1 And ALL His thanks and gladness shine
2 on you who would COMPLETE His joy,
3 along with Him.
4 **T 25 C 10.** And thus is YOURS completed.
5 Not one ray of darkness can be seen
6 by those who will to make their Father's
7 happiness complete, and theirs along with His.
8 The gratitude of God Himself is freely
9 offered to everyone who shares His Purpose.
10 It was not His Will to be alone. And
11 neither is it YOURS. Forgive your brother,
12 and you CANNOT separate yourself from him,
13 nor from his Father. YOU need NO
14 forgiveness, for the wholly pure have never
15 sinned. Give, then, what He has
16 given you, that YOU may see His
17 Son as one, and thank his Father,
18 as He thanks YOU. Nor believe
19 that all His praise is given not to you.
20 For what you give is HIS, and giving
21 it, you learn to understand His gift to you.
22 And give the Holy Spirit what He offers
23 unto the Father AND the Son alike. **T 25 C 11.** Nothing
24 has power over you EXCEPT His Will AND
25 yours, who but EXTEND His Will.

(N 11:128)(Ur 871-872)

1 It was for this YOU were created, and your brother
2 WITH you, and ONE with you. YOU are the same, as
3 God Himself is One, and NOT divided in His
4 Will. And YOU must have one purpose,
5 since He gave the same to BOTH of you.
6 His Will is brought together as you join in
7 will that you be made complete by
8 offering completion to your brother. See not in him
9 the sinfullness HE sees, but give him
10 honor that you may esteem yourself AND
11 him. To each of you is given the power of salvation,
12 that escape from darkness into light be
13 yours to share, **(872)#691** that you may see as one
14 what never HAS been separate, nor
15 apart from ALL His Love as given
16 equally.

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25 **(873)#692**

**T 25 D. The Fundamental Law of Perception (*N 1754 11:128)
(N 11:129)(Ur 873)**

1 **T 25 D 1.** To⁸ the extent to which you value guilt,
2 to that extent will you perceive a world
3 in which attack is justified. To the extent to which
4 you recognize that guilt is meaningless,
5 to that extent will you perceive attack
6 cannot BE justified. This is in strict
7 accord with vision's FUNDAMENTAL
8 law: You see what you believe is there,
9 and you believe it there because you WANT it there.
10 Perception HAS no other law than this.
11 The rest but stem from this, to hold it
12 up and offer it support. This is
13 perception's form, adapted to this
14 world, of God's more basic law;
15 that Love creates Itself, and
16 nothing BUT Itself.
17 **T 25 D 2.** God's laws do not obtain
18 directly to a world perception
19 rules, for such a world could
20 not have been created by the Mind
21 to which perception has no
22 meaning. Yet are His laws
23 reflected everywhere. NOT
24 that the world where this reflection
25 is, is real at all. ONLY because

⁸ *Ur* inserts October 12, 1967"

(N 11:130)(Ur 873)

1 His Son BELIEVES it is, and from His Son's
2 belief He COULD not let Himself be
3 separate entirely. He could not
4 enter His Son's insanity with him,
5 but He could be sure His sanity
6 went there WITH him, so he could not be
7 lost forever in the madness of his wish.
8 **T 25 D 3.** Perception rests on choosing;
9 knowledge does not. Knowledge
10 has but one law BECAUSE it
11 has but One Creator. But
12 this world has two who
13 made it, and they do NOT see
14 it as the same. To each it
15 has a DIFFERENT purpose, and
16 to each it is a perfect means
17 to serve the goal for which it is
18 perceived. For specialness it is the
19 perfect frame to set it off;
20 the perfect battleground to wage its
21 wars, the perfect shelter for the
22 illusions which it would make
23 real. Not one but it upholds
24 in its perception; not one
25 but can be fully justified.

(N 11:131)(Ur 873-874)

1 **T 25 D 4.** There is another Maker of the world, the
2 simultaneous Corrector of the mad
3 belief that ANYTHING could be
4 established and maintained without
5 some link that kept it still
6 within the Laws of God. NOT as the
7 Law Itself **(874)#693** upholds the universe
8 as God created it. But in some
9 form adapted to the need the Son of
10 God believes he has. Corrected
11 error IS the error's end. And thus
12 has God protected still His
13 Son, even in error. There IS another
14 purpose in the world that error
15 made because it has another
16 Maker, Who CAN reconcile its
17 goal with His Creator's Purpose.

18 **T 25 D 5.** In His perception of the world,
19 nothing is seen but justifies
20 forgiveness and the sight of perfect
21 sinlessness. Nothing arises but
22 is met with instant and complete
23 forgiveness. Nothing remains an
24 instant, to obscure the sinlessness
25 that shines unchanged, beyond

(N 11:132)(Ur 874)

1 the pitiful attempts of specialness to
2 put it out of mind, where it MUST
3 be, and light the BODY up INSTEAD of
4 it. The lamps of Heaven are NOT for
5 it to choose to see them where it
6 will. If it elects to see them
7 elsewhere from their home, as if
8 they lit a place where they could
9 never be, AND YOU AGREE, ~~with its~~
10 ~~perception,~~ then must the Maker of the
11 world correct your error, lest you still
12 remain in darkness, where the lamps
13 are NOT.

14 **T 25 D 6.** Everyone here has entered
15 darkness, yet no-one has entered
16 it alone. Nor need he stay
17 more than an instant. For he has
18 come with Heaven's help within him,
19 ready to lead him OUT of
20 darkness into light at ANY
21 time. The time he chooses can
22 be ANY time, for help is there,
23 awaiting but his choice. And
24 when he chooses to AVAIL himself of
25 what is given him, then will he see

(N 11:133)(Ur 874-875)

1 each situation that he thought before was
 2 means to justify his anger, turned to
 3 an event which justifies his love.
 4 **T 25 D 7.** He will hear plainly that
 5 the calls to war he heard before
 6 are really calls to peace. He will
 7 perceive that where he gave
 8 attack is but another altar
 9 where he can, with equal ease and FAR
 10 more happiness, bestow forgiveness.
 11 And he will re-interpret ALL
 12 temptation as just another
 13 chance to bring him joy. **(875)#694**
 14 How CAN a misperception be a
 15 sin? Let ALL your brother's
 16 errors be to you nothing except
 17 a chance for YOU to see the
 18 workings of the Helper given YOU to
 19 see the world HE made, instead
 20 of yours.
 21 **T 25 D 8.** What, then, is justified?
 22 WHAT DO YOU WANT? For these two
 23 questions ARE the same, and⁹ when
 24 you see them AS the same, your
 25 choice is made. For it is

⁹ *Ur* inserts comma

(N 11:134)(Ur 875)

1 SEEING them as one that brings
2 release from the belief there are two ways
3 to see. This world has much to
4 offer to your peace, and many
5 chances to extend your own
6 forgiveness ~~on-YOURSELF~~. Such
7 its PURPOSE is, to those who
8 WANT to see peace and forgiveness
9 descend on THEM, and offer THEM
10 the light. The Maker of the world of
11 gentleness has perfect power
12 to offset the world of violence and
13 hate that SEEMS to stand
14 BETWEEN you and His gentleness.
15 It is not there in His forgiving eyes.
16 And THEREFORE it need not be
17 there in yours.
18 **T 25 D 9.** Sin is the fixed belief perception
19 CANNOT change. What has been
20 damned IS damned, and damned
21 forever, BEING FOREVER UNFORGIVABLE.
22 If, then, it IS forgiven, sin's
23 perception MUST have been wrong. And
24 thus is change made possible. The Holy Spirit,
25 too, sees what HE sees as far

(N 11:135)(Ur 875-876)

1 beyond the chance of change. But on His
 2 Vision sin can NOT encroach. For sin
 3 HAS BEEN corrected by His sight. And
 4 thus IT MUST HAVE BEEN AN ERROR, NOT
 5 a sin. For what it claimed could
 6 never be, HAS BEEN. Sin is ATTACKED
 7 by punishment, and so PRESERVED. But to
 8 FORGIVE it is to change its state from
 9 error into truth.

10 **T 25 D 10.** The Son of God could NEVER
 11 sin, but he CAN wish for what
 12 would hurt him. And he HAS
 13 the power to think he CAN BE hurt.
 14 What could this be EXCEPT a
 15 misperception of himself? Is this a sin or
 16 a mistake; forgivable or not?
 17 Does he need help or condemnation?
 18 Is it YOUR purpose that he be
 19 saved or damned? Forgetting not
 20 that what he is to YOU will make
 21 this **(876)#695** choice YOUR future.
 22 For you MAKE IT NOW, the instant
 23 when ALL time becomes a means
 24 to reach a goal. Make, then, your choice,

(N 11:136)(Ur 876-877)

1 but recognize that, in this choice, the
2 purpose of the world you see is chosen,
3 and WILL be justified.

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25 (877)#696

**T 25 E. The Joining of Minds (*N 1762 11:137)
(N 11:137)(Ur 877)**

1 **T 25 E 1.** Minds¹⁰ that are joined, AND RECOGNIZE THEY
 2 ARE, can feel no guilt. For they
 3 can NOT attack, and they REJOICE that
 4 this is so, seeing their safety in this
 5 happy fact. Their joy is in the INNOCENCE
 6 they see. And thus they seek for
 7 it, because it is their PURPOSE to behold it
 8 and rejoice. Everyone seeks for what
 9 will bring him joy as he defines it. It
 10 is NOT the aim, as such, that varies. Yet
 11 it IS the way in which the aim is seen
 12 that makes the choice of means
 13 inevitable, and beyond the hope of
 14 change UNLESS THE AIM IS CHANGED.
 15 And THEN the means are chosen
 16 once again, as what will bring
 17 rejoicing is defined ANOTHER way,
 18 and sought for differently.

19 **T 25 E 2.** Perception's basic law could
 20 thus be said: "You will rejoice at
 21 what you see BECAUSE you see it
 22 TO rejoice." And, while you think
 23 that suffering and sin will bring you
 24 joy, so long will they be there for you
 25 to see. Nothing is harmful or

¹⁰ *Ur* inserts October 17, 1967"

(N 11:138)(Ur 877-878)

1 beneficent APART from what you wish. It is
 2 your wish that MAKES it what
 3 it is in its effect on you,¹¹ BECAUSE
 4 you chose it ~~for~~ as a means to
 5 GAIN these same effects,
 6 believing them to be the bringers of
 7 rejoicing and of joy. Even in Heaven
 8 does this law obtain. The Son of
 9 God creates to bring him joy,
 10 sharing his Father's purpose in
 11 his own creation, that his joy
 12 might be increased, and God's along
 13 with his. **(878)#697**
 14 **T 25 E 3.** You¹² makers of a world that is
 15 not so, take rest and comfort in another
 16 world where peace abides. This world
 17 you bring with you to all the weary eyes ~~hearts~~ and
 18 tired ~~eyes~~ hearts that look on sin
 19 and beat its sad refrain. From
 20 you can come their rest. From you
 21 can rise a world they will rejoice
 22 to look upon, and where their hearts are
 23 glad. In you there is a Vision which
 24 extends to all of them, and covers them
 25 in gentleness and light. And in this widening

¹¹ The *Urtext* manuscript, the *HLC* and *FIP* all put a sentence break here. The *Notes* doesn't put a full stop here however and rather obviously the clause beginning with "BECAUSE" is a subordinate clause **modifying the first** clause and is not a stand-alone sentence. We consider the sentence break here to be a typo, one which went uncorrected in later editing, and restore the material to the original form in the *Notes*.

¹² *Ur* inserts "Oct. 23, 1967"

(N 11:139)(Ur 878)

1 world of light the darkness they THOUGHT
2 was there is pushed away, until it is but
3 distant shadows, far away, not
4 long to be remembered, as the sun "shines"
5 them to nothingness.
6 **T 25 E 4.** And all their evil thoughts and
7 sinful hopes, their dreams of guilt
8 and merciless revenge, and every wish
9 to hurt and kill and die, will disappear
10 before the sun you bring. Would you
11 not do this, for the Love of God?
12 And for YOURSELF? For think
13 what it would do for YOU.
14 YOUR evil thoughts that haunt
15 YOU now will seem increasingly
16 remote, and far away from YOU.
17 And they go farther and farther
18 off, because the sun in you has risen that
19 they may be pushed away before
20 its light. They linger for a **little**
21 while, a LITTLE while, in twisted forms
22 too far away for recognition, and
23 are gone forever.
24 **T 25 E 5.** And in the sunlight YOU will
25 stand in quiet, **unafraid** in innocence

(N 11:140)(Ur 878-879)

1 and wholly unafraid. And from you will the
2 rest YOU found extend, so that
3 YOUR peace can never fall away,
4 and leave YOU homeless. Those who
5 offer peace to everyone have found
6 a home in Heaven the world can
7 NOT destroy. For it is large
8 enough to hold the world within its
9 peace. In YOU is all of Heaven;
10 every leaf that falls is given life
11 in you. Each bird that ever
12 sang will sing again in you.
13 And every flower that ever bloomed
14 has saved its perfume and its
15 loveliness for you.**(879)#698**
16 **T 25 E 6.** What aim can supersede
17 the Will of God and of His Son,
18 that Heaven be restored to him
19 for whom it was created as his
20 ONLY home? Nothing before and nothing
21 after it. No other place, no
22 other state nor time. Nothing
23 beyond nor nearer. Nothing else.
24 In ANY form. This can YOU
25 bring to ALL the world, and ALL the thoughts

**T 25 F. The State of Sinlessness (*N 1766 11:141)
(N 11:141)(Ur 879-880)**

1 that entered it, and were mistaken for
2 a little while. How better could your
3 OWN mistakes be brought to truth
4 than by your willingness to bring the
5 light of Heaven with you, as you walk
6 BEYOND the world of darkness into
7 light?(880)#699

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10 **T 25 F 2.** Attack makes Christ your
11 enemy, and God along with Him. MUST
12 you not be afraid, with enemies like
13 these? And must you not be fearful of
14 YOURSELF? For you HAVE hurt
15 yourself, and made your Self your
16 enemy. And now you MUST believe
17 you are not you, but¹³ alien to yourself
18 and "something else," a "something"
19 to be feared instead of loved.
20 Who would attack whatever he sees
21 as wholly innocent? And who, BECAUSE
22 he wishes to attack, can FAIL to think it
23 MUST be guilty, to DESERVE the wish and
24 leave HIM innocent? And who would
25 see the Son of God as innocent, and wish him dead?

¹³ *Ur* inserts "something"

(N 11:142)(Ur 880-881)

1 **T 25 F 3.** Christ stands before you both, each time
 2 you look on one another. He has NOT
 3 gone because your eyes are closed. But
 4 what is there to see by searching for your
 5 Savior, seeing Him through sightless eyes?
 6 It is NOT Christ you see by looking thus.
 7 It is the enemy, CONFUSED with Christ, you
 8 look upon. And HATE BECAUSE there is no
 9 sin in him for you to see. Nor do you hear his
 10 plaintive call, unchanged in content in
 11 WHATEVER form the call is made, that you
 12 UNITE with him, and JOIN with him **(881)#700** in innocence
 13 and peace. And yet, beneath the ego's
 14 senseless shrieks, such IS the Call that
 15 God has given him, that YOU might
 16 hear in him His Call to YOU, and answer
 17 by returning unto God what is His own.
 18 **T 25 F 4.** The Son of God asks only this of
 19 you; that you return to him what is his due,
 20 that you may SHARE in it with him. Alone,
 21 does NEITHER have it. So must it remain
 22 useless to both. Together, it will give to each
 23 an EQUAL strength to save the other, and
 24 save himself along WITH him. FORGIVEN by you,
 25 your Savior offers YOU salvation. CONDEMNED by

(N 11:143)(Ur 881)

1 you, he offers death to you. In everyone you
2 see but the reflection of what you chose to
3 have HIM be to you. If you decide against his
4 proper function, the ONLY one he really has in
5 truth, you are depriving him of all the joy he
6 WOULD have found if he fulfilled the role God
7 gave to him. But think not Heaven is
8 lost to him alone. Nor can it be regained
9 unless the way is shown to him through YOU,
10 that YOU may find it, walking by his side.
11 **T 25 F 5.** It is no sacrifice that he be
12 saved, for BY his freedom will you gain
13 your own. To let HIS function be
14 fulfilled is but the means to let
15 YOURS be. And so you walk towards
16 Heaven or towards hell, but NOT alone.
17 How beautiful his sinlessness will be, when
18 you perceive it! And how ~~much~~ great will be
19 YOUR joy when he is free to offer you the
20 gift of sight God gave to him for you.
21 He HAS no need but this; that you allow
22 him freedom to complete the task God
23 gave to him. Remembering but this;
24 that what HE does YOU do, along with him.
25 And AS you see him, so do YOU

(N 11:144)(Ur 881-882)

1 define (882)#701 the function he will have for you, until you
 2 see him differently, and LET him be what God
 3 APPOINTED that he be to you.
 4 **T 25 F 6.** Against the hatred that the Son of God
 5 may cherish toward himself is God
 6 believed to be without the power to save what
 7 He created from the pain of hell. But in
 8 the love he shows himself is God made
 9 free to LET His Will be done. In each of
 10 you, you see the picture of your OWN
 11 belief of¹⁴ what the Will of God MUST
 12 be for you. In YOUR forgiveness will you
 13 understand His Love for you. Through your
 14 ATTACK, believe He hates you, thinking
 15 Heaven must be hell. Look once again
 16 upon your brother, NOT without the understanding
 17 that he is the way to Heaven or to hell, as
 18 YOU perceive him. But forget not this; the
 19 role you give to him is given YOU, and YOU will
 20 walk the way you pointed out to him, BECAUSE
 21 it is your judgment made upon¹⁵ yourself.

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25 **(883)#702**

¹⁴ The HLC changes the word “of” here to “in” which does better reflect common English usage. It is very clearly “of” in both the *Notes* and the *Urtex* manuscripts, however, and given this segment is intensely poetic in structure, it may well be that the uncommon, but not incorrect usage was intentional.

¹⁵ Originally typed “made on yourself” which is also what the *Notes* suggests, the “on” was crossed out by hand and “made upon” written in by hand.

1 **T 25 G. The Special Function (*N 1770 11:145)**
 2 **(N 11:145)(Ur 883)**

3 **T 25 G 1.** The¹⁶ grace of God rests gently on
 4 forgiving eyes, and everything they look on
 5 speaks of Him to the beholder. He can
 6 see no evil; nothing in the world to
 7 fear, and no-one who is different from himself.
 8 And, as he loves them, so he
 9 looks upon HIMSELF with love and gentleness.

10 He would no more condemn himself for
 11 HIS mistakes than damn another. He
 12 is not an arbiter of vengeance, nor a
 13 punisher of sin. The kindness of his
 14 sight rests on himself with all the tenderness
 15 it offers others. For he would ONLY
 16 heal and ONLY bless. And, being
 17 IN ACCORD with what God wills, he
 18 HAS the power to heal and bless
 19 all those he looks on with the grace
 20 of God upon his sight.

21 **T 25 G 2.** Eyes become used to darkness, and
 22 the light *of brilliant day* seems painful to the eyes
 23 **long** grown¹⁷ accustomed to the
 24 dim effects perceived at twilight.
 25 And they turn away from
 26 sunlight, and the clarity it brings
 27 to what they look upon. Dimness

¹⁶ *Ur* inserts "Nov. 3, 1967"

¹⁷ *Ur* has "grown long" instead of "long grown"

(N 11:146)(Ur 883-884)

1 seems better; easier to see, and better
 2 recognized. Somehow, the vague and
 3 more obscure seems EASIER to look
 4 upon; LESS painful to the eyes
 5 than what is wholly clear and un-
 6 ambiguous. Yet this is NOT what
 7 eyes are FOR. And who can
 8 say that he PREFERS the darkness,
 9 and maintain he WANTS to see?

10 **T 25 G 3.** The WISH to see calls down the
 11 grace of God upon your eyes, and
 12 brings the gift of light that
 13 makes sight possible. **Would**¹⁸
 14 you behold your brother? God is glad
 15 to have you look on him. He does
 16 not will your Savior be unrecognized
 17 by you. Nor does He will that
 18 he remain without the function
 19 that He gave to him. Let him no
 20 more be lonely, for the lonely ones
 21 are those who see no function
 22 in the world for them to fill; no
 23 place where they are needed, and
 24 no aim which ONLY they can
 25 perfectly fulfill. **(884)#703**

¹⁸ *Ur* replaces "Would" with "Will"

(N 11:147)(Ur 884)

1 **T 25 G 4.** Such is the Holy Spirit's kind perception
2 of specialness; His use of what
3 you made, to heal **INSTEAD** of harm.
4 To each He gives a special function
5 in salvation he alone can fill;
6 a part for **ONLY** him. Nor is
7 the plan complete until he
8 finds his special function, and
9 fulfills the part assigned to him,
10 to make himself complete within
11 a world where incompleteness rules.
12 Here, where the laws of God do
13 **NOT** prevail in perfect form, can
14 he yet do **ONE** perfect
15 thing, and make **ONE** perfect choice.
16 And, **BY** this act of special faithfulness,
17 to one perceived as **OTHER** than himself, he
18 learns the gift was given **TO** himself, and so
19 they **MUST** be one.
20 **T 25 G 5.** Forgiveness is the **ONLY** function
21 meaningful in time. It is the means
22 the Holy Spirit uses to **TRANSLATE** specialness
23 from sin into salvation. Forgiveness
24 is for all. But, when it **RESTS**
25 on all, it is complete, and every

(N 11:148)(Ur 884)

1 function of this world completed with it.
2 Then is time no more. But WHILE in
3 time, there is still much to do. And each
4 must *do* what is allotted him, for¹⁹ on
5 HIS part, does ALL the plan depend.
6 He HAS a special part in time, for
7 so he chose, and choosing it, made it
8 for himself. His wish was not denied, but
9 changed in form, to let it serve his
10 brother AND himself, and thus become
11 a means to save INSTEAD of lose.
12 **T 25 G 6.** Salvation is no more than
13 a reminder this world is NOT your
14 home; its laws are NOT imposed
15 on you, its values are NOT yours.
16 And nothing that you THINK you see in
17 it is REALLY there at all. And this
18 is seen AND UNDERSTOOD as each one
19 takes his part in its UNDOING, as
20 he did in MAKING it. He
21 HAS the means for either, as he
22 always did. The specialness he chose to
23 HURT himself did God appoint to be the
24 means for his salvation, from the very
25 instant that the choice was made. His

¹⁹ *Ur* inserts comma

(N 11:149)(Ur 884-885)

1 special sin was made his special grace. His
2 special hate became his special love.**(885)#704**
3 **T 25 G 7.** The Holy Spirit needs YOUR special function, that
4 HIS may be fulfilled. Think not you
5 lack a special value here. You wanted it,
6 and it IS given you. ALL that you made
7 can serve salvation easily and well. The Son
8 of God can make NO choice the Holy Spirit can
9 not employ on his BEHALF, and NOT against
10 himself. Only in darkness does your specialness
11 APPEAR to be attack. In light, you see it
12 is your SPECIAL FUNCTION in the plan to save the
13 Son of God from ALL attack, and let
14 him understand that he is safe, as he
15 has ALWAYS been, and will remain in
16 time and in eternity alike. This is the function
17 given each of you for one another. Take it
18 gently, then, from one another's hand, and
19 let salvation be perfectly fulfilled in
20 BOTH of you. Do this ONE thing, that
21 EVERYTHING be given you.

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25 **(886)#705**

**T 25 H. Commuting the Sentence (*N 1775 11:150)
(N 11:150)(Ur 886)**

1 **T 25 H 1.** And,²⁰ if the Holy Spirit can commute each
 2 sentence that you laid upon yourself,
 3 ~~and change it to~~ into a blessing, then it
 4 CANNOT be a sin. Sin is ONE
 5 thing in all this world that CANNOT
 6 change. It is immutable. And ON
 7 its changelessness the world depends.
 8 The magic of the world can SEEM to
 9 hide the pain of sin from sinners,
 10 and deceive with glitter and with guile.
 11 Yet each one knows the cost of sin
 12 is death. And so it IS. For
 13 sin is a REQUEST for death, a wish
 14 to make this world's foundation sure
 15 as love, dependable as Heaven,
 16 and as strong as God Himself.
 17 The world IS safe from love to everyone
 18 who thinks sin possible. Nor WILL
 19 it change.
 20 **T 25 H 2.** Yet IS it possible what
 21 God created NOT should SHARE
 22 the attributes of His creation, when
 23 it OPPOSES it in every way?
 24 It CANNOT be the "sinner's" wish
 25 for death is just as strong

²⁰ Ur inserts "November 9, 1967"

(N 11:151)(Ur 886)

1 as is His Will for Life. Nor CAN
2 the basis of a world He did NOT
3 make be firm and sure as Heaven.
4 How COULD it be that hell and Heaven are the
5 same? And is it possible that
6 what He did NOT will can NOT
7 be changed? What is immutable
8 BESIDES His Will? And what
9 can share Its attributes
10 EXCEPT Itself? What wish can
11 rise AGAINST His Will, and BE
12 immutable?
13 **T 25 H 3.** If you could realize NOTHING
14 is changeless BUT the Will of God²¹
15 this course would not be difficult
16 for you. For it is this that you do
17 not believe. Yet there is nothing
18 ELSE you COULD believe, if you but
19 looked at what it really IS.
20 Let us go back to what we said
21 before, and think of it more
22 carefully. It MUST be so
23 that either God is mad, or
24 is this world a place of madness.
25 Not ONE Thought of His makes

²¹ *Ur* inserts comma

(N 11:152)(Ur 886-887)

1 ANY sense at all within this world.
2 And NOTHING that the world believes as
3 true has ANY meaning in His
4 Mind at all.(887)#706
5 **T 25 H 4.** What makes no sense ~~at all~~ and
6 has no meaning IS **madness**
7 insanity. And what is madness
8 CANNOT be the truth. If ONE
9 belief so deeply valued here
10 were true, then every Thought
11 God ever had is an
12 illusion. And if but ONE
13 Thought of His is true, then
14 ALL beliefs the world gives
15 ANY meaning to are false, and
16 make no sense at all. This
17 IS the choice you make. Do not attempt
18 to see it differently, nor twist it
19 into something it is not. For only
20 THIS decision CAN you make. The rest
21 is up to God, and NOT to you.
22 **T 25 H 5.** To justify ONE value that the
23 world upholds is to DENY your Father's
24 sanity AND YOURS. For God and His
25 beloved Son do NOT think differently.

(N 11:153)(Ur 887)

1 And it is the AGREEMENT of their Thought that
 2 makes the Son a co-creator with the
 3 Mind Whose Thought created him.
 4 And if he chooses to believe ONE
 5 thought OPPOSED to truth, he has
 6 decided he is NOT his Father's Son,
 7 because the Son is mad, and sanity must
 8 lie apart from both the Father AND the Son.
 9 THIS YOU BELIEVE. Think not that this
 10 belief depends upon the form it takes.
 11 Who thinks the world is sane in any
 12 way; is justified in ANYTHING it
 13 thinks, or is maintained by ANY
 14 form of reason, believes this to be true.
 15 **T 25 H 6.** Sin is not real BECAUSE the
 16 Father and the Son are NOT insane. This
 17 world is meaningless BECAUSE it rests on
 18 sin. Who could create the changeless²²
 19 if it does NOT rest on truth? The
 20 Holy Spirit HAS the power to change the whole
 21 foundation of the world you see to
 22 something else; a basis NOT
 23 insane, on which a sane perception
 24 can be based, another world perceived.
 25 And one in which is nothing contradicted

²² *Ur* inserts comma

(N 11:154) (Ur 887-888)

1 that would lead the Son of God to
2 sanity and joy. Nothing attests to death
3 and cruelty; to separation and to differences.
4 For here is everything perceived as one,
5 and no-one loses, that each one may
6 gain. **(888)#707**

7 **T 25 H 7.** Test EVERYTHING that you believe
8 against this ONE requirement. And
9 understand that everything that meets
10 this ONE demand is worthy of your
11 faith. But nothing else. What
12 is not love is sin, and either one perceives
13 the other as insane and meaningless.
14 Love is the basis for a world perceived
15 as wholly mad to sinners, who
16 believe theirs is the way to sanity. But
17 sin is equally insane within the sight
18 of love, whose gentle eyes would
19 look BEYOND the madness, and rest
20 peacefully on truth. Each sees a
21 world immutable, as each defines
22 the changeless and eternal truth of
23 what YOU are. And each reflects
24 a view of what the Father and the Son
25 MUST be, to make that viewpoint
26 meaningful and sane.

(N 11:155)(Ur 888)

1 **T 25 H 8.** Your special function is the *special* form
 2 in which the fact that God is NOT insane
 3 appears most sensible and meaningful
 4 to you. The CONTENT is the same. The FORM
 5 is suited to your special needs, and to the
 6 special time and place in which you think you
 7 find yourself, and where you can be
 8 free of place and time, and ALL that
 9 you believe must limit you. The Son
 10 of God can NOT be bound by²³ time
 11 or place, or anything God did NOT
 12 will. Yet, if His Will is seen a
 13 s madness, then the FORM of sanity
 14 which makes it most acceptable to
 15 those who ARE insane requires special
 16 choice. Nor CAN this choice be made
 17 BY the insane, whose problem IS their
 18 choices are NOT free, and made with
 19 reason in the light of sense.

20 **T 25 H 9.** It WOULD be madness to
 21 entrust salvation to the insane.
 22 BECAUSE He is not mad, has God
 23 appointed One as sane as He
 24 to raise a saner world to meet the
 25 sight of everyone who chose insanity

²³ The manuscript has "in" originally typed, crossed out and replaced with "by" in handwriting. The *Notes* has the glyph for "to" here, making it "be bound to time or place" originally.

(N 11:156)(Ur 888-889)

1 as his salvation. To this One is given the
2 choice of form most suitable to him; one
3 which will NOT attack the world he sees, but
4 enter into it in quietness, and SHOW
5 him it is mad. This One but points to an
6 ALTERNATIVE, ANOTHER way of looking
7 at what he has seen before, and
8 recognizes as the world in which he
9 lives, and THOUGHT he understood before.
10 Now MUST he question this, because the **(889)#708**
11 form of the alternative is one which
12 he can NOT deny, nor overlook,
13 nor fail completely to perceive and
14 see at all.
15 **T 25 H 10.** To each his special function
16 is designed to be perceived as possible,
17 and more and more desired, as it PROVES
18 to him that it is an alternative he
19 WANTS. From this position does his
20 sinfulness, and ALL the sin he sees
21 within the world, offer him less and less.
22 Until he comes to understand
23 it COST him sanity, and stands
24 BETWEEN him and whatever hope he
25 has of BEING sane. Nor is he

(N 11:157)(Ur 889)

1 left without ESCAPE from madness, for
2 he has a special part in EVERYONE'S
3 escape. He can no more be left
4 outside, WITHOUT a special function
5 in the hope of peace, than could the
6 Father overlook His Son, and pass
7 him by in careless thoughtlessness.
8 **T 25 H 11.** What is dependable EXCEPT
9 His Love? And where does sanity
10 abide EXCEPT in Him? The One Who
11 speaks for Him can show you this,
12 in the alternative He chose especially
13 for you. It is God's Will that you
14 remember this, and so emerge from
15 deepest mourning into perfect joy.
16 Accept the function that has been
17 assigned to you in God's own
18 plan to show His Son that
19 hell and Heaven are different; NOT
20 the same. But that, in Heaven
21 THEY are all the same, WITHOUT
22 the differences that WOULD have
23 made a hell of Heaven, and a
24 heaven of hell, had such insanity
25 been possible.

(N 11:158)(Ur 889-890)

1 **T 25 H 12.** The whole belief that someone
 2 loses but reflects the underlying tenet
 3 God must be insane. For in this
 4 world it seems that one must gain
 5 BECAUSE another loses. If THIS were true,
 6 then God is mad indeed. But
 7 what IS this belief, except a form
 8 of the more basic tenet, "Sin is
 9 real, and rules the world?" For every
 10 little gain, must someone lose,
 11 and pay exact ~~amount~~ amount
 12 in blood and suffering. For otherwise
 13 would evil triumph, and destruction
 14 be the total cost of any gain at
 15 all. You who believe that God is mad,
 16 look carefully at this, and understand
 17 that it MUST be that EITHER
 18 God OR this must **(890)#709** be insane,
 19 but hardly both.

20 **T 25 H 13.** Salvation is rebirth of the
 21 idea no-one CAN lose for
 22 ANYONE to gain. And everyone
 23 MUST gain, if anyone WOULD
 24 BE a gainer. Here is sanity
 25 restored.²⁴ And on this single

²⁴ The *Urtext* manuscript has a comma, but the following word "And" is capitalized. The *Notes* has a full stop here so we're thinking this comma was a typo which was meant to be a period.

(N 11:159)(Ur 890)

1 rock of truth can faith in God's
 2 eternal saneness rest, in perfect confidence
 3 and perfect peace. Reason is satisfied,
 4 for ALL insane beliefs can be corrected
 5 here. And sin MUST be impossible,
 6 if THIS is true. This is the rock on which
 7 salvation rests; the vantage point from which the
 8 Holy Spirit gives meaning and direction to the
 9 plan in which your special function has a
 10 part. For here your special function
 11 is made whole, because it shares the
 12 FUNCTION of the whole.
 13 **T 25 H 14.** Remember ALL temptation is but
 14 this; a mad belief that God's
 15 insanity would make YOU sane²⁵
 16 and GIVE you what you want. That
 17 either God OR you must LOSE to
 18 madness, because your aims can NOT
 19 be reconciled. Death demands
 20 life, but life is NOT maintained
 21 at ANY cost. No-one CAN suffer
 22 for the Will of God to be fulfilled.
 23 Salvation IS His Will BECAUSE you share
 24 it. NOT for you alone, but for the
 25 Self which IS the Son of God. He

²⁵ *Ur* inserts comma

**T 25 I. The Principle of Salvation (*N 1785 11:160)
(N 11:160)(Ur 890-891)**

1 CANNOT lose, for if he could, the loss
2 would be his Father's, and in Him NO
3 loss is possible. And this is sane BECAUSE
4 it is the truth.(891)#710

5

6

7 **T 25 I 1.** The²⁶ Holy Spirit can use ALL that you give to
8 Him for your salvation. But He CANNOT
9 use what you withhold. For He can
10 NOT take it from you, WITHOUT your willingness.
11 For, if He did, you would believe He
12 wrested it from you AGAINST your will. And
13 so you would not learn it IS your will
14 to be without it. You need not give
15 it to Him WHOLLY willingly, for if
16 you could, you had²⁷ no need for Him.
17 But this He needs; that you PREFER He
18 take it, than that you keep it for
19 yourself alone, and recognize that
20 what brings loss to no-one YOU
21 WOULD NOT KNOW. This much is
22 necessary to add to the idea no-one CAN
23 lose for you to gain. And nothing more.
24 **T 25 I 2.** Here is the ONLY principle
25 salvation needs. Nor is it necessary

²⁶ Ur inserts "November 13, 1967"

²⁷ Subjunctive mood, not a tense error.

(N 11:161)(Ur 891)

1 that your faith in it be strong, un-
2 swerving, and without attack from all
3 beliefs opposed to it. You HAVE no fixed
4 allegiance. But remember salvation
5 is not needed by the saved. You are NOT
6 called upon to do what one divided
7 still against himself WOULD find impossible.
8 Have little faith that wisdom COULD
9 be found in such a state of mind.
10 But be you thankful that only little
11 faith is ASKED of you. What BUT a
12 little faith remains to those who still
13 believe in sin? What COULD they
14 know of Heaven and the justice of the saved?
15 **T 25 I 3.** There is a kind of justice in
16 salvation of which the world knows nothing.
17 To the world, justice and VENGEANCE are the
18 same, for sinners see justice ONLY
19 as their punishment, perhaps sustained
20 by someone ELSE, but NOT escaped.
21 The laws of sin DEMAND a victim.
22 WHO it may be makes little
23 difference. But death MUST be the
24 cost and MUST be paid. This is NOT
25 justice, but insanity. Yet how could

(N 11:162)(Ur 891-892)

1 justice BE defined WITHOUT insanity, where
2 love means hate, and death is seen as
3 victory and triumph over eternity and
4 timelessness and life?

5 **T 25 I 4.** You who know not of justice still
6 can ask, and learn the answer. Justice
7 looks on all in the same way. It is NOT
8 just that one should lack for what
9 another has. For that is vengeance²⁸
10 in WHATEVER form it takes. Justice
11 demands NO sacrifice, for ANY
12 sacrifice is made that sin MAY BE
13 PRESERVED and KEPT. **(892)#711** It is a payment
14 offered for the cost of sin, BUT NOT
15 THE TOTAL COST. The rest is taken from
16 another, to be laid beside your LITTLE
17 payment, to "atone" for all that
18 you would keep and NOT give up. So
19 is the victim seen as PARTLY you,
20 with someone ELSE by far the greater
21 part. And in the TOTAL cost, the
22 greater his, the less is yours. And
23 justice, being blind, is satisfied
24 by being paid, it matters not by whom.
25 **T 25 I 5.** Can this BE justice? God

²⁸ *Ur* inserts comma

(N 11:163)(Ur 892)

1 knows not of this. But justice DOES He
2 know, and knows it well. For He is wholly
3 fair to everyone. Vengeance is alien
4 to His Mind BECAUSE He knows of
5 justice. To be just is to be fair, AND NOT
6 be vengeful. Fairness AND vengeance are
7 impossible, for each one contradicts the other, and
8 denies that it is real. It is impossible for you to
9 SHARE the Holy Spirit's justice, with a mind that
10 can conceive of specialness at all. Yet
11 how could HE be just, if He
12 condemns a sinner for the crimes he did
13 not do, but THINKS he did? And where
14 would justice be if He demanded of the ones
15 obsessed with the idea of punishment
16 that they lay it aside, unaided, and
17 perceive it is not true?
18 **T 25 I 6.** It is extremely hard ~~????~~ for
19 those who still believe sin meaningful
20 to understand the Holy Spirit's justice. They
21 believe He shares their OWN confusion, and
22 can NOT avoid the vengeance that their
23 own belief in justice MUST entail.
24 And so they fear the Holy Spirit, and perceive
25 the wrath of God in Him. They are

(N 11:164)(Ur 892-893)

1 unjust indeed to Him. Nor can they trust
2 Him NOT to strike them dead with
3 lightning bolts torn from the fires of Heaven
4 by God's Own angry hand. They DO
5 believe that Heaven is hell, and ARE afraid
6 of love. And deep suspicion and the
7 chill of fear come over them when they
8 are told that they have NEVER sinned.
9 Their world DEPENDS on sin's stability.
10 And they perceive the "threat" of what God
11 KNOWS as justice to be more destructive
12 to themselves and to their world than vengeance, which
13 they understand and love.(893)#712
14 **T 25 I 7.** So do they think the LOSS of
15 sin a curse. And flee the blessing of
16 the Holy Spirit as if He were a messenger
17 from hell, sent from above in
18 treachery and guile, to work God's
19 vengeance on them in the guise of a
20 deliverer and friend. What COULD He
21 be to them except a devil dressed
22 to deceive, within an angel's cloak?
23 And what escape has He for
24 them, except a door to hell that
25 SEEMS to look like Heaven's gate?

(N 11:165)(Ur 893)

1 Yet justice cannot punish those who
2 ask for punishment, but have a Judge
3 Who knows that they are wholly
4 innocent in truth. In justice He is BOUND
5 to set them free, and GIVE them all
6 the honor they deserve, and have denied themselves
7 because they are NOT fair, and CANNOT understand
8 that they ARE innocent.

9 **T 25 I 8.** Love is NOT understandable to
10 sinners. BECAUSE they think that
11 justice is SPLIT OFF from love, and
12 stands for something else. And
13 thus is love perceived as weak and
14 vengeance strong. For love has
15 LOST when judgment left its side,
16 and is too weak to SAVE from punishment.
17 But vengeance WITHOUT love has
18 GAINED in strength by being
19 separate and apart from love. And
20 what BUT vengeance now can
21 help and save, while love stands
22 feebly by, with helpless hands, bereft
23 of justice and vitality, and powerless
24 to save? What can Love ask of
25 you who think that all of this is true?

(N 11:166)(Ur 893-894)

1 Could He, in justice AND in love believe in
2 your confusion you HAVE much to give?
3 **T 25 I 9.** You are NOT asked to trust Him
4 far. No further than what you SEE
5 He offers you, and what you recognize
6 you COULD not give yourself. In God's
7 Own justice does He recognize all
8 you deserve, but understands as well that
9 you can NOT accept it for yourself.
10 It is His Special Function to hold out
11 to you the gifts the innocent DESERVE. And
12 every one that you accept brings joy
13 to Him AS WELL as you. He knows
14 that Heaven is richer made by each one
15 you accept. And God rejoices as
16 His Son receives what loving
17 justice KNOWS to be his due. For
18 love and justice are NOT different.
19 BECAUSE they are the same, does mercy
20 stand at God's right hand, and
21 GIVE the Son of God **(894)#713** the power to forgive
22 HIMSELF of sin.
23 **T 25 I 10.** To him who merits EVERYTHING,
24 how can it be that ANYTHING is
25 kept FROM him? For that would

(N 11:167)(Ur 894-895)

1 be injustice, and unfair indeed to all the
 2 holiness that IS in him, however much
 3 he recognize it not. God knows of NO
 4 injustice. He would not allow His Son
 5 be judged by those who seek his death,
 6 and COULD not see his worth at all.
 7 What honest witnesses could THEY call
 8 forth, to speak on his behalf? And
 9 who would come to plead FOR him²⁹ and not
 10 AGAINST his life? No justice would
 11 be given him by you. Yet God
 12 ensured that justice WOULD be
 13 done unto the Son He loves, and would
 14 protect from ALL unfairness you might seek
 15 to offer, believing vengeance IS his *proper* due. **(895)#714**
 16 **T 25 I 11.** As³⁰ specialness cares not
 17 who pays the cost of sin, so it BE
 18 paid, the Holy Spirit heeds not who looks
 19 on innocence at last, provided it
 20 IS seen and recognized. For just
 21 ONE witness is enough, if he sees
 22 truly. Simple justice asks no more.
 23 Of each one does the Holy Spirit ask if he
 24 will be that one, so justice
 25 may return to love, and there be satisfied.

²⁹ *Ur* inserts comma

³⁰ *Ur* inserts "November 14, 1967"

(N 11:168)(Ur 895)

1 Each special function He allots is but
 2 for this; that each one learn that love and
 3 justice are NOT separate. And both
 4 are strengthened *by their* union with ~~the~~ each other. Without
 5 love is justice prejudiced and weak. And
 6 love WITHOUT justice is impossible. For
 7 love is fair, and cannot chasten
 8 without cause. What cause can BE
 9 to warrant an attack upon the innocent? In
 10 justice, then, does love correct mistakes,
 11 but NOT in vengeance. For that would be
 12 unjust to innocence.

13 **T 25 I 12.** You can be perfect witness
 14 to the power of love AND justice, if
 15 you understand it is impossible the Son of God
 16 COULD merit vengeance. You need
 17 NOT perceive³¹ in every circumstance³² that
 18 this is true. Nor need you look to
 19 your experience WITHIN the world, which
 20 is but shadows of all that is
 21 REALLY happening within yourself. The
 22 understanding that you need comes NOT of
 23 you, but from a larger Self, so
 24 great and holy that He COULD not
 25 doubt His innocence. Your special

³¹ *Ur* inserts comma

³² *Ur* inserts comma

(N 11:169)(Ur 895-896)

1 function is a call to Him, that He may
2 smile on you whose sinlessness He
3 shares. HIS understanding will be YOURS. And
4 so the Holy Spirit's Special Function has been
5 fulfilled. God's Son has found a witness
6 unto his sinlessness, and NOT his sin. How
7 LITTLE need you give the Holy Spirit, that *simple* justice
8 may be given YOU.

9 **T 25 I 13.** Without impartiality there IS no
10 justice. How CAN specialness be
11 just? Judge not because you cannot, NOT
12 because you are a miserable sinner too. **(896)#715**
13 How can the special REALLY understand that
14 justice is the same for everyone? To take
15 from one to give another MUST be an
16 injustice to them both, since they are
17 equal in the Holy Spirit's sight. Their Father
18 gave the SAME inheritance to both. Who
19 would have more OR less is not aware
20 that he has everything. He is no
21 judge of what MUST be another's
22 due, because he thinks HE is deprived.
23 And so MUST he be envious, and
24 try to TAKE AWAY from whom he judges.
25 He is NOT impartial, and CANNOT fairly

(N 11:170)(Ur 896)

1 see another's rights BECAUSE his own have
2 been obscured to him.

3 **T 25 I 14.** You have the right to all the universe; to
4 perfect peace, complete deliverance
5 from ALL effects of sin, and to the life
6 eternal, joyous, and complete in EVERY
7 way, as God appointed for His
8 holy Son. This is the ONLY justice
9 Heaven knows, and all the Holy Spirit brings
10 to earth. Your special function shows you
11 nothing else BUT perfect justice
12 CAN prevail for you. And you ARE
13 safe from vengeance in ALL forms.
14 The world deceives, but it can NOT
15 replace God's justice with a version
16 of its own. For only love IS
17 just, and CAN perceive what justice
18 must accord the Son of God. Let
19 love decide, and never fear that you,
20 in your unfairness, will deprive yourself
21 of what GOD'S justice has allotted you.

22

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24

25 **(897)#716**

**T 25 J. The Justice of Heaven (*N 1796 11:171)
(N 11:171)(Ur 897)**

1 **T 25 J 1.** What³³ can it be but arrogance
 2 to think your little errors CANNOT be undone
 3 by Heaven's justice? And what
 4 COULD this mean, except that they are
 5 sins, and NOT mistakes, forever uncorrectable,
 6 and to be met with vengeance, NOT with
 7 justice? ARE you willing to be released
 8 from ALL effects of sin? You CANNOT answer
 9 this until you see all that the answer
 10 MUST entail. For if you answer "yes,"
 11 this means you will forego ALL values of
 12 this world, in favor of the peace of Heaven.
 13 Not one sin would you retain. AND NOT
 14 ONE DOUBT THAT THIS IS POSSIBLE will
 15 you hold dear, that sin be kept in place.
 16 You mean that truth has greater
 17 value now than ALL illusions. And
 18 you recognize that truth must be
 19 REVEALED to you, because YOU know not what it IS.
 20 **T 25 J 2.** To give reluctantly is not to
 21 gain the gift. BECAUSE YOU ARE RELUCTANT TO
 22 ACCEPT IT. It IS saved for you,
 23 until reluctance to receive it disappears,
 24 and you are WILLING it be given you.
 25 God's justice warrants gratitude, NOT fear.

³³ *Ur* inserts "November 21, 1967"

(N 11:172)(Ur 897)

1 Nothing you give is lost to you or anyone, but
2 cherished and preserved for you in Heaven,
3 where all the treasures given to God's
4 Son are kept for him, and offered
5 anyone who but holds out his
6 hand in willingness they be received.
7 Nor is the treasure LESS as it is given
8 out. Each gift received but
9 ADDS to the supply. For God IS fair.
10 He does not fight AGAINST His Son's
11 reluctance to perceive salvation as a gift from
12 Him. Yet would His justice not be
13 satisfied until it is received by everyone.
14 **T 25 J 3.** Be certain any answer to a
15 problem the Holy Spirit solves will ALWAYS be
16 one in which NO-ONE loses. And
17 this MUST be true BECAUSE He asks
18 no sacrifice of anyone. An
19 answer which demands the slightest loss
20 to ANYONE has not RESOLVED the
21 problem, but has added TO it,
22 and made it greater, HARDER
23 to resolve, AND MORE UNFAIR. It is impossible
24 the Holy Spirit could SEE unfairness as a
25 resolution. To Him, what is unfair must

(N 11:173)(Ur 897-898)

1 be corrected BECAUSE it is unfair. And EVERY
 2 error is a perception in which one, at least, is
 3 seen unfairly. Thus is justice NOT accorded
 4 to the Son of God. When ANYONE (898)#717 is seen as
 5 losing, HE HAS BEEN CONDEMNED. And
 6 punishment becomes his due, INSTEAD of justice.
 7 **T 25 J 4.** The sight of innocence makes
 8 punishment impossible, and justice sure. The
 9 Holy Spirit's perception leaves no GROUNDS for
 10 an attack. Only a LOSS could
 11 justify attack, and loss of ANY kind He
 12 cannot see. The world solves problems in **the**
 13 **other**³⁴ way. IT sees a resolution as
 14 a state in which it is DECIDED who shall
 15 win and who shall lose; HOW MUCH the
 16 one shall take, and HOW MUCH can
 17 the loser still defend. Yet does the
 18 problem still remain unsolved, for
 19 ONLY justice can set up a state
 20 in which there IS no loser; no-one left
 21 unfairly treated and deprived, and thus
 22 with grounds for vengeance. Problem
 23 SOLVING can NOT be vengeance, which
 24 at ~~most~~ best can bring another problem ADDED to the
 25 first, in which the murder is not obvious.

³⁴ *Ur* replaces "the other" with "another"

(N 11:174)(Ur 898)

1 **T 25 J 5.** The Holy Spirit's problem solving is the way
2 in which the problem ENDS. It has been solved
3 BECAUSE it has been met with justice. And
4 UNTIL it has, it will recur because it
5 has NOT yet been solved. The principle
6 that justice MEANS no-one can lose
7 is crucial to this course. For miracles
8 DEPEND on justice. NOT as it is seen
9 through this world's eyes, but as God
10 knows it, and as knowledge is
11 reflected in sight the Holy Spirit gives.
12 NO-ONE deserves to lose. And what
13 would be UNJUST to him can NOT
14 occur. Healing must be for everyone
15 BECAUSE he does not merit an attack of any
16 kind. What order CAN there be in
17 miracles, unless someone deserves to
18 suffer MORE, and others LESS? And is
19 this justice to the wholly innocent?
20 **T 25 J 6.** A miracle IS ~~perfect~~ justice.
21 It is NOT a special gift to some, to be
22 WITHHELD from others as LESS worthy,
23 MORE condemned, and thus APART from
24 healing. Who is there who can
25 be separate from salvation, if its

(N 11:175)(Ur 898-899)

1 PURPOSE is the end of specialness? Where is
 2 salvation's justice if SOME errors are
 3 unforgivable, and WARRANT vengeance
 4 IN PLACE of healing and return of peace?
 5 Salvation cannot SEEK to help God's Son
 6 be MORE unfair than HE has sought to
 7 be. (899)#718 If miracles, the Holy Spirit's gift, were
 8 given specially to an elect and special
 9 group, and kept APART from others ~~those who are~~ as LESS
 10 deserving, then is He ALLY to specialness.
 11 What He cannot perceive He bears
 12 no witness to. And everyone is
 13 EQUALLY entitled to His gift of
 14 healing and deliverance and peace.
 15 **T 25 J 7.** To give a problem to the Holy Spirit to
 16 solve FOR you means that you WANT it
 17 solved. To keep it for yourself to
 18 solve WITHOUT His help is to decide
 19 it should remain UNsettled, UNresolved,
 20 and lasting in its power of injustice
 21 and attack. No-one can BE unjust to
 22 you, unless you have decided first to BE
 23 unjust. And then MUST problems
 24 rise to block your way, and peace be
 25 ~~????~~ scattered by the winds of hate.

(N 11:176)(Ur 899)

1 Unless you think that ALL your brothers have an
2 equal right to miracles with you, you will not claim
3 YOUR right to them, because you were unjust to one
4 with EQUAL rights. Seek to deny, and you WILL
5 feel denied. Seek to deprive, and you
6 HAVE BEEN deprived.

7 **T 25 J 8.** A miracle can NEVER be received
8 because another could receive it NOT. Only
9 forgiveness OFFERS miracles. And pardon
10 MUST be just to everyone. The little problems
11 that you keep and hide become your secret
12 sins BECAUSE you did not choose to let
13 them be removed FOR you. And
14 so they gather dust and grow,
15 until they cover EVERYTHING that
16 you perceive, and leave you fair to
17 no-one. Not ONE right do
18 YOU believe you have. And bitterness,
19 with vengeance justified and mercy lost,
20 condemns you as UNWORTHY of
21 forgiveness. The unforgiven HAVE no
22 mercy to bestow upon another. That
23 is why your sole responsibility MUST
24 be to take forgiveness for yourself.

25 **T 25 J 9.** The miracle that you receive you

(N 11:177)(Ur 899-900)

1 GIVE. Each one becomes an illustration of
 2 the law on which salvation rests;
 3 that justice MUST be done to all, if
 4 ANYONE is to be healed. No-one can
 5 lose, and everyone MUST benefit. Each
 6 miracle is an example of what
 7 justice can accomplish, when it is offered
 8 to everyone alike. It is received and GIVEN
 9 equally. It IS awareness that giving and
 10 receiving ARE the same. BECAUSE it does not
 11 make the same unlike, **(900)#719** it sees no
 12 differences where none exist. And
 13 thus it is the SAME for everyone, because
 14 it sees no differences in THEM. Its
 15 offering is universal.³⁵ And it
 16 teaches but one message. What is
 17 God's BELONGS to everyone, and IS
 18 his due.

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25 **(901)#720**

³⁵ *Ur* has no sentence break here, just a comma

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Chapter 26 - The Transition**T 26 A. Introduction (*N 1803 11:178)****T 26 B. The "Sacrifice" of Oneness (*N 1803 11:178)
(N 11:178)(Ur 901)**

1 **T 26 A 1.** In¹ the "dynamics" of attack is sacrifice
 2 a key idea. It is the pivot upon which ALL
 3 compromise, ALL desperate attempts to strike
 4 a bargain, and ALL conflicts achieve a
 5 seeming balance. It is the symbol of the central
 6 theme that ~~someb~~ SOMEBODY MUST LOSE.
 7 Its focus on the BODY is apparent, for
 8 it is ALWAYS an attempt to LIMIT LOSS.
 9 The body is ITSELF a sacrifice; a giving
 10 up of power, in the name of saving
 11 just a little for yourself. To see
 12 a brother in ANOTHER body, SEPARATE from yours, is the
 13 expression of a wish to see a little PART of
 14 him, and sacrifice the rest. Look at the world, and
 15 you will see nothing attached to ANYTHING
 16 beyond itself. All seeming entities can
 17 come a little nearer, or go a little
 18 farther off, but CANNOT join.

19 **T 26 B 1.** The world you see is based on
 20 SACRIFICE of oneness. It is a picture of
 21 a COMPLETE disunity and total LACK of
 22 joining. Around each entity is built a
 23 wall so seeming solid that it looks as
 24 if what is inside can never reach
 25 without, and what is out can never

¹ Ur inserts "November 27,1967"

(N 11:179)(Ur 901)

1 reach and join with what is locked away
2 within the wall. Each part must SACRIFICE
3 the other part to keep itself complete. For if
4 they joined, each one would LOSE its own
5 identity, and BY their separation are their selves
6 maintained. The little that the body fences off
7 BECOMES the self, preserved through sacrifice of all the
8 rest. And all the rest must LOSE this little
9 part, remaining incomplete to keep its own
10 identity intact.

11 **T 26 B 2.** In THIS perception of your self the BODY'S
12 loss would be a sacrifice indeed.

13 And sight of bodies becomes the sign that
14 sacrifice IS limited, and something still
15 remains for you alone. And FOR this little
16 to belong to you, are limits placed on
17 EVERYTHING outside, just as they are
18 on everything you think is YOURS. For
19 giving and receiving ARE the same. And to
20 ACCEPT the limits of a body is to
21 IMPOSE these limits on each brother whom you
22 see. For you MUST see him as you see
23 yourself. The body IS a loss, and CAN
24 be made to sacrifice. And while you
25 see your brother as a body, (902)#721 APART from you

(N 11:180)(Ur 902)

1 and separate in his cell, you are demanding
2 sacrifice of him AND you.
3 **T 26 B 3.** What greater sacrifice could be
4 demanded than that God's Son
5 perceive himself without his Father? And
6 his Father be without His Son? Yet
7 EVERY sacrifice demands that they
8 be separate and without the other. The
9 memory of God MUST be denied,
10 if ANY sacrifice is asked of ANYONE.
11 What witness to the wholeness of God's
12 Son is seen within a world of
13 separate bodies, however much he
14 witnesses to truth? He is
15 INVISIBLE in such a world. Nor can
16 his song of union and of joy be
17 heard at all. Yet is it given
18 him to make the world recede before
19 his song and sight of him REPLACE
20 the body's eyes.
21 **T 26 B 4.** Those who would see the
22 witnesses to truth INSTEAD of to
23 illusion merely ask that they might
24 see a PURPOSE in the world that gives
25 it sense and makes it meaningful.

(N 11:181)(Ur ---)

Text 19b

(N 11:182)(Ur 902)

1 WITHOUT your special function HAS this world
2 no meaning for you. Yet it can become
3 a treasure house as rich and limitless
4 as Heaven Itself. No instant passes
5 here in which your brother's holiness can NOT
6 be seen, to add a limitless supply to
7 every meager scrap and tiny crumb of
8 happiness that you allot yourself. You CAN
9 lose sight of oneness, but can NOT
10 make sacrifice of its reality. Nor
11 can you LOSE what you would sacrifice,
12 nor keep the Holy Spirit from His task of
13 showing you that it has NOT been lost.
14 **T 26 B 5.** Hear, then, the song your brother
15 sings to you. And LET the world
16 recede,² and TAKE the rest his witness
17 offers on behalf of peace. But
18 judge him not, for you will hear no song
19 of liberation for yourself, nor see
20 what it is given him to witness to, that
21 YOU may see it and rejoice WITH him.
22 Make not his holiness a sacrifice to
23 your belief in sin. You sacrifice YOUR innocence
24 with his, and die each time you see in him a
25 sin deserving death. Yet every

² Originally typed "you see" it is corrected by handwriting to "recede" which agrees with the *Notes*.

(N 11:183)(Ur 902-903)

1 instant can you be reborn, and given life
2 again. His holiness gives life to you,
3 who CANNOT die because his sinlessness
4 is known to God, and **(903)#722** can no more be
5 sacrificed by you than can the
6 light in you be blotted out because he
7 sees it not.

8 **T 26 B 6.** You who would make a
9 sacrifice of life, and make your eyes and
10 ears bear witness to the death of God
11 and of His holy Son, think not that you
12 have power to make of them what God
13 willed not they be. In Heaven
14 God's Son is NOT imprisoned in a
15 body, nor is sacrificed in solitude to
16 sin. And as he is in Heaven³
17 so MUST he be eternally and
18 everywhere. He is the same
19 forever. Born again each instant,
20 untouched by time, and FAR beyond
21 the reach of ANY sacrifice of life OR death.
22 For neither did he make, and only
23 ONE was given him, by One Who
24 KNOWS His gifts can NEVER suffer
25 sacrifice and loss.

³ *Ur* inserts comma

(N 11:184)(Ur 903)

1 **T 26 B 7.** God's justice rests in
2 gentleness upon His Son, and keeps
3 him safe from ALL injustices the
4 world would lay upon him. COULD
5 it be that YOU could make his
6 sins reality, and sacrifice His
7 Father's Will for him? Condemn
8 him not by seeing him within the rotting
9 prison where he sees himself.
10 It is your special function to ensure the
11 door be opened, that he may
12 come forth to shine on you, and
13 give you back the gift of freedom by
14 receiving it of you. What is the Holy Spirit's
15 Special Function but to release the
16 holy Son of God from the imprisonment
17 he made, to KEEP himself from
18 justice? Could YOUR function be a
19 task apart and SEPARATE from His Own?

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25 **(904)#723**

**T 26 C. The Forms of Error (*N 1810 11:185)
(N 11:185)(Ur 904)**

1 **T 26 C 1.** It⁴ is NOT difficult to understand the reasons why
2 you do not ask the Holy Spirit to solve ALL problems for
3 you. HE has not a greater difficulty in
4 resolving some than others. Every problem
5 is the SAME to Him, because each one is solved
6 in just the SAME respect, and through the SAME
7 approach. The aspects that NEED solving do
8 not change, whatever FORM the problem seems to
9 take. **And it is NOT the form that CAN be**
10 **solved.** A problem can appear in MANY
11 forms, and it will do so WHILE THE PROBLEM
12 LASTS.⁵ It serves no purpose to attempt to
13 solve it in a SPECIAL form. It WILL recur,
14 and then recur again and yet again, until
15 it has been answered for ALL time, and
16 will not rise again in ANY form. And ONLY
17 then are you RELEASED from it.

18 **T 26 C 2.** The Holy Spirit offers you release from EVERY
19 problem that you think you have. They are the
20 SAME to Him, because each one, regardless of
21 the form it seems to take, is a demand that
22 someone suffer loss, and make a sacrifice
23 that you might gain. And, when the
24 situation is worked out so NO-ONE loses, is the
25 problem gone, because it was an error in

⁴ *Ur* inserts "November 28, 1967"

⁵ *Ur* removes emphasis from this phrase

(N 11:186)(Ur 904-905)

1 perception, which now has been corrected. One
2 mistake is NOT more difficult for Him to
3 bring to truth than is another. For there IS but
4 one mistake; the whole idea that loss is
5 possible, and COULD result in gain for anyone.
6 If THIS were true, then God WOULD be unfair;
7 sin WOULD be possible, attack be justified,
8 and vengeance fair. This ONE mistake, in
9 ANY form, has ONE correction. There IS no loss;
10 to think there IS, is a mistake.

11 **T 26 C 3.** You HAVE no problems, though you THINK you
12 have. And yet you COULD not think so, if
13 you saw them vanish one by one, WITHOUT
14 regard to size, complexity, or place and
15 time, or ANY attribute which you perceive that
16 makes each one seem different from the rest.
17 Think not the limits YOU impose on what
18 you see can limit God in ANY way.
19 The miracle of justice can correct ALL
20 errors. Every problem IS an error.
21 It does injustice to the Son of God, **(905)#724** and
22 therefore is not true. The Holy Spirit does not evaluate
23 injustices as great or small, or more
24 or less. They have NO properties to Him.
25 They are mistakes from which the Son of God

(N 11:187)(Ur 905)

1 IS suffering, but needlessly. And so He
2 takes the thorns and nails away. He does not
3 pause to judge whether the hurt be large or
4 little. He makes but one judgment; that to
5 hurt God's Son MUST be unfair, and therefore is not so.
6 **T 26 C 4.** You who believe it safe to give but
7 SOME mistakes to be corrected while you keep
8 the others to yourself, remember this: Justice
9 is total. There IS no such thing as
10 partial justice. If the Son of God is
11 guilty, then is he condemned, and he
12 DESERVES no mercy from the God of justice.
13 But ask not God to ~~punish~~ punish
14 him because YOU find him
15 guilty, and would have him die. God
16 OFFERS you the means to see his innocence.
17 Would it be fair to punish him because
18 you will not LOOK at what is there to see?
19 Each time you keep a problem for
20 YOURSELF to solve, or judge that it is one
21 which HAS no resolution, you have
22 made it great, and past the hope of
23 healing. You deny the miracle of
24 justice CAN be fair.
25 **T 26 C 5.** If God is just, then CAN there

(N 11:188)(Ur 905-906)

1 be NO problems that justice cannot solve.
 2 But YOU believe that some injustices
 3 ARE fair and good, and necessary to preserve
 4 yourself. It is THESE problems that you think
 5 are great, and cannot BE resolved.
 6 For there are those you WANT to suffer
 7 loss, and NO-ONE whom you wish to be
 8 preserved from sacrifice entirely. Consider
 9 once again your special function. ONE
 10 is given you to see in him his perfect
 11 sinlessness. And you will ASK no
 12 sacrifice of him, because you could not
 13 will he suffer loss. The miracle of justice you
 14 call forth will rest on you as surely as on
 15 him. Nor will the Holy Spirit be content until
 16 it is received by everyone. For what you give to
 17 Him IS everyone's, and BY your giving it
 18 can He ensure that everyone receives it equally. **(906)#725**
 19 **T 26 C 6.** Think, then, how great your OWN
 20 release will be, when you are willing to
 21 receive correction for ALL your problems.
 22 You will not keep ONE, for pain in ANY
 23 form you will not WANT. And you will see
 24 each little hurt **dissolve**⁶ before the Holy Spirit's
 25 gentle sight. For all of them ARE

⁶ *Ur* replaces 'dissolve' with "resolved"

(N 11:189)(Ur 906)

1 little in His sight and worth no more than
2 just a tiny sigh, before they disappear⁷
3 to be forever undone and unremembered. What
4 seemed once to be a SPECIAL problem,
5 a mistake WITHOUT a remedy, or an
6 affliction WITHOUT a cure⁸ has been
7 transformed into a universal blessing.
8 Sacrifice is gone. And in its place, the
9 Love of God can be remembered, and will
10 shine away all memory of sacrifice and loss.
11 **T 26 C 7.** He cannot BE remembered
12 until justice is loved INSTEAD of feared.
13 He cannot be unjust to anyone or
14 anything, because He knows that EVERYTHING
15 that is belongs to Him, and **has** will
16 forever be as He created it. Nothing
17 He loves but MUST be sinless and
18 beyond attack. Your special function
19 opens wide the door beyond which is the
20 memory of His Love kept perfectly
21 intact and undefiled. And all you need
22 to do is but to wish that Heaven be
23 given you instead of hell, and every
24 bolt and barrier that seems to hold the
25 door securely barred and locked, will

⁷ *Ur* inserts comma

⁸ *Ur* inserts comma

(N 11:190)(Ur 906)

1 merely fall away, and disappear. For it is NOT
2 your Father's Will that you should offer or
3 receive LESS than He gave, when He
4 created you in perfect Love.

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25 **(907)#726**

**T 26 D. The Borderland (*N 1816 11:191)
(N 11:191)(Ur 907)**

1 **T 26 D 1.** Complexity⁹ is not of God. How COULD
2 it be, when all He knows is One? He
3 knows of ONE Creation, ONE reality,
4 ONE truth, and but ONE Son. Nothing
5 CONFLICTS with Oneness. How, then,
6 COULD there be complexity in Him?
7 What IS there to decide? For it is CONFLICT
8 that makes choice complex. The
9 truth is simple; it is one, WITHOUT
10 an opposite. And how could
11 strife enter in its simple Presence,
12 and bring complexity where Oneness
13 is? The truth makes NO decisions,
14 for there is nothing to decide BETWEEN.
15 And ONLY if there were could
16 choosing be a necessary step in the
17 advance toward Oneness. What is
18 everything leaves room for NOTHING
19 ELSE.
20 **T 26 D 2.** Yet is this magnitude beyond
21 the scope of this curriculum. Nor is it
22 necessary we dwell on anything that
23 cannot be immediately grasped. There is
24 a borderland of thought that stands
25 between this world and Heaven. It is not

⁹ *Ur* inserts "December 1, 1967"

(N 11:192)(Ur 907)

1 a place, and WHEN you reach it is APART
 2 from time. Here is the meeting place where
 3 thoughts are brought TOGETHER; where
 4 conflicting values MEET, and ALL illusions
 5 are laid down beside the truth, where
 6 they are judged to be untrue. This
 7 borderland is just beyond the gate of
 8 Heaven. Here is every thought made
 9 pure and wholly simple. Here is sin
 10 denied, and everything that IS received
 11 instead.

12 **T 26 D 3.** This is the journey's end. We
 13 have referred to it as the "real world."
 14 And yet there is a contradiction here,
 15 in that the words imply a LIMITED
 16 reality, a PARTIAL truth, a SEGMENT
 17 of the universe made true. This is
 18 because knowledge makes NO attack
 19 upon perception. They are brought
 20 together, and only ONE continues
 21 past the gate where Oneness is.
 22 Salvation IS a borderland¹⁰ where
 23 place and time and choice have
 24 meaning still, and yet it can be
 25 seen that they are temporary, OUT

¹⁰ *Ur* inserts comma

(N 11:193)(Ur 907-908)

1 of place, and EVERY choice has been
2 ALREADY made. (908)#727
3 **T 26 D 4.** Nothing the Son of God believes
4 can be destroyed. But what is truth
5 to him must be brought to the last comparison
6 that he will ever make; the last evaluation
7 that will be possible, the final judgment
8 upon this world. It is the judgment of the truth
9 upon illusion, of knowledge on
10 perception; ~~THIS~~ IT HAS NO MEANING AND
11 DOES NOT EXIST. This is NOT your decision.
12 It is but a simple statement of
13 a simple fact. But in this world there
14 ARE no simple facts, because what is the
15 same and what is different remain
16 unclear. The one ESSENTIAL thing to make
17 a choice at all is this distinction.
18 And herein lies the difference between the
19 worlds. In this one, choice IS made
20 impossible. In the real world,
21 is choosing simplified.
22 **T 26 D 5.** Salvation stops just short of
23 Heaven, for only perception NEEDS
24 salvation. Heaven was never lost, and so
25 can not be saved. Yet who

(N 11:194)(Ur 908)

1 can make a choice BETWEEN the wish
2 for Heaven and the wish for hell, unless
3 he recognizes they are NOT the same? This
4 difference is the learning goal this course has
5 set. It will not go beyond this aim.
6 Its ONLY purpose is to teach what is
7 the same and what is different, leaving
8 room to make the only choice that CAN
9 be made. There is no basis
10 FOR choice in this complex and
11 over-complicated world. For no-one
12 understands what is the same, and seems
13 to choose where no choice really is.
14 The real world is the area of choice
15 made real, NOT in the outcome, but
16 in the perception of alternatives FOR choice.
17 **T 26 D 6.** That there IS choice is an
18 illusion. Yet, within this ONE
19 lies the undoing of every illusion,
20 NOT excepting this. Is not this like your
21 special function, where the separation is
22 undone by change of PURPOSE
23 in what once was specialness, and
24 now IS union? ALL illusions are
25 but one. And, in the recognition this is so¹¹

¹¹ *Ur* inserts comma

(N 11:195)(Ur 908-909)

1 lies the ability to give up ALL attempts to
2 choose BETWEEN them, and make them
3 different. How simple is the choice
4 between two things so clearly UNalike.
5 There IS no conflict here. No
6 sacrifice **(909)#728** is possible in the relinquishment
7 of an illusion RECOGNIZED as such.
8 Where ALL reality has been withdrawn
9 from what was NEVER true, can it BE
10 hard to give it up, and choose what
11 MUST be true?

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25 **(910)#729**

**T 26 E. Where Sin Has Left (*N 1821 11:196)
(N 11:196)(Ur 910)**

1 **T 26 E 1.** Forgiveness¹² is this world's equivalent
 2 of Heaven's justice. It translates the world of
 3 sin into a simple world, where justice
 4 can be reflected from BEYOND the gate
 5 behind which total lack of limits lies.
 6 Nothing in boundless love could NEED
 7 forgiveness. And what is charity WITHIN
 8 the world gives way to simple justice
 9 past the gate that opens into Heaven.
 10 No-one forgives unless he has believed
 11 in sin, and STILL believes that he has
 12 much to be forgiven. Forgiveness thus becomes
 13 the means by which he learns HE has
 14 done nothing to forgive. Forgiveness
 15 always rests upon the one who offers
 16 it, until he sees HIMSELF as needing it
 17 no more. And thus is he returned
 18 to his REAL function of creating, which his
 19 forgiveness offers him again.
 20 **T 26 E 2.** Forgiveness turns the world of sin
 21 into a world of glory, wonderful to
 22 see. Each flower shines in light, and
 23 every bird sings of the joy of Heaven.
 24 There is no sadness and there is no parting
 25 here, for everything is TOTALLY forgiven.

¹² *Ur* inserts "December 4, 1967"

(N 11:197)(Ur 910)

1 And what has been forgiven MUST join,
 2 for nothing stands BETWEEN, to keep
 3 them separate and apart. The sinless
 4 MUST perceive ~~me-?~~ they¹³ are one, for nothing
 5 stands between¹⁴ to push the other off.¹⁵
 6 And in the space which sin left vacant
 7 do they JOIN as one, in gladness
 8 recognizing what is part of them
 9 has NOT been kept apart and separate.
 10 The holy place on which you stand is but the
 11 space that sin has left. And here
 12 you see the Face of Christ arising in its
 13 place.
 14 **T 26 E 3.** Who could behold the Face
 15 of Christ, and NOT recall His
 16 Father as He really is? Who
 17 could fear love, and stand upon
 18 the ground where sin has left a
 19 place for Heaven's altar to rise
 20 and tower far above the world, and
 21 reach beyond the universe to touch the
 22 heart of ALL creation? What IS
 23 Heaven, but a song of gratitude and
 24 love and praise, by everything created,
 25 to the Source of its creation? The holiest

¹³ In the *Ur* the word "that" is inserted between the lines before "they"

¹⁴ *Ur* inserts comma

¹⁵ *Ur* has comma instead of sentence break here.

(N 11:198)(Ur 910-911)

1 of altars is set where once was sin believed
 2 to be. For here does every light of
 3 heaven come, to be rekindled and
 4 increased in joy. For here is what was
 5 lost to them restored, and all their
 6 radiance made whole again.**(911)#730**
 7 **T 26 E 4.** Forgiveness brings no little
 8 miracles to lay before the gate of
 9 Heaven. Here the Son of God Himself
 10 comes to receive each gift that brings him
 11 nearer to his home. Not one is lost, and
 12 none is cherished more than any other.
 13 Each reminds him of His Father's
 14 Love as surely as the rest. And
 15 each one teaches him that what he
 16 fears he loves the most. What BUT
 17 a miracle could change his mind¹⁶
 18 so that he understands that love
 19 cannot BE feared? What other
 20 miracle is there but this? And what
 21 else NEED there be, to make the space
 22 between you disappear? Where sin once
 23 was perceived will rise a world which will
 24 become an altar to the truth. And YOU will
 25 join the lights of Heaven there, and sing their

¹⁶ Ur inserts comma

(N 11:199)(Ur 911)

1 song of gratitude and praise. **T 26 E 5.** For as they
2 come to YOU to be complete, so will you go
3 with them. For no-one hears the song
4 of Heaven, and remains without a voice
5 that adds its power to the song, and
6 makes it sweeter still. And each
7 one joins the singing at the altar which
8 was raised within the tiny spot that sin
9 proclaimed to be its own. And what
10 WAS tiny then has soared into a
11 magnitude of song, in which the universe
12 has joined with but a single voice.
13 This tiny spot of sin that stands
14 between you still is holding back the
15 happy opening of Heaven's gate.
16 How LITTLE is the hindrance which
17 withholds the wealth of Heaven from
18 you. And how GREAT will be the
19 joy in Heaven when you join the mighty
20 chorus to the Love of God.

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25 **(912)#731**

**T 26 F. The Little Hindrance (*N 1825 11:200)
(N 11:200)(Ur 912)**

1 **T 26 F 1.** A¹⁷ little hindrance can seem large
 2 indeed to those who do not understand that
 3 miracles are all the same. But teaching
 4 that is what this course is FOR. That
 5 is its only purpose, for only that
 6 is all there is to learn. And you can learn
 7 it many different ways. All learning is
 8 a help or hindrance to the gate of
 9 Heaven. Nothing in between is possible.
 10 There are TWO teachers only, who point in
 11 different ways. And you will go along the way
 12 your chosen teacher leads. There are but TWO
 13 directions you can take, while time
 14 remains and choice is meaningful. For
 15 never will another road be made¹⁸
 16 except the way to Heaven. You but choose
 17 whether to go TOWARDS Heaven, or away
 18 to nowhere. There is nothing else to choose.
 19 **T 26 F 2.** Nothing is ever lost but time,
 20 which, in the end, IS nothing. It is but
 21 a little hindrance to eternity, quite
 22 meaningless to the real Teacher of the
 23 world. But since you DO believe in
 24 its reality, why should you waste it
 25 going nowhere, when it CAN be used

¹⁷ Ur inserts "December 10, 1967"

¹⁸ Ur inserts comma

(N 11:201)(Ur 912-913)

1 to reach a goal as high as learning can
2 achieve? Think not the way to Heaven's
3 gate is difficult at all. Nothing you
4 undertake with certain purpose and high
5 resolve and happy confidence, holding
6 each other's hand and keeping step to
7 Heaven's song, is difficult to do. But it IS
8 hard indeed to wander off, alone and
9 miserable, down a road which leads to
10 nothing, and which HAS no purpose.

11 **T 26 F 3.** God gave His Teacher to
12 REPLACE the one you made, NOT to CONFLICT with
13 it. And what He would replace
14 HAS BEEN replaced. Time lasted
15 but an instant in your mind, with NO
16 effect upon eternity. And so is
17 ALL time past,¹⁹ and everything EXACTLY
18 as it was before the way to nothingness
19 was made. The tiny tick of time, in which **(913)#732**
20 the first mistake was made, and ALL of
21 them within that ONE mistake, held also
22 the Correction for that one, and ALL of
23 them that came within the first.
24 And in that tiny instant time was
25 gone, for that was all it ever was.

¹⁹ The *Urtex* manuscript has "passed" while the *Notes* and *HLC* have "past" which appears more correct.

(N 11:202)(Ur 913)

1 What God gave Answer to IS answered,
2 and IS gone.

3 **T 26 F 4.** To you who still believe you live in
4 time, and know not it is gone, the Holy Spirit
5 still guides you through the infinitely small
6 and senseless maze you still perceive in
7 time, though it has long since
8 gone. You think you live in what
9 is past. Each thing you look upon
10 you saw but for an instant, long
11 ago, before its unreality gave way
12 to truth. Not one illusion still
13 remains unanswered in your mind.
14 Uncertainty was brought to Certainty
15 so long ago that it is hard indeed
16 to hold it to your heart, as if it were
17 before you still. The tiny instant you
18 would keep²⁰ and make eternal²¹ passed
19 away in Heaven too soon for
20 anything to notice it had come.

21 **T 26 F 5.** What disappeared too quickly
22 to affect the simple knowledge of the Son of
23 God, can hardly still be there
24 for you to choose to be your teacher. Only
25 in the past, - an ancient past, too short

²⁰ *Ur* inserts comma

²¹ *Ur* inserts comma

(N 11:203)(Ur 913-914)

1 to make a world in answer to creation, - did
 2 this world APPEAR to rise. So VERY long
 3 ago, for such a tiny interval of time,
 4 that not one note in Heaven's song
 5 was missed. Yet, in each unforgiving
 6 act or thought, in every judgment, and
 7 in all belief in sin is that one
 8 instant still called back, as if it
 9 could be made again in time. You
 10 keep an ancient memory before your
 11 eyes. And he who lives in memories
 12 alone is unaware of where he IS.²² **(914)#740**
 13 **T 26 F 6.** Forgiveness is the great release
 14 from time. It is the key to learning that the
 15 past is over. Madness speaks
 16 no more. There IS no OTHER teacher
 17 and no OTHER way. For what has been
 18 undone no longer is. And who can
 19 stand upon a distant shore, and
 20 dream himself across an ocean, to a
 21 place and time that have long since gone
 22 by? How REAL a hindrance can
 23 this dream be to where he really IS?
 24 For this is fact, and does NOT change
 25 whatever dreams he has. Yet can he

²² {Ed Note: The *Urtext* manuscript pagination jumps from 732 to 740. s}

(N 11:204) (Ur 914)

1 still IMAGINE he is elsewhere, and in another time.
2 In the extreme, he can delude himself that this is
3 true, and pass from mere imagining into
4 belief and into madness, quite convinced that
5 where he would prefer to be, he IS.
6 **T 26 F 7.** Is this a HINDRANCE to the place
7 whereon he stands? Is any echo from the past
8 that he may hear a fact in what is
9 there to herear where he is now? And
10 how much can his own delusions
11 about time and place affect a change
12 in where he REALLY is? The unforgiven is
13 a voice that calls from out a past
14 forever more gone by. And everything
15 which points to it as real is but a
16 wish that what is gone could be
17 made real again, and seen as here and
18 now, in place of what is REALLY
19 now and here. Is this a HINDRANCE to the
20 truth the past has gone, and CANNOT
21 be returned to you? And do you WANT
22 that fearful instant kept, when
23 Heaven seemed to disappear, and God
24 was feared and made a symbol of your hate?
25 **T 26 F 8.** Forget the time of terror that

(N 11:205)(Ur 914-915)

1 has been so long ago corrected and undone.
2 Can sin withstand the Will of God
3 **Himself**? Can it be up to you to see the
4 past, and put it in the present? You can
5 NOT go back. And everything that
6 points the way in the direction of the past
7 but sets you on a mission whose
8 accomplishment can ONLY be unreal. **(915)#741**
9 Such is the justice your ever-loving
10 Father has ensured MUST come to
11 you. And from your own unfairness
12 unto yourself has He protected
13 you. You CANNOT lose your way,
14 because there is no Way but His, and
15 nowhere CAN you go, except to Him.
16 Would He allow His Son to lose
17 his way along a road long since
18 a distant memory of a time gone by?
19 **T 26 F 9.** This course will teach you ONLY
20 what is now. A dreadful instant
21 in a distant past, now perfectly
22 corrected, is of no concern or
23 value. Let the dead and gone be
24 peacefully forgotten. Resurrection has
25 come to take its place. And now

(N 11:206) (Ur 915)

1 you are a part of Resurrection, NOT of death.
2 No past illusions have the power to keep you in
3 a place of death, a vault God's Son
4 entered an instant, to be instantly
5 restored unto His Father's Perfect Love.
6 And how can he be kept in chains
7 long since removed, and gone forever from
8 his mind? The Son that God created
9 is as free as God created him. He was
10 reborn the instant that he chose to die²³
11 instead of live. And will you not forgive
12 him now, because he made an error in a²⁴
13 past that God remembers not, and is not there?
14 **T 26 F 10.** Now are you shifting back and forth,
15 between the past and present. Sometimes
16 the past seems real, as if it WERE the
17 present. Voices FROM the past are
18 heard, and then are doubted. You
19 are like to one who still hallucinates,
20 but lacks conviction in what he
21 perceives. This is the borderland between the
22 worlds, the bridge between the past and
23 present. Here the shadow of the past
24 remains, but still a present light
25 is dimly recognized. Once it is seen,

²³ *Ur* inserts comma

²⁴ *Ur* replaces "a" with "the"

(N 11:207)(Ur 915-916)

1 this Light can never be forgotten. It
 2 MUST draw you from the past into the present, where
 3 you really ARE. The shadow voices do not
 4 CHANGE the laws of time or of eternity.
 5 They come from what is past and gone, but
 6 hinder not the true existence of the here and now. **916)#742**
 7 **T 26 F 11.** The real world is the second part of
 8 the hallucination time and
 9 death are real, and have existence which can be
 10 perceived. This terrible illusion was
 11 denied in but the time it took
 12 for God to give His Answer to
 13 illusion for ALL time and EVERY
 14 circumstance. And then it was
 15 no more, to be experienced as there.
 16 Each day, and every minute in
 17 each day, and every instant that
 18 each minute holds, you but relive **that**²⁵
 19 single instant when the time of
 20 terror was replaced by love. And
 21 so you die each day to live again, until
 22 you cross the gap between the past and
 23 present, which is NOT a gap at all.
 24 **T 26 F 12.** Such is each **seeming** life; a ~~seeming~~ interval
 25 from birth to death, and on to life again, a

²⁵ Ur has "the" instead of "that"

(N 11:208)(Ur 916)

1 repetition of an instant gone by long
2 ago, which CANNOT be relived. And ALL of
3 time is but the mad belief that what
4 is over is still here and now. Forgive the
5 past and let it go, for it IS gone.
6 You stand no longer on the ground
7 that lies between the worlds. You HAVE gone
8 on, and reached the world that lies at
9 Heaven's gate. There IS no hindrance
10 to the Will of God, nor any need that
11 you repeat again a journey that was
12 over long ago. Look gently on each other,
13 and behold the world in which perception of
14 your hate has been transformed into a
15 world of love.

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25 **(917)#743**

**T 26 G. The Appointed Friend (*N 1834 11:209)
(N 11:209)(Ur 917)**

1 **T 26 G 1.** Anything²⁶ in this world that you believe
 2 is good and valuable and worth striving for
 3 can hurt you, and will do so. NOT because it
 4 has the power to hurt, but just because
 5 YOU have denied it is but an illusion,
 6 AND MADE IT REAL. And it IS real
 7 to you. It is NOT nothing. And
 8 through its perceived reality has
 9 entered all the world of sick
 10 illusions. All belief in sin, in power
 11 of attack, in hurt and harm, in sacrifice
 12 and death, has come to you. For no-one
 13 can make one illusion real, and still
 14 escape the rest. For who can choose
 15 to keep the ones which he prefers, and
 16 find the safety that the truth alone
 17 can give? Who can believe illusions are
 18 the same, and still maintain that even one
 19 is best?

20 **T 26 G 2.** Lead not your little lives in
 21 solitude, with one illusion as your only
 22 friend. This is no friendship worthy
 23 of God's Son, nor one with which he could
 24 remain content. But God has
 25 given him a better Friend, in whom

²⁶ *Ur* inserts "December 14, 1967"

(N 11:210)(Ur 917)

1 all power in earth and Heaven rests. The
2 one illusion that you THINK is friend
3 obscures HIS grace and majesty from
4 you, and keeps his friendship and
5 forgiveness from your welcoming
6 embrace. Without him you are friendless.
7 Seek not another friend to take his
8 place. There IS no other friend. What
9 God appointed HAS no substitute.
10 And what illusion CAN replace the
11 truth?
12 **T 26 G 3.** Who dwells with shadows is alone
13 indeed, and loneliness is NOT the Will of
14 God. Would you allow one shadow to
15 usurp the throne that God
16 appointed for your Friend, if you but
17 realized ITS emptiness has left
18 YOURS empty and unoccupied? Make
19 NO illusion friend, for if you do, it
20 CAN but take the place of him
21 whom God has called your Friend.
22 And it is he who is your ONLY
23 Friend in truth. He brings you
24 gifts that are not of this world,
25 and only he, to whom they have been

(N 11:211)(Ur 917)

1 given, CAN make sure that you
2 receive them. He will place them on
3 YOUR throne, when you make room for
4 him on his.

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25 **(918)#744**

**T 26 H. Review of Principles (*N 1837 11:212)
(N 11:212)(Ur 918)**

1 **T 26 H 1.** This²⁷ is a course in miracles. And,
2 as such, the laws of healing must be
3 understood before the purpose of the course can be
4 accomplished. Let us review the
5 principles that we have covered, and
6 arrange them in a way that
7 summarizes all that must occur
8 for healing to be possible. For
9 when it once is possible, it MUST
10 occur. ALL sickness comes from
11 separation. When the separation is denied,
12 it goes. For it IS gone as soon
13 as the idea which brought it has
14 been healed and been replaced by
15 sanity. Sickness and sin are seen
16 as consequence and cause, in a relationship
17 kept hidden from awareness, that it
18 may be carefully preserved from reason's
19 light.

20 **T 26 H 2.** Guilt ASKS FOR punishment,
21 and its request is granted. NOT
22 in truth, but in the world of
23 shadows and illusions BUILT on sin.
24 The Son of God perceives what he would
25 see, because perception IS a wish

²⁷ *Ur* inserts "December 21, 1967"

(N 11:213)(Ur 918)

1 fulfilled. Perception changes, MADE to take
2 the place of changeless knowledge. Yet is
3 truth unchanged. It cannot BE perceived,
4 but only known. What is perceived takes
5 many forms, but NONE has meaning.
6 Brought to truth, its senselessness is quite
7 apparent. Kept APART from truth, it
8 SEEMS to have a meaning and be real.
9 Perception's laws are OPPOSITE to truth, and
10 what IS true of knowledge is NOT true
11 of ANYTHING that is apart from it. Yet
12 has God given Answer to the world of
13 sickness, Which applies to ALL its forms.
14 **T 26 H 3.** God's Answer is eternal, though
15 It operates in time, where It is
16 needed. But, because It IS of God,
17 the laws of time do not affect Its
18 workings. It is in this world, but
19 NOT a part of it. For It is real,
20 and dwells where all reality MUST
21 be. Ideas leave not their source, and
22 their effects but SEEM to be apart
23 from them. Ideas are of the mind. What
24 is projected OUT, and seems to be
25 EXTERNAL to the mind, is NOT outside

(N 11:214) (Ur 918-919)

1 at all, but an effect of what is
2 in, and has NOT left its source.
3 God's Answer lies where the belief in
4 sin MUST be, for only there can
5 its effects be utterly undone, and
6 without cause. **(919)#745**
7 **T 26 H 4.** Perception's laws must be
8 reversed, because they ARE reversals
9 of the laws of truth. The laws of truth
10 FOREVER will be true, and cannot BE
11 reversed;²⁸ yet can be SEEN as
12 upside down. And ~~??~~ *this* must
13 be corrected where the illusion of
14 reversal lies. It is impossible that
15 one illusion be LESS amenable to
16 truth than are the rest. But
17 it IS possible that some are given
18 greater VALUE, and less willingly
19 OFFERED to truth for healing and for
20 help. NO illusion has ANY truth
21 in it. Yet it appears some are
22 MORE true than others, although this
23 clearly makes no sense at all.
24 All that a hierarchy of illusions can
25 show is PREFERENCE, NOT reality.

²⁸ The *Urtex*t manuscript has a full stop here. In the *Notes* however, the full stop glyph is crossed out and a semi-colon inserted. Rather obviously, a full stop is not appropriate, indeed no punctuation is absolutely necessary, but a semi-colon is preferable to a full stop. We are therefore counting this a typo and restoring the *Notes* reading.

(N 11:215) (Ur 919)

1 **T 26 H 5.** What relevance has preference
 2 to the truth? Illusions are illusions,
 3 and are false. Your preference gives
 4 them NO reality. Not one is
 5 true in ANY way, and all must
 6 yield with equal ease to what God
 7 gave as Answer to them all.
 8 God's Will is One. And ANY
 9 wish that SEEMS to go against²⁹
 10 His Will has NO foundation in
 11 the truth. Sin is not error, for it
 12 goes BEYOND correction to
 13 impossibility. Yet the belief that
 14 it is real has made some errors
 15 seem forever PAST the hope of
 16 healing, and the lasting grounds for hell.
 17 If this were so, would Heaven be
 18 opposed by its own opposite, as
 19 real as it.

20 **T 26 H 6.** Then would God's Will
 21 be split in two, and all creation
 22 be subjected to the laws of two
 23 opposing powers, until God becomes
 24 impatient, splits the world apart,
 25 and relegates attack unto Himself.

²⁹ *Ur* emphasizes this word

(N 11:216)(Ur 919-920)

1 Thus has He lost His Mind, proclaiming
2 sin has taken His reality from Him,
3 and brought His Love at last to
4 vengeance' heels. For such an
5 insane picture, an insane defense
6 can be expected, but can NOT
7 establish that the picture must be
8 true. Nothing GIVES meaning
9 where no meaning IS. And truth
10 needs NO defense to make it true.
11 Illusions HAVE no witnesses, and no effects.
12 Who looks on them is but deceived.
13 **T 26 H 7.** Forgiveness is the only function
14 here, and serves to bring the joy this world
15 denies to every aspect of
16 God's Son where sin was thought
17 to rule. Perhaps you do not see the
18 role forgiveness plays in ending
19 death, and ALL beliefs **(920)#746** that rise
20 from mists of guilt. Sins are
21 beliefs which you impose between
22 your brother and yourself. They limit
23 you to time and place, and give
24 a little space to you; ANOTHER
25 little space to him.

(N 11:217)(Ur 920)

1 This separating off is symbolized, in your
2 perception, by a body which is
3 clearly separate and a thing apart.
4 Yet what this symbol REPRESENTS is but
5 your wish to BE apart and separate.
6 **T 26 H 8.** Forgiveness TAKES AWAY what
7 stands between your brother and
8 yourself. It is the wish that you
9 be JOINED with him, and NOT alone.
10 We call it "wish" because it still
11 conceives of other choices, and
12 has not yet reached beyond
13 the world of choice entirely.
14 Yet is this wish in line with Heaven's
15 state,³⁰ and not in OPPOSITION to God's
16 Will. Although it falls far
17 short of giving you your full
18 inheritance, it DOES remove the
19 obstacles which YOU have placed between
20 the Heaven where you are, and RECOGNITION
21 of where and what you are. Facts
22 are unchanged. But facts can be
23 denied and thus unknown, though
24 they were known BEFORE they were denied.
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³⁰ Originally typed "Heaven's gate" handwriting corrects this to the *Notes* reading which is "Heaven's state."

(N 11:218)(Ur 920-921)

1 T 26 H 9. Salvation, perfect and complete,
2 asks but a LITTLE wish that what
3 is true be true. A LITTLE willingness
4 to overlook what is not there. A
5 LITTLE sigh that speaks for Heaven
6 as a preference to this world which
7 death and desolation seem to
8 rule. In joyous answer will
9 creation rise within you, to REPLACE
10 the world you see with Heaven,
11 wholly perfect and complete. What
12 is forgiveness, but a willingness
13 that truth be true? What can
14 remain unhealed and broken from
15 a Unity Which holds all things
16 within Itself? There is NO sin.
17 And EVERY miracle is possible the
18 INSTANT that the Son of God *perceives* his
19 wishes and the Will of God are One.

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25 **(921)#747**

(N 11:219)(Ur 921)

1 **T 26 H 10.** What³¹ is the Will of God? He wills
2 His Son have everything. And this He
3 guaranteed when He created him
4 AS everything. It is impossible that anything
5 be lost, if what you HAVE is what you ARE.
6 This is the miracle by which creation
7 became YOUR function, sharing it with God.
8 It is not understood APART from Him, and therefore
9 has no meaning in this world.
10 Here does the Son of God ask NOT
11 too much, but FAR too little.
12 He would sacrifice his own
13 identity WITH everything, to find a
14 LITTLE treasure of his own. And
15 this he cannot do, without a sense
16 of isolation, loss, and loneliness. This
17 IS the treasure he has sought to find.
18 And he COULD only be afraid of it.
19 **T 26 H 11.** Is fear a treasure? Can
20 uncertainty be what you WANT?
21 Or is it a mistake about your
22 will, and what you REALLY are?
23 Let us consider what the error IS, so it can
24 be corrected, NOT protected. Sin is
25 belief attack can be projected

³¹ Ur inserts "December 25, 1967"

(N 11:220)(Ur 921-922)

1 OUTSIDE the mind where the belief arose. Here
2 is the firm conviction that ideas CAN leave
3 their source made real and meaningful.
4 And FROM this error does the world of
5 sin and sacrifice arise. This world is
6 an attempt to prove your innocence, while
7 cherishing attack. Its failure lies
8 in that you STILL FEEL guilty, though
9 without understanding WHY.
10 Effects are SEPARATED from their source. They
11 SEEM to be BEYOND you to control or to
12 prevent.
13 **T 26 H 12.** What has been KEPT apart
14 can never join. Cause and effect
15 are one, NOT separate. God
16 wills you learn what always has
17 been true. That he created you
18 as part of Him, and this must
19 still be true BECAUSE ideas leave
20 not their source. Such is creation's
21 law; that each idea (922)#748 the mind conceives
22 but ADDS to its abundance,
23 NEVER takes away. This is as true
24 of what is idly wished as what
25 is truly willed, because the mind can

(N 11:221)(Ur 922)

1 wish to be deceived, but CANNOT make
2 it be what it is not. And to believe
3 ideas can leave their source is to invite
4 illusions to be true, WITHOUT SUCCESS. Nor
5 never will success BE possible in trying
6 to deceive the Son of God.

7 **T 26 H 13.** The miracle is possible when cause
8 and consequence are brought together, NOT
9 kept separate. The healing of effect WITHOUT
10 the cause can merely shift effects to
11 other forms. And this is NOT release. God's
12 Son could never be content with LESS
13 than full salvation, and ESCAPE from guilt.
14 For otherwise he still demands that he
15 must make SOME sacrifice, and thus
16 denies that EVERYTHING is his, unlimited
17 by loss of any kind. A tiny sacrifice
18 is just the same in its EFFECTS as is the
19 WHOLE idea of sacrifice. If loss in
20 ANY form is possible, then is God's Son
21 made incomplete and not himself. Nor will
22 he know himself, nor recognize his
23 will. He has foresworn his Father AND
24 himself, and made them both his enemy
25 in hate.

(N 11:222)(Ur 922-923)

1 **T 26 H 14.** Illusions serve the purpose they were
2 MADE to serve. And FROM their purpose, they
3 derive whatever meaning that they seem
4 to have. God gave to ALL illusions that were made
5 ANOTHER purpose that would justify a
6 miracle, WHATEVER form they took. In
7 every miracle ALL healing lies, for God
8 gave Answer to them all as one. And what
9 is one to Him must BE the same. If you believe
10 what is the same is different, you but deceive
11 yourself. What God ~~calls~~ **made?** one will be
12 forever one, NOT separate. His Kingdom
13 IS united; thus it was created, and thus
14 will it ever be. The miracle but calls your
15 ancient name, which you WILL recognize because the
16 truth is in your memory. And to this name your
17 brother calls **(923)#749** for his release and yours.
18 Heaven is shining on the Son of God. Deny
19 him not, that YOU may be released.

20 **T 26 H 15.** Each instant is the Son of God
21 reborn, until he chooses NOT to die
22 again. In every wish to hurt he chooses
23 death, instead of what his Father
24 wills for him. Yet every instant
25 offers life to him, because his Father wills

(N 11:223)(Ur 923)

1 that he should live. In crucifixion is redemption
 2 laid, for healing is not needed where there is no
 3 pain or suffering. Forgiveness is the ANSWER
 4 to attack of any kind. So is attack deprived³²
 5 of its effects, and hate is answered in the name
 6 of love. To you to whom it has been
 7 given to save the Son of God from crucifixion
 8 and from hell and death, all glory be forever.
 9 For you HAVE power to save the Son of God, because
 10 His Father willed that it be so. And in your
 11 hand does ALL salvation lie, to be
 12 both offered and received as one.

13 **T 26 H 16.** To use the power God has given you as
 14 He would have it used is natural. It is
 15 NOT arrogant to be as He created you, or
 16 to make use of what He gave to answer
 17 all³³ His Son's mistakes, and set him free.
 18 But it IS arrogant to LAY ASIDE the power
 19 that He gave, and choose a little,
 20 senseless wish instead of what He
 21 wills. The gift of God to you is limitless. There
 22 is NO circumstance it cannot answer, and
 23 NO problem which is not resolved within its
 24 gracious light. Abide in peace, where God
 25 would have you be. And be the means whereby your

³² *Ur* adds emphasis to this word

³³ *Ur* adds emphasis to this word

(N 11:224) (Ur 923-924)

1 brother finds the peace in which YOUR wishes are fulfilled.
 2 Let us unite in bringing blessing to the world
 3 of sin and death. For what can save each one
 4 of us, can save us all. There is no
 5 difference among ~~God's Sons~~ *the Sons of God*. **T 26 H 17**. The Unity that
 6 specialness denies will save them all, for what
 7 is One can HAVE no specialness. And EVERYTHING
 8 belongs to each of them. No wishes lie between
 9 a brother and his own. To get from one is to
 10 deprive them all. And yet to bless but
 11 one gives blessing **(924)#750** to them all as one.
 12 Your ancient name belongs to everyone,
 13 as theirs to you. Call on your brother's
 14 name, and God will answer, for on Him
 15 you call. Could He refuse to answer, when
 16 He has ALREADY answered all who call
 17 on Him? A miracle can make no
 18 change at all. But it CAN make
 19 what always has been true be
 20 RECOGNIZED by those who know it not. And
 21 by this little gift of truth but let to be itself;
 22 the Son of God allowed to be himself, and all
 23 creation freed to call upon the Name of God
 24 as one.
 25 **(925)#751**

**T 26 I. The Immediacy of Salvation (*N 1850 11:225)
(N 11:225)(Ur 925)**

1 **T 26 I 1.** The³⁴ one remaining problem that you have
 2 is that you see an interval between the
 3 TIME when you forgive, and will receive the
 4 benefits of trust. This but reflects the little
 5 you would keep between YOURSELVES³⁵ that
 6 you might be a LITTLE separate. For
 7 time and space are ONE illusion, which
 8 takes different forms. If it has been
 9 projected BEYOND your minds, you think of
 10 it as time. The nearer it is brought to
 11 where it IS, the more you think of it
 12 in terms of space. There is a DISTANCE
 13 you would keep apart from one another. And
 14 this space you see as time, because you
 15 still believe you are EXTERNAL to each other. This
 16 makes trust impossible. And you can NOT
 17 believe that trust would settle every
 18 problem NOW.

19 **T 26 I 2.** Thus do you think it SAFER to
 20 remain a LITTLE careful and a LITTLE
 21 watchful of interests perceived as separate.
 22 From this perception, you can not conceive
 23 of gaining what forgiveness offers NOW.
 24 The interval you think lies in between the
 25 giving and receiving of the gift SEEMS to be one

³⁴ Ur inserts "December 29, 1967"

³⁵ Ur inserts comma

(N 11:226) (Ur 925)

1 in which you sacrifice, and suffer loss. You see
2 EVENTUAL salvation; not IMMEDIATE results.
3 Salvation IS immediate. Unless you so perceive
4 it, you WILL be afraid of it, believing that
5 the risk of loss is great between the time
6 its PURPOSE is made yours, and its
7 EFFECTS will come to you. In this form
8 is the error still obscured that is the SOURCE
9 of fear. Salvation WOULD wipe out the
10 space you see between you still, and let you
11 INSTANTLY become as one. And it is HERE you
12 fear the loss would lie.

13 **T 26 I 3.** Do not project this fear to time,
14 for time is NOT the enemy that you
15 perceive. Time is as neutral as the
16 body is, except in terms of what you
17 see it FOR. If you would keep a
18 little SPACE between you still, you
19 want a little TIME in which forgiveness
20 is withheld a little while. This makes
21 the interval BETWEEN the time in which forgiveness
22 is withheld and given seem dangerous,
23 with terror justified. But SPACE
24 between you is apparent NOW, and cannot BE
25 perceived in future time. No more can it

(N 11:227) (Ur 925-926)

1 be OVERLOOKED, except within the present. (926)#752
2 FUTURE loss is not your fear. But PRESENT
3 joining IS your dread.
4 **T 26 I 4.** Who can feel desolation except
5 NOW? A FUTURE cause as yet HAS
6 no effects. And therefore MUST it be
7 that, if you fear, there is a PRESENT cause.
8 And it is THIS that needs correction, NOT
9 a future state. The plans YOU make for
10 safety all are laid within the future,
11 where you CANNOT plan. No purpose
12 has been GIVEN it as yet, and what
13 WILL happen has as yet no cause.
14 Who can predict effects without a
15 cause? And who could fear effects
16 UNLESS he thought they had BEEN
17 caused and judged disastrous NOW?
18 Belief in sin arouses fear, and like its
19 cause, is looking forward; looking back,
20 but OVERLOOKING what is here and now.
21 **T 26 I 5.** Yet only here and now its
22 cause must be, if its effects ALREADY
23 have been judged as fearful. And, in
24 overlooking THIS, is it protected and kept
25 separate from healing. For a miracle is

(N 11:228)(Ur 926)

1 NOW. It stands ALREADY there, in present
2 grace, within the only interval of time
3 which sin and fear have overlooked, but which
4 is all there IS to time. The working out of ALL
5 correction takes no time at all. But the
6 ACCEPTANCE of the working out can SEEM to
7 take forever. The change of purpose the Holy Spirit
8 brought to your relationship has IN
9 it all effects that you ~~do~~ will see. They can
10 be looked at NOW. Why wait 'til they
11 unfold in time, and fear they may
12 NOT come, although already THERE?
13 **T 26 I 6.** You have been told that
14 everything brings good that comes
15 from God. And yet it SEEMS as if
16 this is not so. Good in disaster's form
17 is difficult to credit in advance. Nor is
18 there really SENSE in this idea. Why SHOULD
19 the good appear in evil's form? And
20 is this not deception if it does? Its
21 CAUSE is here, if it appears at all.
22 Why are not its effects apparent,
23 then? Why in the future? And you seek to
24 be content with sighing, and with
25 "reasoning," you do not understand it now,

(N 11:229) (Ur 926-927)

1 but WILL some day. And THEN its
2 meaning will be clear. This is NOT reason,
3 for it is unjust, and clearly hints at
4 punishment until the time of liberation is at
5 hand. **(927)#753**

6 **T 26 I 7.** Given a change of purpose for
7 the good, there is NO reason for an interval
8 in which disaster strikes, to be perceived
9 as good some day, but now in
10 form of pain. This is a SACRIFICE of
11 now, which COULD not be the cost
12 the Holy Spirit asks for what he gave
13 WITHOUT a cost at all. Yet this
14 illusion has a cause which,
15 though untrue, must be ALREADY in your
16 mind. And THIS illusion is but one
17 effect which it engenders, and one form in which
18 its outcome is perceived. This interval
19 in time, when retribution is perceived
20 to be the form in which the good appears, is but
21 one aspect of the little space that
22 lies between you, unforgiven still.

23 **T 26 I 8.** Be not content with future
24 happiness. It has NO meaning, and is
25 NOT your just reward. For you have cause

(N 11:230)(Ur 927)

1 for freedom NOW. What profits freedom
2 in a prisoner's form? Why SHOULD
3 deliverance be disguised as death?
4 Delay is senseless, and the reason that
5 would maintain effects of PRESENT
6 cause must be delayed until a
7 FUTURE time is merely a denial of the
8 fact that consequence and cause MUST
9 come as one. Look not to time, but to the
10 ~~little~~ little space between you still, to
11 be delivered FROM. And do not let it
12 be DISGUISED as time, and so preserved;
13 BECAUSE its form is changed, and what it
14 IS cannot be recognized. The Holy Spirit's
15 purpose now³⁶ is yours. Should not
16 His happiness be yours as well?

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25 **(928)#754**

³⁶ UR adds emphasis to this word

**T 26 J. For They Have Come (*N 1856 11:231)
(N 11:231)(Ur 928)**

1 **T 26 J 1.** Think³⁷ but how holy you
 2 must be, from whom the Voice for
 3 God calls lovingly unto your
 4 brother, that you may awake in him
 5 the Voice that answers to YOUR call.
 6 *And think* how holy HE must be, when in
 7 him sleeps your OWN salvation,
 8 with HIS freedom joined. However
 9 much you wish he be condemned,
 10 God is in him. And never will you
 11 know He is in YOU as well,
 12 while you attack His chosen home,
 13 and battle with His host. Regard him
 14 gently. Look with loving eyes on him
 15 who carries Christ within him, that
 16 you may behold His glory, and rejoice
 17 that Heaven is NOT separate from you.
 18 **T 26 J 2.** Is it too much to ask a little
 19 trust for him who carries Christ to
 20 you, that you may be forgiven
 21 ALL your sins, and left without a
 22 single one you cherish still. Forget
 23 not that a shadow held between
 24 your brother and yourself obscures the
 25 Face of Christ and memory of God.

³⁷ *Ur* inserts "January 2, 1968"

(N 11:232) (Ur 928)

1 And would you trade Them for an ancient
 2 hate? The ground whereon you stand is holy
 3 ground³⁸ BECAUSE of Them Who, standing
 4 there with you, have blessed it with THEIR
 5 innocence and peace. The blood of hatred
 6 fades, to let the grass grow green
 7 again, and let the flowers be all white
 8 and sparkling in the summer sun. What
 9 was a place of death has now become
 10 a living temple in a world of light.
 11 **T 26 J 3.** Because of Them. It is Their
 12 Presence Which has lifted holiness
 13 again to take its ancient
 14 place upon an ancient throne.
 15 Because of Them have miracles sprung
 16 up as grass and flowers on the
 17 barren ground which hate had
 18 scorched and rendered desolate.
 19 What hate has wrought have
 20 They undone. And now you
 21 stand on ground so holy
 22 Heaven leans to join with it, and make
 23 it like Itself. The shadow of an
 24 ancient hate has gone, and all the
 25 blight and withering have passed forever

³⁸ **Exodus** 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.
Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

(N 11:233)(Ur 928-929)

1 from the land where They have come. **(929)#755**
2 **T 26 J 4.** What is a hundred or a
3 thousand years to Them, or tens of
4 thousands? When They come,
5 time's purpose is fulfilled. What
6 never WAS passes to nothingness
7 when They have come. What hatred
8 claimed is given up to love, and
9 freedom lights up every living
10 thing and lifts it into Heaven, where
11 the lights grow ever brighter as
12 each one comes home. The incomplete
13 is made complete again. And
14 Heaven's joy has been increased
15 because what is its own has been
16 restored to it. The bloodied earth is
17 cleansed, and the insane have shed their
18 garments of insanity, to join Them
19 on the ground whereon you stand.
20 **T 26 J 5.** Heaven is grateful for this
21 gift of what has been withheld
22 so long. For They have come to
23 gather in Their Own. What has
24 been blocked is opened; what was
25 held APART from light is given up

(N 11:234) (Ur 929)

1 that light may shine on it, and leave
2 no space nor distance lingering
3 between the light of Heaven and the world.
4 The holiest of all the spots on earth is
5 where an ancient hatred has
6 become a present love. And
7 They come quickly to the living
8 temple, where a home for Them
9 has been set up. There is no place
10 in Heaven holier. And They HAVE come
11 to dwell within the temple offered them,
12 to be THEIR resting place as well as
13 YOURS.
14 **T 26 J 6.** What hatred has released
15 to love becomes the brightest light
16 in Heaven's radiance. And all the
17 lights in Heaven brighter grow in
18 gratitude for what has been restored.
19 Around you angels hover lovingly,
20 to keep away all darkened
21 thoughts of sin, and KEEP the light
22 where it has entered in. Your
23 footprints lighten up the world, for
24 where you walk forgiveness goes with you.
25 No-one on earth but offers thanks to

(N 11:235)(Ur 929-930)

1 one who has restored his home, and
2 sheltered him from bitter winter and the
3 freezing cold. And shall the Lord of Heaven
4 and His Son give LESS in gratitude for so
5 much MORE? (930)#756

6 **T 26 J 7.** Now is the temple of the living
7 God rebuilt as host again to
8 Him by Whom it was created. Where
9 He dwells, His Son dwells with Him,
10 NEVER separate. And They give
11 thanks that They are welcome made
12 at last. Where stood a cross
13 stands now the risen Christ, and ancient
14 scars are healed within His sight.
15 An ancient miracle has come to bless,
16 and to REPLACE an ancient enmity that
17 came to kill. In gentle gratitude do
18 God the Father AND the Son return to what
19 is Theirs, and will forever be. Now is the
20 Holy Spirit's purpose done. For They have
21 come! For They have come at last!

22

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25 (931)#757

**T 26 K. The Remaining Task (N* 1862 11:236)
(N 11:236)(Ur 931)**

1 **T 26 K 1.** What,³⁹ then, remains to be undone,
2 for you to REALIZE Their Presence? Only
3 this; you have a DIFFERENTIAL view of WHEN
4 attack is justified, and WHEN you think
5 it is unfair, and NOT to be allowed. When
6 you perceive it AS unfair, you think
7 that a response of anger now is
8 just. And thus you see what IS the
9 same as DIFFERENT. Confusion is
10 not limited. If it occurs at all,
11 it WILL be total. And its presence,
12 in WHATEVER form, will hide Their
13 Presence. They are known with
14 clarity, or not at all. Confused
15 perception will block knowledge.
16 It is NOT a question of the SIZE of the confusion,
17 or HOW MUCH it interferes. Its simple
18 PRESENCE shuts the door to Theirs,
19 and keeps Them there unknown.
20 **T 26 K 2.** What does it MEAN if you
21 perceive attack in certain FORMS
22 to be unfair to you? It means that
23 there MUST be some forms in which
24 YOU THINK IT FAIR. For otherwise,
25 how could some be evaluated as

³⁹ *Ur* inserts "January 8, 1968"

(N 11:237)(Ur 931)

1 UNfair? Some, then, are GIVEN meaning,
2 and perceived as sensible. And only SOME
3 are seen as meaningLESS. And this
4 DENIES the fact that ALL are senseless;
5 EQUALLY without a cause or consequence,
6 and CANNOT have effects of ANY kind. Their
7 Presence is obscured by ANY veil which
8 stands between Their shining innocence
9 and your awareness it is your own,
10 and EQUALLY belongs to every living thing
11 along with you. God limits not. And
12 what is limited can NOT be Heaven. So
13 it MUST be hell.

14 **T 26 K 3.** Unfairness and attack are ONE
15 mistake, so firmly joined that where
16 one is perceived, the other MUST be seen.
17 You cannot BE unfairly treated. The
18 belief you ARE is but another form of the
19 idea you are deprived by something one
20 NOT yourself. PROJECTION of the cause
21 of sacrifice is at the root of everything
22 perceived to be unfair, and NOT your just
23 deserts. Yet it is YOU who ask this
24 of yourself, in deep injustice to the Son of
25 God. You HAVE no enemy except yourself,

(N 11:238)(Ur 931-932)

1 and you are enemy indeed to him, because you do not
2 know him AS yourself. What COULD be
3 more unjust than that he be deprived
4 of what he IS, denied the right to be himself,
5 and asked to sacrifice his Father's Love and
6 yours, as NOT his due? **(932)#758**

7 **T 26 K 4.** Beware of the temptation to
8 perceive yourself unfairly treated. In this
9 view, you seek to find an innocence
10 which is NOT Theirs, but yours alone,
11 and at the cost of someone ELSE'S guilt.
12 Can innocence be purchased by the
13 giving of YOUR guilt to someone else?
14 And IS this innocence, which your
15 attack on him attempts to get?
16 Is it not retribution for your own
17 attack upon the Son of God you seek? Is
18 it not SAFER to believe that you are
19 innocent of this, and victimized DESPITE your
20 innocence? Whatever way the game of
21 guilt is played, THERE MUST BE LOSS.
22 Someone must LOSE his innocence that
23 someone ELSE can take it from him,
24 making it his own.

25 **T 26 K 5.** You think your brother is unfair to

(N 11:239) (Ur 932)

1 you BECAUSE you think that one must be
2 unfair to MAKE the other innocent. And in
3 this game do you perceive one PURPOSE of
4 your whole relationship. And this you seek to
5 ADD unto the purpose GIVEN it. The Holy Spirit's
6 purpose is to let the Presence of your holy
7 Guests be known to you. And TO this purpose
8 nothing CAN be added, for the world is
9 purposeless except for this. To add or
10 take away from this ONE goal is but
11 to take away ALL purpose from the world,
12 and from yourself. And each unfairness
13 that the world appears ~~you laid~~ to lay
14 upon you, you have laid on it, by rendering
15 it purposeless, without the function that the
16 Holy Spirit sees. And simple justice has
17 been thus denied to every living thing
18 upon the earth.

19 **T 26 K 6.** What this injustice does to you
20 who judge unfairly, and who see as
21 you have judged, you cannot calculate. The world
22 grows dim and threatening, and not a
23 trace of all the happy sparkle
24 that salvation brought can you perceive⁴⁰
25 to lighten up your way. And so you see

⁴⁰ Ur inserts comma

(N 11:240)(Ur 932-933)

1 YOURSELF deprived of light, abandoned to
2 the dark, unfairly left without a
3 purpose in a futile world. The world is
4 fair because the Holy Spirit has brought injustice
5 to the Light within, and there has ALL
6 unfairness been **dissolved**,⁴¹ and been
7 REPLACED with justice and with love. If
8 you perceive injustice anywhere, you
9 need but say, **(933)#759** "By this do I DENY
10 the Presence of the Father and the Son. And
11 I would rather know of Them than
12 see injustice, which Their Presence
13 shines away."

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⁴¹ *Ur* has "resolved" instead of "dissolved"

A Course in Miracles Volume I Chapter 27 Shorthand Notes Transcript

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Chapter 27 - The Body and the Dream**T 27 A. Introduction (*N 1868 12:3)
(N 12:003)(Ur 934)**

1 **T 27 A 1.** The¹ wish to be unfairly treated is a
2 compromise attempt that would COMBINE
3 attack and innocence. Who can combine the
4 wholly incompatible, and make a unity of
5 what can NEVER join? Walk you the gentle
6 way, and you will fear no evil and no shadows
7 in the night. But place no terror
8 symbols on the path, or you will weave a
9 crown of thorns from which your
10 brother and yourself will NOT escape. You
11 CANNOT crucify yourself alone. And if you
12 are unfairly treated, he MUST
13 suffer the unfairness that you see. You CANNOT
14 sacrifice yourself alone. For sacrifice
15 is total. If it could occur at all,
16 it would entail the whole of God's
17 creation, and the Father with the sacrifice of
18 his beloved Son.

19 **T 27 A 2.** In your RELEASE from sacrifice is
20 HIS made manifest, and shown to be
21 his own. But every pain you suffer
22 do you see as proof that HE is
23 guilty of attack. Thus would you
24 make yourself to be the sign that
25 he has LOST his innocence, and need

¹ Ur inserts "January 19,1967"

**T 27 B. The Picture of the Crucifixion (*N 1869 12:4)
(N 12:004)(Ur 934)**

1 but look on you to realize that HE has
2 been condemned. And what to YOU
3 has been unfair will come to HIM in
4 righteousness. The unjust vengeance that
5 you suffer now belongs to HIM, and
6 when it RESTS on him, are YOU
7 set free. Wish not to make yourself
8 a living symbol of his guilt, for
9 you will NOT escape the death you make
10 for him, and in HIS innocence you
11 find your own.

12 **T 27 B 1.** Whenever you consent to suffer pain,
13 to be deprived, unfairly treated, or in need
14 of ANYTHING, you but accuse your brother of
15 attack upon God's Son. You hold a
16 picture of your crucifixion before his
17 eyes, that he may see his sins
18 are writ in Heaven in your blood and
19 death, and go before him, closing off the
20 gate, and damning him to hell. Yet
21 this is writ in hell and NOT in Heaven, where
22 you are BEYOND attack, and prove his
23 INNOCENCE. The picture of yourself you
24 offer him you show YOURSELF, and give it
25 all your faith. The Holy Spirit offers you, to give to him, a

(N 12:005)(Ur 934-935)

1 picture of yourself in which there is **(935)#761** NO pain and NO
2 reproach at all. And what was martyred to his
3 guilt becomes the perfect witness to his
4 innocence.

5 **T 27 B 2.** The power of witness is beyond belief,
6 because it brings conviction in its wake. The
7 witness is believed BECAUSE he points beyond
8 himself, to what he REPRESENTS. A sick and
9 suffering you but represents your brother's
10 guilt; the witness which you send, lest
11 he forget the injuries he gave, from which you
12 swear he never will escape. This sick and sorry
13 picture YOU accept, if only it can
14 serve to punish him. The sick are merciless to
15 everyone, and in contagion do they seek to
16 kill. Death seems an easy price, if
17 they can say, "Behold me, brother, at
18 your hand I die." For sickness is the
19 witness to his guilt, and death would
20 prove his errors MUST be sins. **T 27 B 3.** Sickness is
21 but a "little" death; a form of
22 vengeance not yet total. Yet it speaks with
23 certainty for what it represents.

24 The bleak and bitter picture you have sent
25 your brother, YOU have looked upon in grief.

(N 12:006)(Ur 935)

1 And everything that it has shown to him have
2 you believed, BECAUSE it witnessed to the guilt
3 in him, which you perceived and loved. Now ~~to~~ in the hands
4 made gentle by His touch, the Holy Spirit lays
5 a picture of a DIFFERENT you. It is a
6 picture of a body still, for what you REALLY
7 are can not be seen nor pictured.
8 But THIS one has NOT been used for
9 purpose of attack, and therefore never suffered
10 pain at all. IT witnesses to the eternal
11 truth that you can not BE hurt, and
12 points BEYOND itself to both YOUR
13 innocence and HIS. **T 27 B 4.** Show THIS unto your
14 brother, who will see that every scar is
15 healed, and every tear is wiped away in
16 laughter and in love. And he will look on his
17 forgiveness there, and with healed eyes will look
18 BEYOND it, to the innocence that he beholds
19 in you. Here is the proof that he has
20 NEVER sinned; that NOTHING that his
21 madness bid him do was ever done,
22 or ever had effects of any kind.
23 That NO reproach he laid upon his heart
24 was EVER justified, and NO attack can touch
25 him with the poisoned sting of fear. Attest

(N 12:007)(Ur 935-936)

1 his (936)#762 innocence and NOT his guilt. YOUR healing is
2 his comfort and HIS health. BECAUSE it proves
3 illusions were not true.

4 **T 27 B 5.** It is not Will for Life, but wish for
5 death, that is the motivation for this world.

6 Its ONLY purpose is TO PROVE GUILT REAL.

7 No worldly thought or act or feeling

8 has a motivation other than this one. These

9 are the witnesses that are called forth to

10 be believed, and lend conviction to the system

11 ~~or idea~~ they speak for and represent.

12 And each has many voices, speaking to

13 your brother and yourself in different tongues.

14 And yet to both the message is the same.

15 Adornment of the body seeks to show how

16 lovely are the witnesses for guilt. Concerns

17 about the body demonstrate how frail and

18 vulnerable is your life; how easily destroyed

19 is what you love. Depression speaks of

20 death and vanity of real concern with

21 anything at all.

22 **T 27 B 6.** The strongest witness to futility,

23 which bolsters all the rest and helps them

24 paint the picture in which sin is justified,

25 is sickness in whatever form it takes.

(N 12:008)(Ur 936)

1 The sick have reason for each one of their unnatural
2 desires and strange needs. For who
3 could live a life so soon cut short,
4 and NOT esteem the worth of passing joys?
5 What pleasures COULD there be that
6 will endure? Are not the frail ENTITLED
7 to believe that every stolen scrap of
8 pleasure is their righteous payment for
9 their little lives? Their death will pay
10 the price for all of them, if they
11 enjoy the benefits or not. The end of
12 life must come, whatever way that
13 life be spent. And so take pleasure
14 in the quickly passing and ephemeral.

15 **T 27 B 7.** These are NOT sins, but witnesses
16 unto the strange belief that sin and
17 death are real, and innocence and sin
18 will end alike, within the termination of
19 the grave. If this were true, there WOULD
20 be reason to remain content to seek
21 for passing joys, and cherish little
22 pleasures where you can. But in this
23 picture is the body NOT perceived as
24 neutral and WITHOUT a goal inherent
25 in itself. For it becomes the symbol of

(N 12:009) (Ur 936-937)

1 reproach, (937)#763 the sign of guilt whose consequences
2 still are there to see, so that the cause
3 can NEVER be denied. Your function is to
4 PROVE to him that sin can HAVE no cause.
5 How futile MUST it be to see yourself
6 a picture of the proof that what your
7 function IS can never be.

8 **T 27 B 8.** The Holy Spirit's picture changes not
9 the body into something it is not. It only
10 takes away from it ALL signs of
11 accusation and of blamefullness.
12 Pictured WITHOUT a purpose, it is seen
13 as neither sick nor well, nor bad
14 nor good. No grounds are offered
15 that it may be judged in ANY
16 way at all. It has no life,
17 but neither is it dead. It stands
18 apart from ALL experience of fear
19 OR love. For now it witnesses to
20 NOTHING yet, its purpose being
21 open, and the mind made free again
22 to choose what it is FOR. Now it is
23 not condemned, but waiting for a
24 purpose to be GIVEN, that it may
25 fulfill the function that it will receive.

(N 12:010)(Ur 937)

1 **T 27 B 9.** Into this empty space, from
 2 which the GOAL of sin has been
 3 removed, is Heaven free to be
 4 remembered. Here its peace can
 5 come, and perfect healing take the
 6 place of death. The body can become
 7 a sign of life, a promise of
 8 redemption, and a breath of immortality
 9 to those grown sick **from**² breathing in the
 10 fetid scent of death. Let it
 11 have healing as its PURPOSE. Then will
 12 it send forth the message it received,
 13 and by its health and loveliness proclaim
 14 the truth and value that it represents.
 15 Let it receive the power to represent an
 16 endless life, forever unattacked. And
 17 to your brother let its message be, "Behold
 18 me, brother, at your hand I live."
 19 **T 27 B 10.** The simple way to let this be
 20 achieved is merely this; to let the body
 21 have no purpose from the past, when you
 22 were sure you KNEW its purpose
 23 was to foster guilt. For this insists your
 24 crippled picture is a lasting sign
 25 of what it represents. This leaves

² *Ur* replaces "from" with "of"

(N 12:011)(Ur 937-938)

1 no space in which a DIFFERENT view, ANOTHER
2 purpose, can be given it. You do
3 NOT know its purpose. You but gave
4 ILLUSIONS of a purpose to a thing you
5 made to hide your function from
6 yourself. This thing WITHOUT a purpose
7 CANNOT hide the function that the Holy Spirit
8 gave. Let, then, ITS purpose and YOUR
9 function both be reconciled at last,
10 and seen as one.

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25 **(938)#764**

**T 27 C. The Fear of Healing (*N 1877 12:12)
(N 12:012)(Ur 938)**

1 **T 27 C 1.** Is³ healing frightening? To
 2 many, yes. For accusation is a bar to
 3 love, and damaged bodies ARE accusers.
 4 They stand firmly in the way of trust and
 5 peace, proclaiming that the frail can
 6 HAVE no trust, and that the damaged HAVE
 7 no grounds for peace. Who has been
 8 injured BY his brother, and could
 9 love and trust him still? He HAS
 10 attacked, and will attack again.
 11 Protect him not, because your damaged body
 12 shows that you must be protected
 13 FROM him. To forgive may be
 14 an act of charity, but NOT his due.
 15 He may be PITIED for his guilt,
 16 but NOT exonerated. And if you
 17 forgive him his transgressions, you but ADD
 18 to all the guilt that he has really earned.
 19 **T 27 C 2.** The unhealed CANNOT pardon.
 20 For they are the witnesses that
 21 pardon is unfair. They would
 22 retain the CONSEQUENCES of the
 23 guilt they overlook. Yet no-one
 24 CAN forgive a sin which he believes
 25 is real. And what has consequences

³ *Ur* inserts "January 22, 1968"

(N 12:013)(Ur 938)

1 MUST be real, because what it has DONE is there
2 to see. Forgiveness is NOT pity, which but
3 seeks to pardon what it knows to be the truth.
4 Good cannot BE returned for evil, for
5 forgiveness does not first ESTABLISH sin,
6 and THEN forgive it. Who can say and
7 MEAN, "My brother, you have injured me, and
8 yet, because I am the BETTER of the two, I
9 pardon you my hurt." HIS pardon and YOUR
10 hurt can NOT exist together. One DENIES
11 the other, and MUST make it false.
12 **T 27 C 3.** To witness sin, and yet forgive it, is
13 a paradox which reason cannot see. For it
14 maintains what has been done to you
15 DESERVES no pardon. And, by GIVING it, you
16 grant your brother mercy, but retain the proof
17 he is not REALLY innocent. The sick remain
18 accusers. They cannot forgive their
19 brothers AND themselves as well. For
20 no-one in whom true forgiveness reigns
21 CAN suffer. He holds not the proof of
22 sin, before his brother's eyes. And thus
23 he MUST have overlooked it, and removed it
24 from his own. Forgiveness CANNOT be
25 for one, and not the other. Who forgives IS

(N 12:014) (Ur 938-939)

1 healed. And in his healing lies the PROOF that
2 he has truly pardoned, and retains no trace of
3 condemnation that **(939)#765** he still would hold
4 against himself or any living thing.

5 **T 27 C 4.** Forgiveness is not real UNLESS it brings
6 a healing to your brother AND yourself. YOU
7 must attest his sins had no effect
8 on YOU, to demonstrate they were not real.
9 How else COULD he be guiltless? And
10 how COULD his innocence be justified
11 UNLESS his sins have no effect to WARRANT
12 guilt? Sins are beyond forgiveness just
13 BECAUSE they would entail effects which
14 CANNOT be undone and overlooked entirely.
15 In their UNDOING lies the proof that they were
16 merely errors. LET yourself be healed,
17 that you may be forgiving, offering salvation to
18 your brother AND yourself. A broken body
19 shows the mind has NOT been healed.
20 A miracle of healing proves that separation
21 is WITHOUT effect.

22 **T 27 C 5.** What you would prove to him you
23 ~~would~~ will believe. The power of witness
24 COMES from your belief. And everything
25 you say or do or think but testifies

(N 12:015)(Ur 939)

1 to what you teach to him. Your body can be means
2 to teach that it has never suffered pain because
3 of him. And in its healing can it
4 offer him mute testimony to his
5 innocence. It is THIS testimony that
6 can speak with power greater than a
7 thousand tongues. For here is his
8 forgiveness PROVED to him. A miracle can
9 offer nothing LESS to him than it has
10 given unto you. So does your healing
11 show your mind is healed, and has forgiven
12 what he did NOT do. And so is HE
13 convinced his innocence was never lost,
14 and healed along with you.

15 **T 27 C 6.** Thus does the miracle undo
16 all things the world attests can never
17 BE undone. And hopelessness and death
18 MUST disappear before the ancient
19 clarion call of life. This call has
20 power FAR beyond the weak and miserable
21 cry of death and guilt. The ancient
22 Calling of the Father to His Son, and of the Son
23 unto his own, will yet be the last
24 trumpet that the world will ever hear.
25 Brother, there is no death. And this you learn

(N 12:016) (Ur 939-940)

1 when you but wish to show your brother
2 that you had no hurt of him. He
3 thinks your blood is on his hands,
4 and so he stands condemned. But
5 it is given you **(940)#766** to SHOW him, by your healing,
6 that his guilt is but the fabric of a
7 senseless dream.

8 **T 27 C 7.** How just are miracles! For
9 they bestow an equal gift of
10 **mirae** full deliverance from guilt
11 upon your brother AND yourself.
12 YOUR healing saves HIM pain, as well
13 as you. And YOU are healed BECAUSE
14 you wished him well. This is the
15 law the miracle obeys: that
16 healing sees no specialness at
17 all. It does NOT come from
18 pity, but from love. And love
19 would prove ALL suffering is but
20 a vain imagining, a foolish wish
21 with NO effects. Your health is a result
22 of your desire to see your brother with no
23 blood upon his hands,⁴ nor guilt
24 upon his heart made heavy with the
25 proof of sin. And what you wish is GIVEN you to see.

⁴ The *Urtext* manuscript has the singular "hand" typed here. The *Notes* has the plural, "hands" and the *HLC* corrects it to "hands." We're calling this a typo in the *Urtext* and we're agreeing with the *Notes* and the *HLC* that it was meant to be plural.

(N 12:017)(Ur 940)

1 **T 27 C 8.** The "cost" of your serenity is his. This is the
 2 "price" the Holy Spirit and the world interpret
 3 differently. The world perceives in it
 4 a statement of the "fact" that your
 5 salvation SACRIFICES his. The Holy Spirit
 6 knows YOUR healing is the witness UNTO
 7 his, and CANNOT be apart from
 8 him at all. As long as he
 9 consents to suffer, YOU will be unhealed.
 10 But you can show him his
 11 suffering is purposeless and wholly
 12 without cause. Show him YOUR healing,
 13 and he will consent no more to
 14 suffer. For his innocence HAS BEEN
 15 established in your sight AND his.
 16 And laughter will REPLACE your sighs
 17 BECAUSE God's Son remembered that
 18 he IS God's Son.

19 **T 27 C 9.** Who, then, fears healing?
 20 Only those to whom their brother's
 21 sacrifice and pain is seen to represent their
 22 own serenity. **There**⁵ helplessness and
 23 weakness represent grounds on which
 24 they justify his pain. The constant
 25 sting of guilt he suffers serves

⁵ The *Ur* replaces "There" with "Their." Either word works grammatically and logically.

(N 12:018)(Ur 940-941)

1 to prove that he is slave, and they are
2 free. The constant pain THEY suffer
3 demonstrates that they are free
4 BECAUSE they hold him bound. And sickness
5 is desired to prevent a shift of
6 balance in the sacrifice. How could the
7 Holy Spirit be deterred an instant, even less,
8 to reason with an argument for
9 sickness such as this? And need
10 YOUR healing be delayed because you
11 pause to listen to insanity?

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25 **(941)#767**

(N 12:019)(Ur 941)

1 **T 27 C 10.** Correction⁶ is NOT your function. It
2 belongs to One Who knows of fairness,
3 NOT of guilt. If you assume correction's
4 role, you LOSE the function of forgiveness.
5 No-one can forgive until he learns
6 correction is BUT to forgive, and NEVER
7 to accuse. Alone, you CANNOT see they are
8 the same, and therefore is correction NOT of you.
9 Identity and function are the same, and
10 BY your function do you know yourself.
11 And thus, if you confuse your function with the
12 function of Another, you MUST be
13 confused about yourself and who you
14 are. What is the separation but a wish to
15 take God's Function from Him and DENY
16 that it is His? Yet if it is NOT His
17 it is not YOURS, for YOU must lose what
18 you would take away.

19 **T 27 C 11.** In a split mind, identity
20 MUST seem to be divided. Nor can
21 anyone perceive a function unified
22 which has conflicting purposes and
23 different ends. Correction, to a mind
24 so split, MUST be a way to punish
25 sins you think are YOURS in

⁶ *Ur* inserts "January 24, 1968"

(N 12:020)(Ur 941)

1 someone else. And thus does he become
2 your victim, NOT your brother, DIFFERENT from you
3 in that he is MORE GUILTY, thus in need
4 of your correction, as the one MORE INNOCENT
5 than he. This splits HIS function
6 off from yours, and gives you both a
7 DIFFERENT role. And so you CANNOT be
8 perceived as one, and with a single
9 function that would MEAN a
10 shared identity with but ONE end.
11 **T 27 C 12.** Correction YOU would do MUST
12 separate, because that is the function
13 given it BY you. When you perceive
14 correction is the SAME as pardon,
15 then you also know the Holy Spirit's Mind and
16 yours are One. And so your OWN
17 identity is found. Yet must He
18 work with what is GIVEN Him, and you
19 allow Him only HALF your mind.
20 And thus He represents the OTHER
21 half, and seems to have a DIFFERENT
22 purpose from the one you cherish⁷ and
23 you THINK is yours. Thus does your
24 function seem DIVIDED, with a half
25 IN OPPOSITION to a half. And these

⁷ *Ur* inserts comma

(N 12:021)(Ur 941-942)

1 two halves appear to represent a split
2 within a self perceived as two. **(942)#768**
3 **T 27 C 13.** Consider how this self
4 perception MUST extend, and do not
5 overlook the fact that EVERY thought
6 extends, because that is its purpose,
7 being what it really IS. From an
8 idea of self AS TWO, there comes
9 a NECESSARY view of function split
10 BETWEEN the two. And what you would
11 correct is only HALF the error, which
12 you think is ALL of it. Your
13 BROTHER'S sins become the central
14 target for correction, lest your
15 errors and his own be seen as one.
16 YOURS are mistakes, but HIS
17 are sins, and NOT the same as yours.
18 HIS merit punishment, while yours,
19 in fairness, should be overlooked.
20 **T 27 C 14.** In THIS interpretation of correction,
21 your own mistakes you will not even SEE.
22 The FOCUS of correction has been placed
23 OUTSIDE yourself, on one who
24 CANNOT be a part of you while
25 this perception lasts. What is

(N 12:022)(Ur 942)

1 condemned can never be returned to its
2 accuser, who has hated it, AND
3 HATES IT STILL. This is your brother, focus
4 of your hate, unworthy to be part of you, and
5 thus OUTSIDE your self, the other
6 half, which is denied. **And** only
7 what is left, WITHOUT his presence⁸
8 is perceived as ALL of you. To this
9 remaining half the Holy Spirit must represent
10 the OTHER half, until you recognize it IS the
11 other half. And this He does by
12 giving BOTH of you a function that
13 is one, NOT different.
14 **T 27 C 15.** Correction IS the function given
15 both, but neither one alone. And
16 when it is fulfilled as SHARED, it
17 MUST correct mistakes in both of
18 you. It CANNOT leave mistakes in
19 one unhealed, and make the other free. THAT
20 is DIVIDED purpose, which can not
21 BE shared, and so it CANNOT be the
22 function which the Holy Spirit sees as
23 His. And you can rest assured
24 that He will NOT fulfill a function
25 that He cannot understand, and

⁸Ur inserts comma

(N 12:023)(Ur 942-943)

1 recognize as His. For only thus can
 2 He keep YOURS preserved intact, DESPITE
 3 your separated⁹ view of what your function
 4 IS. If He UPHELD divided function, you
 5 were lost indeed. His INABILITY to see His
 6 goal divided and distinct for each of you preserves
 7 your Self from being ~~unaware~~ *made aware* of any
 8 function OTHER than Its Own. **(943)#769**
 9 **T 27 C 16.** And thus is healing given
 10 BOTH of you. Correction MUST be left to
 11 One Who knows correction and forgiveness
 12 ARE the same. With HALF a mind¹⁰ this
 13 is NOT understood. Leave, then,
 14 correction to the Mind That IS united,
 15 functioning as One BECAUSE It is
 16 not split in purpose, and conceives a
 17 single function as Its ONLY one.
 18 Here is the function GIVEN It **accepted**
 19 **as its Own perceived** *conceived* to be Its Own,
 20 and NOT apart from that Its Giver
 21 keeps BECAUSE it has been shared. In
 22 His ACCEPTANCE of this function lies
 23 the means whereby your mind is unified.
 24 His SINGLE purpose unifies the halves
 25 of you that you perceive as separate.

⁹ The *Urtext* manuscript has this as "separate view" which the *HLC* changes to "separate views" which sounds better. However the *Notes* as it as "separated view" which is a rather different idea and which fits the context much better. We're thus calling this a typing mistake in the *Urtext* and restoring it to the *Notes* reading by changing "separate" to "separated" here.

¹⁰*Ur* inserts comma

1 (N 12:024)(Ur 943)

2 And each forgives the other, that he may

3 accept his OTHER half as PART of him.

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26 (944)#770

**T 27 D. The Symbol of the Impossible (*N 1890 12:25)
(N 12:025)(Ur 944)**

1 **T 27 D 1.** Power¹¹ can NOT oppose. For
 2 opposition would WEAKEN it, and weakened
 3 power is a contradiction in ideas.
 4 Weak strength is meaningless. And
 5 power used to weaken is EMPLOYED to
 6 limit. Thus it MUST be limited
 7 and weak, because that is its purpose.
 8 Power is UNopposed, to be itself. No
 9 weakness CAN intrude upon it
 10 without changing what it IS, to
 11 something it is not. To weaken IS
 12 to limit, and impose an opposite
 13 that ~~contrasts~~ CONTRADICTS the concept
 14 it attacks. And BY its contradiction
 15 does it JOIN to the idea a something
 16 it is not, and make it unintelligible.
 17 Who can understand a double
 18 concept, such as "weakened-
 19 power," or as "hateful-love?"
 20 **T 27 D 2.** You have decided that your brother
 21 IS a symbol for a "hateful-
 22 love," a "weakened-power," and,
 23 above all, a "living-death." And
 24 so he has NO meaning to you, for
 25 he stands for what is

¹¹ Ur inserts "Jan. 26, 1968"

(N 12:026)(Ur 944)

1 meaningless. He represents a double
2 thought, where half is cancelled out
3 by the remaining half. Yet even this
4 is quickly contradicted by the half it
5 cancelled out, and so they BOTH are
6 gone. And now he stands for
7 nothing. Symbols which ~~are~~ but
8 ~~made to~~ represent ideas that
9 cannot BE, ~~but~~ *must* stand for empty
10 space and nothingness. Yet nothingness and
11 empty space can NOT be interference.
12 What CAN interfere with the awareness of
13 reality is the belief that there is SOMETHING THERE.
14 **T 27 D 3.** The picture of your brother that you
15 see means nothing. There is nothing
16 to attack or to deny; to love
17 or hate, or to endow with power
18 or to see as weak. The picture
19 has been wholly cancelled out,
20 because it symbolized a contradiction
21 which cancelled out the THOUGHT it
22 represents. And thus the picture has
23 no cause at all. Who can perceive
24 effect WITHOUT a cause? What
25 can the causeless BE but nothingness.

(N 12:027)(Ur 944-945)

1 The picture of your brother that you see is wholly
2 absent, and has never been. Let, then, the
3 empty space it occupies be RECOGNIZED
4 as vacant, and the time devoted to its
5 seeing be perceived as idly spent, a
6 time unoccupied. **(945)#771**

7 **T 27 D 4.** An empty space that is NOT
8 seen as filled, an unused interval of
9 time NOT seen as spent and fully
10 occupied, become a silent invitation
11 to the truth to enter, and to make Itself
12 at home. No preparation CAN be
13 made that would enhance the
14 invitation's ~~true~~ real appeal. For what
15 you leave as vacant GOD will fill, and
16 where HE is, there MUST the truth
17 abide. Unweakened Power, with NO o
18 pposite, is what creation IS. For this
19 there are NO symbols. Nothing points
20 BEYOND the truth, and what can
21 stand for MORE than everything?
22 Yet true undoing must be kind, and so
23 the first replacement for your picture is
24 ANOTHER picture, of ANOTHER kind.

25 **T 27 D 5.** As nothingness can not BE

(N 12:028)(Ur 945)

1 pictured, so there IS no symbol for totality.
2 Reality is ultimately known WITHOUT a form,
3 unpictured and unseen. Forgiveness is not
4 yet a Power known as wholly free of
5 limits. Yet it sets no limits YOU have
6 chosen to impose. Forgiveness is the means by
7 which the truth is represented TEMPORARILY.
8 It lets the Holy Spirit make EXCHANGE of
9 pictures possible, until the time when
10 aids are meaningless, and learning done.
11 No learning aid has use which can
12 extend BEYOND the goal of learning.
13 When its aim HAS BEEN accomplished,
14 it is functionless. Yet¹² in the learning
15 interval, it HAS a use which now
16 you fear, but yet will love.
17 **T 27 D 6.** The picture of your brother GIVEN
18 you to occupy the space so lately
19 left unoccupied and vacant, will not
20 need defense of ANY kind. For
21 you will give it OVERWHELMING preference.
22 Nor delay an instant in deciding
23 that it is the ONLY one you want.
24 It does NOT stand for double
25 concepts. Though it is but HALF

¹² *Ur* inserts comma

(N 12:029)(Ur 945-946)

1 a picture, and IS incomplete, WITHIN itself it is
2 the same. The other half of what it
3 represents remains unknown, but is
4 NOT cancelled out. And thus is God
5 left free to take the final step Himself.
6 For this you need NO pictures and NO
7 learning aids. And what will ultimately
8 take the place of EVERY learning aid
9 will merely BE. **(946)#772**

10 **T 27 D 7.** Forgiveness vanishes and symbols
11 fade, and nothing that the eyes have ever
12 seen, or ears have heard, remains to be
13 perceived. A Power wholly limitless
14 has come, NOT to destroy, but to
15 RECEIVE Its Own. There is no
16 CHOICE of function anywhere. The
17 choice you fear to lose you never HAD.
18 Yet only this APPEARS to interfere
19 with power unlimited and SINGLE
20 thoughts, complete and happy,
21 WITHOUT opposite. You do not
22 know the peace of power which
23 opposes NOTHING. Yet no OTHER
24 kind can be at all. Give welcome
25 to the Power beyond forgiveness, and beyond

(N 12:030)(Ur 946)

1 the world of symbols and of limitations. He
2 would merely BE, and so He merely IS.

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25 **(947)#773**

**T 27 E. The Quiet Answer (*N 1896 12:31)
(N 12:030)(Ur 947)**

1 **T 27 E 1.** In¹³ quietness are all things
 2 answered, and is every problem quietly
 3 resolved. In conflict there can BE no
 4 answer and no resolution. For its
 5 PURPOSE is to make NO resolution
 6 possible, and to ensure NO answer will
 7 be plain. A problem set in conflict
 8 HAS no answer, for it is seen in
 9 different ways. And what would be
 10 an answer from one point of view is
 11 NOT an answer in another light. You
 12 ARE in conflict. Thus it must be
 13 clear you cannot answer anything
 14 at all, for conflict HAS no
 15 limited effects. Yet, if God gave an
 16 Answer, there MUST be a way in which
 17 your problems are resolved, for what He
 18 wills already has been done.

19 **T 27 E 2.** Thus it MUST be that time
 20 is not involved, and every problem can
 21 be answered now. Yet it must also
 22 be that in your state of mind,
 23 solution is impossible. Therefore, God must have
 24 given you a way of reaching to ANOTHER
 25 state of mind, in which the answer is ALREADY

¹³ Ur inserts "January 30, 1968"

(N 12:032)(Ur 947)

1 THERE. Such is the Holy Instant. It is here
2 that ALL your problems should be
3 brought and LEFT. Here they BELONG, for
4 here THEIR answer is. And where its
5 answer is, a problem MUST be
6 simple and be easily resolved. It
7 MUST be pointless to attempt to solve
8 a problem where the answer cannot
9 be. Yet, just as surely, it
10 MUST be resolved, if it is brought
11 to where the answer IS.

12 **T 27 E 3.** Attempt to solve NO problems
13 but within the Holy Instant's surety. For
14 there the problem WILL be answered and
15 resolved. Outside, there will be no
16 solution, for there IS no answer
17 there that could be found. Nowhere
18 outside a single simple question
19 is ever ASKED. The world can ONLY
20 ask a double question, with MANY
21 answers, none of which will do. It
22 does not ask a question to BE answered, but
23 only to restate its point of view.
24 All questions asked within this world
25 are but a way of LOOKING, NOT a question

(N 12:033)(Ur 947-948)

1 asked. A question asked in hate cannot be
2 answered, because it IS an answer in itself.
3 A double question asks and answers, both
4 attesting the same thing, in different form. (948)#774
5 **T 27 E 4.** The world asks but one question.
6 It is this: "Of these illusions, which of them are true?
7 Which ones establish peace and offer joy?
8 And which can bring escape from all the
9 pain of which this world is made?" Whatever
10 form the question takes, its purpose is the same.
11 It asks but to ESTABLISH sin is real,
12 and answers in the form of preference. "Which
13 sin do you prefer?" That is the one that you
14 should choose. The OTHERS are not true.
15 What can the body get that you would
16 want the most of all? It is your servant and
17 your friend. But tell it what you want,
18 and it will serve you lovingly and well. And
19 this is NOT a question, for it TELLS you
20 WHAT you want, and WHERE to go to ask for it.
21 It leaves no room to question its beliefs,
22 except that what it states takes
23 question's FORM.
24 **T 27 E 5.** A pseudo-question has no
25 answer. It DICTATES the answer, even as

(N 12:034)(Ur 948)

1 it asks. Thus is all questioning within the world
2 a form of propoganda for itself. Just
3 as the body's witnesses are but the senses
4 from WITHIN itself, so are the answers to the questions of
5 the world contained within the questions. Where
6 answers represent the QUESTIONS they add nothing
7 new, and nothing has been learned.
8 An HONEST question is a learning tool which
9 asks for something that you do NOT
10 know. It does NOT set conditions
11 for response, but merely asks what
12 the RESPONSE should be. And no-one
13 in a conflict state is free to ASK this
14 question, for he does not WANT an
15 honest answer, where the conflict ENDS.
16 **T 27 E 6.** Only within the Holy Instant can an
17 honest question honestly be asked. And
18 from the meaning of the QUESTION does the meaningfulness
19 of the answer come. Here is it possible to
20 separate your wishes FROM the answer, so
21 it can be GIVEN you, and also be
22 RECEIVED. The answer is provided everywhere,
23 but it is only here it can be HEARD.
24 An honest answer asks NO
25 sacrifice, because it answers questions truly

(N 12:035)(Ur 948-949)

1 asked. The questions of the world but ask of whom
2 is sacrifice demanded, asking NOT if
3 sacrifice is meaningful at all. And
4 so, UNLESS the answer tells "of whom,"
5 it will remain unrecognized, unheard, and
6 thus the QUESTION is preserved intact, because
7 it gave the answer to ITSELF. (949)#775

8 **T 27 E 7.** The Holy Instant is the interval in which the mind
9 is still enough to hear an answer
10 that is NOT entailed within the
11 question asked. It offers something new
12 and DIFFERENT from the question. How COULD it be
13 answered, if it but repeats
14 itself. Therefore, attempt to solve NO
15 problem in a world from which the answer
16 has been barred. But bring the
17 problem to the only place which holds
18 the answer lovingly FOR you. Here are the
19 answers which will SOLVE your problems, because
20 they stand APART from them, and see
21 what CAN be answered; what the QUESTION is.
22 Within the world, the answers merely raise
23 ANOTHER question, though they leave the first
24 unanswered. In the holy instant, you can bring the question TO
25 the answer, and receive the answer that was MADE for you.
26 (950)#776

**T 27 F. The Healing Example (*N 1901 12:36)
(N 12:036)(Ur 950)**

1 **T 27 F 1.** The¹⁴ ONLY way to heal is to be healed.
 2 The miracle extends WITHOUT your help. But
 3 you ARE needed that it can BEGIN. ACCEPT
 4 the miracle of healing, and it WILL go
 5 forth, because of what it IS. It is its
 6 NATURE to extend itself the instant it is
 7 born. And it is born the instant it is
 8 offered and RECEIVED. No-one can ask
 9 ANOTHER to be healed. But he can
 10 let HIMSELF be healed, and thus offer
 11 the other what he has received. Who can
 12 **(prefer proj. bestow)** bestow upon another what he
 13 does not HAVE? And who can SHARE
 14 what he denies HIMSELF? The Holy Spirit
 15 speaks to YOU. He does not speak to
 16 someone ELSE. Yet BY your listening¹⁵
 17 His Voice extends, BECAUSE you have accepted
 18 what He says.
 19 **T 27 F 2.** Health is the witness unto health.
 20 As long as it is unattested, it
 21 remains without conviction. Only when
 22 DEMONSTRATED has it BEEN proved,
 23 and MUST compel belief. No-one is
 24 healed through double messages. If you
 25 wish ONLY to be healed, you heal.

¹⁴ Ur inserts "Feb. 1, 1968"

¹⁵ Ur inserts comma

(N 12:037)(Ur 950)

1 Your single PURPOSE makes this possible. But
2 if you are AFRAID of healing, then it cannot
3 come through you. The ONLY thing that is required
4 for a healing is a lack of fear. The
5 fearful are NOT healed, and cannot heal.
6 This does NOT mean the conflict must be
7 gone forever from your mind. For if it were,
8 there were no NEED for healing any more.
9 But it DOES mean, if only for an
10 instant, you love without attack. An instant
11 is sufficient. Miracles wait not on time.
12 **T 27 F 3.** The holy instant is the miracle's abiding-
13 place. From there, each one is born into this
14 world, as witness to a state of
15 mind which has TRANSCENDED
16 conflict, and has reached to peace.
17 It carries comfort from the place of
18 peace into the battleground, and
19 DEMONSTRATES that war has no effects.
20 For all the hurt that war has sought
21 to bring; the broken bodies and the shattered
22 limbs, the screaming dying and the silent
23 dead, are gently lifted up and
24 comforted. There IS no sadness, where a
25 miracle has come to heal. And

(N 12:038)(Ur 950-951)

1 nothing more than just ONE instant of your
2 love WITHOUT attack is necessary, that all
3 this occur. **(951)#777 T 27 F 4.** In that ONE instant
4 are YOU healed, and in that single instant is ALL
5 healing done. What stands APART
6 from you, when you accept the blessing
7 that the holy instant brings? Be not afraid
8 of blessing for the One Who blesses you
9 loves all the world, and leaves nothing
10 within the world that COULD be feared.
11 But if you SHRINK from blessing, will the
12 world indeed seem fearful, for you
13 have WITHHELD its peace and comfort,
14 leaving it to die. Would not a world
15 so bitterly bereft be looked on as a
16 condemnation by the one who COULD
17 have saved it, but stepped back,
18 because he was AFRAID of being healed? The
19 eyes of all the dying bring reproach, and
20 suffering whispers, "What is there to fear?"
21 **T 27 F 5.** Consider well its question.
22 It is asked of you on YOUR behalf.
23 A dying world asks only that you
24 rest an instant from attack
25 upon YOURSELF, that it be healed.

(N 12:039)(Ur 951)

1 Come to the holy instant and be healed, for nothing that is
2 there received is left behind, on your
3 returning to the world. And BEING blessed,
4 you will bring blessing. Life is given you,
5 to give the dying world. And suffering
6 eyes no longer will accuse, but shine
7 in thanks to you who blessing gave. The
8 holy instant's radiance will light YOUR eyes, and give
9 them sight to see beyond ALL suffering,
10 and see Christ's Face INSTEAD. Healing
11 REPLACES suffering. Who looks on one
12 cannot PERCEIVE the other, for they
13 CANNOT both be there. And what YOU
14 see the world will witness, and will witness TO.
15 **T 27 F 6.** Thus is YOUR healing everything
16 the world requires, that it may be
17 healed. It needs ONE lesson that
18 has perfectly been learned. And then,
19 when YOU forget it, will the world remind
20 you gently of what you have taught.
21 No reinforcement will its thanks with-
22 hold from you who let **yourself**¹⁶ be
23 healed, that it might live. It
24 will call forth its witnesses to show the Face of
25 Christ to you who brought the sight to THEM,

¹⁶ Ur replaces "yourself" with "yourselves"

(N 12:040)(Ur 951-952)

1 by which THEY witnessed it. The world of accusation
2 is replaced by one in which all eyes look lovingly
3 upon the (952)#778 friend who brought them their release.
4 And happily your brother will perceive the
5 many friends he thought were enemies.
6 **T 27 F 7.** Problems are not specific, but they
7 take specific forms, and these specific
8 shapes make up the world. And no-
9 one understands the nature of his problem.
10 If he DID, it would be there no more
11 for him to see. Its very NATURE is
12 that it is NOT. And thus, WHILE
13 he perceives it, he can NOT perceive it
14 as it is. But HEALING is
15 apparent in specific instances, and
16 generalizes to include them all. This is because
17 they really ARE the same, DESPITE their
18 different forms. All learning aims at
19 transfer, which becomes complete
20 within two situations which are seen as one.
21 For ONLY common elements are there.
22 But this can only be attained by One
23 Who does not see the DIFFERENCES you see.
24 **T 27 F 8.** The total transfer of your
25 learning is NOT made by you. But

(N 12:041)(Ur 952)

1 that it HAS been made, IN SPITE of
2 all the differences you see, convinces YOU that
3 they could not be real. Your healing
4 WILL extend, and WILL be brought to problems
5 that you thought were NOT your own. And
6 it will ALSO be apparent that your
7 many DIFFERENT problems will be solved,
8 as any ONE of them has been
9 escaped. It CANNOT be their differences which
10 made this possible, for learning does
11 not jump from situations to their opposites, and
12 bring the SAME effects. All healing
13 MUST proceed in lawful manner, in
14 accord with laws that have been properly
15 perceived, but NEVER violated. Fear
16 you not the way that YOU perceive them. You ARE
17 wrong, but there is One within you Who is RIGHT.
18 **T 27 F 9.** Leave, then, the transfer of your
19 learning to the One Who REALLY understands
20 its laws, and Who will GUARANTEE that
21 they remain unviolated and unlimited.
22 Your part is merely to apply what He
23 has taught you TO YOURSELF, and He will
24 do the rest. And thus the power
25 of your learning will be PROVED to you, by

(N 12:042)(Ur 952-953)

1 all the many DIFFERENT witnesses it finds.
2 Your brother FIRST among them will be seen,
3 but thousands stand behind him, and
4 beyond each one of them there are a thousand
5 more. Each one may SEEM to have a
6 problem which is DIFFERENT (953)#779 from the rest.
7 Yet they are solved TOGETHER. And
8 their common Answer shows the QUESTIONS could
9 not have been separate.

10 **T 27 F 10.** Peace be to you whom is healing
11 offered. And you will learn that peace
12 is given you, when you accept the healing
13 for yourself. Its TOTAL value
14 need not be appraised by YOU,
15 to let you understand that you have benefited
16 from it. What occurred within the instant
17 which love entered in WITHOUT
18 attack, will stay with you forever. YOUR
19 healing will be ONE of its effects,
20 as will your brother's. Everywhere you go,
21 will you behold its multiplied effects.
22 Yet all the witnesses that you behold
23 will be FAR less than all there really
24 ARE. Infinity cannot be understood
25 by merely counting up the separate parts.

(N 12:043)(Ur 953)

1 God thanks you for your healing, for He knows
2 it is a gift of love unto His Son, and therefore is it
3 given unto Him.

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25 (954)#780

**T 27 G. The Purpose of Pain (*N 1909 12:44)
(N 12:044)(Ur 954)**

1 **T 27 G 1.** Pain¹⁷ demonstrates the body must be real.
 2 It is a loud, obscuring voice, whose shrieks
 3 would silence what the Holy Spirit says, and keep
 4 His words from your awareness. Pain
 5 compels attention, drawing it away
 6 from Him, and focusing upon itself.
 7 Its purpose is the same as pleasure,
 8 for they both are means TO MAKE
 9 THE BODY REAL. What shares a common
 10 function IS the same. This is the
 11 law of purpose, which unites all
 12 those who share in it within itself.
 13 Pleasure and pain are EQUALLY unreal,
 14 because their purpose CANNOT be achieved.
 15 Thus are they means for nothing, for
 16 they have a goal without a meaning.
 17 And they share the lack of meaning
 18 that their PURPOSE has.

19 **T 27 G 2.** Sin shifts from pain to pleasure,
 20 and again to pain. For EITHER witness
 21 is the same, and carries but one message,
 22 "You are here, WITHIN this body, and you CAN
 23 be hurt. You can have pleasure, too, but
 24 ONLY at the cost of pain." These witnesses
 25 are joined by many more. Each one

¹⁷ Ur inserts "Feb. 4, 1968"

(N 12:045)(Ur 954-955)

1 SEEMS different, because it has a different
2 NAME, and so it seems to answer to a different
3 SOUND. Except for this, the witnesses of
4 sin are all alike. Call pleasure
5 "pain," and it will hurt. Call pain a
6 pleasure, and the pain BEHIND the pleasure
7 will be felt no more. Sin's witnesses
8 but shift from name to name, as one
9 steps forward, and another, back. Yet
10 which is foremost makes NO difference. Sin's
11 witnesses hear but the call of death.
12 **T 27 G 3.** This body, purposeless within itself,
13 holds all your memories and all your hopes.
14 You use its eyes to see, its ears to hear,
15 and let it TELL you what it is it ??????
16 feels. IT DOES NOT KNOW. It tells
17 you but the NAMES you gave it to use, when
18 YOU call forth the **(955)#781** witnesses to its reality.
19 You cannot choose AMONG them which are
20 real, for any one you choose is like the rest.
21 This name or that, but nothing more, you
22 choose. You do not MAKE a witness
23 true, because you called him by
24 truth's NAME. The truth is found in
25 him IF IT IS TRUTH HE REPRESENTS.

(N 12:046)(Ur 955)

1 And otherwise he lies, if you should call
2 him by the Holy Name of God Himself.
3 **T 27 G 4.** God's Witness sees no witnesses
4 AGAINST the body. Neither does He harken
5 to the witnesses by OTHER names, which
6 speak in OTHER ways for its reality.
7 He KNOWS it is not real. For NOTHING
8 could contain what you believe
9 it holds within. Nor COULD it
10 tell a Part of God Himself
11 what It should feel, and what
12 Its Function is. Yet must He
13 love whatever YOU hold dear. And
14 for each witness to the body's death,
15 He sends a witness to your Life in
16 Him Who knows no death. Each
17 miracle He brings is witness that the
18 body is NOT real. Its pains and
19 pleasures does He heal alike, for
20 ALL sin's witnesses do His replace.
21 **T 27 G 5.** The miracle makes NO distinctions
22 in the names by which sin's witnesses are
23 called. It merely proves that what
24 they REPRESENT has no effects. And
25 this it proves BECAUSE its own effects have come

(N 12:047)(Ur 955-956)

1 to take their place. It matters not the name by which you
 2 called your suffering. IT IS NO LONGER THERE.
 3 The One Who brings the miracle perceived them
 4 all as one, and called by name of "fear."
 5 As fear is witness unto death, so is a¹⁸
 6 miracle the witness unto Life. It is a
 7 witness no-one can deny, for it is the
 8 EFFECTS of life it brings. The dying live,
 9 the dead arise, and pain has vanished. Yet
 10 a miracle speaks not but for itself, but
 11 what it REPRESENTS. Love, too, has symbols
 12 in a world of sin. The miracle forgives BECAUSE (956)#782 it
 13 stands for what is PAST forgiveness, and is
 14 TRUE.
 15 **T 27 G 6.** How foolish and insane it is to think
 16 a miracle is BOUND by laws which it
 17 came solely to UNDO. The laws of SIN
 18 have different witnesses, with different strengths.
 19 And THEY attest to different suffering.
 20 Yet to the One Who sends forth miracles
 21 to bless the world, a tiny stab of pain,
 22 a little worldly pleasure, and the throes of
 23 death itself are but a single sound;
 24 a call for healing, and a plaintive cry
 25 for help within a world of misery.

¹⁸ Ur changes "a" to "the"

(N 12:048)(Ur 956)

1 It is their SAMENESS that the miracle attests.
2 It is their SAMENESS that it PROVES. The laws which
3 call them DIFFERENT are dissolved, and
4 SHOWN as powerless. The PURPOSE of a
5 miracle is to accomplish this. And God
6 Himself has GUARANTEED the strength of
7 miracles for what they witness TO.

8 **T 27 G 7.** Be witnesses unto the miracle,
9 and NOT the laws of sin. There is no NEED
10 to suffer any more. But there IS need
11 that you be healed, because the suffering
12 of the world has made it deaf to its
13 salvation and deliverance. The resurrection of the
14 world awaits YOUR healing and YOUR
15 happiness, that you may DEMONSTRATE the
16 healing of the world. The holy instant will replace
17 ALL sin, if you but carry its effects with
18 you. And no-one will ELECT to suffer
19 more. What better function COULD
20 you serve than this? Be healed
21 that you may heal, and suffer not the laws
22 of sin to be applied to YOU. And Truth
23 WILL be revealed to you who chose to let
24 Love's symbols TAKE THE PLACE of sin.

25 **(957)#783**

**T 27 H. The Illusion of Suffering (*N 1914 12:49)
(N 12:049)(Ur 957)**

1 **T 27 H 1.** Suffering¹⁹ is an emphasis upon all
2 that the world has done to injure YOU.
3 Here is the world's demented version of
4 salvation clearly shown. Like to a dream
5 of punishment, in which the dreamer is unconscious
6 of what brought on the attack against
7 himself, he sees himself attacked unjustly, and
8 by something NOT himself. HE is the
9 victim of this "something else," a thing
10 OUTSIDE himself for which he has no reason
11 to be held responsible. He must be
12 innocent BECAUSE he knows not what
13 HE does, but what is done TO him.
14 Yet is his own attack upon himself
15 apparent still, for it is he who
16 bears the suffering. And he can NOT
17 escape BECAUSE its source is seen
18 outside himself.

19 **T 27 H 2.** Now you are being shown you CAN
20 escape. All that is needed is you
21 look upon the problem as it IS, and
22 NOT the way that you have set it up.
23 How COULD there be another way to
24 solve a problem which is VERY simple,
25 but has been obscured by heavy

¹⁹ *Ur* inserts "February 9, 1968"

1 (N 12:050)(Ur 957)

2 clouds of complication, which were MADE to
3 keep the problem unresolved? WITHOUT the
4 clouds, the problem will emerge in all
5 its primitive simplicity. The choice will NOT
6 be difficult, because the problem is absurd
7 when clearly seen. No-one has
8 difficulty making up his mind to let
9 a simple problem be resolved, if it
10 is SEEN as hurting him, and also
11 very easily removed.

12 **T 27 H 3.** The "reasoning" by which the world
13 is made, on which it rests, by which it is
14 maintained, is simply this: "YOU
15 are the cause of what I do. Your
16 presence JUSTIFIES my wrath, and you
17 exist and think APART from me. While
18 YOU attack, I MUST be innocent.
19 And what I suffer from IS your
20 attack." No-one who looks upon
21 this "reasoning" EXACTLY as it is
22 could fail to see it does NOT
23 follow, and it makes NO sense.
24 Yet it SEEMS sensible, because it
25 LOOKS as if the world WERE hurting
26 you. And so it seems as if there is no

(N 12:051)(Ur 957-958)

1 NEED to go beyond the obvious in terms of
2 cause. **(958)#784**
3 **T 27 H 4.** There is INDEED a need. The world's
4 ESCAPE from condemnation is a
5 need which those WITHIN the world are
6 joined in sharing. Yet they do not
7 recognize their common need. For each one
8 thinks that, if he does his part, the
9 condemnation of the world will rest on
10 him. And it is this that he perceives
11 to BE his part in its deliverance.
12 Vengeance must have a focus. Otherwise,
13 is the avenger's knife in his own
14 hand, and pointed to himself.
15 And he MUST see it in ANOTHER
16 hand, if he would be a victim
17 of attack he did NOT choose. And
18 thus he suffers from the wounds a
19 knife he does not HOLD has made
20 upon himself.
21 **T 27 H 5.** This is the PURPOSE of the world
22 he sees. And, LOOKED AT thus, the
23 world provides the means by which this
24 purpose SEEMS to be fulfilled. The
25 means ATTEST the purpose, but are NOT

(N 12:052)(Ur 958)

1 themselves a cause. Nor will the CAUSE
2 be changed by seeing it APART from
3 its effects. The cause PRODUCES
4 the effects, which then bear witness to
5 the CAUSE, and NOT themselves. Look, then,
6 BEYOND effects. It is NOT here the
7 CAUSE of suffering and sin must
8 lie. And dwell not on the **sin and**
9 suffering, for they are but
10 REFLECTIONS of their cause. The part you
11 play in SALVAGING the world from
12 condemnation IS your own escape.
13 **T 27 H 6.** Forget not that the witness
14 to the world of evil cannot speak
15 EXCEPT for what has seen a
16 NEED for evil in the world. And
17 this is where YOUR guilt was first
18 beheld. In separation from your
19 brother was the first attack upon
20 yourself begun. And it is THIS the
21 world bears witness to. Seek
22 not another cause, nor look
23 among the mighty legions of its
24 witnesses for its undoing. They
25 SUPPORT its claim on your allegiance.

(N 12:053)(Ur 958)

1 What CONCEALS the truth is not where you
2 should look to FIND the truth. The
3 witnesses to sin all stand within ONE
4 little space. And it is HERE you find
5 the CAUSE of your perspective on the world.

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25 **(959)# - 785 -**

(N 12:054)(Ur 959)

1 **T 27 H 7.** Once²⁰ you were unaware of what the
 2 cause of everything the world appeared to
 3 thrust upon you, uninvited and unasked,
 4 must REALLY be. Of one thing you were
 5 sure; of all the many causes you
 6 perceived as bringing pain and suffering
 7 to you, your guilt was NOT among them.
 8 Nor did you, in ANY way, REQUEST them
 9 for yourself. This is how ALL illusions
 10 come about. The one who makes
 11 them does NOT see himself as making
 12 them, and their reality does NOT
 13 depend on him. Whatever cause they
 14 have is something quite APART from him,
 15 and what he sees is SEPARATE from his mind.

16 **T 27 H 8.** He CANNOT doubt his dreams'
 17 reality BECAUSE he does not see the part
 18 he plays in MAKING them, and MAKING
 19 them seem real.

20 No-one can waken from a
 21 dream the world is dreaming FOR
 22 him. He becomes a part of
 23 someone ELSE'S dream. He CANNOT
 24 choose to waken from a dream he
 25 did not make. Helpless he

²⁰ *Ur* inserts "February 12, 1968."

(N 12:055)(Ur 959)

1 stands, a victim to a dream conceived
2 and cherished by a SEPARATE mind.
3 Careless indeed of him this mind
4 must be, as thoughtless of his peace and
5 happiness as is the weather, or the time
6 of day. It loves him not, but casts
7 him as it will, in any role that
8 satisfies its dream. **T 27 H 9.** So little is his
9 worth that he is but a dancing
10 shadow, leaping up and down,
11 according to a senseless plot conceived
12 within the idle dreaming of the world.
13 This is the ONLY picture you can
14 see, the ONE alternative that you can
15 choose, the OTHER possibility of cause, if
16 you be NOT the dreamer of your dreams. And
17 this IS what you choose, if you deny the
18 cause of suffering is in YOUR mind. Be
19 glad indeed it is, for thus are YOU
20 the ONE decider of your destiny in time. The
21 choice IS yours to make between a
22 sleeping death and dreams of evil, or
23 a happy wakening and joy of life. **(960)#786**
24 **T 27 H 10.** What COULD you choose between, but life
25 or death, waking or sleeping, war or

(N 12:056)(Ur 960)

1 peace, your dream or your reality? But
2 if the choice is REALLY given you, then you must
3 see the causes of the things you choose BETWEEN
4 exactly AS they are and WHERE they are.

5 What choices can be made between
6 two states, but ONE of which is clearly recognized?
7 Who could be free to choose BETWEEN effects,
8 when only ONE is seen as up to you?

9 An honest choice could NEVER be
10 perceived as one in which the choice is split
11 between a tiny you and an enormous
12 world, with DIFFERENT dreams about the truth
13 in you. **T 27 H 11.** The gap between reality and dreams lies
14 not between the dreaming of the world and what
15 you dream in secret. THEY are one. The
16 dreaming of the world is but a part of your
17 own dream you gave away, and saw as
18 if it were its start and ending, both.

19 Yet was it started by your SECRET dream, which
20 you do NOT perceive, although it CAUSED
21 the part you see and do not doubt is real.

22 How COULD you doubt it, while you
23 lie asleep, and dream in secret that its
24 CAUSE is real? A brother SEPARATED
25 from yourself, an ancient enemy, a

(N 12:057)(Ur 960-961)

1 murderer who stalks you in the night and plots
 2 your death, yet plans that it be
 3 lingering and slow.²¹ **T 27 H 12.** Of this you dream. And,
 4 UNDERNEATH this dream, is yet another, in
 5 which YOU become the murderer, the secret enemy,
 6 the scavenger and the destroyer of the brother and the
 7 world you fear alike. Here is the CAUSE
 8 of suffering, the space BETWEEN your dreams
 9 and your reality. The little gap you do not even
 10 see, the birthplace of illusions and of
 11 fear, the time of terror and of ancient
 12 hate, the instant of disaster; - all are
 13 here. Here is the CAUSE of unreality.
 14 And it is here that it will be undone.
 15 YOU are the dreamer of the world of
 16 dreams. No OTHER cause it has, nor
 17 ever will. **(961)#787 T 27 H 13.** Nothing more fearful than
 18 an idle dream has terrified God's
 19 Son, and made him think that he
 20 has lost his innocence, denied
 21 his Father, and made war upon
 22 himself. So fearful is the dream, so
 23 seeming real, he could not waken
 24 to reality without the sweat of terror and a
 25 scream of mortal fear, unless a gentler

²¹ This is a very curious paragraph break in the *Urtext* manuscript. The *Notes* has no paragraph break here, just an em dash. The *HLC* and *FIP* simply use a semicolon, which seems more appropriate.

(N 12:058)(Ur 961)

1 dream preceded his awaking, and allowed
2 his calmer mind to welcome, NOT to fear, the
3 Voice that called with love to waken him.
4 A gentler dream, in which his suffering was
5 healed, and where his brother was his friend.
6 God willed he waken gently, and with joy.
7 And GAVE him means to waken WITHOUT
8 fear.
9 Accept the dream He gave, INSTEAD
10 of yours. It is NOT difficult to ~~change~~ *shift* a
11 dream, when once the dreamer has
12 been recognized. **T 27 H 14.** Rest in the Holy Spirit, and
13 allow His gentle dreams to take the
14 place of those you dreamed in terror, and
15 in fear of death. He brings FORGIVING
16 dreams, in which the choice is NOT who is the
17 murderer, and who shall be the victim. In
18 the dreams HE brings, there IS no murder, and
19 there IS no death. The dream of guilt is
20 fading from your sight, although your eyes
21 are closed. A smile has come to
22 lighten up your sleeping face. The sleep is
23 peaceful now, for these are happy dreams.
24 Dream softly of your sinless brother, who unites
25 with you in holy innocence. And, from THIS dream,

(N 12:059)(Ur 961)

1 the Lord of Heaven will Himself awaken His
2 beloved Son.

3 **T 27 H 15.** Dream of your brother's kindnesses
4 INSTEAD of dwelling in your dreams on his
5 mistakes. Select his thoughtfulness
6 to dream about, INSTEAD of counting
7 up the hurts he gave. Forgive him his
8 illusions, and give thanks to him for
9 all the helpfulness he gave. And
10 do not brush aside his many gifts,
11 because he is not perfect in your dreams.
12 He represents his Father, Whom
13 you see as offering both life AND
14 death to you. Brother, He gives BUT
15 life, and what you see as gifts your
16 brother offers REPRESENT the gifts you
17 dream your Father gives to you. Let all
18 your brother's gifts be seen in light
19 of charity and kindness offered you. And
20 let no pain disturb your dream of deep
21 appreciation for his gifts to you.

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25 **(962)#788**

**T 27 I. The "Hero" of the Dream (*N 1925 12:60)
(N 12:060)(Ur 962)**

1 **T 27 I 1.** The²² body is the central figure in the dreaming of
 2 the world. There IS no dream without it, nor
 3 does it exist without the dream, in which it
 4 acts as if it were a person, to be seen
 5 and be believed. It takes the central place
 6 in every dream, which tells the story of how it
 7 was made by OTHER bodies, born into the
 8 world OUTSIDE the body, lives a little
 9 while, and dies, to be united in the dust with
 10 other bodies, dying like itself. In the
 11 brief time allotted it to live, it seeks for
 12 other bodies as its friends and enemies.
 13 Its safety is its main concern. Its
 14 comfort is its guiding rule. It tries
 15 to look for pleasure, and avoid the things that
 16 would be hurtful. Above all, it tries to
 17 teach itself its pains and joys are
 18 different, and CAN be told apart.

19 **T 27 I 2.** The dreaming of the world takes many
 20 forms, because the body seeks in many ways
 21 to PROVE it is autonomous and real. It puts
 22 things on itself that it has bought
 23 with little metal discs or paper strips
 24 the world proclaims as valuable and good.
 25 It works to get them, doing senseless

²² *Ur* inserts "February 14, 1968."

(N 12:061)(Ur ---)

Text 20b

(N 12:062)(Ur 962)

1 things, and tosses them away for senseless
2 things it does not NEED, and does not even
3 WANT. It hires OTHER bodies, that they
4 may protect it, and collect more senseless
5 things that it can call its own. It
6 looks about for special bodies **that**²³
7 can SHARE its dream. Sometimes it dreams
8 it is a conqueror of bodies weaker than
9 itself. But in some phases of the dream,
10 it is the slave of bodies which would hurt and
11 torture it.

12 **T 27 I 3.** The body's serial adventures, from the
13 time of birth to dying is the theme of every
14 dream the world has ever had. The "hero"
15 of this dream will never change, nor will
16 its purpose. Though the dream itself takes
17 many forms, and SEEMS to show a
18 **large** great variety of places and events
19 wherein its "hero" finds itself, the
20 dream has but ONE purpose,
21 taught in many ways. This single
22 lesson does it try to teach again,
23 and still again, and yet once more; -
24 that it is CAUSE and NOT effect. And
25 YOU are ITS effect, and CANNOT be its

²³ *Ur* changes "that" to "which"

(N 12:063) (Ur 962-963)

1 cause. Thus are you NOT the dreamer, but
2 the DREAM. And so you wander idly in and
3 out of places and events that IT contrives.
4 **T 27 I 4.** That this is all the BODY does is
5 true, for it IS but a figure in a
6 dream. But who REACTS to figures
7 in a dream, UNLESS he sees them
8 as if they were real? **(963)#789** The INSTANT
9 that he sees them as they ARE,
10 they HAVE no more effect²⁴ on him,
11 BECAUSE he understands he GAVE them
12 their effects BY CAUSING THEM, and
13 MAKING them seem real. How
14 willing are you to ESCAPE effects
15 of all the dreams the world has ever
16 had? Is it your wish to let NO
17 dream appear to be the cause of
18 what it is YOU do? Then let
19 us merely look upon the dream's
20 beginning, for the part you see is but
21 the SECOND part, whose CAUSE lies in the first.
22 **T 27 I 5.** No-one asleep and dreaming in
23 the world remembers his attack upon
24 himself. No-one believes there really was a
25 time when he knew nothing of a

²⁴ *Ur* changes "effect" to "effects"

(N 12:064)(Ur 963)

1 body, and could never have conceived this world
2 as real. He would have seen at once
3 that these ideas are one illusion, too
4 ridiculous for anything but to be laughed
5 away. How serious they now appear
6 to be! And no-one can remember
7 when they would have met with laughter and
8 with disbelief. We CAN remember this,
9 if we but look directly at their CAUSE.
10 And we will see the grounds for laughter,
11 NOT a cause for fear. Let us return
12 the dream he gave away unto the
13 dreamer, who perceives the dream as SEPARATE
14 from himself, and done to him.
15 **T 27 I 6.** Into eternity, where all is one, there
16 crept a tiny, mad idea, at which the
17 Son of God remembered not to laugh. In his
18 forgetting did the thought become a
19 serious idea, and possible of both
20 accomplishment and real effects. **The**
21 **instant that the madness of the cause is**
22 **recognized it CAN have no effects.** Together,
23 we can laugh them BOTH away, and understand
24 that time can NOT intrude upon
25 eternity. It IS a joke to think that time

(N 12:065)(Ur 963)

1 can come to circumvent eternity, which
2 MEANS there is no time. A timelessness in which
3 is time made real; a Part of God
4 Which can attack Itself; a separate
5 brother as an enemy; a mind WITHIN
6 a body; all are forms of circularity,
7 whose ending starts at its beginning,
8 ending at its cause.

9 **T 27 I 7.** The world you see depicts EXACTLY
10 what you thought YOU did. Except that
11 NOW you think that what you did is
12 being done to YOU. The guilt for what
13 YOU thought is being placed OUTSIDE
14 yourself, and on a guilty world which
15 dreams your dreams, and thinks your
16 thoughts INSTEAD of you. It brings
17 ITS vengeance, not your own. IT keeps
18 you narrowly confined within a body,
19 which it punishes because of all the sinful
20 things the body does within ITS dream.
21 You have NO power to make the body stop
22 its evil deeds, because you did NOT
23 make it, and can NOT (964)#790 control its
24 actions, or its purpose, or its fate.
25 **T 27 I 8.** The world but demonstrates an

(N 12:066) (Ur 964)

1 ancient truth;²⁵ you WILL believe that others do
2 to you EXACTLY what you think you did to them.
3 But, once deluded into blaming THEM,
4 you will not see the CAUSE of what they
5 do BECAUSE you want the guilt to rest on them.
6 How childish is this petulant device
7 to keep your innocence by pushing guilt
8 OUTSIDE yourself, but NEVER letting go!
9 It is not easy to perceive the jest, when all
10 around you do your eyes behold its
11 heavy consequences, but WITHOUT their
12 trifling cause. Without the cause do
13 its effects seem serious and sad
14 indeed. Yet they but follow.
15 And it is their CAUSE which follows
16 nothing, and is but a jest.
17 **T 27 I 9.** In gentle laughter does the
18 Holy Spirit perceive the cause, and looks NOT
19 to effects. How else could He
20 correct YOUR error, who have
21 OVERLOOKED the cause entirely? He
22 bids you bring each terrible effect
23 to Him, that you may look
24 TOGETHER on its foolish cause, and
25 laugh with Him a while. YOU

²⁵ The *Urtext* manuscript has a hyphen here, the *Notes* doesn't.

(N 12:067)(Ur 964-965)

1 judge effects, but HE has judged their
2 CAUSE. And by His judgment are
3 effects removed. Perhaps you come in
4 tears, but hear Him say, "My
5 brother, Holy Son of God, behold
6 your idle dream, in which this could occur,"
7 and you will leave the holy instant with your laughter and
8 your brother's JOINED with His.

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25 **(965)#791**

(N 12:068)(Ur 965)

1 **T 27 I 10.** The²⁶ secret of salvation is but this: That
2 YOU are doing this UNTO YOURSELF. No
3 matter what the form of the attack, this
4 STILL is true. Whoever takes the role
5 of enemy and of attacker, STILL is this
6 the truth. Whatever seems to be the
7 cause of any pain and suffering you
8 feel, this is STILL true. For you would
9 not react at all to figures in a
10 dream you knew that YOU were dreaming.
11 Let them be as hateful and as
12 vicious as they may, they
13 COULD have no effect on you, unless
14 you failed to recognize it is YOUR dream.
15 This single lesson learned will set you
16 free from suffering, WHATEVER form it
17 takes.

18 **T 27 I 11.** The Holy Spirit will repeat this
19 ONE inclusive lesson of deliverance,
20 until it has been learned, REGARDLESS
21 of the form of suffering that brings you
22 pain. Whatever hurt you bring to
23 Him, He will make answer
24 with this very simple truth. For this
25 one answer TAKES AWAY the cause of

²⁶ *Ur* inserts "February 15, 1968"

(N 12:069)(Ur 965)

1 every form of sorrow and of pain. The form
2 affects His answer not at all, for He
3 would teach you but the SINGLE cause
4 of all of them, no matter WHAT their
5 form. And you will understand that miracles
6 reflect the simple statement, "I have done
7 this thing, and it is this I would undo."
8 **T 27 I 12.** Bring, then, all forms of
9 suffering to Him Who knows ~~each one~~
10 that every one is like the rest. He sees
11 NO differences where none exist,
12 and He will teach you how each one is CAUSED.
13 None has a DIFFERENT cause from all the
14 rest, and ALL of them are easily undone
15 by but a SINGLE lesson truly learned.
16 Salvation is a secret you have kept but from
17 yourself. The universe proclaims it
18 so. But, to its witnesses, you pay
19 no heed at all. For they attest
20 the thing you do not WANT to know.
21 They seem to keep it secret FROM you. Yet
22 you need but learn you choose but
23 NOT to listen, NOT to see.
24 **T 27 I 13.** How differently will you perceive the
25 world, when this is recognized! When

(N 12:070)(Ur 965-966)

1 you forgive the world YOUR guilt, YOU will be
2 free of it. Its innocence does NOT
3 demand your guilt, nor does YOUR
4 guiltlessness rest on ITS sins.
5 This is the obvious, a secret kept from
6 no-one but yourself. And it is this
7 that has **(966)#792** maintained you SEPARATE from the
8 world, and kept your brother SEPARATE from you.
9 Now need you but to learn that BOTH of you
10 are innocent OR guilty. The one thing
11 that is impossible is that you be UNLIKE
12 each other; that they BOTH be true.
13 This is the only secret yet to
14 learn. And it will be NO secret you are healed.
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25 **(967)#793**

A Course in Miracles Volume I Chapter 28 Shorthand Notes Transcript

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Chapter 28 - The Undoing of Fear**T 28 A. Introduction (*N 1936 12:71)****(N 12:071)(Ur 967)**

1 **T 28 A 1.** THE¹ MIRACLE DOES NOTHING. All it
 2 does is to UNdo. And thus it
 3 cancels out the interference to what
 4 HAS BEEN done. It does not
 5 add, but merely takes away.
 6 And what it takes away is long
 7 since gone, but, being kept in
 8 memory, APPEARS to have immediate
 9 effects. This world was over long
 10 ago. The thoughts that made it
 11 are no longer in the mind that
 12 thought of them, and loved them
 13 for a while. The miracle but shows
 14 the past is gone, and what has truly
 15 gone HAS no effects. REMEMBERING
 16 a cause can but produce
 17 ILLUSIONS of its presence, NOT effects.
 18 **T 28 A 2.** All the effects of guilt are here
 19 no more. For guilt is over. In its
 20 passing went its consequences, left
 21 without a cause. Why would you cling
 22 to it in memory, if you did not DESIRE its
 23 effects? Remembering is as selective as
 24 perception, being its past tense. It
 25 is perception of the past, as if it were

¹ *Ur* inserts "February 19, 1968"

**T 28 B. The Present Memory (*N 1937 12:72)[line 22]
(N 12:072)(Ur 967)**

1 occurring NOW, and still were there to see.
2 Memory, like perception, is a skill made up
3 by you, to take the place of what God
4 GAVE in your creation. And, like all
5 the things you made, it can be used to serve
6 ANOTHER purpose, and to be means for
7 something ELSE. It can be used to
8 heal, and NOT to hurt, if you so wish.
9 **T 28 A 3.** Nothing employed for healing
10 represents an effort to do anything
11 at all. It is a recognition that you
12 HAVE no needs which mean that
13 something must be DONE. It is an
14 unselective memory, which is NOT used to
15 INTERFERE with truth. All things the Holy Spirit
16 can employ for healing have been
17 given Him WITHOUT the content and the
18 purposes for which they have been
19 made. They are but skills
20 WITHOUT an application. They AWAIT
21 their use. They have NO dedication and
22 NO aim. **T 28 B 1.** The Holy Spirit can indeed make
23 use of memory, for God Himself
24 is there. But this is NOT a memory
25 of past events, but ONLY of a

1 (N 12:073)(Ur 967-968)

2 PRESENT state. (968)#794

3 **T 28 B 2.** You are so long accustomed to believe

4 that memory holds only what **has is**

5 **gone** past, that it is hard for you to realize

6 it is a skill that CAN remember NOW.

7 The limitations on remembering the

8 world imposes on it are as vast

9 as those you let the world impose on YOU.

10 There IS no link of memory to the past. If

11 YOU would have it there, then there it IS.

12 But ONLY your desire made the link, and

13 ONLY you have held it to a part of

14 time where guilt appears to linger

15 still. The Holy Spirit's use of memory is

16 quite APART from time. He does NOT

17 seek to use it as a means to KEEP the

18 past, but rather as a way TO

19 LET IT GO.

20 **T 28 B 3.** Memory holds a message it

21 receives, and does what it is GIVEN it to

22 do. It does NOT write the message,

23 nor appoint what it is FOR. Like to the

24 body, it is purposeless within itself.

25 And if it seems to serve to cherish

26 ancient hate, and offer you the pictures

(N 12:074)(Ur 968)

1 of injustices and hurts that you were saving,
2 this is what you asked its message BE, and
3 this is what it IS. Committed to its
4 vaults, the history of all the body's past
5 is hidden there. All of the strange
6 associations made to keep the past alive, the
7 present dead, are stored within it,
8 waiting your command that they be
9 brought to you, and lived again. And
10 thus do their effects appear to be
11 INCREASED by time, which TOOK
12 AWAY their cause.

13 **T 28 B 4.** Yet time is but another
14 phase of what DOES NOTHING. It
15 works hand in hand with all
16 the other attributes with which you sought
17 to keep concealed the truth about
18 yourself. Time neither takes away,
19 nor can restore. And yet you make strange
20 use of it, as if the past
21 had CAUSED the present, which is
22 but a CONSEQUENCE, in which no change
23 can be made possible, because its
24 cause has GONE. And change
25 must have a cause that will endure, or

(N 12:075)(Ur 968-969)

1 else it will not last. No change can be made in
2 the present, if its cause is PAST.
3 ONLY the past is held in memory, as you make
4 use of it, and so it is a way to hold the
5 past AGAINST the now. **(969)#795**
6 **T 28 B 5.** Remember NOTHING that you taught
7 yourself, for you were badly taught. **And**
8 who would keep a senseless lesson
9 in his mind, when he can learn and
10 can preserve a BETTER one? When
11 ancient memories of hate appear,
12 remember that their cause is gone.
13 And so you CANNOT understand what
14 they are FOR. Let not the cause
15 that you would give them NOW
16 be what it was that made them
17 what they were, or seemed to
18 be. Be GLAD that it is gone,
19 for this is what you would be
20 pardoned FROM. And see, instead,
21 the NEW effects of cause accepted
22 NOW, with consequences HERE.
23 **T 28 B 6.** They will surprise you with
24 their loveliness. The ancient NEW ideas
25 they bring will be the happy

(N 12:076)(Ur 969)

1 consequences of a cause² so ancient
 2 that it FAR exceeds the span of memory
 3 that your perception sees. This is the Cause the Holy Spirit
 4 has remembered FOR you, when you would
 5 forget. It is NOT past, because He let it not
 6 be unremembered. It has never changed,
 7 because there never was a time in which He
 8 did not keep it safely in your mind. Its
 9 consequences will indeed SEEM new,
 10 because you thought that you remembered
 11 not their Cause. Yet, was It NEVER
 12 absent from your mind, for it was NOT your
 13 Father's Will that He be unremembered
 14 by His only Son.
 15 **T 28 B 7.** What YOU remember never
 16 WAS. It came from causelessness which
 17 you CONFUSED with cause. It CAN deserve
 18 but laughter, when you learn you have
 19 remembered consequences which were
 20 causeless, and could never BE effects.
 21 The miracle reminds you of a Cause forever
 22 present, perfectly untouched by
 23 time and interference. NEVER changed
 24 from what It IS. And YOU are Its
 25 effects, as changeless and as perfect

² The word "Cause" and the pronoun "It" referring to it should probably both be capitalized consistently. As you see, in the *Urtext* manuscript the capitalization is not consistent. It is not consistent in the *Notes* either.

(N 12:077)(Ur 969-970)

1 as Itself. Its memory does NOT lie in the
2 past, nor waits the³ future. It is NOT
3 revealed in miracles. They but remind you
4 that It has not gone. When you
5 forgive It for YOUR sins, It will no longer
6 BE denied. **(970)#796**

7 **T 28 B 8.** You who have sought to lay a
8 judgment on your own Creator, cannot
9 understand it is NOT He Who laid a
10 judgment on His Son. You would
11 DENY Him His effects, yet have they
12 never BEEN denied. There WAS no time
13 in which His Son could be condemned
14 for what was causeless, and AGAINST His
15 Will. What YOUR remembering would
16 witness to, is but the fear of God. He
17 has not DONE the thing you fear. No
18 more have YOU. And so your innocence
19 has NOT been lost. You need NO
20 healing to be healed. In quietness,
21 see in the miracle a lesson in allowing
22 Cause to have Its OWN effects, and doing
23 NOTHING that would interfere.
24 **T 28 B 9.** The miracle comes quietly into the
25 mind that stops an instant, and is still.

³ While the *Urtext* clearly has definite article "the" here, the *Notes* equally clearly has the indefinite article "a."

(N 12:078)(Ur 970)

1 It reaches gently from that quiet time,
2 and from the mind it healed in quiet then,
3 to other minds to SHARE its quietness.
4 And they will JOIN in doing nothing
5 to prevent its radiant extension
6 back into the Mind that caused
7 ALL minds to be. Born out of
8 sharing, there can BE no pause in time
9 to cause the miracle delay in hastening
10 to all unquiet minds, and bringing
11 them an instant's stillness, when
12 the memory of God returns to them. Their
13 OWN remembering is quiet now, and
14 what has come to take its place
15 will not be wholly unremembered
16 afterwards.

17 **T 28 B 10.** He to Whom time is given
18 offers thanks for every quiet
19 instant given Him. For in
20 that instant is His memory allowed
21 to offer all its treasures to the
22 Son of God, for whom they have been
23 kept. How gladly does He
24 offer them unto the one for whom
25 He has been given them! And His

(N 12:079)(Ur 970-971)

1 Creator SHARES His thanks, because
 2 He would not be deprived of His
 3 effects. The instant's silence that His
 4 Son accepts gives welcome to
 5 eternity and Him, and lets them
 6 enter where they would abide. For
 7 in that instant does the Son of God⁴
 8 do NOTHING that would make
 9 himself afraid. **(971)#797**
 10 **T 28 B 11.** How instantly the memory of God
 11 arises in the mind that has no fear
 12 to keep the memory away. Its own
 13 remembering has gone. There IS no
 14 past to keep its fearful image in
 15 the way of glad awakening to present
 16 peace. The trumpets of eternity resound
 17 throughout the stillness, yet disturb
 18 it not. And what is NOW remembered is
 19 not fear, but rather is the Cause that
 20 fear was made to render unremembered
 21 and undone. The stillness speaks in
 22 gentle sounds of love the Son of
 23 God remembers from BEFORE his own
 24 remembering came IN BETWEEN the
 25 present and the past, to shut them out.

⁴ a bracket appears in the *Notes* of the sort usually used to indicate the end of an *Urtext* page. It's a few words shy of the actual end, but those extra words are "offset" in the *Ur* indicating that they were typed later. This is more evidence that this is a later retyping and not the original *Thetford Transcript*.

(N 12:080)(Ur 971)

1 **T 28 B 12.** Now is the Son of God at last
2 aware of PRESENT Cause and Its
3 benign effects. Now does he
4 understand what he has made
5 is causeless, making NO effects at all.
6 He HAS done nothing. And, in
7 seeing THIS, he understands he never
8 had a NEED for doing ANYTHING,
9 and never did. His Cause IS Its
10 effects. There never WAS a cause
11 besides It, that could generate
12 a DIFFERENT past or future. ITS
13 effects are changelessly eternal,
14 BEYOND fear, and PAST the world of sin
15 entirely. What has been lost to see
16 the causeless NOT? And where is
17 sacrifice, when memory of God has
18 come to TAKE THE PLACE of loss?
19 **T 28 B 13.** What better way to close the
20 little gap between illusions and reality
21 than to allow the memory of God to flow
22 ACROSS it, making it a bridge an
23 instant will suffice to reach beyond?
24 For God has closed it with Himself.
25 His memory has NOT gone by, and

(N 12:081)(Ur 971-972)

1 left a stranded Son forever on a
2 shore where he can glimpse
3 ANOTHER shore which he can never
4 reach. His Father wills that he be
5 lifted up, and gently carried over.
6 HE has built the bridge, and it is
7 He Who will transport His Son
8 across it. Have no fear that He will
9 fail in what He wills. Nor that
10 you be excluded from the Will that IS
11 for you.

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25 **(972)# - 798 -**

**T 28 C. Reversing Effect and Cause (*N 1947 12:82)
(N 12:082)(Ur 972)**

1 **T 28 C 1.** Without⁵ a cause there can be
 2 no effects, and yet, without effects,
 3 there is no CAUSE. The cause a cause
 4 is MADE by its effects; the Father
 5 IS a father by His Son. Effects
 6 do not CREATE their cause, but they
 7 ESTABLISH its causation. Thus the
 8 Son gives fatherhood to his Creator,
 9 and RECEIVES the gift that he has
 10 given Him. It is BECAUSE he is God's
 11 Son that he must ALSO be a
 12 father, who creates as God created
 13 him. The circle of creation has
 14 no end. Its starting and its
 15 ending are the same. But, in
 16 itself, it holds the universe of all
 17 creation, without ~~a-start~~ *beginning* **OR**⁶ *without an end.*
 18 **T 28 C 2.** Fatherhood is creation. Love
 19 MUST be extended. Purity is not
 20 confined. It is the NATURE of the
 21 innocent to be forever uncontained,
 22 without a barrier or limitation.
 23 Thus is purity NOT of the body. Nor
 24 can it be FOUND where limitation
 25 is. The body CAN be healed by

⁵ *Ur* inserts "February 26, 1968"

⁶ *Ur* replaces "OR" with "and"

(N 12:083)(Ur 972)

1 its EFFECTS, which are as limitless as is
2 itself. Yet must all healing come
3 about because the mind is recognized as NOT
4 within the body, and its innocence is
5 quite APART from it, and where ALL healing
6 IS. Where, then, is healing? ONLY where
7 its cause is GIVEN its effects. For
8 sickness is a meaningless attempt to
9 give effects to causelessness, and MAKE
10 it be a cause.

11 **T 28 C 3.** Always in sickness does the Son of
12 God attempt to make himself his cause, and
13 NOT allow himself to be his Father's Son.
14 For this impossible desire, he does
15 not believe that he is Love's EFFECTS,
16 and must be cause BECAUSE of what
17 he is. The cause of healing is the ONLY
18 Cause of everything. It has but
19 ONE effect. And, in that recognition,
20 causelessness is GIVEN no effects, and
21 none are SEEN. A mind within a
22 body, and a world of other bodies,
23 each with SEPARATE minds, are your "creations,"
24 you the "other" mind, creating
25 with effects UNLIKE yourself. And⁷ AS

⁷ Ur inserts comma

(N 12:084)(Ur 972-973)

1 their father, you must be like them.
2 **T 28 C 4.** Nothing at all has happened,
3 but that you have put yourself to sleep,
4 and dreamed a dream in which you were an
5 alien to yourself, and but a part of
6 someone ELSE'S dream. The miracle does
7 not awaken you, but merely shows
8 you **(973)# - 799** - who the DREAMER is. It teaches you
9 there IS a choice of dreams while you are
10 still asleep, depending on the
11 PURPOSE of your dreaming. Do you
12 wish for dreams of healing, or for
13 dreams of death? A dream is like a
14 memory, in that it pictures what you
15 WANTED shown to you. An empty storehouse,
16 with an open door, holds ALL
17 your shreds of memories and dreams.
18 **T 28 C 5.** Yet, if you are the DREAMER, you
19 perceive this much at least; that
20 YOU have caused the dream, and can accept
21 ANOTHER dream as well. But, for
22 this change in content of the dream,
23 it MUST be realized that it is YOU who
24 dreamed the dreaming that you do not
25 like. It is but an effect that YOU have

(N 12:085)(Ur 973)

1 caused, and you would not BE cause of this
2 effect. In dreams of murder and attack
3 are YOU the victim, in a dying body
4 slain. But, in forgiving dreams, is
5 NO-ONE asked to be the victim and the
6 sufferer. These are the happy dreams the miracle
7 exchanges for your own. It does NOT ask
8 you make another. ONLY that you see you
9 made the one you would EXCHANGE for this.
10 **T 28 C 6.** This world is CAUSELESS, as is every
11 dream that anyone has dreamed
12 within the world. No plans are possible,
13 and no design exists that could be
14 found and understood. What else
15 could be EXPECTED from a thing
16 that has no cause? But, if it
17 HAS no cause, IT HAS NO PURPOSE.
18 You may cause a dream, but
19 never will you give it real EFFECTS.
20 For that would change its
21 CAUSE, and it is this you CANNOT do. The
22 dreamer of a dream is NOT awake,
23 but does NOT know he sleeps.
24 He sees ILLUSIONS of himself as sick or
25 well, depressed or happy, but without

(N 12:086)(Ur 973-974)

1 a stable cause with GUARANTEED effects.
2 **T 28 C 7.** The miracle establishes you dream a
3 dream, and that its content is not true.
4 This is a crucial step in dealing with
5 illusions. No-one is AFRAID of them,
6 when he perceives HE MADE THEM UP.
7 The fear was held in place BECAUSE he did
8 not see that he was AUTHOR of the dream,
9 and not a figure IN the dream. He gives
10 HIMSELF the consequences that he
11 dreams he gave his brother. And
12 it is but this the dream has put
13 together and has offered him, to show him
14 that his wishes have been done. Thus
15 does he fear his OWN attack, but sees
16 it at another's (974)#800 hands. As victim, he
17 is suffering from its effects, but NOT their cause.
18 He authored NOT his own attack, and he is innocent
19 of what he caused.
20 **T 28 C 8.** The miracle does nothing but to
21 show him that HE has done nothing.
22 What he fears is cause WITHOUT the
23 consequences which would MAKE it
24 cause. And so it never was. The
25 separation started with the dream the Father

(N 12:087)(Ur 974)

1 was deprived of His effects, and powerless to keep
2 them, since He was no longer their Creator.
3 In the dream, the dreamer made HIMSELF, but what
4 he made had turned AGAINST him,
5 taking on the role of its creator, as the
6 dreamer had. And, as he hated
7 HIS Creator, so the figures in the dream
8 have hated HIM. His body is their slave,
9 which they abuse because the motives HE
10 has given it have THEY adopted as their
11 own. And hate it for the vengeance
12 IT would offer THEM.

13 **T 28 C 9.** It is THEIR vengeance on the body
14 which appears to prove the dreamer COULD
15 not be the maker of the dream. Effect and
16 cause are first split off, and then
17 REVERSED, so that effect becomes a
18 cause; the cause, effect. This is the separation's
19 final step, with which salvation, which
20 proceeds to go the OTHER way, begins. This final
21 step is an effect of what has gone
22 before, APPEARING as a cause. The miracle
23 is the first step in giving BACK to cause
24 the function of causation, NOT effect.
25 For THIS confusion has produced the dream,

(N 12:088)(Ur 974-975)

1 and, while it lasts, will wakening be feared.
2 Nor will the Call to wakening be heard,
3 because it SEEMS to be the call of fear.
4 **T 28 C 10.** Like EVERY lesson which the Holy Spirit
5 requests you learn, the miracle is clear. It
6 DEMONSTRATES what He would have you
7 learn, and SHOWS you its effects are
8 what you WANT. In its forgiving dream,
9 are the EFFECTS of yours undone, and hated
10 enemies perceived as friends, with
11 merciful intent. Their enmity is seen
12 as causeless now, BECAUSE they did
13 not make it. And you can accept the
14 role of maker of their hate BECAUSE
15 you see that it has no effects.
16 Now are you freed from this much of the
17 dream; the world is neutral, and the bodies
18 which still seem to move about as
19 separate things NEED NOT BE FEARED. And
20 so they are NOT sick. **(975)# - 801 -**
21 **T 28 C 11.** The miracle returns the CAUSE of
22 fear to you who made it. But it
23 ALSO shows that, HAVING no effects,
24 it is NOT cause, because the function of causation
25 is to HAVE effects. And where effects

1 (N 12:089)(Ur 975)

2 are gone, there IS no cause. Thus is the body

3 healed by miracles BECAUSE they show the

4 mind MADE sickness, and employed the body

5 to be victim, or EFFECT, of what it made.

6 But HALF the lesson will not teach the whole.

7 The miracle is useless, if you learn but

8 that the BODY can be healed, for this is

9 NOT the lesson it was sent to teach. The lesson

10 is the MIND was sick that thought the body

11 COULD be sick; projecting OUT its

12 guilt caused NOTHING, and had NO effects.

13 **T 28 C 12.** This world is ~~filled with~~ *full of* miracles.

14 They stand in shining silence next

15 to every dream of pain and suffering, of

16 sin and guilt. They are the dream's

17 ALTERNATIVE, the choice to be the dreamer,

18 rather than deny the active role in

19 making up the dream. They are the glad

20 effects of taking back the consequence

21 of sickness to its cause. The body is released,

22 because the mind acknowledges "this is not

23 DONE TO me, but I am doing this." And

24 thus the mind is free to make another

25 choice instead. Beginning here, salvation

26 will proceed to change the course of every step

1 **T 28 D. The Agreement to Join (*N 1955 12:90)**
2 **(N 12:090)(Ur 975-976)**

3 in the descent to separation, until all
4 the steps have been retraced, the ladder gone,
5 and ALL the dreaming of the world undone.

6 **T 28 D 1.** What waits in perfect certainty
7 BEYOND salvation is not our concern. For
8 you have barely started to allow your first⁸
9 uncertain steps to be directed up the
10 ladder separation led you down. The miracle
11 alone is your concern at present. Here
12 is where we must BEGIN. And, having
13 started, will the way be made serene and
14 simple in the rising up to waking and the
15 ending of the dream. When you accept a
16 miracle, you do not ADD your dream of
17 fear to one that is ALREADY being
18 dreamed. Without SUPPORT the dream will
19 fade away, without effects. For it is
20 your SUPPORT that strengthens it. No mind is sick
21 until another mind AGREES that they
22 are separate. And thus, it is their JOINT decision
23 to be sick. (976)# - 802 -

24 **T 28 D 2.** If you WITHHOLD agreement, and
25 accept the part YOU play in making
26 sickness real, the other mind can not
27 project its guilt without your aid in

⁸ Ur inserts comma

(N 12:091)(Ur 976)

1 LETTING it perceive itself as separate and apart from YOU.
2 Thus is the body NOT perceived as sick by
3 BOTH your minds, from SEPARATE points of view.
4 UNITING with a brother's mind prevents the
5 CAUSE of sickness, and perceived effects.
6 Healing is the effect of minds that join, as
7 sickness comes from minds that separate.
8 The miracle does nothing just because the minds
9 ARE joined, and CANNOT separate. Yet, in the
10 dreaming, has this been reversed, and separate
11 minds are seen as bodies, which ARE
12 separated, and which cannot JOIN.
13 **T 28 D 3.** Do not allow your brother to be sick, for
14 if he is, have YOU abandoned him to his own
15 dream, by SHARING it with him. He has
16 not seen the cause of sickness where it
17 is, and YOU have overlooked the gap between you, where
18 the sickness has been bred. Thus are you
19 JOINED in sickness, to preserve the little gap
20 unhealed, where sickness is kept carefully
21 protected, cherished, and upheld by
22 firm belief, lest God should come
23 to bridge the little gap that leads to Him.
24 Fight not His coming with illusions, for it is His
25 coming that you WANT above all things

(N 12:092)(Ur 976-977)

1 that seem to glisten in the dream. The end of
 2 dreaming is the end of FEAR, and love was
 3 NEVER in the world of dreams.

4 **T 28 D 4.** The gap IS little. Yet it holds the
 5 seeds of pestilence and every form of
 6 ill, because it is a WISH to keep apart, and
 7 NOT to join. And thus it seems to give
 8 a CAUSE to sickness which is NOT its cause.
 9 The PURPOSE of the gap is all the cause that
 10 sickness has. For it was made to keep
 11 you separated in a body which you see
 12 as if it were the CAUSE of pain. The cause of
 13 pain is separation, NOT the body, which is only its
 14 EFFECT. Yet separation is but empty space,
 15 enclosing nothing, doing nothing, and as
 16 unsubstantial as the vacant place between
 17 the ripples that a ship has made in
 18 passing by. And covered just as fast⁹
 19 as water rushes in to close the gap, and as
 20 the waves, in joining, cover it.

21 **T 28 D 5.** Where is the gap BETWEEN the waves,
 22 when they have joined, and covered up
 23 the space which seemed to keep them separate
 24 for a little while? (977)# - 803 - Where is the grounds
 25 for sickness, when the minds have joined

⁹ Ur inserts comma

(N 12:093)(Ur 977)

1 to close the gap BETWEEN them, where the
2 seeds of sickness seemed to grow?
3 God builds the bridge, but only in the
4 space left clean and vacant by the
5 miracle. The weeds of sickness and the
6 shame of sin He CANNOT bridge, for
7 He cannot destroy the alien will that
8 He created not. Let its effects be
9 gone, and clutch them not with eager
10 hands, to keep them for yourself. The
11 miracle will brush them all aside,
12 and thus make room for Him Who wills
13 to come, and bridge His Son's returning
14 to Himself.

15 **T 28 D 6.** Count, then, the silver miracles
16 and golden dreams of happiness as all
17 the treasures you would keep within
18 the storehouse of the world. The door
19 is open, NOT to thieves, but to your
20 starving brothers, who mistook for
21 gold a shining pebble, and who stored
22 away a heap of snow that
23 shone like silver. They have
24 nothing left behind the ~~????~~ open door.
25 What is the world except a little gap,

(N 12:094)(Ur 977)

1 perceived to tear eternity apart, and break
2 it into days and months and years? And
3 what are YOU who live within the
4 world, except a picture of the Son of
5 God in broken pieces, each concealed
6 within a separate and uncertain bit of clay?
7 **T 28 D 7.** Be not afraid, but let your world
8 be lit with miracles. And where the
9 gap was seen to stand BETWEEN
10 you, join your brother there. And
11 sickness will be seen WITHOUT a cause.
12 The dream of healing in forgiveness lies, and
13 gently shows you YOU have never
14 sinned. The miracle would leave
15 NO proof of guilt, to bring you
16 witness to what never WAS. And¹⁰ in
17 your storehouse, it will make a place
18 of welcome for your Father and your Self.
19 The door is open, that all those may
20 come who would no longer starve,
21 and would enjoy the feast of plenty
22 set before them there. And they
23 will meet with your invited Guests the miracle
24 has asked to come to you.

¹⁰ *Ur* inserts comma

(N not present)(Ur 977-978)

1 **T 28 D 8.** This¹¹ is a feast unlike indeed to those the dreaming
2 of the world has shown. For here, the more that anyone
3 receives, the more is left for all the rest to share. The
4 Guests have brought unlimited supply with Them. And no-one
5 is deprived, or can deprive. Here is a feast the Father
6 lays before His Son, AND shares it equally with him. And in
7 Their sharing there can BE no gap, in **(978)# - 804 -**
8 which abundance falters and grows thin. Here can the lean
9 years enter not, for time waits not upon this feast, which
10 HAS no end. For Love has set Its table in the space that
11 seemed to keep your Guests APART from you.

12

13 **(979)#805**

¹¹ This could mean a missing page from the *Notes* or a later interpolation.

**T 28 E. The Greater Joining (*N 1960 12:95)
(N 12:095)(Ur 979)**

1 **T 28 E 1.** Accepting¹² the Atonement¹³ for yourself means
 2 NOT to give support to someone's dream of
 3 sickness and of death. It means that
 4 you share NOT his wish to separate, and let
 5 him turn illusions on himself. Nor do
 6 you wish that they be turned instead
 7 on YOU. Thus have they NO effects.
 8 And YOU are free of dreams of
 9 pain because you let HIM be. UNLESS
 10 you help him, YOU will suffer pain with him,
 11 because that is your wish. And you
 12 become a figure in HIS dream of pain,
 13 as he in YOURS. So do you BOTH become
 14 illusions, and without identity. You could be
 15 anyone or anything, depending on whose
 16 evil dream you share. You can be sure of just
 17 ONE thing; that you are evil, for you share
 18 in dreams of fear.

19 **T 28 E 2.** There is a way of finding certainty
 20 RIGHT HERE AND NOW. Refuse to be a
 21 part of fearful dreams, WHATEVER form
 22 they take. For you will lose identity
 23 in them. You FIND yourself by NOT
 24 accepting them as causing you, and
 25 GIVING you effects. You stand apart from them,

¹² Ur inserts "March 3, 1968"

¹³ The *Urtex* manuscript does not capitalize this but the *Notes* and all other versions do.

(N 12:096)(Ur 979)

1 but NOT apart from him who dreams them.
2 Thus you separate the dreamer from the
3 dream, and join with ONE, but let the OTHER go. The
4 dream is but illusion in the mind. And with the
5 MIND you WOULD unite, but NEVER with the
6 dream. It is the DREAM you fear, and NOT the mind.
7 You see them as the same, because you think
8 that YOU are but a dream. And what is
9 real and what is but illusion IN YOURSELF you
10 do not know and cannot tell apart.
11 **T 28 E 3.** Like you, your brother thinks HE is a
12 dream. Share not in his illusion of himself.
13 For YOUR identity depends on his
14 reality. Think, rather, of him as a
15 mind in which illusions still persist, but as
16 a mind which brother is to you.
17 He is not brother made by what he
18 DREAMS, nor is his body, "hero" of the
19 dream, your brother. It is his REALITY that is
20 your brother, as is yours to him. Your
21 mind and his ARE joined in brotherhood.
22 His body and his dreams but SEEM to
23 make a little gap, where yours have
24 joined with his. And yet, between your
25 MINDS there IS no gap. To join his dreams is

(N 12:097)(Ur 979-980)

1 thus to meet him NOT, because his dreams would
2 SEPARATE from you. **(980)#806**
3 **T 28 E 4.** Therefore release him, merely by your claim
4 on brotherhood, and NOT on dreams of fear.
5 Let him acknowledge who he IS, by not
6 supporting his illusions by your faith, for if
7 you do, you will have faith in YOURS. With faith
8 in yours, HE will not be released, and YOU are
9 kept in bondage to his dreams. And
10 dreams of fear will haunt the little gap,
11 inhabited but by illusions which you
12 have SUPPORTED in each other's minds. Be
13 certain, if you do YOUR part, he will do his,
14 for he will JOIN you where YOU stand.
15 Call not to him to meet you in the gap BETWEEN
16 you, or you MUST believe that it is
17 YOUR reality, as well as his. You CANNOT
18 do his part, but this you DO when you become
19 a passive figure in his dream INSTEAD
20 of dreamer of your own.
21 **T 28 E 5.** Identity in dreams is meaningless
22 BECAUSE the dreamer and the dream are one.
23 Who shares a dream must BE the
24 dream he shares, because, BY sharing,
25 is a cause produced. You share

(N 12:098)(Ur 980)

1 confusion, and you ARE confused, for in the
2 gap no stable self exists. What is the
3 same seems different, because what IS the
4 same appears to be unlike. His dreams
5 are yours, because you LET them be. But,
6 if you took your OWN away, would he
7 be free of them, and of his own as well.
8 Your dreams are witnesses to his, and his
9 attest the truth of yours. ~~And~~ But if you
10 see there IS no truth in yours, his
11 dreams will disappear before his eyes, and
12 he will understand what MADE the dream.
13 **T 28 E 6.** The Holy Spirit is in BOTH your minds,
14 and He IS One, because there is no gap
15 that separates His Oneness from Itself. The
16 gap between your bodies matters not, for
17 what is joined in Him is ALWAYS
18 one. No-one is sick, if someone
19 ELSE accepts his union WITH him.
20 His desire to be a sick and separated
21 mind can NOT remain without a
22 witness or a cause. And both
23 ARE gone, if someone wills to be
24 united with him. He has dreamed
25 that he was separated from his

(N 12:099)(Ur 980-981)

1 brother, who, by sharing NOT his dream,
2 has left the space between them vacant. And
3 the Father comes to join His Son the Holy Spirit
4 joined. (981)#807

5 **T 28 E 7.** The Holy Spirit's Function is to take the
6 broken picture of the Son of God, and put the
7 pieces into place again. This holy
8 picture, healed entirely, does He
9 hold out to every separate piece that
10 thinks it is a picture IN ITSELF. To
11 each he offers his identity, which
12 the WHOLE picture represents, instead
13 of just a little, broken bit, which he
14 insisted was himself. And when he
15 sees THIS picture, he will RECOGNIZE
16 himself. If you share not your brother's evil
17 dreams, this IS the picture that the miracle
18 will place within the little gap, left
19 clean of all the seeds of sickness and
20 of sin. And here the Father will receive His
21 Son, because His Son was gracious to himself.

22 **T 28 E 8.** I thank you, Father, knowing
23 you will come to close each little
24 gap that lies between the broken
25 pieces of Your holy Son. Your

(N 12:100)(Ur 981)

1 Holiness, complete and perfect, lies in every
2 one of them. And they ARE joined, because
3 what is in one IS in them all. How
4 holy is the smallest grain of sand, when
5 it is recognized as being part of the
6 completed picture of God's Son. The
7 forms the broken pieces seem to take
8 mean nothing. For the Whole is in each one.
9 And every aspect of the Son of God is just
10 the same as every other part. Join
11 not your brother's dream, but join with HIM,
12 and where you join His Son, the Father IS.
13 **T 28 E 9.** Who seeks for substitutes, when
14 he perceives HE HAS LOST NOTHING? Who
15 would WANT to have the "benefits" of
16 sickness, when he has received the
17 simple happiness of health?
18 What God has given cannot BE a loss,
19 and what is not of Him has NO
20 effects. What, then, would you
21 perceive within the gap? The seeds of
22 sickness come from the belief that there is
23 JOY in separation, and its giving
24 up WOULD BE A SACRIFICE. But
25 miracles are the result, when you do not

(N 12:101)(Ur 981-982)

1 insist on seeing in the gap what is not there.
2 Your willingness to LET illusions go is all the
3 Healer of God's Son requires. He will
4 ~~put~~ place the miracle of healing where the seeds of
5 sickness were. And there will be NO loss, but
6 ONLY gain.

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25 **(982)#808**

**T 28 F. The Alternate to Dreams of Fear (*N 1067 12:102)
(N 12:102)(Ur 982)**

1 **T 28 F 1.** What¹⁴ is a sense of sickness but
 2 a sense of limitation? Of a
 3 splitting OFF and separating FROM? A gap
 4 perceived BETWEEN ourselves and what is
 5 seen as health? The good is seen
 6 OUTSIDE; the evil, IN. And thus is
 7 sickness separating OFF the self from
 8 good, and KEEPING evil there. God is
 9 the ALTERNATE to dreams of fear. Who
 10 shares in them ~~cannot~~ can NEVER share
 11 in Him. But who WITHDRAWS his
 12 mind from sharing them IS sharing
 13 Him. There IS no other choice.
 14 Except you share it, NOTHING can exist,
 15 and YOU exist because God shared His
 16 Will with you, that His creation might
 17 create.

18 **T 28 F 2.** It is the SHARING of the evil dreams¹⁵
 19 of hate and malice, bitterness and death,
 20 of sin and suffering, of pain and loss, that
 21 makes them real. UNSHARED they are perceived as
 22 meaningless. The fear is gone from them BECAUSE YOU DID
 23 NOT GIVE THEM YOUR SUPPORT. Where fear has gone,
 24 there love MUST come, because there ARE but these alternatives.
 25 Where one appears, the other DISappears. And

¹⁴ Ur inserts "March 5, 1968"

¹⁵ Ur inserts comma

(N 12:103)(Ur 982)

1 which you SHARE becomes the only one you HAVE. You HAVE the
2 one which you accept, because it is the only one you WANT.¹⁶
3 You share NO evil dreams, if you
4 forgive the dreamer, and perceive that he is NOT the
5 dream he made. And so he CANNOT be a part
6 of YOURS, from which you BOTH are free. Forgiveness
7 SEPARATES the dreamer from the evil dream, and thus
8 releases him.

9 **T 28 F 3.** Remember if you SHARE an evil dream,
10 you will believe you ARE the dream you share.
11 And, fearing it, you will not WANT to know
12 your own identity, because you think that IT
13 is fearful. And you WILL deny your
14 Self, and walk upon an alien ground
15 which your Creator did not make, and where
16 you seem to be a "something" you are not.
17 You WILL make war upon your Self,
18 Which SEEMS to be your enemy, and WILL
19 attack your brother, as a part of what
20 you hate. There is no compromise. You are
21 your Self, or an illusion. What CAN
22 be between illusion and the truth? A middle
23 ground, where you can be a thing that is
24 NOT you, MUST be a dream, and CANNOT be the
25 truth. **(983)#809**

¹⁶ There's considerable cross-out and rewriting at the end of this sentence which is not very legible.

(N 12:104)(Ur 983)

1 **T 28 F 4.** You¹⁷ have conceived a little gap between illusions
 2 and the truth to be the place where all your
 3 safety lies, and where your Self is safely
 4 hidden by what you have made. Here is a
 5 world established that is sick, and this the
 6 world the body's eyes perceive. Here are the
 7 sounds it hears, the voices which
 8 its ears were made to ~~???~~ hear. Yet
 9 sights and sounds the body can perceive
 10 are meaningless. It cannot see nor
 11 hear. It does not know what
 12 seeing IS; what listening is FOR.
 13 It is as little able to perceive as it
 14 can judge, or understand, or know.
 15 Its eyes are blind, its ears are
 16 deaf. It can NOT think, and so it
 17 cannot HAVE effects.

18 **T 28 F 5.** What is there God created can
 19 be sick? And what that He
 20 created not can BE? Let not your
 21 eyes behold a dream; your ears¹⁸
 22 bear witness to illusion. They were
 23 made to look upon a world that
 24 is not there; to hear the voices that can
 25 make no sounds. Yet are there other

¹⁷ UR inserts "March 12, 1968"

¹⁸ The *Urtex* manuscript has "eyes" but the *Notes* and *HLC* have "ears" which appears to be correct.

(N 12:105)(Ur 983)

1 sounds and other sights which can be seen and heard
2 and UNDERSTOOD. For eyes and ears are
3 senses without sense, and what they
4 see and hear they but report. It is not
5 THEY that hear and see, but YOU,
6 who PUT TOGETHER every jagged piece,
7 each senseless scrap and shred of
8 evidence, and MAKE a witness to the world
9 you want.

10 **T 28 F 6.** Let not the body's ears and eyes
11 perceive these countless fragments seen
12 within the gap that YOU imagined, and let
13 THEM persuade their maker his
14 imaginings were real. Creation
15 proves reality because it SHARES the
16 function ALL creation shares. It
17 is not made of little bits of glass,
18 a piece of wood, a thread or two
19 perhaps, and put together to ATTEST
20 its truth. Reality does not depend on
21 THIS. There IS no gap which separates the
22 truth from dreams and from illusions.
23 Truth has left no room for them
24 in ANY place or time. For It fills
25 every place and every time, and makes

(N 12:106)(Ur 983-984)

1 them wholly indivisible.(984)#810

2 **T 28 F 7.** You who believe there is a little gap

3 between you do not understand that it is

4 HERE that you are kept as prisoners in

5 a world perceived to be EXISTING here. The

6 world you see does not exist BECAUSE the

7 place where you perceive it is not real. The

8 gap is carefully concealed in fog, and

9 misty pictures rise to cover it with

10 vague, uncertain forms and changing

11 shapes, forever unsubstantial and

12 unsure. Yet in the gap is NOTHING.

13 And there ARE no awesome secrets and no

14 darkened tombs where terror rises from

15 the bones of death. Look at the little gap,

16 and you behold the innocence and emptiness

17 of sin that you will see within yourself, when

18 you have lost the fear of recognizing love.

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25 **(985)#811**

**T 28 G. The Secret Vows (*N 1972 12:107)
(N 12:107)(Ur 985)**

1 **T 28 G 1.** Who¹⁹ punishes the body is insane.
2 For here the little gap is SEEN, and yet
3 it is NOT here. It has not judged
4 ITSELF, nor made itself to be what
5 it is not. IT does not seek to make
6 of pain a joy, and look for lasting
7 pleasure in the dust. It does not
8 TELL you what its purpose is, and
9 CANNOT understand what it is for. IT
10 DOES NOT VICTIMIZE, because it has
11 no will, no preferences, and NO DOUBTS.
12 It does not wonder what it is. And
13 so it has no NEED to be competitive.
14 It CAN be victimized, but CANNOT
15 feel itself as victim. It accepts
16 no role, but does what it is told,
17 WITHOUT attack.
18 **T 28 G 2.** It is indeed a senseless point of
19 view to hold responsible for sight
20 a thing that cannot see, and
21 blame it for the sounds you do not
22 like, although it cannot hear.
23 IT suffers not the punishment you give,
24 because it HAS no feeling. It behaves
25 in ways you want, but NEVER makes the

¹⁹ *Ur* inserts "March 23, 1968"

(N 12:108)(Ur 985)

1 choice. It is not born and does not die.
2 It can but follow aimlessly the path
3 on which it has been set.
4 And if that path is changed,
5 it walks as easily another way. It
6 takes no sides, and judges not the road
7 it travels. It perceives no gap because IT
8 DOES NOT HATE. It can be USED for
9 hate, but it cannot be hateful
10 MADE thereby.
11 **T 28 G 3.** The thing you hate and fear and
12 loathe and WANT, the body does not
13 know. You send it forth to SEEK for
14 separation and BE separate. And THEN
15 you hate it, NOT for what it is, but
16 for the uses you have MADE of it. You shrink
17 from what IT sees and what IT hears, and
18 hate its frailty and its littleness.
19 And you despise its acts, but NOT your
20 own. It sees and acts for YOU.
21 It hears YOUR voice. And it is
22 frail and little by YOUR wish. It
23 SEEMS to punish you, and thus DESERVE
24 your hatred for the limitations which it
25 brings to you. Yet you have made of it a

(N 12:109)(Ur 985-986)

1 symbol of the limitations which you want your MIND to have
2 and see and KEEP. **(986)#812**

3 **T 28 G 4.** The body REPRESENTS the gap between the
4 little bit of mind you call your own, and all
5 the rest of what is REALLY yours. You
6 hate it, yet you think it IS your
7 self, and that, WITHOUT it, would
8 your self be lost. This is the secret vow
9 that you have made with every brother who
10 would walk apart. This is the secret
11 oath you take again whenever you
12 perceive yourself attacked. No-one can
13 suffer if he does NOT see himself
14 attacked, AND LOSING BY ATTACK.

15 Unstated and unheard in consciousness
16 is every pledge to sickness. Yet it is
17 a promise to another to be hurt by him,
18 and to attack him in return.

19 **T 28 G 5.** Sickness is anger taken out
20 upon the body, so that IT will suffer
21 pain. It is the obvious effect of what
22 was made in secret, IN AGREEMENT with
23 another's secret wish to be apart
24 from you, as you would be apart from him.
25 Unless you BOTH agree this is your wish, it

(N 12:110)(Ur 986)

1 CAN have no effects. Whoever says, "There
2 IS no gap between my mind and yours,"
3 has kept GOD'S promise, NOT his tiny
4 oath to be forever faithful unto death.
5 And by his healing IS his brother healed.
6 Let THIS be your agreement with each one; that
7 you be one with him and NOT apart. And he
8 will keep the promise that you make with him,
9 because it is the one which he has made to God,
10 as God has made to him.

11 **T 28 G 6.** God keeps His promises; His
12 Son keeps his. In his creation
13 did his Father say, "You are
14 beloved of Me and I of you
15 forever. Be you perfect as Myself,
16 for you can never be apart from Me."
17 His Son remembers not that he
18 replied "I will," though in that
19 promise he was born. Yet God
20 reminds him of it every time he
21 does not share a promise to be
22 sick, but lets his mind be
23 healed and unified. His secret
24 vows are powerless before the Will of
25 God, Whose promises he shares.

(N 12:111)(Ur 986-987)

1 And what he substitutes is NOT his will,
2 who has made promise of himself to God.

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25 **(987)#813**

(N 12:112)(Ur ---)

Text 21a

**T 28 H. The Beautiful Relationship (*N 1978 12:113)
(N 12:113)(Ur 987)**

1 **T 28 H 1.** God²⁰ asks for nothing, and His
 2 Son, like Him, need ask for nothing.
 3 For there is no lack in him. An empty
 4 space, a little gap, would BE a
 5 lack. And it is only there that he
 6 could want for something he has
 7 not. A space where God is not, a gap
 8 between the Father and the Son is NOT the Will
 9 of either, Who have promised to be One.
 10 God's promise is a promise to HIMSELF,
 11 and there is no-one who could BE untrue
 12 to what He wills as part of what He
 13 IS. The promise that there IS no gap
 14 between Himself and what He is can
 15 not BE false. What will can come
 16 between what MUST be One, and in
 17 Whose Wholeness there can BE no gaps?
 18 **T 28 H 2.** The beautiful relationship you have
 19 with all your brothers is a part of you BECAUSE it is a
 20 part of God Himself. Are you not sick
 21 if you deny yourself your wholeness and
 22 your health, the Source of help, the calling ~~ing~~
 23 to healing and the Call to heal? Your Savior
 24 waits for healing, and the world waits

²⁰ Ur inserts "March 26, 1968"

(N 12:114)(Ur 987)

1 with him. Nor are YOU apart from it. For
2 healing will be one, or not at all, its
3 oneness being where the healing LIES.
4 What could CORRECT for separation but
5 its opposite? There is no middle ground, in
6 ANY aspect of salvation. You accept it
7 wholly, or accept it not. What is unseparated
8 must be JOINED. And what is joined
9 can not BE separate.

10 **T 28 H 3.** Either there IS a gap between you and
11 your brother, or you ARE as one. There is no
12 in between, no other choice, and no
13 allegiance to be split BETWEEN the two.
14 A split allegiance is but faithlessness
15 to both, and merely sets you spinning
16 round, to grasp uncertainly at any
17 straw that seems to hold some
18 promise of relief. Yet who can
19 build his home upon a straw, and
20 count on it as shelter from the wind?
21 The body can be made a home like
22 this BECAUSE it lacks foundation in the
23 truth. And yet, BECAUSE it does, it
24 can be seen as NOT your home, but
25 merely as an aid to help you reach the

(N 12:115)(Ur 987-988)

1 home where God abides. (988)#814

2 **T 28 H 4.** With THIS as purpose IS the body healed.

3 It is NOT used to witness to the dream of

4 separation and disease. Nor is it idly

5 blamed for what it did not do.

6 It serves to help the HEALING of God's

7 Son, and, for THIS purpose, it can

8 not BE sick. It will not join a

9 purpose not your own, and you have chosen

10 that it NOT be sick. All miracles

11 are based upon this choice, and GIVEN you

12 the instant it is made. No forms of

13 sickness are immune, because the choice can

14 not be MADE in terms of form. The

15 choice of SICKNESS seems to be a form,

16 yet it is one, as is its opposite. And

17 YOU are sick or well, accordingly.

18 **T 28 H 5.** But NEVER you alone. This

19 world is but the dream that you can BE

20 alone, and think without affecting those

21 apart from you. To be alone MUST mean

22 you are apart, and if you are, you cannot

23 BUT be sick. This SEEMS to prove that

24 you must be APART. Yet all it means

25 is that you tried to keep a promise to be

(N 12:116)(Ur 988)

1 true to faithlessness. Yet faithlessness IS
 2 sickness. It is like the house upon a
 3 straw. It SEEMS to be quite solid and
 4 substantial IN ITSELF. But its
 5 stability cannot be judged APART from
 6 its foundation. If it rests on straws,
 7 there is no need to bar the door and lock the
 8 windows, and make fast the bolts. The wind
 9 WILL topple it, and rain WILL come, and
 10 carry it into oblivion.²¹

11 **T 28 H 6.** What is the SENSE in seeking to be
 12 safe in what was MADE for danger
 13 and for fear? Why burden it with further
 14 locks and chains and heavy anchors, when
 15 its weakness lies, NOT in itself, but
 16 in the frailty of the little gap of
 17 nothingness whereon it stands? What
 18 CAN be safe which rests upon a
 19 shadow? Would you build your home
 20 upon what WILL collapse beneath
 21 a feather's weight? Your home is built
 22 upon your brother's health; upon his
 23 happiness, his sinlessness, and everything
 24 his Father promised him. No secret
 25 promise you have made INSTEAD has

²¹ **Matthew 7:26** And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: **Matthew 7:27** and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

(N 12:117)(Ur 988-989)

1 shaken the Foundation of his home. **(989)#815**
2 **T 28 H 7.** The winds will blow upon it and the rain
3 will beat against it, but with NO effect.
4 The world will wash away, and yet this
5 house will stand forever, for its strength
6 lies NOT within itself alone. It is an
7 ark of safety, resting on God's
8 promise, that His Son is safe
9 forever in Himself. What gap can
10 interpose itself between the safety of this
11 shelter and its Source? From here, the
12 body can be seen as what it
13 is, and neither less nor more in worth
14 than the extent to which it can be used to
15 liberate God's Son unto his home.
16 And, with this holy purpose, is it made
17 a home of holiness a little while,
18 because it shares your Father's Will with You.

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T 29 I. Christ and Anti-Christ (*N 2015 12:150)..... 39

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T 29 J. The Forgiving Dream (*N 2022 12:157) 46

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Chapter 29 - The Awakening**T 29 A. Introduction (*N 1083 12:118)****(N 12:118)(Ur 990)**

1 **T 29 A 1.** There¹ is no time, no place, no state
2 where God is absent. There is NOTHING to be feared.
3 There is no way in which a gap could be
4 conceived of in the Wholeness that is His.
5 The compromise the least and littlest gap
6 would represent in His eternal Love
7 is quite impossible. For it would mean
8 His Love could harbor just a hint
9 of hate; His gentleness turn sometimes
10 to attack; and His eternal patience
11 sometimes fail. All this do you BELIEVE,
12 when you perceive a gap between your
13 brother and yourself. How could you trust
14 Him, then? For He must be deceptive
15 in His Love. Be wary, then; let Him
16 not come too close, and leave a gap between
17 you and His Love, through which you can escape if there be
18 need for you to flee.

19 **T 29 A 2.** Here is the fear of God most plainly
20 seen. For love is treacherous to those
21 who fear, since fear and hate can
22 NEVER be apart. No-one who hates
23 but is afraid of love, and therefore MUST he
24 be afraid of God. Certain it is he knows
25 not what love MEANS. He fears to love

¹ *Ur* inserts "March 28, 1968"

(N 12:119)(Ur 990)

1 and loves to hate, and so he thinks that love
2 is fearful; hate is love. This is the consequence
3 the little gap MUST bring to those who cherish
4 it, and think that it is their salvation and their
5 ~~hope~~ **peace**. The fear of God! -- The
6 greatest obstacle that peace must flow
7 across has not yet gone. The rest are
8 past, but this one still remains to block your ~~way~~ *path*²
9 and make the way to light seem dark and
10 fearful, perilous and bleak.

11 **T 29 A 3.** You had DECIDED that your
12 brother is your enemy. SOMETIMES a
13 friend, perhaps, provided that your separate
14 interests made your friendship possible
15 a little while. But NOT without
16 a gap between you, lest he turn again
17 into an enemy. Let him come close to
18 you, and you jumped back; as you approached,
19 he instantly withdrew. A cautious
20 friendship, limited in scope and carefully
21 restricted in amount, became the treaty
22 you had made with him. You shared a
23 qualified entente, in which a clause of
24 separation was a point on which you both
25 agreed to keep intact. And violating this was

² *Ur* inserts comma

**T 29 B. The Closing of the Gap (*N 1985 12:120)
(N 12:120)(Ur 990-991)**

1 thought³ to be a breach of treaty not to be
2 allowed. (991)817

3 **T 29 B 1.** The gap between you is NOT one of space between
4 two separate bodies. This but SEEMS to be
5 dividing off your separate minds. It is the
6 SYMBOL of a promise, made to meet when
7 you prefer, and separate until you both
8 elect to meet again. And then your
9 bodies seem to get in touch, and s
10 ignify a meeting place to join. But
11 always is it possible to go your separate ways.
12 Conditional upon the right to separate
13 will you agree to meet from time to
14 time, and keep apart in intervals of separation, which
15 protect you from the "sacrifice" of love. THE
16 BODY SAVES YOU, for it gets away
17 from total "sacrifice," and gives you time in
18 which to build again your separate selves, which you
19 believe DIMINISH as you meet.

20 **T 29 B 2.** The body COULD not separate your minds,
21 unless you WANTED it to be a cause of
22 separation and of⁴ distance seen between you.
23 Thus do you ENDOW it with a power that
24 lies NOT within itself. And herein
25 lies its power over you. For now

³ Originally typed "though" the final "t" is handwritten in.

⁴ The word "of" is handwritten into the Manuscript.

(N 12:121)(Ur 991)

1 you think that IT determines when you
2 meet, and limits⁵ your ability to make
3 communion with each other's mind. And
4 now it TELLS you where to go, and how to
5 go there; what is feasible for you
6 to undertake, and what you CANNOT do. It
7 dictates what its health can
8 tolerate, and what will tire it and
9 make it sick. And its "inherent"
10 weaknesses set up the limitations on
11 what YOU would do, and keep your PURPOSE
12 limited and weak.

13 **T 29 B 3.** The body WILL accommodate to this,
14 if you would have it so. It WILL allow
15 but limited indulgences in "love,"
16 with intervals of hatred in between. And
17 it WILL take command of when to
18 "love," and when to shrink more safely
19 into fear. It will be sick BECAUSE you
20 do not know what loving means.
21 And so you MUST misuse each
22 circumstance and everyone you meet, and
23 see in them a purpose NOT their own.
24 It is not love that asks a⁶ sacrifice.
25 But fear DEMANDS the sacrifice of

⁵ Originally typed "limit" the final "s" is handwritten.

⁶ Originally typed "for," this is x'd out and "a" is typed above it. This is consistent with the *Notes*.

(N 12:122)(Ur 991-992)

1 love, for in love's presence fear cannot
 2 abide. For hate to be maintained
 3 love MUST be feared, and only
 4 SOMETIMES present; SOMETIMES gone. **(992)818**
 5 **T 29 B 4.** Thus is love seen as
 6 treacherous, because IT seems to come and
 7 go uncertainly, and offer no stability
 8 to you. You do NOT see how limited and
 9 weak is YOUR allegiance, and how
 10 frequently you have demanded that
 11 it go away, and leave you quietly
 12 alone in "peace." The body,
 13 innocent of ANY goal, is your excuse
 14 for variable goals YOU hold, and force
 15 the body to maintain. You do not fear its
 16 weakness, but its lack of strength
 17 OR weakness. Would you recognize that
 18 NOTHING stands between you? Would you
 19 know there IS no gap behind which you can hide?
 20 **T 29 B 5.** There IS a shock that comes to those
 21 who learn their Savior is their enemy no more.
 22 There IS a wariness that is aroused by
 23 learning that the body is not real. And
 24 there ARE overtones of seeming fear around
 25 the happy message "God is Love."⁷ Yet

⁷ **I John** 4:8 He that loveth not knoweth not God; for God is love; **I John** 4:16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

(N 12:123)(Ur 992-993)

1 all that happens when the gap is gone is
2 peace eternal. Nothing MORE than that,
3 and nothing less. Without the fear of God,
4 what could induce you to abandon Him?
5 What toys or trinkets in the gap could
6 serve to hold you back an instant from
7 His Love? Would you ALLOW the body to
8 say "No" to Heaven's calling, were
9 you not afraid to find a LOSS of self in
10 finding God? And CAN your Self be
11 lost by being found?

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25 **(993)819**

**T 29 C. The Coming of the Guest (*N 1989 12:124)
(N 12:124)(Ur 993)**

1 **T 29 C 1.** Why⁸ would you not perceive it as
 2 RELEASE from suffering to learn that you are
 3 free? Why would you not ACCLAIM the
 4 truth, instead of looking on it as an
 5 enemy? Why does an EASY path, so
 6 clearly marked it is impossible to lose the
 7 way seem thorny, rough, and far too
 8 difficult for you to follow? Is it not because
 9 you see it as the road to hell, instead
 10 of looking on it as a simple way,
 11 without a sacrifice or ANY loss, to find
 12 yourself in Heaven and in God? Until you
 13 realize you give up NOTHING; until you
 14 understand there IS no loss; you will have some
 15 regrets about the way that you have chosen.
 16 And you will NOT see the many gains your
 17 choice has offered you.

18 **T 29 C 2.** Yet, though you do not see them,
 19 they are there. Their CAUSE has been
 20 effected, and they MUST be present
 21 were their cause has entered in.
 22 You have accepted healing's Cause, and so it
 23 MUST be you are healed. And, being
 24 healed, the power to heal must ALSO
 25 now be yours. The miracle is not a separate

⁸ Ur inserts "April 1, 1968"

(N 12:125)(Ur 993-994)

1 thing that happens suddenly, as an effect
 2 without a cause, nor is it, in itself, a
 3 cause. But where its Cause is MUST
 4 it be. Now IS it caused, though not as yet
 5 perceived. And its effects are THERE,
 6 though not yet seen. Look inward now, and you
 7 will not behold a reason for regret, but
 8 cause indeed for glad rejoicing and for
 9 hope of peace.

10 **T 29 C 3.** It HAS been hopeless to attempt to
 11 find the hope of peace upon a battle-
 12 ground. It HAS been futile to
 13 demand escape from sin and pain of
 14 what was made to serve the function
 15 of RETAINING sin and pain. For pain and
 16 sin are ONE illusion, as are hate
 17 and fear, attack and guilt but one.
 18 Where they are causeless, their effects
 19 ARE gone, and love MUST come
 20 wherever they are not. Why are you
 21 not rejoicing? You ARE free of pain and
 22 sickness, misery and loss, and ALL effects
 23 of hatred and attack. No more is pain your
 24 friend and guilt your god, and you should
 25 WELCOME the effects of love. (994)820

(N 12:126) (Ur 994)

1 **T 29 C 4.** Your Guest HAS come. You asked Him
 2 and He came. You did not hear Him enter,
 3 for you did not wholly welcome Him.
 4 And yet His gifts came with Him. He
 5 has laid them at your feet, and asks you
 6 now that you will look on them, and take
 7 them for your own. He NEEDS your help in
 8 giving them to all who walk apart,
 9 believing they are separate and alone. They
 10 WILL be healed when you accept your gifts,
 11 because your Guest will welcome everyone
 12 whose feet have touched the holy ground⁹
 13 whereon you stand, and where His gifts
 14 for them are laid.

15 **T 29 C 5.** You do not see how much you now
 16 can GIVE, because of everything you have received.
 17 Yet He Who entered in but waits
 18 for YOU to come where you invited HIM
 19 to be. There is no other place where He
 20 can find His host, nor where His
 21 host can meet with Him. And nowhere
 22 else His gifts of peace and joy, and
 23 all the happiness His Presence brings can
 24 be obtained. For they are where He
 25 is that brought them with Him, that they

⁹ **Exodus 3:4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

(N 12:127)(Ur 994-995)

1 might be yours. You can¹⁰ not see your Guest, but you CAN
2 see the gifts He brought. And when you
3 LOOK on them, you will believe His Presence
4 MUST be there. For what you now can
5 do could not BE done without the love and
6 grace His Presence holds.

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25 **(995)821**

¹⁰ Originally typed "do" this is crossed out and "can" is handwritten in.

(N 12:128) (Ur 994-995)

1 **T 29 C 6.** Such¹¹ is the promise of the living God;
 2 His Son have life, and every living thing is
 3 part of him, and nothing else has life.
 4 What YOU have "given" life is NOT alive, and
 5 symbolizes but your wish to be alive APART
 6 from life, alive in death, with death perceived
 7 as life, and living, death. Confusion
 8 follows on confusion here, for ON
 9 confusion has this world been based,
 10 and there is nothing else it rests upon.
 11 Its basis does not change, although
 12 it SEEMS to be in constant change.
 13 But what is that except the state
 14 confusion really MEANS? Stability to those
 15 who are confused is meaningless. And shift
 16 and change become the law on which they predicate
 17 their lives.

18 **T 29 C 7.** The body does not change.
 19 It represents the larger dream that change
 20 is POSSIBLE. To change is to attain a
 21 state unlike the one in which you found
 22 yourself before. There IS no change in
 23 immortality, and Heaven knows it not.
 24 Yet here on earth, it has a
 25 double purpose, for it can be

¹¹ Ur inserts "April 5, 1968"

(N 12:129) (Ur 995)

1 made to teach opposing things. And
 2 they reflect the teacher who is teaching
 3 them. The body can APPEAR to change
 4 with time, with sickness or with health,
 5 and with events that seem to alter it.
 6 And this but means the mind remains
 7 unchanged in its belief of what the
 8 PURPOSE of the body is.

9 **T 29 C 8.** Sickness is a demand¹² the body
 10 be a thing that it is not. Its
 11 NOTHINGNESS is guarantee¹³ that it
 12 can NOT be sick. In your demand that
 13 it be MORE than this lies the
 14 idea of sickness. For it asks
 15 that God be LESS than all He
 16 really is. What, then, becomes of
 17 YOU, for it IS you of whom the
 18 sacrifice is asked? For He is
 19 told that part of him BELONGS to
 20 Him no longer. He must sacrifice
 21 your self, and in His sacrifice are
 22 YOU made more, and He is lessened
 23 by the loss of you. And what is
 24 GONE from Him becomes your god, PROTECTING
 25 you from being part of Him. **(996)822**

¹² Originally the word "that" was typed after "demand."

¹³ Originally typed "guaranteed" the "d" is crossed out.

(N 12:130)(Ur 996)

1 **T 29 C 9.** The body that is asked to be a god
2 WILL be attacked, because its nothingness
3 has not been recognized. And so it
4 seems to be a thing with power IN ITSELF.
5 As something, it CAN be perceived, and
6 thought to feel and act, and hold you in
7 its grasp as prisoner to itself. And
8 it CAN fail to be what you demanded
9 it to be. And you WILL hate it for its
10 littleness, unmindful that the failure
11 does not lie in that it is not MORE
12 than it should be, but ONLY in
13 YOUR failure to perceive that it is nothing.
14 Yet its nothingness IS your salvation,
15 from which you would flee. **T 29 C 10.** As something, is the
16 body asked to be God's enemy,
17 replacing what He is with littleness
18 and limit and despair. It is HIS loss you
19 celebrate when you behold the body as
20 a thing you love, or look upon it
21 as a thing you hate. For if He
22 be the sum of everything, then what
23 is NOT in Him does not exist.
24 And His completion IS its
25 nothingness. Your Savior is NOT dead,¹⁴ nor

¹⁴ Originally typed "deaf" the letter "d" is handwritten in.

(N 12:131)(Ur 996-997)

1 does he dwell in what was built as
2 temple unto death. He lives in God,
3 and it is this that makes him Savior
4 unto YOU, and ONLY this. His body's
5 nothingness releases yours from sickness
6 and from death. For what is yours can not
7 be more NOR less than what is his.

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25 **(997)823**

**T 29 D. God's Witnesses (*N 1997 12:132)
(N 12:132)(Ur 997)**

1 **T 29 D 1.** Condemn¹⁵ your Savior not because he
 2 thinks he is a body. Far beyond his
 3 dreams is his reality. But he must
 4 learn he is a Savior¹⁶ first, before
 5 he can remember what he is. And he
 6 must save who would BE saved.
 7 On saving YOU depends his happiness.
 8 For who is Savior, but the one who
 9 GIVES salvation? Thus he learns it
 10 must be his to give. UNLESS he gives,
 11 he will not know he HAS, for giving is
 12 the proof of having. Only those who think
 13 that God is lessened by their strength
 14 could fail to understand this must be so.
 15 For who COULD give unless he has, and
 16 who could lose by giving what must
 17 be INCREASED thereby?
 18 **T 29 D 2.** Think you the Father LOST Himself
 19 when He created you? Was HE made
 20 weak because He shared His Love? Was
 21 He made incomplete by YOUR
 22 perfection? Or are you the proof that He
 23 IS perfect and complete? Deny Him not
 24 His witness in the dream His Son prefers
 25 to his reality. He must be Savior FROM

¹⁵ Ur inserts "April 8, 1968"

¹⁶ Note that "Savior" is here spelled with no "u"

(N 12:133)(Ur 997)

1 the dream he made, that he be free of it. He
2 must see someone ELSE as NOT a body,
3 one with him, without the wall the world has
4 built to keep apart all living things who
5 know not that they live. Within the dream
6 of bodies and of death, is yet one theme¹⁷
7 of truth. No more, perhaps, than just
8 a tiny spark, a space of light created
9 in the dark, where God shines still.

10 **T 29 D 3.** You cannot wake yourself.
11 But you can LET yourself be wakened.
12 You can overlook your brother's dreams.
13 So perfectly can you forgive him his
14 illusions, he becomes your Savior from
15 YOUR dreams. And as you see him
16 shining in the space of light where
17 God abides within the darkness, you will
18 see that God Himself is where
19 his body is. Before this light the
20 body disappears, as heavy shadows
21 MUST give way to light. The darkness
22 cannot CHOOSE that it remain. The
23 coming of the light MEANS it is gone.
24 In glory will you see your brother then, and
25 understand what REALLY fills the gap so

¹⁷ Originally typed "dream" the word "THEME" is handwritten in with block letters. The *Notes* also clearly has "theme."

(N 12:134) (Ur 997-998)

long perceived as keeping you apart. (998)824

T 29 D 4. There, in its place, God's Witness has set forth the gentle way of kindness to God's Son. Whom you forgive is GIVEN power to forgive you your illusions. By your gift of freedom is it given unto YOU. Make way for love which you did not create, but which you CAN extend. On earth this means forgive your brother, that the darkness may be lifted from YOUR mind. When light has come to him through your forgiveness, he will not forget his Savior, leaving him unsaved. For it was in YOUR face he saw the light that he would keep beside him, as he walks through darkness to the everlasting Light.

T 29 D 5. How holy are you, that the Son of God can be your Savior in the midst of dreams of desolation and disaster. See how eagerly he comes, and steps aside from heavy shadows that have hidden him, and shines¹⁸ on you in gratitude and love. He is himself, but not himself alone. And as his Father lost not part of Him in your creation,

¹⁸ Originally typed "shine" the final "s" is handwritten in.

(N 12:135)(Ur 998-999)

1 so the light in him is brighter still, because you
2 gave your light to him, to save him from the dark.
3 And now the light in you must be as bright
4 as shines in him. This is the spark that shines
5 within the dream; that you can help him waken, and
6 be sure his waking eyes will rest upon you
7 first, and in his glad salvation YOU are saved.

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25 **(999)813**

T 29 E. Dream Roles (*N 2001 12:136)**(N 12:136)(Ur 999)**

1 **T 29 E 1.** Do¹⁹ you believe that truth can be but
2 SOME illusions? They are dreams BECAUSE they are
3 not true. Their EQUAL lack of truth becomes
4 the basis for the miracle, which MEANS that
5 you have understood that dreams are dreams, and
6 that escape depends, NOT on the dream, but
7 ONLY on awaking. COULD it be
8 some dreams are KEPT, and others
9 WAKENED FROM? The choice is NOT between
10 which dreams to keep, but ONLY if you
11 want to live in dreams, or to awaken
12 from them. Thus it is the miracle
13 does not select SOME dreams to leave
14 untouched by its beneficence. You cannot
15 dream some dreams and wake from
16 some. For you are either sleeping OR awake.
17 And dreaming goes with only ONE of these.

18 **T 29 E 2.** The dreams you THINK you like
19 would hold you back, as much as
20 those in which the fear is seen. For EVERY
21 dream is but a dream of fear, no
22 matter what the form it seems to take.
23 The fear is seen within, without, or
24 both. Or it can be disguised in
25 pleasant form. But never is it

¹⁹ *Ur* inserts "April 12, 1968"

(N 12:137)(Ur 999)

1 ABSENT from the dream. For fear is the
 2 material of dreams, from which they ALL are
 3 made. Their form can change, but
 4 they cannot be MADE of something
 5 else. The miracle were treacherous indeed
 6 if it allowed you still to be afraid, because
 7 you did not RECOGNIZE the fear. You would not
 8 then be WILLING to awake, for which the
 9 miracle prepares²⁰ the way.

10 **T 29 E 3.** In simplest form, it can be
 11 said attack is a response to function
 12 unfulfilled AS YOU PERCEIVE THE FUNCTION.
 13 It can be in you or someone else.²¹
 14 But where it is perceived, it will be
 15 there it is attacked. Depression or
 16 assault must be the theme of every
 17 dream, for they are made of fear. The
 18 thin disguise of pleasure and of joy in
 19 which they may be wrapped but
 20 slightly veils the heavy lump of fear
 21 which is their core. And it is THIS the miracle
 22 perceives, and NOT the wrappings in which it is
 23 bound. When you are angry, is it not because
 24 someone has failed to fill the function you
 25 allotted him? And does not THIS become the

²⁰ Originally typed "pepared" the final "d" is crossed out and "s" is handwritten in.

²¹ *Ur* changes the sentence break to a comma

(N 12:138)(Ur 999-1000)

1 "reason" your attack is justified? **(1000)814**

2 **T 29 E 4.** The dreams you THINK you like are those in
3 which the functions YOU have given have been ~~met~~
4 filled; the needs which YOU ascribe to you are met.

5 It does not matter if they be fulfilled,
6 or merely wanted. It is the idea that
7 they EXIST from which the fears arise. Dreams

8 are not wanted more or less. They are
9 desired or not. And each one represents

10 some function which you have assigned; some

11 goal which an event, or body, or a

12 thing SHOULD represent, and SHOULD

13 achieve for you. If it succeeds, you think

14 you LIKE the dream. If it should f

15 ail, you think the dream is "sad". But

16 whether it succeeds or fails is not

17 its core, but just the flimsy covering.

18 **T 29 E 5.** How happy would your dreams

19 become, if you were NOT the one who gave

20 the "proper" role to every figure that the

21 dream contains. No-one can fail

22 but your IDEA of him, and there IS no

23 betrayal but of this. The core of

24 dreams the Holy Spirit gives is NEVER one of

25 fear. The coverings may not appear to

(N 12:139)(Ur 1000)

1 change, but what they MEAN has
2 changed BECAUSE they cover something
3 else. Perceptions are determined by
4 their purpose, in that they seem to BE
5 what they are FOR. A shadow figure
6 ~~which~~ who attacks becomes a brother
7 giving you a chance to help, if this becomes the
8 FUNCTION of the dream. And dreams of
9 sadness thus are turned to joy.

10 **T 29 E 6.** What is your brother FOR? You
11 do not know, because YOUR function is
12 obscure to you. Do NOT ascribe a role to
13 him which you imagine would bring
14 happiness to you. And do not try to hurt
15 him, when he fails to take the part
16 which you assigned to him in what you
17 dream your life was meant to be. He
18 asks for help in every dream he has,
19 and you have Help to give him if you see the
20 FUNCTION of the dream as He perceives
21 its function, Who can utilize all
22 dreams as means to serve the Function
23 given Him. Because He loves the dreamer, NOT
24 the dream, each dream becomes an offering of love.
25 For at its center is His Love for you, which

(N 12:140)(Ur 1000-1001)

1 lights WHATEVER form it takes with love.

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25 (1001)815

**T 29 F. The Changeless Dwelling-Place (*N 2006 12:141)
(N 12:141)(Ur 1001)**

1 **T 29 F 1.** There²² is a place in you where this
 2 whole world has been forgotten.
 3 Where no memory of sin and of
 4 illusion linger still. There is a place in
 5 you which time has left, and echoes
 6 of eternity are heard. There is a
 7 resting place so still no sound
 8 except a hymn to Heaven rises up
 9 to gladden God the Father and the Son.
 10 Where Both abide are They
 11 remembered Both. And where
 12 They are is Heaven and is peace.
 13 Think not that you can change Their
 14 dwelling place. For your Identity abides
 15 in Them, and where They are, forever
 16 must YOU be.
 17 **T 29 F 2.** The changelessness of Heaven is in
 18 you, so deep within that nothing in this
 19 world but passes by, unnoticed and
 20 unseen. The still infinity of endless
 21 peace surrounds you gently in its
 22 soft embrace, so strong and quiet,
 23 tranquil in the might of its Creator,
 24 nothing can intrude upon the sacred
 25 Son of God within. Here is the role the Holy Spirit

²² *Ur* inserts "April 25, 1968"

(N 12:142)(Ur 1001)

1 gives to you who wait²³ upon the Son of God,
 2 and would behold him waken and be
 3 glad:²⁴ He is a part of you, and you of
 4 him, BECAUSE he is his Father's Son,
 5 and not for ANY purpose you may see in him.
 6 Nothing is asked of you but to ACCEPT the
 7 Changeless and Eternal that abide in
 8 him, for YOUR Identity is there.
 9 **T 29 F 3.** The peace in you **you** CAN but **find** in
 10 him.²⁵ And every thought of love you
 11 offer him but brings you nearer to
 12 your wakening to peace eternal and to
 13 endless joy. This sacred Son of God is
 14 like yourself; the mirror of his
 15 Father's Love for you, the soft
 16 reminder of his Father's Love (~~that~~
 17 ~~He loves you still~~) by which he
 18 was created, and which still abides in
 19 him, as It abides in you. Be
 20 very still, and hear God's Voice in him,
 21 and let It tell you what his function
 22 is. He was created that YOU might be
 23 whole, for only the complete can be
 24 a part of God's Completion, Which
 25 created you.

²³ Originally typed "look" this is crossed out and "wait" is typed in.

²⁴ Obviously we can't have both semicolon and colon, but the manuscript does. The *Notes* however has just a colon, so we're viewing the semicolon preceding it as a typo and have removed it.

²⁵ *Ur* rewrites this to "The peace in you can but be found in him."

(N 12:143)(Ur 1001-1002)

1 **T 29 F 4.** There is no gift the Father asks of you
2 but that you see in all creation but
3 the shining glory of His Gift to you.
4 Behold His Son, His perfect
5 gift, in whom his Father shines
6 forever, and to whom is all creation
7 given as his own. **(1002)816** BECAUSE he has
8 it is it given you, and where it lies
9 in him behold YOUR peace. The
10 quiet that surrounds you dwells in him,
11 and FROM this quiet come the happy dreams
12 in which your hands are joined in innocence.
13 These are not hands that grasp in dreams of
14 pain. They hold no sword, for they
15 have left their hold on every vain illusion
16 of the world. And, being empty, they
17 received instead a brother's hand in which
18 completeness lay.

19 **T 29 F 5.** If you but *knew* the glorious goal that
20 lies beyond forgiveness, you would not keep
21 hold on any thought, however light
22 the touch of evil on it may appear to
23 be. For you would understand how great
24 the cost of holding anything God did
25 not give in minds that can direct the

(N 12:144)(Ur 1002)

1 hand to bless, and lead God's Son unto his
 2 Father's house. Would you not WANT
 3 to be a friend to him, created by his²⁶
 4 Father as His home? If God
 5 esteems him worthy of Himself,
 6 would YOU attack him with the hands of hate?
 7 Who would lay bloody hands on
 8 Heaven itself, and hope to find its
 9 peace? Your brother thinks he holds the
 10 hand of death. Believe him not. But
 11 learn, instead, how blessed are you who can
 12 release him, just by offering him yours.
 13 **T 29 F 6.** A dream is given you in which he
 14 is your Savior, NOT your enemy in hate.
 15 A dream is given you in which you have forgiven
 16 him for all his dreams of death;
 17 a dream of hope you SHARE with him,
 18 instead of dreaming evil separate
 19 dreams of hate. Why does it
 20 seem so hard to share this dream?
 21 Because, unless the Holy Spirit gives the dream
 22 its function, it was made for hate,
 23 and will continue in death's services.
 24 Each form it takes in some way calls
 25 for death. And those who serve the

²⁶ Originally typed "His" in the *Urtext*. it is crossed out and "his" is typed in. The previous instance of "Father" is preceded by a capitalized "His" with reference to the Son also. One of these is incorrect.

(N 12:145)(Ur 1002-1003)

1 lord of death have come to worship in a
2 separated world, each with his tiny spear and
3 rusted sword, to keep his ancient
4 promises to die. **(1003)817**

5 **T 29 F 7.** Such is the core of fear in every
6 dream that has been kept apart
7 from use by Him Who sees a
8 different function for a dream.

9 When dreams are SHARED, they lose
10 the function of attack and separation, even
11 though it was for this that every dream
12 was made. Yet nothing in the world of
13 dreams remains without the hope of
14 change and betterment, for here is NOT
15 where changelessness is found.

16 Let us be glad indeed that this is
17 so, and seek not the eternal in this world.
18 Forgiving dreams are means to step
19 aside from dreaming of a world
20 OUTSIDE yourself. And leading
21 finally beyond ALL dreams, unto the
22 peace of everlasting life.

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25 **(1004)818**

T 29 G. Forgiveness and Peace (2011 12:146)
(N 12:146)(Ur 1004)

1 **T 29 G 1.** How²⁷ willing are you to forgive your
 2 brother? How much do you desire
 3 peace, instead of endless strife
 4 and misery and pain? These questions are the same, in
 5 different form. Forgiveness IS your peace, for
 6 herein lies the end of separation, and the
 7 dream of danger and destruction, sin and
 8 death; of madness and of murder, grief and
 9 loss. This is the "sacrifice" salvation asks, and
 10 gladly offers peace INSTEAD of this.
 11 Swear not to die, thou holy Son of God!
 12 You make a bargain that you cannot keep.
 13 The Son of Life cannot BE killed. He
 14 is immortal as his Father. What
 15 he is cannot be changed. He is
 16 the only thing in all the universe that MUST
 17 be One.

18 **T 29 G 2.** What SEEMS eternal all will
 19 have an end. The stars will disappear, and
 20 night and day will be no more. All things
 21 that come and go,²⁸ the tides, the seasons, and the
 22 lives of man; all things that change
 23 with time and bloom and fade, will not
 24 return. Where time has set an
 25 end is not where the Eternal is.

²⁷ Ur inserts "May 6, 1968"

²⁸ Originally there is a sentence break here, but handwriting makes it comma break instead.

(N 12:147)(Ur 1004)

1 God's Son can never change by what
2 men made of him. He will be as he
3 was, and as he is, for time appointed
4 not his destiny, nor sets the hour of
5 his birth and death. Forgiveness will not
6 change him. But time waits upon
7 forgiveness, that the things of time
8 may disappear because they have no use.
9 **T 29 G 3.** Nothing survives its purpose.
10 If it be conceived to die, then die it
11 must, unless it does not take this
12 purpose as its own. Change is the
13 only thing that can be made a
14 blessing here, where purpose is NOT
15 fixed, however changeless it
16 APPEARS to be. Think not that YOU can
17 set a goal unlike God's Purpose
18 FOR you, and establish it as changeless
19 and eternal. You CAN give yourself a
20 purpose that you do not have. But you can
21 NOT remove the Power to change your mind,
22 and see ANOTHER purpose there. Change is
23 the gift of God He gave to all that YOU
24 would make eternal, to ensure that ONLY
25 Heaven would not pass away. (1005)819

(N 12:148)(Ur 1004)

1 **T 29 G 4.** You were NOT born to die. You CANNOT
 2 change, because your Function HAS been fixed
 3 by God. All other goals are set in
 4 time, and change that time might be
 5 preserved, EXCEPTING ONE. Forgiveness
 6 does not aim at KEEPING time, but at
 7 its ending, when it has no use. Its
 8 purpose ended, it is gone. And where
 9 it once held seeming sway is now
 10 restored the Function God established for
 11 His Son in full awareness. Time can
 12 set ~~in~~ no end to its fulfillment ~~nor~~ its
 13 changelessness. There is no death, because the
 14 living share the Function their Creator
 15 gave to them. Life's function CANNOT be to
 16 die. It must be life's EXTENSION,
 17 that it be as One forever and forever,
 18 WITHOUT end.²⁹

19 **T 29 G 5.** This world will bind your feet, and
 20 tie your hands and kill your body, ONLY if
 21 you think that it was made to crucify God's
 22 Son. For even though it WAS a dream of
 23 death, you need not let it stand for
 24 this to you. Let THIS be changed, and
 25 nothing in the world but MUST be changed as well.

²⁹ This is reminiscent of the King James version of the benediction in Ephesians 3:21 "Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen"

(N 12:149)(Ur 1004-1005)

1 For nothing here but is defined as what
2 you see it FOR. How lovely is the world whose
3 purpose is forgiveness of God's Son!
4 How free from fear, how filled with blessing
5 and with happiness! And what a joyous
6 thing it is to dwell a little while in
7 such a happy place! Nor CAN it be
8 forgot, in such a world, it IS a little
9 while 'til timelessness comes quietly to
10 take the place of time.

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25 **(1006)820**

**T 29 H. The Lingering Illusion (*N 2038 12:173)
(N 12:173)(Ur 1006)**

1 **T 29 H 1.** Seek³⁰ not outside yourself. For it
 2 will fail, and you will weep each time an
 3 idol falls. Heaven cannot be found
 4 where it is not, and there can be no peace
 5 EXCEPTING there. Each idol that you
 6 worship when God calls will never
 7 answer in His place. There IS no
 8 other answer you can substitute, and
 9 find the happiness His Answer
 10 brings. Seek not outside yourself.
 11 For all your pain comes simply from
 12 a futile search for what you want,
 13 insisting WHERE it must be found.
 14 What if it is not there? Do you prefer
 15 that you be right or happy? Be you
 16 glad that you are told where happiness
 17 abides,³¹ and seek no longer elsewhere.
 18 You will fail. **T 29 H 2.** But it is given you to
 19 know the truth, and NOT to seek for it
 20 outside yourself.
 21 No-one who comes here but must
 22 still have hope, some lingering
 23 illusion, or some dream that there is
 24 something OUTSIDE of himself that will

³⁰ *Ur* inserts "May 8, 1968"

³¹ Originally typed "lies" the word "abides" is handwritten. The *Notes* has "abides."

(N 12:174)(Ur 1006)

1 bring happiness and peace to him. If everything
2 is IN him, this can not be so. And therefore,
3 BY his coming, he denies the truth about
4 himself, and seeks for something MORE than
5 everything, as if a part of it were
6 separated off, and found where all the
7 REST of it is NOT. This is the purpose he
8 bestows upon the body; that it seek
9 for what he lacks, and give him what
10 would make himself complete. **T 29 H 3.** And thus
11 he wanders aimlessly about,
12 in search of something that he cannot
13 find, believing him to be what he is not.

14 The lingering illusion will impel
15 him to seek out a thousand idols, and
16 to seek beyond them for a thousand more.
17 And each will fail him, all excepting
18 one; for he will die, and does not
19 understand the idol that he seeks IS but
20 his death. Its FORM appears to be
21 outside himself. Yet does he seek to
22 kill God's Son within, and PROVE that
23 he is victor over him. This is the purpose
24 EVERY idol has, for this the role that is
25 assigned to it, and this the role that cannot

(N 12:175)(Ur 1006-1007)

1 BE fulfilled. (1007)821

2 **T 29 H 4.** Whenever you attempt to reach a
3 goal in which the body's betterment is cast
4 as major beneficiary, you try to bring
5 about your death. For you believe that
6 you can suffer lack, and lack IS death.

7 To sacrifice is to GIVE UP, and thus to be
8 without, and to have suffered loss. And³²
9 BY this giving up is life renounced.

10 Seek not outside yourself. The search
11 implies you are not whole within, and
12 fear to look upon your devastation, and
13 prefer to ~~look~~ seek outside yourself
14 for what you are. Idols must fall
15 BECAUSE they have no life, and what is lifeless
16 IS a sign of death. You came to die,
17 and what would you expect, but to PERCEIVE
18 the signs of death you seek?

19 **T 29 H 5.** No sadness and no suffering
20 proclaims a message OTHER than an
21 idol found, which represents a
22 parody of life which, in its
23 lifelessness, is really death, conceived
24 as real and given living form. Yet
25 each must fail and crumble and decay,

³² Ur inserts comma

(N 12:176)(Ur 1007)

1 because a form of death can not BE life, and
2 what is sacrificed can not BE whole.
3 All idols of this world were made to keep
4 the truth within from being known to you, and
5 to maintain allegiance to the dream that
6 you must find what is OUTSIDE of you
7 to be complete and happy. It is
8 vain to worship idols in the hope of
9 peace. God dwells within, and your
10 completion lies in Him. No idol takes
11 His place. Look not to idols. Do
12 not seek outside yourself.

13 **T 29 H 6.** Let us forget the purpose of the
14 world the past has given it. For
15 otherwise, the future WILL be like the past,
16 and but a series of depressing dreams,
17 in which all idols fail you, one by one,
18 and you see death and disappointment
19 everywhere. To change all this, and
20 open up a road of hope and of
21 release in what appeared to be an
22 endless circle of despair, you need
23 but to decide you do not KNOW the
24 purpose of the world. You GIVE it goals
25 it does not have, and thus do YOU decide

(N 12:177)(Ur 1007)

1 what it is for. You try to see in it a place
 2 of idols, found outside yourself,
 3 with power to make complete what is
 4 within by splitting what you are
 5 BETWEEN the two. **(1008)822**
 6 **T 29 H 7.** You CHOOSE your dreams, for they
 7 are what you wish, perceived AS IF
 8 it had been given you. And
 9 idols do what you would have them
 10 do, and HAVE the power you ascribe to them.
 11 And you pursue them vainly in the
 12 dream, because you want their power as your
 13 own. Yet where ARE dreams, but
 14 in a mind asleep? And CAN a
 15 dream succeed in making real the
 16 pictures it projects outside itself?
 17 Save time, my brothers!³³ Learn what
 18 time is FOR. And speed the end of
 19 idols in the world made sad and sick
 20 by seeing idols there. Your holy
 21 minds are altars unto God, and
 22 where He is NO idols can abide.
 23 **T 29 H 8.** The fear of God is but the fear of
 24 loss of idols. It is NOT the fear of loss
 25 of your reality. But YOU have made of your

³³ The *Urtext* manuscript has a comma here, but also capitalizes “Learn” indicating a sentence break was intended. The *Notes* has an exclamation point, which seems more likely to have been what was intended, so we’re replacing this comma with the original punctuation.

(N 12:178)(Ur 1007)

1 reality an idol, which you must protect
2 AGAINST the light of truth. And all the
3 world becomes the means by which
4 this idol can be saved. Salvation thus
5 appears to THREATEN life, and offer death.
6 It is not so. Salvation seeks to prove
7 there IS no death, and ONLY life exists. The
8 sacrifice of death is NOTHING lost. An
9 idol CANNOT take the place of God.
10 Let Him remind you of His Love for
11 you, and do not seek to drown His
12 Voice in chants of deep despair to idols
13 of yourself. Seek not outside your
14 Father for your hope. For hope of
15 happiness is NOT despair.

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25 **(1009)823**

**T 29 I. Christ and Anti-Christ (*N 2015 12:150)
(N 12:150)(Ur 1009)**

1 **T 29 I1.** What³⁴ is an idol? Do you think you
 2 know? For idols are unrecognized as
 3 such, and never seen for what they
 4 really are. That is the only power
 5 which they have. Their purpose is obscure,
 6 and they are feared, and worshipped, both,
 7 BECAUSE you do not know what they are
 8 for, and why they have been made.
 9 An idol is an image of your brother, which
 10 you would value MORE than what he
 11 IS. Idols are made that HE may
 12 be replaced, no matter what their
 13 form. And it is this which NEVER is
 14 perceived and recognized. Be it a
 15 body or a thing, a place, a
 16 situation or a circumstance, an object
 17 owned or wanted, or a right demanded
 18 or achieved, it is the same.
 19 **T 29 I2.** Let not their form deceive you. Idols
 20 are but substitutes for your reality.
 21 In some way you believe they will complete
 22 your little self, and let you walk in
 23 safety in a world perceived as
 24 dangerous, with forces massed against
 25 your confidence and peace of mind.

³⁴ *Ur* inserts "May 13, 1968"

(N 12:151)(Ur 1009)

1 They have the power to supply your lacks, and add the
 2 value which you do not have. No-one
 3 believes in idols who has not enslaved
 4 himself to littleness and loss. And thus
 5 must seek BEYOND his little self for
 6 strength to raise his head and stand
 7 apart from all the misery the world reflects.
 8 This is the penalty for looking not within
 9 for certainty, and³⁵ for a quiet calm
 10 which liberates you FROM the world, and ~~makes~~ lets
 11 you stand apart in quiet and in ~~and in ?????~~
 12 peace unlimited.

13 **T 29 I 3.** An idol is a false impression,
 14 or a false belief; some form of
 15 anti-Christ which constitutes a gap
 16 BETWEEN the Christ and what you see. An
 17 idol is a wish, made tangible and
 18 given form, and thus perceived as real, and
 19 seen OUTSIDE the mind. Yet they remain
 20 ideas, and CANNOT leave the mind that is their
 21 source. Nor is their form apart from the idea
 22 it represents. All forms of anti-Christ
 23 oppose the Christ. And fall before His
 24 Face like a dark veil which SEEMS
 25 to shut you off from Him, alone in darkness.

³⁵ The *Urtext* manuscript capitalizes the "A" in "and." It's not clear why there is a comma and a capital here but we're calling it a typo.

(N 12:152)(Ur 1009-1010)

1 Yet the light is there. A cloud does not put
 2 out the sun. No more a veil can
 3 banish what it seems to separate,
 4 nor darken by one whit the Light Itself. **(1010)824**
 5 **T 29 I 4.** This world of idols IS a veil
 6 across the Face of Christ BECAUSE its purpose
 7 is to separate your brother from yourself. A
 8 dark and fearful purpose, yet a thought
 9 without the power to change one blade
 10 of grass from something living to a sign
 11 of death. Its form is nowhere, for
 12 its source abides within your mind
 13 where God abideth not. Where IS
 14 this place, where What is everywhere
 15 has been excluded, and been
 16 kept apart? What hand could
 17 be held up to block God's way;
 18 whose voice could ~~order him to enter~~ *make demands He enter*
 19 not? The "more-than-everything" is NOT
 20 a thing to make you tremble and to
 21 quail in fear. Christ's enemy is nowhere.
 22 He can take NO form in which he EVER will be
 23 real.
 24 **T 29 I 5.** What IS³⁶ an idol? Nothing! It
 25 must be believed BEFORE it seems to

³⁶ Ur does not emphasize this word

(N 12:153)(Ur 1010)

1 come to life, and GIVEN power that it may
2 be feared. Its life and power are its
3 believer's gift, and this is what the
4 miracle restores to what HAS
5 life and power worthy of the gift of
6 Heaven and eternal peace. The miracle
7 does not restore the truth, the light the
8 veil between has NOT put out. It
9 merely LIFTS the veil, and LETS the truth
10 shine unencumbered, being what It
11 is. It does not NEED belief to be
12 Itself, for It HAS BEEN created,
13 so It IS. An idol is ESTABLISHED
14 by belief, and when it is withdrawn,
15 the idol "dies."
16 **T 29 I 6.** This is the anti-Christ; the
17 strange idea there is a power PAST
18 omnipotence, a place BEYOND the
19 infinite, a time transcending the
20 eternal. Here the world of idols
21 has been set by the idea this power
22 and place and time are given form,
23 and shape the world where the impossible
24 has happened. Here the deathless come
25 to die; the all-encompassing to suffer

(N 12:154)(Ur 1010-1011)

1 loss; the timeless to be made the slaves of
2 time. Here does the changeless
3 change; the peace of God, forever given
4 to all living things, give way to chaos.
5 And the Son of God, as perfect, sinless,
6 and as loving as his Father, come to
7 hate a little while; to suffer pain, and
8 finally to die. **(1011)825**

9 **T 29 I 7.** WHERE is an idol? Nowhere!

10 Can there be a gap in what is infinite,
11 a place where time can INTERRUPT
12 eternity? A place of darkness set
13 where all is light, a dismal
14 alcove separated off from what is
15 endless, HAS no place to be. An
16 idol is beyond where God has set
17 all things forever, and has left no
18 room for anything EXCEPT His Will
19 to be. Nothing and nowhere MUST an idol
20 be, while God is everything and everywhere.
21 What purpose has an idol, then? What
22 is it FOR? This is the only question which has
23 many answers, each depending on the one of
24 whom the question has been asked.
25 **T 29 I 8.** The world BELIEVES in idols. No-one

(N 12:155)(Ur 1011)

1 comes unless he worshipped them, and still
 2 attempts to seek for one that yet might
 3 offer him a gift reality does NOT
 4 contain. Each worshipper of idols harbors
 5 hope his SPECIAL deities will give him
 6 MORE than other men possess. It
 7 MUST be "more." It does not really
 8 matter more of what, - more
 9 beauty, more intelligence, more wealth;
 10 or even more affliction and more pain.
 11 But MORE of SOMETHING is an idol FOR.
 12 And when one fails another takes
 13 its place, with hope of finding more
 14 of something ELSE. Be not deceived by
 15 forms the "something" takes. An idol
 16 is a means for getting MORE. And it is
 17 THIS that is against God's Will.
 18 **T 29 I 9.** God has not many sons, but
 19 only One. Who can have more, and
 20 who be given less? In Heaven
 21 would the Son of God but laugh, if idols
 22 could intrude upon his peace.
 23 It is for HIM the Holy Spirit speaks, and tells you³⁷
 24 idols HAVE no purpose here.³⁸ For MORE
 25 than Heaven can you never have. If Heaven

³⁷ Originally typed "him" that is crossed out and "you" handwritten in.

³⁸ The word "here" is not originally present, it is handwritten in.

(N 12:156)(Ur 1011-1012)

1 is within why would you seek for idols which
2 would make of Heaven less, to give you MORE
3 than God bestowed upon your brother AND on you,
4 as One with Him? God GAVE you all there is.
5 And to be sure you could not lose it, did He
6 ALSO give the same to every living thing as
7 well. And thus IS every living thing a
8 part of you as of Himself. No idol
9 can establish you as MORE than God. ~~And~~ But YOU
10 will never be content with being LESS.

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25 **(1012)826**

**T 29 J. The Forgiving Dream (*N 2022 12:157)
(N 12:157)(Ur 1012)**

1 **T 29 J 1.** The³⁹ slave of idols is a WILLING
 2 slave. For willing he MUST be, to let
 3 himself bow down in worship
 4 to what has no life, and seek for
 5 power in the powerless. What happened
 6 to the holy Son of God, that this could
 7 BE his wish; to let himself fall lower
 8 than the stones upon the ground, and
 9 look to idols that they raise him up?
 10 Hear, then, your story in the dream you
 11 made, and ask yourself if it be not
 12 the truth that you believe that it is NOT
 13 a dream. A dream of judgment
 14 came into the mind that God created
 15 perfect as Himself. And in that
 16 dream was Heaven changed to hell, and
 17 God made enemy unto His Son.
 18 **T 29 J 2.** How can His Son AWAKEN
 19 from the dream? It is a dream of judgment.
 20 So must he judge NOT, and he WILL
 21 waken. For the dream will seem to last
 22 while he is PART of it. Judge
 23 not, for he who judges WILL have
 24 need of idols, which will hold the
 25 judgment off from resting on

³⁹ Ur inserts "May 20, 1968"

(N 12:158)(Ur 1012)

1 himself. Nor CAN he know the Self
 2 he has condemned. Judge not, because
 3 you make yourself a PART of evil
 4 dreams, where idols are your "true"
 5 identity, and your salvation from the
 6 judgment laid, in terror and in
 7 guilt, upon yourself. All figures in the
 8 dream are idols, made to save you FROM the
 9 dream. Yet they are PART of what
 10 they have been made to save you FROM.
 11 **T 29 J 3.** Thus does an idol KEEP the
 12 dream alive and terrible. For who
 13 would wish for one UNLESS he were in
 14 terror and despair? And this the idol
 15 REPRESENTS, and so its worship IS the
 16 worship of despair and terror, and the dream
 17 from which they come. Judgment is an
 18 INjustice to God's Son, and it IS
 19 justice that who judges HIM will not
 20 escape the penalty he laid upon HIMSELF
 21 within the dream he made.⁴⁰ God knows of
 22 justice; NOT of penalty. But in the dream
 23 of judgment, you attack and ARE condemned.
 24 And WISH to be the slave of idols, who
 25 are interposed BETWEEN your judgment and the penalty

⁴⁰ **Matthew 7:1-2** "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."

(N 12:159)(Ur 1012-1013)

1 it brings. (1013)827

2 **T 29 J 4.** There CAN be no salvation in the dream, as
3 YOU are dreaming it. For idols MUST be
4 part of it, to save you from what you believe you have
5 accomplished, and have done to make you
6 sinful, and put out the Light within you.

7 Little children, It is there. You do but
8 dream, and idols are the toys you dream you play
9 with. Who has need of toys but

10 children? They pretend they rule the world,
11 and give their toys the power to move about,
12 and ~~spea~~ talk and think and feel, and speak for
13 them. Yet everything their toys appear
14 to do is in the minds of those who play
15 with them. But they are eager to forget
16 that they made up the dream in which their toys
17 are real, and recognize their wishes are their own.

18 **T 29 J 5.** Nightmares are childish dreams.

19 Their toys have turned against the child
20 who thought he made them real. Yet
21 CAN a dream attack? Or CAN a toy
22 grow large and dangerous and fierce and wild?
23 This does the child believe BECAUSE he fears
24 his thoughts, and gives them to his toys instead.
25 And their reality becomes his own, because they

(N 12:160)(Ur 1013)

1 **they** seem to SAVE him from his thoughts. Yet do they
2 KEEP his thoughts alive and real, but seen
3 OUTSIDE himself, where they can turn against
4 him for his treachery to them. He thinks he
5 NEEDS them that he may escape his thoughts,
6 because he thinks the THOUGHTS are real. And so
7 he makes of ANYTHING a toy, to make his
8 world remain outside himself, and play that HE
9 is but a part of it.

10 **T 29 J 6.** There is a time when childhood
11 should be passed and gone forever.
12 Seek not to retain the toys of children.
13 Put them all away, for you have need of
14 them no more. The dream of judgment is a
15 children's game, in which the child becomes the
16 father, powerful, but with the little wisdom
17 of the child. What hurts him is destroyed;
18 what helps him, blessed. Except he
19 judges this as does a child, who does
20 not KNOW what hurts and what will heal.
21 And bad things seem to happen, and he is
22 afraid of all the chaos in a world he
23 thinks is governed by the laws he made.
24 Yet is the real world unaffected by the world
25 he thinks is real. Nor have its laws been

(N 12:161)(Ur 1013-1014)

1 changed because he did not understand. (1014)828
 2 **T 29 J 7.** The real world still is but a dream.
 3 Except the figures have been changed. They
 4 are not seen as idols which betray. It is
 5 a dream in which no-one is used to substitute
 6 for something else, or interposed between
 7 the thoughts the mind conceives and what **he**⁴¹
 8 sees. No-one is used for something he
 9 is not, for childish things have all been
 10 put away. And what was once a dream
 11 of judgment now has changed into a
 12 dream where all is joy, because that is the PURPOSE
 13 **here.**⁴² Only forgiving dreams can enter
 14 ~~here~~ **bow**, for time is almost over.
 15 And the forms which enter in the dreams are
 16 now perceived as brothers, not in judgment,
 17 but in love.
 18 **T 29 J 8.** Forgiving dreams have little need to
 19 last. They are not made to separate the
 20 mind from what it thinks. They do
 21 not seek to prove the dream is being
 22 dreamed by someone ELSE. And in
 23 these dreams a melody is heard which
 24 everyone remembers, though he has not
 25 heard it since before all time began.

⁴¹ *Ur* has "it" in place of "he"

⁴² *Ur* has "that it has"

(N 12:162)(Ur 1014)

1 Forgiveness, once complete, brings
2 timelessness so close the song of Heaven
3 can be heard, not with the ears, but with
4 the holiness that never left the altar which
5 abides forever deep within the Son of God.
6 And when he hears this song again, he
7 knows he NEVER heard it not. And
8 where IS time, when dreams of
9 judgment have been put away?

10 **T 29 J 9.** Whenever you feel fear in any
11 form, - and you ARE fearful if you do not
12 feel a deep content, a certainty
13 of help, a calm assurance Heaven
14 goes with you, - be sure you made an idol,
15 and believe it will betray you. For,
16 beneath your hope that it will save you,
17 lie the guilt and pain of self-betrayal
18 and uncertainty, so deep and bitter that
19 the dream can not conceal completely all
20 your sense of doom. Your self-betrayal
21 MUST result in fear, and fear IS
22 judgment, leading surely to the
23 frantic search for idols and for death.
24 Forgiving dreams remind you that you
25 live in safety, and have NOT attacked yourself. (1015)829

(N 12:163)(Ur 1015)

1 **T 29 J 10.** So do your childish terrors melt
2 away, and dreams become a sign that
3 you have made a new beginning, NOT
4 another try to worship idols, and to
5 KEEP attack. Forgiving dreams are
6 kind to everyone who figures in the
7 dream. And so they bring the
8 dreamer full release from dreams of
9 fear. He does not fear his
10 judgment, for he has judged
11 no-one, nor has sought to be
12 released THROUGH judgment from
13 what judgment MUST impose.
14 And all the while he is remembering
15 what he forgot when judgment
16 seemed to be the way to SAVE him from
17 its penalty.

18

19

20

21

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24

25 **(1016)830**

A Course in Miracles Volume I Chapter 30 Shorthand Notes Transcript

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Chapter 30 - The New Beginning**T 30 A. Introduction (*N 2029 12:164)****(N 12:164)(Ur 1016)**

1 **T 30 A 1.** The¹ "new beginning" now becomes the focus of the
 2 curriculum. The goal is clear, but now you
 3 need specific methods for attaining it.
 4 The speed by which it can be reached **is**
 5 **individual, depending on**² your willingness to practice
 6 every step. Each one will help a little,
 7 every time it is attempted. And,
 8 together, they will lead you both from
 9 dreams of judgment to forgiving dreams,
 10 and out of pain and fear. They are not
 11 new to you, but they are more ideas
 12 than rules of thought to you as yet.
 13 So now we need to practice them
 14 awhile, until they are the rules by
 15 which you live. We seek to make them habits
 16 now, so you will have them ready, and for
 17 ANY need.³

T 30 B. Rules for Decision (*N 2029 12:164)

21 **T 30 B 1.** Decisions are continuous. You do not always
 22 know when you are making them. But, with
 23 a little practice in the ones you recognize,
 24 a set begins to form which sees you through
 25 the rest. It is not wise to let yourself become

¹ *Ur* inserts "May 22, 1968"

² *Ur* has "depends on only this;"

³ Originally "needs" was typed, and the "s" was crossed out.

(N 12:165)(Ur 1016)

1 preoccupied with every step you take. The proper
2 set, adopted consciously each time you
3 wake, will put you well ahead. And if you
4 find resistance strong and dedication
5 weak, you are not ready. DO NOT FIGHT
6 YOURSELF. But think about the kind of
7 day you want, and tell yourself there is
8 a way by which this very day can
9 happen just like that. Then try
10 again to HAVE the day you want.

11 **T 30 B 2.** 1. The outlook starts with this:

12 *"Today I will make NO*
13 *decisions by myself."*

14 This means that you are choosing NOT to be the
15 judge of what to do. But it must
16 ALSO mean you will not judge the
17 situations where you will be called upon
18 to make response. For if you judge them,
19 you HAVE set the rules for how you should
20 react to them. And then ANOTHER
21 answer cannot BUT produce confusion
22 and uncertainty AND FEAR. This is your major
23 problem now. You still make up your
24 minds, and THEN decide to ask what you
25 should do. And what you hear may

(N 12:166)(Ur 1016-1017)

1 not resolve the problem AS YOU SAW IT FIRST.
2 This leads to **(1017)831** fear, because it contradicts what
3 you perceive, and so you feel attacked,⁴ AND
4 THEREFORE ANGRY. There are rules by which this will not
5 happen. But it does occur, at first, to
6 everyone who listens well.

7

8 **T 30 B 3.** II. Throughout the day, at any
9 time you think of it, and have a quiet
10 moment for reflection, tell yourself
11 again the kind of day you want; the
12 feelings you would have, the things you
13 WANT to happen **to you**, and the things you
14 WOULD experience. And say,

15

16 "If I make no decisions ~~for~~ by⁵ myself,
17 This is the day that will be GIVEN me."⁶

18

19 These two procedures, practiced well, will serve to
20 let you be directed WITHOUT fear, for
21 opposition will not FIRST arise, and THEN
22 become a problem in itself. But there will
23 still be times when you have judged
24 ALREADY. Now the answer will provoke
25 attack, unless you quickly straighten out

⁴ Manuscript has a period here, which leaves the next phrase as a sentence fragment. We corrected it to a comma.

⁵ Manuscript has "(for)" in brackets above "by" an crossed out.

⁶ Manuscript has no period here, only the quotation marks.

(N 12:167)(Ur 1017)

1 your mind to WANT an answer that will work.
2 Be certain this has happened, if you feel
3 yourself to be unwilling to sit by, and ask
4 to have the answer GIVEN you. This means you
5 HAVE decided by yourself, AND CANNOT
6 SEE THE QUESTION. Now you need a quick
7 restorative BEFORE you ask.

8

9 **T 30 B 4.** III. Remember once again the day
10 you want, and recognize that something
11 has occurred which is not part of it. T
12 hen realize that you have asked a
13 question by yourself, and MUST have
14 set an answer in your terms.

15 Then say,

16 "I HAVE no question. I forgot
17 what to decide."

18 This cancels out the terms which you have set, and
19 lets the ANSWER show you what the
20 question MUST have really been. Try to
21 observe this rule without delay DESPITE
22 your opposition. For you have ALREADY gotten
23 angry, and your fear of being answered
24 in a different way from what YOUR version
25 of the question asks will gain momentum until you

(N 12:168)(Ur 1017-1018)

1 believe the day you want is one in which you get
 2 YOUR answer to your question. And you
 3 will not get it, for it would destroy **(1018)832**
 4 the day by robbing you of what you REALLY
 5 want. This can be very hard to realize,
 6 when once you have decided by yourself
 7 the rules which PROMISE you a happy day.
 8 But these decisions still can be undone⁷ by
 9 simple methods which you CAN accept.

10

11 **T 30 B 5.** IV. If you are so unwilling to
 12 receive you cannot even let your QUESTION go,
 13 you can begin to change your mind with this:

14

15 "At least I can decide I do
 16 not LIKE what I feel now."

17

18 This much is obvious, and paves the way
 19 for the next easy step, which follows
 20 **next.**⁸

21

22 **T 30 B 6.** V. Having decided **only** that you do
 23 not like the way you feel, what could be
 24 easier than to continue with:

25 "And so I HOPE I have been wrong."

⁷ *Ur* inserts comma

⁸ *Ur* replaces "next" with "this"

(N 12:169)(Ur 1018)

1 This works AGAINST the sense of opposition, and
2 reminds you that help is not being thrust
3 upon you, but is something that you
4 want and that you need BECAUSE you do not
5 like the way you feel. This tiny opening
6 will be enough to let you go ahead with
7 just a few more steps you need to LET
8 yourself be helped.

9

10 **T 30 B 7.** VI. Now you have reached the turning point,
11 because it has occurred to you that YOU will gain,
12 if what you have decided is NOT so.

13 Until this point is reached, you will believe
14 your happiness DEPENDS on being right. But
15 this much reason have you now attained;
16 YOU would be better off if you were WRONG.
17 This tiny grain of wisdom will suffice
18 to take you further. You are NOT
19 coerced, but merely hope to have a thing
20 you WANT. And you can say in perfect
21 honesty,

22 "I WANT another way to look at this."

23 Now you have changed your mind about
24 the day, and have REMEMBERED what you really
25 want. Its PURPOSE has no longer

(N 12:170)(Ur 1018-1019)

1 been obscured by the insane belief you want
2 it for the goal of being RIGHT when you are
3 WRONG. This is the READINESS for asking,⁹
4 brought to your awareness, for you
5 CANNOT be in conflict when you **(1019)833** ask for
6 what you want, and SEE that it is this
7 for which you ask.

8

9 **T 30 B 8.** VII. This final step is but
10 acknowledgment of LACK of opposition to
11 be helped. It is a statement of an open
12 mind, not certain yet, but willing to
13 be shown:

14

15 "Perhaps there IS another way to look
16 at this. What can I LOSE by
17 asking, ~~then~~?"

18

19 Thus are you made ready for a question
20 that makes sense, and so the ANSWER will make
21 sense as well. Nor will you fight AGAINST
22 it, for you see that it is YOU who ~~can~~ will
23 be helped by it.

⁹ A comma is typed and so is a forward slash overtyped. We just kept the comma.

(N 12:171)(Ur 1019)

1 **T 30 B 9.** It MUST be clear that it is easier
2 to have a happy day if you PREVENT
3 unhappiness from entering at all. But this
4 takes practice in the rules which will
5 PROTECT you from the ravages of fear. When
6 THIS has been achieved, the sorry dream of
7 judgment has FOREVER been undone.
8 But, meanwhile, you have need for practicing
9 the rules for its undoing. Let us,
10 then, consider once again the very first
11 of the decisions which are offered here.
12 We said you can begin a happy day with the
13 determination NOT to make decisions by
14 yourself. This SEEMS to be a free decision
15 in itself. And yet, you CANNOT make
16 decisions by yourself. The only question really is
17 WITH WHAT you choose to make them. That is
18 really all.

19 **T 30 B 10.** The first rule, then, is not coercion,
20 but a simple statement of a
21 simple fact. You WILL not make decisions
22 by yourself whatever you decide. For
23 they are made with idols or with God.
24 And you ask help of¹⁰ Christ or
25 anti-Christ, and which you choose WILL

¹⁰ The word "the" or "their" is typed in here and crossed out.

(N 12:172)(Ur ---)

Text 21b

(N 12:179)(Ur 1019-1020)

1 join with you, and tell you what to do. Your day is
2 NOT at random. It is set by what you
3 choose to live it WITH, and HOW the
4 friend whose counsel you have sought perceives
5 your happiness. You ALWAYS ask advice
6 before you can decide ANYTHING. Let THIS
7 be understood, and you can see there cannot BE
8 coercion here, nor grounds for
9 opposition that you may be free. There IS
10 no freedom from what must occur. And
11 if you think there is, you MUST be wrong. **(1020)834**
12 **T 30 B 11.** The second rule as well is but a
13 fact. For you and your adviser must
14 AGREE on what you want BEFORE it
15 can occur. It is but this AGREEMENT
16 which permits all things to happen.
17 NOTHING can be caused without some
18 form of union, be it with a dream
19 of judgment or the Voice for God.
20 Decisions cause results BECAUSE they are not
21 made in isolation. They are made
22 by you and your adviser, for yourself, AND
23 FOR THE WORLD AS WELL. The day you want
24 you offer to the world, for it WILL be what
25 you have asked for, and will reinforce the

(N 12:180)(Ur 1020)

1 rule¹¹ of your adviser through the world. Whose
2 kingdom is the world for you today? What
3 kind of day will you decide to have?

4 **T 30 B 12.** It needs but two who would
5 have happiness this day to promise it to
6 all the world. It needs but two to understand
7 that they can not decide alone, to
8 guarantee the joy they asked for will be
9 wholly shared. For they have understood
10 the basic law which makes decision
11 powerful, and gives it all effects
12 that it will ever have. It needs
13 but two. These two are joined before there
14 CAN be a decision. Let this be the
15 one reminder that you keep in mind, and
16 you will have the day you want, and give it
17 to the world by having it yourselves. Your
18 judgment has been lifted from the world
19 by your decision for a happy day. And
20 as you have received so must you give.

21

22

23

24

25 **(1021)835**

¹¹ Originally "rules" the "s" is crossed out by handwriting

**T 30 C. Freedom of Will (*N 2045 12:180)
(N 12:181)(Ur 1021)**

1 **T 30 C 1.** Do¹² you not understand that to oppose the
 2 Holy Spirit IS to fight yourself? He tells you but
 3 YOUR will; He speaks for YOU. In
 4 HIS Divinity is but your own. And all
 5 ~~His Knowledge~~ He knows is but YOUR knowledge,
 6 saved for YOU, that you may do YOUR
 7 will through Him. God ASKS you do your
 8 will. He joins with YOU. He did not
 9 set His¹³ kingdom up alone. And
 10 Heaven itself but represents your
 11 will, where everything created is for
 12 you. No spark of life but was created with
 13 your glad consent, as you would have it
 14 be. And not one Thought that
 15 God has ever had but waited
 16 for your blessing to be born. God is no
 17 enemy to you. He asks no more than
 18 that He hear you call Him Friend.
 19 **T 30 C 2.** How wonderful it is to do your
 20 will! For that IS freedom. There is
 21 nothing else that ever should be
 22 called by freedom's name. UNLESS
 23 you do your will, you are NOT free. And
 24 would God leave His Son WITHOUT
 25 what he has chosen for himself?

¹² Ur inserts "May 23, 1968"

¹³ In the manuscript it is lower case "his" but being a pronoun for God, was probably meant to be capitalized.

(N 12:182)(Ur 1021)

1 God but ensured that you would never
2 LOSE your will, when He gave you His
3 perfect Answer. Hear It now, that
4 you may be reminded of His Love, and
5 learn YOUR will. God would not
6 have His Son made prisoner to what
7 he does not want. He JOINS with you
8 in willing you be free. And to OPPOSE
9 Him is to make a choice against
10 YOURSELF, and choose that YOU be bound.
11 **T 30 C 3.** Look once again upon your
12 enemy, the one you chose to hate
13 instead of love. For thus was
14 hatred born into the world, and
15 thus the rule of fear established
16 here. Now hear God speak to you
17 through Him Who is His Voice, and
18 YOURS as well, reminding you
19 that it is NOT your will to hate, and be a
20 prisoner to fear, a slave to death, a
21 LITTLE creature with a LITTLE life. Your
22 will is boundless; it is NOT your will
23 that it be bound. What lies in you
24 has joined with God Himself in all
25 creation's birth. Remember Him Who

(N 12:183)(Ur 1021-1022)

1 has created you, and through YOUR will created
2 everything.(1022)836

3 **T 30 C 4.** Not one created thing but
4 gives you thanks, for it is by your will
5 that it was born. No light of
6 Heaven shines except for you, for
7 it was set in Heaven by your will.

8 What cause have you for anger in a
9 world which merely waits YOUR
10 blessing to be free? If YOU be
11 prisoner, then God Himself could
12 not be free. For what is done to
13 him whom God so loves¹⁴ is done
14 to God Himself. Think not HE wills
15 to bind you, Who has made you co-
16 creator of the universe along with Him.
17 He would but KEEP your will
18 forever and forever limitless.

19 **T 30 C 5.** The world awaits the freedom you
20 will give, when you have recognized that YOU are free.
21 But you will not forgive the world until
22 you have forgiven Him Who GAVE your will
23 to you. For it is BY your will the world is
24 given freedom. Nor can YOU be free
25 APART from Him Whose holy Will you share.

¹⁴ 1 John 4:11 Beloved, if God so loved us, we also ought to love one another.

(N 12:184)(Ur 1022)

1 God turns to YOU to ask the world be saved,
2 for¹⁵ by your OWN salvation is it healed.
3 And no-one walks upon the earth but
4 must depend on YOUR decision, that
5 he learn death HAS no power over
6 him because he shares YOUR freedom, as he
7 shares your will. It IS your will to heal
8 him, and because you have decided WITH him, he
9 is healed. And now is God forgiven,
10 for you chose to look upon your brother as
11 a friend.

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25 **(1023)837**

¹⁵ A typed word is crossed out, it is illegible

**T 30 D. Beyond All Idols (*N 2050 12:185)
(N 12:185)(Ur 1023)**

1 **T 30 D 1.** Idols¹⁶ are quite specific. But
 2 your will is universal, being
 3 limitless. And so it has NO
 4 form, nor is content for its
 5 expression in the terms of form. Idols
 6 are LIMITS; they are the belief that there
 7 are FORMS which will bring happiness,
 8 and that, BY limiting, is all
 9 attained. It is as if you said, "I
 10 have no need of everything. This
 11 LITTLE thing I want, and it will
 12 BE as everything to me." And this
 13 MUST fail to satisfy, because it IS
 14 your will that everything be yours.
 15 Decide for idols, and you ask for LOSS.
 16 Decide for truth, and everything IS yours.
 17 **T 30 D 2.** IT IS NOT FORM YOU SEEK. What
 18 form can be a substitute for God the
 19 Father's Love? What form can
 20 take the place of all the love in the
 21 divinity of God the Son? What
 22 idol can make two of what
 23 IS one? And CAN the limitless
 24 be limited? You do not WANT an
 25 idol. It is NOT your will to have one. It

¹⁶ Ur inserts "May 24, 1968"

(N 12:186)(Ur 1023)

1 will NOT bestow on you the gift you seek.
2 When you decide upon the FORM of what you
3 want, you LOSE the understanding of its
4 purpose. So you see YOUR will within the
5 idol, thus reducing it to a SPECIFIC
6 form. But this could never BE your
7 will, because what shares in all creation
8 CANNOT be content with SMALL ideas and
9 LITTLE things.

10 **T 30 D 3.** Behind the search for EVERY
11 idol lies the yearning for completion.
12 Wholeness has no form BECAUSE it is
13 unlimited. To seek a special person
14 or a thing to ADD to you to make
15 yourself complete, can ONLY mean
16 that you believe some FORM is missing.
17 And, by finding THIS, you will achieve
18 completion in a FORM you like. This is the
19 purpose of an idol; that you will not
20 look BEYOND it, to the source of your
21 belief that you ARE incomplete. ONLY
22 if you had sinned could this be so.
23 For sin is the IDEA you are alone, and
24 separated OFF from what is whole. And
25 thus it WOULD be necessary for the

(N 12:187)(Ur 1023-1024)

1 search for wholeness to be made BEYOND
2 the boundaries of limits on yourself. **(1024)838**
3 **T 30 D 4.** It NEVER is the idol that you
4 want. But what you think it OFFERS
5 you, you want indeed, and have the RIGHT
6 to ask for. Nor could it be POSSIBLE
7 it be denied. Your will to be complete
8 IS but God's will, and this is
9 given you BY being His. God knows
10 not form. He CANNOT answer you
11 in terms which have no meaning. And
12 YOUR will could not BE satisfied
13 with empty forms, made but to fill
14 a gap which is not there. It is not this you
15 WANT. Creation gives no SEPARATE
16 person and no SEPARATE thing the power
17 to complete the Son of God. What idol
18 CAN be called upon to give the Son
19 of God what he already HAS?
20 **T 30 D 5.** Completion is the FUNCTION of
21 God's Son. He has no need to
22 SEEK for it at all. Beyond ALL
23 idols stands his holy will to
24 be but what he IS. For MORE
25 than whole is meaningless. If there were

(N 12:188)(Ur 1024)

1 change in him; if he could be reduced to
2 ANY form and limited to what is NOT in
3 him, he would not BE as God
4 created him. What idol CAN he
5 need to be himself? For CAN he
6 give a part of him away? What
7 is not whole cannot MAKE whole.
8 But what is REALLY asked for CANNOT
9 be denied. Your will IS granted.
10 NOT in any form that would content
11 you not, but in the whole, completely
12 lovely Thought God holds of you.

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25 **(1025)839**

(N 12:189)(Ur 1025)

T 30 D 6. Nothing¹⁷ that God knows not exists. And what He knows exists forever, changelessly. For thoughts endure as long as does the mind that thought of them, and in the Mind of God there is no ending, nor a time in which His Thoughts were absent, or could suffer change. Thoughts are not born and cannot die. They share the attributes of their creator, nor have they a separate life, apart from him. The thoughts YOU think are in your mind, as you are in the Mind Which thought of you. And so there ARE no separate parts in what exists within God's Mind. It is forever One, eternally united and at peace.

T 30 D 7. Thoughts SEEM to come and go. But all this means is that you are sometimes AWARE of them, and sometimes not. An unremembered thought is born again too YOU when it returns to your awareness. Yet it did not die when you forgot it. It was ALWAYS there, but YOU were unaware of it. The Thought God

¹⁷ Ur inserts "May 27, 1968"

(N 12:190)(Ur 1025)

1 **God** holds of you is perfectly unchanged
 2 by your forgetting. It will ALWAYS be
 3 EXACTLY¹⁸ as it was before the time when
 4 you forgot, and will be just the same when
 5 you remember. And it is the same WITHIN the
 6 interval when you forgot. The Thoughts of
 7 God are FAR beyond all change, and
 8 shine forever. They await not birth.
 9 They wait for welcome and remembering.

10 **T 30 D 8.** The Thought God holds of you
 11 is like a star, unchangeable in an
 12 eternal sky. So high in Heaven is
 13 it set that those outside of Heaven
 14 know not it is there. But still and white and
 15 lovely ~~it will~~ will it shine through all eternity.
 16 There was no time it was not there. No instant
 17 when its light grew dimmer or less
 18 perfect ever was. Who knows the Father
 19 knows this light, for He is the eternal
 20 sky which holds it safe, forever
 21 lifted up and anchored sure. Its
 22 perfect purity does not depend on
 23 whether it is seen on earth or not.
 24 The sky embraces it, and softly holds it
 25 in its perfect place, which is as far

¹⁸ *Ur* does not emphasize this word

(N 12:191)(Ur 1025-1026)

1 from earth as earth from Heaven. It is not
2 ~~time and~~ the distance nor the time which keeps this
3 star invisible to earth. But those who
4 seek for idols CANNOT know this star
5 is there. **(1026)840**
6 **T 30 D 9.** Beyond all idols is the Thought
7 God holds of you. Completely unaffected
8 by the turmoil and the terror of the world, the
9 dreams of birth and death that here are
10 dreamed, the myriad of forms that fear
11 can take, quite undisturbed, the Thought
12 God holds of you remains EXACTLY as
13 It always was. Surrounded by a **????** *stillness*
14 so complete no sound of battle comes
15 remotely near, It rests in certainty and
16 perfect peace. Here is your ONE reality
17 kept safe, completely unaware of all the
18 world that worships idols, and that knows
19 not God. In perfect sureness of Its
20 changelessness and of Its rest in Its
21 eternal home, the Thought God holds of
22 you has never left the Mind of Its Creator,
23 Whom It knows as Its Creator knows
24 that It is there.
25 **T 30 D 10.** Where could the Thought God holds of

(N 12:192)(Ur 1026-1027)

1 you EXIST but where you are? Is your reality
2 a thing APART from you, and in a world which your
3 reality knows NOTHING of? Outside
4 you there IS no eternal sky, no changeless
5 star, and NO reality. The Mind of
6 Heaven's Son in Heaven is, for there the
7 Mind of Father and of Son joined in
8 creation which can HAVE no end. You
9 have not two realities, but One. Nor can you be
10 AWARE of more than one. An idol OR
11 the Thought God holds of you is your
12 reality. Forget not, then, that idols
13 MUST keep hidden what you are, NOT
14 from the Mind of God, but from your own. The
15 star shines still; the sky has never
16 changed. But you, the holy Son of God
17 Himself, ~~is~~ are unaware of ~~his~~ your reality.

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25 **(1027)841**

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**T 30 E. The Truth Behind Illusions (*N 2058 12:193)
(N 12:193)(Ur 1027)**

1 **T 30 E 1.** You¹⁹ WILL attack what does not
2 satisfy, and thus you will not see you made it
3 up. You ALWAYS fight illusions. For the truth
4 behind them is so lovely and so still
5 in loving gentleness, were you AWARE of
6 it, you would forget defensiveness
7 entirely, and rush to its embrace.
8 The truth could never BE attacked.
9 And this you knew when you made idols.
10 They were made that this might
11 be forgotten. You attack but FALSE
12 ideas, and NEVER truthful ones. All
13 idols ARE the false ideas you made to
14 fill the gap you think arose between
15 yourself and what is true. And you
16 attack them for the things you think they
17 REPRESENT. What lies BEYOND them cannot
18 BE attacked.
19 **T 30 E 2.** The wearying, dissatisfying gods
20 you made are blown-up children's toys.
21 A child IS frightened when a
22 wooden head springs up as a closed
23 box is opened suddenly. Or when
24 a soft and silent wooly bear begins
25 to squeak as he takes hold of it.

¹⁹ *Ur* inserts May 31, 1968"

(N 12:194)(Ur 1027)

1 The rules he made for boxes and for bears
2 have failed him, and have broken his control
3 of what surrounds him. And he is afraid
4 because he thought the rules PROTECTED him.
5 Now must he learn the boxes and the bears
6 did NOT deceive him, broke no ??
7 rules, nor mean his world is made
8 chaotic and unsafe. HE WAS MISTAKEN.
9 He misunderstood what MADE him
10 safe, and thought that it had left.
11 **T 30 E 3.** The gap that is not there is filled
12 with toys in countless forms. And each one
13 seems to break the rules you set for it.
14 It never WAS the thing you thought. It
15 MUST appear to break your rules for
16 safety, since the RULES are wrong.
17 But YOU are not endangered. You
18 can laugh at popping heads and
19 squeaking toys, as does the child who
20 learns they are no threat to him. But
21 while he likes to play with them, he
22 still perceives them as obeying rules
23 he made for his enjoyment. So there
24 still are rules which they can seem to
25 break, and frighten him. Yet IS he at the

(N 12:195)(Ur 1027-1028)

1 mercy of his toys? And CAN they represent a
2 threat to him? **(1028)842**

3 **T 30 E 4.** Reality observes the laws of God, and
4 NOT the rules you set. It is His laws **that**²⁰
5 GUARANTEE your safety. All illusions that you
6 believe about yourself obey NO laws.

7 They seem to dance a little while, according
8 to the rules you set for them. But then they
9 fall, and cannot rise again. They

10 are but toys, my children. Do not
11 grieve for them. Their dancing never
12 brought you joy, ~~and never will.~~ but neither
13 were they things to frighten you, **or**²¹ make
14 **make** you safe if they obeyed your rules.

15 They must be neither cherished NOR
16 attacked, but merely looked upon as
17 children's toys, without a SINGLE
18 meaning of their own. See ONE in them, and you will
19 see them all. See NONE in them, and they
20 will touch you not.

21 **T 30 E 5.** Appearances deceive BECAUSE they are
22 appearances, and not reality. Dwell not
23 on them in ANY form. They but
24 OBSCURE reality. And they bring fear
25 BECAUSE they hide the truth. Do not attack

²⁰ *Ur* replaces "that" with "which"

²¹ *Ur* replaces "or" with "nor"

(N 12:196)(Ur 1028)

1 what you have made to LET you be deceived. For
2 thus you prove that you HAVE BEEN deceived.
3 Attack HAS power to make illusions real.
4 Yet what it makes is nothing. Who
5 could be made fearful by a power
6 that can have no REAL effects at all?
7 What could it BE but an illusion,
8 making things appear like to itself?
9 Look calmly at its toys, and understand
10 that they are idols which but dance to
11 vain desires. Give them not your worship,
12 for they are not there. But this is EQUALLY
13 forgotten in attack.
14 **T 30 E 6.** God's Son needs NO defense
15 against his dreams. His idols do
16 not threaten him at all. His ONE
17 mistake is that he thinks them real. What
18 can the power of illusions DO? Appearances
19 can but deceive the mind that WANTS
20 to be deceived. And you can make a
21 simple choice that will forever place
22 you far BEYOND deception.²² You need not
23 concern yourself with HOW this will be done,
24 for this you CANNOT understand. But you WILL
25 understand that mighty changes have been

²² Originally typed "perception" handwriting changes it to "deception."

(N 12:197)(Ur 1028-1029)

1 quickly brought about, when you decide one
2 very simple thing; you do not WANT
3 whatever you believe an idol gives. For
4 thus the Son of God declares that he
5 is free of idols. And thus IS he free. **(1029)843**
6 **T 30 E 7.** Salvation is a paradox indeed!
7 What could it be EXCEPT a
8 happy dream? For you are asked but
9 to forgive all things that no-one
10 ever did; to overlook what is not
11 there; and not to look upon the unreal as
12 reality. You are but asked to let
13 your will be done, and seek no longer
14 for the things you do not want. And
15 you are asked to let yourself be free
16 of all the dreams of what you never
17 were, and seek no more to substitute
18 the strength of idle wishes for the Will
19 of God. Here does the dream of separation
20 start to fade and disappear. For
21 here the gap that is not there begins to
22 be perceived without the toys of terror
23 that you made.
24 **T 30 E 8.** No more than this is asked. Be
25 glad indeed salvation asks so little,

(N 12:198)(Ur 1029-1030)

1 NOT so much. It asks for NOTHING in
2 reality. And even in illusions it but
3 asks forgiveness be the substitute for
4 fear. Such is the ONLY rule for
5 happy dreams. The gap is emptied of
6 the toys of fear, and then its
7 unreality is plain. Dreams are for
8 nothing. And the Son of God CAN
9 have no need of them. They offer
10 him no single thing that he
11 could ever want. He is
12 DELIVERED from illusions by his will, and
13 but restored to what he IS. What
14 could God's plan for his
15 salvation BE, except a means to
16 give him to Himself?

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25 **(1030)844**

**T 30 F. The Only Purpose (*N 2064 12:199)
(N 12:199)(Ur 1030)**

1 **T 30 F 1.** The²³ real world is the state of mind in
 2 which the ONLY purpose of the world is seen
 3 to be forgiveness. Fear is NOT its goal, and
 4 the ESCAPE from guilt becomes its aim. The
 5 VALUE of forgiveness is perceived, and TAKES
 6 THE PLACE of idols, which are sought
 7 no longer, for their "gifts" are not held
 8 dear. No rules are idly set, and no
 9 demands are made of anyone or
 10 anything to twist and fit into the dream
 11 of fear. Instead, there is a wish to
 12 understand all things created as they
 13 really are. And it is recognized that
 14 all things must be FIRST forgiven, and
 15 THEN understood. Here, it is thought
 16 that understanding is ACQUIRED by attack.
 17 There it is clear that BY attack is
 18 understanding LOST.

19 **T 30 F 2.** The folly of pursuing guilt as
 20 GOAL is fully recognized. And idols
 21 are not wanted there, for guilt is
 22 recognized as the sole cause of pain in
 23 any form. No-one is tempted by its
 24 vain appeal, for suffering and death have
 25 been perceived as things unwanted,²⁴ and

²³ *Ur* inserts "June 3, 1968"

²⁴ *Ur* changes "unwanted" to "NOT wanted"

(N 12:200)(Ur 1030-1031)

1 not striven FOR. The possibility of freedom has
2 been grasped and welcomed, and the means by which
3 it can be gained can now be understood.
4 The world becomes a place of hope, because
5 its only purpose is to BE a place
6 where hope of happiness can be
7 fulfilled. And no-one stands outside
8 this hope, because the world has been
9 united in belief the purpose of the world
10 is one which all must SHARE, if hope
11 be more than just a dream.
12 **T 30 F 3.** Not yet is Heaven quite
13 remembered, for the purpose of forgiveness
14 still remains. Yet everyone is
15 certain he will go BEYOND forgiveness,
16 and he but remains until it is made
17 perfect in himself. He has no wish for
18 anything but this. And fear has
19 dropped away, because he is united in
20 his purpose with HIMSELF. There is a
21 hope of happiness in him so sure
22 and constant he can barely stay,
23 and wait a little longer with his feet still
24 touching earth. Yet is he glad to
25 wait 'til every hand is joined, and

(N 12:201)(Ur 1030-1031)

1 every heart made ready to arise and
 2 go with him. For thus is HE made
 3 ready for the step in which is all forgiveness
 4 left behind. **(1031)845**

5 **T 30 F 4.** The final step is God's, because
 6 it is but God Who could create a
 7 perfect Son, and share His Fatherhood
 8 with him. No-one outside of Heaven
 9 knows how this can be. For understanding
 10 this is Heaven itself. Even the real world
 11 has a purpose still beneath creation
 12 and eternity. But fear is gone, because its
 13 purpose is forgiveness, NOT idolatry. And
 14 so is Heaven's Son prepared to be Himself,
 15 and to remember that the Son of God knows
 16 everything his Father understands, and
 17 understands it perfectly with Him. The real
 18 world still falls short of this, for this is
 19 God's Own Purpose; ONLY His, and yet
 20 completely shared and perfectly fulfilled.

21 **T 30 F 5.** The real world is a state in which
 22 the mind has learned how easily ~~??~~ all²⁵ idols
 23 go when they are still perceived, but
 24 wanted not. How willingly the mind can
 25 let them go when it has understood

²⁵ Ur changes "all" to "do"

(N 12:202)(Ur 1031)

1 that idols are nothing and nowhere, AND ARE
 2 PURPOSELESS. For only then can guilt and sin
 3 be seen WITHOUT a purpose, and as
 4 meaningless. Thus is the real world's purpose
 5 gently brought into awareness, to REPLACE the
 6 goal of sin and guilt. And all that stood
 7 BETWEEN **his** image of **himself** and what **he IS**²⁶
 8 forgiveness washes joyfully away. Yet
 9 God need not create His Son AGAIN, that
 10 what is his be given BACK to him. The
 11 gap between your brother and yourself was never there.
 12 And what the Son of God knew in creation
 13 he MUST know again.

14 **T 30 F 6.** When brothers join in purpose in the
 15 world of fear, they stand ALREADY at
 16 the edge of the real world. Perhaps they still
 17 look back, and think they see an idol
 18 that they want. Yet has their path
 19 been surely set AWAY from idols toward
 20 reality, for when they joined their hands,
 21 it was Christ's hand they took. And
 22 they WILL look on Him Whose hand they
 23 hold. The face of Christ is looked upon
 24 BEFORE the Father is remembered. For He
 25 MUST be unremembered 'til His Son has

²⁶ *Ur* renders this line as "BETWEEN your image of yourself and what you are"

(N 12:203)(Ur 1031-1032)

1 reached BEYOND forgiveness to the Love of God.
2 Yet is the love of Christ accepted first.
3 And THEN will come the knowledge They are One.
4 How light and easy is the step across the narrow
5 boundaries of the world of fear, when you have
6 RECOGNIZED Whose hand you hold! **(1032)846**
7 **T 30 F 7.** Within your hand is everything you need
8 to walk with perfect confidence away from
9 fear forever. And to go straight on, and
10 quickly reach the gate of Heaven itself.
11 For He Whose hand you hold was waiting
12 but for you to join Him. Now that you have
13 come, would HE delay in showing you the
14 way that He must walk with you? His
15 blessing lies on you as surely as His
16 Father's Love rests upon Him. His
17 gratitude to you is past your understanding,
18 for you have enabled Him to rise from chains,
19 and go with you TOGETHER to His Father's house.
20 An ancient hate is passing from the world,
21 and with it goes ALL hatred and ALL fear.
22 Look back no longer, for what lies
23 ahead is all you EVER wanted in your hearts.
24 **T 30 F 8.** Give up the world! But NOT to
25 sacrifice. You never WANTED it. What

(N 12:204) (Ur 1032)

1 happiness have you sought here that did not
2 bring you pain? What moment of content
3 has not been bought at fearful
4 price in coins of suffering? Joy HAS
5 no cost. It is your sacred right. And
6 what you pay for is NOT happiness. Be
7 speeded on your way by honesty, and
8 let not your experiences here deceive
9 in retrospect. They were NOT free from
10 bitter cost and joyless consequence. Do
11 not look back except in honesty. And
12 when an idol tempts you, think of this; there
13 never was a time an idol brought you
14 ANYTHING except the "gift" of guilt.
15 Not one was bought EXCEPT at cost of
16 pain. Nor was it ever paid by you alone.
17 **T 30 F 9.** Be merciful unto your brother, then.
18 And do not choose an idol thoughtlessly,
19 remembering that he will pay the cost
20 as well as you. For HE will be delayed
21 when you look back, and YOU will not
22 perceive Whose **loving** hand you hold. Look
23 forward, then, and walk in confidence,
24 with **uplifted** happy hearts that beat in
25 hope and do not pound in fear.

(N 12:205)(Ur 1032)

1 The Will of God forever lies in those whose
2 hands are joined. UNTIL they joined,
3 they thought He was their enemy. But
4 when they joined and SHARED a purpose,
5 they were free to learn their will is one.
6 And thus the Will of God MUST reach
7 to their awareness. Nor can they forget
8 for long that It is but their own.

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25 **(1033)847**

**T 30 G. The Justification for Forgiveness (*N 2072 12:207)
(N 12:206)(Ur 1033)**

1 **T 30 G 1.** Anger²⁷ is NEVER justified.
2 Attack has NO foundation. It is
3 here escape from fear begins, and
4 will be made complete. Here is the
5 real world given in exchange for
6 dreams of terror. For it is on this
7 forgiveness rests, AND IS BUT NATURAL.
8 You are NOT asked to offer pardon where
9 attack is due, and WOULD be justified.
10 For this would mean that you forgive
11 a sin by overlooking what is
12 REALLY there. THIS IS NOT PARDON,²⁸ for
13 it would assume that, by responding
14 in a way which is NOT justified, your
15 PARDON will become the ANSWER²⁹ to attack
16 which HAS been made. And thus is
17 pardon inappropriate, by being granted
18 where it is NOT due.
19 **T 30 G 2.** Pardon is ALWAYS justified, and
20 has a sure foundation. You do
21 NOT forgive the unforgivable, nor
22 overlook a REAL attack that calls
23 for punishment. Salvation does
24 not lie in being asked to make
25 unnatural responses, which are inappropriate

²⁷ *Ur* inserts "June 7, 1968"

²⁸ *Ur* has a sentence break here

²⁹ *Ur* does not emphasize this word

(N 12:207)(Ur 1033)

1 to what is real. Instead, it merely asks
2 that you respond appropriately to what
3 is NOT real, by not perceiving what has
4 not occurred. If pardon WERE unjustified,
5 you WOULD be asked to sacrifice your
6 rights when you return forgiveness
7 for attack. But you are merely asked
8 to see forgiveness as the NATURAL reaction
9 to distress which rests on error, and
10 thus calls for help. Forgiveness is the
11 ONLY sane response. It KEEPS your
12 rights from being lost to you.
13 **T 30 G 3.** This understanding is the ONLY change
14 that lets the real world rise to take the
15 place of dreams of terror. Fear
16 can not ARISE unless attack is
17 justified. And if it HAD a
18 real foundation, pardon could have
19 none. The real world is achieved when
20 you perceive the basis of FORGIVENESS is
21 quite real and fully justified. While you
22 regard it as a gift unwarranted, it
23 MUST uphold the guilt you would "forgive."
24 Unjustified forgiveness IS attack,³⁰ and this
25 is all the world can ever give. It

³⁰ *Ur* has a full sentence break here

(N 12:208)(Ur 1033-1034)

1 pardons "sinners" sometimes, but remains
 2 AWARE that they have sinned. And so
 3 they do not MERIT the forgiveness that it gives. **(1034)848**
 4 **T 30 G 4.** This is the false forgiveness which the
 5 world employs to KEEP the sense of³¹ sin
 6 alive. And recognizing God is just, it
 7 seems impossible His pardon COULD
 8 be real. Thus is the fear of God the
 9 sure result of seeing pardon as
 10 unmerited. No-one who sees himself
 11 as guilty CAN avoid the fear of God.
 12 But he is SAVED from this dilemma if
 13 HE can forgive. The mind MUST think
 14 of its Creator as it looks upon
 15 itself. If you can see your brother
 16 MERITS pardon, you have learned forgiveness
 17 is YOUR right, as much as his. Nor
 18 will you think that God intends for
 19 you a fearful judgment which your
 20 brother does not merit. For it is the
 21 truth that you CAN merit neither
 22 more nor less than he.
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 25 **(1035)849**

³¹ Originally typed "senseless" it is crossed out and handwriting changes it to "sense of"

(N 12:209) (Ur 1035)

1 **T 30 G 5.** Forgiveness³² RECOGNIZED as merited
2 will heal. It gives the miracle its strength
3 to OVERLOOK illusions. This is how you learn
4 that you must be forgiven too. There CAN
5 be no appearance that can NOT be
6 overlooked. For, if there were, it would
7 be necessary FIRST there be some sin which
8 stands BEYOND forgiveness. There would
9 be an error that is MORE than a
10 mistake; a special FORM of error, which
11 remains unchangeable, eternal, and
12 beyond correction or escape. There would
13 be one mistake which had the power to
14 UNDO creation, and to make a world which
15 could REPLACE it and DESTROY the Will of
16 God. Only if this were possible could there
17 be SOME appearances which could
18 withstand the miracle, and NOT be healed by it.
19 **T 30 G 6.** There is no surer proof idolatry is
20 what you wish than a belief there are
21 some forms of sickness and of joylessness
22 forgiveness CANNOT cure. This means that
23 you prefer to keep SOME idols, and are
24 not prepared, as yet, to let ALL idols
25 go. And thus you think that SOME

³² *Ur* inserts "June 10, 1968"

(N 12:210)(Ur 1035)

1 appearances are real, and not appearances
2 at all. Be not deceived about the MEANING
3 of a fixed belief that SOME appearances are
4 harder to look past than others are. It
5 ALWAYS means you think forgiveness must
6 be limited. And you have set a goal
7 of partial pardon and a limited
8 escape from guilt FOR YOU. What can
9 this be, except a false forgiveness of
10 YOURSELF, and everyone who seems
11 APART from you?

12 **T 30 G 7.** It MUST be true the miracle
13 can heal ALL forms of sickness, or
14 it CANNOT HEAL. Its purpose cannot
15 be to judge which FORMS are real, and
16 which APPEARANCES are true. If one
17 appearance must remain APART from
18 healing, one illusion must be part
19 of truth. And you could NOT escape
20 all guilt, but only SOME of it.
21 You must forgive God's Son ENTIRELY.
22 Or you will keep an image of yourself
23 that is not whole, and will remain afraid
24 to look within, and find escape from EVERY
25 idol there. Salvation rests on faith there

(N 12:211)(Ur 1035-1036)

1 CANNOT be some forms of guilt which you can
2 NOT forgive. And so there cannot be
3 appearances which have replaced the truth
4 about God's Son. **(1036)850**

5 **T 30 G 8.** Look on your brother with the willingness
6 to see him as he is. And do not keep
7 a part of him outside your willingness
8 that he be healed. To heal is to make
9 whole. And what is whole can HAVE
10 no missing parts that have been
11 kept outside. Forgiveness rests on
12 recognizing this, and being GLAD there
13 cannot be some forms of sickness which
14 the miracle must LACK the power to heal.
15 God's Son is perfect, or he cannot be God's
16 Son. Nor will you KNOW him, if you
17 think he does not merit the escape from
18 guilt in ALL its forms and ALL its
19 consequence. There IS no way to think of
20 him but this, if you would know the truth
21 about yourself:

22 "I thank you, Father, for your
23 perfect Son, and in his glory will I
24 see my own."

(N 12:212)(Ur 1036)

1 **T 30 G 9.** Here is the joyful statement that
2 there are NO forms of evil which can overcome
3 the Will of God; the glad acknowledgment
4 that guilt has NOT succeeded, by your
5 wish, to make illusions real. And what
6 is this, except a simple statement of the
7 truth? Look on your brother with this hope
8 in you, and you will understand he COULD not
9 make an error that could change the
10 truth in him. It is NOT difficult to
11 overlook mistakes that have been given
12 no effects. But what you see as
13 having power to make an idol of the Son of
14 God, you will NOT pardon. For he has
15 become to you a graven image, and a sign
16 of death. Is THIS your Savior? Is his
17 Father WRONG about His Son? Or have
18 YOU been deceived in him who has been
19 given you to heal for YOUR salvation and deliverance?

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25 **(1037)851**

**T 30 H. The New Interpretation (*N 2078 12:213)
(N 12:213)(Ur 1037)**

1 **T 30 H 1.** Would³³ God have left the meaning
 2 of the world to YOUR interpretation? If He
 3 had, it HAS no meaning. For it
 4 cannot be that meaning changes
 5 constantly, and yet is true. The
 6 Holy Spirit looks upon the world as with
 7 ONE purpose, changelessly established.
 8 And NO situation can affect its aim,
 9 but MUST be in accord with it. For
 10 ONLY if its aim could change
 11 with every situation could each one be
 12 OPEN to interpretation which is different
 13 every time you think of it. You ADD an
 14 element into the script you write for every
 15 minute in the day, and all that happens
 16 now means something else. You TAKE
 17 AWAY another element, and every meaning
 18 shifts accordingly.

19 **T 30 H 2.** What do your scripts reflect
 20 except your plans for what the day
 21 SHOULD be? And thus you judge
 22 disaster and success, advance, retreat,
 23 and gain and loss. These judgments all are
 24 made according to the roles the script
 25 assigns. The fact they have no meaning in

³³ Ur inserts "June 13, 1968"

(N 12:214)(Ur 1037)

1 themselves is DEMONSTRATED by the ease with
2 which these labels change with other judgments
3 made on different aspects of experience.
4 And then, in looking back, you think you
5 see ANOTHER meaning in what went
6 before. What have you really done, except to
7 show there WAS no meaning there³⁴? And
8 YOU assigned a meaning in the light of
9 goals that change, with EVERY meaning
10 shifting as they change.

11 **T 30 H 3.** Only a CONSTANT purpose
12 can endow events with stable meaning.
13 But it must ACCORD ONE MEANING
14 TO THEM ALL. If they are given
15 DIFFERENT meanings, it MUST mean that
16 they reflect but different purposes, and
17 this is ALL the meaning that they have.
18 Can this BE meaning? Can confusion
19 BE what meaning means? Perception
20 CANNOT be in constant flux, and
21 make allowance for stability of
22 meaning ANYWHERE. Fear is a
23 judgment NEVER justified. Its
24 presence has no meaning but to
25 show you wrote a fearful script, and

³⁴ The question mark is not in the original manuscript.

(N 12:215)(Ur 1037-1038)

1 are afraid accordingly. But NOT because the
2 thing you fear has fearful meaning in itself.(1038)852
3 **T 30 H 4.** A common purpose is the ONLY
4 means whereby perception can be stabilized,
5 and ONE interpretation given to the world
6 and all experiences here. In this shared
7 purpose is one meaning shared by
8 everyone and everything you see. You do
9 not have to judge, for you have learned one
10 meaning has been GIVEN everything,
11 and you are GLAD to see it everywhere.
12 It cannot change BECAUSE you would
13 perceive it everywhere, unchanged by
14 circumstance. And so you OFFER it
15 to all events, and LET them offer you
16 stability. Escape from judgment simply
17 lies in this; - All things have but one
18 purpose, which you share with all the world.
19 And nothing IN the world can BE
20 opposed to it, for it belongs TO everything,
21 as it belongs to you.
22 **T 30 H 5.** In SINGLE purpose is the end of all
23 ideas of sacrifice, which MUST assume a
24 DIFFERENT purpose for the one who gains and

(N 12:216)(Ur 1038)

1 him who loses. There could BE no thought of
2 sacrifice apart from this idea. And it IS
3 this idea of different goals which makes
4 perception shift and meaning change.
5 In one united goal does this become
6 impossible, for your AGREEMENT makes
7 interpretation ~~last~~ stabilize and last.
8 How can communication REALLY be
9 established, while the symbols which are
10 used mean different things? The Holy Spirit's
11 goal gives ONE interpretation,
12 meaningful to you AND to your brother. Thus
13 can you communicate with him, and he with you. In
14 symbols which you BOTH can understand, the sacrifice of
15 meaning is undone.

16 **T 30 H 6.** All sacrifice entails the LOSS of
17 your ability to see relationships AMONG
18 events. And, looked at SEPARATELY,
19 they HAVE no meaning. For there IS³⁵ no
20 light by which they can be seen and
21 understood. They HAVE no purpose.
22 And what they are FOR cannot BE
23 seen. In any thought of loss there
24 IS no meaning. No-one has agreed
25 with you on what it means. It is a part

³⁵ Ur does not emphasize this word

(N 12:217)(Ur 1038-1039)

1 of a distorted script, which cannot be interpreted
2 with meaning. It must be forever
3 unintelligible. This is NOT communication.
4 Your dark dreams are but the senseless,
5 isolated scripts you write in sleep. Look
6 not to separate dreams for meaning. ONLY
7 dreams of pardon can be shared. They
8 mean the same for BOTH of you. **(1039)853**
9 **T 30 H 7.** Do not interpret out of
10 solitude, for what you see means
11 nothing. It will shift in what it
12 stands for, and you will believe the world
13 is an uncertain place, in which you walk in
14 danger and uncertainty. It is but your INTERPRETATIONS
15 which are lacking in stability. And they
16 are NOT in line with what you really are. This is
17 a state so seemingly unsafe that
18 fear MUST rise. Do not continue thus,
19 my brothers. We have ONE Interpreter.³⁶ And
20 through His use of symbols are we
21 joined, so that they mean the same to
22 ALL of us. Our common language
23 lets us speak to all our brothers, and
24 to understand with them forgiveness has been given
25 to us all, and thus we CAN communicate again. **(1040)854**

³⁶ Originally spelled "Interpreter"

**T 30 I. Changeless Reality (*N 2083 12:218)
(N 12:218)(Ur 1040)**

1 **T 30 I1.** Appearances³⁷ deceive BUT CAN BE CHANGED.
2 Reality is changeless. It does not
3 deceive at all. And if you fail to see
4 BEYOND appearances, you ARE deceived. For
5 everything you see will change, and yet
6 you thought it real before, and now you
7 think it real again. Reality is thus
8 reduced to form, and CAPABLE of change.
9 Reality is changeless. It is this that MAKES
10 it real, and KEEPS it separate from all
11 appearances. It MUST transcend
12 all form to be itself. It CANNOT
13 change. The miracle is means to demonstrate
14 that ALL appearances can change BECAUSE
15 they are appearances, and CANNOT have the changelessness
16 reality entails. The miracle attests salvation FROM
17 appearances by SHOWING they can change.
18 **T 30 I2.** Your brother has a changelessness
19 in him beyond appearance and deception
20 both. It is obscured by changing
21 views of him which you PERCEIVE as his reality.
22 The happy dream about him takes the
23 form of the appearance of his perfect
24 health; his perfect freedom from all
25 forms of lack; and safety from disaster

³⁷ *Ur* inserts "June 17, 1968"

(N 12:219)(Ur 1040)

1 of all kinds. The miracle is proof he is not
 2 bound by loss or suffering in any form
 3 BECAUSE IT CAN SO EASILY BE CHANGED.

4 This demonstrates that it was never real,
 5 and COULD not stem from his reality. For
 6 that is changeless, and has no effects
 7 which anything in Heaven or on earth could
 8 ever alter. But appearances are shown to
 9 be unreal BECAUSE they change.

10 **T 30 I 3.** What is temptation but a
 11 wish to make illusions real? It does
 12 not SEEM to be the wish that NO reality
 13 be so. But it IS an assertion that
 14 some FORMS of idols have a powerful
 15 appeal which makes them HARDER to resist than
 16 those you would not WANT to have reality.
 17 Temptation, then, is nothing more than this; --
 18 a prayer the miracle touch not some
 19 dreams, but KEEP their unreality obscure,
 20 and GIVE to them reality instead. And
 21 Heaven gives no answer to the prayer,
 22 nor CAN the miracle be given you to
 23 heal appearances you do not like.
 24 YOU HAVE ESTABLISHED LIMITS. What you ask IS
 25 given you,³⁸ but not of God Who knows no

³⁸ **Matthew 7:7** Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

(N 12:220)(Ur 1040-1041)

1 limits. YOU have limited YOURSELF.(1041)855
 2 **T 30 I 4.** Reality is changeless. Miracles but
 3 show what you have interposed BETWEEN reality
 4 and your awareness is unreal, and does not interfere
 5 at all. The cost of the belief there must be
 6 some appearances BEYOND the hope of
 7 change is that the miracle can not
 8 come forth from you consistently. For you
 9 have ASKED it be withheld from power
 10 to heal all dreams. There is no miracle
 11 you cannot have when you DESIRE healing. But
 12 there is no miracle that CAN be given you
 13 UNLESS you want it. CHOOSE what you
 14 would heal, and He Who gives all
 15 miracles has not been given freedom
 16 to bestow His gifts upon God's Son.
 17 When he is tempted, he DENIES reality.
 18 And he becomes the willing slave of what he
 19 chose instead.
 20 **T 30 I 5.** BECAUSE reality is changeless is a
 21 miracle already there to heal all things
 22 that change, and offer them³⁹ to you to see in
 23 happy form, devoid of fear. It
 24 WILL be given you to look upon your brother
 25 thus. But NOT while you would have

³⁹ The *Urtext* manuscript has "it" which is grammatically incorrect. Both the *Notes* and the *HLC* have "them" which appears correct.

(N 12:221) (Ur 1041)

1 it otherwise in some respects. For this but
2 means you would not have him healed and whole.
3 The Christ in him is perfect. Is it this that
4 you would look upon? Then let there be
5 no dreams about him that you would
6 PREFER to seeing this. And you WILL see
7 the Christ in him because you LET Him come to
8 you. And when He has appeared to
9 you, you will be certain you are like
10 Him, for He is the changeless in your
11 brother AND in you.
12 **T 30 I 6.** This will you look upon, when you
13 decide there is not one appearance you would
14 hold in place of what your brother really
15 IS. Let no temptation to prefer a
16 dream allow uncertainty to enter here.
17 Be not made guilty and afraid when
18 you are tempted by a dream of what
19 he is. But do not give it power to
20 REPLACE the changeless in him in your sight
21 of him. There is no false appearance
22 but will fade, if you request a
23 miracle instead. There is no pain from
24 which he is not free, if you would have him be
25 but what he is. Why should you fear to see

(N 12:222)(Ur 1041)

1 the Christ in him? You but behold yourself
2 in what you see. As he is healed are YOU
3 made free of guilt, and his appearance IS
4 your own to you.⁴⁰

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⁴⁰ Chapter 30 proofed 8/4/07

A Course in Miracles Volume I Chapter 31 Shorthand Notes Transcript

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Chapter - 31 - The Simplicity of Salvation

T 31 A. Introduction (*N 2088 12:223) (N 12:223) (Ur 1042)

1 T 31 A 1. How¹ simple is salvation! All it
 2 says is what was never true is not
 3 true now, and never will be. The impossible
 4 has NOT occurred, and CAN have no effects.
 5 And that is all. Can this BE hard
 6 to learn by anyone who WANTS it to be
 7 true? ONLY unwillingness to learn
 8 it could make such an easy lesson
 9 difficult. How hard is it to see that
 10 what is false can not be true,
 11 and what is true can not be false?
 12 You can no longer say that you perceive
 13 no differences in false and true.
 14 You have been told EXACTLY how to tell
 15 one from the other, and just what to do if
 16 you become confused. Why, then, do you
 17 persist in learning NOT such simple
 18 things?

19 T 31 A 2. There IS a reason. But confuse
 20 it not with difficulty in the simple
 21 things salvation asks you learn. It
 22 teaches but the very obvious. It
 23 merely goes from one apparent lesson to
 24 the next, in easy steps which lead you
 25 ~~follow happily from one~~ gently from

¹ Ur inserts "June 24, 1968"

(N 12:224) (Ur 1042)

1 one to another, with no strain at all. This cannot²
 2 BE confusing, yet you ARE confused.
 3 For somehow you believe that what is
 4 TOTALLY confused is easier to learn and
 5 understand. What you have taught
 6 yourselves is such a giant learning
 7 feat it is indeed incredible. But you
 8 accomplished it because you wanted to, and
 9 did not pause in diligence to judge
 10 it hard to learn, or too complex to grasp.
 11 **T 31 A 3.** No-one who understands what
 12 you have learned, how carefully you learned
 13 it, and the pains to which you went to practice
 14 and repeat the lessons endlessly, in
 15 every form you could conceive of them,
 16 could EVER doubt ~~your learn~~ the power of
 17 your learning skills. There is no greater
 18 power in the world. The world was
 19 MADE by it, and even now depends
 20 on nothing else. The lessons you have
 21 taught yourselves have been so over-
 22 learned and fixed they rise like
 23 heavy curtains, to obscure the simple and
 24 the obvious. Say not you cannot learn them.
 25 For your power to learn is strong enough

² *Urtext* switches emphasis, placing it on “cannot” and removing it from “be”

(N 12:225)(Ur 1042-1043)

1 to teach you that your will is not your own; your
2 thoughts do not belong to you; and even you
3 are someone else. **(1043)857**

4 **T 31 A 4.** Who could maintain that lessons
5 such as these are easy? Yet you have
6 learned more than this. You have continued,
7 taking every step, however difficult,
8 without complaint, until ~~you built~~ a
9 a world was built that suited you. And
10 every lesson that makes up the
11 world arises from the first accomplishment
12 of learning; an enormity so great the
13 Holy Spirit's Voice seems small and still
14 before its magnitude. The world began
15 with one strange lesson, powerful enough
16 to render God forgotten, and His Son an
17 alien to himself, in exile from the home
18 where God Himself established him.
19 You who have taught yourselves the Son of God
20 is guilty, say not that you cannot learn the
21 simple things salvation teaches you.

22 **T 31 A 5.** Learning is an ability you made, and
23 gave yourselves. It was NOT made to do
24 the Will of God, but to uphold a wish
25 that It COULD be opposed, and that a

(N 12:226) (Ur 1043)

1 will APART from It was yet more real
 2 than It. And this has learning sought
 3 to demonstrate, and you HAVE learned what
 4 it was made to teach. Now does your
 5 ancient overlearning stand implacable
 6 before the Voice of Truth, and teach you
 7 that Its lessons are not true; too
 8 hard to learn, too difficult to see, and
 9 too opposed to what is REALLY true.
 10 Yet you WILL learn them, for their learning
 11 is the ONLY purpose for your learning
 12 skill the Holy Spirit sees in all the world. **T 31 A 6.** His
 13 simple lessons in forgiveness have a power mightier than
 14 yours, because they call
 15 from God and from your Self to you. Is this
 16 a LITTLE Voice, so small and still It
 17 cannot rise above the senseless noise
 18 of sounds which have no meaning? God
 19 willed not His Son forget Him.
 20 And the power of His Will is in ~~H~~ the
 21 Voice That speaks for Him. Which
 22 lesson will you learn? Which outcome
 23 is inevitable, sure as God, and far
 24 beyond all doubts and question? CAN
 25 it be your little learning³, strange in

³ Originally a period appears here, but no capital on the next word.

(N 12:227) (Ur 1043-1044)

1 outcome, and incredible in difficulty, will
 2 withstand the simple lessons being taught
 3 ~~at~~ to you in every moment of each day, since
 4 time began and learning had been made? **(1044)858**
 5 **T 31 A 7.** The lessons to be learned are only
 6 two. Each has its outcome in a
 7 different world. And each world follows
 8 surely from its source. The certain
 9 outcome of the lesson that God's Son is
 10 guilty is the world you see. It IS a
 11 world of terror and despair. Nor IS
 12 there hope of happiness in it. There IS
 13 no plan for safety you can make that
 14 ever will succeed. There IS no joy that
 15 you can seek for here, and hope to find.
 16 But this is NOT the only outcome which
 17 your learning must⁴ produce. However
 18 much you may have overlearned your
 19 chosen task, the lessons⁵ which reflects the
 20 Love of God is stronger still. And you
 21 WILL learn God's Son is innocent, and see
 22 ANOTHER world.
 23 **T 31 A 8.** The outcome of the lesson that God's
 24 Son is guiltless is a world in which there
 25 is no fear, and everything is lit with hope,

⁴ *Urtext* has "can"

⁵ The word "lessons" is originally typed, with the final s crossed out. *HLC* also omits the final s.

(N 12:228) (Ur 1044)

1 and sparkles with a gentle friendliness. Nothing
 2 but calls to you in soft appeal to be your friend,
 3 and let it join with you. And never does a
 4 call remain unheard, misunderstood, or
 5 left unanswered in the language in which the
 6 call itself was made. And you will understand
 7 it was THIS call that everyone and everything
 8 within the world has ALWAYS made.
 9 But YOU had not perceived it as it was.
 10 And now you see YOU were mistaken. You
 11 had been deceived by forms the call
 12 was hidden in, and⁶ so you did not hear
 13 it, and had lost a friend who
 14 ALWAYS wanted to be part of you.
 15 **T 31 A 9.** The soft, eternal calling of
 16 each part of God's creation to the whole
 17 is heard throughout the world this second
 18 lesson brings. There is no living thing
 19 that⁷ does not share the universal ~~will~~ wish⁸
 20 that it be whole, and that you do not
 21 leave its call unheard. Without your
 22 answer is it left to die, as it is saved
 23 from death when you have heard its⁹ calling
 24 as the ancient call to life, and understood
 25 that it is but your own. The Christ in you remembers

⁶ *Urtext* puts a sentence break instead of a comma here

⁷ *Urtext* changes "that" to "which"

⁸ The *Notes* has "will" crossed out and "wish" written in. The *Urtext* manuscript has both typed, with "wish" crossed out, leaving "will" in place. The *HLC* has lower case "will" while *FIP* capitalizes it.

⁹ Originally typed "it", it appears to have a handwritten "s" added. *HLC* has the s.

(N 12:229) (Ur 1044-1045)

1 God with all the certainty with which He knows His
 2 Love. But ONLY if His Son is innocent
 3 can He BE Love. For God were¹⁰
 4 fear indeed, if he whom He
 5 created innocent could be a slave to
 6 guilt. God's perfect Son remembers his
 7 creation. But in guilt he has forgotten
 8 what he really is. **(1045)859**
 9 **T 31 A 10.** The fear of God results as
 10 surely from the lesson that His Son is
 11 guilty as God's Love must be
 12 remembered when he LEARNS¹¹ his innocence.
 13 For hate must father fear, and look
 14 upon its father as itself. How
 15 wrong are you who fail to hear the
 16 call that echoes past each seeming
 17 call to death, that sings behind each
 18 murderous attack, and pleads that
 19 love restore the dying world! You do
 20 not understand Who calls to you beyond
 21 each form of hate, each call to war.
 22 But you will recognize Him as you
 23 give Him answer in the language that
 24 He calls. He will appear when you have
 25 answered Him, and you will know in Him that God

¹⁰ This word is underlined, but the underline appears to be crossed out. *Urtext* doesn't capitalize it.

¹¹ Originally typed "remembers", that is crossed out and "LEARNS" is penciled in.

(N 12:230) (Ur 1045)

1 is Love.
2 **T 31 A 11.** What is temptation but a wish to
3 make the wrong decision on what you
4 would learn, and have an outcome which you do
5 not want? It is the RECOGNITION that it is a
6 state of mind UNWANTED that becomes
7 the means whereby the choice is reassessed;
8 another outcome seen to be preferred. You are
9 deceived if you believe you want disaster
10 and disunity and pain. Hear not the call
11 for this within yourself, but
12 listen, rather, to the deeper call beyond
13 it, that appeals for joy and peace *peace and joy*.
14 And all the world will GIVE you joy and
15 peace. For as you hear you answer, and
16 behold! - your answer is the proof of what
17 you learned. Its outcome is the world you
18 look upon.
19
20
21
22
23
24
25 (1046)860

(N 12:231) (Ur ----)

Text 22a

**T 31 B. The Illusion of an Enemy (*N 2097 12:232)
(N 12:232)(Urtext 1046)**

1 **June 26**

2 **T 31 A 12.** Let us be still an instant, and forget all
3 things we ever learned, all thoughts we had, and
4 every preconception that we hold of what
5 things mean, and what their purpose is. Let us
6 remember not our own ideas of what the
7 world is for. We do not know. Let
8 every image held of anyone be loosened
9 from our minds and swept away. Be innocent
10 of judgment, unaware of any thoughts of
11 evil or of good that ever crossed your mind
12 of anyone. Now do you know him not.
13 But you ARE free to learn of him, and learn of
14 him anew. Now is he born again to you, and you
15 are born again to him, WITHOUT the past that
16 sentenced him to die, and you with him. Now is he free to
17 live, as you are free, because an ancient learning
18 passed away, and left a place for truth to be reborn.
19 **T 31 B 1.** An ancient lesson is not overcome¹²
20 by the OPPOSING of the new and old. It is not
21 VANQUISHED that the truth be known, or
22 fought against to LOSE to truth's appeal.
23 There is no battle which must be prepared, no
24 time to be expended, and no plans that
25 need be laid for bringing in the new. There IS

¹² Originally typed "over," handwriting removes the comma and adds "come"

(N 12:233) (Ur 1046)

1 an ancient battle being waged AGAINST
2 the truth, but truth does not respond. Who
3 COULD be hurt in such a war, unless
4 he hurts himself? He HAS no enemy
5 in truth. And CAN he be assailed by
6 dreams? Let us review again what
7 seems to stand BETWEEN you and the truth of
8 what you are. For there are steps in its
9 relinquishment. The first is a decision
10 which YOU make. But afterwards, the truth is
11 GIVEN you.

12 **T 31 B 2.** You would ESTABLISH truth. And
13 by your wish, you set two choices to be made
14 each time you think you must decide on
15 anything. NEITHER is true. Nor ARE they
16 different. Yet must we see them both, before
17 you can look PAST them, to the ONE Alternative
18 that IS a different choice. But not in
19 dreams you made, that this might be
20 OBSCURED to you. What YOU would choose
21 between is NOT a choice, and gives but the ILLUSION
22 it is free, for it will have ONE outcome
23 either way. Thus is it really not a
24 choice at all. The leader and the follower
25

(N 12:234) (Ur 1046-1047)

1 emerge as SEPARATE es, each seeming to possess
2 advantages you would not want to lose. So in their
3 fusion there appears to be the hope of satisfaction
4 and of peace. (1047)861

5 **T 31 B 3.** You see yourself divided into both
6 these roles, forever split between the two. And
7 every friend or enemy becomes a means
8 to help you save yourself from this. Perhaps
9 you call it love. Perhaps you think that
10 it is murder justified at last. You
11 hate the one you gave the leader's role
12 when YOU would have it, and you hate
13 as well his NOT assuming it, at
14 times you want to let the follower in you
15 arise, and give away the role of
16 leadership. And this is what you made
17 your brother FOR, and learned to think that
18 this his purpose IS. Unless he serves
19 it, he has not fulfilled the function
20 that was given him by you. And thus he
21 merits death, because he has no purpose and no
22 usefulness to you.

23 **T 31 B 4.** And what of him? What
24 does he want of YOU? What COULD he
25

(N 12:235) (Ur 1047)

1 want, but what you want of him? Herein is
2 life as easily as death, for what you
3 choose you choose as well for him.
4 Two calls you make to him, as he to
5 you. Between these two IS choice, because from
6 them there IS a different outcome. If
7 he be the leader or the follower to you, it
8 matters not, for you have chosen death.
9 But if he calls for death or calls
10 for life, for hate or for forgiveness
11 and for help, is NOT the same in outcome.
12 Hear the one, and you are separate from him, and are
13 lost. But hear the other, and you join
14 with him, and in your answer is salvation
15 found.

16 **T 31 B 5.** The voice you hear in him is but your
17 own. What does he ask you for?
18 And listen well. For he is asking
19 what will come to you, because you see
20 an image of yourself, and hear your
21 voice requesting what you want. Before
22 you answer, pause to think of this:

23 The answer that I give my brother is
24 What I am asking for. And what I learn
25

(N 12:236) (Ur 1047 - 1048)

1 Of him is what I learn about myself.
 2 Then let us wait an instant and be still,
 3 forgetting everything we thought we heard;
 4 remembering how much we do not know.
 5 This brother neither leads nor follows us, but
 6 walks beside us on the selfsame road. He
 7 is like us, as near or far away from
 8 what we want as we will let him be. **(1048)862**
 9 **T 31 B 6.** We make no gains he does not
 10 make with us, and we fall back if he
 11 does not advance. Take not his hand in
 12 anger but in love, for in his progress do you
 13 count your own. And we go separately
 14 along the way unless you keep him safely by
 15 your side. BECAUSE he is your equal in God's
 16 Love will YOU be saved from all appearances,
 17 and answer to the Christ Who calls to you.
 18 Be still and listen. Think not ancient
 19 thoughts. Forget the dismal lessons that
 20 you learned about this Son of God who
 21 calls to you. Christ calls to all with EQUAL
 22 tenderness, seeing no leaders and no
 23 followers, and hearing but ONE Answer to
 24 them all. Because He hears one Voice, He
 25

(N 12:237) (Ur 1048)

1 cannot hear a DIFFERENT answer from the one He
2 gave when God appointed Him His only Son.
3 **T 31 B 7.** Be very still an instant. Come
4 without all thought¹³ of what you ever
5 learned before, and put aside all images
6 you made. The old will fall away before the
7 new, without your opposition or intent.
8 There will be no attack upon the things you
9 thought were precious, and in need of care.
10 There will be no assault upon your wish to
11 hear a call that never has been
12 made. Nothing will hurt you in this holy
13 place to which you come to listen silently,
14 to¹⁴ learn the truth of what you really want.
15 No more than this will you be asked to learn.
16 But as you hear it, you will understand you need
17 but come away WITHOUT the thoughts you did
18 not want, and that were NEVER true.
19 **T 31 B 8.** Forgive your brother ALL appearances,
20 which are but ancient lessons ~~which you~~ that you taught
21 yourself about the sinfulness in you. Hear
22 but his call for mercy and release from all the
23 fearful images he holds of what HE
24 is, and of what YOU must be. He is
25

¹³ Originally typed "thoughts"

¹⁴ *Urtext* has "and" instead of "to."

(N 12:238) (Ur 1048 - 1049)

1 afraid to walk with you, and thinks perhaps a bit
 2 behind, a bit ahead, would be a safer
 3 place for him to be. Can YOU make progress
 4 if you think the same, advancing only ~~as~~ ^{when} ~~as~~¹⁵
 5 he would step back, and ~~going forward~~ *falling back*¹⁶ as¹⁷
 6 he would go ahead? For so¹⁸ do you
 7 forget the journey's goal which is but to decide
 8 to walk WITH him, so neither leads nor
 9 follows. Thus it is a way you go together,
 10 NOT alone. And in THIS choice is
 11 learning's outcome changed, for Christ
 12 has been reborn to BOTH of you. **(1049)863**
 13 **T 31 B 9.** An instant spent without your
 14 old ideas of who your great Companion
 15 is and what he SHOULD be asking
 16 for, will be enough to let this happen.
 17 And you will perceive his purpose is the same
 18 as yours. He asks for what YOU
 19 want, and needs the SAME as you.
 20 It takes, perhaps, a different FORM in him, but
 21 it is NOT the form you answer to. He
 22 asks and YOU receive, for you have come with
 23 but ONE purpose; that you both may
 24 learn you love each other with a brother's love.
 25

¹⁵ *Urtext* copies this as "when" but it appears to have first been written "as" which was crossed out and replaced by "when" which was crossed out and another "as" written above it.

¹⁶ The first words written appear to be "going forward" while it seems clear in the context that "falling back" is the more suitable concept.

¹⁷ *Urtext* has "when" instead of "as"

¹⁸ The word "so" is not in the *Urtext* original, it is penciled in.

(N 12:239) (Ur 1049)

1 And AS a brother, must his Father be the
 2 same as yours, as he is like yourself.
 3 Together is your joint inheritance remembered and
 4 accepted by you both. Alone it is denied to
 5 both of you.
 6 **T 31 B 10.** Is it not clear that while you still
 7 insist on leading or on following, you
 8 think you walk alone, with no-one by your
 9 side? This is the road to nowhere, for the
 10 light cannot be given while you walk
 11 alone, and so you cannot SEE which way you go.
 12 And so there IS confusion, and a sense
 13 of endless doubting, as you stagger
 14 back and forward in the darkness and
 15 alone. Yet are these but appearances of
 16 what the journey is, and how it must
 17 be made. For next to you is One Who
 18 holds the light before you, so that
 19 every step is made in certainty and
 20 sureness of the road. A blindfold can
 21 indeed obscure your sight, but cannot make
 22 the way itself grow dark. And He Who
 23 travels with you HAS the Light¹⁹.
 24
 25 **(1050)864**

¹⁹ Original typed both lower and upper, over struck.

**T 31 C. The Self-Accused (*N 2105 12:240)
(N 12:240) (Ur 1050)**

1 **T 31 C 1.** Only²⁰ the self-accused condemn.
 2 As you prepare to make a choice that will
 3 result in DIFFERENT outcomes, there is first
 4 one thing that must be overlearned.
 5 It must become a habit of response
 6 so typical of everything you do, that
 7 it becomes your FIRST response to all
 8 temptation, and to every situation that
 9 occurs. Learn this, and learn it well,
 10 for it is here delay of happiness is
 11 shortened by a span of time you
 12 cannot realize. You NEVER²¹ hate your brother
 13 for HIS "sins"²², but ONLY for your own.
 14 Whatever form his sins appear to take,
 15 the form obscures the fact that you believe
 16 it to be yours, and THEREFORE meriting a just
 17 attack.

18 **T 31 C 2.** Why should his sins BE sins, if
 19 you did not believe they could not be
 20 forgiven in you? Why are they real in
 21 him, if you did not believe that they are YOUR
 22 reality? And why do you attack them
 23 anywhere except you hate yourself?
 24 Are YOU a sin? You answer "yes" WHENEVER
 25

²⁰ *Ur* inserts "July 5, 1968"

²¹ The word is underlined, but the underline appears crossed out. However, the *Urtext* preserves the emphasis here.

²² The quotation marks are penciled in the manuscript.

(N 12:241) (Ur 1050)

1 you attack, for BY attack do you assert
2 that you are guilty, and must give as you
3 deserve. And what CAN you deserve but what
4 you ARE? If you did not believe that you
5 DESERVED attack, it never would occur
6 to you to GIVE attack to anyone at all.
7 Why should you? What would be the gain
8 to you? What could the outcome be that
9 you would WANT? And how COULD
10 murder bring you benefit?
11 **T 31 C 3.** Sins are in bodies. They are not
12 perceived in minds. They are not seen as
13 purposes, but ACTIONS. Bodies act, and
14 minds do not. And therefore must the body
15 be at fault for what it does.
16 It is not seen to be a passive
17 thing, obeying your commands, and doing
18 nothing of itself at all. If you are
19 sin you ARE a body, for the mind
20 acts not. And purpose must be in
21 the body, NOT the mind. The body must
22 act on its own, and motivate itself. If
23 you are sin, you lock the mind WITHIN the body,
24 and you give its purpose to its prison-house,
25

(N 12:242) (Ur 1050 - 1051)

1 which acts INSTEAD of it. A jailer does
 2 not follow orders, but ENFORCES orders on
 3 the prisoner. **(1051)865**
 4 **T 31 C 4.** Yet is the BODY prisoner, and NOT
 5 the mind. The body thinks no thoughts. It
 6 has no power to learn, to pardon, or
 7 enslave. It gives no orders that the
 8 mind need serve, nor sets conditions
 9 that it must obey. It holds in
 10 prison but the willing mind²³ that would
 11 abide in it. It sickens at the bidding
 12 of the mind that would become its prisoner.
 13 And it grows old and dies, because that
 14 mind is sick within ITSELF. Learning is
 15 all that causes change. And so the body,
 16 where no learning CAN occur, could NEVER²⁴
 17 change unless the mind PREFERRED the body
 18 change in its appearances, to suit the
 19 purpose given by the mind. For it CAN
 20 learn, and there is ALL change made.
 21 **T 31 C 5.** The mind that thinks it is a sin has
 22 but ONE purpose; that the body be the
 23 source of sin, and KEEP it in the prison
 24 house it chose, and guards, and holds
 25

²³ In the *Urtext* a comma and forward slash over stuck appear here. It seems the intent was to cross out the comma.

²⁴ The word is underlined in the *Notes* but the emphasis was not preserved in the *Urtext*.

(N 12:243) (Ur 1051)

1 itself at bay, a sleeping prisoner to the
2 snarling dogs of hate and evil, sickness and
3 attack; of pain and age, of grief and suffering.
4 Here are the thoughts of sacrifice preserved,
5 for here guilt rules, and orders that the
6 world be like itself; a place where
7 nothing can find mercy, or survive the
8 ravages of fear except in murder and in
9 death. For here are you made sin, and
10 sin can not abide the joyous nor accept the
11 free, for they are enemies which sin must
12 kill. In death is sin preserved, and those
13 who think that they are sin MUST die f
14 or what they are.

15 **T 31 C 6.** Let us be glad that you WILL see what
16 you believe, and that it HAS been given
17 you to CHANGE what you believe. The body will
18 but follow. It can NEVER lead you where
19 you would not be. IT does not guard your
20 sleep, nor interfere with your awakening.
21 Release your body from imprisonment, and you
22 will see no-one as prisoner to what you
23 have escaped. You will not WANT to hold in
24 guilt your chosen enemies, nor keep in
25

(N 12:244) (Ur 1051)

1 chains to the illusion of a changing love the
2 ones you think are friends. The innocent release
3 in gratitude for THEIR release and what
4 they see upholds their freedom FROM imprisonment
5 and death. Open your mind to change, and there will
6 be no ancient penalty exacted from your
7 brother or yourself. For God has said there
8 IS no sacrifice that can be asked; there IS
9 no sacrifice that can be made.

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25 (1052)866

**T 31 D. The Real Alternative (*N 2109 12:245)
(N 12:245) (Ur 1052)**

1 **T 31 D 1.** There²⁵ is a tendency to think the world can
 2 offer consolation and escape from problems
 3 that its purpose is to keep. Why should
 4 this be? Because it is a place where
 5 choice among illusions seems to be the ONLY choice.
 6 And YOU are in control of outcomes of your
 7 choosing. Thus you think, within the
 8 narrow band from birth to death, a
 9 little time is given you to use for you alone;
 10 a time when everyone conflicts with you,
 11 but you can choose which road will lead you
 12 out of conflict, and AWAY from difficulties
 13 which concern you not. But they ARE your
 14 concern. How, then, can you escape
 15 from them by leaving them behind?
 16 What MUST go with you, you will take with you
 17 whatever road you choose to walk along.
 18 **T 31 D 2.** Real choice is no illusion. But the
 19 world has none to offer. ALL its roads
 20 but lead to disappointment, nothingness and
 21 death. There IS no choice in its alternatives.
 22 Seek not ESCAPE from problems here.
 23 The world was made that problems could
 24 not BE escaped. Be not deceived by
 25

²⁵ *Ur* inserts "July 16, 1968"

(N 12:246) (Ur 1052)

1 all the different names its roads are given. They
2 have but one end. And each is but the
3 means to GAIN that end, for it is here
4 that all its roads will lead, however
5 differently they seem to start; however
6 differently they seem to go. Their end is
7 certain, for there is no choice among
8 them. All of them will lead to death. On some
9 you travel gaily for a while, before the
10 bleakness enters. And on some the thorns
11 are felt at once. The choice is not WHAT
12 will the ending be, but WHEN it comes.
13 **T 31 D 3.** There IS no choice where every end
14 is sure. Perhaps you would prefer to try them
15 all, before you REALLY learn they are but one. The
16 roads this world can offer seem to be
17 quite large in number, but the time must
18 come when everyone begins to see how
19 like they are to one another. Men have died on
20 seeing this, because they saw no way EXCEPT
21 the pathways offered by the world. And, learning
22 THEY led nowhere, lost their hope. And
23 yet this was the time they COULD have learned their
24 greatest lesson. All must²⁶ reach this point,
25

²⁶ Originally typed "much".

(N 12:247) (Ur 1052 - 1053)

1 and go BEYOND it. It is true indeed there is no choice
2 at all within the world. But this is NOT the lesson
3 in itself. The lesson has a PURPOSE, and in THIS
4 you come to understand what it is FOR. **(1053)867**
5 **T 31 D 4.** Why would you seek to try another
6 road, another person or another place,
7 when you HAVE learned the way the lesson starts,
8 but do not yet perceive what it is for? Its
9 purpose is the ANSWER to the search that
10 all must undertake who still believe there
11 is another answer to be found. Learn now,
12 without²⁷ despair, there is no hope of answer²⁸
13 in the world. But do not judge the lesson
14 which is but BEGUN with this. Seek not another signpost
15 in the world which seems to point to still another
16 road. No longer look for hope where there is
17 none. Make fast your learning NOW, and
18 understand you but waste time unless you go
19 BEYOND what you have learned to what is yet to
20 learn. For from this lowest point will learning
21 lead to heights of happiness, in which you see the
22 PURPOSE of the lesson shining clear, and perfectly
23 within your learning grasp.
24 **T 31 D 5.** Who would be willing to be turned
25

²⁷ *Urtext* manuscript emphasizes this word, *Notes* does not.

²⁸ *Urtext* adds an s, pluralizing "answer" but the *Notes* does not.

(N 12:248) (Ur 1053)

1 AWAY from ALL²⁹ the roadways of the world, UNLESS he
 2 understood their real futility? Is it not needful
 3 that he should BEGIN with this to seek another
 4 way instead? For while he sees a
 5 choice where there is none, what power of
 6 decision can he use? The great RELEASE
 7 of power must begin with learning where it
 8 really HAS a use. And what decision
 9 has power, if it be applied in situations
 10 without choice? The learning that the
 11 world can offer but ONE choice, no
 12 matter what its form may be, is the
 13 beginning of acceptance that there is a
 14 REAL alternative instead. To fight AGAINST this
 15 step is to defeat your purpose here. You did not
 16 come to learn to find a road the world does not contain.
 17 **T 31 D 6.** The search for DIFFERENT pathways in the
 18 world is but the search for different FORMS of
 19 truth. And this would KEEP the truth from
 20 being reached. Think not that
 21 happiness is EVER reached³⁰ by following
 22 a road AWAY from it. This makes NO
 23 sense, and CANNOT be the way. To you who
 24 seem to find this course to be too difficult
 25

²⁹ *Urtext* does not emphasize this word, but it is underlined in the *Notes*.

³⁰ *Urtext* has the word "found." The word in the *Notes* appears to be "reached." Schucman frequently substitutes words when the occur close to each other. The word "reached" appears on the previous line, and this may explain the substitution.

(N 12:249) (Ur 1053 - 1054)

1 to learn, let me repeat that, to achieve a
 2 goal, you must proceed in its direction, not
 3 AWAY from it³¹. And EVERY road that goes
 4 the other way will NOT advance the purpose to be
 5 found. If THIS be difficult to understand, then I
 6 S this course impossible to learn. But only
 7 then. For otherwise, it is a simple
 8 teaching in the obvious. **(1054)868**
 9 **T 31 D 7.** There IS a choice which you have power to
 10 make, when you have seen the real alternatives.
 11 UNTIL that point is reached you HAVE no
 12 choice, and you can but decide how you
 13 would choose the better to deceive
 14 yourself again. This course attempts to
 15 teach no more than that the power of
 16 decision cannot lie in choosing different
 17 forms of what is still the SAME
 18 illusion and the SAME mistake. All choices
 19 in the world depend on this; - You choose BETWEEN
 20 your brother and yourself, and you will gain as
 21 much as he will lose, and what you lose is
 22 what is given him. How utterly OPPOSED to
 23 truth is this, when what the lesson's purpose
 24 is to teach that what your brother loses YOU have
 25

³¹ Urtext has the previous two sentences in handwritten brackets..

(N 12:250) (Ur 1054)

1 lost, and what he gains is what is given YOU.
2 **T 31 D 8.** He has not left His Thoughts!
3 But you forgot His Presence, and remember
4 not His Love. No pathway in the world can
5 lead to Him, nor any worldly goal is
6 one with His. What road in all the world
7 will lead within, when EVERY road was
8 made to separate the journey from the purpose
9 it MUST have, unless it be but futile
10 wandering? All roads that lead AWAY
11 from what you are will lead you to confusion
12 and despair. Yet has He never left
13 His Thoughts to die, without their Source
14 forever in themselves. He has not left
15 His Thoughts. He could no more
16 depart from them than they could
17 keep Him out. In unity with Him do
18 they abide, and in their Oneness BOTH are
19 kept complete.
20 **T 31 D 9.** There IS no road that leads away
21 from Him. A journey FROM yourself does
22 not exist. How foolish and insane it is to
23 think that there COULD be a road with
24 such an aim. Where could it go?
25

(N 12:251) (Ur 1054)

1 And how could you be made to travel
2 on it, walking there without your own
3 Reality at one with you? Forgive
4 yourself your madness, and forget all
5 senseless journeys and all goal-less aims.
6 They have no meaning. You can NOT
7 escape from what you are. For God IS
8 merciful, and did not let HIS Son
9 abandon Him. For what He is be
10 thankful, for in that³² is YOUR escape
11 from madness and from death. Nowhere but
12 where He is can YOU be found. There IS
13 no path that does not lead to Him.

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25 **(1055)869**

³² There is both a capital and a lower case "t" typed originally.

**T 31 E. Self-Concept versus Self (*N 2117 12:252)
(N 12:252) (Ur 1055)**

1 **T 31 E 1.** The³³ learning of the world is built upon a
 2 concept of the self adjusted to the world's
 3 reality. It fits it well. For this an image
 4 is that suits a world of shadows and
 5 illusions. Here it walks at home,
 6 where what it sees is one with it. The
 7 building of a concept of the self is what
 8 the learning of the world is FOR. This is its
 9 purpose; that you come WITHOUT a
 10 self, and MAKE one as you go along.
 11 And by the time you reach "maturity,"
 12 you have perfected it to meet the world on
 13 equal terms, at one with its demands.
 14 A concept of the self is made by YOU.
 15 It bears NO likeness to yourself at
 16 all. It is an idol, made to take the
 17 place of your reality as Son of God.

18 **T 31 E 2.** The concept of the self the world would
 19 teach is not the thing that it appears to
 20 be. For it is made to serve two purposes,
 21 but one of which the mind can recognize. The first
 22 presents the face of innocence, the aspect
 23 acted ON. It is this face that smiles
 24 and charms and even seems to love. It
 25

³³ *Ur* inserts "July 18, 1968"

(N 12:253) (Ur 1055)

1 searches for companions, and it looks at
 2 times with pity on the suffering, and sometimes
 3 offers solace. It believes that it is good,
 4 within an evil world. This aspect can
 5 grow angry, for the world is wicked, and
 6 unable to provide the love and shelter innocence
 7 deserves. And so this face is often wet with
 8 tears, at the injustices the world accords to
 9 those who would be generous and good.

10 **T 31 E 3.** This aspect NEVER makes the
 11 first attack. But every day a hundred
 12 little things make small assaults
 13 upon its innocence, provoking it to
 14 irritation, and at last to open
 15 insult and abuse. The face of innocence
 16 the concept of the self so proudly wears
 17 can tolerate attack in self-defense,
 18 for is it not a well-known fact the
 19 world deals harshly with defenseless
 20 innocence? No-one who makes a
 21 ~~picture~~^{image} of himself omits this face, for
 22 he has need of it. The other side he
 23 does not want to see. But it is here the
 24 learning of the world has set its sights³⁵.

25

³⁴ The word "picture" is crossed out, and what appears to be the word "image" is written above it. Then this is crossed out and a check mark is placed beside "picture" suggesting this was an editing change that was "undone."

³⁵ The word is written "sites" ... a probably spelling error.

(N 12:254) (Ur 1055 - 1056)

1 For it is here the world's reality is set, to see to it
2 the idol lasts. **(1056)870**

3 **T 31 E 4.** Beneath the face of innocence there is a
4 lesson that the concept of the self was made
5 to teach. It is a lesson in a terrible
6 displacement, and a fear so devastating
7 that the face which smiles above it
8 must forever look away, lest it
9 perceive the treachery it hides. The lesson
10 teaches this; "I am the thing you
11 made of me, and as you look on me,
12 you stand condemned, because of what
13 I am." On this conception of the self
14 the world smiles with approval, for it
15 guarantees the pathways of the world are
16 safely kept, and those who walk on
17 them will not escape.³⁶ **T 31 E 5.** Here is the central
18 lesson that ensures your brother is condemned
19 eternally. For what YOU are has now
20 become his sin.

21 For this is no forgiveness possible. No
22 longer does it matter what he does, for
23 your accusing finger points to him, unwavering and
24 deadly in its aim. It points to you as well, but
25

³⁶ This is the *Urtext* paragraph break, which is also indicated, not by an indent but by a pilcrow. The original end of paragraph after "becomes his sin" in line 20 is joined to the beginning of line 21 with a continuation mark.

(N 12:255) (Ur 1056)

1 this is kept still deeper in the mists below the
2 face of innocence. And in these shrouded
3 vaults are all his sins and yours preserved,
4 and kept in darkness, where they cannot be
5 perceived as errors, which the light would
6 surely show. You can be neither BLAMED for
7 what you are, nor can you CHANGE the things it
8 makes you do. And you are each the symbol of
9 your sins to one another, silently, and yet with
10 ceaseless urgency condemning still your brother
11 for the hated thing you are.

12 **T 31 E 6.** Concepts are learned. They are not
13 natural. Apart from learning they do not exist.
14 They are not given, and they must be made.
15 Not one of them is true, and many come from
16 feverish imaginations, hot with hatred
17 and distortions born of fear. What is a
18 concept but a thought to which its
19 maker gives a meaning of his own?
20 Concepts maintain the world. But ? they
21 can NOT be used to demonstrate the
22 world is real. For all of them ?? are made
23 WITHIN the world, born in its shadow, growing in its ways,
24 and finally "maturing"
25

(N 12:256) (Ur 1056 - 1057)

1 in its thought. They are ideas of idols
2 painted with the brushes of the world, which cannot make
3 a single picture representing truth. **(1057)871**
4 **T 31 E 7.** A concept of the self is meaningless,
5 for no-one here can see what it is
6 for, and therefore cannot picture what it IS. Yet
7 is all learning that the world directs
8 begun and ended with the single aim of
9 teaching you this concept of yourself, that
10 you will choose to follow this world's laws,
11 and never seek to go BEYOND its roads,
12 nor realize the way you see yourself. Now
13 must the Holy Spirit find a way to help you
14 see this concept of the self must be
15 undone, if ANY peace of mind is to be
16 given you. Nor can it be unlearned except
17 by lessons aimed to teach that you are
18 something else. For otherwise, you would
19 be asked to make exchange of what you
20 now believe for total loss of self.
21 And greater terror would arise in you.
22 **T 31 E 8.** Thus are the Holy Spirit's lesson plans
23 arranged in easy steps, that, though there
24 be some lack of ease at times, and
25

(N 12:257) (Ur 1057)

1 some distress, there is no shattering of what was
2 learned, but just a re-translation of what
3 seems to be the evidence on its behalf.
4 Let us consider, then, what proof there is
5 that you are what your brother made of you.
6 For even though you do not yet perceive that
7 this is what you think, you surely learned by
8 now that you BEHAVE as if it were.
9 Does he REACT for you? And did he
10 know exactly what would happen?
11 Could he see your future, and ordain
12 before it came what you should do in
13 EVERY circumstance? He must have made
14 the world as well as you, to have such
15 prescience in the things to come.
16 **T 31 E 9.** That you are what your brother made of you
17 seems most unlikely. Even if he did,
18 who gave the face of innocence to you? Is
19 this YOUR contribution? Who is, then, the "you"
20 who made it? And who is deceived
21 by all your goodness, and attacks it so?
22 Let us forget the concept's foolishness, and
23 merely think of this; there are two parts
24 to what you think yourself to be. If one

(N 12:258) (Ur 1057 - 1058)

1 was generated by your brother, who was there to make the
2 other? And from whom must something
3 be kept hidden? If the world be evil,
4 there is still no need to hide what YOU are
5 made of. Who is there to see? And what
6 but is attacked could NEED defense? **(1058)872**
7 **T 31 E 10.** Perhaps the reason why this concept
8 must be kept in darkness is that, in the
9 light, the one who would not think it
10 true is YOU. And what would
11 happen to the world you know, if all
12 its underpinnings were removed? Your
13 concept of the world DEPENDS upon this
14 concept of the self. And BOTH would
15 go, if either one were ever raised to
16 doubt. The Holy Spirit does not seek to throw you
17 into panic. So He merely asks if
18 just a LITTLE question might be
19 raised. There ARE alternatives about the
20 thing that you must be. You might,
21 for instance, be the thing you chose to
22 have your BROTHER be.
23 **T 31 E 11.** This shifts the concept of the self
24 from what is wholly passive, and at
25

(N 12:259) (Ur 1058)

1 least makes way for active choice, and
2 some acknowledgment that interaction
3 must have entered in. There is some understanding
4 that you chose for BOTH of you, and what
5 he represents has meaning that was
6 given it by YOU. It also shows
7 some glimmering of sight into
8 perception's law that what you see
9 reflects the state of the PERCEIVER'S mind.
10 Yet who was it that did the
11 choosing first? If you are what you
12 chose your brother be, alternatives were there
13 to choose between, and someone must have
14 first decided on the one to choose, and
15 let the others go.
16 **T 31 E 12.** Although this step has gains,
17 it does not yet approach a basic question.
18 Something must have gone BEFORE these
19 concepts of the self. And something
20 must have done the learning which
21 gave rise to them. Nor can this be
22 explained by either view. The main
23 advantage of the shifting to the second from
24 the first is that you somehow entered in the
25

(N 12:260) (Ur 1058 - 1059)

1 choice by YOUR decision. But this gain is
 2 paid in almost equal loss, for now
 3 YOU stand accused of guilt for what your
 4 BROTHER is. And you must SHARE his guilt,
 5 because you chose it FOR him, in the image of
 6 your own. While ONLY he was treacherous
 7 before, now must YOU be condemned along
 8 with him. **(1059)873**

9 **T 31 E 13.** The concept of the self has always
 10 been the great preoccupation of the
 11 world. And everyone believes that he
 12 must find the answer to the riddle of
 13 himself. Salvation can be seen as
 14 nothing more than the ESCAPE from
 15 concepts. It does not concern
 16 itself with content of the mind, but with the
 17 simple statement THAT IT THINKS.
 18 And what can think has choice, and
 19 CAN be shown that different thoughts
 20 have different consequence. And it can learn
 21 that EVERYTHING it thinks reflects the
 22 deep confusion that it feels about ~~who?~~
 23 how it was made, and what it is.
 24 And vaguely does the concept of the self appear
 25

(N 12:261) (Ur 1059)

1 to answer what it does not know.
2 **T 31 E 14.** Seek not your Self in symbols. There can be
3 no concept that can stand for what you are.
4 What matters it which concept you accept,
5 while you perceive a self which interacts with
6 evil, and reacts to wicked things? Your
7 concept of yourself will still remain
8 quite meaningless. And you will not perceive
9 that you can interact but with yourself.
10 To see a guilty world is but the sign your
11 learning has been guided by the
12 world, and you behold it as you see
13 yourself. The concept of the self embraces
14 all you look upon, and NOTHING is outside
15 of this perception. If you can be hurt by
16 ANYTHING, you see a picture of your secret
17 wishes. Nothing more than this. And in
18 your suffering of ANY kind, you see your own
19 concealed desire to kill.
20 **T 31 E 15.** You will make many concepts of the
21 self as learning goes along. Each one will
22 show the changes in your own relationships,
23 as your perception of yourself is changed. There will be
24 some confusion every time there is a shift,
25

(N 12:262) (Ur 1059 - 1060)

1 but be you thankful that the learning of the world
 2 is loosening its grasp upon your mind. And
 3 be you sure and happy in the confidence
 4 that it will go at last, and leave your
 5 mind at peace. The role of the accuser will
 6 appear in many places and in many forms,
 7 and each will seem to be accusing you. But
 8 have no fear it will not be undone. The
 9 world can teach no images of you unless
 10 you WANT to learn them. There will come a time
 11 when images have all gone by, and you will
 12 see you know not what you are. **(1060)874**
 13 **T 31 E 16.** It is to this unsealed and open mind
 14 that truth returns, unhindered and unbound.
 15 Where concepts of the self have been laid
 16 by is truth revealed exactly as it is.
 17 When every concept has been raised to
 18 doubt and question, and been recognized
 19 as made on NO assumptions that
 20 withstand³⁷ the light, then is the truth left
 21 free to enter in its sanctuary clean and
 22 free of guilt. There is no statement
 23 that the world is more afraid to hear
 24 than this: "I do not know the thing I
 25

³⁷ *Urtext* has "would stand" as does *FIP*

(N 12:263) (Ur 1060)

1 am, and THEREFORE do not know what I am doing,
2 where I am, or how to look upon the
3 world and on myself." Yet in this learning
4 is salvation born. And what you are will
5 TELL you of Itself.

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25 (1061)875

**T 31 F. Recognizing the Spirit (*N 2129 12:264)
(N 12:264) (Ur 1061)**

1 **T 31 F 1.** You³⁸ see the flesh or recognize the Spirit³⁹.
 2 There is no compromise between the two. For *if* one is
 3 real the other must be false=, ~~And~~ for what⁴⁰
 4 is real denies its opposite. There is no
 5 choice in vision but this one. What you
 6 decide in this determines all you see,
 7 and think is real, and hold as true. On
 8 this one choice does all your world depend,
 9 for here have you established what you are, as
 10 flesh or Spirit in your own belief. If you
 11 choose flesh, you never will escape the body
 12 as your own reality, for you have chosen that
 13 you want it so. But choose the Spirit,
 14 and all Heaven bends to touch your eyes,
 15 and bless your holy sight, that you may see
 16 the world of flesh no more, except to
 17 heal and comfort and to bless.
 18 **T 31 F 2.** Salvation is undoing. If you choose
 19 to see the body, you behold a world of
 20 separation, unrelated things, and
 21 happenings that make no sense
 22 at all. This one appears and disappears
 23 in death. That one is doomed to
 24 suffering and loss. And no-one is
 25

³⁸ *Ur* inserts "August 23, 1968"

³⁹ In this paragraph and throughout this section "spirit" is originally typed with a lower-case "s" and the capitals are penciled in numerous times.

⁴⁰ It seems the first writing was "must be false. And what ..." which is marked up to render it "must be false, for what ..."

(N 12:265) (Ur 1061)

1 exactly as he was an instant previous.
2 Nor will he be the same as he is now an
3 instant hence. Who could have
4 trust where so much change is
5 seen, for who is worthy if he be
6 but dust? Salvation is undoing of
7 all this. And constancy arises in the
8 sight of those whose eyes salvation
9 has released from looking at the cost of
10 keeping guilt, because they chose to let it go
11 instead.

12 **T 31 F 3.** Salvation does not ask that
13 you behold the Spirit, and perceive the body
14 not. It merely asks that this
15 should be your CHOICE. For YOU can
16 see the body WITHOUT help, but
17 do not understand how to behold
18 a world APART from it. It is your world
19 salvation will undo, and LET you see
20 another world your eyes could never
21 find. Be not concerned HOW this
22 could ever be. You do not understand how
23 what YOU see arose to meet your
24 sight. For if you did, it would
25

(N 12:266) (Ur 1061 - 1062)

1 be gone. The veil of ignorance is drawn
 2 across the evil and the good, and must be
 3 passed that both may disappear, so
 4 that perception finds no hiding place. **(1062)876**
 5 **T 31 F 4.** How is this done? It is not done
 6 at all. What COULD there be within the
 7 universe that God created that
 8 must still be done? And what
 9 could be fore you still to do?⁴¹ Only
 10 in arrogance could you conceive that
 11 YOU must make the way to Heaven
 12 plain. The means are GIVEN you by which to
 13 see the world that will replace the one
 14 you made. Your will be done! In
 15 Heaven as on earth this is forever
 16 true⁴². It matters not where you
 17 believe you are, or what you think the
 18 truth about yourself must really
 19 be. It makes no difference what you
 20 look upon, nor what you choose to
 21 feel or think or wish. For God Himself
 22 hath said, "Thy will be done⁴³." And
 23 it IS done to you accordingly.
 24 **T 31 F 5.** You who believe that you can
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⁴¹ This sentence is omitted in all other versions.

⁴² Matthew 6:10 "Thy kingdom come. Thy will be done, as in heaven, so on earth."

⁴³ *ibid*

(N 12:267) (Ur 1062)

1 choose to see the Son of God as you
2 would have him be, forget not that no
3 CONCEPT of yourself will stand against
4 the truth of what you are. Undoing
5 truth would be impossible. But concepts
6 are not difficult to change. One vision,
7 clearly seen, that does not fit the
8 picture as it was perceived before, will change
9 the world for eyes that learn to see
10 because the concept of the SELF has changed. Are
11 YOU invulnerable? Then the world is
12 harmless in your sight. Do YOU forgive?
13 Then is the world forgiving, for you have
14 forgiven it its trespasses. And so
15 it looks on you with eyes that see as
16 yours.

17 **T 31 F 6.** Are YOU a body? So is all
18 the world perceived as treacherous, and out
19 to kill. Are you a Spirit, deathless, and
20 without the promise of corruption and the
21 stain of sin upon you? So the world
22 is seen as stable, fully worthy of your
23 trust; a happy place to rest in for
24 a while, where nothing need be feared
25

(N 12:268) (Ur 1062)

1 but only loved. Who is unwelcome to the
2 kind in heart? And what could
3 hurt the truly innocent? Thy will
4 be done, you holy Child of God. It
5 does not matter if you think you are
6 in earth or Heaven. What your Father
7 wills for you can never change. The truth
8 in you remains as radiant as a star,
9 as pure as light, as innocent as
10 Love Itself. And you ARE worthy that your
11 Will⁴⁴ be done.

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25 **(1063)877**

⁴⁴ Originally typed "will", the capital is penciled in.

**T 31 G. The Savior's Vision (*N 2133 12:268)
(N 12:269) (Ur 1063)**

1 **T 31 G 1.** Learning⁴⁵ is change. Salvation does
 2 not seek to use a means as yet
 3 too alien to your thinking to be helpful,
 4 nor to make the kinds of change you
 5 could not recognize. Concepts are
 6 needed while perception lasts,⁴⁶ and
 7 changing concepts IS salvation's
 8 task. For it must deal in
 9 contrasts, not in truth, which has
 10 no opposite and cannot change.
 11 In this world's concepts are the
 12 guilty "bad;" the "good" are innocent.
 13 And no-one here but holds a
 14 concept of himself in which he counts the
 15 good to pardon him the bad⁴⁷.
 16 Nor does he trust the good⁴⁸ in anyone, believing
 17 that the bad⁴⁹ must lurk behind.
 18 **T 31 G 2.** This concept emphasizes
 19 treachery, and trust becomes impossible.
 20 Nor could it change while you
 21 perceive the "bad" in you. Nor could
 22 your "evil" thoughts be recognized⁵⁰,
 23 as long as you see value in
 24 attack. You WILL perceive them
 25

⁴⁵ *Ur* inserts "August 26, 1968"

⁴⁶ *Urtext* puts a period and starts a new sentence here, the *Notes* doesn't.

⁴⁷ *Urtext* places "good" and "bad" in quotes in this line, as above. The *Notes* does not.

⁴⁸ Same as above re: quotes

⁴⁹ Same as above re: quotes

⁵⁰ *Urtext* rewrites this phrase as "You could not recognize your "evil" thoughts ..."

(N 12:270) (Ur 1063)

1 sometimes, but will NOT see them as
 2 meaningless. And so they come in
 3 fearful form, with content still
 4 concealed, to shake your sorry concept of
 5 yourself, and blacken it with still
 6 another "crime." YOU cannot give
 7 yourself your innocence, for you are too
 8 confused about yourself. But
 9 should ONE brother dawn upon your sight
 10 as wholly worthy of forgiveness, then your
 11 concept of yourself IS wholly changed.
 12 **T 31 G 3.** YOUR "evil" thoughts have been
 13 forgiven with his, because you let them all
 14 effect YOU not. No longer did you
 15 choose that you should be the sign of
 16 "evil" and of guilt in him. And as you
 17 gave your trust to what is "good" in him,
 18 you gave it to the "good"⁵¹ in you. In terms of
 19 concepts, it is thus you see him MORE than
 20 just a body, for the "good" is NEVER
 21 what the body seems to be. The actions
 22 of the body are perceived as coming from
 23 the "baser" part of you, and thus of him as
 24 well. By focusing upon the "good" in him, the
 25

⁵¹ A spurious period appears in the manuscript here.

(N 12:271) (Ur 1063 - 1064)

1 body grows decreasingly persistent in your
2 sight, and will at length be seen as little
3 more than just a shadow circling round
4 the "good". **(1064)878**

5 **T 31 G 4.** And this will be your concept of YOURSELF,
6 when you have reached the world beyond the
7 sight your eyes alone can offer you to see.
8 For you will not interpret what you see
9 without the Aid that God has given you.
10 And in His sight there IS another world.
11 You live in that world just as much
12 as this, for BOTH are concepts of
13 yourself, which can be interchanged,
14 but never jointly held. The contrast is
15 far greater than you see⁵², for you will love
16 this concept of yourself, BECAUSE IT WAS
17 not made for you alone. Born as a
18 gift for someone NOT perceived to be
19 yourself, it has been given YOU. For
20 your forgiveness, offered unto him, has
21 been accepted now for BOTH of you.

22 **T 31 G 5.** Have faith in him who walks with
23 you, so that your fearful concept of
24 yourself may change. And look
25

⁵² *Urtext* has "think" instead of "see"

(N 12:272) (Ur 1064)

1 upon the "good" in him, that you may not be
2 fearful of your "evil" thoughts, because
3 they do not cloud your view of him. And all
4 this ~~change~~ *shift* requires is that you be
5 WILLING that this happy change occur.
6 No more than this is asked. On its behalf,
7 remember ~~only~~ what the concept of
8 yourself which now you hold has brought
9 you in its wake, and welcome the glad
10 contrast offered you. Hold out your
11 hand, that you may have the gift of
12 kind forgiveness, that⁵³ you offer one whose
13 need for it is just the same⁵⁴ as yours.
14 And let your cruel concept of yourself
15 be changed to one which brings the peace of God.
16 **T 31 G 6.** The concept of yourself which now you
17 hold would GUARANTEE your function
18 here remain forever unaccomplished
19 and undone. And thus it dooms you
20 to a bitter sense of deep depression
21 and futility. Yet it need not be
22 fixed, unless you choose to hold it
23 past the hope of change, and keep it
24 static and concealed within your mind. Give
25

⁵³ *Urtext* has "which"

⁵⁴ Originally typed "as great", this is crossed out and "the same" typed in.

(N 12:273) (Ur 1064)

1 it instead, to Him Who understands the
2 changes that it needs to let it SERVE
3 the function given you to bring you peace, that
4 you may offer peace to have it yours.
5 Alternatives are in your mind to use, and you
6 CAN see yourself another way. Would
7 you not rather look upon yourself as
8 NEEDED for salvation of the world,
9 instead of as salvation's enemy?

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25 **(1065)879**

(N 12:274) (Ur 1065)

1 **T 31 G 7.** The⁵⁵ concept of the self stands like a
 2 shield, a silent barricade before
 3 the truth, and hides it from your sight. All
 4 things you see are images because you look
 5 on them as through a barrier which dims your
 6 sight and warps your vision, so that you behold
 7 nothing with clarity. The light is kept from
 8 everything you see. At most, you glimpse
 9 a shadow of what lies beyond. At least
 10 you merely look on darkness, and perceive the
 11 terrified imaginings that come from guilty
 12 thoughts and concepts born of fear. And
 13 what you see is hell, for fear IS hell. All
 14 that is given you is for release; the sight,
 15 the vision and the inner Guide all lead you OUT
 16 of hell, with those you love beside you, and the
 17 universe with them.

18 **T 31 G 8.** Behold your role within the universe! To
 19 every part of true creation has the Lord
 20 of Love and Life entrusted ALL salvation
 21 from the misery of hell. And to each one has He
 22 allowed the grace to be a Saviour to the holy
 23 ones especially entrusted to his care. And⁵⁶ this does he
 24 learn when first
 25

⁵⁵ *Ur* inserts : Sept. 30, 1968"

⁵⁶ *Urtext* has "and this he learns" which is not what is in the *Notes*. What actually *is* in the *Notes* I can't make out clearly. There is an ambiguity here. The word "And" doesn't appear to me to be there at all, what is there, as a superscript looks more like "Aruol" followed by two glyphs and then a clear line which says "does he learn" which is followed by the glyphs for "this" and "he" and then ""learns when first" rather clearly handwritten. This one is a mystery to me.

(N 12:275) (Ur 1065)

1 he looks upon ONE brother as he looks
 2 upon himself, and sees the mirror of himself
 3 in him. Thus is the CONCEPT of himself laid by, for
 4 nothing stands BETWEEN his sight and
 5 what he looks upon, to judge what he
 6 beholds. And in this single vision does he
 7 see the Face of Christ, and understands he
 8 looks on everyone as he beholds this
 9 One. For there is light where darkness
 10 was before, and now the veil is lifted from his
 11 sight.

12 **T 31 G 9.** The veil across the Face of Christ, the
 13 fear of God and of salvation, and the love
 14 of guilt and death, - they all are different
 15 names for just ONE error; ≠ that
 16 there is a space between you and your brother, kept
 17 apart by an illusion of yourself which
 18 holds him off from you, and you away
 19 from him. The sword of judgment is the weapon
 20 which you give to the illusion of yourself, that
 21 it may fight to keep the space that
 22 holds your brother off unoccupied by
 23 love. Yet while you hold this sword
 24 you MUST perceive the body as YOURSELF,
 25

(N 12:276) (Ur 1065 - 1066)

1 for you are bound to separation from the sight
2 of him who holds the mirror to another view
3 of what HE is, and thus what YOU must be. **(1066)880**
4 **T 31 G 10.** What is temptation but the WISH to stay
5 in hell and misery? And what could this
6 give rise to BUT an image of yourself
7 that CAN be miserable, and remain in
8 hell and torment? Who has learned to
9 see his brother NOT as this HAS saved
10 himself, and thus IS he a saviour to the rest.
11 To everyone has God entrusted all,
12 because a PARTIAL saviour would be one
13 who is but partly saved. The holy ones
14 whom God has given each of you to save
15 are everyone you meet or look upon, not
16 knowing who they are; all those you
17 saw an instant and forgot, and those
18 you knew a long while since, and those
19 you will yet meet, the unremembered and the
20 not yet born. For God has given you
21 His Son to save from every concept that he
22 ever held.
23 **T 31 G 11.** Yet while you wish to stay in
24 hell, how COULD you be the saviour of
25

(N 12:277) (Ur 1066)

1 the Son of God? How would you know his
 2 holiness, while you see him apart from
 3 yours? For holiness is seen through holy
 4 eyes that look upon the innocence
 5 within, and thus EXPECT to see it
 6 everywhere. And so they call it
 7 forth in everyone they look upon,
 8 that he may be what they expect
 9 of him. This is the Saviour's vision⁵⁷;
 10 that he see HIS innocence in all
 11 he looks upon, and sees his own
 12 salvation everywhere. He holds NO
 13 concept of himself between his calm
 14 and open eyes and what he sees. He
 15 BRINGS the light to what he looks
 16 upon, that he may see it as it
 17 really is.

18 **T 31 G 12.** Whatever form temptation seems
 19 to take, it ALWAYS but reflects a
 20 wish to be a self that you are not. And
 21 FROM that wish a concept rises,
 22 teaching you you ARE the thing you wish to
 23 be. It will remain your concept of
 24 yourself until the wish that fathered
 25
 26

⁵⁷ Originally it appears to be both a colon and semi-colon.

(N 12:278) (Ur 1066 - 1067)

1 it no longer is held dear. And while
2 you cherish it, you will behold your brother in
3 the likeness of the self whose image has
4 the wish begot of YOU. For vision
5 CAN but represent a wish, because it
6 has NO power to create. Yet it
7 can look with love or look with hate,
8 depending only on the simple choice of
9 whether you would JOIN with what you
10 see, or keep yourself apart and separate. **(1067)881**
11 **T 31 G 13.** The Saviour's vision is as innocent
12 of what your brother is as it is
13 free of any judgment made upon
14 yourself. It sees no past in anyone
15 at all. And thus it serves a wholly
16 open mind, unclouded by old
17 concepts and prepared to look on
18 ONLY what the present holds. It
19 cannot judge because it does not
20 know. And RECOGNIZING this, it merely
21 asks, "What is the meaning of what
22 I behold?" Then is the Answer
23 given, and the door held open for the
24 Face of Christ to shine upon the one
25

(N 12:279) (Ur 1067)

1 who asks in innocence to see BEYOND
2 the veil of old ideas and ancient concepts
3 held so long and dear AGAINST the
4 vision of the Christ in you.

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25 **(1068)882**

(N 12:280) (Ur 1068)

1 **T 31 G 14.** Be vigilant against temptation,
2 then, remembering that it is but a wish,
3 insane and meaningless, to make yourself
4 a thing which you are not. And think as
5 well upon the thing that you would
6 be instead. It is a thing of
7 madness, pain, and death; a thing
8 of treachery and black despair, of
9 failing dreams and no remaining
10 hope except to die and end the dream
11 of fear. THIS is temptation; nothing
12 MORE than this. CAN this be
13 difficult to choose AGAINST? Consider
14 what temptation is, and see the real
15 alternatives you choose between. There
16 ARE but two. Be not deceived by
17 what appears as many choices.
18 There is hell or Heaven. And of
19 these you choose but ONE.
20 **T 31 G 15.** Let not the world's light, given
21 unto you, be hidden from the world.
22 It NEEDS the light, for it is dark
23 indeed, and men⁵⁸ despair because the
24 Saviour's vision is withheld, and what
25

⁵⁸ Originally typed "many" this is crossed out and "men" is written in.

T 31 H. Choose Once Again**(N 12:281) (Ur 1068)**

1 they see is death. Their Saviour stands,
 2 ~~unknow~~ unknowing and unknown, beholding
 3 them with eyes unopened. And
 4 THEY cannot see until he
 5 looks on them with seeing eyes, and
 6 offers them forgiveness with his own.
 7 Can you to whom God says, "Release
 8 My Son" be tempted NOT to listen, w
 9 hen you learn that it is YOU for whom
 10 He asks release? And what
 11 BUT this is what this course would
 12 teach? And what BUT this is
 13 there for you to learn?
 14 **T 31 H 1.** Temptation has ONE lesson it
 15 would teach, in ALL its forms,
 16 WHEREVER it occurs. It would
 17 persuade the holy Son of God he
 18 is a body, born in what must die,
 19 unable to escape its frailty, and
 20 bound by what it orders him to ~~do~~ ?-~~feel~~ *feel*.
 21 It sets the limits on what
 22 he can do; its power is the only
 23 strength he has; his ~~grasp~~-~~reach~~ cannot
 24 exceed its tiny reach. Would you
 25

(N 12:282) (Ur 1068)

1 BE this, if Christ appeared to you in
2 all His glory, asking you but this, "Choose
3 once again if you would take your place
4 among the Saviors of the world, or would
5 remain in hell, and hold your brothers there."
6 For He HAS come, and He IS asking this.

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25 **(1069)883**

(N 12:283) (Ur 1069)

1 **T 31 H 2.** How⁵⁹ do you make the choice?
 2 Choose? How easily is this explained!
 3 You always choose between your weakness and
 4 the strength of Christ in you. And what
 5 you choose is what you think is real.
 6 Simply by never using weakness to
 7 direct your actions, you have given it no
 8 power. And the Light of Christ in you
 9 is given charge of everything you do.
 10 For you have brought your weakness unto Him,
 11 and He has given you His strength
 12 instead. Trials are but lessons which you
 13 failed to learn presented once
 14 again, so where you made a faulty
 15 choice before you now can make a
 16 better one, and thus escape all pain which
 17 what you chose before has brought
 18 to you.

19 **T 31 H 3.** In every difficulty, all distress,
 20 and each perplexity you face Christ
 21 calls to you, and gently says, "My brother,
 22 choose again." He would not leave
 23 one source of pain unhealed, nor
 24 any image left to veil the truth. He
 25

⁵⁹ *Ur* inserts "October 10, 1968"

(N 12:284) (Ur 1069)

1 would remove all misery from
2 you whom God created altars unto
3 joy. He would not leave you comfortless,
4 alone in dreams of hell, but would
5 release your minds from everything that
6 hides His Face from you. His holiness
7 is yours because He is the ONLY power
8 that is real in you. His strength is
9 yours because He is the Self that God
10 created as His ONLY Son. The
11 images you make can not prevail against
12 what God Himself would have you be.
13 **T 31 H 4.** Be never fearful of
14 temptation, then, but see it as it is;
15 another chance to choose again, and
16 let Christ's strength prevail in
17 every circumstance and every place you
18 ~~placed~~ raised an image of yourself before.
19 For what appears to hide the Face of
20 Christ is powerless before His
21 Majesty, and disappears before His
22 holy sight. The Saviours of the
23 world, who see like Him, are
24 merely those who chose His strength
25

(N 12:285) (Ur 1069 - 1070)

1 instead of their own weakness, seen APART
 2 from Him. They will redeem the world,
 3 for they are joined to all the power of the
 4 Will of God. And what they will is
 5 ONLY what He wills. **(1070)884**

6 **T 31 H 5.** Learn, then, the happy habit
 7 of response to ALL temptation to
 8 perceive yourself as weak and
 9 miserable with these words:

10 "I am as God created me. His Son
 11 can suffer nothing. And I
 12 AM His Son."
 13 Thus is Christ's strength INVITED to
 14 prevail, replacing all your weakness
 15 with the strength that comes from God, and
 16 that can NEVER fail. And thus
 17 are miracles as natural as fear
 18 and agony APPEARED to be before the
 19 choice for holiness was made. For
 20 IN that choice are false distinctions
 21 gone, illusory alternatives laid
 22 by, and nothing left to INTERFERE with truth.

23 **T 31 H 6.** You ARE as God created
 24 you, and so is every living thing you
 25

(N 12:286) (Ur 1070)

1 look upon, REGARDLESS of the images you
2 see. What you behold as sickness and
3 as pain, as weakness and as suffering
4 and loss, is but temptation to perceive YOURSELF
5 defenseless and in hell. Yield NOT to this,
6 and you will see ALL pain in EVERY form
7 WHEREVER it occurs but disappear as
8 mists before the sun. A miracle has
9 come to heal God's Son, and close the
10 door upon his dreams of weakness,
11 opening the way to his salvation and
12 release. Choose once again what
13 you would have him be, remembering
14 that every choice you make establishes your
15 own identity as you will see it, and
16 believe it IS.

17 **T 31 H 7.** Deny me not the little gift I
18 ask, when in exchange I lay before
19 your feet the peace of God, and power to
20 bring this peace to everyone who wanders
21 in the world, uncertain, lonely, and in
22 constant fear. For it is given you to
23 JOIN with him, and through the Christ in you unveil
24 his eyes, and let him look upon the
25

(N 12:287) (Ur 1070 - 1071)

1 Christ in him. My brothers in salvation,
 2 do not fail to hear my voice and
 3 listen to my words. I ask for nothing
 4 but your OWN release. There is no place for
 5 hell within a world whose loveliness
 6 can yet be so intense and so inclusive
 7 it is but a step from there to Heaven. To
 8 your tired eyes I bring a vision of a
 9 different world, so new and clean and fresh you
 10 will forget the pain and sorrow that you saw
 11 before. **(1071)885**

12 **T 31 H 8.** But this a vision is which you
 13 must SHARE with everyone you see. For
 14 otherwise YOU⁶⁰ will behold it not. To
 15 GIVE this gift is how to make it
 16 yours. And God ordained, in
 17 loving kindness, that it BE for
 18 you. Let us be glad that we can
 19 walk the world, and find so many
 20 chances to perceive another situation
 21 where His gift can⁶¹ once again
 22 be recognized as ours. And thus
 23 will all the vestiges of hell, the secret
 24 sins and hidden hates be gone,
 25

⁶⁰ The word is underlined in the *Notes* but not emphasized in the *Urtext*.

⁶¹ The word "can" is penciled in.

(N 12:288) (Ur 1071)

1 and all the loveliness which they concealed
 2 appear like lawns of Heaven to our
 3 sight, to lift us high above the ~~thorny~~
 4 thorny roads we traveled⁶² on before the
 5 Christ appeared⁶³.

6 **T 31 H 9.** Hear me⁶⁴, my brothers, hear and
 7 join with me. God has ordained I
 8 cannot call in vain. ??? And in His
 9 certainty I rest content. For you
 10 WILL hear, and you WILL choose again.
 11 And in this choice is everyone made
 12 free. I thank You, Father, for these
 13 holy ones who are my brothers
 14 as they are Your Sons. My faith
 15 in them is Yours. I am as sure
 16 that they will come to me as You
 17 are sure of what they are, and will
 18 forever be. They will accept the gift I
 19 offer⁶⁵ them because You gave it me
 20 on their behalf. And as I would but
 21 do Your holy Will, so will they
 22 choose. And I give thanks for them.
 23 **T 31 H 10.** Salvation's song will echo through the
 24 world with every choice they make.
 25

⁶² Originally typed "travel" the letters "led" are penciled in.

⁶³ Originally typed "appears" the letters "ed" are typed in.

⁶⁴ These few paragraphs have an uncanny resemblance to the parting speech of Jesus recorded in John's gospel, chapter 14.

⁶⁵ Originally typed "the gift offered", handwriting changes it to "I offer".

(N 12:289) (Ur 1071 - 1072)

1 For we are one in purpose, and the end of
2 hell is near. In joyous welcome is
3 my hand outstretched to every brother
4 who would join with me in reaching
5 past temptation, and who looks with
6 fixed determination toward the light
7 that shines beyond in perfect constancy.
8 Give me my own, for they belong to
9 You. And can You fail in
10 what is but Your Will? I give
11 You thanks for what my brothers are,
12 and as each one elects to join with me, the
13 song of thanks from earth to Heaven grows
14 from tiny, scattered threads of melody
15 to one inclusive chorus from a world
16 redeemed from hell, and giving thanks to
17 You. **(1072)886 T 31 H 11.** And now we say "Amen." For
18 Christ has come to dwell in the abode
19 You set for Him before time was,
20 in calm Eternity. The journey closes,
21 ending at the place where it began.
22 No trace of it remains. Not one
23 illusion is accorded faith, and not
24 one spot of darkness still remains
25

(N 12:290) (Ur 1072)

1 to hide the Face of Christ from anyone.
2 Thy Will is done, complete and
3 perfectly, and all creation recognizes
4 You and knows You as the only
5 Source it has. Clear in Your
6 Likeness does the Light shine
7 forth from everything that lives and
8 moves in You. For we have reached
9 where all of us are One, and we ARE
10 home where You would have us be.
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End Notes Chapter 31

Appendix to the *Shorthand Notes*

by Doug Thompson 8th October 2009

In this first release of the *Shorthand Notes* I'm going to refer the reader to the *Release Notes for the Scholar's Toolbox*. Those *Release Notes* were written on the occasion of the publication of the facsimile image files of the *Shorthand Notes* in 2007. Recognizing that the *Notes* in "raw" form are rather difficult to use, the need for a typed transcript was apparent and began at that time. Slowly, since the manuscript of the *Notes* became available in April of 2007, we've been learning Helen's handwriting and working on this transcription.

The *Release Notes* can be found at this URL:

<http://www.miraclesinactionpress.com/dthomp74/2008/TOOLBOX/DOCS/Release%20Notes.pdf>

The *Scholar's Toolbox* is on line at this URL:

<http://www.miraclesinactionpress.com/dthomp74/2008/index.htm>

To date we have the *Text* volume, the *Use of Terms* volume, the *Song of Prayer* volume plus the 24 *Notes* pages which precede the first page of the *Text* volume. Work will proceed on the remaining *Notes* until the full body is transcribed.

This is a "first draft" and is *certain* to contain errors. In some cases legibility is an issue and the best I could do is a "???" to indicate a word I have not been able to read.

The material is being released at this time and in this form in the belief that with more eyes examining the material, those errors and legibility issues will more quickly be identified and resolved. And, while it certainly contains errors, it's also probably mostly correct and therefore useful.

There are four reference systems used in order to facilitate cross-referencing this material to the *Shorthand Notes* facsimile image files and the *Urtext* manuscripts. That material can also be found on the *Scholar's Toolbox*.

Each page of the *Notes* is labeled according to which of the 22 volumes of the *Unpublished Writings* in which it is found, and the page number of that volume. There are therefore two numbers in each page reference: a **volume** number and a **page** number. The same volume and page numbers appear on the *Scholar's Toolbox* facsimile image files of the *Notes* and the pages of this transcript. In this way it is very simple to directly compare my transcript of the *Notes* with the actual handwritten pages in order to check accuracy. These references are of the form **(N 5:50)**. That means

As proofreading proceeds, of course corrections will be made and from time to time updates will be posted to the *Scholar's Toolbox* website.

Comments, error reports, etc. can be sent by e-mail to dthomp74@hotmail.com

Release Notes
for
The *Scholar's Toolbox* edition
of
Helen Schucman's *Shorthand Notes*
of
A Course in Miracles

(revised February 17 2009)

Formatted for viewing on a computer monitor

By Doug Thompson

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Release Notes for *The Scholar's Toolbox*

- *Helen Schucman's Shorthand Notebooks*
- *"Urtext" Manuscript*
- *"Urtext" E-text*
- *Hugh Lynn Cayce Manuscript*
- *Hugh Lynn Cayce E-text*
- *FIP Second Edition E-text*

By Doug Thompson

1 General Introduction

There is a need for thoroughly researched, factually accurate information about ACIM, especially as it relates to the actual primary source documents. One reason for that need is that so little has been available in an accurate and accessible form. It has been very difficult to sift through masses of sometimes difficult to find information and determine whether what has been passed off as "information about ACIM" can really be verified.

In this package we have taken a step toward solving that problem by providing four versions of ACIM, including most of the original *Shorthand Notes*, in a broadly cross-referenced and almost entirely searchable form with links to an exhaustive concordance such that it can no longer be said that the material is wholly inaccessible. The only genuinely "inaccessible" material here is about 5% of the early *Shorthand Notes* for which we do not yet have a searchable electronic transcript. We have – and provide – the facsimile pages, but no searchable transcript. Now one reason we've not just made a transcript is that A) it is a lot of work and B) one exists. We're trying to get it.

There are many curious and sometimes contradictory ideas in circulation about ACIM's origins and precisely what ACIM says. There are many claims being made about ACIM which, because they contradict each other so much, can't all be true. Yet ACIM has been a difficult topic for anyone to research in order to verify any

of these claims. Its primary source materials have long been wholly inaccessible or available only extremely rough, raw, undigested form.

Throughout the history of *A Course in Miracles* copies of some or all of the material have been released to the public with inadequate, and sometimes just plain incorrect descriptions of what the material is. In particular an astonishing variety of flatly incorrect statements have been made regarding the degree of editing, “originality” and completeness of the various published editions. In most cases these inaccurate claims were made in good faith by people who were themselves misinformed. A number of these claims, however, have turned into “articles of faith” such that even when information surfaced which clarified the degree of – generally the lack of – “originality” of the versions indicated, the claims continued to be made and defended against the truth.

Beginning in late 1999 when the *Hugh Lynn Cayce* manuscript of the *ACIM Text* first emerged, earlier and more primary source material for ACIM has gradually, bit by bit, become at least somewhat available. For a variety of reasons, not the least of which involved attempts by some to suppress the material with court orders and injunctions, suits and threats of suits, when material has become available, it has often been in copies of poor accuracy, sometimes in fragmentary form, from anonymous sources, with untraceable provenance and unverifiable accuracy and with documentation that was incomplete, inaccurate, or simply non-existent.

The result has been that even those who invested the greatest efforts to inform themselves and who made every effort to report on and reproduce the material carefully and accurately were often mistaken and thus quite unintentionally misled others.

The only way to really “clear the air” is to gather all the primary source material, examine it very closely, and submit it to the “scholarly” processes of authentication, categorization, transcription, indexing, comparison and analysis. Only then can the forces of reason begin to deal with conflicting claims and beliefs in an honest, open, transparent and objective manner.

There are many substantially divergent “beliefs” about *A Course in Miracles*. A good many of them can in fact be verified or refuted with a careful and rigorous examination of the primary source material. For those interested in finding out whether what they believe is in fact true, or at least consistent with available evidence, this package will be of interest.

My goal in this undertaking is less to test any belief than it is to provide the basic tools by which many beliefs can be tested: the primary sources in an accessible, cross-referenced form.

This is not my 'day-job' and I don't get paid for doing this. This has been done in "spare time" over the past 10 years. It is in that sense "amateurish" and lacks the polish that a team of professional researchers and proofreaders could give it. It's not without warts but in my view, it's also not without value to some.

Due to the fact that we have many thousands of pages, some 6,062 pages of ACIM primary sources, some of which are only available in photocopies of handwritten pages of less than pristine quality, this is an enormous task of primary textual scholarship. Just to gather all the pages and get them in the right order is a huge job. But that job must be done to make the study, comparison and thorough analysis of this material possible.

It is that task which is begun in this compilation. The task is far from complete but I have gathered the vast majority of ACIM primary source documents which are available to me in facsimile format (scanned images of photocopies of original handwritten or typed manuscripts) and cross-referenced most of it to machine-readable, searchable e-texts. The latter are by no means always 100% accurate, they are mostly about 99% accurate. There remains a large proofreading task to be completed. Despite the need for further proofing, these e-texts with the cross-referencing tools provided give the student a means of "looking up" particular quotes and passages in the facsimile copies of the various versions which works surprisingly well most of the time.

This work is to the ultimate goals of primary textual scholarship rather like the Wright's "Flyer" is to an Airbus A-380. We've got a long way to go but at least we're "off the ground" and running with a toolbox that is light-years ahead of trying to work with these materials in their "raw," unindexed, unreferenced, or unusably referenced form.

What began as an effort to "package" Helen Schucman's *Shorthand Notebooks* quickly expanded into an effort to cross-reference those handwritten *Notes* to the later typed versions which are largely accurate transcripts of the *Notes*. In relation to those later versions with which we are most familiar, the most frequent question we have of the *Notes* is "what is different?" To answer that question for any passage, it is necessary to locate the same passages across versions. Given the complete absence of any reference system, and in most cases the absence even of page numbers, simply locating a passage can be a daunting challenge.

To simplify that task each version has been referenced according to a standard and familiar volume, chapter and section grid. Each version of each volume is presented in PDF files which are “Bookmarked” with the same reference points. It is thus rather easy to find “the same spot” in every version, with a few limitations.

One day this will be all organized in a database such that a single click will show all versions of any passage but for now, if you can get two Acrobat windows open on your computer, within a matter of seconds and a few keystrokes, you can get any two versions in front of your nose opened to the same passage.

In addition to these *Release Notes* which provide some general background and context which is accurate to the best of my current understanding, I've provided some *Editors' Notes* to each volume which are primarily intended for the novice, to provide a brief background and context for each volume to help the student recognize where the individual piece fits into the larger history of the Course. Certain additional material relating to oddities or unusual features in particular volumes are also included there.

While I have sought to be precisely accurate in all cases, I have repeatedly had the experience of completely revising particular observations when my own study of the material revealed I'd been quite mistaken about particular details. I make no claims that everything here is accurate. In fact I'm almost certain there are mistakes. I will claim that there are no unreported mistakes that I am aware of at this time and any mistakes which I become aware of will be corrected in future editions insofar as I am able to do that. So, if you think you see a mistake, let me know.

The general problem of secrecy surrounding the ACIM primary source materials is reflected in this compilation. We certainly don't have copies of everything yet, there are some large known gaps in our knowledge and almost certainly some gaps of which are not yet aware, and the quality of some of the copies we do have leaves much to be desired. We do know of material we'd dearly like to include which is unavailable to us. We believe quite a bit of other material exists, in particular the original *Thetford Transcript* but we have no certain knowledge of that.

This is the sort of project which can never be “finished.” There is a huge list of improvements and enhancements I'd like to include. I doubt it will ever reach the point where no one can see anything that could be improved or enhanced. But at some point in that ongoing exercise of continual enhancement, one has to pause and publish what has already been done and invite commentary and suggestions.

This package is not perfect but it *is* useful. At least I find it more than useful despite its imperfections, I find the tools indispensable. On the off-chance that others may also find the material useful, here it is.

1.1 *What's in this compilation*

In this compilation we've pulled together all of the canonical primary source material of *A Course in Miracles* which is available to us. In addition there is some non-canonical or "quasi-canonical" material.

The definition of the ACIM canon is subject to some disagreement and there is considerable fuzziness around the edges. There seems to be agreement that the *Text*, *Workbook*, and *Manual for Teachers* should be included. There is less than unanimous agreement about the *Use of Terms*, *Psychotherapy* and *Song of Prayer* volumes. As for the *Gifts of God* I've yet to see its "authenticity" questioned. And then there are the *Special Messages* and Schucman's *Preface* and some other bits where opinions are quite variable. Some material in the *Special Messages* associated with the *Urtext* is included in all later versions of ACIM, for instance. It appears that the Scribes understood at least two such "special" messages to be corrections of or additions to previously dictated material as they inserted them and preserved that insertion through all subsequent versions. We've left that material where the Scribes put it while noting the fact of its later insertion.

We've taken what we feel to be the general consensus, that the *Preface*, *Text*, *Workbook*, *Manual*, *Use of Terms*, *Psychotherapy*, *Song of Prayer* and *Gifts of God* volumes are considered "canonical." The *Preface* is a unique beast, but at least portions of it are claimed to have been "scribed" in the manner of the accepted canonical material, and we have no basis for rejecting it. Then of course, where versions differ in what they include in particular volumes, there is a question of what *should* be included or excluded. This is a question which can only be addressed by a careful consideration of all extant material. Since that is our ultimate goal, but far from what we have so-far accomplished, we're not intentionally excluding anything at this stage where there is any case for consideration as "canonical." We may however be unaware of material which should be considered for inclusion. Should you be aware of anything which you feel should be considered, please let us know.

This is a preliminary, first attempt to organize a vast body of sometimes very difficult material into a useful and accessible research library of source material.

Our focus is the “canonical material” available in multiple versions and providing cross-referencing tools for that particular material. This is not to be considered as any kind of comment on any other material. Of the “other” we have a number of handwritten pages with no transcript which we have neither transcribed nor studied closely enough to establish positive identification. We’ve simply ascertained that as far as we can tell these pages do not include the *Notes* for any canonical volumes. To the canonical material we’ve added the “*Special Messages*” material, not because we think most of it might be “canonical” but because it is a small and interesting package.

In each “version” ACIM is presented as anything from one to eleven files, one for each of the seven volumes of the ACIM canon, *Text*, *Workbook*, *Manual for Students*, *Use of Terms*, *Psychotherapy*, *Song of Prayer*, *Gifts of God* as well as the *Preface* and *Special Messages* and *Pre-canonical* material. The eleventh “volume” is a miscellany found in the *Shorthand Notes* collection which doesn’t correspond to any of the other ten.

Each “volume” is a unique and discreet document with its own scribing history and for some our sources are much better than for others.

The *HLC* version is only available for the *Text* volume. In addition, where we have *Special Messages* material available, that is presented as an additional file. The *Notes* material that we’ve been unable to categorize so far is presented raw as “miscellaneous.” The *Preface* of course isn’t really a “volume” in the sense of the others. It was written long after (1977) the three main volumes as just what it is called, a “preface.” Its summary of “what it says” and “what it is” believed by many to be “authentic scribing” does qualify it as part of the ACIM canon however, if it is authentic. It’s nice if, when dividing a large body of writing into segments, one can number the first segment 1, the second 2, and so on. In this case “Volume 1” has long been assigned to the *Text* and the *Preface* is simply a preface to the whole. One could simply include it as part of Volume 1. But that would give Volume 1 32 segments, a preface and 31 chapters. That just moves the segment reference numbering problem over one tier. So we’ve identified it as “Volume Zero” here which is not an ideal solution. If you can think of a better solution, let us know.

The *Special Messages* material is a real mess. In this case we had several messages available in handwritten form only and most available in typed transcript only. Because there were so few handwritten pages we did actually attempt to transcribe those so as to establish a count of how many messages we have and establish a chronological order as to their dates. These transcriptions are found in the “E-text” folder. We have identified a total of 37 discreet “*Special Messages*” of which we feel three aren’t correctly identified as *Special Messages* at all.

However they are present in collections with that label or actually are labelled as such, so we left them where they are for now. One is a poem of Schucman which does not appear to be “scribed” and two are included in all versions of the *Text* after the *Notes* as inserts to the *Text* indicating that they were dictated (or at least understood by the Scribes to have been dictated) not as special personal messages at all but rather as additions to or clarifications of previous dictation. The character and/or subsequent treatment of these three items by the Scribes is very different from the other 34 items. There is clearly more work to be done on this material to sort it out adequately.

As is generally our philosophy here, if in doubt, we include it with our reservations noted.

It should be noted that the “version” identification or designation can vary with different volumes. There are more “versions” of the *Text* volume than any other. When it comes to the later volumes which were scribed after the initial 1976 printing of the first three, we are calling “*Urtext*” the earliest typed manuscript facsimiles we have, but some of these may well be the original *Thetford Transcript* and not later “pieced together” “urtexts.” Insofar as the term “urtext” refers *not* to an original autograph or transcript but to a later editorial undertaking to compile a representation of the author’s original intent from such primary original documents, labelling the manuscripts of the later volumes “urtext” might be very much an error. They may actually be “transcripts” rather than “urtexts.”

I will have much more to say about “urtexts” below but for the purposes of this compilation the designation *Urtext* is based on the inventory of the USCO (United States Copyright Office) filing of the 22 volumes of Schucman’s unpublished writings, I am calling “urtext” that which is labelled at the USCO as “urtext.” As far as I can determine, all the typed manuscript facsimiles present here correspond closely to those at USCO and are filed there under the title “*Urtext of a Course in Miracles and Related Material.*”

While the USCO material is accessible to the public for inspection, the USCO is currently unable to provide copies, and I’ve not had an opportunity to get to D.C to personally inspect that collection. I have been assured by those who have had such an opportunity, however, that aside from some gaps, the facsimile material in this collection corresponds quite closely to the USCO deposit. All that can be said is that as far as I know the facsimiles on which this compilation are based are accurate, but rather obviously there is a need for thorough verification and authentication. Were it feasible to do that, I would have done that. At the moment it is not feasible so we can only work with the best material available and hope the day when full authentication can be undertaken will come soon.

In most editions of ACIM in print we find three volumes which are pretty much universally recognized as “canonical.” These are:

- 1) *Text*
- 2) *Workbook*
- 3) *Manual*

The FIP editions include a fourth volume, *Use of Terms* (later re-named *Clarification of Terms*) as an appendix to Volume 3, although the FIP Concordance treats it as a separate volume rather than an appendix to Volume 3. MPF/MIAP editions have *Use of Terms* as Volume 4. These editions include a total of seven volumes:

- 4) *Use of Terms*
- 5) *Psychotherapy*
- 6) *Song of Prayer*
- 7) *Gifts of God*

The FIP “Third” edition also includes *Psychotherapy* and *Song of Prayer*.

FIP editions also include the *Preface*.

The *Special Messages*, save for two which are incorporated in the *Text* in all editions, are not generally regarded as “canonical” and have not been incorporated in any print editions I’ve seen. Similarly the “pre-canonical” material in the *Shorthand Notes* which includes some 28 pages written in the three days before the beginning of the *Text* is not generally recognized as canonical.

This material is of course included in the Primary Sources menus under the *Notes* heading and under the *Urtext* heading for those *Special Messages* which are associated with the *Urtext* manuscripts.

1.2 The Scribing

In October of 1965 when the “inner dictation” of *A Course in Miracles* began, a frightened Helen Schucman told her colleague William Thetford that she was worried she was going mad. He suggested they’d look at it the next day and if it was worthless, toss it out.

The Scribes described a process in which Helen Schucman “heard a voice” and recorded it in notebooks in her own unique handwriting which includes varying amounts of shorthand. Later Schucman would read this aloud to William Thetford who typed it up and read it back to her to ensure correctness.

Two documents emerged from this process which are the earliest and most original “versions” of *A Course in Miracles*, the *Shorthand Notes* and the *Thetford Transcript*. In addition to that basic process, at times there were no handwritten notes, the material went directly from “voice” to typewriter. Some of these are marked in the *Urtext* manuscript as “dictated without notes” and indeed, those portions are not found in the *Shorthand Notes*.

The first material is of course the “*Pre-canonical*” pages from October 19-21 1965. The *Text* volume began on October 21, 1965. The last dated entry, a few pages before the end of the *Text*, is October 10, 1968. That was followed by the *Workbook* (May 26, 1969 – February 18, 1971) and then the *Manual* (April 12, 1972 – September 7, 1972). This material was first published in 1975 in a limited “Xerox” edition. By the first large scale printing in 1975, the fourth volume “*Use of Terms*” had been added. The remaining volumes, *Psychotherapy*, *Song of Prayer* and *Gifts of God* were scribed between 1975 and 1978.

Kenneth Wapnick has stated that Schucman retyped the *Text* volume multiple times and the remaining volumes at least once. In this re-typing there was some editing and there were some copying mistakes. It does not appear that there was any thorough proofreading of these “reotypings” against the earlier version. With each re-typing we can inspect, the difference of the new copy from the original was greater.

Afraid their involvement in such esoteric adventures would damage their careers as psychology professors, the two kept the work largely secret for years. The secrecy surrounding the origins of ACIM has yet to fully evaporate, as evinced by the unavailability of the *Notes* until this year (2007) and the continued secrecy surrounding *at least one* transcript that exists ... but few are allowed to see. In 1976, however, a shortened and in some portions extensively re-written version of *A Course in Miracles* was published by the Foundation for Inner Peace (FIP). For more information, including Schucman’s own account, see the *Preface*.

1.3 Publishing History

The first large-scale printing of ACIM was in 1976. Until late 1999, the claim that the Course had been “virtually unchanged” went virtually unchallenged. The “official story” of the editing was that only “personal

material” at the beginning was left out and that otherwise there were only a few minor changes. There was no secret that the material had been received by Helen Schucman as an “inner dictation” and that she’d taken it down in shorthand and that her colleague, Bill Thetford, had first typed a transcript of those *Notes*. Nor was any secret made of the fact that it had been edited to some extent. What was kept secret were the actual *Notes*, the *Thetford Transcript*, and the other versions generated by the Scribes between the dictation and the first large scale printing.

There was thus no way for anyone to actually check or verify any element of the “official story.” With my background in Biblical Studies, where *what we do* is go back to the most primary sources we can find and check the later claims against the best and most original evidence, this struck me as peculiar and suspicious. The reason scholarship checks is that humans make mistakes sometimes and if you don’t check you aren’t going to find them. If you don’t find them you can’t correct them. If you don’t correct them then your material is flawed.

As for “official assurances” of the accuracy of “official histories,” any historian knows these aren’t always the unvarnished truth and are sometimes entirely unreliable. Whether it’s “official” or not, the credibility of an account is enhanced if it can be verified with physical evidence, and where it the physical evidence proves the account to be incorrect, the fact of it’s being an “official” mistake doesn’t make it any less of a mistake, it just makes it a more dangerous one to reveal.

Many were of the opinion that this material was as important as the Bible and if so, then it certainly needed to be subjected to the same sort of validation of its admittedly remarkable claims. What possible valid reason could there be to keep these primary source materials hidden?

That claim basically was that Jesus of Nazareth spoke to a New York psychology professor in an “inner voice” which dictated thousands of pages, largely in spectacularly elegant iambic pentameter, of what many consider to be “Scripture” and that she and two friends edited this with “virtually no changes” into a book. That book, partly on the basis of that claim – which has been accepted by many – has sold millions of copies. While the claim that the author was Jesus of Nazareth might be hard to prove or disprove for a number of reasons, certainly an examination of the original *Shorthand Notes* themselves, and other primary documents could verify the rest of the story about “virtually no changes.” It could do one more thing. If, as anyone *must* suspect of such claims, there was a hoax or fraud being perpetrated, that primary source material would very likely contain some evidence of that. While we cannot perhaps “absolutely” prove the identity of the “Voice” we can probably prove, from the physical evidence, whether that part of the story is at least consistent with the evidence.

Keeping that material hidden simply bolstered the sceptics' reservations. Of course I don't know why it has been kept secret, but I do know that the secrecy feeds the suspicion that there must be something to hide.

In December of 1999 I first saw the *Hugh Lynn Cayce* version which had been discovered at the ARE Library in Virginia Beach a few weeks earlier. This is the version Wapnick reports he first saw, and the version that he and Schucman edited into the FIP *First Edition*. The *HLC* reveals that in that editing, roughly a quarter of the first five chapters were removed and much of the remainder was re-written almost beyond recognition. Little of what had been removed appeared remotely "personal." That material was released on the internet in e-text format on January 6, 2000. However, after chapter 10 it is not *entirely* misleading to say that the material is 'virtually unchanged.' While there are some differences in the later material, and a few might be considered important, there aren't as many as in the early chapters.

Six months later, in June of 2000, the 22 volumes of the *Unpublished Writings of Helen Schucman* on file at the United States Copyright Office (USCO) were copied. This deposit included copies of both the original *Shorthand Notes* and a transcript of those *Notes* called *Urtext of a Course in Miracles* along with other material. See the section [Problems with Provenance](#) for a more thorough discussion)

By August 2000 the *Urtext* was available on the net from an anonymous source. Was that a copy of the USCO deposit? Was it a copy of the same ancestor as the USCO copy? Opinions, claims and counter-claims are many and varied but I certainly can't prove it one way or the other. Printed copies of the *Urtext* facsimile have been for sale on E-bay for years. As to the source one vendor states in his ad:

“Q: Where did you get this material?

A: I ran advertisements in a small town in California where I knew the original had been handed out by the Helen/Bill/Judith back in the late 70's and a long road of phone calls and later emails led me to a copy of the the [sic] original manuscript.”¹

¹ This was found at the URL:

http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&item=190269287538&ssPageName=MERCOSI_VI_ROSI_PR4_PCN_BIX&refitem=190283583987&itemcount=4&refwidgetloc=closed_view_item&refwidgettype=osi_widget&_trksid=p284.m185&_trkparms=algo%3DSI%26its%3DI%252BIA%26itu%3DIA%252BU%26otn%3D4%26ps%3D41

Proving provenance for this material is simply not simple! Everyone seems rather coy about identifying the provenance.

A similar order of magnitude of difference was seen between the *Urtext* and the *HLC*, as had been noted between the *HLC* and the FIP editions, although certainly some of the material omitted from that version in the later *HLC* was indeed of a “personal” nature and thus arguably “correctly” omitted, based on the Author’s instructions to the Scribes.

The *Notes* however remained inaccessible to most people until late 2007 when that too appeared on the net.

Both the *HLC* and the *Urtext* were circulated as scanned photocopy image files (facsimiles). Shortly thereafter, they were typed into searchable word-processor files and circulated as e-text files.

Unfortunately, neither of these searchable e-texts was very accurate because the copy-entry had been done in haste with inadequate proofreading. Still, they were accurate enough to be useful.

Substantially proofed and highly accurate (if not necessarily 100% perfect) e-texts of both the *HLC* and the *Urtext* are currently available from <http://miraclesinactionpress.com>.

With an accurate e-text of any two versions, a computer can generate a list of all the differences in a matter of seconds. Without such e-texts, identifying differences is an extremely slow and tedious process, because it has to be done manually either from paper copies or scanned image files of the paper copies which is even more difficult than working with the paper. To date, so far as I know, no “*Catalogue of Variant Readings*” has yet been produced which details exactly what was changed, version to version. Some partial listings do, however, exist.

While many people have examined some differences, and many opinions have been offered, no one I know of has assembled, let alone examined, a full list of all editing changes. It is true that many of the changes are “minor” and some even trivial. No one is in a position to say, at least not based on evidence, that *all* the differences are minor. No one has even identified all the differences.

1.3.1 The Nature of the Editing

There is a great deal more that can and probably will be said by way of a detailed description of the editing of ACIM than I’m going to say in this brief section which is not intended to be an exhaustive treatment of the question, but rather a brief overview. Some examples are provided in [Appendix V](#).

There are a number of things obvious to the student who examines the differences between versions but first let's look at some of the historical literature on the topic, and how the "story of the editing" has been told.

First, I am going to quote the "official history of the editing" from the *FIP Errata to the Second Edition*.

"We begin by presenting the sequence in which *A Course in Miracles* evolved into its present form, originating with Dr. Helen Schucman's shorthand notes begun in 1965. Helen took down her internal dictation in notebooks, and regularly dictated these to her colleague and collaborator, Dr. William Thetford, who typed out her words. This original typing of the three books came to be called the "urtext," a word denoting an original manuscript.

After each of these typing sessions, Bill read back to Helen what he typed to ensure that no mistakes were made. Thus, the urtext can be considered to have been carefully checked, and to be an accurate copy of Helen's original notes. Helen later retyped the manuscript of the Text twice and the Workbook and Manual once, and none of these retypings was ever proofread.

It should be mentioned that minor alterations were intentionally made in these retypings of the manuscript from the urtext. Personal material that Helen and Bill received was omitted, since they were instructed that it did not belong in the public edition. Other changes had to do with form--paragraphs, punctuation and capitalization--and minor word changes to smooth over the gaps left by the removal of the personal material. Chapter and section titles were also added in the Text.

Helen's second typing of the Text and retyping of the Workbook and Manual were edited, one final time, in preparation for the First Printing in 1976. This editing was carried out along the same lines noted above. After the editing was completed, the entire Text was again retyped; but this too was not adequately proofread. The relatively few changes made in the Workbook and Manual did not call for their retyping. Finally, the manuscript of the three books was given to the printer and again retyped before being typeset, and this was also not adequately proofread.

As a result of this long process of retypings, some material was inadvertently omitted. Furthermore, a fair amount of typographical errors went unnoticed. Thus, when a Second Edition of *A Course in Miracles* was undertaken to incorporate a system of paragraph and sentence numbering, requiring an entirely new computerized typesetting, it seemed to be an appropriate time to insert the deleted material and correct all prior mistakes. To ensure that this Second Edition be as free as possible from errors, the three books of the First Edition of *A Course*

in Miracles were proofread against the urtext that Bill had originally typed from Helen's notes. All retypings, as well as Helen's original shorthand notebooks, were consulted to trace the errors and omissions that were found.”

This statement which is a fair summary of many comments made by Kenneth Wapnick and Judith Skutch as well as by the Scribes, Thetford and Schucman over the years, represents the bulk of what we “knew” about the editing before an examination of the primary sources was possible. Like much of “ACIM lore” and the “official story” which is oft-repeated, some can be independently corroborated but some is gloss which obscures as much as it reveals. And some statements in this “official” history can be shown to be mistaken.

“The Story” of the Course’s origins was not the subject of any thorough or rigorous attempt at documentation and verification until many years after the events in question. “The Story” was told and re-told for years with, as Judith Skutch has testified in court, details adjusted to make a good story. Some facts about the editing were perhaps never openly disclosed by the Scribes. As happens with “oral traditions” which are told and retold, verisimilitude to “the *historical* facts” declines over time and we progressively end up with “more and more good story” and “less and less accurate history.”

None of this requires any act of deliberate deception on the part of anyone. If I tell you “the story” of an event I witnessed in the course of a casual conversation, it will rarely be a “comprehensive history” and will consist of the elements which struck me as important as I understood them at the time and perhaps more importantly, as I understand them now. I’m also going to select what to tell you based on my ideas about what you want to hear. If you re-tell the story to others who recount the events to yet others, in each retelling the “facts” are interpreted through the lens of the understanding and meaning of each new raconteur. Elements of the story may take on mythic proportions and this very much happened with the “Story of ACIM.”

Among the “mythical elements” was the notion that little was changed in the editing and the notion that any changes were the correction of errors done in accord with the wishes of the Author. The source for this myth is obvious: the editing instructions were such that this should indeed have been the result. That is what the editors were *supposed* to do and the “story” ended up being that this is what they did. From the thousands of editing changes I’ve examined, and from the observation that well over half the total dictation was not changed at all, except perhaps for adjustment of paragraph breaks I’d say that “story” contains a good deal of truth. But it is not the “whole story” and it misses one very crucial element, that a great many mistakes occurred in the editing which were never caught and corrected. And, a great many instances of “re-writing” occurred which strike many as

“introducing errors” rather than “correcting errors.” The original dictation may have been “divinely inspired” but much of the editing very clearly wasn’t.

In the preceding “official history” from FIP we see that the fact of errors is acknowledged and it is said that they have all been corrected. This may be an accurate statement of the belief of the proofreaders at the time, but as we can clearly see, however much they believed that, it wasn’t true.

It is quite normal for narrative accounts to change over many retellings such that “the story” ends up being what is remembered, rather than the facts on which it was originally based. It is also true of proofing a page of text that, having found and corrected several mistakes, one has the impression that one has “corrected all the mistakes.” I’ve had that experience countless times. It is only when, on the fourth or fifth pass at proofing, when one is still finding mistakes which were previously overlooked, that one comes to realize that one can never really be sure they’ve all been found. Proofing is a bit like searching for a needle in a haystack. Finding none doesn’t prove there are none and finding two doesn’t prove there might not be another. Yet the conviction can readily arise that, having found one, the task is complete.

I strongly suspect this is what happened in the Scribal and later editing of ACIM. Errors were noticed and fixed at every stage but due to the lack of any thorough proofreading, there was no way for the people involved to be aware that there were other problems that they missed.

And I understand why they didn’t do it. Having spent years proofing this material while holding a full time job and trying to “have a life” I am aware of how tedious and demanding a task it is and how very long it can take.

It is still the case late in 2007, 42 years after the dictation began, that the whole of the ACIM canon has yet to be thoroughly proofed against the primary source material even to the limited extent of identifying all of the inadvertent copying mistakes. Some proofing has been done, and even some extensive proofing has been done on portions, but the task is far from complete. Nor will it be complete until the desire to see a copy of ACIM which can honestly be called accurate comes together with the resources necessary to achieve that objective.

FIP acknowledges that “some material was inadvertently omitted” and that “typographical errors went unnoticed.” This is true. While no precise count exists, I suspect there are *thousands* of such errors. There are *certainly* at least many hundreds. However, while the statement “correct all prior mistakes” may reflect the sincere intentions, it does not in any way reflect what occurred. A small minority of the mistakes of which I am aware, and

that is by no means all of the mistakes that exist, were in fact corrected. New mistakes were also introduced. The statement is made that the *First Edition* was proofread against the *Urtext* that Thetford had originally typed from Helen's *Notes*. This leads to the question of "version identification." As will be demonstrated later in this document, the *Urtext* at the USCO is almost certainly not that original *Thetford Transcript*. Is FIP telling us they checked the *Urtext* as found at the USCO or the *Thetford Transcript* which they are *also* calling by the name "urtext?" In the latter case that would mean there are two documents, both of which are called the "*Urtext*." Having checked every item listed in the *Errata*, I can say that most alterations restore the material to the *Urtext* reading, a few to the *Notes* reading, while some appear to be fresh interpolations and a few cannot be identified at all but may have derived from another source – possibly the *Thetford Transcript*. It is unclear then just what they checked since we don't have that *Thetford Transcript* against which to check ourselves.

If other retypings and the *Notes* themselves were consulted, it appears not to have been very often. Not often enough to notice thousands of omissions nor, it would appear, carefully enough to notice the fact that the *Urtext* isn't the *Thetford Transcript*.

I must say it boggles my mind to suppose that they mistook the *Urtext* manuscript for the *Thetford Transcript*. There is considerable evidence pointing to just such a mis-identification however. This leads me to wonder if any copy of the *Thetford Transcript* has survived – or was available to those doing the proofing – because I am rather sure that if one had both the original transcript and a later, abridged and edited retyping in one's hands, it could not be anything but completely obvious which was which even with only a cursory examination.

It is not clear then what FIP or even Wapnick mean when they say "urtext" since they usually add that they mean the original *Thetford Transcript* which is not, or at least certainly not entirely, what has been widely circulated as the *Urtext*. Nor does the word "urtext" mean "original copy" though they state they are using the word to mean just that. Possibly they didn't check *that urtext* but instead, something else they are also calling an "urtext?"

There is some confusion on the part of someone here because the statements made by FIP, when taken at face value, do not correspond to the physical evidence we have. Part of that may be due to the fact that the term "urtext" is not being applied consistently or precisely.

One cannot avoid the impression that at this stage as at some previous stages, there was a lack of thoroughness and respect for actual facts, even though there clearly was *some* effort to provide an accurate account, and that while the desire to actually check everything may have been present, that is not what was done.

I'm going to quote from Robert Perry's excellent article: "[The Earlier Versions and the Editing of A Course in Miracles](#)" as Robert addresses this very problem helpfully:

"Early on in the dictation, Bill was placed in charge of what material was included in the Course. In speaking of a piece of personal dictation, Jesus said:

"Ask him [Bill] later if this should be included in the written part of the course at all or whether you should keep these notes separately. He is in charge of these decisions." (*Urtext T 1 B 25i p. 16*)

"This has led many to believe that Bill was in charge of the editing of the *HLC*. Ken Wapnick, however, says that this instruction pertained only to that early time, and was not intended to place Bill in the subsequent role of editor. Instead, he says, Helen was the one in charge of the editing process: "You can perhaps think of Bill as her consultant." (conversation between Perry and Wapnick, August 9, 2004)

"Helen later wrote about the process of editing the *Urtext* into the *HLC*:

"I assumed the attitude of an editor whose role is to consider only form and disregard content as much as possible....Bill was adamant in opposing any changes at all, except for deleting the too personal early references and correcting actual typing errors....I wanted to change just about everything, but I knew that Bill was right. Any changes I made were always wrong in the long run, and had to be put back....[The material] had a way of knowing what it was doing, and was much better left exactly as it was." (*Absence from Felicity*, p. 329.)

"Two observations come to mind from this paragraph. First, Bill was probably placed in charge of decisions about what to include *because* Helen "wanted to change just about everything." Second, Helen understated the actual level of change, which, as you can see, was much greater than simply "deleting the too personal early references and correcting actual typing errors."

The quote from Helen is very instructive as is Wapnick's comment about the instructions. Perry's observations are, I think, quite apt. First, Helen said "*any changes I made were always wrong in the long run, and had to be put back.*" In fact there are only three instances I've found where her editing restored material to an

earlier form, and these are trivial. There may well be others I haven't noticed. But I have examined more than a thousand and found only three, so there is no pattern of "putting things back." Of course if there are (or at least once were) other "editing drafts" to which we do not have access, which seems almost certain, it is at least possible that evidence of "putting things back" exists there. Basically though, Helen's statement cannot be corroborated from available documentary evidence. It is possible that in this and some other statements, she is asserting what she wished to do but didn't manage to do.

There are, however, thousands of alterations she did make, and never put back. From the evidence currently available it is clear that Helen ***almost never put anything back***. I won't argue with her opinion that "*any changes I made were always wrong...[The material] had a way of knowing what it was doing, and was much better left exactly as it was.*" Her job was not to introduce changes. Yet, quite aside from "removing personal material" as instructed, vast changes were made, as we can see from the *Notes* to the *Urtext* to the *HLC* to the *FIP First Edition*, and those changes almost never restore the material to an earlier form. What "restoration" did take place happened in the *Second Edition* but that was done long after Helen's death and only tackled a very few changes.

Rather clearly those involved in the editing did set aside the instruction. Helen did take over the editing. Bill did not assume the responsibility he was assigned, and they were all, somehow, okay with that in one way or another. And therein lies a large part of the "versions" problem. Helen ***assumed authority*** to change the material, an authority she was never given and openly acknowledged she was incapable of exercising well. She further acknowledged that Thetford, who ***had been assigned the authority*** didn't want any changes beyond removing "extraneous" material which was not part of the Course.

Wapnick reports that Schucman and Thetford suffered a deteriorating relationship at the time of the final editing in 1973-74. One reason is obvious. Instead of obeying the explicit instructions to "Help Bill," Helen is blocking Bill from carrying out his assignment by insisting on doing his job for him in a manner which she herself says is contrary to his wishes and which she acknowledged as "*always wrong in the long run.*" How could you not have an "absence from felicity" in that context?

Wapnick walked into this situation as a complete newcomer according to his account with no personal experience of the history or the personalities, and basically observed as the two grew further apart. Then he helped

Helen finish the editing. He didn't know and hadn't been told that it was Bill he should have been helping. Of course if no one told him, he had no way of knowing. But Helen, having assumed Bill's role and taken the material as her own, even calling it "my book," according to her student Benedict Groeshel,² increasingly comes to depend on Wapnick to actually complete the task, with Wapnick almost certainly having little idea of what's really going on beneath the surface at this stage. Thetford, for his part, simply distances himself more and more from the situation and as he was later to say "left it in Jesus' hands." The problem with that was that Jesus had put it in Bill's hands.

The instructions were not followed, and however one spins or explains or justifies that, there is no question that Thetford did not take up the role of editor and Schucman did, and Schucman's subsequent "authorization" is clearly at variance with the Author's "authorization" and instructions. There can be no disputing that Schucman "authorized" the edited abridgement of ACIM that first emerged in 1975 but we cannot avoid raising the question as to whether she was "authorized" by the Author to change the material so extensively.

Another question which my years of comparing versions has suggested to me concerns whether the Scribes were remotely aware of how much their interventions changed the basic content and teaching. Since they never proofread nor, apparently, compared one version against another, I suspect they had little idea of the full extent of the changes they introduced over the course of ten years of copying and editing. The extent of differences they introduced, therefore, may well be larger than they were aware of or than they intended.

Certainly a huge proportion of the changes they introduced were simply typing mistakes most of which, I am rather sure, they would have "fixed" had they been aware of them. It is only in the careful and thoughtful comparison of the 'variant readings' resulting from editing changes that one can become aware of any changes in meaning which result. Since they didn't do that comparison, I can see no reason to suppose that they were actually aware of the extent to which they changed the material. They may have sincerely supposed it was a good deal more "virtually unchanged" than is in fact the case.

² Fr, Benedict Groeshel told me this in a phone call in July of 2000

Had the original source material been made available while either was still alive, we could put these questions to the Scribes and ask them why particular things were changed and listen to their explanations. Such an exercise could at least resolve some mysteries. One of the most common questions I have when examining variant readings is “why on earth did they change *that?*” It’s a question I’d love to be able to put to those who made the changes. I have almost no doubt that in many cases they’d simply say “oops, that was not what was intended.” I certainly do not exclude the possibility that some of the changes were well-considered and even directly dictated by the Author and some really are corrections of previous errors. I absolutely cannot exclude the possibility that I simply fail to grasp deeper reasons they may have had. But overall most of the editing appears hasty, sloppy and careless, not to mention excessive and has the general effect of reducing the clarity and sharpness of the contents while occasionally introducing serious distortions. Most readers who approach the earlier material without bias and compare the versions report that the earlier material is easier to read and much clearer. That fact alone strongly suggests it was “human meddling” and not “dictated corrections.” More than one long time student of the later abridgement has reported “tears came to my eyes” on reading the *Urtext* and realizing how much beautiful prose had been left out or distorted.

The “obvious things” I mentioned at the outset are that the introduction of changes appears to have been done very casually, haphazardly, and carelessly, often without carefully reading the material and certainly often – apparently – without understanding it. I can “prove” this point only with extensive examples, which are beyond the scope of this section. I will refer the reader to [Appendix V](#) where a handful of the many hundreds of possible examples are explored in some detail.

Were there only a handful of such “questionable changes” few would consider it a big deal. But there are many hundreds where “editing error” appears the most likely explanation for the change we see. There are so many that even though most are individually fairly minor in significance, the net effect of so many errors is anything but minor.

It is certainly true that many of the editing changes are “minor” and that there are many “minor word changes” which have little, if any apparent impact on meaning. If one were to judge only a random sample of a handful of changes, one could say quite accurately “most are minor.” I think the most frequent single difference is changing “which” to “that” which is hardly an earth-shaking alteration.

But some of the changes are not minor in my view, do not involve “too personal early material” and change the meaning of the text. A huge number are obviously just inadvertent copying errors.

Yet it is also very much the case that some of the changes really are corrections of earlier errors. In no way do I wish to suggest that every change was a mistake or a corruption. What I wish to do is demonstrate that the notion that *every* change was divinely inspired and represents a genuine correction or enhancement is a myth, with no relation at all to the facts as revealed by the primary sources. While FIP and Wapnick have acknowledged that there are some errors, they certainly have not disclosed – and may not have yet even discovered – the full extent of the problem.

In conclusion then we can say of the editing that at each stage *some* corrections of earlier errors were made, an even larger number of new inadvertent errors were introduced, and rather few of the earlier errors were detected and rectified. Never was the new version fully proofed against a previous one in order to verify that every difference was intended. The result is that “the more they edited it the worse it got” in terms of accurately reflecting the original dictation.

While most of those errors have minor impact on the overall message, some have a rather large impact, the cumulative effect of which is difficult to quantify. It is safe to say that the accuracy and reliability along with the readability of the material suffered during the editing.

1.4 Perceptions of the Editing

It is perhaps worth noting that there is some indication that the Scribes, and until recently Wapnick himself, didn't think of the Course as having multiple “versions.”³ Rather the indications are that they thought there was a “single Course” which they were attempting to put on paper with each “version” being yet another “attempt” which in their view was “better” than the preceding one.

For those involved at or near the beginning I can see how this perception would arise. For those arriving later, an examination of the primary source material reveals several distinctly different redactions of “the Course” which arose at different times. Where there are differences, the question naturally arises as to which is the “more

³ Wapnick in *Absense* insists in a footnote, in a discussion of the multiple versions, that there are not multiple versions.

authentic” of the variant readings. ([see Appendix V](#)) Students today who can compare the respective versions often prefer the earlier variants to the later ones. This fact may shed some important light on the topic.

For the Scribes and even for Wapnick, who assisted with the final editing in 1973-75, the perception and assumption appears to have been that the latest reading is in all cases the best. I can even see how people “in the thick of it” and attempting to respond to this remarkable material as Jesus would want, could perceive it that way, especially since they did not go back and compare the earlier to the later forms. This perception appears to underlie statements by Wapnick which denigrate the pre-1975 versions as “rough drafts.” To some extent of course they are “rough drafts.” To some extent they are also “authentic original dictation” which was later distorted by copying mistakes and some highly questionable re-writing, omissions, and re-sequencing.

Even a quick glance at certain of the variant readings unmistakably reveals that many of the “later changes” are simply typos and copying errors which are the result of inadequate proofreading, a fact which FIP itself concedes in the *Errata to the Second Edition*. In many instances the most recent rendering of ACIM appears the “most rough” of the lot and often preserves, and preserves badly, only a distant echo of the original words of the Author. Where there were copying errors which were detected, rather than going back to the earlier material to see what was originally there, and correcting the copying mistake, the editing often involved rewording a segment which rendered bad grammar adequate, but shifted the meaning even further from the original idea. Thus, “the more they edited it, the worse it got” overall. Nevertheless, some previous errors were caught and corrected in each editing also.

The result is that “The Course” in its most pure, original, accurate and authentic form exists in all of the versions and there is no single one which is without error nor is there one without virtue. To find “*A Course in Miracles*” or at least to get as close as possible to what Jesus intended requires, then, a careful sifting of the variant readings and editorial changes, intentional and inadvertent, to uncover the most genuine form.

1.5 The editing “Authority Problem”

When anyone sets out to “edit” material of this nature, as many have set out to do, one sees things that appear to be errors which must be corrected. Sometimes they are as simple as obvious spelling mistakes, necessary punctuation, such as a missing closing quote, or using the word “yolk” where “yoke” is required. Like other

humans, the ACIM Scribes made typing and spelling mistakes. In a “replica” edition those are preserved but in any other kind of edition, those are normally corrected.

While not always consciously or responsibly addressed, every editor faces the implied question as to “what authority do I have to alter *anything* in here?” The question has certainly confronted me, and it clearly confronted Thetford, Schucman and Wapnick. Different people come up with different answers.

At the level of spelling corrections or standardizations, I don't think very many people have a problem with conforming the material to one standard spelling convention or another. When dealing with punctuation which has no impact on meaning, there isn't a big deal either. Some people prefer to put a comma before a conjunction since it improves readability; others prefer to leave it out. It's rare that such choices have much, if any, impact on meaning. The removal of commas certainly can have a serious deleterious effect on readability, however. When we move any further than that, however, we need to remember Jesus' own words “every word is meaningful.”⁴ If “every word is meaningful” then *changing* any word is also “meaningful.” If every word is meaningful then every comma might also be meaningful since the movement of a comma in a sentence can significantly alter the context and thus the “meaning in context” of the word. Similarly any removal or addition of emphasis on a word changes the meaning of that word relative to the meaning of other words in that sentence.

While not every change in commas or emphasis is going to have significant impact on meaning, any change, even as small a change as inserting or moving a comma, *could* have a significant impact and since that is the case, before changing the meaning you need to be very certain that you are correcting an error and not introducing one. You also need to be sure that the change is essential and that the fact of an error is argued by textual evidence, and is not merely a personal subjective preference or opinion. The less of the latter there is, the better the scholarship will be. Like any “judge” in any courtroom, the editor should be unbiased and objective in his decisions and not allow personal subjective impressions to influence his judgements. As a safeguard, and to enable the reader to appeal a bad judgement, and to more thoroughly understand a good one, every change must be documented so the reader can see where the words on the page genuinely are an exact copy of the “original” document being copied here, and where an adjustment has been made by the editors, exactly what that adjustment is, and why that adjustment has been made.

⁴ Notes 4:67:8

It is my view that extreme restraint should be exercised on changing anything, even commas, and nothing should be changed, beyond spelling and capitalization and other purely stylistic conventions, without a very good reason and complete documentation such that others can review those changes and find any mistakes we might have made.

Jesus also stated that he'd undertake to correct "retroactively" pointing out that the Bible is still being edited and corrected.⁵

The original *Notes* have errors, and they have dictated corrections, not all of which were made in subsequent versions. There are errors. Fixing errors is a good idea. I think there's a general consensus on that much. How we determine what is or isn't an error, and how we establish what the fix should be are hugely important questions whose answers are by no means always trivial or obvious. They are the 'question of authority.' By what "authority" do I say "this is a mistake and the correction should be thus?"

Schucman clearly felt she had a "license" to make minor adjustments to wording, as Wapnick notes in *Absence*, most notoriously, shifting "which" for "that." But she did a great deal more than just minor changes which had little or no real impact on the meaning. The question is, by what "authority" did she do that? Was she essentially a stenographer taking notes from the Author and then passing on the Author's words or was she a co-author working with the Voice and contributing original material of her own? Did she have "authority" to change the Author's words without his specific instructions to do so? And having done so, are her alterations "authoritative" in themselves such that we should revere her modifications, and accept her opinion as final in all cases?

There are several points of view on that topic and sometimes considerable controversy, most of which really fails to grapple with the nature of the editing process and the editing instructions the Author provided.

Much is made of the notion that Schucman "authorized" the publication of one version and not another, particularly in advertising for FIP's just-announced *Third Edition*. It seems forgotten that Schucman "published," in the meaning of the law, several versions and in 1975 when the *Criswell* was moving out, yes, she authorized it but had she been aware of how many inadvertent mistakes there were in it, I am almost certain she would not have. It seems clear that the Scribes and publishers were quite unaware of the number, extent, and severity of the copying

⁵ *Notes 4:123:8; Urtext T 1 B 30d.*

errors in the 1975 edition. Aside from “divine guidance” there is no way for anyone to know about those without a meticulously thorough proofreading, and that *was not done!*

Some proofing *was* done in the preparation of the *Second Edition*, but it clearly wasn't “thorough.”

We can conclude they didn't know or even have any way of knowing the extent of the problems and in my view, it doesn't matter that much, *most* of the Course got through tolerably well. It was better, I think, to get it out in half-decent shape than delay it for years trying to make it perfect. Since it was getting worse with each attempt to improve it by that time we can be thankful they stopped editing and went to press as soon as they did.

This unquestionable “authorization” from Schucman however can hardly be construed as an argument against our subsequently checking the work and correcting the obvious mistakes which slipped past the Scribes and previous proofreaders. Nor does any “authorization” of any version by Schucman – clearly made in complete unawareness of the magnitude and extent of the shortcomings of that version – constitute an argument against, or prohibition of, future primary textual scholarship in which her work and editing decisions are inspected and reviewed and critiqued and even reconsidered in some cases in the name of distinguishing the words of the Author from those of the Editor.

Unless one makes the argument that Schucman was infallible and her work inerrant in all cases, then every decision she made to change anything is eligible for review and double checking to confirm that it was not an inadvertent error.

The debate as to what Schucman should or should not have changed may continue for a very long time. Today, anyone facing the question of either publishing an edition of ACIM or even quoting ACIM, the question arises as to which variant or which version to choose. A few feel that ACIM needs less to be corrected than rewritten again, feeling they are “authorized” not just to select from existing variants but to come up with entirely new “original”⁶ ones. Some have been unable to resist the temptation to rework punctuation and emphasis and even wording in some cases in a way which resembles none of the scribal variants. In a few cases some clearly bad grammar may warrant our attempt to reconstruct probable original intent. But undertaking to change material in the absence of any indication of an error is not “editing” it is “interpretive re-writing.”

⁶ Tom Whitmore's “Original Edition” is a classic example of this phenomenon.

The presence of such modifications denotes an “interpretive edition” in complete contrast to an “urtext” or “critical” or “original” edition. In the latter, primary sources are the evidence used to reconstruct what the author most likely intended to put on the page. In an interpretive edition by contrast, the editor’s subjective opinion is what determines the outcome. An “interpreter” in an “interpretive edition” adds his own subjective opinion to the “original” material resulting in an “original” creative “interpretation” of one or more “original” sources. Note the totally opposite meanings of those two kinds of “originality.” In terms of Tom Whitmore’s “original edition” that is what we see, an original creative work based on the *HLC*, using some scholarship from others, and substantially modified in an “original” way so as to produce an “original interpretive work.” The notion that any effort to reproduce what the Scribes “originally” put to paper was involved is a misperception of the “originality” in that edition. In contrast, a critical or scholarly edition does seriously attempt to reproduce the Author’s original intent based on actual textual and other evidence, not on subjective interpretation.

It is rather clear that a great deal of the editing performed by Schucman was in fact ‘interpretive’ in which whole passages were re-written, sometimes only for style, but also at times in such a way as to modify the meaning of a passage. There is very little of this in the *Urtext* she prepared, but progressively more of that “interpretive editing” in the later revisions.

The question must be asked, though we can hardly even begin to answer it here, whether that “interpretive editing” by Schucman should be considered an “authoritative replacement” for the original dictation itself or be considered Schucman’s personal commentary as a supplement to that original dictation. I am aware that there are people who hold each opinion rather strongly. My own view is that her editing contains both kinds of material, both authoritative scribed corrections dictated by the Author and her own subjective interpretations along with a good number of inadvertent copying mistakes which never were detected so were never corrected.

There definitely are these two different kinds of editing, the “critical” or “scholarly” editing in which modifications occur only where there is solid evidence of a mistake and “subjective” or “interpretive” editing in which the reason for a change is the “feeling” of the editor about the passage.

In many respects then what we see in the 1975 FIP abridgement can be fairly called an “interpretive edition” of ACIM, with the interpreters being Helen Schucman and Kenneth Wapnick. The only “problem” here is in presenting it as something else. While much of it is *entirely unchanged* from the original dictation, some of it is

entirely absent and some of it is *substantially modified*. The characterization “*virtually unchanged*” is, at best, highly misleading.

The real difference here is subjectivity versus objectivity. Is the reason for a change subjective, a feeling or a hunch, or is the reason evidence of an error? Is the resultant change one that is dreamed up by the editor (subjective) or constructed from primary textual evidence with solid arguments (objective)?

Rather obviously the “authority” of the two kinds of editing differs. One is rooted in the physical and textual evidence and constrained by the rules and protocols of textual scholarship and the other is essentially the fancy of the editor. I very much want to resist calling either one “bad.” I do not wish anyone to suppose I consider either one infallible. I very much do, however, wish the reader to recognize that the two approaches are as different as night and day.

If there is a “mistake” involved here, is that of mistaking one for the other, since the “authority” of an evidence-based scholarly argument is a completely different kind of authority than the “authority” of the subjective of opinion of *any* editor. Each has its place but if we confuse the one for the other we will confuse ourselves and others.

Much difference of opinion and even rancorous dispute has arisen among ACIM students based on confusing these two very different modes of editing and the failure to recognize that opinions of the editor, however meritorious they might be, are not the same thing as the opinions of the Author, even where the two actually agree. Further, even where the two are the same, they are not derived in the same manner or with the same rules of evidence or by the same methodology. And of course, the two do not always agree. When they don't, which should be given the greater “authority?”

The mistake is not in doing “interpretive editing” so much as in packaging “interpretive editing” as “critical editing” such that the reader cannot tell the Author's words, emphasis and even punctuation from the editor's modifications.

A careful sifting of variant readings can in many cases enable us to make a clear distinction between the two in the various ACIM versions, such that we can see ‘the author's original wording’ and corrections dictated by the author, alongside “interpretive modifications” rendered by subsequent editors. While each may have particular and unique value, the “authority” of the two is not the same.

The “error” in the editing then was not that interpretive editing was done, it was that the interpretive editing was hidden and even misrepresented such that editorial interpretation was masked as original wording even when it wasn't.

The result of that error is that “interpretive editing” was accepted by many as “the author's words” when it wasn't.

With the availability of vastly greater information about the precise editing changes, readers can make up their own minds as to which “variant reading” they feel is more “authoritative” in their own view, and we can now make a distinction between “original dictation” and “editorial interpretation” and cease confusing the one with the other.

1.6 Nomenclature

The various versions of *A Course in Miracles* have been referred to by a dizzying variety of names over the years, especially since the first publication of an “earlier” version in 2000. The reasons are many and various but the effect is a veritable Tower of Babel and enormous confusion for those new to ACIM and a considerable inconvenience for anyone attempting to research a document according to its name.

Just to provide one example, here are a few of the names under which the *Hugh Lynn Cayce* version has appeared: *Jesus' Course in Miracles*, *JCIM*, *Unexpurgated ACIM*, *Thetford Redaction*, *Thetford Version*, *Blue Sparkly*, *1972 version*, *Original Edition*, and *Ur-Compendium*. Not only do we have a variety, but most of those are inaccurate and misleading.

We have already briefly observed the confusion around the name “*Urtext*.” There is a lack of clarity as to just which version of ACIM this name is being used to denote in some cases along with different ideas as to what the term actually means. At one time or another, on one form or another, the term *Urtext* has been applied to at least three different versions.

Since it is impractical to refer to any version by up to a dozen different names in each mention, we have to choose just one for this discussion. After much discussion, prayer and reflection over the course of several years, the solution to the nomenclature issue became obvious: use the original names originally assigned by the Scribes themselves where we know them and use precise and unambiguous descriptive names where we don't. That is also

the “scientific method” of naming things. Founders, creators, and discoverers get to “name” things. If they don’t, those who come later name them after them.

The purpose of a name is to communicate identity, and the most useful name is that which is most widely recognized because that one most clearly and unambiguously communicates identity accurately to the largest audience.

In academic, scholarly and scientific circles, by convention the author, founder, originator, or discoverer of a “thing” gets naming rights. There is a reason for this, and it is to prevent the “Tower of Babel” we’re experiencing in ACIM nomenclature today. Once a “thing” is named by the first person to introduce it, the name sticks and no one tries to re-christen the object. There is an ego tendency to express “ownership” of a thing or idea by naming it, and the scientific convention puts a leash on the more destructive, Babel-inducing tendencies of ego. There is a sense in which respect and recognition of the “originator” of a thing is acknowledged in honouring the naming rights of the originator. The failure to respect the ‘original names from the originators’ is inherently disrespectful both to those originators whose contribution is disrespected and to the general public which you will be needlessly confusing.

In the early historical writings about the Course we find that the versions are named by the Scribes from the outset, and the names of the pre-1975 versions are clear and unambiguous and they are:

The *Notes*

The *Thetford Transcript* (which is also sometimes referred to and confused with the *Urtext*)

The *Urtext*

The *Hugh Lynn Cayce* version (*HLC*)

The later Foundation for Inner Peace editions are generally recognized by their formal titles: *FIP First Edition* and *FIP Second Edition*.

There are “other versions” which are mentioned in historical accounts, which may still exist, but which remain secret. We are told of the existence of some number of “retypings” which we’ve never seen. We know that Thetford transcribed the *Notes* in type, for instance. In the quote from FIP above and in Wapnick’s accounts, that *Thetford Transcript* is identified as the *Urtext*. (see discussion below) That name “*Urtext*” has been applied, at one time or another, to just about every copy of every version of ACIM by someone or other. It is a most

misunderstood and misused label. We reserve that name for the document which has been circulated since 2000 under that name and which is reasonably supposed to be substantially identical to that filed at the USCO as *Urtext of a Course in Miracles* because we believe that is exactly what it is. And we reserve the name *Thetford Transcript* for that currently missing document which is *not*, or at least mostly not the “*Urtext*” despite what FIP and Wapnick seem to indicate.

Other names which include a vast range of often misleading labels have been applied to editions of various versions of ACIM at various times, sometimes in a very misleading way. Other “cutesy” names that sound more appropriate to comic books have also sometimes arisen. While noting this fact, we are avoiding the generation of any new confusion by avoiding any names but the original, most accurate, least ambiguous and most well-known.

A final caveat is in order in relation to the term “*Urtext*.” While it is fairly clear which version of the *Text* volume is really an urtext, with the other volumes it is much less clear. We know that more than one typed copy of each was generated by the Scribes. We have only one typed manuscript of each. It is impossible to be certain which of the multiple copies we actually have. They are given the name *Urtext* because that is how they are labelled in the USCO deposit. The labelling is, in my view, the best we can do but remains provisional. Also, while the *Urtext Text* volume really is a “pieced together urtext” fitting that definition of the word, the later volumes are far closer to direct word-for-word transcripts of the *Notes* with much less editing. This also calls into question the appropriateness of calling them urtexts.

1.7 Identification and Authentication

A more extensive description of the editing history of ACIM than that offered in the *FIP Errata* is provided in Kenneth Wapnick’s book *Absence from Felicity*. In that book we learn that the chapter and section headings were entered in the *HLC* version, which was completed by 1972. From Wapnick and from the *FIP Errata* we learn that the *Text* volume was re-typed twice following the initial *Thetford Transcript*. In some descriptions it appears that the *HLC* is the second retyping and in others it sounds like there were two retypings prior to the *HLC*.

After the discovery of the *HLC Text* manuscript at ARE and the various earlier manuscripts, we found that we had most of the original *Shorthand Notes*, a typed manuscript for each of seven ACIM volumes which was called “*Urtext*”, along with a variety of *Special Messages* and of course the 1972 *HLC* from the ARE Library.

Due to the fact that the typed copy which can be inspected at the USCO was labelled “urtext” in that collection and due to the fact that FIP and Wapnick both specify that they use the word “urtext” to refer to Thetford’s original transcript, it was naturally assumed at first that the *Urtext* typed manuscript was that *Thetford Transcript*. We were aware however that at least one typed copy of each volume, and possibly two early copies of the *Text* volume were still not available to scholarship. I don’t even know if any copies of these have survived.

Again, this was largely deduced from the FIP and Wapnick comments. This is a bit dicey, since they not only don’t always agree, but attempts to verify their statements often show they were apparently mistaken on some key points. However they do agree on there being multiple retypings, and more versions than we have so far seen.

1.7.1 The HLC

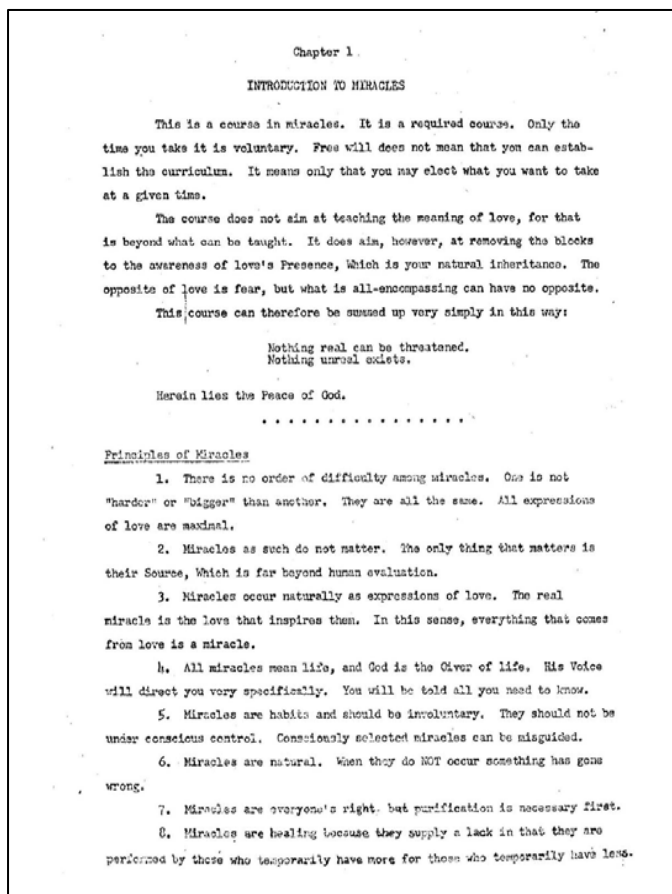


Figure 1 The first page of the HLC

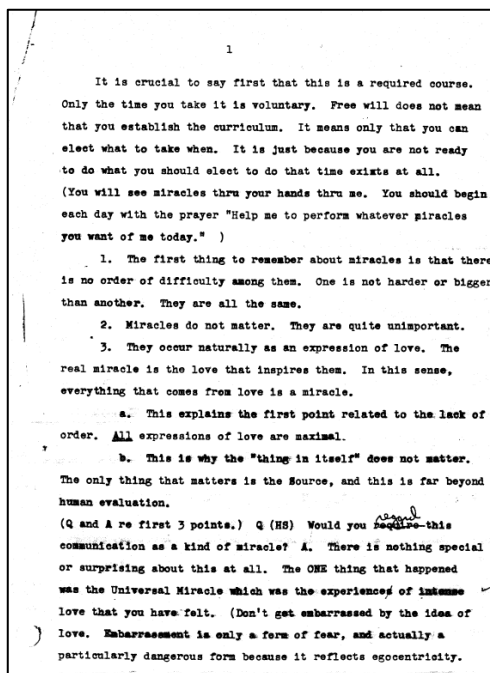
The *HLC* was fairly easy to authenticate with high confidence. We learn of its existence from Wapnick's book *Absence from Felicity* and also that a copy was given to Hugh Lynn Cayce and that the Scribes came to refer to this version as the "Hugh Lynn Version." The Association for Research and Enlightenment Library was managed for some years by Hugh Lynn Cayce and finding that copy there which fits the description Wapnick provided makes a pretty good case that this is, in fact, a copy of the *HLC* dating from approximately 1972. Robert Skutch in *Journey Without Distance* dates it to September 1972. To date I've seen no one question the identity or authenticity of that document, nor seen any evidence to suggest it is not what it appears to be. Due to the fact that it has a consistent internal page numbering system, it is also reasonably certain we have no missing pages, nor any pages out of the original order intended by the Scribes.

The *HLC* appears to be what FIP calls Helen's "second retyping" and what Wapnick calls Helen's "penultimate version"⁷ following the second retyping.

The *HLC* was the first draft of ACIM to have chapter and section breaks. Their presence in this document combined with the dramatic and numerous differences from the later FIP editions, leaves us confident that this document has been correctly identified.

⁷ See quote on page 29

1.7.2 What is the Urtext?



The second oldest ACIM manuscript we currently have, the *Urtext*, was initially received as the *Thetford Transcript* since the most widely recognized authorities such as Wapnick and FIP had repeatedly asserted that they had called that original transcript by the name "urtext."

Within weeks of its release in August of 2000, however, questions began to be raised as to whether or not it really was that original *Thetford Transcript* or a later, edited retyping, or even a combination of parts of several retypings. Further study cast progressively more doubt on the identification of this document as the *Thetford Transcript*.

Now that we can compare much of it with the *Notes* we see that, at least in the early chapters, much of it is in no way a direct transcription of the *Notes*. Nor are many of the differences "inadvertent" discrepancies which could be explained as copying mistakes. This *Urtext* document is heavily edited in portions and a great deal of it shows clear evidence of being a "retyping" with editing changes and copying errors rather than an original transcript.

Figure 2: The first page of the Urtext manuscript

1.7.2.1 How is the word "urtext" used in ACIM writings?

The source for the notion that the *Urtext* is the original *Thetford Transcript* is not hard to find. In the "Errata for the Second Edition" published by the Foundation for Inner Peace (FIP) in 1996 we read:

"Helen took down her internal dictation in notebooks, and regularly dictated these to her colleague and collaborator, Dr. William Thetford, who typed out her words. This original typing of the three books came to be called the "urtext"⁸, a word denoting an original manuscript."

Wapnick, for his part, offers a slightly more detailed set of observations. The following quote comes from the introduction to the 32-part cassette tape series entitled: "*Classes on the Text of A Course in Miracles*":

⁸ It is interesting to note that FIP reserves the name "*Urtext*" for volumes 1,2, and three only, and does not include the other volumes.

“Let me say a few words about the relationship of the early chapters of the text to what Helen had originally taken down. Briefly – since most of you know the story –Helen had written down the dictation from Jesus in notebooks. [...] She then dictated what she had written down to Bill Thetford, who typed it out. What Bill typed out is what we usually refer to as the [urtext](#)⁹. *The word "ur" comes from the biblical story of Abraham, who was born in Ur of the Chaldees. Basically it is used to symbolize the beginning of something. (emphasis mine)*

“So when we speak of an urtext, we mean the first version of a manuscript. Thus there are famous urtexts of Shakespeare's works and many other literary masters. With regard to [A Course in Miracles](#),¹⁰ we used that term to denote what Bill had typed, the original typed manuscript that was based on Helen's notebooks. Helen then retyped the manuscript of the text twice. And then there was the penultimate version, which was the version I saw when I met Helen and Bill. That is the [version](#)¹¹ Helen and I edited into the finished copy -- the published copy.”

When they write about the “*Urtext*” they say they are referring to the *Thetford Transcript*. Since it was Wapnick who filed the USCO “*Urtext*” material, it seemed to be a reasonable assumption that he understood what he was filing to be the *Thetford Transcript*. There is no remotely obvious reason for him to intentionally misrepresent the document's identity. If he said it was the *Thetford Transcript* it is probably because he was simply mistaken. Wapnick, who probably had more and better access to a vastly wider range of primary source material than anyone alive, and who knew the Scribes and their work better than anyone, was presumed to know what he was talking about, and thus his statement was widely believed. Indeed, it was only after the evidence of the mistake became overwhelming that I reluctantly concluded that, incredible as it may seem, Wapnick was mistaken on this point.

I do not know who assembled *the Unpublished Writings* into their current 22 volume form at the USCO, but there are a number of indications that it may have been done long before 1990. To cite one example, the fourth ACIM volume is called “*Use of Terms*” in the USCO collection rather than “*Clarification of Terms*.” The earliest copies we have are labelled “*Use of Terms*” but by 1976 it had been renamed “*Clarification*.” The typed title page identifier calls it “*Use of Terms*” which suggests that this material, at least, was organized prior to the renaming.

The typed *Urtext* manuscript was obviously earlier and much larger than any version of *ACIM* widely known when it appeared, and it was labelled “*Urtext of a Course in Miracles and Related Material*” at the USCO, presumably by Wapnick.

⁹ <http://www.miraclestudies.net/Errata.html>

¹⁰ <http://www.acim.org/catalog.html>

¹¹ <http://www.miraclestudies.net/HLV.html>

Also from the “*Errata*” we read:

“After each of these typing sessions, Bill read back to Helen what he typed to ensure that no mistakes were made. Thus, the urtext can be considered to have been carefully checked, and to be an accurate copy of Helen's original notes. Helen later retyped the manuscript of the Text twice and the Workbook and Manual once, and none of these retypings was [sic] ever proofread.”

If the FIP “history” here is at least mostly accurate, and there is independent corroboration of some key points, this is a fairly high level of “proofreading” and would certainly catch most inadvertent errors such as omitted words or phrases. William Thetford is on tape stating much the same thing, that Helen read her *Notes* to him aloud, he typed them up and read them back to her to ensure accuracy.¹²

We’d expect any mortal typist to make some errors, and that would be a reason for this proofreading. We’d expect that proofreading to identify some errors and see pencilled-in corrections but in the *Urtext* document there is very little, if anything, which looks like the corrections we’d expect to see from such proofreading.

While FIP and Wapnick disagree on the number of retypings, they both agree there were *at least two* typed manuscripts, the original *Thetford Transcript* and one or more retypings of it, for every volume, with the *Text* having at least one more than the other volumes. The “other volumes” here probably relate only to the *Workbook*, *Manual for Teachers*, and *Use of Terms*. At the time FIP did not consider the later volumes to be part of *ACIM* proper. So far, however, we only have a single typed manuscript earlier than the *HLC* for the *Text* and only a single pre-1975 typescript for the other volumes. These are the ones labelled “*Urtext*.” From the FIP and Wapnick descriptions, the *Text* “version history” is:

¹² Cite source of tape

Notes

- 1) Thetford Transcript (which they mistakenly called the Urtext)
- 2) First Retyping(which may actually be the Urtext)
- 3) Second Retyping (this may be a ghost and refer to the HLC)
- 4) HLC
- 5) Criswell/FIP Editions

What we actually have copies of for the *Text* is:

- 1) Notes
- 2) USCO Urtext (likely one of the retypings)
- 3) HLC
- 4) Criswell/FIP Editions

From the FIP and Wapnick descriptions, the other volumes “version history” is:

- 1) Notes
- 2) Thetford Transcript (which they called *Urtext*)
- 3) First Retyping(which more likely is the *Urtext*)
- 4) Criswell/FIP First Edition

What we actually have copies of for the other volumes is:

- 1) Notes
- 2) USCO Urtext (and we cannot be entirely certain which retyping it is. Some may be the *Thetford Transcript*)
- 3) Criswell/FIP

According to the evidence from FIP and Wapnick, we are missing at least one retyping for each volume, and possibly more than one for the *Text*. With the other volumes, we have only one typed manuscript later than the *Notes* and earlier than *Criswell/FIP*. Wapnick and FIP disagree with each other on the number of additional retypings, although the physical evidence appears to support their assertion that more exist than have so far come

to light. There certainly is physical evidence of another retyping for the *Text* and in the extant *Urtext* we can see that some sections appear to have been “re-worked” multiple times while other sections appear exactly as they do in the *Notes*. It would appear that some portions were more heavily edited, and perhaps more frequently retyped, than other segments. There thus may be (or at one time may have been) several partial retypings reflecting different stages of editing, or different versions, for some portions of ACIM.

Wapnick and FIP were really the only published sources from which we could assess what this “*Urtext*” material at the USCO was. They disagree on a key point, that being how many retypings there were. They agree on another key point however, what an “urtext” is. On this point however, it would seem that they are both mistaken.

Wapnick says: “The word ‘ur’ comes from the Biblical story of Abraham, who was born in Ur of the Chaldees. Basically it is used to symbolize the beginning of something.”

Every dictionary consulted, along with several encyclopaedias state that the term “urtext” derives from the German word “ur” (pronounced “oor”) which means “original.” It has nothing to do with Ur of the Chaldees or Abraham.

That word seems largely confined to classical musical scores. It comes from the German for “earlier.” It is a prefix, much like “pre” in English. It does not necessarily refer to a “first” but rather to an “earlier.” In the *Britannica* definition (below) it is describes as something “pieced together” from earlier sources with the intent to reflect the “original” meaning, but that is quite different from “the original autograph.”

In fact there seems little difference between the meaning of the term “*Critical Edition*” as applied to a literary work and “urtext” as applied to a musical score in that they share the overall intent to **reconstruct** or “piece together” (as *Britannica* puts it) the “original intent” as closely as possible from extant primary sources.

This came as quite a shock to me and I expect many others will be very surprised also. Before I read Wapnick I’d never encountered the term “urtext” and like many I simply assumed he knew what he was talking about. I’ve learned many times that one must be careful of assumptions in this field. Many well-meaning people have passed on their untested assumptions, perhaps in good faith, but sincere good faith does not equal accuracy.

1.7.2.2 How is the word “urtext” used elsewhere?

From Encarta:

“**Urtext** (German for “original text”), edition of music that tries to capture the original intentions of the composer and minimizes editorial interpretation as much as possible. Urtext editions are usually based upon the composer’s sketches and manuscripts, as well as original and early editions of the works.”

From Wikipedia:

“An **urtext edition** of a work of [classical music](#) is a printed version intended to reproduce the original intention of the composer as exactly as possible, without any added or changed material. Other kinds of editions distinct from urtext are **facsimile** and **interpretive** editions, discussed below.

“The word "urtext" is of German origin; "[ur-](#)" means "original". Occasionally the word "urtext" is [capitalized](#), following German spelling practice.”

From Britannica:

“The word *Urtext* (“original text”) may lead the uninitiated to suppose that they are being offered an exact reproduction of what Bach wrote. It must be understood that the [autographs](#) of many important works no longer exist. Therefore, Bach's intentions often have to be pieced together from anything up to 20 sources, all different. Even first editions and facsimiles of autograph manuscripts are not infallible guides to Bach's intentions. In fact, they are often dangerously misleading, and practical musicians should take expert advice before consulting them. ...”

While the primary use of the term appears to be for a kind of scholarly reconstruction of classical musical scores, some sources allow for its use on “a musical score *or a literary work*.”

From Oxford Literary Dictionary:

“**Urtext**, the German term for an original version of a text, usually applied to a version that is lost and so has to be reconstructed by [textual criticism](#). Some scholars believe that Shakespeare's *Hamlet* is based on an earlier play that has not survived even in name; this hypothetical work is referred to as the *Ur-Hamlet*.”

On that note, Henning Diedrich observes “there is the *Ur-Faust*, which is a proper, valid play on its own. There is *Faust I*, *Faust II*, and *Ur-Faust*. *Ur-Faust* was written decades earlier, probably never published, and was prose, as opposed to the verses of *Faust I* and *II*.”

In this later sense of “ur” the German word’s connotation of original, early document is clearly dominant. The “*Ur-Hamlet*” and “*Ur-Faust*” however do not really refer to “urtexts” of either *Hamlet* or *Faust*! The meaning of “*Ur-Hamlet*” isn’t “the first text (original copy) of *Hamlet*” so much as it is “the first *Hamlet*” or even “the literary origin or basis for *Hamlet*” which is something rather difference.

The difference is subtle but crucial. Assuming we had the first and original autographs of both, we’d find them different, even if one was based on the other. And we could do an “urtext” of *Ur-Hamlet* as well as an “urtext” of *Hamlet*, if we had enough source material to work with.

Similarly with *Ur-Faust* ... it’s not the same play as *Faust I* and we could presumably do an “urtext” for each.

There are then these two somewhat divergent connotations to the word “ur.” Both relate to “originality” but in the first case the reference is to the scholarly reconstruction, through textual criticism, of something that is lost or never actually existed, while the second refers to an earlier, more ‘original’ draft or version which may or may not still exist.

It’s not a common word, it is not present in many dictionaries, and it is not surprising perhaps that Wapnick thought it might have to do with Abraham. Like me, he may have never heard the word before coming in contact with ACIM and Helen and like me he may have made assumptions about what it meant without checking.

Helen however, who had a hobbyist interest in classical music, may well have run into the term in pursuit of her musical interests and quite possibly applied the term to her “piecing together” of earlier material into an “urtext” which she felt most closely approximated the Author’s intent.

For years I was puzzled by the term. Assuming that Wapnick’s definition was correct, and gradually realizing that the “urtext” we were dealing with was not the *Thetford Transcript*, I marvelled that they could have mis-identified the material so totally.

It seems the mistake was simply in the use of the word “urtext” which word is sufficiently uncommon that a mistake is very understandable. That mistake was not recognized and corrected perhaps because they never checked. I can understand that also. It was only very recently that I began to suspect the word did *not* mean “autograph” and began to seriously check. I never thought its use in the context of ACIM had to do with Abraham though.

Getting the definition of a word wrong is one thing. Being unaware that the “urtext” was not in fact the *Thetford Transcript* while telling people for years that it was is a little more amazing. How could they have not

known? Could it be that they never seriously checked that and several other assumptions they made and repeated, perhaps even in good faith, but without due diligence? Could it be that the actual *Thetford Typescript* no longer exists? Whatever misunderstandings of the definitions of unusual words might occur, it strikes me as highly improbable that one could fail to notice a difference between that original transcript and the *Urtext* if one had both in one's hands!

1.7.2.3 Is the "ACIM Urtext" really an "urtext?"

Now Helen, who had some familiarity with classical music and played recreationally, might well have been familiar with *precisely* what an "urtext" is in the field of music, and may well have adopted that word since it loosely described what she and Bill had done with the "primary sources" which were her *Notes* and his *Transcript* as they edited those into a manuscript which I strongly suspect is in fact the *ACIM Urtext*. They'd corrected some typos in the earlier material, added to them segments "dictated without notes" and applied some of the corrections the Author had dictated. In short, the *ACIM Urtext* is, actually, an "urtext" in the technical meaning of the word, insofar as a term derived from music publishing can be applied to literature. Its use in literature is uncommon but not unprecedented. The *American Heritage Dictionary* does allow that it while it normally applies to musical composition it can be used to refer to a "literary work."

When you look at the *ACIM Urtext* the expression "piecing together" immediately comes to mind. It is obviously assembled from bits and pieces of several different drafts, it has five different internal pagination systems, was typed on at least two different typewriters, contains some duplication, rather proving it wasn't a "single typing," and it includes material not in the *Notes* while omitting some material that is in the *Notes*. This doesn't "prove" anything, but it does raise suspicions about this being the *Thetford Transcript*.

Now if we had a document typed up by Bill, incrementally day by day, simply copying down what Helen dictated from her *Notes*, we'd not expect to see any of that. Sure, some anomalies might arise from any number of causes, but we aren't seeing anomalies within a product that looks like what we'd expect, the whole thing is anomalous, and little of it looks like it is a document dictated orally, and then orally proofed.

It looks just like an "urtext" based on visual copying without proofreading.

So let's probe the evidence further.

1.7.2.4 What does the textual evidence itself tell us?

Aside from the fact that it doesn't look like an orally dictated transcript, or what we'd expect to see in such a transcript, is there any other evidence? What it "looks like" and that "it looks all wrong" may raise suspicions but it doesn't prove anything conclusively.

1.7.2.4.1 Characteristics of copying errors: Dropping words and phrases

When one makes a copy by typing by eye one typically makes different errors than one makes when typing from oral dictation. I worked for years as a typesetter, where much of the work in the shop involved copy-typists manually copying typed and handwritten paper documents. It's the same kind of technology I presume Helen had available for her "retyping" work on ACIM. The typist sits at a keyboard (typewriter or typesetting machine, the latter is just a more sophisticated typewriter) with a "copy stand" on which sits the paper "original." At the newspaper the "original" is generally the reporter's typed story as marked up and "edited" by the editor. The copy typist reads it and types what the reporter wrote as adjusted by the editor. Secretaries in the typing pools of corporations and typesetters in publishing firms were doing vast amounts of that all over the world until computers and scanners and OCR technology almost entirely replaced that activity in the past two decades. Now reporters type into computer files instead of onto paper and editors simply modify the reporter's file on screen and send it straight to production, with no re-typing required. There's a huge saving in labour and a huge reduction in "copying mistakes."

There are a number of exceedingly common mistakes when humans copy type by eye, and the ACIM manuscripts are riddled with them. It is very easy to leave out words and phrases and even sentences and whole paragraphs. This is especially the case when there are two instances of the same word in close proximity. If, when the words between those two instances are left out, the result is still grammatically and factually correct, as is often the case, it's far from obvious that a mistake has been made at all. It's almost impossible, from reading the result, to notice the omission. There are many instances of this in ACIM from version to version, and this is utterly typical of the most common of visual copy-typing errors.

In any case, that's not the kind of error we get when typing to oral dictation and then proofing it by reading it back. First, such omissions which are a kind of optical illusion are much less likely when typing from oral dictation that is pacing itself to your typing speed. We used to do that in newspapers too. Reporters who could not

physically transport a typed story on paper back to the office in time would “phone it in” and someone at the office, sometimes me, would type what the reporter read over the phone, and then of course read it back to ensure accuracy.

That “reading it back” will catch missing words and phrases. The kind of errors we get with oral dictation involve words which sound similar and whose substitution sounds plausible. Those errors that are obvious can still get made because they aren’t obvious until the sentence or paragraph is complete, but they get caught, crossed out, and the correct word is typed or handwritten in.

There actually are a few of these in ACIM which may stem from the original oral dictation and which never got caught. But there aren’t many. It’s also possible to mistype when copying by eye such that the resulting word is wrong, but still makes sense and sounds similar. But in the *Psychotherapy* pamphlet, there are quite a few that were caught, which is precisely what we’d expect in pages typed from oral dictation.

There is one on the first page of *Psychotherapy* where we find “Light” and we see “Life” written in, and it does not appear to me to be Helen’s handwriting. “Light” and “Life” sound enough alike that when either “makes sense” in the context, it is an easy “aural error” to make but one which could well be caught in the proofing. This one was caught.

One of innumerable errors typical of copying by eye is found in chapter 16 of the *Text*, in the first paragraph. Both the original Notes and the partly proofed FIP *Second Edition* include as the fourth sentence of that paragraph “His way is very different.” It’s underlined in the Notes. Neither the “*Urtext*” manuscript nor the *HLC* manuscript include this sentence, nor does the FIP *First Edition* which was based on the *HLC*.

In this and most cases, deliberate omission appears unlikely as one can see no reason to suppose the words were not authentic or would otherwise be disagreeable to the Scribes. The fact that FIP’s 1992 proofing identified this as an inadvertent omission which was corrected lends more credence to this conclusion. FIP indicated they checked against the “*Urtext*,” they state that they used that word for the first typing (Thetford Transcript), but they also state they checked all retypings and the *Notes*. While we don’t know if they too found this in the *Notes*, we do know it is not in the USCO material called “*Urtext*” which is just one reason to doubt that it is that *Thetford Transcript*.

This kind of error is typical of visual copying but not of proofed oral dictation. It’s hard to overlook the fact that a whole sentence is missing when reading aloud and listening but incredibly easy for the eye to skip a sentence when copy-typing. The presence of many such visual errors between the *Notes* and the *Urtext*, strongly indicates that the manuscript in question was not dictated orally and was not proofread against the *Notes* and therefore is not

the *Thetford Transcript*.

1.7.2.4.2 Characteristics of oral typing: wrong word typing mistakes

Because I've done a lot of it, I have a sense of the kinds of errors which occur when typing to oral dictation. I'd say that almost any kind of mistake can occur except for leaving out a whole sentence. But when you read it back, most show up and they will be corrected. Typing to oral dictation, even for a good typist, means numerous errors which of course are easy to fix and make vanish on a computer, but when typing onto paper, they leave visible traces on that original copy, no matter how you correct them. They might be corrected with handwriting or with overstriking, as might any errors, but you'd expect a much higher rate of error and you'd also expect any errors to be caught in the oral proofing, save for ones that you can't hear.

Since we know that Helen typed the *HLC* we can see she was an excellent typist. Her error rate is very low. There are very few typos. Her typing is clean and largely error free. Yet in the *Urtext* we do see some pages which don't reflect such clean typing and which do include a lot of mistakes that were fixed, most notably in the *Psychotherapy* pamphlet.

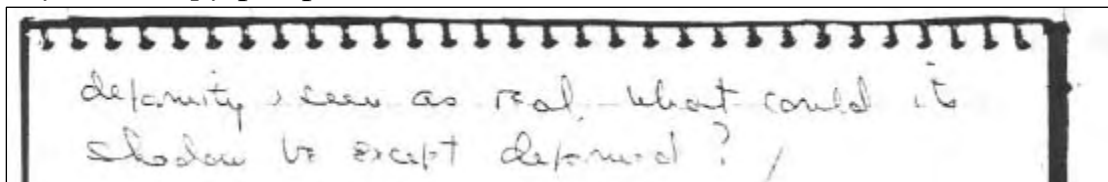


Figure 3 P 3 E from the Notes.

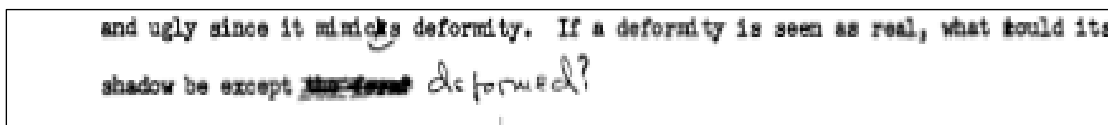


Figure 4 the same words from the Urtext manuscript

sense, so it could easily be missed. It is very unlikely that kind of mistake would be made by visual copying, however, since the two forms do not look at all alike. The *Notes* reads “*shadow be except deformed?*” This is exactly the kind of mistake we'd *expect* to find in oral dictation that had been proofed. We'd expect it and in

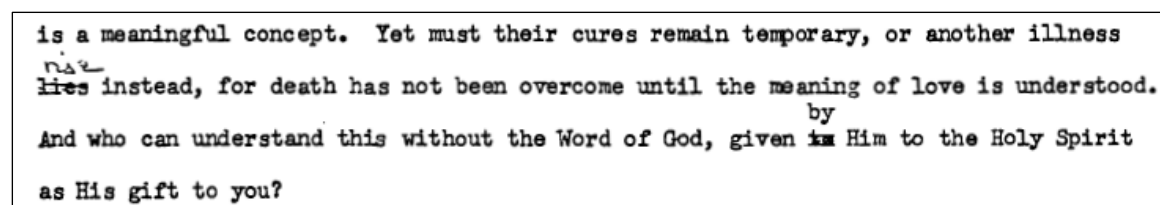
The clincher comes on page 9 of *Psychotherapy*. I will show you the two lines in question, bottom of the second paragraph of section 3 E, *The Process of Illness*.

If you look closely you see that the last words were initially typed “*shadow be except the form.*” That's an “oral” error, “*the form*” and “*deformed*” sound very similar. The result makes grammatical and logical

Psychotherapy we see it, and we see it several times in a mere 29 pages! We don't, however, see this kind of mistake and correction in the *Text* volume. This kind of error would of course be caught usually and would not often survive into a visually re-typed copy. Interestingly, however, the handwriting is obviously that of the same person, presumably Helen. And that is not what we'd expect to see if Bill is reading to her what he had just typed and marking corrections himself. Possibly this mistake was not detected in their oral proofing but was caught by Helen later. We will probably never know for sure.

Two more examples of typical "oral mistakes" occur on page 10 of the typed *Psychotherapy* manuscript. (see Figure 4) We see "illness lies instead" being corrected to "illness rise instead." That is what the *Notes* says. But again "rise" and "lies" sound very much alike, these are oral *errors* which we'd expect of a manuscript typed to oral dictation.

Their presence here in the *Psychotherapy* manuscript is strongly suggestive that this is indeed the *Thetford Transcript* and not a later retyping. The fact that such mistakes, common in this document, do not show up in the *Urtext Text* volume would seem to indicate it is what it appears to be, a later re-typing and not the original *Thetford Transcript*.



is a meaningful concept. Yet must their cures remain temporary, or another illness
~~lies~~^{rise} instead, for death has not been overcome until the meaning of love is understood.
 And who can understand this without the Word of God, given ^{by} ~~in~~ Him to the Holy Spirit
 as His gift to you?

Figure 5 In the second line "lies" is crossed out and becomes "rise"

Those are just two examples, there are many more. We even find corrections written into the *Notes*, such as exchanging "seek" for "find" also written into the *Psychotherapy* manuscript which suggests the "correction" was made in both at the same time, during the initial transcription. It's very rare that we find editing changes in the typed manuscript reflected in the *Notes* that way. Yet it's actually more than one would expect of oral dictation. This suggests that Helen read it as written, decided at that instant to change it, changed it in her *Notes* and then either asked Bill to change it in the transcript or changed it herself. Of course it is difficult to be certain, but this is plausible and might well be expected in oral dictation and proofing, that Helen would decide to introduce a change after first dictating it, while hearing it read back.

I've not seen any other example of visible editing on a typed page being reflected in visible editing on a page of the *Notes*. There may be others but they certainly are not common. The vast majority of editing we see on the

typescripts does not show up in the *Notes*. The likely explanation is that it was done some time later, during or after a retyping of the original transcript.

What we don't find in *Psychotherapy* that we do find in the *Text* is numerous dropped words and phrases. The correspondence, word for word, comma for comma, between the typed manuscript of *Psychotherapy* and the *Notes* is higher than the average for the other typed manuscripts.

These, I submit, are powerful indicators which help us distinguish documents which have been copied "by ear" from the spoken word and documents which have been copied "by eye" from the written word.

1.7.2.4.3 Evidence from the pagination

Further evidence lies in the pagination. The page numbering in the *Text* volume up to approximately the end of chapter 8 is utterly chaotic, starting, stopping, restarting, with some pages having as many as four different numbers written, then crossed out. Abruptly at the end of chapter 8, 382 pages from the start, the page is marked 209 and from that point to the end continues with perfect consistency. However, the page marked 209 is actually the 382nd page of the *Text* volume! From page 209 to the end, page 886, which is actually the 1072nd page of the *Urtext* manuscript, the numbers also very closely approximate those of the later *HLC* version. The material on page 209 of the *Urtext* occurs on page 219 of the *HLC*. Just 10 pages off. The material on page 886 of the *Urtext* occurs on page 866 of the *HLC*. Just 20 pages off. The last three quarters of the *Urtext* is then 30 pages longer than the *HLC*. The first one quarter is 173 pages longer. Yet *Urtext* 209 is really 382 pages from the beginning. The average chapter length in the *HLC* is 27 manuscript pages. So we have the equivalent of seven and a half chapters cut between the *Urtext* manuscript and the *HLC* manuscript, six and half of that from the first eight chapters. Of the 382 pages, 173 are gone. We really need to count words to get a precise measure, since margin width and page length vary and may explain some of the page count difference.

The early manuscripts were stored by the Scribes in three-ring binders, we are told, roughly 8 chapters to a binder. Thus this dividing point (end of chapter 8) is approximately the end of the first binder. Were the pages from 209 to the end found separately, in the three binders they represent, the only conclusion one could reach would be that we were missing the first binder, and that we had a copy which immediately preceded the *HLC* and from which most of the "personal" material had already been removed. The differences between these last three binders of the *Urtext* and the *HLC* are really mostly minor re-writing and substantial paragraph break adjustment. In addition we find there are numerous dropped words, phrases, sentences, etc. This is typical of visual copy typing.

There is nothing about this latter three quarters of the material which, if it didn't bear the name "*Urtext*" would lead anyone to think it was the original *Thetford Transcript* as opposed to one of the later retypings, indeed the one immediately preceding the *HLC*. The latter three quarters of the material bears no hallmarks of "oral dictation" but does show numerous signs of visual copying errors. There is nothing in this segment of the document to suggest, in any way, that this is the *Thetford Transcript*. There is much to suggest, however, that it really is an "urtext" if that word is used in the *Britannica* sense of "piecing together" something from earlier material.

Were one to find the first 382 pages by themselves one might well think, due to the chaotic numbering, that we had bits and pieces of several partial retypings presumably made during editing, pieced together in preparation for a further re-typing or further editing, both of which we know did occur with this material. Yet the later *HLC* reduces these 382 pages to 219 pages. So quite a bit of editing took place between the *Urtext* and the *HLC*. A huge amount in fact. But when we compare these 382 pages with the *Notes* we see that there are large parts omitted, but also significant amounts of material, more than a dozen pages, *added!* This is rather what we'd expect from an "urtext" if that word is used in the *Britannica* sense of "piecing together" from earlier sources, but not at all what we'd expect from the original *Thetford Transcript*. Of course it's not at all impossible that Helen would skip some of the more "personal" material in her *Notes* while dictating to Thetford. That can't be ruled out entirely. It does seem doubtful however because she certainly did include a great deal which probably should have been omitted, as this survives in the *Urtext*. So we have no certain *evidence* that she "omitted on the fly" rather than removing material later. She certainly removed material later, increasingly so as the years and copying went on.

The pagination chaos in the early material is somewhat baffling and difficult to explain at first glance. Some of it is explained by the "dictated without notes" segments which are inserted in the *Urtext*. Each one generally commences with the page number 1.

It appears as if the material was reorganized and renumbered multiple times. Where pages have as many as four different numbers written and crossed out, we cannot readily tell which was first. In the process of editing which involved both removing and adding multiple pages, if the scribes paused to renumber things from time to time, this would pretty much explain a good deal of the renumbering that we see. In time, a more thorough examination of the many crossed out page numbers may enable us to reconstruct the stages of compilation, if that information is deemed useful.

The real mystery is how it is that the 382nd page bears the number 209! And then that latter numbering system remains perfectly consistent to the end. How did they come up with the number 209? The mostly obvious

explanation is that there is another document, 208 pages long, which is a condensed and edited retyping of the first eight chapters, one we don't have! In fact that appears exceedingly likely.

If this *Urtext* is the "first retyping" that "mystery document" would be the second retyping, and we do have some evidence here then which corroborates Wapnick's claim that there were two retypings after the *Thetford Transcript* and before the *HLC*. It is possible that the early editing was largely confined to the first 8 chapters and that after page 209, what we see is at least a "first copy" of the *Thetford Transcript*.

Somewhere in the history of this *Urtext* document, that "first binder" of 208 pages of abridged chapters 1-8 was substituted, intentionally or inadvertently, for the 381 page collection we now see in the *Urtext*.

It seems that while we're told there were two retypings of the *Thetford Transcript* prior to the retyping we call the *HLC*, in fact the early chapters may have been reworked more often than the later chapters. Certainly that is where the bulk of the differences occur.

Due to the fact that we rather obviously don't have a "single retyping" here but a combination of at least two, and possibly many more partial retypings, it would seem clear that some of the material is almost certainly not the original *Thetford Transcript*. But that doesn't mean that all of it necessarily isn't.

A careful analysis of the "page numbering chaos" might indeed provide evidence of several different uniquely identifiable drafts, at least one of which just might possibly be a part of the original *Thetford Transcript*.

I can offer one theory which does explain the evidence.

With the *Thetford Transcript* and with the "dictated without notes" fragments, Helen may have pieced together the typed pages for small segments from time to time and then retyped those segments with some editing changes so as to have a "clean copy" to share with others. We know that from quite early on, certainly as early as 1968, she was sharing at least portions of the material with a few other people. Understandably, when sharing, she'd want a reasonably clean typescript to share, rather than one full of editing marks, cut out portions, insertions, handwritten corrections, etc.

It is understandable to me how she could think of what she was doing in that process as 'preparing an urtext' from the rough primary drafts.

I say "Helen edited" here but of course we don't know how much Bill participated in that editing. It might have been a great deal, it might have been very little. We have very little information on that.

If we assume that she undertook this kind of process several times with different segments of the first 8 chapters, each time producing a unique document for circulation which was numbered page 1 to whatever, and

then later collected these separate edited and retyped segments together, we can perhaps begin to explain the page numbering we do in fact see.

In this theory, they didn't wait until the dictation is finished to edit and retype it. The editing proceeded on previously dictated material as new material is being received. This initial editing produced retyped segments of a chapter or two, from time to time, which segments are initially "stand alone documents" with their own specific pagination. Later these several segments are collected together and become what we now know as the *Urtext*.

After collecting two or more such retyped and edited segments, a new numbering system for the collection would be needed. Earlier numbers would be crossed out and new ones manually written in, all this in preparation for yet another retyping. If we imagine this process to be repeated several times, we end up with several page numbers on some pages. And that *is* just what we see.

What I'm suggesting here is that rather than sitting down and "retyping the whole thing" with some editing, she may well have edited it segment by segment, at different times, retyping those small segments, quite possibly more than once for some of them, and then collected the most recent edited segments into a whole which was then further edited and again re-typed.

This is, I suggest, what the *Urtext* appears to be, and this account of its creation explains what we see. There is nothing in what we see to suggest, however, that this is entirely, or even mostly, the original *Thetford Transcript*.

I don't know how it came to appear as it does, obviously, but at least I can visualize *some* plausible means of processing which would explain what we see. It is not impossible that in this process some of the original *Thetford Typescript* pages were used without retyping. Just because we can be quite sure some of the material is a later edited retyping doesn't prove that all of it is.

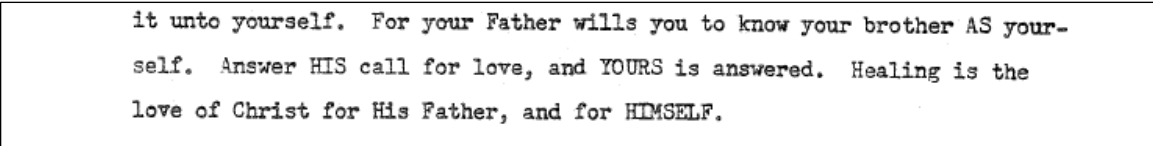
1.7.2.4 Idiosyncratic errors

Bill described how he made certain typical typing errors, such as typing "bother" instead of "brother" and "slavation" instead of "salvation" and "crucifiction" instead of "crucifixion." Only in the *Psychotherapy* pamphlet have I found any of those "characteristic errors." There are none in the rest of the "*Urtext*" material that I've spotted. I admit it's hard to find them because they would likely have been corrected in all the e-texts as "obvious typos" and these minor spelling errors are also very easy to miss. Their absence tells us that the *Urtext* manuscript itself is a re-typed copy in which those sorts of errors were not, of course, reproduced but were instead corrected.

In some senses this is the most powerful evidence that in the *Urtext* we aren't looking at Thetford's original typing but at a re-typing with some editing, at least to the extent of fixing his spelling mistakes.

1.7.2.4.5 Duplications

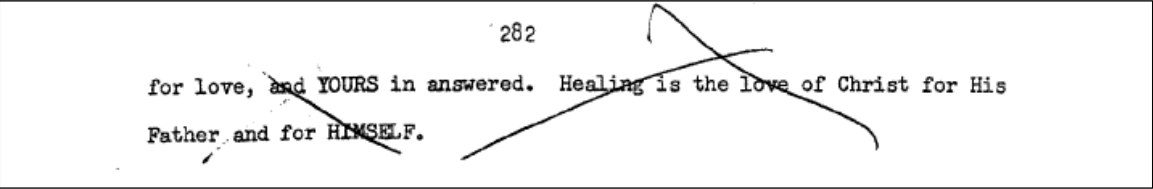
In the *Urtext* manuscript we find several instances where the same material is typed twice, not twin copies of the same page, but the same words typed on different typewriters, or with different line endings or on different parts of the page, but otherwise exactly the same words. Where the page beginning and ending are the same, this



it unto yourself. For your Father wills you to know your brother AS your-
self. Answer HIS call for love, and YOURS is answered. Healing is the
love of Christ for His Father, and for HIMSELF.

Figure 6 Bottom of Urtext 454

duplication involves shifting page breaks, as in the following example, we see evidence which is more consistent with visual re-typing than with aural transcribing.



282

for love, and YOURS in answered. Healing is the love of Christ for His
Father, and for HIMSELF.

Figure 7 Top of Urtext 455

For instance, to pick just one of many examples, if we look at the bottom of page 454 and the top of page 455 (marked 282-282) we see the last two sentences of page 454 repeated on 455 and then crossed out by hand.

It is perhaps impossible to be entirely sure of what's happened here, but it seems unlikely we'd see Thetford, while listening to Schucman read from the Notes, pause to change paper and then resume typing on a new page 18 words before where he'd stopped on the previous page, in the middle of a sentence! This sort of error appears much more consistent with visual re-typing than aural transcription.

It is quite possible that in re-typing, the typist got an extra two lines on the page such that the new page finished 18 words later than the page being copied. Then, perhaps having been distracted, when resuming typing

on the next page the copyist began where the next page began, 18 words before where she'd left off previously. Later, this was noticed and the extra words were crossed out.

And in case you were wondering, the Notes (8:144-145) page break doesn't occur between "His call" and "for love" but actually a few words later, between "is" and "answered." Note that in the first copy on page 454, the word "is" is misspelled as "in." This is another sign of visual copying, not aural copying. It also suggests a tired or inattentive or distracted copy typist.

This isn't certain proof due to the fact that anyone can make almost any sort of error for almost any reason now and then. We weren't there at the time and cannot be entirely sure how any particular error arose. This is just one of many indications that we are dealing with a retyped copy and not an original typed manuscript, however.

One or two such indications here and there are certainly not conclusive, but when we have a consistent pattern involving hundreds, the weight of "suggestive" evidence begins to add up to "conclusive evidence."

The "error pattern" is consistent with visual copy typing which was not proofed, and not aural transcription which was subsequently proofed.

1.7.2.5 Conclusion: The Urtext is not the Thetford Transcript

Little of what we've seen in the *Urtext*, outside of the *Psychotherapy* volume, is consistent with what we've been told about the *Thetford Transcript*. Most is consistent with our having bits and pieces of several different retypings made after the *Thetford Transcript*. None of that excludes the possibility that some pages may in fact be that original *Thetford Transcript*. Now that the *Notes* are available we can see that there are large gaps in the *Urtext* which we'd expect not to appear in the original *Thetford Transcript*. We also find that while the *Urtext* is *mostly* a very faithful transcript of the *Notes* (so is every version, for that matter), there are differences of a frequency and nature which suggests both inadvertent *visual* copying errors *and* intentional editing.

While there is generally much less editing of the "re-writing" sort between the *Notes* and the *Urtext* than between the *Urtext* and the *HLC* or between the *HLC* and the *FIP Abridgements*, there is still a good deal more editing than we'd expect from the *Thetford Transcript* original copy.

Basically everything we've been told about the *Thetford Transcript* by people who we suppose to have seen it, including Thetford himself, doesn't fit this USCO material filed as *Urtext* in one or more critical ways. The reservations are so numerous and serious in nature that it must be considered unlikely that this is the *Thetford*

Transcript. Its identification as the (or one of the, or a combination of two or more of the) later retyping(s) by Schucman is far more likely.

My best guess is that the first 381 pages are Helen's first re-typing and the second 677 pages are her second re-typing, assuming that Wapnick's statement that there were two re-typings is correct. Whether the first one went past chapter eight is open to question. Wapnick did say the material was retyped twice, but he didn't specify that *all* of the *Text* volume was retyped twice. That is implied, but that is not stated. That the second included chapters one to eight is strongly suggested by the page number 209 at the beginning of that second part, roughly the start of chapter 9.

There is strong evidence then that we are missing the first eight chapters of the second retyping and possibly that we're missing the last three quarters of the first retyping and the whole of the *Thetford Transcript*.

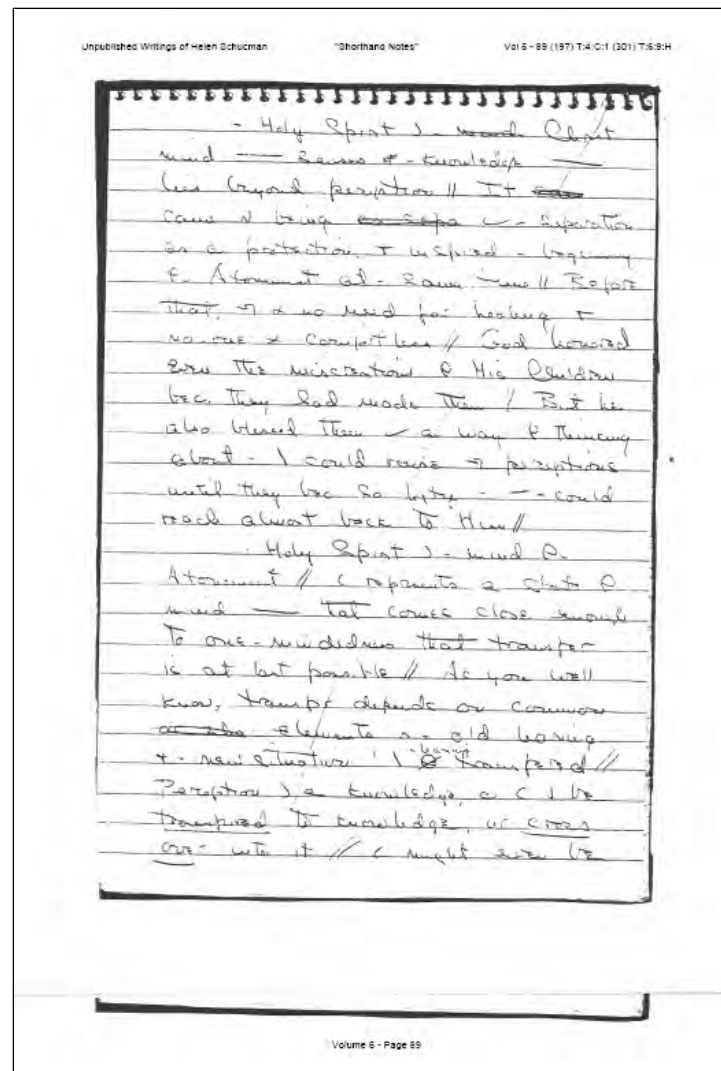
The only evidence suggesting this is the *Thetford Transcript* is the label "*Urtext*" and the assertion by Wapnick and FIP that "urtext" means "original transcript." But, as we've seen, Wapnick and FIP may have been mistaken there, that's not at all what the word "urtext" necessarily means!

1.7.3 The Notes

There are a different set of authentication issues with the *Notes*. While no one has suggested that this material is not Helen Schucman's original autograph, there is considerable uncertainty about the order of the pages and gaps which appear. Very few of the pages are numbered or dated but where they are, they show clearly that some pages are not in their original order. We do not know how complete the copy is. Because it is a photocopy, within the limits of the technology, the individual pages are likely to be accurate,¹³ but do we have all the pages, and in the right order? No, we don't. How many are we missing, what was the original order? This has yet to be determined. While some logical inferences and guesses can be made from the evidence we have, the only way to know for sure is to actually check the originals.

In the material available to me here (see illustration) is one copy of one page, again from chapter 5. Notice the bottom where we have the edge of a second sheet visible. This can happen with a sheet-feeder scanner or copier in which two pages got stuck together. Whether or not the operator detected the problem and copied the "hidden" page or not is very difficult to determine since there isn't enough information to identify which page it was. There is no indication in adjacent pages of anything missing.

Note evidence of pages stuck together in copying on
N 6:89 =====>



¹³ They are likely to be accurate if they have not been modified. As you can see on the image reproduced here which is the "cross-referenced copy" there is cross-referencing material added by myself. These are overlays in the PDF distribution files which can be easily removed but when subsequently copied they appear to be part of the actual original. Tracking "provenance" can become important and we must always ask of any particular copy if it has been altered in transmission, either deliberately or inadvertently.

In another copy I've seen, there is no such "overlapping" which suggests this overlapping is not part of the source copy itself, but arose in later copying.

There are gaps in the *Notes*, with the whole of chapter 21 missing, and most of the *Song of Prayer* volume. In the *Use of Terms* volume, alone amongst the *Notes*, the original pages are numbered in the same order in which they appear in the later typed copies. But that is not the order in which they were packaged when delivered to me. The question arises, was the "re-arrangement" of these pages present in the source copy or did this happen in the subsequent re-copying? It seems it may be in the source copy since other copies apparently have a similar "re-arrangement."

There are serious questions then about the completeness of our copies of the original material *and* the accuracy of that material itself. And there is no readily available way to check. While we can generally be confident that we've got the *Notes* and the *Urtext*, or at least most of those documents, we are reasonably sure that the copies are lacking in the degree of accuracy we'd like.

The "elephant in the room" here is that of course the first thing we'd do if we could is simply check our copies against the "originals" to ensure we had an accurate copy or, probably better, make new high quality full colour facsimiles of the original pages and make them available to scholars.

One might well wonder why those who are in a position to perform or at least allow the verification and authentication of these copies against the originals refuse to do so.

1.7.4 Conclusion

The only thoroughly "primary" sources for ACIM are then the original *Notes*, and any accurate *Transcript* of those plus any additional dictation by the Author recorded somewhere other than the *Notes* which was intended to be included in the *Course*. Our "secondary" sources are those which involve interpretation and/or condensation and/or imperfect copies of those primary sources by parties other than the Author. The designation "primary" and "secondary" here is problematic. In some senses, due to the fact of 'scribal input' each of these versions may be considered "primary" while in other senses, due to questionable modifications and a high number of copying errors, everything after the first which wasn't proofed, and that means everything other than the *Notes*, lacks a key element of "primaryness."

The *Urtext* and the *HLC* would then be "secondary sources" by this definition. However much of the original is preserved with no change, some copying mistakes, interpretive changes and abridgement is introduced, even if just inadvertent omission, by persons other than the Author.

There might be some debate about the designation of “primary” and “secondary” here, but the particular distinction is clear: The *Urtext* is an edited compilation of earlier and “more primary” material with some changes in content and sequencing having been introduced. Whether these are judged as “corrections” or “corruptions”, and I’d argue that the changes involve both, the document is at least one and possibly two steps removed from the “primary” or “original” or “first” written record and is not a precisely accurate copy or transcript of that first written record. The *Urtext* in short, is an “urtext” (pieced together from prior sources) and not a verbatim “original transcript” of any particular primary source.

ACIM differs from many other writings in that, according to Schucman, while the words are those of Jesus, the hand which wrote the words on paper was Schucman’s. She served in the role of his “Scribe” or “stenographer” taking dictation from him. She was not always able to take dictation perfectly, there are errors, there are dictated corrections, and there are other changes, for which we have no surviving dictation, which may also be corrections initiated by the Author. And of course there is her ready admission of many changes she introduced intentionally which were “always wrong”¹⁴ in her words. Added to that there are an enormous number of copying errors, most of which but by no means all are “minor.”

So we don’t have the “Author’s original autograph in the author’s own hand.” We have as a “first writing” the *Notes* Helen took by hand as she “heard the Voice.” These *Notes* not only contain the dictation for the Course, they also contain dialogue between Helen and the Author which is sometimes specifically described by the Author as not belonging “in the notes” but rather being a “private point.” In direct editing instructions, the Author assigns the responsibility for deciding what belongs in the Course and what is properly removed to Bill Thetford and clearly tells Helen she is not to make such decisions, but is to leave them to Bill.

Thetford himself stated what FIP and Wapnick assert, that day by day during the dictation, Helen would read her *Notes* to him, he’d type up what he heard and then read it back to her to ensure accuracy. This is the *Thetford Transcript* and if any copy of that document still exists, it has not yet become available to scholarship. One would expect such an exercise, that of manually typing to spoken dictation, would involve numerous errors which would be caught on the “reading back” phase and corrected with handwriting. One would expect very few errors except perhaps “hearing errors” where two words sound alike and either would make semantic sense. One would not expect many missing words, phrases, lines, sentences, or paragraphs. One would also expect that there might be some intentional differences in which Helen might recognize an error in her handwriting and rather than reading

¹⁴ Citation?

the error aloud, “correct it on the fly” and read to Bill what she felt was a more correct version. In those instances where her handwriting offers us as many as six different scratched in variants, we’d expect her to choose one to read to Bill.

For the purpose of interpreting the *Notes* the *Thetford Transcript* is of greater value than the later retyped and edited *Urtext* because where there are differences, we can be rather sure that in the *Transcript* the difference would have been *intended* and in the *Urtext* the difference *might be inadvertent* or it might be intended, but it is not always possible to tell for sure which it is from the physical evidence in the *Urtext*. An *intended* change is more likely to be a correction than an *inadvertent* change which is almost certainly a mistake, however “minor.”

Where we have the *Notes* saying one thing and the *Urtext* saying something different, it would be extremely useful to see what the *Transcript* says, in order to evaluate these variant readings. In some cases that could prove decisive in determining whether the difference was a copying mistake or an intentional change.

To keep this all in perspective, it is important to remember that all of the versions are *mostly* the same, at least in terms of wording. Paragraphation and emphasis change more often, particularly between the *Urtext* and the *HLC*, but most of the words don’t change. With each subsequent editing the number of changes increases, and the number that appear to be inadvertent copying mistakes increases substantially. That’s a subjective impression, there exists no actual count. It certainly seems to me from the thousands of changes I’ve reviewed that the rate increased markedly from version to version as time went on. But still, about 85% of the words are the same across all versions. Of the changes in wording, most occur in the first 8 chapters. Relative to the massive bulk of ACIM then, the substantial bulk of the most significant “variant readings” we have to deal with are largely confined to the first 8 chapters. Most variants are also rather small and many really are largely insignificant, such as changing “which” for “that.” However difficult it may be to decide which is “best” there are likely to be few who consider the question very important.

There are perhaps only a few hundred variants which would rank, at least in the perceptions of some, as “significant and important” variants where the choice of variant does influence the meaning of a passage or the teaching of the Course overall.

One can go for pages of the *Notes* comparing them to the *Urtext* before finding a difference in wording, such as a phrase that is dropped. And then the question necessarily arises: “Was that phrase dropped intentionally, in that it was deemed to be an error, or is this a copying mistake in which the omission was inadvertent?”

Much has been made of the observation that the 1975 FIP *First Edition* was in fact approved for publication by Helen Schucman with the implication that it is therefore “correct” and any change from earlier material was a

correction. To me this argument is like the “Biblical inerrancy” doctrine or the “King James Only” movement in certain fundamentalist Christian groups or even the Flat Earth Society. It is a belief held because it is comforting but it is held *in spite of* and certainly not *because of* the evidence. It is also noteworthy that beliefs of this type tend to also be rooted in *fear*, postulating an “evil” or “criminal” conspiracy behind the alternative viewpoint. If one believes a contrasting argument is rooted in deliberate deception or other malfeasance, one is less likely to evaluate it objectively and more likely to dismiss it out of hand.

As the particular changes are evaluated one by one, while it is certainly true that a great many are minor and of little significance, many are quite important and of those some are very obviously errors. While Schucman may have approved the 1975 FIP *First Edition* even FIP concedes there are errors of which she was unaware. By no means is every change made in the editing an “error” but the evidence is overpowering that some were. In order to come as close as possible to the “originally intended wording” then it is therefore necessary to review each of the changes made at every stage and sort out the “corrections” from the “copying mistakes.”

Let me provide just one example where a segment is dropped between the *Notes* and the *Urtext*. In chapter 5, section C, which is page 236 of the *Urtext* (marked C 62) and page 525 (Volume 6: folio 89) of the *Notes*.

The *Notes* 6:90 (526) (my transcription)

T 5 C 3. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven Itself.

T 5 C 4. First, its universality is perfectly clear, and no one who receives it could ever believe for one instant that sharing it involves anything but gain.

T 5 C 5. Second, it is incapable of attack, ~~and is without judgment~~ and is therefore truly open. This means that although it does not engender knowledge, it does not obstruct it in any way.

T 5 C 5b Third, it is an unequivocal call to love. Every other voice is still.

T 5 C 6. There is a point at which sufficient quantitative changes produce real qualitative differences. The next point requires real understanding, because it is the point at which the shift occurs.

This *appears* to be an inadvertent omission of two sentences and the intentional omission of one clause. This kind of inadvertent omission is highly unlikely in proofed oral dictation but exceedingly common in copy-typing by eye. The similarity in appearance between the paragraphs beginning with “**Third it is**” and “**There is**” makes this especially prone to a visual copying error of omission. There is nothing about the omitted sentences which suggests these were likely an original error which was intentionally corrected through intentional omission. Of course it is difficult to *prove* this conclusively one way or the other, though the original

The *Urtext* (235) (my references)

T 5 C 3. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven Itself.

T 5 C 4. First, its universality is perfectly clear, and no-one who receives it could ever believe for one instant that sharing it involves anything **BUT** gain.

T 5 C 5. Second, it is incapable of attack, and is therefore truly open. This means that although it does not engender knowledge, it does not obstruct it in any way.

T 5 C 6. There is a point at which sufficient quantitative changes produce real qualitative differences. The next point requires real understanding, because it is the point at which the shift occurs.

Thetford Transcript, should it ever surface, might help us do so. If the words do not appear in that proofed oral transcript, the likelihood that the omission was at least *intended* by the Scribes is far greater.

So far as I know, no one knows exactly how many such apparently inadvertent omissions there are between any two versions. We stumble across them from time to time. Given how few pages of the *Notes* I've compared in detail to the *Urtext*, the fact that I've stumbled upon several, like this without looking for them, suggests there are a significant number.

This one example of an apparently inadvertent omission is typical of all the retypings we have been able to examine. There are many hundreds though we in no way have a complete count as yet.

The other example, the words ~~and is without judgment~~ which are crossed out, is clearly not an inadvertent or unintended change. Yet is it really a "correction?" I can't answer that question but it is obvious why the question arises. The line does not appear incorrect, does not appear inappropriate, and does not appear to have been an "invention" or "interpolation" by Schucman. It does, however, appear to be slightly awkward stylistically. Its removal does make the sentence read a bit more smoothly, having just one instead of two sub-clauses introduced by a conjunction. This raises the question as to whether its removal was instigated by the Author changing his mind after dictating the words, or by Schucman's own sense of "literary style." She frequently edited for style while not changing the meaning much, or at all. Alternatively it is conceivable that the words removed were an interpolation by Schucman which she "corrected out" by crossing them out. It would be helpful in assessing this variant to know when the change was made. Again, if the crossed out words are present in the *Thetford Transcript* this would indicate that their removal did not occur immediately as she was scribing, but sometime later upon reflection.

At a quick glance there is no conclusive proof pointing to any one of those three possible explanations, and there may be other possible explanations for what we see on the page which I have not thought of.

An honest and high quality or *Critical Edition* would footnote this anomaly and at the very least indicate what the crossed out words were. After a rigorous scholarly examination of the material, the scholars might arrive at a consensus as to whether the crossed out words can reasonably be considered the "author's original intent" or they may not be able to achieve a consensus determination at all. In that case they would have to leave the question unanswered for future scholarship to examine and hopefully shed more light upon. An honest scholarly treatment, however, would certainly not ignore or hide or obscure this sort of anomaly. Even if persuasive evidence arises to show that the words were correctly removed, a *Catalogue Of Variant Readings* still has to include each variant and a *Critical Edition* has to make note of that and the reason is very simple. However good

our scholarship, we still *might be mistaken* and we owe it to truth and posterity both to note that **A)** there is a variant and **B)** just what we did about it, and why we did that. This is an invitation to future scholarship to check our work and if new evidence or insight arises, as will *certainly occur in some instances*, fix our mistakes.

If we are less than honest and accurate and fully transparent about what we changed and why, what we've done can't be called honest, competent scholarship. It will be more of a problem and stumbling block to future scholarship than a foundation upon which to build ever more thorough and comprehensive understandings of this material.

It will be obvious to some, and I may be beating a dead horse, but I cannot underscore the importance of this enough. If we *change things without documentation*, even if our changes represent massive improvements or needed corrections, we make it exceedingly difficult for anyone to identify and check our work in the future. It's an act of extreme arrogance to introduce a change, disguise the fact that we've done so, and render it difficult, and in some cases impossible, for future scholarship to examine and verify the accuracy of our work. The failure to document such changes is also deceptive because the subsequent printed page, making no distinction between the material which is genuinely authentic and that which has been revised, leaves the reader with the impression that it is all genuine when in fact not all of it is.

Unless we are 100% sure that our changes *are right* and no sane human can reasonably be that certain, if we value the truth, we *will invite future readers and scholars* to examine our emendations, study them, and where there is any lack of thorough understanding or perfect correctness on our part discovered, *improve on our work*.

It is utterly clear that the people who edited ACIM previously did not share this view. As Wapnick put it in *Absence* they "felt" they changed things in a way Jesus wanted. I can't argue with or question what they "felt" but the evidence is overwhelming that they were not, in all cases, "feeling" correctly. A huge proportion of the introduced changes, a fact which FIP and Wapnick have come to acknowledge at least in part, were mistakes arising from a lack of thorough proofreading. In other cases, even Wapnick admits, Helen's fears sometimes interfered with her ability to record accurately. In at least some instances, these problems have left traces which can be tracked through the primary sources.

It should be rather obvious to anyone then that the changes, every last one of them, need to be carefully reviewed and reconsidered so that the exceedingly numerous errors can be corrected.

1.8 Problems with Provenance

1.8.1 Sources, Authentication and Verification

The essential “problem with provenance” of ACIM primary source documents is the desire by the custodians of the most original copies to keep them secret. The effect of this desire is to make access to the material problematic, to say the least, and to make verification and authentication of the copies which have surfaced rather awkward.

The only remotely reasonable argument I’ve heard for the attempt to censor this material is to “protect Helen Schucman’s privacy.” I certainly am one who respects the right to privacy. This argument is only “remotely” reasonable for six reasons.

- 1) Helen died in 1981, and most of our “human rights” do expire when we die. Were the concern for “Helen’s privacy” expressed by her family it would perhaps have some merit. In fact her husband, just nine years after her death, arranged for the material to be deposited at the copyright office which is a public archive, thus ensuring that anyone could read any of it and removing it from any kind of “secrecy.” In arranging for this deposit, Louis Schucman ensured that the material was accessible to anyone, in short “not a secret” and that in the fullness of time, it would enter the public domain and be available for publication. He also ensured that at least this much could not be destroyed and would be part of the “public record” of the human race in perpetuity. That is what Helen’s “next of kin” did with her unpublished writings, and that is not consistent with “protecting her privacy” after her death. Had that been his motive, he would have burned it, he would not have it deposited at the United States Copyright Office. Alternatively he could have deposited it with a lawfirm with instructions to file it away for 20 years, or however long he was comfortable with, releasing it only later. But no, he placed it where anyone could read it, ensuring *that it was no longer “private.”*
- 2) There are no “secrets” here in any event. All the material in question is either published already or available to the public in public archives, or both.
- 3) There is an enormous competing interest, the public interest in the truth which only the primary source documents can reveal. What some call “archaeology” others call “grave robbing.” These are human projections. When we read what Shakespeare wrote are we “violating his privacy” or engaging in “historical and literary research?” When we read Samuel Pepys’ diary are we “invading his privacy” or

“doing primary historical research?” If Sam were still alive, it would be an invasion of privacy. Because he’s not, it’s “historical research.”

- 4) Obstructing or blocking the open and honest study of this material is an enormous disservice to *A Course in Miracles*. The attempt leads sceptics to suppose “there is something to hide” such as evidence of fraud and the attempted censorship makes it difficult for such scepticism to be laid to rest through rigorous and careful research. The failure to be open and honest about the material generates confusion and controversy on the one hand and deprives scholarship of many of the means whereby such confusion and controversy can readily be clarified and resolved. As is almost always the case, censorship is a “lose lose” game with no winners.
- 5) Where the “truth” is hidden, rumours and fantasies fill in the gaps and rumours and fantasies about ACIM’s origins which are readily dispelled by even a cursory examination of the primary sources are abundant and highly destructive and divisive. It’s another “lose lose” game with no winners. What suffers most conspicuously is the credibility of the Course itself.
- 6) There is precious little in this material that is in any way “private” in nature. If there were deep dark private secrets, then I would be inclined to think that maybe these should be left “private.” But there aren’t.

Therefore the “reasonableness” of the argument about protecting “Helen’s privacy” is exceedingly “remote” indeed. Preventing access to the best and most original copies simply ensures that sometimes very bad copies are circulated. By denying access to scholars, proper authentication and verification cannot be undertaken. But since copies of most of this material are in circulation, and are available in a public archive in any event, the contents are in no way “secret” any longer. Attempts at censorship protect no “privacy.” They just obstruct our getting at the truth and interpose absurd, but far from insurmountable obstacles between the researcher and the data.

I have not been given access to the original copies of any of the material in this compilation, and it has only been with extreme difficulty and exceptional, if not miraculous luck, that I have managed to obtain as much as I have. In most cases I have only indirect “hearsay” evidence of their provenance. Quite often I’ve deal with active interference from certain parties who did their utmost to prevent me from obtaining copies. Most arrived “anonymously” and even where I am reasonably sure of the source, the source has asked not to be identified.

THAT is a reasonable “privacy concern.”

The provenance of the *Hugh Lynn Cayce* manuscript is not open to much doubt. That document was found at the library of the Association for Research and Enlightenment and was copied. The only thing we can't check is whether the copy is 100% complete because some time after it was copied the library lost the original.

The other documents, the photocopies of the *Urtext* manuscripts and the *Shorthand Notes* manuscripts, are much more problematic.

The source is widely believed to be a copy of “22 volumes of *Unpublished Writings of Helen Schucman*” which was deposited at the USCO (United States Copyright Office) in 1990 by Kenneth Wapnick. This was done at the behest of Helen's husband Louis Schucman, according to Wapnick in his book *Absence from Felicity*. Because the USCO is a public archive, anyone can actually view this deposit. It is not a “secret.” However, because there is a claim to copyright on the material, the USCO can't make a copy available to you.

There are exceptions, one of which is that if you need the copy for the purposes of “actual or prospective litigation” the USCO may indeed provide a copy. During the copyright lawsuits between 1996 and 2002, a copy of this material was made available to two of the defendants. Subsequently portions of the 22 volumes with their provenance often only very thinly disguised, began to appear on the Internet and were otherwise shared privately but rather widely. A great deal of this material is present on Ryan Rothgeb's widely circulated “Complete ACIM” CD. Because that circulation of the material is not specifically for the purposes of litigation, there is a bit of legal uncertainty surrounding it, at least in the USA where the USCO rules apply. Outside the USA, where those rules do not apply, this is not a concern.

If we think like lawyers then we will think that there is something “wrong” with circulating this material. If we think like Historians or Theologians, then we will think that there can be no excuse at all for the censorship of such crucially important historical evidence. There is an obvious public and scholarly interest in the material which trumps “privacy concerns” of people who are long deceased. Copies exist, they are not so hard to find, some have been for sale on E-Bay for years, we can hardly, thinking like scholars, try to pretend this crucial and exceedingly interesting evidence does not actually exist nor, of course, can we ignore the evidence.

This has led to a bizarre “chill” on Course Scholarship. No scholar can ignore evidence which he knows to exist and which he possesses, but any scholar can be concerned about the legality – or even the morality – of using such evidence. If he feels he can't use evidence, then he can't do scholarship on that topic at all.

There are two rather divergent viewpoints in the Course community today about this material. There is the “legalistic” view which points to the legal questions and uncertainties about how the copies were obtained and on the other hand there is the “scholarly” viewpoint which notes that however they came to be in our hands, they ARE

in our hands and we can hardly be expected to ignore this crucially important evidence or cooperate in its further suppression.

There is one thing no scholar would ever countenance, and that is the suppression of what he knows to be important data without some paramount overriding consideration such as “National Security,” risk to life or limb, or the like. That violates scholarly ethics the way lying to a jury violates legal ethics. The entire point of scholarship is to *reveal* the truth, not suppress it.

On the one side people argue that the material should be suppressed, ignored, and not spoken about and on the other side people simply acknowledge the supreme importance of the material and publish it and talk about it a great deal. In between there are the uncertain ones who would like to be truthful but are frightened by the history of threats, lawsuits, and persecution and quite reasonably want no part of that.

Sometimes people on opposite sides of this divide have difficulty understanding the view from the other side. For the legalists, the scholars are reckless lawbreakers. For the scholars, the legalists have got their priorities all upside down and are threatening the forest for the sake of a tree.

Now it is obvious which view is going to prevail in time. Material which is in widespread and increasing circulation isn't a secret at all and the more it is circulated the more absurd and ridiculous it is to maintain the pretence of secrecy or try to ignore the fact of its existence. The only thing sillier than trying to keep a secret at all is to try to keep a secret that is already very widely known and even published. I'm not going to pretend I don't know what I do know but neither am I unaware that the “knowledge” I have is mostly unverified and frequently unverifiable to me, right here and now. In the future, those bits which require verification will be checked.

Material from the USCO deposit “escaped” into the “wild” of the Internet. While I can't absolutely prove that, I know of no reason to doubt it and no one has suggested any plausible alternate source. Denying that is where it came from is basically absurd, it is not a “plausible deniability.” Since photocopies and digital scans can be traced to ancestors the way bullets can be traced to particular firearms, should anyone wish to prove this material did or did not originate at the USCO, there is abundant evidence available quite aside from my little incomplete library.

Ken Wapnick, who claimed a personal copyright on the material, knows this and has stated that he has no intention of defending that copyright claim with lawsuits. This places it effectively in the public domain.

Those facts don't deter the more legalistically minded from noting that a “rule” was still broken by somebody in releasing this material in the first place and it's just possible that some law-enforcement authority

might at some point decide to attempt to prosecute someone for that violation. The fact that this hasn't happened in almost ten years isn't enough to make everyone feel comfortable that it won't.

Nor has this deterred the people who don't want you to read it from describing it as 'stolen' as if, even if that were true, that would be a reason not to look at it or would in any way reflect on the quality of the "stolen goods." The Crown Jewels are the Crown Jewels and if they are stolen, this does not diminish their value or alter their importance! In fact when archaeologists dig for artefacts in pits quite often what they find may very well have been stolen at some point in its history. In some cases there is quite clear evidence of this! Does that make the artefact less valuable, useful and informative?

But this word "stolen" begs the question, "who owns the words of Jesus?" And what does "stealing" them mean? Doesn't "theft" imply depriving the "rightful owner" access to the thing he owns? In this case the "thieves" of the words of Jesus have published them and shared them widely. Just who, then has been "deprived" of what? If you overhear a conversation in a public place, have you "stolen" the words you hear? If you take a photo of someone in a public place, have you "stolen" their image? Just so, if you publish words of a public domain document in a public archive, how can one say one "stole" those words?

Surely the attempt to deprive the Sonship of the words Jesus gave to the Sonship more closely fits the definition of 'theft.'

But so what if these primary source documents really were "stolen." If a copy of the Bible is stolen does that mean it is no longer a copy of the Bible? Does that in any way influence the value of its words?

In fact the material was not 'stolen.' It was copied, possibly in violation of some "legal" confidentiality agreements and possibly in a way that might be distressing to a legalistic mind looking for nits to pick.

It is certainly TRUE that some people didn't want this material made public and went to considerable lengths to prevent its publication, going right back to the *HLC*. They wanted to keep the 'true history' of ACIM hidden, so what was "stolen" was the "truth" from those who wished us to believe something else.

No one has been charged with, let alone convicted of "theft" in regard to this material. The allegation of "theft" is simply an entirely unsubstantiated accusation. Under the Common Law tradition, the accused is "presumed innocent until proven guilty." In the minds of many "guilt is presumed" even in the absence of evidence, let alone due legal process.

You can parse such an alleged violation in two ways. One way is to point out that if a "rule was broken" then it is "wrong" and that's the end of the discussion, it's black and white, slam dunk. If law really worked that

way we wouldn't need courts, everyone would always know how to apply the law and everyone would always agree on it. As it is, we do have courts and the highest courts and the best legal minds only rarely come to unanimous decisions. Even if a rule was broken, how might a court interpret the overriding public interest in the breaking of that rule? Unless it goes to court, we will never know. And even in court, so much is up to the discretion of the judge that the outcomes, even of apparently obvious cases, are unpredictable. O.J. Simpson's murder trial comes to mind.

Let's hope it doesn't go to court because we don't need to know. Whether someone broke a rule or not doesn't impact on the great importance and value of this material. And whether someone broke a rule or not, Humpty Dumpty has fallen and cannot be put back together again.

One can parse it the way the courts parsed the release of the Pentagon Papers. Oh yes, the Daniel Ellsberg who released the information about the dishonest and incompetent conduct of the Viet Nam war did so in violation of several laws. That did not stop the New York Times from publishing it, knowing it was "stolen" and "illegal" because there is a "higher law" followed by journalists and scholars, and that is the public interest in knowing important facts. In the end the courts overturned the government's injunction against publication and the attempt to prosecute Ellsberg failed. In fact a Senator read the whole thing into the congressional record to ensure that it would be in the public domain.

What the original dictation of the Course said is an "important fact" in which there is a high and overriding "public interest." It is regrettable that the custodians of the material chose to interpose legal obstacles to the public disclosure of the truth but those legal obstacles are not a reason to not publish it given the enormous public interest in seeing it published. Nor have those obstacles stopped it being widely circulated and widely available. All they've done is make a lot of people frightened of the material, imagining that just to look at it makes them "criminals" and subject to prosecution.

They have also managed to shift public attention away from the "words of Jesus" and onto the alleged "guilt" of those who share them.

No court of law can advise us as to the importance and relevance of the words of Jesus. Neither can any court prevent us from obtaining access to the material, it's "out there" in considerable abundance. All the fear of courts can do is distract us from the genuine importance of the material.

One might add that to date no one has been charged with any crime in relation to this material and the only judge that has looked at it has ruled the copyright claim to be invalid.

No law is absolute and sometimes breaking the law is the “right” thing to do. It is never a decision which should be undertaken lightly or with haste but when it comes to the public disclosure of the truth about the Course, if that requires bending some laws, then laws must be bent, to wit the Pentagon Papers. In that case and in many others the courts ended up recognizing a “higher law” such as freedom of the press and the public interest in knowing the truth.

The words of Jesus have often been viewed as “illegal.” Jesus himself was executed for “blasphemy” – or in short, for what he said. Had Jesus consulted a lawyer, his lawyer would have advised him to remain silent.

In the 16th century possession of an English language Bible was a capital offence in some places, and William Tyndale was burned at the stake for translating it. History judges Tyndale quite favourably. Had he listened to his lawyers, he may not have been burned at the stake, but the English Bible would look a lot different and would have waited another generation or two.

I do recognize that pending “authentication” of the documents, all this work is somewhat provisional. If I were not reasonably sure that the copies are highly accurate for the most part, I wouldn’t waste time on them. I expect the ultimate process of authentication will demonstrate that the quality of these primary sources is generally very high.

In this case, I’m not actually breaking or even bending any laws. I never signed any “confidentiality agreements.” I’m not disclosing anything you can’t get from other sources. All of this material arrived here “second-hand” and much of it was easily located on the Internet. There is nothing, except for my commentary and the cross-referencing system I’ve developed which has been added TO the material and which is “added value” as a result of my own original creative work, which can’t be found elsewhere. I certainly found it “elsewhere.” I’ve never been to the USCO or the ARE and while I’ve heard stories I don’t really know how this material got from whatever its source was and into my library. I just have it, as do many others, and I’ve chosen to get to work on it.

Simply go to the Course mailing lists and newsgroups, display a sincere interest in reading the material, and ask anyone who has a copy to send it to you. That’s what I did and the material simply showed up in bits and pieces over the course of ten years. In a few cases those who sent it asked not to be identified, and I will respect their privacy. The material neither gains nor loses importance if you know their names.

In several cases I received more than one copy of particular documents and the two copies were not identical. They had differing numbers of pages, different sequence of pages, and different quality of copying. This indicates one serious problem with “informal copying.” Even if you know precisely who made the copy from what source at what time, that is no guarantee that the copy is complete and accurate!

The documents in question are the *HLC*, the *Urtext Text* volume and the *Shorthand Notes*. In a few cases some pages were visibly altered, with USCO stamps having been conspicuously blanked out. I look at those obvious attempts at disguise and think “who are you trying to fool?” Well, the apparent answer is obvious: the attempt is to fool some prospective law-enforcement agency, but if you can’t fool me with my limited resources, is it realistic to suppose you can fool them?

All you’ve done is “fix your data” and demonstrate that if you think the reason is sufficient, you will falsify the data. Data that has been tampered with in any way is immediately suspect in every way. Who is to know what *else* might have been falsified by the messenger who was prepared to falsify some of it?

However, even with a few missing or scrambled pages, what we have is of great importance and value although its value will vanish the instant the “originals” come to be available in genuinely authenticated copies. Who wants a poor quality fragmentary photocopy when the “original” is available?

I do not see the point in trying to pretend that the material was obtained in some way other than that in which it was actually obtained. First of all, were I to deny the truth few would believe my lie. Secondly, if you knew I lied to you about provenance, what would your opinion be of the rest of what I have to say? All I’d achieve with that sort of attempt is to prove to one and all that I’m a liar. And even if that was the *only* intentional deception, all my work would be immediately suspect.

This is why, to scholarship, and in academia, this is the “unforgiveable sin.” Committed by an undergraduate, he’s expelled. Committed by a professor, he’s fired. It’s a career killer. You just can’t do that. You can make any kind of ‘honest mistake’ and correct it, but you cannot deliberately deceive by falsifying your data. Believe it or not many have insisted that I should do so, out of their own fear of the truth. But no, I won’t.

No matter how you sliced it, you’d know you were dealing with someone quite prepared to intentionally deceive you, and you’d know that whether or not you agreed with the particular deception. My goal is not to deceive, it is rather to end the epidemic of deception which has done such disservice to *A Course in Miracles*.

So to the best of my knowledge and belief, except for the *HLC*, the other material is copied from the USCO deposit, and the accuracy and completeness of the copies is not known except to know that it is less than 100%. Of course I can’t prove it. I know that copies of this material are generally in circulation, and I know of no reason to suppose that anyone can’t find copies of the material just as I found copies of the material. They are “out there.”

I refer to the material as having derived from the USCO a great many times in my writings about it but of course I don’t know that for sure and if it turns out to have originated elsewhere, well, we’ve all been deceived. I

do provide this caveat, however ... whatever their source, the completeness and accuracy of the copies has not been verified and when it is we may all be rather surprised. This is not the best source material that exists, it's just the best that I've been able to get my hands on.

I can't say as I know why some people don't want this material to be published more extensively although I certainly have my hunches about the motivations of a few. Like many, when I first learned of the material and the efforts to suppress its publication, I thought there must be some "deep dark secrets" which all the secrecy was aimed to protect. I certainly haven't found anything very shocking in the thousands of pages I've discovered. The major "story" of the primary sources is what it can tell us about the editing process, how much was done, how it was done, when it was done and sometimes by whom it was done. And what the evidence tells us is that the "official story" of "virtually no changes" isn't true. The attempt to cover up that misinformation may lie behind all the efforts to keep this material hidden.

But the material has found its way into public consciousness and onto the net despite those efforts and despite the rather large amount of fear that has been needlessly aroused. All I have done is take what is widely available, organize it, cross-reference it and comment on it. That's what I'm selling, my work of organizing it. The rest is freely available.

The day will come when all the material at the USCO is published in accurate and authenticated copies. If nothing else, copyrights eventually expire and it will be "free" even to the most legalistic of minds. It is likely that the originals of which the USCO deposit is a photocopy will also eventually escape from the fears of their current custodians and become available for scholarly inquiry.

As best as I can determine, however, most of what is at the USCO is contained herein in copies that are largely, but not perfectly, intact and accurate. What I know to be missing are the Autobiographies and some private correspondence. While this missing material is likely to be very interesting to scholarship, it is also likely of less overall importance than the original dictation of the Course, most of which we do seem to have.

1.8.2 Reproduction

To briefly review: Schucman's notebooks and typed transcripts and editing drafts were photocopied an unknown number of times and one photocopy was deposited at the USCO in 1990. Ten years later that copy was copied, and that copy was again copied. It is my guess that the material here represents a digital scan of one of those latter two copies. It is thus at the very least a 3rd and quite possibly a 4th generation photographic copy, with

some inevitable loss of detail. I can't be entirely sure because the precise path by which this material reached me is not fully known, at least to me.

Two other obstacles to the release of the *Notes* material included its sheer vast volume, making it a non-trivial task to reproduce at all, and the un-catalogued, un-indexed nature of the "raw" format both of which demand some measure of "packaging" for any sort of publication. Otherwise the first thing any recipient is going to have to do is sort, organize and catalogue it. Releasing it in that state would likely lead to a near-instant multiplicity of different and incompatible reference schemes. To release this at all one needs at least to give each page some sort of unique identifier and a scheme of cross-referencing to the *Urtext* which document is pretty much essential to its reading, since it is mostly an accurate transcript of most of the *Notes*.

The high quality scans of the *Notes* material I received involve several gigabytes of data and really a surplus of resolution for most purposes. For the purposes of this collection I employed various software tools to label and shrink the file size with the least possible loss of resolution. The image files have also been combined into bookmarked, cross-referenced PDF files for ease and convenience of reference.

There has been some loss of course, but I can't see the difference in a printout without a magnifying glass. For most purposes, most users will find this quality level adequate. It has certainly been our experience that with Helen's handwriting, "increasing resolution" doesn't really increase readability. I realize this is counter-intuitive, and that for most things, more resolution means "more information." With Helen's handwriting, getting the "gestalt" of a word form is often enhanced by blurring it a bit. However, for anyone interested, the best quality images we have are available in exactly the form we received them.

This compilation is then not so much a "release of the *Notes*" as a collection of cross-referencing tools to the actual 5 CD set for the *Notes* files which is available by mail order from my website.

1.9 Cataloguing, Organization and Reference

Each of the ACIM volumes presents some unique challenges and has a somewhat different history. Let's begin with the *Text* volume, which is the largest, earliest, and most problematic in many ways.

When the *Text* volume of ACIM was first penned there were no chapter and section breaks. The volume then was basically one very large and mostly continuous document. Eventually Thetford and Schucman introduced the chapter and section breaks and headings which we find, although sometimes in modified form, in later print editions of ACIM. All the original copies prior to that time (around 1972) are missing those chapter and section divisions, however, and that of course includes both the *Urtext* and the *Notes*.

By the time these early documents were filed at the USCO in 1990, they had been organized into binders, and each binder was called a “volume” (not to be confused with the *Text*, *Workbook*, *Manual* and later “volume” designations) and each contained a varying number of pages. When this organization of the material into 22 volumes was done, and by whom, is not known to me. I learned of it from Raphael Greene’s “inventory” (see [Appendix VI](#))

This organizational system is reflected in this compilation of the *Notes* in which the pages are labelled by the volume number in which they appeared and their sequential position in that volume. The anonymously donated copy I received is organized in this way.

These numbers in no way correspond to any of the later volume, chapter, section and page numbering systems, or for that matter, anything else in the known universe. They are thus, of limited value except that of locating a given page in this specific *Notes* compilation. Since this is an index to that compilation, the baseline reference has to be to that compilation wherever possible.

To facilitate cross-referencing across versions, we have prepared a skeletal cross-reference chart whereby every 100th page in the “*Notes*” is referenced to a page number in the “*Urtext*” which is the closest thing we currently have to a “transcript” of the *Notes*, and a chapter and section designation from the “*HLC*” which often, especially in later material, will correspond quite closely to later versions. Since our e-texts and facsimiles of the *Urtext* also have the *HLC* chapter and section break points marked, this provides a basic “universal reference grid) (See [Appendix I](#))

We have also located every *HLC* chapter and section break which exists in the *Notes*. These are bookmarked in all of the facsimile and e-text files for cross-referencing ease. Given the nearly exact 2:1 ratio between *Notes* pages and Typescript pages, it is usually fairly easy to pinpoint any particular passage in the *Notes*, from an *HLC* reference or *Urtext* page number, within a page or two. This has been extended to cross-reference very paragraph break in the *Urtext* to the corresponding point in the *Notes*. This makes it possible to search for and almost instantly locate any specific paragraph reference in any version of both e-texts and facsimiles where the material actually corresponds. It usually does, but not always.

1.10A brief editing history of ACIM Text

It should be noted that the editing history of the *Text* volume is somewhat different from the later volumes. This section deals with the *Text* Volume which has experienced most of the most extensive editing. In the later

volumes our manuscript either is the original *Thetford Transcript* or is usually so close it might as well be. In the early part of the *Text*, this is not the case.

The many thousands of handwritten and typed pages of which our “primary sources” consist, so far as we have been able to determine, have emerged over the past seven years. Curiously, the newest material became available first, with the older material becoming available most recently, roughly as follows:

November 1999: A manuscript was discovered at the Association for Research and Enlightenment (ARE) Library in Virginia Beach and very soon published in E-text and facsimile form. It turned out to be the copy Schucman gave to Hugh Lynn Cayce, probably in 1972, and discussed by Wapnick in *Absence from Felicity*. This was the *Text* volume only as Schucman and Thetford had edited it to that point. It includes chapter and section breaks. This became known as the *HLC*.

June 2000: the 1990 USCO filing of 22 volumes of Helen Schucman’s unpublished writings were copied, then copied again.¹⁵

August 2000: the material in that 22 volume deposit called *Urtext of a Course in Miracles* was published in E-text and facsimile form as the *ACIM “Urtext.”* Due to the fact that Wapnick and FIP both maintained that the word “urtext” was applied only to the original *Thetford Transcript of Schucman’s Notes*, it was widely assumed that this document was the *Thetford Transcript* and as such a more or less perfect copy of the *Notes*. It turns out it’s neither.

April – November 2007: through the course of this year several portions of the original *Shorthand Notes* have appeared here and there on the net in various forms.

Between 1976 and 1999 the only known or published form of *ACIM* was the 1975 FIP *First Edition* and the slightly revised 1992 FIP *Second Edition*. The *HLC* was, according to Wapnick in *Absence*, the document that was edited into the FIP abridgements in which about a quarter of the first five chapters was edited out and much of what was left was re-written and re-ordered.

First advertised as the “original and unexpurgated” *ACIM*, before the *Urtext* was revealed, it was thought by many to be the “original” *ACIM*. This mis-identification of the document is preserved in the name of the 2007 Whitmore “*Original Edition*” for instance, which is based on the *HLC* and the misperception that the *HLC* is in any way “original.” It is in fact the fourth of the five known versions of *ACIM*.

¹⁵ Or so I was told ... I wasn't there. But no one has challenged the accuracy of that report.

When the *Urtext* became available, which includes a much longer and less-edited typed manuscript of the *Text* volume, it was clear to most that the *HLC* was a heavily edited and substantially abridged redaction of that earlier and more complete *Urtext*. Due to the fact that Wapnick and FIP claimed the *Urtext* to be the original *Thetford Transcript*, many have supposed that is what it is. As we've seen however, while it is impossible to be entirely certain, the evidence does not appear to support that conclusion.

Although both the *Urtext* and the *Notes* are contained in the USCO 22 Volumes, while the *Urtext* was published in August 2000, it was another seven years before the *Notes* began to become widely available. Part of this relates to the technical problem of reproducing thousands of handwritten manuscript pages on a computer and distributing it on the net. Between 2000 and 2007 technological advances in computer technology were substantial. In 2000 I was running a Pentium I with a "huge" 2 Gb. hard drive and a "fast" 14.4 Kbaud dialup modem. The scans of the *Notes* would not have fit on that hard drive. And they would have taken many days to transmit over that Internet connection. In 2007 I was running a Pentium IV with a "huge" 200 Gb. hard drive, on which the *Notes* fit quite comfortably. With DSL high speed Internet, the whole thing takes less than a day to transmit over the net. In 1999 and 2000 the limitations of computers were such that copies of the *HLC* and the *Urtext* were often exchanged on paper, because we simply couldn't fit it into the computers of that era readily. We could, however, take a copy on paper to a copy shop and have a new copy made. And that is what was done. It wasn't until 2005 that I had the equipment to scan those huge documents into computer files.

It is readily apparent that as the FIP abridgement is an "interpretive edition" of the *HLC* in which substantial portions have been removed and others re-written, so the *HLC* is an "interpretive edition" of the *Urtext* in which, again, we find substantial portions have been removed and others re-written. Since we don't have the original *Thetford Transcript* with which to compare, we cannot precisely assess what differences exist between it and the *Urtext*. We do, however, have the *Notes* of which that original transcript was supposedly a precise copy. We can at least begin to gauge the differences between the *Notes* and the document filed as the *Urtext*.

It should be noted that the term "urtext" doesn't refer to an original autograph nor a transcript of an original autograph at all. Rather it refers to an edition of a work which uses such things as original autographs, first editions, and any letters or comments by the author or his immediate students in order to construct through scholarly analysis a document which is, in the opinion of its editors, as close to the original author's original intent as scholarship can manage. In that sense it is very closely related to the idea of a "*Critical Edition*."

Basically, to do a *Critical Edition* or an *Urtext Edition* you take all the primary source material you can get your hands on, put it in a jar as it were, shake it up some, and extract what you can argue with the tools of

scholarship to be the author's original intent. It differs from an original autograph in that such autographs are usually edited and modified by the author to correct errors and clarify obscure points and even fix spelling mistakes. The original autograph is more like a "rough draft." An "*Urtext Edition*" is a more polished product and does reflect a limited amount of editing. By definition the editing in an "*Urtext Edition*" is not the editor's interpretation but the scholar's determination of the most original and authentic rendition of the author's original intent as demonstrated by textual evidence.

The idea of an "urtext" is to add or omit nothing but merely to extract from multiple sources the best determination of the author's original intent that is possible.

Clearly, from his discussion of "Ur of the Chaldees" and Abraham, Wapnick and the folks at FIP were confused from the outset about what an "urtext" is generically and what the particular "*Urtext*" Thetford and Schucman left to posterity really is. They thought it was the original autograph, or at least a precise typed transcript of that. It's not at all that. It is genuinely an "*Urtext Edition*" reflecting the Scribes' view of the Author's original expression, complete with numerous copying mistakes, and differs from the later material which tends to reflect Schucman's *interpretation* rather than *reproduction* of the Author's original intent.

Now it is my view that neither Schucman nor Thetford were the "authors" of ACIM, as the Author himself calls them "Scribes" and Schucman herself always maintained that the author was Jesus, not her. A "scribe" is more like a "human photocopier" and is not an "author." Their job was to take down the Author's words with precise accuracy and format the material for publication. Frequently the "process" is described in the *Notes* as one in which Jesus provides the words and Helen's job is to record them precisely. Sometimes she isn't hearing well and sometimes she errs, but nowhere is there any indication that she should be contributing anything other than accurately recording the words of the Author. It wasn't just the words, it was the punctuation also. At one point in the *Notes* the "Voice" thanks Helen for using semicolons as dictated.

The Author clearly indicated that Schucman's job was to take the channelled dictation and Thetford's job was to edit it. As the editing progressed we now know that Schucman did more and more of it in direct disregard of those instructions. A great deal of the current problem derives from that single fact. Had the material been altered very little, we'd not have to assess the "authority" of the alterations, most of which appear to have been Schucman's doing.

Thetford was assigned the role of editing which an Author would normally exercise in the early stages of turning a manuscript into a book. The production of an "*Urtext Edition*" based on the original autograph (Helen's *Notes*) and subsequent dictated corrections and additions was then wholly appropriate for Thetford to undertake

with assistance from Schucman. And that appears to be more or less what the “*Urtext*” is. It is edited, but it is not *very edited* when compared to the *Notes*, with the exception of the omission of portions of the *Notes* which are rather obviously “personal” in nature and not intended to be a part of the Course at all. Thetford was specifically instructed to remove that material and given authority to determine what to remove.

However, it is *somewhat edited* and certainly reveals the problems of inadvertent omissions and other copying mistakes which are found in abundance in the subsequent copying of ACIM and for that matter, in almost every human effort at copying any large document by hand. Mistakes are made by human copyists and careful and thorough proofreading is required to find and fix those.

Included in the *Urtext* are a number of segments which do not show up in the *Notes* but do show up in all subsequent versions and which also appear to be authentic dictation. Some are labelled “dictated without notes” in the *Urtext* manuscript. These could be understood as contributions from the Author during the editing which clarify or correct previous material and are entirely appropriate inputs to an “*Urtext Edition*.”

So this is what we’ve got for the *Text* volume of ACIM, four distinct versions including an original autograph, a Scribal *Urtext* Edition, and two subsequent “Interpretive Editions” in which Schucman’s interpretation of the Author and subsequently Wapnick’s interpretation of Schucman’s interpretation are reflected along with a good deal of the actual original dictation.

So to that question “what does ACIM really say” we have to ask “according to whom?” Or even, “on what date?”

1.10.1 Notes to *Urtext* – 1965-68

According to Thetford and Schucman, as the latter took handwritten *Notes* of the “Voice” day by day, these were dictated to Thetford who typed them up. In the later dictation the correspondence between the *Notes* and the oldest typed copy currently available became very high, there are few differences, and most of those are small and a great many appear to be simply copying mistakes and not deliberate modification. In the first few chapters however, the “*Urtext*” *Text* volume deviates hugely from the *Notes* at many points and is in other ways different from the later typed material. Thus the “*Urtext*” appears to be an edited version of that original *Thetford Transcript* with a variety of material “dictated without notes” added.

There is considerable evidence for the existence of an additional, as yet unpublished partial or complete transcript which is older than the “*Urtext*” material for the *Text* Volume, or at least the first part of the *Text* volume.

That would be the original *Thetford Transcript*. There may also be another retyping later than the original transcript but predating the *Urtext*. These are among the many unknowns.

Wapnick has stated that there were *two* retypings by Schucman prior to the *HLC* and after the *Thetford Transcript*. We currently have only a single typed manuscript of the *Text* volume which is earlier than the *HLC* while Wapnick suggests that, including the first *Thetford Transcript*, three were created. It would seem likely that copies may have survived and if so, when they come to light we may learn considerably more about the editing process.

1.10.2 Urtext to HLC

The next oldest version currently known is the *Hugh Lynn Cayce* manuscript. There may have been several partial or complete retypings with editing between the “*Urtext*” and the *HLC*, we don’t know. The *HLC* involves the removal of roughly 50,000 words which includes of all the personal material whose removal was directed by the “Voice,” most of the dictated corrections, a great deal of minor wording changes and some substantial re-writing of some portions. Some of the removed material is not “personal” and is even designated as “essential.” It also includes the chapter and section divisions for the first time.

1.10.3 HLC to Criswell/FIP

The last major edit began in 1973 and ended by 1975. It involves minor word changes and re-writing of the later part of the *Text* but truly massive re-working of the first few chapters which sees about a quarter of the *HLC* material removed, much of what remains completely re-written, and some moved from its original location. The chapter and section breaks are also, in some cases, moved. The “*Criswell*” edition was the basis for the subsequent 1976 printing of the *FIP First Edition*. The 1996 *FIP Second Edition* contains hundreds of mostly minor corrections of typos found in the *First*. All of these later FIP editions are substantially the same with no major changes between them.

1.10.4 Summary

We have then copies of *four* major different versions: *Notes*, *Urtext*, *HLC*, and *Criswell/FIP* and evidence that there is at least one we don’t have, perhaps the original *Thetford Transcript* of the *Text*, for a total of *five*. We have some indication that there may be two more, but the sole source for that is Wapnick’s assertion. If he’s right, those other two have either been lost or remain hidden. Each we’ve seen is shorter than its predecessor and each involves numerous inadvertent copying errors (many hundreds) from one to the next, many of which were never

detected or corrected. Every one of those versions we've been able to examine also has some genuine "corrections" of previous errors. In order to establish the "authentic corrected dictation" or produce a *Critical Edition*, it is therefore necessary to inspect all editing changes and determine which are corrections and which are errors. To date no list of all editing changes has been made and certainly there has been no attempt to double check them against obvious evidence of error with the limited exception of the "*Corrected HLC*" in which a few hundred were checked, and some 250 obvious inadvertent scribal errors identified and corrected. [See Appendix VII.](#)

The "*Urtext*" contains material not in the *Notes*, about a dozen entries which are often marked "dictated without *Notes*" which were treated as "original dictation" and mostly included in later versions.

The editing process by which each subsequent major version was created is not well documented. There is evidence that some portions may have been edited many times while other portions were scarcely edited at all, simply being copied with average copy-typist accuracy and no proofing. That means that with each copying, many new typos crept in undetected by the Scribes. Many (most?) of these were never detected and persist into all subsequent versions.

1.11 A brief editing history of the other volumes

The editing process by which the other volumes evolved is less well-documented. The later portions of the *Text* and the later volumes have much less editing generally than the early chapters of the *Text*. There are no large omissions and the frequency and severity of modifications is vastly less. With few, sometimes notable exceptions, it is not unreasonable to characterize this material as "substantially unchanged" from the original dictation.

2 The Reference System

2.1 The need for a Universal Reference System

If an archaeologist finds an ancient parchment fragment with the words "*In the beginning was the Word*" he knows he's found *John 1:1*; the first verse of the first chapter of the fourth book of the *New Testament*. In late medieval times Biblical scholarship created a reference system for the Bible which quickly stabilized and has been used in nearly all editions of all versions of all Bibles in all languages ever since. It's a great benefit because any reference will always land you at the same passage in virtually any copy of any Bible printed in the past 400 years.

Verses do not precisely correspond either to sentences or logical paragraph breaks. Chapter breaks are often similarly arbitrary; sometimes occurring in the middle of what should be a paragraph. However, like longitude and latitude lines, or landmarks, reference systems can be totally arbitrary and still totally useful.

In ACIM as it first appeared in 1975, the textual geography was mostly obvious, the chapter and section breaks in the *Text, Manual and Use of Terms*, the lesson numbers in the workbook. From early in ACIM history, readers referenced the material by chapter and section and sometimes additionally paragraph numbers, since in all the early copies, these were clear, obvious and consistent even though paragraph numbers were not printed.

In the 1996 FIP *Second Edition* that scheme was elaborated into an exceedingly detailed and complicated reference system which gave a unique identifier to every sentence, but was largely based on the completely intuitive chapter and section or lesson divisions obvious in any copy.

There are two problems with using the FIP elaboration as a universal system for other versions, one large, and one insurmountable. The large problem is that it is inconsistent, more complex than necessary, difficult for experts to use and often nearly impossible for beginners to use readily. For instance, rather than sticking to two primary tiers, chapter and section, and numbering the chapters sequentially and then the sections within chapters sequentially, in some chapters the first section, instead of being called the first section, is called “in” for “Introduction” which is the name the editors of 1974 gave to some of the unlabelled opening sections which appear in every chapter of the *HLC*. So where we have 7 sections, instead of being numbered 1 to 7, they are sometimes numbered In., 1,2 ... 6. What’s actually the seventh section is called *Section 6*.

An intuitive reference system that is easy to use and consistent divides the material into a number of tiers, and the material within each tier into a number of sub-divisions, and may do so entirely arbitrarily without regard to content. The purpose of reference points is to define a location in the text, not the content of the text.

To section one we can (and we do) add a name such as “Introduction” when that is what it is, but we don’t remove its section number and change the section number of section two to section one. But FIP does this, and in other volumes, even worse, such that it is exceedingly difficult to guess what the FIP reference for many passages actually is, though a bit less difficult, when you see a FIP reference, to deduce what it means.

We took the chapter/section/paragraph numbering model and simply made it consistent, predictable and intuitive throughout the seven volumes by numbering the textual divisions in tiers, irrespective of their content. Usually it is very close to the FIP system.

The insurmountable problem with using FIP has two parts: First, the “original dictation” is, in the first few chapters, several times the size of the FIP version. Thus most sentences in the first chapters have no corresponding FIP reference. Secondly, some of the FIP material in those chapters is re-arranged in a different sequence such that retrofitting FIP references to the original dictation, or even to the *HLC*, results in non-sequential references which are of course completely confusing.

When the *HLC* was published, a simplified and rationalized reference system emerged similar to the FIP system but more consistent and much easier to use. It is based on the chapter, section and paragraph breaks in that version. However, because those are sometimes changed in the later FIP material, references do not always coincide even where the text is largely identical. They *usually* coincide however.

When the *Urtext* later emerged, with no chapter or section breaks of its own, the *HLC* break points were retro-fitted to facilitate cross-referencing between the *Urtext* and the *HLC*. This was easy enough due to the overall similarity of the two versions, especially in the later chapters. Only in chapter 1 are the differences such that the *HLC* break points don't fit the *Urtext* easily. The location of paragraph breaks and emphasis is often quite different between the two, however. Thus the referencing at the paragraph level is unique to each version. However, except for the very early material, even though the paragraph breaks are moved from the *Urtext* to the *HLC*, they usually aren't moved far so that while paragraph numbers don't always match precisely, they are usually pretty close.

The *Notes* has received the same retro-fitting and usually has the same paragraph breaks as the *Urtext*. The paragraph breaks in the *HLC* are frequently changed and more closely resemble the FIP abridgement which was derived from the *HLC*, of course.

Generally then the chapter and section breaks across the *Notes*, *Urtext* and *HLC* provide a standard cross-reference grid which mostly matches fairly well even with FIP, especially after the early chapters.

However, the sequence of material in the *Notes* is not always the same as in the *Urtext* and it is not immediately obvious which sequence is the more original. Did the editors decide to rearrange material, for whatever reason, or are the pages of the *Notes* just accidentally shuffled as a result of a filing error? At the moment this is not known in all cases, though we have been able to establish there has been some apparently unintentional shuffling in the *Notes*.

Further, there is material in the *Notes* which is not in the *Urtext* or any later version and there is material in the *Urtext* “dictated without *Notes*” which is not in the *Notes*.

So no matter which version any reference system were to be based on, there will be some material in at least one other version which has no corresponding reference. Despite that, the chapter and section break points work across all versions and have been retro-fitted to the FIP versions to create a referencing grid at the degree of resolution provided by section. With very few exceptions, those involving points where one version is missing large chunks of material present in others, we can find the *HLC* chapter and section break points in all versions and thus mark them, thus providing a basic universal reference structure at that level of resolution.

One remedy would be to compile a “combined version” taking all the unique material from all versions and from that develop a “*complete ACIM dictation*” and then base references on that. At least that way all other versions could be retro-fitted with a single universal reference system which would leave nothing out, and do so at the resolution level of paragraph or even sentence. But this doesn't resolve the problem associated with changes in paragraph break points between versions, nor does it fully resolve the sequencing issues.

This is perhaps the best solution to have emerged so far. Implementation would require a large amount of work but the result would be that any version of ACIM could be printed with a reference system compatible with any, indeed *every* other version.

Where the versions are very similar, and for the most part they are, this would end up closely resembling the current reference systems in widespread use if based on chapter and section and paragraph breaks. The more similar it is to any existing system, the fewer problems associated with translating from one to another or, for that matter, in using it on one of the many extant copies of ACIM which include no reference system at all.

There are of course any number of ways the material can be referenced, each of which has unique pros and cons, and almost any of which could be made to work and is better than no reference system at all.

The biggest compatibility problems between versions are the re-sequencing in FIP and the change of chapter and section breaks points there. The difference between the *HLC* paragraphation and that of the earlier material is vast also, resulting in further, but less serious difficulties.

2.2 The Reference Systems in use here

Each of the versions has its own inherent reference system, and in some cases different editions of particular versions use different reference systems. Some use nothing but their own page numbers. The weakness of

referencing according to physical media is that another edition of the same version will have different page numbers. The compatibility of the various systems in current use ranges from variable to minimal.

We have cross-referenced the *Notes* to the “*Urtext*” for the *Text* volume. (See [Appendix I](#)). The *Workbook* lesson numbers provide a readily usable cross-reference system in that volume and the other volumes are small enough that the problem of cross-referencing is minor.

The anonymously donated copy of the *Notes* is organized by “Volume,” 3 through 17. The number of pages per volume varies. But each individual page can be labelled and given a unique identifier by its Volume and Page number. This is done. Of course this system is based on the physical medium, counting pages within volumes, and so is specific to this compilation only and is not transportable to any other copy of ACIM. Still, for this compilation, we do need a unique identifier for each page. Since this particular donated copy is organized by volume and page, that’s the system we used. No other suggested itself.

The *HLC* is clearly divided into chapters and sections offering us a basic reference structure which has been in common use since at least 1972: **Chapter** number, **Section** number, and where needed **Paragraph** number. To cross-reference the *HLC* to the *Urtext* those chapter and section breaks were retro-fitted into the *Urtext* along with two page numbers, the actual absolute page number (x of 1,072) and the marked page number, which after page 61 is never the same as the actual absolute page number. So the *HLC* and *Urtext* **Chapter & Section** numbering are identical, although the paragraphation often varies between the two versions. Interestingly, the paragraphation between the *Notes* and *Urtext* is highly, but not completely consistent.

Rather than presenting the material in the arbitrary USCO fashion of 22 volumes, we’ve organized it in the more familiar fashion of the actual *Text*, *Workbook*, *Manual*, *Use of Terms*, *Psychotherapy*, *Song of Prayer*, *Gifts of God*, *Special Messages*, *Preface* and “pre-canonical” segments. Each of these ACIM *Notes* volumes is a separate PDF file in this compilation, and the page numbers within each file are generated simply by sequentially numbering the USCO image files. This page numbering system is simple and handy but is specific to this compilation only and may not translate accurately to any other which may come into existence.

So each page in this compilation has its USCO-derived volume and page number plus its ACIM volume and page number. There are 54 sheets of paper in the *Psychotherapy* volume for instance, so each represents a page number in that volume. Page 1 of *Psychotherapy* is also USCO Volume 3 page 101. Both systems are included as are the chapter and section breaks from the *Urtext* as Acrobat “Bookmarks.” With these, you can cross-reference it to almost any known ACIM referencing system, edition, or version.

So when you look at the image files of this release you are going to see strings of numbers at the top and bottom of each page. The ones at the bottom identify unique pages in this compilation. The ones at the top are cross-referencing guides to the corresponding material in the *Urtext*. In the bottom centre you will see a Volume and a Page number. These represent the USCO volume and the position in that volume of the particular page, simply sequentially numbered in the same order they arrived here. On the bottom right you will see a page number which represents the position of this folio in the corresponding volume, for instance “*Text Page #163*” is the 163rd page of the 2,155 *Notes* pages in the *Text* Volume. Since we know that we are missing about 120 pages at least, this numbering system has very obvious limitations, but will be handy for two or more people communicating about this document.

At the top right is something that looks like this:

Volume 5 - 12 (31) T:1:B:371 (197) T:4:E:39

This means USCO Volume 5, page 12 of Volume 5 which spans from page 31 of the *Urtext*, corresponding to *HLC/Urtext* chapter/section/paragraph reference *Text: chapter 1: section B: paragraph 371*, to page 197 of the *Urtext*, which corresponds to *Text: chapter 4: section E: paragraph 39*. The latter chapter/section/paragraph references mark the beginning and ending of that USCO volume. So Volume 5 covers the same material as the *Urtext* pages 31 to 197, or T:B:371 to T:4:E:39. Anything in chapters two and three is then in Volume 5. On the cross-reference chart we've got a finer grain cross-referencing.

So if you want to find chapter 10, you look to that top right hand corner to find which volume encompasses chapter 10. You can do the same thing from an *Urtext* page number. This will get you to the correct volume. Then count the number of pages in the *Urtext* from the starting page number to the page you want to look up, multiply by 2, and go to the bottom references until you find that number of pages from the start of the USCO volume. Nine times out of ten, especially in the later material, that will be within a page or so of the one you seek.

This means of cross-referencing is obviously limited and in need of improvement. We chose not to delay the release until we come up with a better referencing system. Hopefully someone gifted in this kind of thing will recognize the need and develop something better.

Now, if you want to work from a FIP reference, you first have to locate the corresponding *Urtext* page number, which is pretty quick and easy with the MPF Concordance to the *Urtext* for the text volume so long as the *FIP* version has the same wording, which it often doesn't. If you can't find it, move up or down a paragraph and try another search, you'll usually get pretty close pretty quickly this way.

3 How to Work with this Material

Subsequent to writing this section, I went through the entire *Notes* facsimile collection and added margin notes indicating the corresponding *Urtext* paragraph reference. If you know the volume, chapter, section and paragraph reference you can simply search for that and presto, the paragraph you want appears. If that fails, and sometimes it will for several reasons, the following description provides a “lower level” way of finding the approximate place of any given passage in the *Notes*. In some cases, the *Urtext* and the *Notes* differ and some paragraphs of the *Urtext* are not present in the *Notes*.

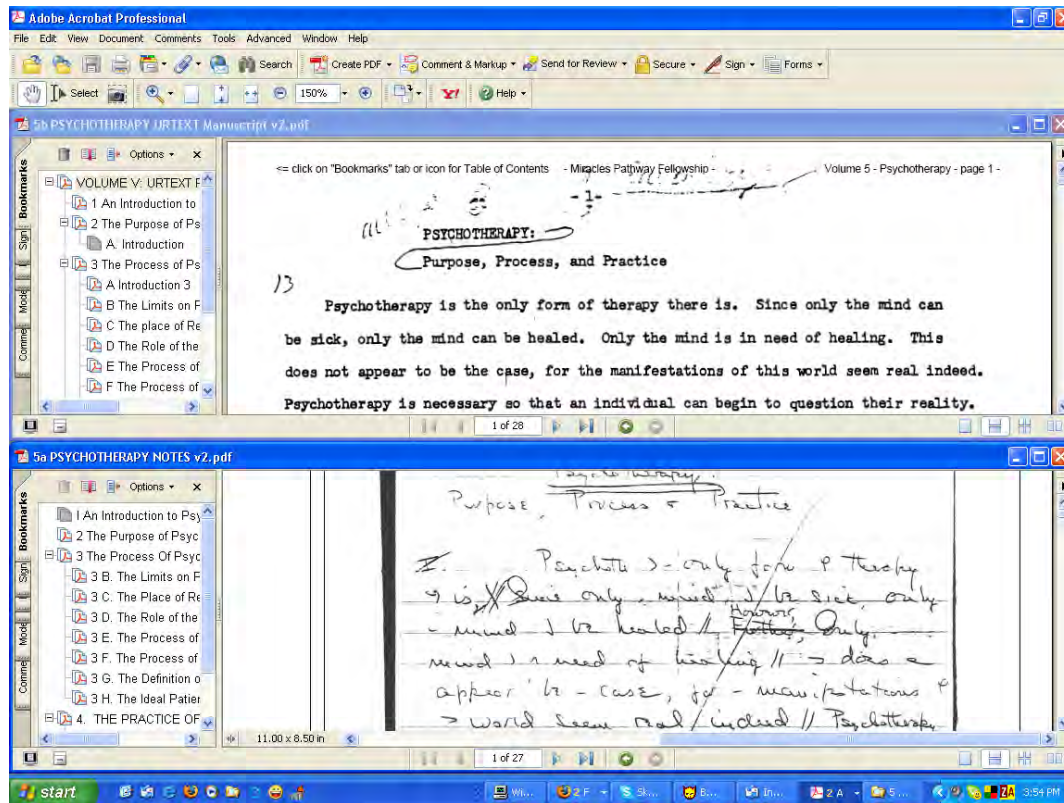
For those who are wholly unpractised in the arcane arts of version comparison, this section will give you an idea of how we do it.

Rather than including highly detailed instructions here, we’ve created a separate tutorial to familiarize people with some of the most basic ways of using this material. However there are some general things that need to be said and computer “experts” probably won’t need the Tutorial.

Most people are most interested in the material in the *Notes* that they’ve never seen before. That’s also the material we generally don’t have a transcript for. With the *Notes* you have to learn to read Helen’s handwriting in order to make much use of it. While some pages are quite neatly written and almost anyone could read it fairly easily, so much of her handwriting is so idiosyncratic it really does require practice.

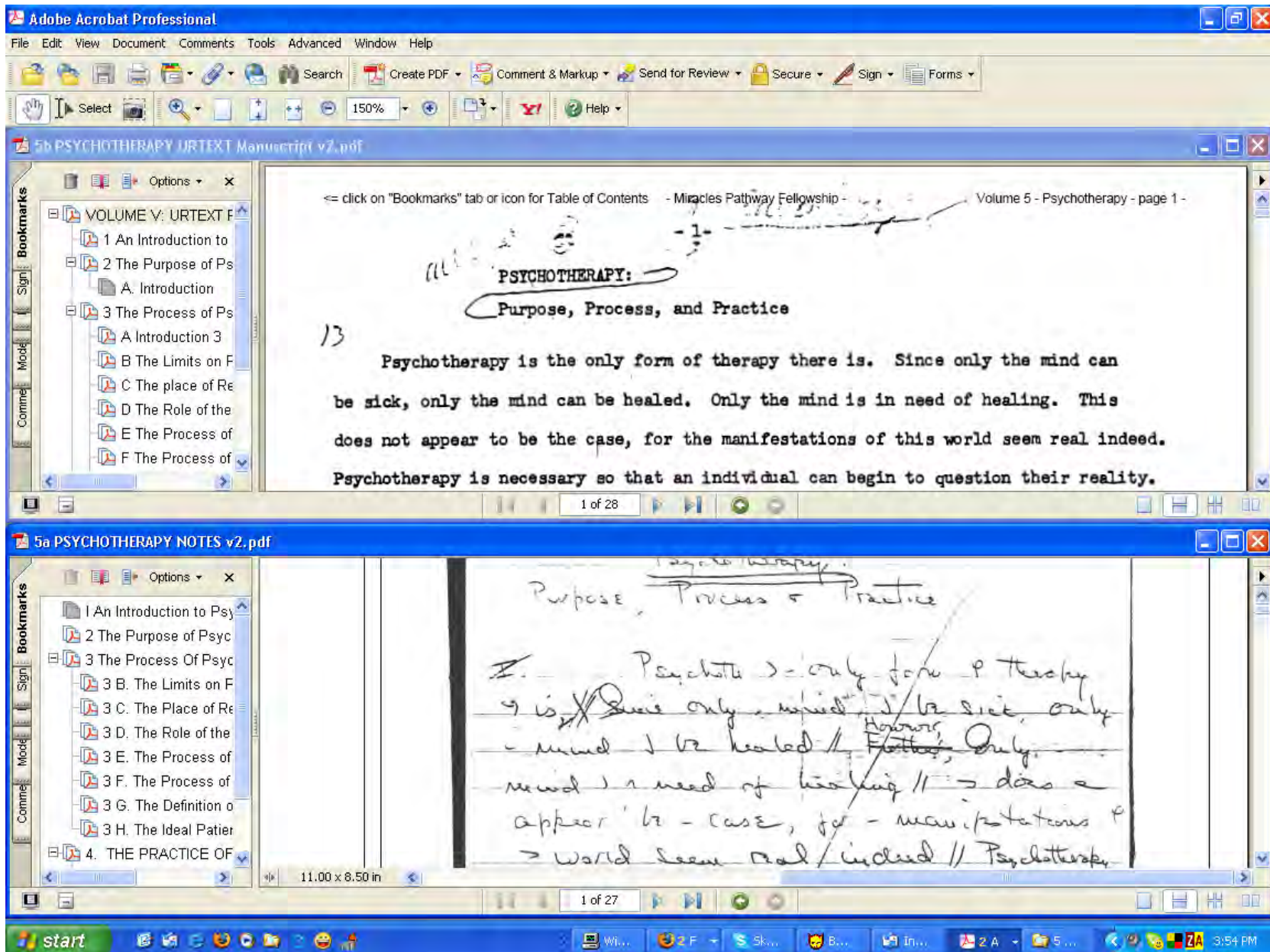
Until there is a complete transcript for the *Notes* segments not covered by the *Urtext*, which is actually about 95% accurate to the *Notes*, all we can do is learn to read Helen’s handwriting and compare notes with each other on what we find.

The easiest way to learn Helen’s handwriting is with material for which we have a typed transcript already, such that we can see, through side by side comparison, what the writing actually says. A twist on this which we find indispensable is to have a voice synthesizer read the transcript aloud while we follow along on the handwriting by eye. This is much faster, one doesn’t have to look from one page to another every few words, and by this means, having the material read aloud to you as you follow along, one can pick up facility with Helen’s handwriting such that it becomes almost as readable as clear type.



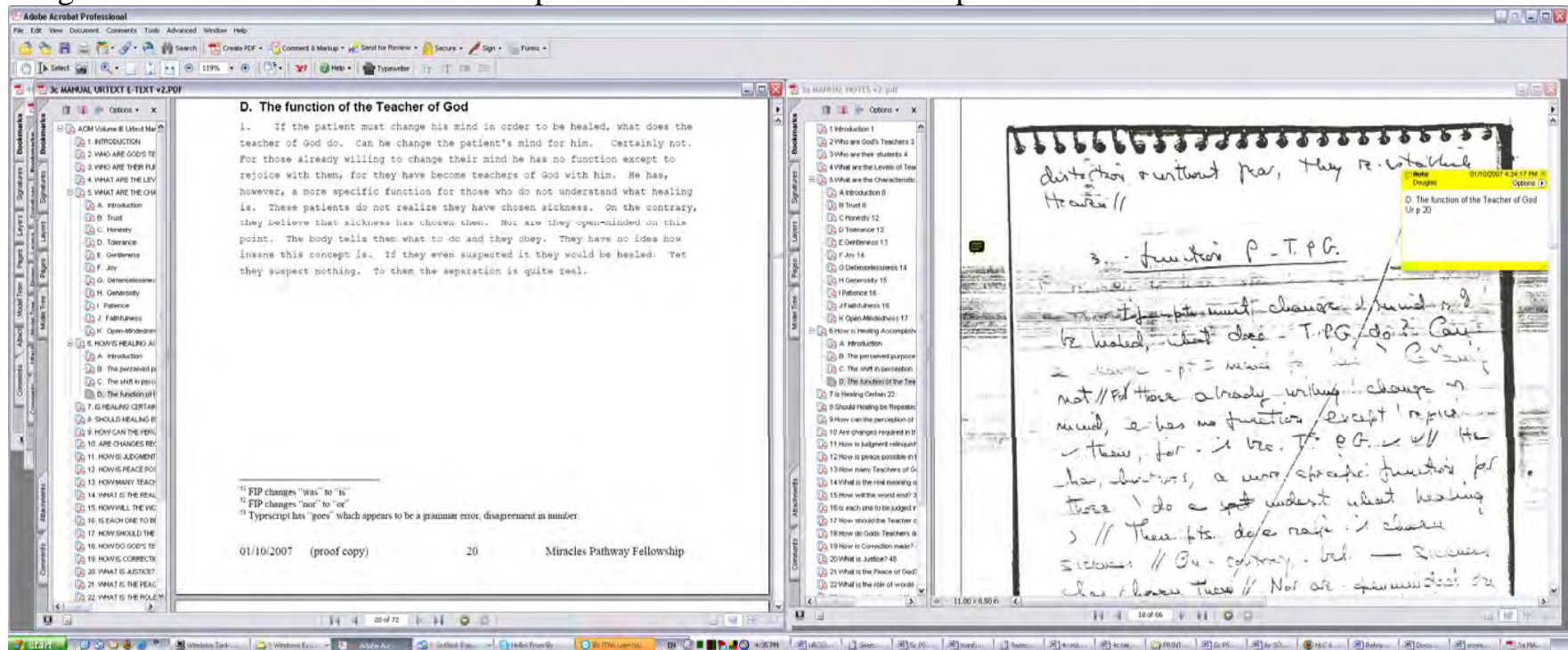
When I first began working with the material I could only readily read a few words per average page. After many hours working with the *Urtext* transcript, visually and audibly, there are only a few words on the average page that I hesitate over at all, and the “untranscribed” pages are mostly readable. There are some exceptions, where the copies are poor or the writing is poor or both, such that I don’t know what Helen meant to put on the page.

The Tutorial deals with this all in greater detail but here is a screen shot of two of the three files for the *Psychotherapy* volume displayed in Adobe Acrobat. To get this view quickly, click **Window > Tile > Vertically** after loading the two files.



Acrobat 7 open to 5a (Notes) and 5b (Urtext manuscript) for the Psychotherapy volume, showing the opening page set side by side.

Before we end our screen shots, I want to point out that anyone who wishes to do serious work using the computer for document comparison needs to use dual monitors. This is *the* tool for this job. These days it's remarkably inexpensive to pick up *large* 17" to 20" used CRT monitors in good shape, typically \$10 to \$20 and I've never paid more than \$35 for a used dual head video card. Of course you can pay a great deal more if you wish. The point is you can get a second monitor on a desktop PC quite cheaply. For many applications you'll never want to go back to one screen again. But for putting up two pages side by side for comparison, well here's what it looks like, this time with the *Urtext* E-text on the left monitor and the *Notes* on the right monitor. This image is about one half the scale of the previous. Note that the "desktop real-estate" is doubled.



The dual head view ... two monitors makes document comparison a whole lot easier. Here we have the E-text on the left and the corresponding section of the *Notes* on the right hand monitor. Note the identical "Bookmarks" sidebars allows us to synchronize the two.

I anticipate that a major use of this material will be by students who wish to check particular passages to see if the *Notes* is any different than any of the later versions. This is extremely easy to do using the chapter, section and paragraph divisions which are clearly visible, most of the time, in the *Notes*. The chapter and section divisions are bookmarked and commented, and the paragraph breaks are usually quite conspicuously marked by Helen's large intents. So, having found the correct chapter, section and paragraph in the *Urtext*, one can quickly get to the right page in the *Notes* and locate the specific words of interest. It is usually fairly easy to tell if there is any *difference* from the *Urtext* since Helen's handwriting is usually good enough to make it fairly obvious.

Please remember that this compilation is an indexing tool to the actual image files which are available in a separate 5-cd set from: <http://www.execulink.com/~dthomp75/2007/ads/Catalogue.htm> The resolution in this compilation is much lower, though we've aimed to preserve readability, and of course many images are "marked-up" for referencing. Should you wish to view the high-resolution "untouched" images just as we received them, they are available.

Of course we must bear mind that this cross-referencing doesn't always work, as the *Urtext* contains material not present in the *Notes* and vice versa. But they are about 95% the same overall, and where they are the same there are rather few – but sometimes very significant – differences.

Since we have no contemporary Transcript of the *Notes*, and we can't do computer searches on handwritten pages, the only way of 'looking up' something in the *Notes* is to first locate it in the *Urtext E-Text* and then use the Bookmarks or other references to click to the corresponding chapter and section in the *Notes*. For the material not present in the *Urtext* but present in the *Notes* we do have some partial transcription in [Appendix IV](#). There are perhaps 200 pages, at a rough guess, for which we do not have a transcript and most of those do not involve the ACIM canonical material at all. They include material Helen wrote before the ACIM dictation began, some unrelated personal material, and some of her own poetry compositions. And most of what occurs within the canonical segment is in fact personal asides which were also not intended for ACIM. While this material may still be interesting and important for scholarly purposes, it isn't part of the ACIM canon and has therefore taken only secondary importance for us for this first release.

You will find for each of the ACIM volumes three files, an A file, a B file and a C file. The A file is the *Notes*, the B file is the *Urtext* manuscript photocopy and the C file is a searchable *Urtext* e-text for that volume. Some of the e-texts are in pretty good shape and others are not so well proofed, so to be certain of the accuracy of any *Urtext* quote it is essential, with this less than thoroughly proofed material, to check the actual manuscript photocopy to be sure the *E-text* is not itself in error. With the Bookmarks for chapter and section breaks, and the

full synchronization of pagination, this is a snap. You can often get from a particular paragraph in the E-text to the same paragraph in the photocopy in two seconds.

If you use the MPF Concordance as your search entry point then you can make the jump from e-text to photocopy in one click.

To cross-reference any page in the *Notes* to any later version we have to read the *Notes* until we can find a few words we are sure of. Then we look those words up in a computer searchable copy of one or more of the later versions. The *Urtext* is by far the closest. In most cases, especially after the early chapters, most of the material in all versions is the same so we will usually find those words. We can then establish that page X of the *Notes* equals page Y of another version, along with chapter and section, etc.

If we can't find it, it is possible it was changed in the version we're looking at, so we try something from the preceding and if necessary the succeeding page, and so on until we get a positive match. It may be the segment of the *Notes* we chose to search for had been omitted or reworded in a later version.

It is absolutely essential then that you check the *Urtext* photocopies themselves to verify the reading and not trust the searchable *Urtext* e-text files. In some cases the reason you can't find a line from the *Notes* in the "*Ur*" is because of a typo in the latter.

To facilitate this cross-referencing there are several tools, the most basic one of which is the inclusion of the original *Urtext* manuscript page numbers in their original location in the searchable e-text copies.

It is highly recommended for anything other than the occasional look-up that you familiarize yourself with and employ the MPF "*Urtext Concordance*" for the text volume and the *Six-Volume HLC Concordance* for the others. For the text, the first Concordance not only makes word and phrase searches easy on the most accurate searchable "*Ur*" available to us at the moment, it allows for a single click display of the corresponding typescript page so that you can instantly and easily check the accuracy.

While these tools are relatively primitive and their shortcomings, which include a less than intuitive user interface, dramatically illustrate the need for far better tools, they are vastly better than simply putting the searchable text into a word processor and then trying to find the correct page in a huge PDF file. And without these cross-referencing tools, that's the only other way I know of to find a passage in the *Notes* or for that matter, the *Urtext* manuscript.

Because no complete e-text of the *Notes* is available as of yet, there is no way to search the *Notes* directly other than by old-fashioned eyeballing. This underscores the urgency of obtaining a complete e-text for the portions of the *Notes* not correctly transcribed in the *Urtext*.

All of these comments illustrate the very primitive level of development in current ACIM primary scholarship and how crucial it is that accurate, proofed e-texts and search tools be developed.

The situation can be equated to that of early European explorers of the Americas working with fragmentary maps of uncertain quality and huge areas marked 'unknown territory.' We are still in the "early history" of ACIM textual scholarship and the first task is really that of "map-making" and the "maps" we need are accurate e-texts of each version and then accurate lists of variants between versions.

Much has been said of the "importance" of differences between versions but all of it is preliminary because no one has a complete or accurate list of all differences, let alone any careful and rigorous comparison of them.

4 The Significance of the Notes

4.1 Historical Context

From its first widespread distribution in 1975, ACIM was presented by its publishers and promoters as “virtually unchanged” from the original dictation except for the removal of overly personal material near the beginning. It was this “virtually unchanged” claim which was also “virtually unchallenged” that generated the shock in January of 2000 when the *Hugh Lynn Cayce (HLC)* manuscript was first made public. Fully 25% of the first five chapters of the *HLC* is gone from the later FIP edition, and much of what remains is re-arranged and re-written. Little if any of the material removed from the *HLC* struck most observers as in any way “personal.” Whatever can be said about the merits of the editing, its extent significantly exceeds what is suggested by the description “virtually unchanged.” At least in the early chapters. Later in the book, there is much less editing and it is much less substantial in scope. I would not argue with the characterization of the *Workbook* as “virtually unchanged except for minor word changes” for instance.

Once the realization dawned that “virtually unchanged” was used to refer to material that had been “substantially re-written” in part, many people wondered how many other editing changes there might be prior to the *HLC*. Others simply insisted, often quite passionately, that there were no important changes made at any stage, and that “virtually unchanged” related to *content* and not to *form*. That means, I suppose, that while the words were changed, the meaning wasn't. I'm not sure how this or any other conclusion about “the editing” can be drawn in the absence of a careful analysis of all the editing. In the examples in the appendices you can see that the meaning was frequently quite substantially altered in the editing.

I would also add that most of the substantial re-writing did attempt to capture the original meaning, at least more or less. In some cases almost all the words are changed but the meaning isn't obviously shifted.

Then in August of 2000, another early draft of ACIM was released on the net, this one was labelled *Urtext of a Course in Miracles*. That term “*Urtext*” has been discussed previously. Wapnick equates it to the first transcript of Schucman's *Shorthand Notebooks* typed by William Thetford as the dictation proceeded. According to Schucman's reports, she'd read her notes to Thetford, he'd type it up and read it back to check for accuracy. This is really the only time any thorough proofing was done. We'd expect the “*Thetford Transcript*” then to be a very accurate copy of the original notebooks with little or no editing. In the early chapters, however, what we see is sometimes very different from what is in the *Notebooks* and we also see additional material often labelled

“dictated without notes.” We checked several of these and found that sure enough, this material is not in the *Notes*. Thetford also described certain typos he made, such as spelling “crucifixion” as “crucifiction” and “brother” as “bother” and “salvation” as “slavation.” These errors have not shown up in the *Urtext* either. For these and several other reasons, such as the indirect evidence provided by the multiple page numbering systems in that document, we think it is – at least in part – a later, edited, retyping and not that original *Thetford Transcript* at all, at least in the early chapters. We thus realize that *Urtext* may not have been a term used by the Scribes for the *Thetford Transcript*. However, it is still not entirely certain whether the *Urtext* is the first Thetford typing or second Schucman typing or bits and pieces of both.

Whatever the origins of the “*Urtext*”, and it is possibly an early re-typing by Schucman with some obvious editing, it was clearly earlier and again much larger than the later *HLC* and again the main difference was in the first 8 chapters. The first two chapters are more than twice as long as the *HLC* equivalents. In this case however, much of the missing material is of a personal nature and the removal of that was directed by the “Voice’s” editing instructions. However, there remains a great deal that is in no way personal which was removed or rewritten for no apparent reason. This material also includes some dictated corrections for scribal errors, some of which were included in this or later versions, but others of which were ignored.

When detailed comparisons are made, although we have only examined a thousand or so passages which cover less than 10 per cent of the total, we find that a great many of the differences between versions are apparent copying errors. (See Appendices [V](#) and [VI](#)) Words, phrases, lines, sentences, whole paragraphs and in one case an entire page was left out, apparently inadvertently. A great many “problem passages” in the later material cease to be problems when restored to an earlier form. In short, a great many problems derive from inadvertent copying mistakes, not intentional editing and certainly not difficulty in the original *Notes*. It is clear that Wapnick’s report that there was no proofing prior to 1996 is correct. Proofreading such a large document against the original is a big job, takes thousands of hours to do well, and Thetford and Schucman rather obviously didn’t have the time to do it themselves or the budget to hire it out.

Shortly after the *HLC* was first made available in print, its publisher was sued, and when the “*Urtext*” showed up on the net, legal action was taken by Kenneth Wapnick’s Foundation for a Course in Miracles to suppress that version also. It was several years before Wapnick’s copyright claims were thrown out by a US Federal Court. During that time lawsuits, draconian court injunctions, and just the fear of getting sued put an enormous damper on the study of this material. It remained difficult to get a hold of, was not in print

commercially, and was subject to a variety of legal harassments for those who did try to deal with it in a public way.

This may explain why, although the “*Urtext*” materials widely believed to derive from the USCO were made public in August 2000, the original *Notebooks* material, which is presumed to be from the same source, was not made public for another seven years. The *Notes* material was circulated in fragmentary form among a small number of people who were sworn to secrecy and in the process a transcript of all or most of it was made, which is also *still* being kept secret.

In the *Urtext* materials we also came across these lines:

“As long as you take accurate notes, every word is meaningful. But I can’t always get through. Whenever possible, I will correct retroactively. Be sure to note all later corrections. This means that you are more receptive than you were when I tried before.”

“Every word is meaningful” resonated strongly for some, and as exploration of the complex poetic devices in use in addition to Iambic Pentameter in much of the material advanced, it became evident that sometimes something as trivial as changing “what” for “that” ruined a sight-rhyme or other poetic device.

The closer we looked at the “form,” especially in the large poetry sections, the more it became apparent that there was often no clear distinction between “form” and “content” and that the “meaning” was often dependent, at least in part, on the specific word forms in use. This is axiomatic in literary criticism, the notion that the choice of words and word order and poetic devices is “meaningful” quite aside from the overt and literal meanings. It was equally apparent that the editors were not aware and that their alterations often savaged subtle poetic structures and could not reasonably be called “corrections” of earlier errors but were in fact rather amateurish attempts to improve a masterpiece that only served to, in effect, deface it.

This whole idea that the editing had been as thoroughly “Guided” or “Inspired” as most of the dictation obviously was, eroded steadily as we looked more and more closely at the editing interventions which were visible to us. It is the case that some corrections of previous errors were introduced in every version, but notwithstanding that, based on typos and inadvertent copying errors alone, which compounded version by version, the more it was edited, the worse it got. Quite aside from what we’d like to believe about the editing, the facts speak for themselves when it comes to outright obvious inadvertent errors. There are hundreds of them, and the error rate consistently increases, version to version.

The explanation may be simply that the editors didn't fix these typos because they didn't know they were there. They never thoroughly proofread the later material against the earlier, which is the only way I know of to detect such errors.

When it comes to deliberate changes we find quite a number of patterns which raise serious questions as to how much "divine" guidance was involved. There are a great many which are questionable. Now this is of course a subjective evaluation to some extent, but the questions are raised and they need answers. Textual scholarship can begin to provide those answers. (See Appendices [V](#) and [VI](#))

In the sections of ACIM which are poetry, a change which disrupts IP or one of the other identifiable poetic device offers us evidence that the change was not guided, especially when that change is stylistic, such as "which" changed to "that" with no overt change – or correction – of content. In the majority of cases we don't have a clear background poetic structure, so evidence from poetry is not available. But we still have a vast number of editorial alterations which appear to effect only style, not content, and the questions are raised "just *what error* is being corrected, by *whom* and *why*?"

It is certainly clear in some cases that Schucman made purely stylistic changes which the evidence suggests were not from the "Voice" since they ruin poetic structures. This does call the other stylistic changes into question where there is no clear evidence of a "dictated correction."

One thing revealed by the earlier material is that the editing was assigned to William Thetford, not Helen Schucman. By 1974 when the final and most substantial abridgement and re-writing was undertaken, Thetford's role in the editing had diminished to near-zero. Also, if Wapnick's account in *Absence from Felicity* is to be believed, the collaboration between Schucman and Thetford, which the *Notes* describes as vital to enabling the Course to come through at all, declined and virtually ceased in that period.

When we look at

- A) explicit instructions that the editing was Thetford's responsibility, and
- B) Schucman's own comments about her difficulty in preventing herself from changing everything, even though she knew she shouldn't, in contrast to Thetford's preference which she said was to "not change anything" and given that
- C) more and more it was Schucman and then Wapnick who did the editing, not Thetford, the hypothesis arises, and finds substantial support in these primary source materials, that much of the later editing was not guided by the Author or his explicit instructions at all, rarely involved a correction beyond perhaps fixing obvious typos

involving bad spelling or grammar, and generally resulted in a distinct decline in clarity, accuracy, and precision of meaning.

This is an hypothesis which needs a great deal more examination before being offered as conclusive, but the evidence supporting this hypothesis is mounting. The only way to discover if this is true or false is to thoroughly revisit each and every editing change, not just to merely identify them, but also to evaluate them with the best tools of textual scholarship available.

While it is impossible to state proportions until all the evidence has been carefully sifted, it is clear that there are *many hundreds* of “editing interventions” which are simply typos, are *certainly* not the result of any divine guidance, and which need to be fixed. There are also a number which are highly questionable and there are also some which appear as genuine dictated corrections. This is true of every version.

At the very least it is obvious that it is essential that the evidence not be suppressed and that it at least be made available to anyone who cares to check for himself.

Equally obvious to me and those who have taken up the challenge, it is a huge job and if left to amateur spare-time volunteer labour it will be many years before the job is completed to any satisfactory standard, if indeed, amateurs ever can complete it to any satisfactory standard.

We have, for instance, had both the *HLC* and the *Urtext* available for seven years, the last several of which have not witnessed any further lawsuits or injunctions interfering with scholarship. But we still don't have a thoroughly proofed copy of the *Urtext*. It is not a *difficult* job; it's just a large one and requires either several years for one person working on it in spare time or a coordinated effort of many people. I assumed back in 2000 that someone would quickly do this proofing. When I saw, a few years later, that it was not being done, I undertook to proof the *HLC* myself, a project which took three years. Only at the point of completion did I discover that, quite secretly, others had been proofing that document too. This is an example of the waste involved in the duplication of effort as a result of secrecy.

The addition of even a modicum of coordination and openness would have allowed for a combination of efforts, rather than a wasteful duplication, and the result would have been a better quality output much more quickly. Certainly if I'd known others were proofing the *HLC* and would make it available, I'd have busied myself with the *Urtext*.

I mention this to illustrate just one of the difficulties that arises due to lack of any coordination. Sure, coordination has some “costs” but it has huge benefits, and disorganization has no benefits and even larger costs.

One likely justification for some of the resistance to the publication of the *Notes* is that it does contain some rather personal material. Not much, but some. In this compilation there is at least one example of personal correspondence which shows up, almost certainly due to a clerical error, where chapter 20 should be. The material in question has nothing to do with ACIM at all. Some of the early material involves discussions about sex which I can readily understand the Scribes not wishing to make public as long as they were alive. While the omission of this material obscures the fact that Jesus had a lot to say about sex, and that it was very compassionate and tender and sensitive, the fact that much of it arises in the context of personally specific relationships does suggest it was not intended for immediate publication in that form as part of the Course. By the time the editing was finished, the substantial and to my mind extremely valuable discussion of sex is almost entirely removed.

The Author's instructions where that Thetford should make decisions about what to include or exclude and that anything related to a *specific* relationship was not intended to be part of the Course but was rather private material. Although the word "notes" is used in the dictation, I think it is clear that the meaning, in context, of that word is really "the course proper" which at the time physically consisted only of Schucman's "notebooks." The statement cannot reasonably be construed as an instruction to remove pages from the notebooks, nor can it be construed as a prohibition on separate publication of the material. The point here is that the "dictation" included both "The Course" *and* other material which was not part of the Course proper. To derive from that instruction, as some do, that it means the non-Course material should be kept secret in perpetuity, is to project into those a words a great deal of meaning they cannot sustain. Thetford was given "discretion" and guidance on how to edit the material. He wasn't being handed restrictions or prohibitions on sharing "non Course" materials. In any case, Thetford isn't around to ask, there are too many copies already circulating for it to be possible to keep it secret, so it's become a moot point.

I agonized for weeks over how to handle this "sensitive" material. The editing instructions are that while Thetford should make the decisions, nothing pertaining to specific relationships should be included. It did not say this should be suppressed in perpetuity however. Given the age of the material, and that the "specific persons" involved passed on many years ago, the hazard of personal embarrassment which could justify withholding such material is no longer a valid concern. Besides, my job here is not to "edit" the material but to "transmit" the material and the continuing work of "editing ACIM" can't be carried out properly by anyone if I proceed to censor what they get to work with. And then there is the fact that no matter how reasonable any decision to hold anything back might be, if I hold back so much as a page, there will be howls of protest that once again the genuine ACIM is being hidden. So many times in the past ACIM material has been suppressed with no legitimate reason at all,

while the claim was made that there was a legitimate reason, that no one can make such claims with much credibility anymore. The boy has cried “wolf” once too often. Besides that, I can’t make this material secret anyway. There are others with copies and anyone seriously interested can go to the USCO and inspect it. So any attempt to keep some of this material secret is doomed to failure ultimately and would only generate needless controversy in the meantime. Finally, I can’t “censor” it without reading it all, and since those with the transcript won’t give it to me, that would take months. That would delay this material getting out for months, and that is a very high cost indeed. I’d just become one more person barring the gate to those who sincerely wish to study this material. For what benefit? None.

To conclude this section, I must make some reference to that body of opinion which holds that the Course as published in 1976 was flawless and exactly the way the Author wanted it. I am aware that the view is widely held. The view is also widely held and oft repeated that it was “virtually unchanged” from the original dictation. The latter, as a statement of fact rather than of belief, can be shown beyond any shadow of any doubt to be quite false. I need not comment on the problems of holding as a belief that which can be proven to be factually untrue. I need merely refer you to the Flat Earth Society and its chronic credibility problems. The former, that idea that all changes were divinely guided, as a statement of fact, is also quite unsustainable. There are simply too many changes that are too obviously inadvertent typos for this view to have any credibility. There are also changes which appear to be intentional and for which a case can be made that these do in fact reflect the author’s intentions. There are changes which are, in my view, almost certainly genuine corrections.

I believe the textual evidence is conclusive that the “editing” was done with a lack of thoroughness, a complete lack of proofreading, and considerable disregard for explicit editing instructions. It shows inadvertent errors by the hundred, questionable stylistic modification by the thousands, and a significant number of genuine corrections. I base these conclusions on the examination of a thousand or so editing changes, which represents only a portion of all the editing changes. No one even knows what they all are, let alone has had an opportunity to carefully consider them all.

The “historical importance” of this material, then, and of this moment is that the opportunity is now presented to do that work and subject any and all “beliefs” and “claims” about the editing to a thorough, meticulous, rigorous, and careful scholarly analysis the result of which will be an ACIM Text far closer to the Author’s intent than anything currently available.

Finally I want to state that any implied criticism of previous work on ACIM must be understood in context. I understand that Schucman and Thetford and later Wapnick did the best they knew according to their lights at the

time and in no way am I suggesting they should have done differently or that I would have done differently in their shoes at that time. There are no “accidents” and everything happens for a reason. This recognition that we must suspend judgement and temper criticism doesn’t mean, in my view, that we should deny facts or make up flattering falsehoods rather than directly address some awkward truths. I do document “mistakes” and the most common is the simple typing mistake whereby the wrong word shows up in ACIM and never got corrected. I’m not documenting “sins.” The objective here is to be honest about what was a mistake and facilitate the stated will of the Author: “*Whenever possible, I will correct retroactively.*” There are obviously reasons why it was not possible in the past to correct all scribal errors. This is not the place to try to document and explain those reasons. This is the place to note that it is *now* possible to undertake the work of retroactive correction. There are people willing to do it now.

The “mistake” was not that of going to press in 1975 with an imperfect product. Given the lack of resources available to Schucman and Thetford at the time, and their deteriorating relationship, it might have taken them many years to get this material up to snuff if they could, in fact, overcome their fears sufficiently to improve on it at all. Given that with each attempt to “edit and correct” due to a lack of proofreading the problems just multiplied, we can be thankful they stopped editing and went to press as quickly as they did.

If there was a mistake in my view, it was the failure to be completely honest and open about the process and its limitations, along with the presentation of the myth that there were far fewer changes and editing interventions than there really were. But that failure has its origins much earlier and Schucman and Thetford can hardly be held responsible for social conditions which made it unsafe for them not just to be open and honest about sexuality, but to even acknowledge they were involved at all with ACIM, or indeed spirituality at all, so long as they were Psychology professors.

ACIM was born in secrecy and surrounded by quite understandable fears in a fear-filled age of sexual repression, homophobia, anti-communist witch-hunts, rabid anti-religious secularism, equally rabid sectarian fundamentalism and mutually assured destruction in the aftermath of a genocidal nuclear world war. Unfortunately the “secrecy plague” has proven contagious, and the years of lawsuits were the perfect medium for its contagion. Aside from squelching ACIM scholarship, much of what little was being done was forced underground and in some cases does not yet feel “safe” to come out of hiding.

Let us just be thankful most of ACIM and the truth about ACIM has both survived and finally escaped from the cloak of secrecy in which it has so long been hidden. There is no need to be afraid of the truth any longer, and nothing but imaginary danger in telling the truth.

The miracle which undoes the past mistakes in the present also releases the future. This is not the occasion to lament – but neither to disguise – imperfections of the past. This is the occasion to celebrate the opportunity to release the future from those errors.

4.2 Preliminary Assessment – first impressions

The importance of the *Notes* is manifold: it verifies the accuracy of the transmission of most of the material. Where accuracy is in question and error suspected, it provides crucial evidence for clarifying whether we are dealing with a genuine correction or an uncorrected editorial error in the many variant readings. The *Notes* do not answer every question, but they do clear up many.

This is generally the case with historical research. While secondary sources can tell us much, they usually leave some unanswered questions upon which only the primary sources can shed light. Information in secondary sources is not always precisely accurate, and the primary sources can corroborate that which is accurate and help correct that which is incomplete or mistaken.

The good news is that with most variant readings it is pretty much obvious what happened. Because there are many such changes, there is a lot of work just to identify them and categorize them. Because many of them are obviously inadvertent copying errors, a huge increase in the overall accuracy of ACIM can be achieved in a simple, if large, undertaking. If we do no more than fix the obvious copying errors, we have rendered ACIM vastly more accurate and authentic. As for the deliberate editing changes, many of those don't seem at all ambiguous to some, but there may be different viewpoints. Still, where it's not unanimously obvious, the variant readings simply need to be footnoted, leaving it to the reader to decide which resonates as truth and, indeed, which variants don't matter at all. Many variant readings are simply editing for style with negligible impact on overt meaning. The importance of these is thus relatively less than those which do change or add meaning.

I'll repeat, I have not read the whole of the *Shorthand Notes*. I have sampled a few hundred points which were of particular interest. Those included some “problem areas” in the *Urtext* material where I suspected a copying error. In some cases that is exactly what I found, while in others I was pleasantly surprised to note how faithful a copy the *Urtext* actually is. As a “transcript” of the *Notes*, the *Urtext* is mostly actually reasonably accurate. It is not perfect and needs proofreading but as a first pass at a transcript, it's good, I'd guess about 95% accurate. The main transcription challenge is in the first chapters of the *Text* volume where significant blocks of material in the *Notes* did not make it into the *Urtext*. In many cases this is because the material was “personal” in nature and not intended for the Course at all.

Remember, this assessment is exceedingly preliminary and fragmentary.

In the first chapters some of the differences are truly staggering, however. There are at least two missing miracle principles buried in “omitted” segments. The *Notes* reveal a conversation between Schucman and the Voice which alternates between authentic ACIM dictation and what can be considered “private” conversations about points of personal concern to the Scribes. Interspersed in those “private” dialogues are bits and pieces which did make it through all the editing, and bits which I suspect should have, but appear to have been overlooked. There is also a truly beautiful homily on sexual guilt, sexual love, and homosexuality which was omitted tragically. Routinely one comes across beautiful, stunningly grand lines which sound totally authentic but which never made it into later versions.

The *Notes* contain both “dictation” and some material which is clearly Schucman’s own original composition. The difference between the two is usually instantly obvious, especially where she is trying to write in Iambic Pentameter. This provides powerful evidence that the theory that ACIM was in any way Schucman’s own original composition is mistaken.

Much of the “private” material, although readily recognizable as not part of the Course proper, is a priceless supplement as it provides context, examples and case studies of the points being introduced to the “Course proper.” The usually informal dialogue between Schucman and Jesus offers an insight into their relationship and the personalities of each which simply does not appear elsewhere. While its omission from the “Course proper” seems warranted and appears to have been explicitly instructed, it’s publication as an interpretive supplement can be exceedingly useful. Some of it already has been published by Wapnick in *Absence from Felicity*. [See Appendix IV](#).

There is new material here, exactly how much I do not know, which some ACIM students will find to be of value.

So far except for the extensive discussions of sex, I’ve found no dramatic revelations which are likely to profoundly change anyone’s interpretation of ACIM. Nor is there any evidence I’ve seen to suggest that Schucman was taking dictation over the phone from the CIA, or any other such fraud or hoax theory. However, more in-depth forensic analysis, including handwriting and marginalia analysis, will clarify these exceedingly preliminary conclusions on that front.

It is hugely significant in itself that it is now possible for that kind of work to be done on this material. All the suspicions about deep dark secrets hiding in these pages can be dispelled.

The *Notes* material also can make a major contribution to clarifying the history of the Course's origins. I've spoken before of the Scribes' fears, subsequent secrecy, and observed that this was both understandable and quite justified at Columbia University in 1970 – there really was some hazard to their professional careers. It is argued by some with some good evidence that a story was “tailored” to maximize the Course's public acceptability. That “tailoring” included the notion that Schucman was an atheist, something she insisted on affirming, but which her interaction with Jesus in the *Notes* resoundingly refutes. She was a deeply spiritual person of great faith and considerable religious devotion. This suggested “cover story” also included the notion that there had been very little editing of the material, a story which we know is untrue. Perhaps the resistance to the release of the *Notes* requires no more explanation than the fact that its publication would shatter the cover story.

4.3 Credibility

The potential for ACIM to finally be taken seriously as either or both Great Literature and 20th Century Scripture is advanced hugely with the availability of this material. ACIM is the single largest example of continuous Iambic Pentameter. Its literary style is “stratospheric” in Robert Perry's words. Whoever wrote it deserves to be ranked with the likes of Homer, Shakespeare, the Psalmist, and Milton. The depth of theological thought is among the most profound ... I'd say *the* most profound I've ever seen ... ever penned in any language. The sheer grandeur of the material will earn it a place in Literature departments, in Religious Studies departments and perhaps beyond. There is material here which will interest linguists, philosophers, and psychologists as well. To date ACIM materials have rarely found their way into the classrooms of reputable post-secondary study due to the authenticity controversy which has surrounded the material as it has previously been made available in editions whose accuracy falls well below the minimum acceptable standard.

No university is likely to put any contemporary book on any curriculum if the University Bookstore and Library can't find copies in print which have a modicum of scholarly credibility and a reasonable claim to accuracy and authenticity. While the Bible suffers from an uncertain provenance and known inaccuracies, these problems can't be fully remedied. However, to the extent they can be, academic Biblical scholarship has remedied those problems. You can buy copies of the Bible which are as accurate as scholarship can make them and do not suffer from false and incredible claims of accuracy. Were that not the case, were no serious effort made to produce a Bible that is as true to the most reliable sources as possible, academic study of the material would be simply a joke.

What is unconscionable in an academic context is the suppression of the most original extant primary sources. I do mean “unconscionable.” You cannot make a claim to “virtually unchanged” while both holding and

suppressing the primary source materials which alone can authenticate – or falsify – your claim. You simply invite scepticism and rejection by doing that. No wonder ACIM is generally viewed today as highly suspect in some quarters. The extreme lack of truthfulness surrounding its early history, the suppression of primary sources, and the notorious lack of accuracy in most editions currently in print provides the objective outside observer, never mind the sceptic, with good reason to be dubious about ACIM.

The first thing a scholarly academic approach involves is the primary scholarship of authentication and verification ... test the claim to accuracy as best you can. By withholding the means by which that authentication can be done, you simply renounce any claim to credibility.

Academic credibility and study is not the be all and end all of ACIM scholarship, certainly, but when achieved it will trigger a revolution in acceptability and legitimacy for this material.

Availability of the *Notes* for authentication is the first step in overcoming that hurdle and bringing ACIM from a suspect fringe phenomenon into the mainstream of Western culture where it most certainly belongs.

Needless to say, there are many other steps required, all of which are enabled by the availability of this material. Of course we need more accurate transcripts. Of course we need complete lists of variant readings so the full editing history can be accurately told and critically reviewed. Of course we need to find and correct the inadvertent copying errors of which there are some thousands known to us already, with perhaps as many more as yet undiscovered.

4.4 Summary

Beginning with the release of the *HLC* there have been debates as to “which version is best” which have reminded me often of how sports fans will claim this or that rival sporting club is “better” than another. There has been similar passion, conviction, and complete lack of any rational basis for the fan loyalty to versions, which is not to say that one or the other might not in fact be better for a given purpose.

The “perceptual error” here I feel is in viewing these versions as involved in a rivalry whereby one must displace another, rather than what I feel is far more accurate, that these versions are complements, each of which gives us useful information about what all of them were mistakenly claimed to be, but weren't, and that is the “authentic dictation.”

I believe what the *Notes* reveals with minimal ambiguity is that **all** the versions involved a process of **Receiving** and then **Correcting** and then **Copying** and then **Fussing** with the material through which several things are obvious:

- 1) By far the bulk of the original dictation was correctly transmitted with minimal modification.
- 2) A great many inadvertent copying errors and omissions inevitably crept in at each copying, most of which have never been identified, let alone rectified, due to lack of proofreading.
- 3) The Author's instructions for editing and correcting were imperfectly followed, especially that instruction that Thetford was to be given responsibility for the editing. The result was that Schucman's documented tendency to obsessive and excessive editing combined with her own fears of some of the contents, led to modifications of the material which are far more suggestive of "Schucman's fears" than "Jesus' instructions."
- 4) Notwithstanding these difficulties and the progressive accumulation of inevitable copying errors from version to version, some genuine scribal errors were identified in each pass and corrected. Every version is therefore a "witness" to the "**authentic**" dictation which is not always identical with the "**original**" dictation. The "original" dictation did have errors, and many of these were subsequently corrected. By carefully examining each change from version to version, and correcting the editing errors, the result can be a version of ACIM which is far closer to what the Author really intended. The *Notes* can **inform** that process of "authentication" and in many instances help us determine what is a mistake and what isn't, but they are not the ultimate goal. The ultimate goal is to compare all versions and extract through the tools of scholarship the reading most likely to be authentic. Each version has something to contribute to that undertaking.
- 5) The task of "editing and correcting" ACIM is far from over. We now have, however, the basic raw materials without which that task could not be seriously undertaken.

5 Toward a Critical Edition of ACIM

5.1 The Next Step: A "Catalogue of Variant Readings"

The availability of *The Notes* makes it possible to produce an edition of ACIM which can finally, and for the first time, honestly and truthfully claim to be *authentic*, *authoritative*, *definitive* and *accurate*. Those claims have been made many times in ACIM history for many truly questionable editions. I see little benefit from producing yet another deeply flawed, unprofessional, edition of ACIM. It is time for a first class product, and really anything less is a serious disservice to the Course.

Now we have all the truly critical ingredients necessary to produce such an edition.

Without the *Notes*, scholarship could never really be sure that what we were quoting from “the book” was really the most accurate representation of the original available, or was some copyist’s typo. Not only can we determine that now, we can be comforted that at least in the later material, most of what we’ve seen before *is accurate*. In some senses this is the most important ‘discovery’ revealed in the *Notes*: that most of the material is highly accurate indeed!

With the *Notes*, scholarship can now go to work and clean up this material competently in the manner it so richly deserves and produce an edition which has genuine credibility, genuine purity, and genuine integrity rather than merely exaggerated claims to those previously unattained ideals.

And herein lies a challenge to the “ACIM Community.” Can we do it? We’ve always had the excuse before that the lack of the *Notes* made the task impossible. The need is clear, the excuse is gone, and the means are at hand.

This is not the end of the story, it is not even the beginning of the end, but it is perhaps the end of the beginning. ACIM’s true origins have finally emerged from the clouds of secrecy which have so long limited the accessibility and influence of this material.

The next chapter of ACIM’s history will be, I hope, maturation into a more scholarly approach. To date genuine “ACIM Scholarship” has been almost entirely amateur. While some stunningly good work has been done by unpaid, under-resourced volunteers, spare-time volunteer work is hobbled by limited resources of every kind which scholarship depends upon.

A “*Critical Edition*” is the starting point for all contemporary secondary textual scholarship. Whether you are studying the Bible, Shakespeare, or the Koran, you start with one or more printed copies of that book (or these days, possibly e-texts of the book) which are of very high quality, which are very accurate, which take into account variant readings in a credible and informed and informative way where original sources conflict.

It’s pretty hard to study any “text” without an accurate copy of it!!! To me this is not a complicated notion, yet the importance of it has certainly not been widely recognized.

The production of “*Critical Editions*” is the province of primary textual scholarship. It establishes what the genuine text is, by sifting all the original sources carefully, and evaluating variant readings. In Biblical Studies, for instance, primary scholarship involves people poring over ancient manuscript fragments in the ongoing work of honing and refining such products as “*The Greek New Testament*.” The primary sources for that work are a

handful of the oldest complete manuscripts available and thousands of ancient manuscript fragments each of which has to be read, recorded, catalogued and compared with all the others. Where there are variant readings, and in the New Testament there are many, primary scholarship tracks the genealogy of each manuscript, to establish the oldest and the most reliable reading based on evidence. It is a very complex and sophisticated undertaking which closely resembles forensic science in criminology at some points. In the end what emerges is the best guess human skill can make as to the most likely original reading after sifting all the evidence and carefully considering all the options.

The secondary scholar who will read the text and study its meaning and interpretation naturally wants the most accurate, original and authentic copy of whatever text he is studying. Can you imagine the frustration of such a scholar who, after making a stunning new discovery of a hidden meaning in a passage should learn that it was a typo he was interpreting? No “interpretation” of a text is very likely to be any more accurate than the text being studied. Where there are errors and omissions in the text, the interpretation must almost necessarily suffer *some* loss in quality from these which can range from trivial to severe. But really, we want to clean up even the trivial errors. A small spelling mistake is the most trivial of things, but still, when we notice these we clean them up.

There’s an old joke about the monk who, upon discovering an ancient original religious text, cries out “Oh no!!!!” in dire distress upon finding that the word “*celibate*” was a copying error; the original authentic text had said “*celebrate*.”

That is a relevant – if extreme – fictional illustration. Rarely do copying errors introduce distortions on that scale, but they frequently do introduce distortions and of course we want as few of them interfering with our study as possible. Do we really need to debate whether an accurate copy is better than one full of typos?

A “*Critical Edition*” of ACIM must come before we are going to see much in the way of serious academic institutional interest in the material. In principle it is not a difficult task, when compared to primary Biblical scholarship.

Unlike Biblical scholars, we do have original source material, it is generally quite legible and very nearly complete, and we don’t have as many variant readings resulting from centuries of copying errors. We have at most six variants, I think, and in most cases there are only two and in most of those cases there is an obvious explanation and it’s often just a typo.

There are two stages of basic scholarship required before a *Critical Edition*: 1) the production of “e-text replicas” of each version and 2) the production of a “*Catalogue of Variant Readings*.” We can generate fully accurate “e-text replica” computer text files of each known version with no more difficulty than copy typing and

proofing any printed or handwritten page. In the case of the *Notes*, there are some legibility issues and there are some variant readings within that manuscript itself, but these are relatively few and mostly quite minor. I don't think they present any insurmountable problems. It's just that there are a lot of pages.

Given accurate replicas ... and by replica here I mean a computer text file that reproduces the original paper document character for character, with ZERO editorial correction of any kind ... computers can then generate lists of every single difference between one version and another in a matter of seconds.

Do that with each version, compile them together, and then you have a complete list of everything any editor changed, accidentally or intentionally, at any time. Anything that was ever changed can be given a complete editing history, a list of every variant in every version.

This is *mostly* really nothing more than a large clerical task of identifying and cataloguing, most of the hard part of which is actually done by a computer. A computer can generate lists of differences between two e-texts. If the differences are relatively minor, most word-processors can do it.

Those complex edits will require human literacy skills to recognize and track, but again the skill level involved is that possessed by any high school student with good marks in English. Fortunately there aren't all that many such really thorny variants.

We could for instance, without going past the skill-set possessed by high school grads, produce a "common text" consisting of everything that all versions share with no changes and simply note each instance of a variant reading in any other version as a footnote.

That, in itself, would provide the reader with an enormously useful reference. You'd know at a glance where there were variants and exactly what they were. You'd have both the complete ACIM canon and a de-facto *Catalogue Of Variant Readings* in a single volume.

If we did no more than fully document the editing, making each editorial intervention clearly obvious, which is the "*Catalogue of Variant Readings*," we would have gone a very great distance toward the goal of an "accurate" ACIM reflecting the Author's original message. And there is nothing in that task that requires judgement or analysis or debate. Phrase by phrase, either two versions are the same or they are not. If they are not, record what each one says. Period.

That's it! The high level textual scholarship enters at the stage of evaluating the relative quality of the variants. There is relatively little difficulty in simply *identifying* the variant readings, except in those few cases where we have legibility issues making it uncertain what words are really on the page.

The data-set needed for that would be the starting point of the second stage, a “*Critical Edition*” which would apply a much more sophisticated set of scholarly skills and tools to the job of evaluating those variants to determine which is an error, which a correction, and which is indeterminate. Among the skills needed is that of poetry analysis because we often find clues as to “most authentic” from such indirect analysis.

The added value of the “*Critical Edition*” over a simple catalogue of variant readings is in the scholarship and research invested. When competent scholarship goes to work on such variants there usually emerges a very strong case for one, as opposed to another, or at least two strong cases with clearly distinguishable rival merits. This work is very useful for subsequent textual scholarship. Without it, each scholar, at each variant, must make his own determination of validity. It is useful for that scholar to have at his fingertips the research of previous scholars into that very question. He may not always agree with their findings but his own findings will be informed by, and thus be the better for, having access to previous research.

In ACIM most of the variants are inadvertent copying errors of one sort or another, and they can be simply fixed and documented. While even the most trivial of editorial interventions such as fixing a spelling error should be documented in the name of thoroughness and rigour, not everything needs to be footnoted. A footnote is distracting and can be reserved for significant information. While “significance” is always somewhat subjective, mere spelling corrections probably aren’t significant for more than a very tiny minority of readers. An appendix listing them would suffice.

Where the change was intentional you have several choices. If it is an obvious mistake you correct it, and document it. If it is not obvious whether it is a mistake or a correction, you select one of the versions and include the other in a footnote. You can always choose the oldest or always choose the newest, or flip a coin. It doesn’t matter a great deal so long as it is *reasoned* and both *consistent* and *documented*.

This leads into methodology, or “production values” and while I don’t want to spend too much time on that topic, a few things need to be said. You need a “methodology” just to define “obvious mistake.” Some things may be “obvious” to me but not to you. What *is* “obvious” anyway? A scholarly methodology for a *Critical Edition* needs to be carefully thought out and consistently implemented with thoroughness and rigour. This is not a job for the whimsical musings of amateurs or dilettantes. Credibility is at stake, the highest standards must be set. In no way is any decision regarding any variant reading ever to be made according to subjective whim. In no way is any change of any kind made to the material without persuasive evidence that there is an error to be corrected. And in no way is any alteration of any kind to be made without thorough documentation. We are not talking about a “personal interpretation” or subjective selection among variant readings. We are talking about a systematic,

methodical, rigorous, thorough, evidence-based scholarly analysis as the means for selecting among variant readings.

We are most especially *not* talking about another edition of ACIM which claims to be what it is not. We have quite enough of those already.

In the case of ACIM a basic and common methodological model is strongly suggested. It's called the "eclectic" model. We have multiple sources, they are each different in some parts, we have a list of variant readings between our sources, we know the chronology, we then apply scholarship to determine which of the variants is most likely the Author's intended reading. If we can't make such a determination then we have a "method" for dealing with that too. Generally it would be to take the oldest, where that is known, and with ACIM we generally know the relative age, so there's a simple way of doing it. You could as methodically take the newest. And of course you include the other in a footnote.

The result then is 'eclectic' because it draws from multiple sources, using the reading from whichever one has the strongest evidence in favour of its authenticity. In the case of ACIM each of the versions will contribute some of its own unique readings, no single version is *always* the best.

This is a "scholarly undertaking." While the bulk of the labour required is that of copy-typing and proofreading which requires no skill beyond literacy, once the *Catalogue of Variant Readings* is generated, the work of evaluating and selecting among the variants requires a high level of skill in critical textual analysis. At least. It also requires some familiarity with current academic and scholarly practices in textual criticism. Subjectivity and whim is not "scholarly evidence."

5.1.1 What is Scholarship?

Let's speak for a moment about what "Scholarship" is for those who don't have an academic background.

The words "scholar" and "student" can be used interchangeably much of the time. The word "scholar" has come to mean something like a "professional student" or one who studies in a careful, methodical, rigorous manner and who invites peer-review of his work. To approach something in "scholarly manner" is much like saying "scientific manner." Both involve the application of very similar "methodology" to develop relevant questions, discover useful evidence and test it and establish what conclusions can logically be derived from it and then subject the whole enterprise to peer review.

Both are public, open, activities undertaken by communities in a broad collaboration in the name of the discovery of truth.

The first thing a scholar or scientist needs is a good library which encompasses all the major and preferably most of the minor published material relevant to the subject matter. There are hundreds of books in print on ACIM, many of which are valuable and contain some scholarship. Few individuals are in a financial position to build such a complete library with their own means. Few public libraries contain more than a tiny subset of the ACIM literature base.

The second thing scholars need is access to each other, and for centuries that has involved “Academic Journals” in which they can publish their findings for other scholars and through which high-level peer-reviewed debates of important issues can take place. While scholars are individuals, “scholarship” is done by “communities of scholars.” As Harold Innis put it: “new knowledge is created by two or more minds following up trains of ideas.”¹⁶ The conversation, the interaction, the back-and-forth between colleagues both invigorates the scholarly enterprise and just as importantly minimizes errors. Almost by definition it is usually easier to spot others’ errors than one’s own. If I made the mistake it’s often because I didn’t know it was a mistake. Two heads are better than one.

And like everyone, scholars need to eat. If we can’t pay good scholars to do good scholarship, our supply of good scholarship will necessarily be limited to what the scholars themselves can afford to subsidize themselves. Those who devote their primary energies to ACIM scholarship almost by definition are not putting much effort into making money, which creates a double bind. To do the work you need to put a lot of time into it. To put a lot of time into it you need at least some money. The time you put into ACIM is time you take away from making money. As a companion to the study of ACIM, there needs to be a fund-raising enterprise to generate the financial resources to sponsor good scholarship.

Historically, scholarship was funded by wealthy patrons, governments, and religious institutions. In more recent times secular universities and commercial enterprises who can profit from the work of scholars have taken a leading role. In the field of Biblical scholarship, which is perhaps the most relevant example for our purposes, some of the best work is done by the Bible Societies which do three vital things: 1) They raise money for the purpose of making more accurate Bibles more available to more people, a cause which many Christians support. 2) They identify the needs, whether those be for translation, primary scholarship, secondary scholarship, etc., based on the interests of their funding community, and 3) they pay good scholars to carry out the projects they identify as important.

¹⁶ *The Bias of Communication*, University of Toronto Press, 1952

Bible Societies are not necessarily managed by those who do the scholarship, although there is generally some overlap. In the same way a modern university Board of Governors will include many non-academics.

In the field of Biblical scholarship, of course, there are major educational institutions with libraries which provide many of the necessary resources. This does not yet exist for ACIM Studies. There is as yet no ACIM institutional presence, even as a minor subject of research, at any university.

There are three elements of great importance to doing scholarship which are simply not available for ACIM at the present time: 1) a library, 2) a journal, and 3) a funding source. Every individual scholar is on his or her own to find resources, find and establish communication with colleagues, and finance it all out of his own pocket. This necessity restricts and limits what can be achieved.

In my own work on ACIM I've spent inordinate amounts of time simply tracking down source material of a kind I could find in minutes in any Church College library were my topic related to the Bible instead of ACIM. And then I usually can't borrow it, I have to buy it. There are no "central" information exchange points for ACIM, there are instead hundreds of small, disparate communities, each with its own unique oral tradition and treasure trove of ACIM history, which, unfortunately, often don't talk to each other or even know of each other's existence. This means I find it difficult to gain access to the work of others and I find it difficult to share with them my own work.

I know for a fact this experience is replicated many times over wherever individuals are led to undertake serious scholarship on ACIM. The sheer practical difficulties do not always prevent their doing good work, but they almost always limit the amount they can do and perhaps more tragically, reduce the quality of what they do, since "quality control" is one of the main functions of "the community of scholars."

In time there will be chairs of ACIM Studies at important universities. There will be schools offering credible academic degrees in the study of ACIM just as there are for the study of other Great Literature and Scripture. The time can be massively shortened if a good *Critical Edition* of ACIM is published.

To the maximum extent possible, with the resources available, these basic scholarly supports must be created.

5.1.2 A "Virtual Library?"

One thing that would be exceedingly useful, and quite possible with modest resources, is the creation of a "virtual library." This could be a website which would contain the books either or both as scanned image files or, more useful yet, searchable computer text files. Aside from the labour of putting the material "into" the library,

there are copyright issues of course since a great deal of the material we'd want to have is currently in print and of course is copyrighted.

It is my guess that most copyright holders would not object to the material being put into such a library if they could still get paid for the use of it. A Virtual Library could be constructed so that it was available to members only, and members would have to pay a nominal "royalty fee" to access material. Alternatively the basic library membership fee could be used to "buy" the rights to put the material in the library from the copyright holder. I expect most copyright-holders would have no insurmountable objections to such an arrangement. They don't currently have objections to having their works in public and academic lending libraries where anyone can view it for free.

While the potential size of readership on the net can be vast, in a members-only website, the number of actual viewers would not only be rather modest when compared to any large public library, it would be known with certainty.

I don't think such a library would attract millions of patrons. Initially it might just be dozens of more serious ACIM scholars. The value to scholarship in general and its members in particular, however, would be enormous. Especially with 'searchable' text and a decent search engine, a large body of literature could be scanned for keywords and proximity combinations in seconds, allowing researchers to identify literature and research relevant to their own work whose existence they might not otherwise even suspect.

The biggest trick is, I think, that at the least we'd need to pay a librarian/webmaster to create, update, maintain and administer the system. It's not entirely impossible that volunteers could be found to do it, but the work of organizing volunteers for such a task is often greater than the work of doing it yourself.

5.2 How to do a Critical Edition

So far we've discussed why a *Critical Edition* is needed and what a *Critical Edition* consists of and we've reviewed some of the primary ingredients needed to make one. In this section we'll get into implementation details.

In Biblical Studies there are two common kinds of *Critical Editions* of ancient texts, those produced by individual senior scholars and those produced by panels of scholars. The latter are far more influential and generally better and the reason is simple: two heads are better than one so they have fewer errors and draw from a broader range of expertise.

From a “*Catalogue of Variant Readings*” any individual who so wishes can produce his own *Critical Edition*. What would be far more useful to academia and the ACIM Community as a whole would be a *Critical Edition* produced by a panel of scholars.

It will be easier, faster, more fun and much better in the end.

One possible model for the basic organization of the work is to have each member of the panel tackle a different portion of the material. That scholar looks at all the variants in his section and ranks them, very quickly, as one of three or perhaps four kinds: 1) obvious typo, 2) probably typo but uncertain, 3) probably correction but uncertain, 4) obvious correction. This is just an example, the scholars themselves can come up with any ranking scheme they find suitable.

Then the scholars exchange their work and each quickly reviews the work of the others noting any disagreements. In our example those rankings which are unanimous are done. All those which are not unanimous get much closer scrutiny.

At the end of research, study, discussion and examination of those which were not initially unanimous the vote happens again, and in most cases I fully expect the further research will have yielded unanimity.

At the end of the process most variants will have been dealt with very quickly, and the panel will be unanimous. There will be some left over where there is no unanimity. The panel can proceed to further discussion in the quest for consensus or simply leave these for future scholarship to tackle, document its inability to reach a conclusion, note the differing arguments, record the vote and move on.

I am reasonably sure there will be few where a consensus cannot be achieved.

To summarize that technique: each scholar on a panel independently ranks each variant, where there is unanimity, it's done. Where there is not they discuss the differing views and will sometimes, usually I hope, come to a consensus. Where they cannot, they simply move on and leave that variant rank unresolved, while documenting it fully.

These lists are then published for public comment. There are several reasons for this. The first is simply error detection. The more eyes examining the material the more likely it is that any mistakes will be quickly found and corrected. The second purpose is simply openness and transparency, a necessarily for the scholarly undertaking. The ACIM Community is in a new era, the Age of Secrecy is over.

The vast majority of variants are not controversial and will be resolved quickly and easily in this manner. No matter how many are not resolved, the resultant consensus will be a vastly more accurate and useful edition of ACIM than anything existing today.

The end result of this will be different than the “*Catalogue of Variant Readings*” edition in which variants are just listed. The “base text” will be the consensus text including the consensus variants. All variants will be documented, either as footnotes, end notes, or as an appendix. Unresolved variants will most certainly be footnoted with the *majority text* being noted where there is one and where there is no agreement at all, the oldest text being included and all other variants noted. The panel may, of course, choose some different “default” option.

The result is a very accurate edition whose imperfections and uncertainties are perfectly obvious to the reader. The only thing worse than a mistaken reading is a mistaken reading that is mistaken for a certain reading. Where the reading is uncertain, the reader *must* be informed of this.

5.2.1 The Tricky Parts

There are two “thorny” questions which will arise before we get beyond the discussion stage. The first is who should be on the panel, how should they be selected and by whom, and who is responsible for and ultimately the owner of whatever they produce. This relates to the question of how this can be financed.

This is the kind of project, were we talking about the Bible, where an approach to any of the many national Bible Societies or their federations with a request for sponsorship and institutional support would be an obvious step. Given that there is no analogous “Society” for a Course in Miracles, I suppose we are looking at the need to create an organizational umbrella to draw together the needed resources, human, material, organizational, and financial, to make this happen.

Alternatively, any collection of two or more scholars who felt called to spontaneously collaborate could simply do so. I see nothing standing in the way of individuals voluntarily joining for this purpose. With an “organizational umbrella” such scholars could expect a great deal more support and access to essential resources they are unlikely to be able to provide for themselves.

The second “tricky part” is the presence of “deeply held beliefs” on the part of some people concerning certain versions. For instance, the 1975 abridgement is still being falsely advertised as ‘virtually unchanged’ and there are still people who believe that it was created by divine guidance and every word and comma is exactly where Jesus specified it should be. Such a view depends on not taking note of the hundreds of obvious typos, but it is not that simple. Where we have extensive re-writing from one version to another, as we frequently do in the

early chapters, there are three somewhat different interpretations of that re-writing possible ... at least three I am aware of.

One argument is made that some of it can be fairly described as Schucman's fears getting in her way, her fear of the material leading her to wish to soften a clear and even strident statement about the supernatural in ACIM, leading her to violate her explicit instructions that Thetford was to do the editing and go ahead and change things herself. As time went on the evidence is clear, Schucman changed more and more and Thetford had less and less to do with it.

Another suggests that Schucman "tailored" the material for a particular audience, removing or softening that which she felt might alienate that audience. I can think of little evidence to support this view, but it is plausible and perhaps cannot be rejected out-of-hand.

Yet another argument is made that Schucman was "guided" and everything she changed represents a "correction" and never her unwarranted interference.

The latter view is quite unsustainable overall, in my view, since there is just too much evidence of some error being present in too many of Schucman's interventions. But there is evidence that some of her interventions do in fact correct previous errors and it is possible that some do so in a way which is *not* necessarily obvious and for which evidence may not survive. We certainly cannot exclude the possibility that some rewriting was "divinely guided." It is certainly *not* the case that the "older form" is always the better one.

Where there are variant readings and there is no particular evidence to favour one over another, if they have equally strong claims to authenticity on the basis of textual evidence, one could apply a rule in such cases to always use the older, always use the newer, or always flip a coin. Each represents the biasing of the outcome according to one or another historical theories of the editing. Was it "divinely guided" by and large or was it mostly "quite human." These two theories are in circulation with the bulk of the actual evidence supporting the latter but many people still holding to the former and there is some evidence to support that view also. There is an undeniably large amount of simple typing mistakes, and Schucman went overboard in her re-writing of things many times by her own reports, but she also very clearly sometimes corrected earlier errors.

I'd offer as a general "rule" then that where two variants have an equal claim to authenticity the older be selected, that we'd need evidence of genuine "correction" to evaluate any editorial change as a genuine correction. This does reflect the bias that most of Schucman's interventions are not divinely guided and are not genuine improvements.

Where a change *does* alter the meaning however, we absolutely have to very carefully consider the possibility that this *might* be a genuine correction as well as human error. In these few cases we may have some extensive debate. For instance I'd say that where we see a "softening" of a statement, as in the change from "deserves obedience" to "deserves a reasonable amount of obedience" we've got a clear case of Schucman's fears, in essence Schucman is trying to "soft-peddle" what Jesus is being quite blunt about without actually saying anything very different. The degree of obedience to which a trusted elder brother is "reasonably" entitled is total obedience. No change in meaning here, just a "blurring" or a "soft focus lens" put over the statement to soften its impact. This softening is not likely the Author's idea, however. In this particular instance we know it is not.

She herself conceded that she had introduced this change because she was uncomfortable with the bluntness. This is one of the interventions in the FIP editions which is unambiguously a correction of a previous error, unless we find reason to doubt the accuracy of Wapnick's report. The "reasonable amount of" was Schucman's own interpolation, she said, and she and Wapnick finally removed it.¹⁷

We can agree on what happened here because Schucman reported that she added "reasonable amount of" after the fact, so we know it does not belong. Were we to examine that variant without such clear evidence from Schucman I think we should come to the same conclusion based on the general pattern whereby Schucman's interventions "soft-peddle" that which was clearer and more direct in the author's original delivery.

That would be one way of ranking variants and assessing the probability of authenticity. This particular issue arises with a number of what I call "Helenisms" in the early chapters where she re-writes in soft-focus prose without really saying anything much different than was there in the first place. I doubt that many of these are genuine "corrections." Where she does this and we can check harder evidence, such as poetic meter for instance, we find many of Schucman's interventions can be rather convincingly shown to be corruptions and not corrections. She said herself that after making changes she often restored the material to its original form. Although she did say that, indicating that it usually came out right at first, there is very little evidence that Schucman reviewed or reversed many changes that she made. We can now trace the editing over four and even five iterations and only in a handful of mostly trivial cases is anything that was once changed ever restored to an earlier form in a subsequent version. We agree with Schucman that the original wording is almost always the best, with a few very obvious and strongly evidenced exceptions.

¹⁷ Kenneth Wapnick in *Absence from Felicity*

It must also be noted here that with some variant readings it is *not* obvious which is more likely to be the “correct” one. In the *Notes* there are cases of a word being scratched out and another written in which *could be* an immediate correction of an immediately recognized error or could be later “tampering.” It may never prove possible to develop a scholarly consensus on some of these, while others may in fact yield to more in-depth research quite readily.

The fact that so many of the changes are *obviously* “tampering” rather than correction, however, would suggest to me that the general bias should be toward a low ranking any alteration which does not have some evidence to support its being a genuine correction rather than just a gratuitous editorial tampering.

That’s one possible “bias” with some pretty good arguments to support it. There are of course other approaches possible, including the bias that Schucman’s opinion should be accepted except where there is no hard evidence of error. That is the opposite bias but the interesting thing is that in most cases there is sufficient evidence that the two approaches will come to the same conclusion. There are a rather small number of cases of which I am aware where these two biases have to come out with different choices of preferred variant. Of course I am not yet aware of more than a few thousand variant readings.

Even if we have a panel on which both views are present and no “compromise” seems possible, the *Critical Edition* can simply show both, explain the lack of consensus, and let the readers select which bias they feel they want to lean toward. That is *not* a serious problem. Mostly, it is simply an indication of an area where greater research is required.

I know there are people with very different views on which it should be but I submit that it matters less *which* rule is applied than that *whichever* rule is applied, the alternate readings be conspicuously visible and the editorial reasons for the choice be made clear so the reader is in no doubt as to what the variant readings are and why the panel selected the one it did, and if there is a bias, as there will likely be if anything other than flipping a coin is used, the reader is informed what that bias is.

6 Toward a Foundation for ACIM Scholarship

6.1 The Basic Need

I have mentioned “Bible Societies” previously, as organizations ideally suited to the tasks at hand if we were working with Biblical rather than ACIM primary source materials. I have long felt there was a need in the “ACIM Community” for such an organizational presence.

The founding reason for most Bible Societies was the distribution of Bibles. To this central purpose was soon added the sponsorship of Biblical Scholarship so as to improve the quality of the Bibles being produced.

Biblical Scholarship can look to many places for patronage. Denominations and universities, for instance, both directly fund scholarship in the field. Bible Societies are generally trans-denominational and tend to provide a broad organizational umbrella for scholarship.

Despite the many doctrinal differences between Christian Denominations and within academia, it is usually quite easy to establish broad consensus among these disparate groups on the basis of “doing scholarship.” Everyone knows the ground rules and everyone also knows that such collaborative efforts can accomplish scholarly objectives which would be impossible otherwise. Even where there are biases, the presence of opposite biases is sometimes useful in scholarship, the one offsets the other.

An ACIM Scholar scanning the ACIM Community today finds very little which in any way resembles the rich, diverse, professional and mature network of institutional support systems which exist for Biblical Scholarship.

While scholarship is possible without good institutional support, scholarship of any kind benefits greatly from its presence. To fulfil the Bible Societies’ primary goal of making Bibles available to people who would not otherwise have ready access, it was necessary do more than raise money to subsidize the printing of copies. It was also necessary to sponsor scholarship to produce good quality translations and sometimes even primary textual scholarship. For instance, a translator in any language needs the best possible rendition of the original text. What’s the point of multiplying copies of inaccurate material? The “best rendition” involves primary scholarship. Before we translate, we need to know what the original we’re translating really says. Where that is impossible, we at least need the very best possible base text.

The same needs are obviously present for ACIM today. The availability of good quality copies of ACIM is severely hampered by several factors, the central one of which is steady increase in low quality editions which claim standards of accuracy and scholarship they do not achieve.

This latter problem reflects several things clearly. The presence of truly bad copies of ACIM in abundance illustrates the importance many place on making ACIM available. There is a great and laudable enthusiasm to “get it out” which is not accompanied by the expertise or production values necessary to produce a quality product. The lack of quality in those offerings is a direct result of the absence of an institutional infrastructure which could at least provide some quality control and at most could and should provide highly accurate, reliable base texts from which a quality edition could be produced. The attempt by well-intentioned amateurs to do it all themselves without any institutional support and sometimes without any training, expertise or competence in publishing or textual scholarship, results in regrettably poor quality editions. In some cases those preparing to print were labouring under the exceedingly destructive perceived need for secrecy so they felt they could not even ask for help lest it become known they were preparing to go to press. We must remember that the first two large-scale efforts to print the *HLC* were both met with lawsuits and court injunctions immediately upon publication.

In addition to “get it out” we have to “get it right.” There is little point in raising money to print books until you have something that is fully proofed and worth printing.

Under the overall governing structure of any of these organizations there are employees, and “officers” of the corporation organized in varying degrees of complexity suitable to the job at hand, but always accountable in some way to the democratic governing structure which is the ultimate “employer” and which, like any employer, provides both instructions in how to do the job and evaluation as to whether it was done adequately.

In my life experience I’ve worked within many “democratic” organizations ranging from Protestant churches to unions and universities through to political parties and civil governments. While all such entities have individual “leaders,” those are elected by the membership. And the leaders do not run the organization alone or by fiat. Various consultative and decision making groups exist in organizations, such as Boards of Directors, Meetings of Members or Delegate Assemblies, and Executive Boards, to name some common ones. Each of these structures involves many people in various aspects of decision making. Any decision made by such an organization will normally have been discussed, debated, modified and ultimately have received the informed consent of a rather large number of people in an open process whereby anyone interested can observe the decision-making process and almost always have some means of introducing input into that decision. By no means are all

decisions unanimous, but they are majority decisions. Even when most controversial, important decisions are made after an often lengthy and usually very open debate by a majority vote.

These structures are actually very similar to those of for-profit corporations, the most essential difference being that a for-profit corporation is owned by its shareholders who elect a Board of Directors which hires and supervises a management team while a non-profit or government corporation is not inherently subject to “ownership.” The latter really consists of the shared purpose of its members which shared purpose can be harnessed but cannot really be “owned.” In both cases however, the “bosses” are accountable to the shareholders or members who elect them and may decline to re-elect them if performance is unsatisfactory.

While a business corporation is a kind of money-making machine organized to make money for its owners who then own the money made, a city government, or Church, or Bible Society or union consists ultimately of every citizen, or every member, and the organizational structure is there to facilitate that shared purpose which led the members to be present. In the case of a city or union, membership may not be voluntary, but every citizen has an interest in peace, order and good government which interest is shared with every other citizen. Again, it is not something that anyone can “own.” In voluntary organizations, people join together and organize themselves for a goal, and the organizational structure that is best is the one that best serves that goal.

We who have grown up in democratic nations with most of our social, economic and even religious organizations being ordered along democratic rather than autocratic principles, should not have too much difficulty understanding the difference between a *Democratic* organizational structure where authority comes from the bottom as a gift from a community and an *Autocratic* organizational structure in which authority is imposed as an obligation from the top. In the latter, all power resides with a King or General or Pope and is delegated in progressively smaller chunks down a strict hierarchy of officials to the bottom, with the folks on the bottom having, essentially, only the power to petition the hierarchy. The organizational chart of a democracy can look similar to that of an autocracy, replacing the King with an elected Executive, but the difference is that in a democracy, at least in theory, and quite often in practice, the power of each official is given to him by those below him through some line of accountability. Those at the bottom choose who among them will be trusted with power.

In both systems, everyone is accountable to someone. In autocracy one is accountable to one's superiors while in a democracy every level of the hierarchy is ultimately accountable to the membership, in practice as well as in theory, and the membership has the means to hold them to account.

A central reason in my mind for insisting on a broad-based membership and a substantive, rather than merely formal democratic structure, is to avoid the problems obvious in some organizations, namely that of dominance by

a single individual with the consequent loss of meaningful accountability and inclusivity. There is of course a place for “personal ministries” and organizations to support those, but no such entity can realistically even pretend to be broadly representative of our diverse community, and no such entity can really provide a forum for dialogue and debate between divergent views.

This aspect, the “dialogue and debate” between divergent views, is of profound importance. A primary role it serves is that of “error detection.” Any one of us can and will make mistakes, miss things, or otherwise err. Open accountability and exchange of ideas between differing viewpoints is essential to the recognition and identification of error. Two of the most significant achievements of Western Civilization are parliamentary democracy and academic freedom. Each essentially is a structure which protects minorities and dissenters such that their views cannot be completely excluded while ensuring that ultimate decisions have the assent of the majority and are not imposed by any minority. In both intellectual history and political history of the past 500 years there are innumerable examples of a “minority” view ending up as a “majority” view. As we move back in time we find more examples of coercive attempts to suppress minorities. We gradually learned that this is not a good way to deal with minority dissent. Far better is to air it fully and discuss it rationally. If it has merit that will in time be recognized and appreciated. If it does not, it will fade away.

If the “dissenters” are excluded from the organization, the organization loses access to their insights and frequently loses a check on error. You can have comfortable unanimity with no dissent in an organization and be dead wrong. If there is not room for dissent and disagreement and healthy debate in an organization, in the end that is exactly what tends to happen. There is no one to question and challenge and identify mistakes and so the mistakes are unnoticed and unnoticed mistakes don't get corrected.

While at any time, in any organization, some individuals will have more prominence and influence than others, when the formal structure ceases to be a genuine “check and balance” and becomes no more than a “rubber stamp” of the dominant person's decisions, you have what amounts to “absolute power.” That is inimical to the goal of inclusivity where ego has any presence. Differing points of view, rather than being invited to engage in dialogue, end up being excluded. Disagreements end up being schisms because there is no way to collectively and democratically debate and decide such issues. Those with the power decide. The others can either accept it or leave. The overall result is a fragmented picture with several rival organizational presences, each representing a particular factional perspective, and none providing a forum for healthy debate, discussion and decision, and none being really “inclusive.” We end up with fragmentation and isolated solitudes, perhaps relating as rivals, but certainly not bridging differences. And we end up with an adversarial relationship which is really highly

destructive rather than a collegial relationship which is almost always synergistically productive and highly creative.

Rather than a “Big Tent” umbrella organization which is a forum for discussing our rich diversity, and finding common ground and joining, we end up with fragmented organizations which not uncommonly spend much of their efforts fighting with each other. Rather than organizing for Peace, such fragmented organizational expressions are really organizing for competition and war.

While competition is sometimes ideologically associated with “freedom,” and the suppression of competition is generally an attack on freedom, the “freedom to join” is at least as important as the “freedom to quarrel.” While I’m not advocating the suppression of competition in any way, the benefits of collaboration are undeniable and obvious. The most obvious is the avoidance of duplication of effort and multiplier effect of the combination of efforts. What is difficult for one is often easy for two, whether it is moving a large piece of furniture or tackling a textual puzzle. The two working separately find it just as hard as if they were working alone and their efforts do not initially benefit from those of the other.

A very similar argument applies to secrecy. What value to humanity is any achievement if it is kept secret? For most practical purposes, it might as well not exist. As the Course tells us, if you value it, give it away.

With very large tasks, and the preparation of a *Critical Edition* of ACIM is a very large task, a wide range of skills and talents is needed, along with a huge amount of fairly straightforward work which almost anyone could perform. Proofreading, for instance, can be done by any literate person who can concentrate. There is a vast amount needed for a high quality product. With a suitable budget, one could hire high school students to do much of it, but with no budget and no staff, even the best scholarship is delayed at the very least if the researchers have to then turn their attention to proofing and production details in order to get their work out. If the head chef is busy washing the dishes, or begging funds to buy vegetables, his output of appetizing meals will be commensurately circumscribed.

Collaboration allows for division and specialization of labour, by which those who can do a certain job best do that job, rather than having to do everything themselves all the time.

Among those interested in seeing a more accurate ACIM are included many people with a wide variety of skills, very few of whom could even begin to do a credible job alone, no matter how long they had to do it, yet all of whom could make a meaningful contribution to an overall joint effort.

ACIM repeatedly admonishes us to “join” and stresses the benefits of doing it. The call is to join with each other and the Holy Spirit to advance His Purpose.

6.2 The To-do list – recipe for a “Critical Edition”

6.2.1 Introduction

To briefly recapitulate: a *Critical Edition* as envisioned here would consist of the “universal text” which all versions have in common plus the “consensus text” where there are variant readings for any passage, plus full documentation, perhaps footnotes, indicating all other variant readings in any version. With a *Critical Edition* the reader can see exactly where any editing change occurred at any point, exactly what it was, and which of the variants the scholarly consensus established as most authentic, *why* that one was chosen, *and* all the others so he can decide for himself if the “scholars” got it right.

A *Critical Edition* for ACIM is a huge task, at least in part because we are dealing with thousands of pages in several versions and perhaps as many variant readings. It’s a bit like building a house, a huge project which consists of thousands of small and relatively simple tasks, most of which require only modest levels of skill. However, to be done efficiently the labour of many people must be carefully organized in a particular order. We can’t employ the roofers before we’ve dug the foundation.

This “*To-Do List*” is an attempt to outline the major tasks which must be accomplished in order of precedence.

The following is *far* from an exhaustive list of everything that needs doing, but it touches on the major tasks whose completion would be a necessary, if not sufficient condition for the tasks above it. The list starts at the top with the final goal and moves down the list to the things upon which that goal depends. It is of course possible to “get by” without almost any particular element and still complete large portions of the overall goal and realize substantial benefits from that. For instance you don’t absolutely need a standard reference system, you could use four or more existing reference systems and just develop a computer program to translate one to the other. That is possible but retrofitting all versions *once* would be far cheaper and faster, however, than to maintain “quadralingualism” by using four different ones and having to convert everything on every use. It’s one of those things which might not seem at all important until you are staring at four different versions of the same passage, each of which has a different reference, and try to tell someone what passage you’re looking at. The Biblical story of the tower of Babel is highly relevant here.

What's presented here is just one model by which the goal can be reached. There is nothing in this outline which is "carved in stone" and probably little that could not be enhanced, refined, and improved with more research and expertise applied to it. This is just a general sketch of the main things that need doing along with a bit of information on what we know about how to do them already.

The main point I learned in the process of proofing the *HLC* and doing a small part of the variant review for it, is that "if you don't do it right, you end up doing it twice." When first starting out with little experience, it is inevitable that one will fail to foresee the problems that await around the next bend. The task at hand here is much larger than that of the *HLC* project alone, but for the most part it is "more of the same" kind of work we've already developed some experience in doing. For the benefit of those who haven't participated in it, I'm sharing what I can foresee at this stage based on that experience.

6.2.2 Critical Edition

To do a "*Critical Edition*" of ACIM we need a number of things we don't have, but none of which are impossible to create.

- 1) A *Catalogue of Variant Readings*
- 2) A *Universal Reference System* based on a *Complete Base Text*
- 3) Accurate *E-Texts* of each version (a proofreading task)
- 4) A group of Scholars willing and able to do the work
- 5) Funding for them
- 6) Administrative coordination and support for them

6.2.3 Catalogue of Variant Readings

This *Catalogue* will identify each and every editing change ever made to ACIM. It will consist of the *Complete Base Text* (*Notes* + all later additions) and each and every change made at any stage by any editing, whether it is omission, re-writing, relocation, or whatever we find was changed. This document essentially follows each word, even each comma, from the original dictation right to the end of the editing, noting, but not evaluating

at this stage, any modifications which were made to it. The reader can then look up any passage from any version using the *Universal Reference System* in order to see the full editing history of that passage.

To prepare a “*Catalogue of Variant Readings*” we need a number of things we don’t have, none of which is especially difficult but many of which require substantial amounts of labour.

- 1) A *Complete Base Text* which includes all material from all versions of ACIM
- 2) *Universal Reference System* based on *Complete Base Text*
- 3) Retrofit the *Universal Reference System* to all versions for ease of cross-referencing
- 4) Comparisons of each version against the *Complete Base Text*
- 5) Apply computer software to generate lists of variant readings (version comparisons)
- 6) Administrative coordination for the above

6.2.4 Complete Base Text

While most of the “original dictation” is in the *Notes*, there is material “dictated without notes” in the *Urtext* and there are additional instances of material showing up in later versions which is not present in the earlier versions. Obviously for the *Critical Edition*, every such subsequent addition must be considered and evaluated for authenticity. Likewise, the *Universal Reference System* must have within it the means to reference everything that has ever appeared as part of ACIM. It seems sensible then to assemble a *Complete Base Text* by including all such material and then basing a *Universal Reference System* on that. Not only will every line in ACIM then have a unique reference, that reference will be able to be retro-fitted to every version of ACIM such that we have a single system of identification suitable for use in any version, which leaves nothing outside the reference system.

For the most part this is a fairly straightforward process of adding to a transcript of the *Notes* all the additional material showing up in later versions. There are a few tricky problems however. One will be trying to date some of the stray material in the *Notes* which is apparently out of place and which shows up in no later version. Where was it originally located? There are other similar issues where the original order of the material is not known for certain.

To find that out access to the actual original *Notebooks* which are in Dr. Wapnick’s custody would be exceedingly useful, possibly even essential for certainty, so we can see where, physically, those pages actually are

originally located. In some cases the photocopies of the *Notes* currently available have pages out of sequence and it is sometimes not readily apparent what the original sequence is. The actual original notebooks may provide persuasive evidence concerning the original sequence of dictation.

To produce the *Complete Base Text* we need a few things we don't already have:

- 1) A complete *E-text* of the *Notes*. (this sounds more difficult than it likely is)
- 2) Completion of the *Urtext E-text* proofing
- 3) Finalize *HLC E-text* proofing
- 4) A research team to track down sequence questions
- 5) Coordination and Cross-Referencing

6.2.5 Transcription and Proofreading

Proofreading has been a part of the publishing industry since Gutenberg. Humans, when they put things in type, and even computers when they read paper documents, have a certain rate of copying errors and we need to find the errors and correct them. The traditional means of proofing is to have one person read aloud from the original while another follows along on the copy by eye, noting any differences and reconciling the copy to the original. The *HLC* has been largely done, the *Urtext* is well along and the *Notes* after chapter 8 is mostly the same as the *Urtext*. This means we don't actually have to read and copy all 3,491 pages of Schucman's handwriting. We can simply "proofread" the *Urtext* against it, changing it to reflect the *Notes* rather than the *Urtext* manuscript. The result will be a precise transcript or "replica" of the *Notes*.

None of this is in any way difficult or complicated work. Any literate person can compare two lines of writing and make a note of any differences observed. That's the first step, identification of discrepancies between the original paper document and the computer file "replica" of it. Anyone with minimal computer literacy can change a computer text file to correct any error thus noted. That's the second step, reconcile the "replica" file to the original paper document. In our experience no human can proofread with 100% accuracy and even after several passes we were still finding a few hard-to-spot errors.

The importance of this is, I know, not obvious to everyone. If one proceeds to later stages with an inaccurate replica, every copying error in the replica will show up, falsely, as an "editing change." Eventually these "false

hits” have to be “proofread out” of the final product, and it is vastly easier to do it at the beginning, before the variant lists are generated, than afterwards.

The higher the level of accuracy sought, the more passes at proofreading need to be done. The total ACIM canon would probably take about 80 hours to read out loud, for man or computer. If we want ten passes, which we do for the highest accuracy, and we have two versions which need proofing, we are looking at 1,600 man-hours (or 40 weeks of full time work) of proofreading, exclusive of the subsequent text editing to record corrections, tabulating, etc. I don't know anyone who can do 8 hours of proofreading in one day with good consistent accuracy. On the other hand, if you had 100 people doing it for one hour a day each, and most people can maintain a high level of attention for an hour, it is all done in 16 days.

Those numbers alone demonstrate some of the advantages of an organized, coordinated joint effort among a number of people vs. any attempt to achieve this as an individual undertaking. An hour of proofing a day for 16 days wouldn't be too onerous for anyone. 1600 hours of proofing looks like a lifetime chore. Realistically, it would take one person several years to accomplish in “spare time.” And that's *just* for the first, proofreading stage.

6.2.6 Summary

To reverse the order, starting with the first things first, here is an abridged list of critical tasks in the necessary order of accomplishment:

- 1) Proofread to develop accurate “E-Texts” and keystroke for keystroke “replica” copies of each version.
- 2) Compare far enough to identify any unique and original (as opposed to modified or re-written) material in any later version which is not present in the *Notes*
- 3) Assemble a *Complete Base Text* including all unique original dictation (*Notes* + later additional material)
- 4) Develop a *Universal Reference System* (URS) for that *Complete Base Text*
- 5) Retrofit all versions with the *URS* for clear and efficient referencing.
- 6) Compare each version so as to develop a complete list of variant readings

7) To the *Complete Base Text* is then added by footnote or parallel columns or some such device, all variant readings from all versions. This is the “*Catalogue of Variant Readings*.” It essentially shows all versions, like the “Parallel Bible,” so the reader can readily identify all editing interventions and all extant variant readings. This catalogue does *not* evaluate the variants, it just lists them.

8) Variant readings are then evaluated, classified and researched to establish which are editorial mistakes that simply need to be fixed, and which might be considered “inspired corrections.”

9) The result of this is a “*Critical Edition*” in which all “editing mistakes” are corrected and unresolved variant readings are simply noted. Every instance of editorial intervention, however resolved, will be fully documented so the reader can always tell for certain what was *not* ever changed and of that which was, *exactly what* was changed, how it was changed, and when it was changed.

10) Then we need to prepare an *Exhaustive Concordance of the ACIM Critical Edition*.

6.2.7 Publication

Following the preparation of a *Critical Edition*, and indeed in the later phases of the work, thought needs to be given to ultimate presentation and publication of the material. For print presentation there are several rather different formats possible which could serve the purpose. Just to mention a few of the more obvious, should variant readings be listed as footnotes or set in multiple parallel columns? Where there are “in-line” corrections in a particular document, should they be graphically represented or simply described in a standard manner in footnotes?

Perhaps more important in the long run is the electronic or computer presentation. Since this is a *reference* work, and a significant part of its use will be to look things up, and since it's almost always more efficient to do that with a computer than a physical book, careful thought needs to be given to the display software and presentation options. We are almost certainly going to want something more for computer use than just the display of printed pages such as we can get by printing the “paper” version to a PDF file. At a minimum a Concordance after the fashion of those prepared for the *HLC* and *Urtex* would greatly facilitate research use of the material. Those extant tools really are rather primitive, however. While they do work quite well and are not difficult to use with a little practice, their use has proven problematic for beginners. The user interface is less than intuitive, and could be much improved. Further, the search technology in those extant Concordances is quite primitive and

inefficient. While this presents few practical problems on the best of the current crop of computers, when properly set up, the dependence on a web-browser for searching and display introduces numerous potential problems for conflicting with other software, such as Browser Helper Objects (BHOs) which simply can't cope with the huge text files the existing Concordance involves. This does not render the software unworkable per se, but it does make it refuse to work on many computers as they are currently set-up, as it requires the elimination or disabling of most BHOs. While one could say this is a problem with the BHOs, it still means that the software won't work on many computers without some adjustment, which is a significant disadvantage for many would-be users.

Just to catalogue all editing interventions we need very accurate "replica" transcripts of each version of ACIM. This job has proven more difficult than it might appear when a high level of accuracy is sought. That task, which requires thousands of hours of simple but meticulous comparison, when completed, will give us accurate transcripts of all known major versions except the actual original *Thetford Transcript*, or "*Urtext*." That problem stands as an unsolved but probably not crucial riddle.

With the accurate replicas we can generate a list of all variant readings, or the "Variant Readings Catalogue."

So we also need to develop a complete base text which includes everything that was part of the original dictation in the *Notes* plus everything that is a candidate for consideration as a "dictated correction" or "dictated without notes."

By this stage we can say with some certainty what each version actually contains and exactly where any two versions differ. We'll have a reasonably thorough catalogue of all variant readings.

Now the fun begins! We get to sort those variants into those which are the result of copying errors, those which are the result of genuine corrections, and those which aren't clearly one or the other.

Once the preliminary sorting is done the high octane scholarly research begins on the "aren't certain" category to see if we can uncover evidence which would give us certainty, and failing that, to see if we can come up with a weight of probability that would at least give us consensus.

It's very difficult to predict how extensive this stage is liable to be. While our previous work suggests that rather few variants are likely to be difficult to resolve, we don't know what we are going to find until we find it. It is certainly the case that once we have the "*Catalogue of Variant Readings*" we'll have a better idea. It's also the case that we don't have to resolve all variants in order to produce a very useful result. We can leave as much as necessary to future scholarship. There is no law against saying "we can't resolve this one." In that sense then we

can assign a fixed amount of time and resources and simply do as much as can be done within those limits and leave the rest for the future.

At the end of this process we have a “*Critical Edition*” of ACIM which only needs proofreading and then is ready for publication.

As you can see there are two fundamentally different kinds of tasks here. One is mostly a clerical task of sorting, transcribing, and proofreading to produce accurate machine-readable replicas of each version. We can include in this the task of using a computer to generate lists of variant readings.

The second kind of task is more highly skilled in that it involves evaluation of those variants and classifying them broadly according to whether they are copying errors, corrections of previous errors, or indeterminate. Finally, many of those which are indeterminate probably can be categorized with further study.

Then there is a third task, which is a typesetting, design and publishing undertaking to publish the data in a user-friendly form.

6.3 An Organizational Vision

This is not really the place to do more than sketch out in broad strokes an organizational vision. I again mention the many national and federated Bible Societies around the world as prototypes of the kind of broad-based, global organization capable of doing primary and secondary textual scholarship in an effective way that harnesses a rich diversity of gifts and contributions toward a shared goal. Some organization capable of carrying out that kind of work is needed.

After years of suppression and legal difficulties and fear and deception, the basic obstacles, which largely consisted of lack of access to primary source materials, combined with fear of lawsuit, have been removed. I say “largely” because we have not yet achieved complete openness, we don’t know if there are primary source materials in existence we’ve never even suspected. We do know that we have finally been able to make the original *Shorthand Notebooks* public in a decent quality photocopy, and that this is a necessary condition for a *Critical Edition* of ACIM. It may or may not prove to be a sufficient condition. At the very least, there is a huge amount of work to be done on this material which could take years before it can be maximally useful to most ACIM readers.

While this particular task of scholarship cries out for an organized approach beyond what scattered individual scholars and students can do on their own, there are many other worthwhile purposes such an organized

ACIM manifestation could serve. Earlier in this document I mentioned the need for a library and a journal. An ACIM “publishing house” would of enormous value also. These are undertakings which are unlikely to emerge from any individual’s effort, they require more resources of diverse kinds than only a very few rare individuals could possibly muster, yet they would be of great benefit, directly and indirectly to all current and future ACIM students.

There are two broad types of membership structure for such organizations with which I’m familiar. One is the “Federation” model whereby a variety of existing groups or institutions combine resources for specific tasks under a joint “federated” organizational structure with representation from each constituent entity. The “United Bible Society” whose members are individual National Bible Societies is an example of that kind. The ultimate decision-making authority is an Assembly consisting of delegates representing each member organization.

At the other end of the organizational structure we have the individual membership organization, whose members are individual people rather than existing organizations. The ultimate authority in this model is a “meeting of members” or “Annual General Meeting” which can pass policy resolutions and elect a Board of Directors which governs the organization as their delegates. A Community Church would usually be an example of that kind of organization, as would a labour union. The membership consists of individuals rather than groups, and every individual gets a vote in the General Meeting which is the ultimate decision-making authority.

6.4 An Invitation to join

I invite you all to join with me in an invitation to the Holy Spirit to guide our thoughts and actions in this matter. If there is, as I firmly believe, a call to join for at least the task of producing a *Catalogue of Variant Readings*” as a necessary precondition to the goal of a high quality “*Critical Edition*,” let us answer the call and do it.

In these 30-odd pages of release notes for Schucman’s *Shorthand Notebooks* I’ve tried to provide some context to frame the material which, for those who are knowledgeable, requires no framing.

7 Appendices

Appendix I aligns the *Notes* absolute page number with the Chapter/Section/Paragraph references in later material with the USCO Volume and folio numbers. The GREEN highlighting is simply to identify chapter breaks and the RED highlighting is to indicate where we appear to have material missing.

Appendix II cross-references the “22 Volumes” Volume number to later Volume, Chapter, etc. designators.

Appendix III is a partial listing of some of the commonly used shorthand glyphs along with their most common meanings. This is far from complete and is offered not because it is authoritative, but because it is better than nothing.

Appendix IV is a listing of *Notes* material not in the *Urtext* but published in *Absence from Felicity*. Any time, when trying to red the *Notes*, that you can get a “second opinion” or transcript, it may be helpful.

Appendix V offers some samples of “Variant Readings” between versions to illustrate some of the issues involved in taking a *Catalogue of Variant Readings* on to the goal of a *Critical Edition*.

Appendix VI is the list of suspected copying errors made during the production of the *Corrected HLC*. This includes some 250 variants which appear to have derived from copying errors, offered for background.

7.1 Appendix I: URTEXT/NOTESFIP Cross-Reference

| Notes p# | Urtext:Ref | Urtext: Page | Notes Ref. |
|----------|------------------------------|----------------|-----------------------|
| 1 | T 1:1:1 | (1)1 | Volume 4 - 28 |
| 100 | T 1 B 30g.3 | (18)18 | Volume 4 - 127 |
| 200 | T 1 B 41ag.2 | (51)51 | Volume 5 - 49 |
| 223* | T 2:A:1 | 62 | Volume 5 - 72 |
| 266 | T 2:D:1 | (97)96 | Volume 5 - 115 |
| 296* | T 3 A 1 | (120) 119 | Volume 5 - 145 |
| 300 | T 3 A 9.1 | (121)120 | Volume 5 - 149 |
| 389* | T 4 A 1 | (185)C 12 | Volume 5 - 238 |
| 391 | <i>Text 5b</i> | | <i>Volume 5 - 240</i> |
| 394* | T 4 A 2 | (185)C 12 | Volume 5 - 243 |
| 400 | T 4 A 8.1 | (187)?23 ?C 14 | Volume 5 - 249 |
| 497 | T 4 G 21.1 | (228)C 55 | Volume 6 - 61 |
| 500 | <i>not in Urtext</i> | | <i>Volume 6 - 64</i> |
| 507 | T 4 G 22.7 | (228)C 55 | Volume 6 - 71 |
| 518* | T 5 A 1 | (233)C 60 | Volume 6 - 82 |
| 599* | T 6 A 1 | (271)C 98 | Volume 6 - 164 |
| 670 | <i>Text 8a</i> | | <i>Volume 7 - 2</i> |
| 675* | T 7 A 1 | (303)C 130 | Volume 7 - 7 |
| 700 | T 7 E 5.1 | (314)C 141 | Volume 7 - 32 |
| 758* | T 8 A 1 | (346)C 173 | Volume 7 - 90 |
| 800 | T 8 G 3.8 | (363)C 190 | Volume 7 - 132 |
| 834 | T 9 A 1 | (386)213 | Volume 7 - 166 |
| 900* | T 9 K 2.1 | (415)- 242 - | Volume 8 - 4 |
| 909* | T 10 A 1 | (419)- 246 - | Volume 8 - 13 |
| 997* | T 11 A 1 | (449)- 276 - | Volume 8 - 101 |
| 1000 | <i>title page "Text 12b"</i> | | <i>Volume 8 - 104</i> |
| 1001 | T 11 B 3.1 | (450)- 277 - | Volume 8 - 105 |
| 1075* | T 12 A 1 | (485)312 | Volume 8 - 179 |
| 1100 | T 12 E 2.2 | (496)- 323 - | Volume 8 - 204 |

| TEXT | | | |
|-------------|---|--------------|------------------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1132* | T 13 A 1 | (510)337 | Volume 8 - 236 |
| 1196* | T 14 A 1 | (538)365 | Volume 9 - 33 |
| 1200 | T 14 B 3.1 | (540)- 367 – | Volume 9 - 37 |
| 1254* | T 15 A 1 | (563)- 390 - | Volume 9 - 91 |
| 1300 | T 15 G 7.6 | (582)- 409 – | Volume 9 - 137 |
| 1350 | <i>Text 15b</i> | | <i>Volume 9-187</i> |
| 1351 | Nothing that relates to a specific relationship belongs in the notes | | |
| 1354* | T 16 A 1 | (601)428 | Volume 9 - 191 |
| 1397* | T 17 A 1 | (630)457 | Volume 9 - 234 |
| 1400 | T 17 B 3.4 | (631)458 | Volume 9 - 237 |
| 1454* | T 18 A 1 | (659)486 | Volume 10 – 14 |
| 1500 | T 18 I 10.3 | (687)C 511 | Volume 10 - 60 |
| 1502 | <i>Text 16b</i> | | <i>Volume 10 - 62</i> |
| 1512 | T 18 K 4 | (693)517 | Volume 10 - 72 |
| 1513* | T 19 A 1 | (694)518 | Volume 10 - 73 |
| 1552 | T 19 F 10 | (713)537 | Volume 10 -112 |
| 1557 | Not in <i>Urtext</i> (appears to be a letter with typescript following) | | |
| 1559 | <i>Text 17a</i> | | <i>Volume 10 - 119</i> |
| 1560 – 1566 | multivariate analysis Oct 14 1966. | | Volume 10 -120 |
| 1567 | <i>Text 17b</i> | | <i>Volume 10 -127</i> |
| 1568 | T 21 D 9 | (775)596a | Volume 10 - 128 |
| 1600 | T 21 I 5.1 | (794)615 | Volume 10 -160 |
| 1601* | T 22 A 1 | (795)- 616 - | Volume 10 - 61 |
| 1627 | <i>Text 18a</i> | | <i>Volume 11 - 2</i> |
| 1628 | T 22 E 5 | (809)628 | Volume 11 - 3 |
| 1647* | T 23 A 1 | (819)638 | Volume 11 - 22 |
| 1683* | T 24 A 1 | (838)657 | Volume 11 - 59 |
| 1687 | T 24 B 5 | (839)658 | Volume 11 - 62 |

| TEXT | | | |
|----------|------------------|-------------|-----------------------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1688 | <i>Text 18 b</i> | | <i>Volume 11- 63</i> |
| 1694 | T 18 H 10 | (684)(631c) | Volume 11 - 69 |
| 1695 | T 24 C 1 | (842)661 | Volume 11 - 70 |
| 1700 | T 24 C 8.7 | (844)663 | Volume 11 - 75 |
| 1735* | T 25 A 1 | (864)683 | Volume 11 - 110 |
| 1800 | T 25 J 6.3 | (898)717 | Volume 11 -175 |
| 1803* | T 26 A 1 | (901)720 | Volume 11 - 178 |
| 1868* | T 27 A 1 | (934)760 | Volume 13 - 3 |
| 1900 | T 27 E 6.6 | (948)774 | Volume 12 - 35 |
| 1936* | T 28 A 1 | (967)793 | Volume 12 - 71 |
| 1983* | T 29 A 1 | (990)816 | Volume 12 - 118 |
| 2000 | T 29 D 5.4 | (998)824 | Volume 12 - 135 |
| 2029* | T 30 A 1- B 1 | (1016)830 | Volume 12 - 164 |
| 2038 | T 29 H 1 ... | (1006)820 | Volume 12 - 173 |
| 2045 | T 30 B 10 | (1019)(833) | Volume 12 - 179 |
| 2046 | T 30 C 1 | (1021)835 | Volume 12 - 181 |
| 2088* | T 31 A 1 | (1042)856 | Volume 12 - 223 |
| 2100 | T 31 B 5.1 | (1047)861 | Volume 12 - 235 |
| 2155 | T 31 H 11 | (1072)886 | Volume 12 - 290 <Text ends> |

| WORKBOOK | | | |
|----------|------------|-------------|-----------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1 | WIn1 | | Volume 13 - 1 |
| 135 | W 51 R 1 | 88 | Volume 13 - 26 |
| 241 | W 77 L 1 | 152 | Volume 14 - 1 |
| 258 | W 81 R 2 | 162 | Volume 14 - 17 |
| 370 | W 111 R 3 | 228 | Volume 14 - 130 |
| 480 | W 135 L 18 | 288 | Volume 15 - 1 |
| 524 | W 141 R 4 | 311 | Volume 15 - 45 |
| 650 | W 171 R 5 | 381 | Volume 15 -171 |
| 671 | W 182 L 1 | 394 | Volume 16 - 1 |
| 777 | W 201 R 6 | 552 | Volume 16 - 107 |
| 789 | W 221 In2 | 459 | Volume 16 - 119 |
| 797 | W 220 W 1 | 462 | Volume 16 - 127 |
| 809 | W 230 W 2 | 473 | Volume 16 - 140 |
| 823 | W 240 W3 | 484 | Volume 16 - 153 |
| 835 | W 250 W4 | 494 | Volume 16 - 165 |
| 849 | W 260 W5 | 506 | Volume 16 - 179 |
| 863 | W 270 W6 | 517 | Volume 16 - 193 |
| 875 | W 280 W7 | 528 | Volume 16 - 206 |
| 889 | W 290 W8 | 539 | Volume 16 - 219 |
| 902 | W 300 W9 | 550 | Volume 16 - 232 |
| 913 | W 307 L 1 | 557 | Volume 17 - 1 |
| 919 | W 310 W10 | 561 | Volume 17 - 7 |
| 932 | W 320 W11 | 528 | Volume 17 - 20 |
| 945 | W 330 W12 | 539 | Volume 17 - 33 |
| 958 | W 340 W13 | 594 | Volume 17 - 46 |
| 971 | W 350 W14 | 605 | Volume 17 - 59 |
| 990 | W 361 Ep | 619 | Volume 17 - 78 |
| 994 | end of WB | 620 | Volume 17 - 80 |

| MANUAL | | | |
|----------|------------|-------------|-----------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1 | M 1 A 1 | 1 | Volume 17 - 83 |
| 5 | M 2 A 1 | 3 | Volume 17 - 87 |
| 7 | M 3 A 1 | 4 | Volume 17 - 89 |
| 10 | M 4 A 1 | 6 | Volume 17 - 92 |
| 13 | M 5 A 1 | 8 | Volume 17 - 95 |
| 31 | M 6 A 1 | 18 | Volume 17 - 113 |
| 37 | M 7 A 1 | 22 | Volume 17 - 119 |
| 39 | M 8 A 1 | 23 | Volume 17 - 121 |
| 43 | M 9 A 1 | 25 | Volume 17 - 125 |
| 47 | M 10 A 1 | 27 | Volume 17 - 129 |
| 48 | M 11 A 1 | 28 | Volume 17 - 130 |
| 52 | M 12 A 1 | 30 | Volume 17 - 134 |
| 56 | M 13 A 1 | 32 | Volume 17 - 137 |
| 59 | M 14 A 1 | 34 | Volume 17 - 141 |
| 64 | M 15 A 1 | 37 | Volume 17 - 146 |
| 67 | M 16 A 1 | 39 | Volume 17 - 149 |
| 69 | M 17 A 1 | 40 | Volume 17 - 151 |
| 77 | M 18 A 1 | 43 | Volume 17 - 159 |
| 83 | M 19 A 1 | 47 | Volume 17 - 165 |
| 85 | M 20 A 1 | 48 | Volume 17 - 167 |
| 89 | M 21 A 1 | 51 | Volume 17 - 171 |
| 92 | M 22 A 1 | 52 | Volume 17 - 174 |
| 95 | M 23 A 1 | 53 | Volume 17 - 177 |
| 100 | M 24 A 1 | 56 | Volume 17 - 182 |
| 106 | M 25 A 1 | 58 | Volume 17 - 188 |
| 110 | M 26 A 1 | 60 | Volume 17 - 192 |
| 114 | M 27 A 1 | 62 | Volume 17 - 196 |
| 117 | M 28 A 1 | 63 | Volume 17 - 199 |
| 121 | M 29 A 1 | 66 | Volume 17 - 203 |
| 129 | M 30 A 7 | 70 | Volume 17 - 213 |

| USE OF TERMS | | | |
|--------------|------------|-------------|----------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1 | U 1 A 1 | 1 | Volume 3 - 27 |
| 2 | U 2 A 1 | 4 | Volume 3 - 30 |
| 7 | U 3 A 1 | 4 | Volume 3 - 48 |
| 10 | U 4 A 1 | 6 | Volume 3 - 33 |
| 13 | U 5 A 1 | 7 | Volume 3 - 36 |
| 14 | U 6 A 1 | 9 | Volume 3 - 40 |
| 18 | U 7 A 1 | 11 | Volume 3 - 44 |
| 26 | U 8 A 1 | 13 | Volume 3 - 52 |
| 27 | U 8 A 2 | 13 | Volume 3 - 100 |
| 28 | U 8 A 5 | 13 | Volume 3 - 99 |
| 29 | U 8 A 6 | 14 | Volume 3 - 96 |

| PSYCHOTHERAPY | | | |
|---------------|------------|-------------|----------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 2 | P 1 A 1 | 1 | Volume 3 - 102 |
| 2 | P 2 A 1 | 1 | Volume 3 - 102 |
| 6 | P 3 A 1 | 3 | Volume 3 - 106 |
| 8 | P 3 B 1 | 4 | Volume 3 - 108 |
| 10 | P 3 C 1 | 5 | Volume 3 - 110 |
| 16 | P 3 D 1 | 8 | Volume 3 - 116 |
| 18 | P 3 E 1 | 9 | Volume 3 - 118 |
| 24 | P 3 F 1 | 12 | Volume 3 - 124 |
| 28 | P 3 G 1 | 14 | Volume 3 - 128 |
| 33 | P 3 H 3 | 16 | Volume 3 - 133 |
| 37 | P 4 A 1 | 19 | Volume 3 - 138 |
| 41 | P 4 B 1 | 21 | Volume 3 - 141 |
| 48 | P 4 C 1 | 25 | Volume 3 - 148 |

| SONG OF PRAYER | | | |
|----------------|------------|-------------|---------------|
| Notes p# | Urtext Ref | Urtext Page | Notes Ref. |
| 1 | S 1 A 4 | 2 | n/a |
| 2 | S 1 A 6 | 2 | n/a |
| 3 | S 1 A 7 | 3 | Volume 3 - 90 |
| 4 | S 1 A 9 | 3 | Volume 3 - 91 |
| 5 | S 2 A 1 | 12 | n/a |

The following chart gives a basic section by section cross referencing of the *Urtext* to the FIP *Second Edition*. It's very rough in the first five chapters because so much has been re-written and removed in the FIP editions that it is quite difficult to find regions of correspondence. In many cases there simply are none. In the later chapters, however, the similarity is greater and it is easier to find matching material. Note: this is not guaranteed to be 100% accurate.

| | | Urtext Reference | FIP Reference | |
|-----------|--|-------------------------|----------------------|-----------------------------|
| 1) | Introduction to Miracles | T 1 | T-in.1 | Introduction |
| | A. Introduction | T 1 A 1 | T-in.1 | Introduction |
| | B. Principles of Miracles | T 1 B 1 | T-1.I.1 | |
| | C. Distortions of Miracle Principles | T 1 C 1 | T-1.VI.5.3 | The Illusion of Needs |
| 2) | The Illusion of Separation | T 2 | T-1 | |
| | A. Introduction | T 2 A 1 | n/a | |
| | B. The Re-interpretation of Defenses | T 2 B 1 | T-2.II.1.4 | The Atonement as Defense |
| | C. Healing as Release from Fear | T 2 C 1 | T-2.IV.1 | |
| | D. Fear as Lack of Love | T 2 D 1 | T-2.VI.1 | Fear and Conflict |
| | E. The Correction for the Lack of Love | T 2 E 1 | | |
| | F. The Meaning of the Last Judgment | T 2 F 1 | T-2.VIII.2 | |
| 3) | Retraining the Mind | T 3 | T-3 | The Innocent Perception |
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| A. Introduction | T 31 A 1 | T-31.I.1 | The Picture of the Crucifixion |
| B. The Illusion of an Enemy | T 31 B 1 | T-31.II.1 | Walking with the Christ |
| C. The Self-Accused | T 31 C 1 | T-31.III.1 | |
| D. The Real Alternative | T 31 D 1 | T-31.IV.1 | |
| E. Self-Concept vs. Self | T 31 E 1 | T-31.V.1 | |
| F. Recognizing the Spirit | T 31 F 1 | T-31.VI.1 | |
| G. The Savior's Vision | T 31 G 1 | T-31.VII.1 | |
| H. Choose Once Again | T 31 H 1 | T-31.VIII.1 | |

Workbook

| | Urtext Reference | FIP Reference |
|-------------------------------------|-------------------------|----------------------|
| 1) Introduction | W 1 IN1 | W-in |
| 2) Review 1 | W 50 R1 | W-pI.rI |
| 3) Review 2 | W 80 R2 | W-pI.rII |
| 4) Review 3 | W 110 R3 | W-pI.rIII |
| 5) Review 4 | W 140 R4 | W-pI.rIV |
| 6) Review 5 | W 170 R5 | W-pI.rV |
| 7) Review 6 | W 200 R6 | W-pI.rVI |
| 8) Introduction to Part II | W 220 IN2 | W-pII.in |
| 9) What is forgiveness? | W 220 W1 | W-pII.1 |
| 10) What is Salvation? | W 230 W2 | W-pII.2 |
| 11) What is the World? | W 240 W3 | W-pII.3 |
| 12) What is Sin? | W 250 W4 | W-pII.4 |
| 13) What is the Body? | W 260 W5 | W-pII.5 |
| 14) What is the Christ? | W 270 W6 | W-pII.6 |
| 15) What is the Holy Spirit? | W 280 W7 | W-pII.7 |
| 16) What is the Real World? | W 290 W8 | W-pII.8 |

| | | |
|---------------------------------------|-----------|-----------|
| 17) What is the Second Coming? | W 300 W9 | W-pII.9 |
| 18) What is the Last Judgment? | W 310 W10 | W-pII.10 |
| 19) What is Creation? | W 320 W11 | W-pII.11 |
| 20) What is the Ego? | W 330 W12 | W-pII.12 |
| 21) What is the Miracle? | W 340 W13 | W-pII.13 |
| 22) What am I? | W 350 W14 | W-pII.14 |
| 23) Final Lessons | W 361 FL | W.fl.in.1 |
| 24) Epilogue | W 361 EP | W.ep |

Manual

| | | Urtext Reference | FIP Reference |
|------------|--|-------------------------|----------------------|
| 1) | Introduction | M 1 A 1 | M-in.1 |
| 2) | Who are God’s Teachers? | M 2 A 1 | M-1.1 |
| 3) | Who are their students? | M 3 A 1 | M-2.1 |
| 4) | What are the Levels of Teaching? | M 4 A 1 | M-3.1 |
| 5) | What are the Characteristics of God’s Teachers? | M 5 A 1 | M-4.1 |
| | A. Introduction | M 5 A 1 | M-4.1 |
| | B. Trust | M 5 B 1 | M-4.I.1 |
| | C. Honesty | M 5 C 1 | M-4.II.1 |
| | D. Tolerance | M 5 D 1 | M-4.III.1 |
| | E. Gentleness | M 5 E 1 | M-4.IV.1 |
| | F. Joy | M 5 F 1 | M-4.V.1 |
| | G. Defenselessness | M 5 G 1 | M-4.VI.1 |
| | H. Generosity | M 5 H 1 | M-4.VII.1 |
| | I. Patience | M 5 I 1 | M-4.VIII.1 |
| | J. Faithfulness | M 5 J 1 | M-4.IX.1 |
| | K. Open-Mindedness | M 5 K 1 | M-4.X.1 |
| 6) | How is Healing Accomplished? | M 6 A 1 | M-5.1 |
| | A. Introduction | M 6 A 1 | M-5.1 - M-5.2 |
| | B. The Perceived Purpose of Sickness | M 6 B 1 | M-5.I.1 |
| | C. The Shift in Perception | M 6 C 1 | M-5.II.1 |
| | D. The Function of the Teacher | M 6 D 1 | M-5.III.1 |
| 7) | Is Healing Certain? | M 7 A 1 | M-6.1 |
| 8) | Should Healing be Repeated? | M 8 A 1 | M-7.1 |
| 9) | How can the Perception of Order of Difficulties be ... | M 9 A 1 | M-8.1 |
| 10) | Are changes required in the life situations of God’s Tea.. | M 10 A 1 | M-9.1 |
| 11) | How is Judgment Relinquished? | M 11 A 1 | M-10.1 |
| 12) | How is Peace Possible? | M 12 A 1 | M-11.1 |
| 13) | How many Teachers of God are needed to sae the world? | M 13 A 1 | M-12.1 |
| 14) | What is the Real Meaning of Sacrifice? | M 14 A 1 | M-13.1 |
| 15) | How will the World end? | M 15 A 1 | M-14.1 |
| 16) | Is each one to be judged in the end? | M 16 A 1 | M-15.1 |
| 17) | How should the Teacher of God spend his day? | M 17 A 1 | M-16.1 |
| 18) | How do God’s Teachers deal with their Pupils’ thoughts | M 18 A 1 | M-17.1 |

| | | |
|---|----------|--------|
| 19) How is Correction Made? | M 19 A 1 | M-18.1 |
| 20) What is Justice? | M 20 A 1 | M-19.1 |
| 21) What is the Peace of God? | M 21 A 1 | M-20.1 |
| 22) What is the Role of Words in Healing? | M 22 A 1 | M-21.1 |
| 23) How are Healing and Atonement Related? | M 23 A 1 | M-22.1 |
| 24) Does Jesus have a Special Place in Healing? | M 24 A 1 | M-23.1 |
| 25) Is Reincarnation True? | M 25 A 1 | M-24.1 |
| 26) Are Psychic Powers Desirable? | M 26 A 1 | M-25.1 |
| 27) Can God be Reached Directly? | M 27 A 1 | M-26.1 |
| 28) What is Death? | M 28 A 1 | M-27.1 |
| 29) What is the Resurrection? | M 29 A 1 | M-28.1 |
| 30) As for the rest... | M 30 A 1 | M-29.1 |

Use of Terms

| | Urtext Reference | FIP Reference |
|------------------------------------|------------------|---------------|
| 1) Introduction | U 1 A 1 | C-in.1 |
| 2) Mind-Spirit | U 2 A 1 | C-1.1 |
| 3) The Ego-The Miracle | U 3 A 1 | C-2.1 |
| 4) Forgiveness- The Face of Christ | U 4 A 1 | C-3.1 |
| 5) Perception-Knowledge | U 5 A 1 | C-4.1 |
| 6) Jesus-Christ | U 6 A 1 | C-5.1 |
| 7) The Holy Spirit | U 7 A 1 | C-6.1 |
| 8) Epilogue | U 8 A 1 | C-7.1 |

Psychotherapy

| | Urtext Reference | FIP Reference |
|-------------------------------------|------------------|---------------|
| 1) An Introduction to Psychotherapy | P 1 A 1 | P-in.1 |
| 2) The Purpose of Psychotherapy | P 2 A 1 | P-1.in. |
| A. Introduction | P 2 A 1 | P-1.in.1 |
| 3) The Process of Psychotherapy | P 3 A 1 | P-2.1 |
| A. Introduction | P 3 A 1 | P-2.in.1 |
| B. The Limits on Psychotherapy | P 3 B 1 | P-2.I.1 |

| | | |
|--|---------|-----------|
| C. The Place of Religion in Psychotherapy | P 3 C 1 | P-2.II.1 |
| D. The Role of the Psychotherapist | P 3 D 1 | P-2.III.1 |
| E. The Process of Illness | P 3 E 1 | P-2.IV.1 |
| F. The Process of Healing | P 3 F 1 | P-2.V.1 |
| G. The Definition of Healing | P 3 G 1 | P-2.VI.1 |
| H. The Ideal Patient-Therapist Relationship | P 3 H 1 | P-2.VII.1 |
| 4) The Practice of Psychotherapy | P 4 A 1 | P-3.I |
| A. The Selection of Patients | P 4 A 1 | P-3.I.1 |
| B. Is Psychotherapy a Profession? | P 4 B 1 | P-3.II.1 |
| C. The Question of Payment | P 4 C 1 | P-3.III.1 |

Song of Prayer

| | Urtext Reference | FIP Reference |
|-------------------------------------|-------------------------|----------------------|
| 1) Prayer | S 1 A 1 | S-in.1 |
| A. Introduction | S 1 A 1 | S-in.1 |
| B. True Prayer | S 1 B 1 | S-1.I.1 |
| C. The Ladder of Prayer | S 1 C 1 | S-1.II.1 |
| D. Praying for Others | S 1 D 1 | S-1.III.1 |
| E. Praying with Others | S 1 E 1 | S-1.IV.1 |
| F. The Ladder Ends | S 1 F 1 | S-1.V.1 |
| 2) Forgiveness | S 2 A 1 | S-2. |
| A. Introduction | S 2 A 1 | S-2.in.1 |
| B. Forgiveness of Yourself | S 2 B 1 | S-2.I.1 |
| C. Forgiveness-to-destroy | S 2 C 1 | S-2.II.1 |
| D. Forgiveness-for-Salvation | S 2 D 1 | S-2.III.1 |
| 3) Healing | S 3 A 1 | S-3.1 |
| A. Introduction | S 3 A 1 | S-3.in.1 |
| B. The Cause of Sickness | S 3 B 1 | S-3.I.1 |
| C. False versus True Healing | S 3 C 1 | S-3.II.1 |
| D. Separation versus Union | S 3 D 1 | S-3.III.1 |
| E. The Holiness of Healing | S 3 E 1 | S-3.IV.1 |

7.2 Appendix II: Volume Listing

This list compares the beginning and ending folios of the USCO Notes “volumes” with “Urtext” page numbers and HLC chapter/section references as retro-fitted to the Urtext. With this chart you should be able to identify which Notes volume contains any given passage from the “Urtext” by page number from the latter, or chapter/section number from later material.

| Vol | Page | Reference | Page | Reference |
|-----|------|----------------------|------|-----------|
| 3 | | (Psychotherapy) | | |
| 4 | | (pre-dictation 1-29) | 31 | T 1 B 371 |
| 5 | 31 | T 1 B 371 | 197 | T 4 B 39 |
| 6 | 197 | 4 C 1 | 301 | T 6 H 9 |
| 7 | 301 | T 6 H 9 | 414 | T 9 J 10 |
| 8 | 415 | T 9 K 1 | 524 | T 13 E 10 |
| 9 | 525 | T 13 F 1 | 652 | T 17 G 5 |
| 10 | 652 | T 17 G 5 | 807 | T 22 D 9 |
| 11 | 809 | T 22 E 5 | 933 | T 26 K 6 |
| 12 | 934 | T 27 A 1 | 1072 | T 31 H 11 |
| 13 | 1-1 | WB 1 | 152 | W 77-2 |
| 14 | 152 | W 77 | 285 | W 136 |
| 15 | 288 | W 135 | 395 | W 183 |
| 16 | 394 | W 183 | 556 | W 307 |
| 17 | 557 | W 307 | 72 | M 30 |

7.3 Appendix III: Glyph Chart

This is a partial listing of the more common glyphs and their most common meanings.

Some commonly used Glyphs and their meanings in *Helen Schucman's Shorthand Notes*

| | | | | | |
|---------|-----|-----------|---|--------------|---|
| AM | ∟ | IN | ∩ | THEREFORE | ∴ |
| AN | ∟ | INTO | ∩ | THESE | ∴ |
| AND | + ∟ | IS | ∩ | THINK, THING | ∴ |
| ARE | ∟ | IT | ∩ | THIS | ∴ |
| AS | ∟ | IT IS | ∩ | THOSE | ∴ |
| AT | ∟ | IT IS NOT | ∩ | THROUGH | ∴ |
| BE | ∟ | LIKE | ∩ | TO | ∴ |
| BUT | ∟ | NOT | ∩ | VERY | ∴ |
| CAN | ∟ | OF | ∩ | WAS | ∴ |
| CANNOT | ∟ | ON | ∩ | WAY | ∴ |
| COME | ∟ | ONE | ∩ | WE | ∴ |
| COMES | ∟ | ONLY | ∩ | WERE | ∴ |
| DID | ∟ | OR | ∩ | WHICH | ∴ |
| DIDN'T | ∟ | ORDER | ∩ | WILL | ∴ |
| DOESN'T | ∟ | OTHER | ∩ | WILL | ∴ |
| EACH | ∟ | SOME | ∩ | WITH | ∴ |
| FOR | ∟ | THAN | ∩ | WITHIN | ∴ |
| FROM | ∟ | THAT | ∩ | WOULD | ∴ |
| HAVE | ∟ | THE | ∩ | YOU | ∴ |
| HE | ∟ | THEIR | ∩ | YOU HAVE | ∴ |
| HE IS | ∟ | THEM | ∩ | YOUR | ∴ |
| HIM | ∟ | THEN | ∩ | | |
| HIS | ∟ | THERE | ∩ | | |

7.4 Appendix IV: Notes Material in Absence from Felicity

This Appendix contains previously published excerpts from the *Notes* which are not found in the “*Urtext*” material.

This is *Shorthand Notebook* material published in *Absence from Felicity* that is not found in the *Urtext*. With each block of material I have indicated at the beginning, as best I can, where it would have fallen in the *Urtext*, and then at the end where it is found in *Absence*. Most of it consists of words of Jesus, though a fair amount is Helen’s own words. My only rule for inclusion has been that the material is in the notebooks and not in the *Urtext*.

Within miracle principle 3

You are braking [sic] communication by thinking it’s cute. You are not wrong but it diverts your attention.

Helen: That’s true.

Jesus: Of course it’s true, and I’m really glad you got the idea. I am not angry when this kind of thing happens, but the lesson deteriorates under lack of focus.

Please read these three points (with corollaries) as often as you can today, because there may be a quiz this evening. This is merely to introduce structure, if it is needed. It is not to frighten you. (217)

Within miracle principle 3

(No, don’t think of how Bill will find this fascinating, either. I told you to re-read them and you did not.)

Helen: I am now.

Still within miracle principle 3

Do not run to Bill to tell him. There will be time, but don’t disrupt things. I’ll arrange the schedule. You have a lot to do today. Get dressed or you will be late. [Obviously, this paragraph was dictated the following morning.]

After miracle principle 9

Helen: I don’t think Bill wants this course, and I’m not sure I do, either. He is very snappy.

Jesus: I think this is slightly true because something is bothering him, but he is certainly not very snappy. So why not try to help him instead of blowing it up into an obstruction? He helps you all the time.

Helen: I resent this. He is supposed to help me. Note: I do not always feel this way. It’s a danger signal now, and just means something’s wrong.

Anyway, presumably this course is an elective. (219-220)

October 24, 1965

Yes, indeed, the way the course is given you is quite unusual, but as Bill says you are not the average American woman, which is merely a fact. Your experience in your life has been atypical.... (220)

Helen's dreams from night of October 23, 1965

There is also one in which three animals, little ones, were in the same room, and I knew that I had to keep them apart because they hated each other. Being so busy, this was a great additional strain on me. One of them was pregnant, and the other two wanted to kill her, but the other two hated each other too. Oddly enough, I was quite sorry for all of them because they were all three mixed up, but in different ways. I felt I had to get the pregnant one out first, though, because of the child.

(I thought this an improvement over the recurrent dream I had for years about animals starving to death, and me sometimes grieving, sometimes trying desperately to help them—at times also realizing I had starved them and feeling very guilty—but never saving them.)

The last dream was about a child on the CDP program [a child research unit Helen was consultant to]. It seemed that I saw the child's protocols, and suspected some sort of rather obscure diagnosis or problem. I was unwilling to go on record, because it was a medical thing and I thought Gates [the psychiatrist heading up the project] would disapprove.

But I felt an obligation to the child and called her M.D. about it. I got a letter in return, saying the physician was very grateful, and that the child's life was saved and the information was badly needed. (220-221)

Sometime after miracle principle 11

Jesus: The one more thing is Bill's fear of punishment for what is done now. Everybody makes mistakes. Those errors are completely trivial. Tell him that where the past has been forgiven, those minor infractions are very easily altered....

Helen: Last night I was planning to type up the Course for you [Bill], and was strictly ordered by Jesus not to go back to it before I got over S [Bill's aforementioned friend whom Helen still had not forgiven].

It seems that the Course has a lot of answers, and carries very high point credits, but as you always say, you have to know the questions first.

This morning I did ask for help with S. The answer seems to be in points 6 and 7. That's why He gave me the chalice for S. It belongs to him but he cannot find it. (221-222)

Right after miracle principle 16 and before "instructions" ("the purpose of this course is integration")

You [Helen and Bill] both have an identity problem, which makes you unstable but in different ways. He [Bill] lacks confidence in his identity, and needs to strengthen it. You vacillate in your identity and need better control. Both of you needn't worry.

I told you I forgave you and that meant all hurt and hate you have ever expressed is cancelled. I need the children of light now and I am calling you to be what you once were and must be again. The interval has vanished without a trace anywhere. You who live so close to God must not give way to guilt. The Karmic law demands abandonment for abandoning, but you have received mercy, not justice.

Help the children because you love them and love God.

Remember a miracle is a spark of Life. It shines through the darkness and brings in the light. You must begin to forget and remember.

This is a private point, just for you. It is not part of the course. A miracle is love—you always wanted presents, and a closed package was intolerable. Please open this one. You act like it's a time bomb. When I said "a miracle abolishes time," you might look back and review the point in parentheses. ["Time is a teaching device, and a means to an end. It will cease when it is no longer useful for facilitating learning."] You're afraid there won't be enough time for you. Forget it and remember that there is no real difference between an instant and eternity....

Remember that there is no order in miracles because they are always maximal expressions of love. You did make a maximum effort for Chip and the only reason you did it was because you loved Bill. You might tell him to think about that sometimes because he does need signs of love. But he doesn't always recognize them because he does not have enough confidence. You practically gave up your life for him quite voluntarily, but you do not know that what you were really giving up was death. This is what "dying to live" really means. And I said Myself that greater love no man hath.

Review your note from yesterday that your identification is strong but erratic, and that is why you have so much will power but use it wrong at times. Bill was right about the misuse of it when you were sick and it was a sign of superhuman will totally misdirected. Your body does not need it, but your spirit, [i.e. mind] does. And I need it too. (222-224)

Following miracle principle 18, preceded by personal material not found in *Absence*

... and be sure to tell him I did kiss him on the forehead and am kissing him again now. He is doing very well, and I am deeply grateful for his efforts. I do need help with this course. (224)

Regarding miracle principle 19

Jesus: Miracles rest on flat feet. They have no arches. (Bill will be better with this than you.)

Helen: He'd better be because I don't get it at all, and I am becoming very suspicious of it too.

Bill—did communication break down, or does this mean something?

Jesus: Clue—it has something to do with “here I am, Lord.” Bill knows [This is a reference to the short prayer Jesus had given Bill to say; see p. 197]

The idea is that I don't want to emphasize your specific language too much.

Helen: My own associations here are very bad; a Rorschach response of “footprints” to the top red on 2.

Jesus: No—it's all right: it's the arch of time. There isn't any. So it means “miracles rest on eternity.”

Helen: I must say this is the hard way, and I'm sure this could have been done more directly. I don't see why I should get a message in a way that makes me miss the point and that I have to go into a mental coma to get it.

Jesus: You've been doing that all along. You have not even bothered to look at the others that are very clearly stated. I just thought I'd give you this one in a way you couldn't overlook it. It's an example of shock effect sometimes useful in teaching students who won't listen. It compels attention....

And remember to thank Bill from Me for his all-out support. I need it, because you won't listen to anything. But don't worry, the three of us will make it. We're nowhere near the final. By the way, you are an example of the point on cooperation. And don't underestimate your cooperation either. You don't listen, and you would save yourself a lot of pain if you did. But you did get Chip over his misperceptions of S with very creditable integrity.

Helen: So I said, suddenly a little timid and very surprised, “You mean you think I'm nice?” And burst into tears. And He said He must think so, really, because He keeps giving me everything, and He's not angry because I keep on rejecting Him. But He's sorry because I suffer so much for no reason. He was really very nice about it. I told him I really do love Him, but I have trouble about it (though I did mean it for a little while anyway, before I got embarrassed), and He said he understood very well, and would keep on trying. (225-226)

After miracle principle 21; precise location not given

Don't worry about your autism. It's just a misused talent, which you really need. You have to tune out this world to see another. This ability is a gift, and when it comes under involuntary control rather than involuntary lack of control, it will be very useful. (227)

From within miracle principle 22a, after the pun about "just scribes"

Jesus: He [Bill] is still under the impression that he needs special signs of love. Note also that the special language here is a combination of both yours and his. You two came together in My name. (228-229)

From within the discussion on revelation and miracles, miracle principle 24 or 25, referred to under principle 40

Helen [to Jesus]: Lord, I will leave my desire to help him [Bill] in Your Hands. If You will tell me what to do, I will to do it.

Jesus: And that... is the answer.

Helen: The impact of this was incredibly intense, like a great burst of unexpected clarity. It was briefly so compelling that it seemed as though there was nothing else at all. The whole world just disappeared. When it faded out there was no after effect, except a dim sense of wonder that also faded out, though a trifle slower.

I was told to "write nothing else that evening," but we'd pick up the Course again in the morning. It was also explained that that kind of experience was at the Revelation level, which is different but not by any means out of accord. (230)

After the special revelation under miracle principle 30, following notes about Louis not found in *Absence*

Jesus: Blessed are you with Mary as the mother of the children.

Helen: I asked for forgiveness for having thrown away all the money [a reference to the omitted notes on Louis], but He said "It's all right. You lived in scarcity then, but now you are forgiven. So you live in abundance. There is no longer any need to throw anything away, or to want for anything either."

[Ken says, "What followed next is unclear from Helen's notes, but there appeared to have been some experience of Jesus as an infant, which led to Helen's stating:"]

Helen: Behold the handmaid of the Lord; be it done unto me according to Thy Will.

Jesus: Egocentric is right! I do not need another physical mother, and she [Mary] was the only one that conceived without any lack of love.... (233)

Following miracle principle 23 ("miracles make time and tide wait for all men")

By the way, about the flat feet. This is a slang term for “policemen,” or the guardians of law and order. This was used first, before the “it has no arches” bit. Correct to read: Miracles rest on the law and order of eternity. [This was even further corrected later to read, as quoted earlier: “Miracles therefore reflect the laws of eternity, not of time”—part of principle 19.]

As long as you take accurate notes, every word is meaningful. But I can’t always get through. Whenever possible, I will correct retroactively. Be sure to note all later corrections. This means that you are more receptive than you were when I tried before. (234)

Somewhere following the “sin as absence of love” discussion under miracle principle 23 (“miracles are part of an interlocking chain”)

The reason I direct everything that is unimportant is because it is no way to waste your free will. If you insist on doing the trivial your way, you waste too much time and will on it. Will cannot be free if it is tied up in trivia. It never gets out.

I will tell you exactly what to do in connection with everything that does not matter. That is not an area where choice should be invested. There is better use of time.

You have to remember to ask Me to take charge of all minutiae, and they will be taken care of so well and so quickly that you cannot bog down in it.

The only remaining problem is that you will be unwilling to ask because you are afraid not to be bogged down. Do not let this hold us back. If you will ask, I can arrange these things even if you are not too enthusiastic.

Prayer can be very specific in little matters. If you need a coat, ask me where to find one. I know your taste well, and I also know where the coat is that you would eventually buy anyway.

If you do not like the coat afterwards, that is what would have happened anyway. I did not pick out the coat for you. You said you wanted something warm, inexpensive, and capable of taking rough wear. I told you you could get a Borgana, but I let you get a better one because the furrier needed you.

Note, however, that it is better in terms of the criteria you established. I could do this because you saw the coat more that way than in terms of a particular material. You thought of Klein’s yourself a few days ago, and then you decided against it, because Borgana is price-fixed. Then you remembered a coat Grace [Louis’ sister] once got there that was much cheaper, and seemed pretty much the same, and asked yourself whether it was really right to be sold on a particular trade name through advertising. That opened your mind.

I cannot save you more time than you will let Me, but if you are willing to try the Higher Shopping Service, which also covers all lower-order necessities and even quite a number of whims within reason, I have very good use for the time we could save.

Remember, the specific answer you get depends on the specific question you ask. The fewer limits you impose, the better the answer you'll get. Ex: You could ask where do I find a Borgana coat? or where is the coat I want? or where is the coat I should get? and so on. The form of the thought determines the level of creation.

Miracles depend on timing, which is why you shouldn't waste time. I told you awhile back that time would cease when it was no longer useful as a learning aid. There is a way of speeding you up. And that is by leaving more and more time for Me. So you can devote it to miracles.

The first part of what you wrote last night is right. Check this now. (Corrected under advice.) The second part was put in by you because you didn't like the first. It was an attempt to re-establish your own control over time. Remember, you cannot stand not knowing what time it is.

I am not intruding on your will, but I am trying to free it. I told you the next part of the course will place increasing emphasis on Atonement, and I defined this as "undoing." You know very well that changing learning patterns requires undoing the old ones. The real meaning of retroactive inhibition is simply that when two kinds of learning coexist, they interfere with each other. (235-237)

Before the published miracle principle 35 ("miracles are expressions of love"), which is now found under miracle principle 30

Jesus: You were wise in setting up William Rockford to allow measuring both the old and new learnings, thus permitting ratio measurement. Actually, I helped you with this one....

Helen [interrupting]: I am mad about this.

Jesus:... because most studies just measure learning decrement [loss] caused by new learning with the old. But the emphasis should be on how to minimize the effect of the old on the new. This is a much more helpful area to work in....

Do not get bogged down in those dreams of last night. They are reflections of old learning patterns. They arose because you did not like what I said about leaving minutiae to Me. They merely illustrate your willingness to get bogged down because you are afraid of the course. So don't use them that way. If you are tempted to do this, ask Bill to stop you. This course is about willingness, not unwillingness. Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur.

Go and look up Atonement, and then get dressed. To save time, wear exactly what I tell you and go.

Atonement - obsolete - short for “set at one” and “reconcile,” “to agree.” Obviously, before reconciliation or agreement is possible, the discordant or out of accord must be undone. It may seem as if darkness must be dispelled before light can come in, but the truth is that darkness is dispelled by light.

Early November 1965, near the beginning of notebook 4; last two sentences conclude miracle principle 38

Helen: I went into the [hospital] room (under instructions) and spoke to Dave, who was very groggy. Every time he opened his eyes I said, “We all love you, so don’t be afraid.” I prayed that

he would be able to love everybody in return {this too was under instructions) [Helen had previously referred to some unforgiven relationships in his life], having been told (I think

on Great Authority), that his only real danger came from lacks in this connection.

I did not visit him on Friday, but I am sure this was right, because I was very careful to ask. I was going over, too, after the lecture, and was told not to. Perhaps there was no “need to know” involved.

I am upset about it, and am leaving my notes for a while. I think I’d rather pray right now.

Esther [a mutual friend] said Terry [presumably Dave’s wife] was talking about giving away the baby [presumably an adopted child]. I jumped to the conclusion that I was supposed to take her, but that may easily be an indiscriminate miracle impulse, I think I’d better just stop now.

I prayed for Dave, and said that whatever miracles I could do for him even now, or any of his family, I would will to do [see below p. 244 for an explanation]. I also asked Jesus to help Dave with the course. Then I was told to go in and visit with Jonathan, and pray for him, particularly if he was asleep, which he was. It was the only time so far I prayed intensely for him. When that happens, I am strongly aware that I am not praying alone. We [i.e., Helen and Jesus] told Jonathan that he should forget about [his past sins]... and all the rest, because it does not matter. He showed a lot of love this time, and should claim his forgiveness. He does not need to hurt himself, and must stop those symptoms of disequilibrium and establish his freedom. He woke up, and said he was feeling better but hungry.

I was going to wash my hair after fixing his dinner, but I was told to visit his mother. Am not too enthusiastic about this, but am going now. It occurred to me while waiting for the elevator that I was glad I was going, because it was a way of atoning to Jonathan for my being so nasty to her (he was always happy to have me visit his mother), and in a way of atoning for Dave, too. The impersonal nature of miracles is because Atonement itself is one. By being one it unites all creations with their Creator. (242-243)

After the previous material, before the note under miracle principle 40 which says “Scribes have a particular role in the Plan of Atonement”

You did surprisingly well today, after a rather bad start. Actually, Dave helped you, but this will not be explained. (I got very frightened about this.) It’s just an example of how no miracle is ever lost, and always blesses the doer. This has nothing to do with magic. The Golden Rule is the law of justice, not spells. We’ve been over that already. (243)

From middle of miracle principle 41. Preceded by a special revelation not in the *Urtext* or *Absence*.

Helen: I have an idea that the “shrine” merely referred to the “altar within,” which the Priestess served. I imagine that the communication was direct, and the “brother” always nameless. I think the Priestess responded automatically by praying directly to God, standing with upraised arms to draw down a blessing on her brother, who knelt outside. Her response was completely automatic and impersonal. She never even thought of checking the outcome, because there was no doubt. I imagine there is still no doubt, really. Except that the Priestess can no longer ask alone. It was originally “sister,” not “Priestess” [ostensibly referring to Jesus’ salutation]. (247)

November 16, 1965

I [Bill] would like to pray that my will be united with Thine [Jesus’], recognizing that Thy perfect love will suffice (or correct) for my imperfect love. I pray that I may accept the Atonement with conviction, recognizing its inevitable worth, and my own divine worth as part of this identification with Thee. I pray that my fear be replaced by an active sense of Thy love, and Thy continual willingness to help me overcome the split, or divided will, which is responsible for my difficulty with this. I accept the divinity of the messages we have received, and affirm my will in both accepting and acting upon the Atonement principle.

Here I am, Lord. (266, also in special messages)

November 16, 1965

The major problem that both of you have is the continuing split will [i.e., mind], which naturally interferes with your true identification. To the extent that you hold onto this split, it will take longer to get through and will markedly interfere with your own integration efforts. Reliance has to be placed on Me, which is sufficient once you do this without distantiation or division in loyalties. This will be strengthened through a continual affirmation of the goal you both want to achieve, and an awareness of its inevitability. In this way, you will both perceive and know your true worth, and the importance of maintaining a complete identification. (266, also in special messages)

Undated, from early in the dictation

I [Bill] have been unwilling to recognize that this quest is one of joy. Instead of reacting with anguish at times, and a feeling of frustration and futility, I will to see myself only as I truly am. Nothing else can matter but this. The Kingdom is entirely filled with peace and joy, and I am an essential part of it. Therefore, I must be unwilling to recognize what is already obvious, even in my conflicted state.

I will only for God and His Kingdom. This is the only message that is meaningful, because it is my reality. All else is illusion. I will be helpful as I offer help to others. I will know myself as I recognize my only true relationship with all my brothers. (266-267)

Taken down “around” end of T-4.VI

The reason for the fear reaction is quite apparent. You have not yet been able to suspend judgment, and have merely succeeded in weakening your control over it. Since you have an unfortunate tendency to be self-punishing, you believe that control of judgment is a self-preserving function, and therefore require it as a necessary defense of your self. Weakening this defense delivery is thus perceived as dangerous vulnerability, which frightens you.

Bill was right that you should ask before attempting it again. It would be very unwise to try it before we can do it together, as I told you last night. I assure you I will be vigilant in identifying the right time, and as I told you very clearly next time we will do it together. I did not tell you when that will be because I do not know. You will tell Me that, but may not recognize that you have done so. That is why you need Me to relay your own message back to you. When you are both ready, it will not be fearful.

In answer to Bill’s question as to why he has so much difficulty in communication, you were right in what you said in the cab and Bill could not listen. However, he seems to be able to listen quite carefully to these notes. Ask him please to listen very carefully to these.

If you ask Me for guidance, you have signified your willingness to give over your own control, at least to some extent. Your frequent failure to ask at all indicates that at such times you are not willing to go even that far. But when you at least ask, you are acting on a cooperative thought, even though you may not lack ambivalence. You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps that you will take.

You asked merely what you should do now. The answer was to tell Jack [Helen’s taxi driver] to pick you up at 3. Bill’s reaction to this was unfortunate, and yours was much more constructive, making it particularly unfortunate that Bill accepted your very correct response to his reactions with irritation. But this was inevitable

because he had already given way to fear. Then you reacted to his mistake with irritation, and we lost our communication for a time. Let us try to re-establish our communication now.

Bill was unwise in deciding on his own that unless you went to his apartment, Jack would be in trouble. This association meant that he saw only one alternative, and was unable to keep an open mind. Certainly he should be confident that any guidance which comes from Me will not jeopardize anyone.

It should also be noted that he projected his misperception onto you, assuming that you were counting on magic to get Jack to take you home in spite of the traffic, and not realizing the situation as it is. I would like to tell him for you that this was a misperception of his, and although you have done this at times in the past [i.e., misperceived], you were not doing it then.

As you very correctly stated, but Bill could not listen at the time, you were merely reporting a message for which you had asked, and were not judging the outcome. Bill was. If you can continue not to evaluate My messages and merely follow them, they will lead to good for everyone. Since this is the same area of difficulty which is causing both of you trouble in meditation, practice in this is essential.

I do not yet know what decisions those who are involved in [what is] happening later today will make, but I assure you with a confidence I urge you to share that whatever things may be can be utilized for good if you will let them be. Why not unburden yourselves of this kind of responsibility which you cannot meet, and devote yourselves in peace to the many others which you can discharge without strain? It is your responsibility to recognize the difference. Any confusion in this respect is arrogance. Note also that I specifically told you in answer to your own question of this morning, that miracles should be offered both to Art [a colleague] and to your brother [Helen's brother Adolph]. They are urgently needed for you [Helen and Bill], although this is not the spirit in which you must undertake them. You have hurt yourselves and need healing. It does not matter whether the people you think have hurt you have really thought hurtfully. You have. We must undo this, and your attempts will surely be blessed.

Since both of you have asked Me to point up errors in perceiving, I would suggest that Bill review carefully his reactions to your suggestion that you go over the case at Neuro [Neurological Institute]. Even though you did not ask, which was a mistake, Bill immediately evaluated the suggestion in terms of his own convenience, which was another mistake. Your reactions were not uncharitable, even though your failure to ask for guidance was a sign of fear. You thought that Art would be able to understand Bill's going to the hospital, while he [Bill] could not understand your presence at P.I. [Psychiatric Institute].

Bill's reaction did not take alternate possibilities into account, which is one of his major problems. He should also train himself to learn that alternate possibilities are better not left up to him. Whenever he reacts as though they are, he will have trouble.

If you had asked where to go, and Bill had been willing to forgo control of the decision, whatever you had done would have been only benign. Could we continue the day in that spirit? If you will to help Bill overcome his irritation, which is totally unjustified in spite of his misperception, you will not only help him, but enable both of us [Jesus and Bill] to help you. This will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

I offer far more than partial guidance, although you do not ask for more. The uneven quality of your skill in both asking and following My direction is due to the alterations you experience between ego- and the miracle-oriented perception. This is a strain, but fortunately one which can be overcome along with the rest. There will never be a time when I do not will to try again. You might be gladdened by remembering that. (288-291)

December 14, 1965

Nothing that relates to a specific relationship belongs in the notes. But you have been told that if you ask the Holy Spirit for specific guidance in a specific situation, He will give it to you very specifically. When you and Bill are ready to ask Him together what you can do for M [one of Bill's friends], He will tell you, if you make no attempt to give the answer for Him. Prejudge His answer not, for if you do, you will not hear it. But be sure of this:

The Holy Spirit will never teach you to disrupt communication, but be wholly willing to let Him maintain it in His way. M is unhappy and afraid, because he thinks communication through the body can be sought and found. It is no harder for the Holy Spirit to teach him that communication is of the mind, and not the body than it is for Him to teach it to you. The Holy Spirit will have no difficulty, and much joy, if you allow Him to teach M this through you. But be sure that you are willing to learn it with him, or you will inevitably interfere with what the Holy Spirit would have him learn with you. (293)

Almost certainly from same time period as previous

You will note that a lot of terms are used in the beginning that are later clarified. This is because the beginning was written by an unwilling Scribe whose ego was in strong dominance, and whose Soul was dissociated most of the time. You may not realize what a strong testimony to truth these notes are without remembering that.

The sharp ascent upward in thought which the development of the notes shows, and it is astonishing in human terms how steadily they evolve toward unity, is due to only one sign of assent. I asked her [Helen] to take notes, and she did.

There have been very few real errors, and perhaps I can suggest that the first [note]book be gone over again from her notes, not all of which she read correctly. Some of the changes will be seen immediately, and she will probably remember most of the others. Don't bother now—a lot has been omitted anyway.(294)

About the question of karma—most theories of reincarnation are essentially magical, and the whole question is not really necessary to religion at all. The chief value of the concept lies in its helpfulness in counteracting the idea of hell, a belief that is hard for the ego to relinquish. As the symbol of separation, the ego cannot escape guilt-feelings, and fear of punishment is inevitable. Do not dwell on these fearful thoughts.

One of the main dangers of karmic theories is the tendency it induces to engage in the genetic fallacy, overlooking the truly religious fact that now is the only time.

In answer to what Bill mentioned, some of the things Helen said before the notes started are true, some of them fact, and others symbolic. On occasion she was projecting, and several times she was merely being manipulative, though this was very rare and never attempted consciously. She also really tried to be honest about this, even though it made her ego very fearful of “being abandoned.”

I told you I would edit the notes with you when it was helpful to do so. At present, it is not needed, but when we are sure what we should do with things, we can consider it again. • [The complete consideration of the editing awaited my coming on the scene, as we shall discuss in Part III.] I have already told you in connection with [Edgar] Casey [sic] that out of respect for his great efforts on My behalf I would not let his life-work lead to anything but truth in the end. [The notes on Cayce, which I have deleted, were scribed in late November 1965.] These notes are part of your life-work, and I will treat them with equal respect.

It is true that this will lead to something quite different because they [the notes] point only to the future. They lead to a future that you will know. There was a past, but it does not matter. It does not explain the present or account for the future. You both went over your childhoods in some detail and at considerable expense, and it merely encouraged your egos to become more tolerable to you. I would hardly want you to repeat that same error.

Knowledge is not won through curiosity, which is an ego attribute. Knowledge can be found only if it is sought to give it to someone else. This means that you are ready to appreciate its real value, and have already

accepted its worth for yourself. That is what I meant when I told you you can not go to God with Bill, but you can go for him and bring knowledge back to him.

If this is in the future [Helen's going to God], why would you care at all about the past, except to the extent that your ego objects to your rightful destiny? Are you interested in healing insanity, or in studying its past? That is of concern only if you believe that something that could remedy it happened in the past. Even My personal history is of no value to you except as it teaches you that I can help you now. But no history of irreconcilable viewpoints is helpful in establishing truth. The Soul [i.e., spirit] has no history, being the same yesterday, today and always. The history of a split mind is not a constructive focus for those who are being trained in an integrated and true concept of themselves.

I am quite willing to take your question up again when it no longer is of any interest to your egos, and if it is of help to someone else. Otherwise, it would be much better to devote yourselves to knowing God. I once told you that the Atonement will not be complete until all the Children of God have come home. We do not care about where they have been or what they have done. We would not want to evaluate their past any more than we want to evaluate them.

It is almost impossible for the mind to look at some of Casey's [sic] records of the past totally without judgment of any kind. That is why he himself usually related the past to a bodily condition even though he knew that mind was the builder. His emphasis on gains and losses is not to be yours. These terms are evaluative, and are therefore in variance with the goals of your course.

We have discussed the Separation in some detail, as we have also done with its healing. The interim is of no importance. Your judgment is a real defense [i.e., that of the Holy Spirit], without any attack on truth, only when it evaluates the Separation and its symbols as what they are, and enjoins the withdrawal of your belief in them. I would indeed be a poor teacher if I allowed any interference in the development of a skill which you have by no means mastered. (294-298)

Around the end of published Chapter 5

Helen: I... asked the Holy Spirit in me to listen in case our brother [Jesus] wanted to share some of His thoughts with me, and I would be honored if He wanted to. The answer was that that was not a good beginning because He always wants to share His. (304)

June 13, 1966

Bill does not know his wholeness. He believes that there is a central core of himself which is invulnerable, but he does not include all of himself in it. His is a peculiar self-concept now, because he is shifting his belief about himself, but has not yet done so completely. As a result, he believes in degrees of invulnerability, a concept which does not really mean anything.

Invulnerability is the opposite of vulnerability, and is total. He once thought he was totally vulnerable. He now thinks he is partly invulnerable and partly vulnerable. This has limited his anxiety greatly, but has not yet gotten rid of it.

This is ultimately because of his persistent belief that there is an order of difficulty in miracles. He finds this easier to say than to believe, but when he believes there is no order of difficulty in following everything I teach, he will include all of himself in My teaching. (307-308)

June 14, 1966

There is something very wrong with Helen, to which Bill is reacting badly because it bothers him too. The something is really nothing, and I would not dwell on what it is as much as how to get over it.

There has been a sharp rise in competition, which is really only an attempt to project one side of the internal conflict on practically any external situation she [Helen] sees. This is regressive, because it is a return to an earlier form of solving the problem.

September 13-14, 1966

You have no idea of the intensity of your wish to get rid of each other. This does not mean that you are not strongly impelled toward each other, but it does mean that love is not the only emotion. Because your love has become more in awareness, the conflict can no longer be "settled" by your previous attempts to minimize the fear. The love makes attack untenable, but you still feel the fear. Instead of trying to resolve it directly, you have a strong tendency to try to escape from the love. Yet this is the last thing you would want to escape from. And even if you did, you can escape from everything else, but not from this. Be glad indeed that there is no escape from salvation.

You do not realize how much you hate each other. You will not get rid of this until you do realize it, for until then, you will think you want to get rid of each other and keep the hatred. Yet if you are each other's salvation, what can this mean except that you prefer attack to salvation? Be glad that neither your reality nor your salvation is a matter of your preference, for you have much cause for joy. But that the cause is not of your making is surely

obvious. You do hate and fear each other, and your love, which is very real, is totally obscured by it. How can you know the meaning of love unless it is total?

This will be a very difficult period for you, but it will not be so for long. You are in danger, but you will be helped, and nothing will happen. But you cannot remain in darkness, and this will be the way out. Look as calmly as you can upon hatred, for if we are to deny the denial of truth, we must first recognize what we are denying. Remember that knowledge precedes denial, and that the separation was a descent from magnitude to littleness. And so the way back is to retrace the way to magnitude.

Your hatred is not real, but it is real to you. It hides what you really want. Surely you are willing to look upon what you do not want without fear, even if it frightens you, if you can thereby get rid of it? For you cannot escape salvation, and you will not escape fear until you want salvation. Be not afraid of this journey into fear, for it is not your destination. And we will walk through it in safety, for peace is not far, and you will be led in its light. (309)

September 16, 1966

Question: Why is Bill more depressed than usual?

Answer: He is in a very deep sleep and much more resistant to waking than you are. The major problem with him is that his is a passive resistance, which implies a giving over of will. This always induces a state of resignation and therefore depression. Tell him that no one can resign from the Sonship, since membership is not optional. He has been looking for someone to take his will away, because he thought it was the cause of his trouble. Since the course has placed such persistent emphasis on will, and since he agrees with the emphasis, his past adjustment is threatened. That is why he could not sleep. His past came to "haunt" him because he is giving up the belief in ghosts.

Tell him again not to be afraid of ghosts, and remind him that he has no past. The return of his will is what he wants. No one can accept it but himself. (310)

November 15, 1966

Bill was right in not regarding this as a separate problem: the savage problem of personal rejection. There is no fear in perfect love. You do not want him to feel guiltless, but rejected. This area is the only one in which you want to retain this, but you will not be able to limit it. You will not see his purity until you give up rejection as a weapon against him or against everyone else. You think these are the only alternatives. Be sure to consider why you want to maintain this position. Bill will help you with this. (311)

7.5 Appendix V: Variant Reading Examples

7.5.1 Introduction

This section includes a handful of examples of “variant readings” which illustrate how the earlier versions can help us identify material which has suffered from copying errors. These are only included to illustrate some of the editing issues with concrete examples. There many hundreds from which to choose.

7.5.1.1 Example 1

At the beginning of chapter 6 (in both FIP and the *HLC*) we find the following:

| <i>Notes:</i> | <i>Urtext:</i> (271) | <i>HLC:</i> (128) | <i>FIP:</i> |
|---|--|---|---|
| <p>6:163 (T:599) The relationship of anger to attack is obvious, but the inevitable association of anger and <u>fear</u> is not always so clear. Anger <u>always</u> involves <u>projection of separation</u>, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have <u>been</u> attacked; the attack was <u>unjust</u>, and you are in no way responsible for it. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.</p> | <p>T 6 A 1. The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear. Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have BEEN attacked, the attack was JUSTIFIED, and you are in no way responsible for it. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.</p> | <p>T 6 A 1. The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear. Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible (?). Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows.</p> | <p>T-6.in.1. The relationship of anger to attack is obvious, but the (?) relationship of anger to fear is not always so apparent. 2 Anger always involves projection of separation, which must ultimately be accepted as (?) one's own responsibility, rather than being blamed on others. 3 Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it. 4 Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love must follow.</p> |

Legend:

- Red = variant from previous version
- Green = restoration to an earlier form
- (?) = omission from previous version
- EMPHASIS = addition or removal of emphasis as compared to previous version

References: *Notes*: “6:164” means Volume Six, Page 164 and “T:599” means it is the 599th page of the *Notes Text* file. *HLC* and *Urtext* have manuscript page numbers in brackets and the chapter, section, and paragraph numbers using the *HLC* chapter and section break points. So “T 6 A 1” is Text, Chapter 6, Section A, Paragraph 1. FIP references are similar to the above except in this case instead of Section A or Section I, we have Section “in” and the second section will be called Section I.

In the above four columns we can see several examples of common types of variant readings between versions. Most of the material is copied faithfully, but some differences, both inadvertent and intentional, occur in each new rendering. To some extent things are re-worded, but usually in a way that largely preserves the original idea. For example, ADDING “rather than being blamed on others” in FIP might be seen as wholly unnecessary, but since it is a logical inference from the earlier versions, it doesn’t appear to substantially change the original meaning. Some of the editing just raises eyebrows. Was the change of “inevitable association” in line 3 to “relationship” intentional or an accident? If not an accident, what’s the reason for this change? Is this a “correction of error” or just “compulsive editing” on a whim? These are questions which must be tackled in the evaluation of variants for the *Critical Edition*.

We also see **in green** one of the rare examples of later editing restoring material to an earlier state. We can’t tell in this instance if this was accidental or whether Schucman may have recalled previously changing it and decided to change it back to what it had first been.

Also typical, though less frequent, is the copying error that happens between the *Notes* and the *Urtext*. I’d guess it was most likely to have occurred as the *Urtext* was copied from the still unavailable original *Thetford Transcript*. In this case it is a miscopying such that “UNJUST” becomes “JUSTIFIED.” What is typical of the editing is that the mistake isn’t caught but rather is preserved, intact, in all subsequent versions. It is also typical that in FIP we see evidence of some recognition that there is a problem in the addition of “in return” but that rather than look up what was originally there to check for a copying error, the material was simply rewritten, partly correcting the meaning, but not entirely. When looking for indications of possible copying mistakes this stood out as a likely candidate. In the First Edition of the “*Corrected HLC*” we proposed that there was likely an error and that “justified” likely was meant to be “unjustified.” I include here the entry for that passage in the First Edition of the “*Corrected HLC*” because it draws attention to further relevant issues. This segment was written before the *Notes* were available to confirm the basic hunch.

Chapter 6: Section A: Par. 1: p. 128

“Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible.”

The second clause contained by semicolons makes no sense ... FIP changes it to:

“Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it.”

Urtext uses commas instead of the semicolons (correctly in our view, as does FIP) and replaces “that your” with “the” but is otherwise mostly the same as the *HLC* manuscript.

“Anger cannot occur unless you believe that you have BEEN attacked, the attack was JUSTIFIED, and you are in no way responsible for it.”

The problem of course is that we don’t get angry when we believe we have been attacked AND that the attack on us was justified. We get angry when we feel we have been UNJUSTLY attacked. We could just change “justified” (capitalized in the *Urtext*) to “unjustified” and largely solve the problem. FIP’s solution, to change this sentence to refer to a counter-attack corrects the obvious ill-logic but at the expense of the probable meaning. The counter-attack is referred to later in the paragraph as the logical consequence of these three premises. It makes no sense at all to have the logical conclusion as a premise. Further, in the original the “responsibility” relates to the attack, and after FIP’s modification, the responsibility shifts to the counter-attack.

We agree with FIP that there is a problem, but we do not agree with FIP’s resolution of it. It seems far more likely that “unjustified” was mistakenly turned to “justified” and what is “unjustified” of course is the “attack” one believes one has been subjected to by one's “attacker.”

Since we don’t have access to the original *Notes* to check this, we have made our best guess, and have added a few letters in brackets to clarify what appears to us to be the intended meaning:

Anger cannot occur unless you believe that you have been attacked, that your attack[er] was [un]justified, and that YOU are in no way responsible.

This also illustrates one reason why the *Notes* are important. Without them we were only able to guess at what the error might have been. While our guess did correct the essential error, there was no evidence for us to determine the precise original wording. With the *Notes* we can see precisely what happened and thus correct it exactly.

This may be an inadvertent copying error early in the editing. That was our initial conclusion, represented in the quote from the *CHLC* (above). Since then Lee Flynn has noted that the subsequent paragraph (T 6 A 2) offers a plausible reason for thinking this change may have been more than a simple copying error in which the prefix “un” was left off of “just.” Here, from the *HLC*, is that next paragraph:

T 6 A 2. The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. You cannot BE attacked; attack HAS no justification; and you ARE responsible for what you believe. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning

device. Everyone teaches, and teaches all the time. This is a responsibility which he inevitably assumes the moment he accepts any premise at all, and no one can organize his life without ANY thought system. Once he has developed a thought system of any kind, he lives by it AND TEACHES IT.

I have underlined and italicized the key phrase above. You will note that each of the three premises in the preceding paragraph (T 6 A 1) is mentioned; the sanity of each is questioned and countered with three negating statements as in the following table. This is from the *Notes*.

Anger cannot occur unless:

Insane Premise

Sane Counterpoint

| | |
|---|--|
| <p>First: you believe that you have <u>been</u> attacked; Second: the attack was <u>unjust</u>, Third: you are in no way responsible for it.</p> | <p>First: You cannot BE attacked; Second: attack HAS no justification Third: you ARE responsible for what you believe</p> |
|---|--|

So what we see here is that the first and third premises are countered by negating statements but the second, “attack was unjust” is met by “attack has no justification” which isn’t as directly or obviously a direct negation. Superficially it might even be thought to be the same thing, since it has no justification it must be unjust. However, if we change “unjust” to “justified” in the table above, we have a more obvious complete antithesis in the second.

It is therefore plausible, Flynn argues, that Schucman and Thetford noticed and changed “just” to “unjustified” so as to make the following negation pattern more apparently consistent. It’s hard to know what went through their minds. However, as the subsequent alterations in each version show, a problem was created by changing “unjust” to “justified” in that the result makes no sense, as noted above. Rather than angry, one is more likely to feel guilty and repentant if one feels an attack was “justified” by something such as one’s own guilt, and only angry if one believes it is “unjust.” We are of course talking about “beliefs” in the first column, and “facts” or “truth” only in the second.

Apparently realizing that changing “just” to “unjustified” generated further problems, that sentence was re-written twice more until it became the “your attack in return” that is justified. However, this complicates the meaning of the following sentence: “*Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows.*” The justification of the counter-attack is the logical (if insane) conclusion based on the premises. What makes it “insane” is the error in the premise, not an error in the logic. The premise has become the conclusion and the logical sense of the original vanishes.

The conclusion cannot be a premise. This “correction” generates a new and much more serious problem. The whole paragraph begins to be illogical. The premise becomes “your attack in return is justified” and the logical conclusion is that “a brother is worthy of attack.” No longer do we have ‘premise’ followed by a logical (if irrational) ‘conclusion.’ We have instead a premise and a conclusion that are identical.

My own feeling is that the original form is quite correct and there really isn’t any “problem” with the second premise and its negation. The belief that the attack was unjust, which is the belief that gives rise to anger, implies the belief that there *could be* a “justified attack” ... in short the attack is evaluated and judged as to whether it is just or unjust. It’s not the conclusion that the attack was unjust that is insane; it is the very act of believing that it *could be just or unjust* which is insane. Since attack HAS no justification, it is never just, it is only ever insane. What is insane in the premise then is the attempt to judge whether it is justified, not the result of the judgement. In fact the very idea that an attack ever could be just is what is insane here.

The question here is what is opposite of which. Is it the act of judging the justification that is being contrasted, or is it the result of the act of judgement? If the latter, then “attack has no justification” is the opposite of “attack is justified.” If the former then “attack has no justification” is equally the opposite of either outcome of judgement, either “attack is unjustified” or “attack is justified.”

I think there can be little argument that the Course’s overall teaching is to avoid judgement entirely, rather than to oppose one judgement with another, so that the contrast being set up here is between judging the justice of an attack versus not judging it at all rather than the contrast being between judging it as just versus judging it as unjust.

The counterpoint is that since “attack has no justification” what is irrational is to judge the attack as to *whether it is justified or not* at all. Never mind which result that judgement yields. It can not be sanely evaluated as just or unjust if no attack is ever justified. The “insanity” then lies in the act of judging itself, rather than in which judgement is arrived at. The opposition then is not then between “just” vs. “unjust” but between the idea that an attack can be judged as either, versus being seen as neither. So to say “attack has no justification” is a

negation of saying an “attack was unjust,” every bit as much as it is a negation of “the attack was justified,” if you approach it from that angle.

So while Flynn’s point is plausible, that someone might have thought the correct contrast to judging something as just should be judging it as unjust, rather than not judging it at all, we can see in the subsequent attempts to resolve the problems which that “fix” created, that the material strayed further and further away from the original wording and meaning.

If Flynn is right, and I think it quite possible that he is, and if I’m also right about the actual elements being contrasted, those editing the material either didn’t understand the concept of judgement and justice in ACIM or at least didn’t probe this paragraph deeply enough to recognize that it was about the sanity of judgement per se, not the relative correctness of particular judgements.

Obviously I don’t and can’t say with certainty which is the correct answer to this puzzle. I can point out however that we have identified multiple plausible explanations for what we see across the versions and the re-writing that was carried out. We certainly can’t be immediately sure which is correct nor that there aren’t other possible explanations which further research might uncover. While we can perhaps see why they set out to re-write the material later, we also see that such re-writing ends up causing more problems than it solves and quite possibly completely misidentifies the original “problem.” If Flynn’s observation is correct, the problem was, I think, that they assumed a scribal error in the *Notes* when they were dealing with a comprehension error of their own.

There are many examples of apparently intentional alterations of this sort in which it really appears that those making the changes thought they were correcting a “scribal error” but in fact the error was not in the text, but in their understanding of it.

When something appears to be a problem or contradiction, there are basically two approaches one can take. One can assume there is a problem in the text which can be fixed only by changing it, or one can assume the problem is in one’s own comprehension. Generally it is my feeling that one must assume the shortcoming is in our understanding and only when all possibilities of reconciling an apparent contradiction that way are exhausted, should the notion of the text itself being in error be considered.

One of the obvious values of the *Notes* here is that in the original form we do see a reading which can be interpreted in a perfectly sensible way, and that the “apparent inconsistency” can be easily resolved with a wee bit of analysis, while all the subsequent efforts to “fix” the passage, whatever their specific reasons, generate essentially nonsensical readings with logical problems far greater than those they were meant to solve.

In short I don't think there is a strong case at all that there is anything really wrong with the original reading in the *Notes*, though I can see how there might appear to be, at a casual first glance.

Some might be rolling their eyes at the multiplicity of explanations here, but I would point out that this is what scholarship ends up doing. The first attempt spots "something" and attempts to deal with it. That draws more attention from others who look more closely and spot things not noticed at first. That draws still further attention from some who notice even greater subtleties. At each stage our "explanation" expands, sometimes showing an earlier understanding was rather incomplete, sometimes showing it was mistaken. This is why it is important to have a "panel" inspect the material and bring to bear as many minds as possible. Our understanding of the material can only be enhanced by this process, and through this process, if there are errors of inadvertence in the editing, they are likely to come to light and be corrected.

**This one paragraph (T 6 A 1) illustrates several other variant readings with which the editorial panel of the Comprehensive *Critical Edition* will have to deal. Each of the red words indicates a "variant reading" which will have to be examined for "correctness." You see that in some cases the error is obvious. In other cases the change appears intentional and the question is whether it is a "legitimate correction" or an "unwarranted alteration" and it is not always immediately obvious. One could make a case that some of the alterations do improve the material, and one can equally make a case that there is no "error" to correct and the changes are uncalled for.

My own subjective opinion in this case is that the original rendition in the *Notes* is fine, there's no "error" in it which warrants any editing changes, and the "fiddling" with the wording was Schucman in "compulsive editing mode" and not Schucman receiving instructions for the correction of error from the "Voice." I don't see any evidence that there is a "problem" in the original that requires "fixing." In fact I think we have the introduction of a minor error in the changing of "inevitable association" to "relationship." The original statement defines a "relationship of inevitable association" while the FIP rendition simply refers to an undefined "relationship" which could be anything from "inevitable association" to "polar opposites." It does what so much of the later editing does; it blurs a very succinct and precise statement without actually reversing it. It merely makes it less clear. But that's just my opinion. With the skills of scholarship brought to bear on this, a very different story than that which I suppose at this time may emerge.

The "inevitable association of anger and FEAR" becomes the "relationship of anger to fear" which could be but is not necessarily at all the same thing at all. In the context it is precisely this lockstep inevitability of anger and fear being associated, and no other kind of "relationship" is being pointed out. The alteration then serves to blunt and blur the originally clear statement. My vote would be to preserve the original reading.

The second major change, adding “rather than being blamed on others” is almost certainly editorial interpolation. The panel will have to decide if there is any reasonable basis for supposing this phrase was “dictated without notes” and is authentically part of the dictation, or whether it represents editorial commentary which has no rightful place in the ACIM canon.

The change here is from “accepted as entirely one’s own responsibility” to “accepted as one’s own responsibility, rather than being blamed on others.” The word “entirely” is dropped and replaced with the phrase “rather than being blamed on others.” I’d say that with “entirely” present, there is no room to blame others. Remove that word and you have to replace it with something that means the same thing. I don’t think we have a shift in meaning here at all, we just have a completely avoidable shift in wording, finding a longer way to say exactly the same thing.

There is of course, room for debate. And this is not the place to conduct or try to resolve the debate. My point here is only to illustrate some of the kinds of issues which need to be addressed with a few small but fairly typical examples. I think the patient and attentive reader will see that the question as to whether any specific change is an “correction” or a “corruption” is sometimes rather complex and might require some careful thought and research.

7.5.1.1.1 *An aside on formatting*

One of the issues the *Critical Edition* project will have to deal with is formatting the ultimate presentation and even, en route, how to format the Catalogue of Variant Readings.

We began with a four column parallel presentation and here we show another way of annotating the version differences. A single version is presented with variant readings footnoted where they exist. In some ways this makes for easier reading and it certainly takes less space, but it is more difficult to extract the variants. In this example we did not footnote variations in EMPHASIS between versions.

The fact that a single paragraph generates a minimum of eight footnotes (14 if we were to include shifts in emphasis) and seven “wording variations” for our panel to consider and evaluate, illustrates the complexity and extent of the work a *Critical Edition* requires. This is an early chapter where the editing was heaviest. The rate of editing intervention declines later in ACIM. For this example the assumption was made that the *Notes* rendition would be preserved and variants in later versions would be simply footnoted. This is just one possible way of presenting the material, and is offered only to show an example of how it might be done.

ACIM Critical Edition (*hypothetical sample formatting*)

T 6 A 1 The relationship of anger to attack is obvious, but the inevitable association¹⁸ of anger and *fear* is not always so clear¹⁹. Anger *always* involves *projection of separation*, which must ultimately be accepted as entirely²⁰ one's own responsibility²¹. Anger cannot occur unless you believe that you have *been* attacked; the²² attack was *unjust*²³, and you are in no way responsible for it²⁴. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.

¹⁸ FIP renders “inevitable association of anger and fear” as “relationship of anger to fear”

¹⁹ FIP renders “clear” as “apparent”

²⁰ FIP omits “entirely”

²¹ FIP adds “rather than being blamed on others”

²² HLC and FIP change “the” to “that your”

²³ *Urtext*, HLC and FIP replace “*unjust*” with “*justified*” FIP adds “*in return*”

²⁴ HLC omits “for it” which FIP restores

7.5.1.2 Example 2

Another example, this time from late in the Text, in Chapter 30, presents a variant with a different, but not unique twist. We see editing for poetic meter, where the editor set out to modify the words in order to generate Iambic Pentameter. There are numerous instances of this kind of editing in the later material.

Notes:

12:164 (T:2029)The "new beginning" now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached **is individual, depending on** your willingness to practice every step.

Urtext: (1016)

T 30 A 1. The "new beginning" now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached **depends on only this;** your willingness to practice every step.

HLC: (809)

T 30 A 1. The new beginning now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached **depends on this one thing alone;** your willingness to practice every step.

FIP:

T-30.in.1. The new beginning now becomes the focus of the curriculum.² The goal is clear, but now you need specific methods for attaining it. ³ The speed by which it can be reached **depends on this one thing alone;** your willingness to practice every step.

Now if we do the analysis of poetic meter alone, I'm told the *HLC/FIP* version is best. In the example below the different renderings of the same line are shown in a different way from that above. Here "**N:**" stands for *Notes*, "**U:**" for *Urtext* and "**H:**" for the *HLC*. In this case FIP preserves the *HLC* reading.

Originally the line is "be reached is individual, depending on" but this has two beats too many for IP so it is shortened in the *Urtext* to "be reached depends on only this" but this is short by two beats. In the *HLC* it is again re-worded, this time to get the IP just right with ten beats. FIP sticks with the *HLC* reading.

| |
|--|
| N: The "new beginning" now becomes the focus (11?) |
| N: of the curriculum. The goal is clear, (10) |
| N: but now you need specific methods for (10) |
| N: attaining it. The speed by which it can (10) |
| N: be reached is individual, depending on (12)!!! |
| U: be reached depends on only this; (8)? |
| H: be reached depends on this one thing alone; (10) |
| N: your willingness to practice every step." (10) |

The basic issue here is rather tricky. The one line with 12 beats in the *Notes* occurs in material which is generally good IP, and so this could be considered an original scribal error that took Schucman two tries to get into good IP. Alternatively one could argue that this paragraph was never intended to be IP, the original wording is correct, and the subsequent editing to force it into IP introduces an unwarranted change in the meaning. I think it's a tough sell to suggest that the word "individual" and the idea it symbolizes in the context, was a purely random error on Schucman's part and was not intended by the Author. On the other hand there is the IP. The alteration does improve the poetic meter, and that's a strong argument in its favour.

I'm not going to venture an opinion as to which interpretation strikes me as best, I'm just going to note that this is an example where there are two very different ways of evaluating the variants, one of which ranks the oldest as best, the other of which ranks the newest as best, and to me there is no "obvious right answer." Each option has a good argument for it. The panel for the *Critical Edition* will have to tackle this and related questions and give us good answers, and good reasons for the reading they eventually choose.

The question as to whether there was "divine guidance" or simply human fiddling to get the number of beats consistent has to be addressed for this variant reading and several others where similar issues arise. Simply using the original *Notes* rendition doesn't solve all the problems, and doesn't result in good IP.

This is a good example then of an editorial change which is not simply an inadvertent copying mistake and for which there is real evidence that it was a *correction* of one or even two original mistakes. But even here, it is not "obvious" that the original was an error, any more than any other instance of stepping out of IP is considered an 'error.' The original wording has some good arguments for its preservation. This one will require some serious textual scholarship to resolve.

7.5.1.3 Example 3

The next example from Chapter 2 illustrates one of the more common variant issues which is rather “obviously” an inadvertent omission. It also illustrates the need for a complete transcript of the *Notes*. I can find, in the *Notes*, a point a few pages before this section, immediately followed by material a few pages later, but this section appears to be missing. This could be “dictated without notes” material or there could be pages in the *Notes* out of sequence or a re-sequencing in the *Urtext*. I expected to find it just after Volume 5 - Page 116 Text Page #267 but it doesn’t appear to me to be there.

For the moment then, and possibly ultimately, the *Urtext* is the most original form of this passage that we have. Let’s compare it across the three available versions.

Urtext. (89)

T 2 C 8 The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not inherently open to misinterpretation. The body is merely a fact. Its ABILITIES can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do are engaging in a particularly unworthy form of denial. (The use of the word "unworthy" here implies simply that it is not necessary to protect the mind by denying the unmindful. **There is little doubt that the mind can miscreate.** If one denies this unfortunate aspect of its power, one is also denying the power itself.)

HLC. (31-32)

T 2 C 5 The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not INHERENTLY open to misinterpretation. The body is merely a fact **in human experience.** Its abilities can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do **so** are engaging in a particularly unworthy form of denial. The term "unworthy" here implies simply that it is not necessary to protect the mind by denying the unmindful. (?) If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

FIP

T-2.IV.6 6 The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. 7 This is not because the body is a miracle, but because it is not inherently open to misinterpretation. 8 The body is merely **part of your experience in the physical world.** 9 Its abilities can be and frequently are overevaluated. 10 However, it is almost impossible to deny its existence **in this world.** 11 Those who do **so** are engaging in a particularly unworthy form of denial. 12 The term "unworthy" here implies only that it is not necessary to protect the mind by denying the unmindful. (?) 13 If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

We have several exceedingly interesting samples of variant readings here. I'm going to deal first with the simple and obvious one, which is the last. The line in blue in the *Urtext* is missing in the *HLC* and FIP. The problem is obvious when one first reads the passage in the later versions. As soon as one reads the words "this unfortunate aspect" one wonders "What unfortunate aspect?" It is of course "that the mind can miscreate" in the original, but in the later versions it isn't anything. The antecedent for "this aspect" is "the mind's ability to miscreate" and it is just gone in later versions. Due to the fact that the line is necessary for the latter part of the paragraph to make any sense at all, its omission can be deemed "inadvertent." I doubt there will be any controversy over this and several hundred other similar omissions due, almost certainly, to copying error. I don't think any argument can be made that the removal of this sentence "corrects" any error. It think it is obvious that the removal of that sentence *is* an error.

As is typical with such errors of omission, this one never got noticed or fixed in later versions.

The addition of the word "so" in "who do so" in the *HLC* is not necessary, does not change the meaning, and appears done solely for stylistic reasons. This would be an example of the "minor word changes" we've heard so much about which don't impact on meaning at all.

We see two other editing interventions, one in the *HLC* and two in FIP which are also typical of that class of variants which involves re-writing which *changes meaning*.

Whenever the meaning is shifted, and it appears not to be the result of an inadvertent copying error, we must entertain the possibility of a dictated correction of a previous error being the explanation. We must also exclude the possibility that we're dealing with unwarranted and undirected editorial tampering. We do have examples of each.

In these examples, we don't have a lot of words changed, and in the *HLC* the meaning shift is modest, but in FIP the meaning shift is substantial. In the *Urtext* "the body is merely a fact." In the *HLC* it is changed to "a fact in human experience." Arguably this simply includes a concept which was originally implied, but not stated, and could be considered a clarification. By the time it gets to FIP however, there is a profound shift in meaning, the body has changed from the original "fact" to "part of your experience in the physical world." Just the use of the term "physical world" introduces a universe of connotations not present in the original statement. It could be argued that this reflects the editor's interpretation and the cancellation of one possible connotation in the original statement. The term "physical world" only shows up once in all of the "*Urtext*" material, very early in chapter one. That one is removed from FIP whose only use of the term is right here. The unique term itself makes the intervention suspect.

Quite aside from whether one agrees with the statement, the question must be answered whether this change was likely instigated by the Author as a *correction* or whether this represents editorializing after the fact.

Neither possibility can be ruled out to start with.

The second modification in FIP, the addition of “in this world” to the statement “it is impossible to deny its existence” also changes the meaning. A blanket sweeping generalization is qualified and limited. That does modify the meaning. Our basic question is made more intense, but remains, is this alteration a correction of an earlier error or, contrariwise, is it unwarranted editorial intervention? I can see two quite strong arguments, one on each side of that question, and I suspect this passage might cause our *Critical Edition* scholars some effort to resolve. Perhaps the *Notes* will help clarify this one, but at the moment, I’m not sure that this passage exists in the *Notes* at all, which introduces yet another issue about the quality and completeness of our primary source material. We do *not* in fact have all of it, and there are likely to remain a few questions dangling due to that.

7.5.1.4 Example 4

In this example we see a fairly typical pattern of re-writing which introduces a significant modification (loss) of the original message

| Notes | Urtext | HLC | FIP |
|---|---|---|---|
| <p>T 2 D 1. You and Bill both believe that "being afraid" is involuntary. But I have told you many times that only <u>constructive</u> acts should be involuntary. We said that Christ-control can take over everything that <u>doesn't</u> matter, and Christ-guidance can direct everything that <u>does</u>, if you so will.</p> | <p>T 2 D 1. You and B. both believe that "being afraid" is involuntary. But I have told you many times that only CONSTRUCTIVE acts should be involuntary. We said that Christ-control can take over everything that DOESN'T matter, and Christ-guidance can direct everything that DOES, if you so will.</p> | <p>T 2 D 1. You believe that "being afraid" is involuntary; something beyond your control. Yet I have told you several times that only CONSTRUCTIVE acts should be involuntary. We have said that Christ-control can take over everything that does NOT matter, while Christ-guidance can direct everything that DOES, if you so choose.</p> | <p>T-2.VI.1. Being afraid seems to be involuntary; something beyond your own control. 2 Yet I have said already that only constructive acts should be involuntary. 3 My control can take over everything that does not matter, while my guidance can direct everything that does, if you so choose.</p> |
| <p>T 2 D 2. Fear cannot be Christ-controlled, but it <u>can</u> be self-controlled. Fear is <u>always</u> associated with what does not matter. It prevents me from controlling it. The correction is therefore a matter of <u>your</u> will, because its presence shows that you have raised the <u>unimportant</u> to a higher level than it warrants. You have thus brought it under your will, where it <u>does not</u> belong. This means <u>you</u> feel responsible for it. The level confusion here is perfectly obvious.</p> | <p>T 2 D 2. Fear cannot be Christ-controlled, but it CAN be self-controlled. Fear is always associated with what does not matter. It prevents Me from controlling it. The correction is therefore a matter of YOUR will, because its presence shows that you have raised the UNIMPORTANT to a higher level than it warrants. You have thus brought it under your will, where it DOES NOT belong. This means YOU feel responsible for it. The level confusion here is perfectly obvious.</p> | <p>Fear cannot be Christ-controlled, but it CAN be self-controlled. (?) It PREVENTS me from controlling it. The correction is therefore a matter of YOUR will, because its presence shows that you have raised the UNIMPORTANT to a higher level than it warrants. You have thus brought it under YOUR will, where it does not belong. This means that YOU feel responsible for it. The level confusion here is obvious.</p> | <p>4 Fear cannot be controlled by me, but it can be self-controlled. (?) 5 Fear prevents me from giving you my control. 6 The presence of fear shows that you have raised body thoughts to the level of the mind. 7 This removes them from my control, and makes you feel personally responsible for them. 8 This is an obvious confusion of levels.</p> |
| <p>T 2 D 3. The reason that I cannot <u>control</u> fear for you is that you are attempting to raise to the mind level the proper content of the lower-order reality. I do <u>not</u> foster level confusion, but <u>you</u> can will to correct it.</p> | <p>T 2 D 3. The reason that I cannot CONTROL fear for you is that you are attempting to raise to the mind level the proper content of the lower-order reality. I do NOT foster level confusion, but YOU can will to correct it.</p> | <p>T 2 D 2. The reason I cannot control fear for you is that you are attempting to raise to the mind level the proper content of lower-order reality. I do not foster level confusion, but YOU can choose to correct it.</p> | <p>T-2.VI.2. (?) I do not foster level confusion, but you must choose to correct it.</p> |

The darkest type is the portion I wish to draw your attention to. The grey type is to provide the context. First note the similarity between the *Notes* and the *Urtext*. There are only two differences, “Bill” becomes “B.” in the *Urtext* and “me” is capitalized, becoming “Me.” Then note that in the *HLC* we lose the sentence “Fear is always associated with what does not matter.” Is this an inadvertent omission or is this a “correction?” Is that sentence not correct? Are the editors saying they believe it to be incorrect? I think not, I think it’s an inadvertent omission.

In the *HLC* we find much of the original emphasis is changed and some of the paragraph breaks are moved. In *FIP* we find all the earlier emphasis is removed and paragraph breaks are again moved. In *FIP* however, the original message about the ‘unimportant,’ i.e. behaviour, being Christ-controlled, that is not raising questions about “what should I do” to the level of the important. All this is lost in the *FIP* condensation. “Christ-control” and “Christ-guidance” are reworded as “my control” and “my guidance” which seems very odd indeed since the use of the word “Christ” originally appears very deliberate.

In red we trace one line which has been changed in each version. The shifting capitalization at first reflects Helen’s early inconsistency about capitalization for pronouns which progressively standardized. More significant is the re-working of the emphasis in the *HLC* but more significant yet is *FIP*’s rewording of “me from controlling it” to “me from giving you my control.” Again this seems very odd since the original form is utterly unambiguous and the latter introduces a totally novel concept, that of one giving another his control, which in the context, is rather bizarre wording. In the first case fear prevents Christ from controlling the unimportant (behaviour) and guiding its source (thought). In the final form, fear prevents “me” (the Author speaking in the first person is of ambiguous identity with much disagreement as to who or what the Author is) “from giving you my control.” Yet what is “my control?”

There are so many changes here that we could spend much longer looking at them. I’d draw your attention to the “UNIMPORTANT” which is described originally as behaviour being transformed in *FIP* to “body thoughts” Also there is the removal of the references to will which are stressed in the earlier forms. “The correction is therefore a matter of your will” appears in all three earlier versions but by *FIP* the notion of correction vanishes, until the last line “you must choose to correct it” which was originally “you can will to correct it.”

Of course, the question always is “which is a *correction* and which is a *corruption*?”

7.5.1.5 Example 5

A large class of “variant readings” in the early chapters involves passages in the *Urtext* which are not in any later version and passages in the *HLC* which are not present in FIP.

There are more than 100 *Urtext* pages which simply vanish in the editing process. While some of the material does qualify as “personal” and therefore correctly removed, some appears intended for the Course and left out in error. In other cases the removal may have been “correction” if one views the removed material as “in error.” On those ones there may be some controversy. I’ll mention just a few.

The following is gone entirely from FIP. Is this “personal” material properly removed? (see next page) For reasons of size I’ve not included the *Notes* passage which is identical to the *Urtext*.

In this example editorial changes are indicated by red type, and changes in emphasis are marked in red highlighting. We see here two of the many shifts in the *HLC*. The word is the same, but emphasis is either added or removed. In this example the word “surely” is added in the first line, something that can only be imagined as a correction with difficulty. We see here the very common switch from “that” to “which,” one of the most common of the “minor word changes” which rarely has any impact on meaning, but sometimes does impact poetic structure.

Of course the really BIG editing change is that the paragraph is entirely omitted from FIP. The *Critical Edition* panel will then have to decide if the statement itself is properly part of the dictation or whether it’s removal is likely a “dictated correction.”

| <i>Notes 7:153 (821) & Urtext (375) C 202</i> | <i>HLC (212-213)</i> | <i>FIP</i> |
|--|--|--|
| <p>T 8 I 7. You have begun to realize that this is a very practical course, because it means EXACTLY what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and its results. Thus, "hellfire" means burning, but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love that should be taken literally because the Bible is ABOUT love, being about GOD.</p> <p>T 8 I 8. The Bible enjoins you to be perfect²⁵, to heal all errors, to take no thought of the body as separate, and to accomplish all things IN MY NAME. This is not my name alone, for ours is a shared identification. The name of God's Son is One, and you are enjoined to do the works of love BECAUSE we share this oneness. Our minds are whole because they are one. If you are sick, you are withdrawing from me. But you CANNOT WITHDRAW FROM ME ALONE. You can only withdraw from yourself and me.</p> <p>T 8 I 9. I would not ask you to do things</p> <hr/> <p>²⁵ Matthew 5:48 Ye therefore shall be perfect, as your heavenly Father is perfect.</p> | <p>T 8 I 7. You have surely begun to realize that this is a very practical course, which means EXACTLY what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and ITS results. Thus, "hellfire" means "burning," but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love which SHOULD be taken literally because the Bible is ABOUT love, being about God.</p> <p>T 8 I 8. The Bible enjoins you to be perfect, to heal ALL errors, to take no thought of the body AS SEPARATE, and to accomplish all things in my name. This is not my name alone, for ours is a shared identification. The Name of God's Son is one, and you are enjoined to do the works of love because we SHARE this oneness. Our minds are whole BECAUSE they are one. If you are sick you are withdrawing from me. Yet you cannot withdraw from me alone. You can only withdraw from yourself AND me.</p> <p>T 8 I 9. I would not ask you to do things</p> | <p>T-8.IX.8. You have surely begun to realize that this is a very practical course, and one that means exactly what it says.</p> <p>(? Two paragraphs omitted ?)</p> <p>2 I would not ask you to do things</p> |

7.5.1.6 Example 6

The words “*physical world*” were removed in FIP and then added in a most curious way and a most curious place. I’ve used green to track the one phrase.

| <i>Notes:</i> | <i>Urtext:</i> (52) | <i>HLC:</i> (16) | <i>FIP:</i> |
|---|---|--|--|
| <p>5:51 (T:202) This is because he now operates in space, where "up" and "down" are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time <u>belief</u>. The <i>physical world</i> exists only because man can use it to correct his <u>unbelief</u>, which placed him in it originally. As long as man <u>knew</u> he did not need anything, the whole device was unnecessary.</p> <p><several omitted pages></p> <p>5:56 (T:207) Man can never control the effects of fear himself, because he has CREATED fear and believes in what he creates. In attitude, then, though not in content, he resembles his own Creator, who has perfect faith in His Creations because he Created them. All creation rests on belief, and the belief in the creation produces its existence. This is why it is possible for a man to believe what is not true for anyone else. It is true for him because it is made BY him.</p> | <p>T 1 B 41ao. This is because he now operates in space, where "up" and "down" are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time BELIEF. The <i>physical world</i> exists only because man can use it to correct his UNBELIEF, which placed him in it originally. As long as man KNEW he did not need anything, the whole device was unnecessary.</p> <p><8 paragraphs omitted></p> <p>T 1 B 41az. Man can never control the effects of fear himself, because he has CREATED fear and believes in what he creates. In attitude, then, though not in content, he resembles his own Creator, who has perfect faith in His Creations because he Created them. All creation rests on belief, and the belief in the creation produces its existence. This is why it is possible for a man to believe what is not true for anyone else. It is true for him because it is made BY him.</p> | <p>T 1 B 51h.This is because he now operates in space, where concepts such as "up" and "down" are meaningful. Ultimately, (?) space is as meaningless as time. The concept is really one of space-time BELIEF.</p> <p>T 1 B 51i. The <i>physical world</i> exists only because man can use it to correct his UNBELIEF, which placed him in it originally.</p> <p>He can never control the effects of fear himself because he MADE fear, and believes in what he made. In attitude, then, though NOT in content, he resembles his own Creator, Who has perfect faith in His creations BECAUSE He created them. Belief in a creation produces its existence. That is why a man can believe in what no one else thinks is true. It is true for him because it was made BY him.</p> | <p>T-1.VI.3. 4 This is because you think you live in space, where concepts such as "up" and "down" are meaningful. (?) 5 Ultimately, (?) space is as meaningless as time. 6 Both are merely beliefs.</p> <p>T-1.VI.4. The real purpose of this world is to use it to correct your unbelief. 2</p> <p>You can never control the effects of fear yourself, because you made fear, and you believe in what you made. 3 In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations <because> He created them. 4 Belief (?) produces the acceptance of existence. 5 That is why you can believe what no one else thinks is true. 6 It is true for you because it was made by you.</p> |

Here we find that the *Urtext* is identical to the *Notes*, except for some omitted “personal” material. In the *HLC* we find 8 paragraphs from the *Urtext* omitted before it picks up again. The FIP material is based on the original clearly, but significantly re-works the material. In particular the adjective “physical” is removed from “world” introducing a potentially huge shift in meaning. The question will be whether this change represents a “correction” or a “corruption?” For that matter, was it even intentional? Or was it a copying mistake in which a word was accidentally left out?

Similarly with the re-writing of the preceding paragraph, where “concept is really one of space-time BELIEF” is condensed to “are merely beliefs.” Is this a *correction*? What is the “error” here being corrected?

7.5.1.7 Example 7

While we're on omissions, this one is dramatic.

| Notes: | Urtext: (4) | HLC: (2) | FIP: |
|--|---|--|--|
| <p>4:42 (T:15) Each day should be devoted to miracles. <u>God created time</u> so that man could use it creatively, and convince himself of his own ability to create. Time is a teaching device aid, and a means to an end. (It {will} cease when it is no longer useful for facilitating learning.)</p> | <p>T 1 B 15. Each day should be devoted to miracles. (<u>God created time so</u> that man could use it creatively, and convince himself of his own ability to create. Time is a teaching device, and a means to an end. (?)It will cease when it is no longer useful for facilitating learning.)</p> | <p>T 1 B 15. Each day should be devoted to miracles. (?) <u>The purpose of time is</u> to enable man to learn to use it <u>constructively</u>. Time is thus a teaching device, and a means to an end. It will cease when it is no longer useful in facilitating learning.</p> | <p>T-1.I.15. Each day should be devoted to miracles. 2 (?) <u>The purpose of time is</u> to enable you to learn how to use <u>time</u> constructively. 3 It is thus a teaching device and a means to an end. 4 <u>Time</u> will cease when it is no longer useful in facilitating learning.</p> |

The striking element here is that the words “God created time” jump into brackets in the *Urtext* and then vanish altogether in the *HLC*. The question here is obvious and simple: was this deletion of the words “God created time” an error or was the error Helen’s in writing those words in the first place? By the end “*God created time so that*” becomes “*The purpose of time is.*” Yet even that *implies* the divine creation plainly asserted originally. Who gave time that “purpose” if not its creator? And if its purpose was our learning creativity, whose purpose could that be but that of *our* Creator, the Father God?

Whatever can be said about this alteration, it can’t be called a *minor* word change and it can’t be

called an “unimportant difference.” A great many people insist ACIM teaches that God did not create time yet, right at the outset, we find that in the original dictation, the Author unambiguously asserts God did. Unless there is some evidence to suggest it was an error, it is a hugely significant declaration of worldview which says a great many interpreters of ACIM have it all wrong. Whether a correction or a Scribal error, it’s certainly not an unimportant sentence.

And is the replacement of “creatively” with “constructively” really a “correction?”

This one is a “hot button issue” and I could go into for many pages. I wish to point it out, however,

there it is, it says “God created time” and the later editing, while those words are switched for others, doesn’t really remove the implication of divine creation. I think we see the editors wrestling with their own efforts to interpret the Course

comprehensively in their early days with it here. Others, I’m sure, will disagree strongly.

My point here is simply to illustrate some of the issues a panel of scholars will have to tackle and hopefully resolve through consensus. My purpose here isn’t to resolve those questions.

7.5.1.8 Example 8

To any reader unfamiliar with the later FIP abridgements it will come as a shock to read in the FIP version of *Use of Terms* called in that version *Clarification of Terms* that:

“The term "soul" is not used except in direct biblical quotations because of its highly controversial nature. It would, however, be an equivalent of "spirit," with the understanding that, being of God, it is eternal and was never born.”

In the 11 instances in which FIP preserves “soul”, only one or two could be considered “direct quotations” of the Bible, the others being, at best, loose paraphrases and distant allusions. The word “soul” is actually used 133 times in the *Urtext*, 102 in the *HLC*, and later was changed, and often very inappropriately replaced with the word “spirit.” The “soul problem” certainly has become “controversial.” Why it seemed “controversial” in 1975 is not known. While the original usage of the term was fairly ordinary, the attempt to remove the word has generated substantial problems. I will just offer one example of the difficulties associated with replacing “soul” with “spirit.”

I’m going to show you four versions of one paragraph, in which the “Soul” issue is tackled. First page 88 of the *Notes*. (facsimile image opposite)

Miracles praise God =
 new. - praise God by
 honoring His creation &
 affirming His perfection // -
 heal because they deny
 body-identity. & affirm
 soul-identity. // By
 possessing the spirit, they
 adjust the levels & see
 a proper alignment. This
 place - spirit at center,
 where souls can communicate
 directly.

Notes: 4:56 (Text page 88) T 1 B 26 (see below for transcription)

On page 16 of the *Urtext* (T 1 B 26) we read precisely the same wording:

T 1 B 26. Miracles praise God through men. They praise God by honoring his Creations, affirming their perfection. They heal because they deny body-identification and affirm [14] Soul-identification. By perceiving the Spirit, they adjust the levels and see them in proper alignment. This places the Spirit at the center, where Souls can communicate directly.

Only one change occurs in the later *HLC*, “his” is capitalized.

T 1 B 30. Miracles praise God through men. They praise God by honoring **His** Creations, affirming their perfection. They heal because they deny body-identification and affirm Soul-identification. By perceiving the Spirit, they adjust the levels and see them in proper alignment. This places the Spirit at the center, where Souls can communicate directly.

This is abridged in the later FIP editions to read:

T-1.I.30. By recognizing spirit, miracles adjust the levels of perception and show them in proper alignment. 2 This places spirit at the center, where it can communicate directly.

In the *HLC* the only change is the capitalization of the first instance of “his.” In the *Urtext* it is lower case, suggesting it is man’s creations, and in the *Notes* (page 88) it is a shorthand glyph, with no indication of upper or lower case.

Almost every nuance of the original is altered and much of the alteration derives from the perceived need to change “Soul” to “spirit” in a sentence in which “Spirit” (with a capital S, meaning the Third Person of the Trinity) is already used.

The concept of “Soul-identification” which is very important in the original as distinct from the ego’s “body-identification” vanishes and is replaced by “recognizing spirit.” The notion of “healing” is removed. The notion of praising God is removed. The notion of honouring His Creations is removed. So “Soul-identification” becomes “recognizing spirit.” In FIP, names of the persons of the Trinity are normally capitalized, so the *lack* of a capital here, for “spirit” indicates we are not to understand this as a reference to the Third Person of the Trinity, the Holy Spirit.

Originally “Spirit” (God the Holy Spirit) is put at the centre by miracles which praise God, honour His Creations, and affirm their perfection, and at this centre “Souls” can communicate directly with each other. In other words, communication not requiring

bodies. By the time it comes out of the wash in FIP, miracles place “spirit” (whatever *that* is ... when it is not capitalized, this isn’t the Holy Spirit) where “it” can communicate directly. Directly with whom or what? To a large extent the word “Soul” has simply been replaced with the word “spirit” but with the capitalization, and therefore the sense of divinity, missing.

Many observers of *The Use of Terms* find this “Soul-business” problematic, and identify “Helen’s voice” here rather than the voice of Jesus. We also see a shift here, as in the later part of the *Manual for Teachers* from an obvious “first person” Jesus speaking as “me” and “I” to a “voice” which is talking about Jesus in the third person as if he weren’t there. As the vocabulary and style of these “third person” segments are very reminiscent of Helen’s own style of “lecturing” about the Course on the few occasions she did so which have been recorded, there is the suggestion that the material contains a mix of Helen and Jesus. While it is not always wholly certain which voice is which, when Jesus is being discussed in the third person, we can be pretty sure it’s not Jesus

speaking, but rather Helen speaking *about* Jesus. This in no way suggests that what is being said is not accurate.

The “Soul” comment in *Use of Terms* is reasonably accurate, with regards to the 1975 Abridgement, in which the word “soul” *was* largely removed, but it is Helen’s comment on her own editing we are reading here. Unless we wish to suppose that Jesus found his use of the word “soul” to be too “controversial” and chose to change it, years after the fact, which notion is rather thoroughly disproven, I’d say, by how badly the original had to be mangled to accomplish the task.

It’s not just the substitution of a synonym which might be clearer or less controversial which happened. The removal of the word “Soul” requires substantial changes of meaning in almost every instance.

These are among the reasons some ACIM students don’t consider this volume to be properly a part of the ACIM canon at all.

7.5.2 Summary

Each of these samples was chosen because it is in some way typical or illustrative of one or more of the several kinds of issues the editorial board for the *Critical Edition* will have to deal with. My intent is to give the reader some idea of what I'm taking about when I speak of "editing changes." It is not a statistically representative sample, and it certainly doesn't cover every sort of variant reading which we know of. I've tried to cover some of the major types of issues of which I am aware, from the almost insignificant genuinely "minor" word changes to major ideas which were changed or removed, such as God's creation of time. Again, irrespective of whether we consider the editing change a correction or a corruption, they are NOT *all* "unimportant" although many are indeed of minor importance at most.

In addition to such stunningly important concepts as the creation of space, time and matter, we have omissions (and there are many) which are almost certainly just the result of inadvertence which end up blurring or obscuring the original meaning. The "importance" of these varies, but their correction makes the material more readable and more accurate in all cases.

The discerning reader won't have trouble grasping the idea that there is a LOT of work involved in this project, but the discerning reader will also have noticed that some of it is very important to rendering ACIM "accurate."

It should also be apparent that the task of *identifying* the variants and producing a *Catalogue of Variant Readings* is straightforward, if large. We looked at one paragraph in which there were 14 different changes over its editing history. The task of *assessing* those sometimes presents challenges. I've deliberately chosen some of the most challenging I'm aware of. Most are not so problematic.

I believe the seriously "tricky" issue involve those passages where material was re-written, both those which change the meaning significantly and those which do not. How are we to understand the later editorial re-writing? Was this "guided correction" of previous scribal shortcomings, or was this Schucman's "compulsive editing" and how can we tell, especially where there is a change in meaning, which variant is closer to the Author's intent?

It is certainly my belief that a serious scholarly inquiry into these questions in general, and on a case by case basis, can get us much closer to sound answers to these questions.

7.6 Appendix VI: USCO Inventory

Inventory courtesy of Raphael Greene who actually inspected the material at the USCO, something I've not been able to do.

United States Copyright Office – TXu 421-821 deposit

Box 1 of 2 – **fourteen yellow-covered binders** in a box labeled “Unpublished writings of Helen Schucman”

further labeling on the fourteen yellow-covered binders in Box 1 of 2:

| | | | | | |
|----------------|--------------------|--------------|--------------|--------------------------|------------|
| Text | Volume | 4 | Notebooks | 1a,b; 2; 3 | |
| | Volume | 5 | Notebooks | 4a,b; 5a,b | |
| | Volume | 6 | Notebooks | 6a,b; 7a,b | |
| | Volume | 7 | Notebooks | 8a,b; 9; 10a,b | |
| | Volume | 8 | Notebooks | 11a,b; 12a,b; 12A; 13a,b | |
| | Volume | 9 | Notebooks | 14a,b; 15a,b | |
| | Volume | 10 | Notebooks | 16a,b; 17a,b | |
| | Volume | 11 | Notebooks | 18a,b; 19a,b | |
| | Volume | 12 | Notebooks | 20a,b; 21a,b; 22a | |
| | Workbook | Volume | 13 | Notebooks | 1a,b; 2a,b |
| | | Volume | 14 | Notebooks | 3a,b; 4a,b |
| | | Volume | 15 | Notebooks | 5a,b; 6a,b |
| Volume | | 16 | Notebooks | 7a,b; 8a,b | |
| Volume | | 17 | Notebooks | 9a,b; M1a,b; M2 | |

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Box 2 of 2 – **two brown-covered binders** in a box labeled “Unpublished writings of Helen Schucman”

further labeling on the two brown-covered binders in Box 2 of 2:

- | | |
|----------|---|
| Volume 1 | Childhood Memorabilia; College Themes; Dreams; letters to William Thetford from Helen Schucman; notes to Helen Schucman from William Thetford letters to Helen Schucman & William Thetford from Kenneth Wapnick; letters to Kenneth Wapnick from Helen Schucman & William Thetford; Miscellaneous |
| Volume 2 | Notes on Sound; Special Messages; Unpublished Autobiography I; Unpublished Autobiography II |

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further labeling on the six red-covered binders in Box 2 of 2:

- | | |
|-----------|---|
| Volume 3 | Poems; Use of Terms; Prayer; Special Messages; Preface. Psychotherapy 1a, 1b |
| Volume 18 | Urtext of A Course in Miracles and Related Material (Unedited & Unpublished Manuscript) TEXT Part 1 |
| Volume 19 | Urtext of A Course in Miracles and Related Material (Unedited & Unpublished Manuscript) TEXT Part 2 |
| Volume 20 | Urtext of A Course in Miracles and Related Material (Unedited & Unpublished Manuscript) TEXT Part 3 WORKBOOK Part 1 |
| Volume 21 | Urtext of A Course in Miracles and Related Material (Unedited & Unpublished Manuscript) WORKBOOK Part 2 |
| Volume 22 | Urtext of A Course in Miracles and Related Material (Unedited & Unpublished Manuscript) WORKBOOK Part 3 MANUAL CLARIFICATION OF TERMS PYSCHOTHERAPY SONG OF PRAYER GIFTS OF GOD |