

Introduction

As many students of the Course are aware, the “original dictation” was largely taken down by Helen Schucman in shorthand notebooks in her own unique mix of shorthand and longhand. Later, this material was typed up and edited and retyped AND further edited a number of times before the first large scale printing in 1976.

To date, (March 2009) only copies of the various later typed manuscripts have been available as printed books. In addition to the 1976 edition, its immediate predecessor, the *Hugh Lynn Cayce* version has been available in print since 2000. Recently the earlier *Urtext Manuscripts* have also been available in print.

Probably most of us are most interested in *what is different* between the *Notes* and the later versions. In the *Text* volume, there are two very obvious differences from the later *Urtext*.

There is a substantial amount of material in the *Urtext* which is not found in the *Notes*, and some of this is labeled “dictated without notes” in the original *Urtext* manuscripts. There is also a smaller amount of material in the *Notes* which is not in the *Urtext*. This latter material is broadly speaking of two kinds. First there are “personal asides” and miscellaneous jottings which do not appear to have been intended to be part of the Course at all. Second, there are numerous “dropouts” of material which appears to have been intended to be part of the Course but which was inadvertently skipped, which often happens in re-typing. There are many instances of dropped words and phrases between the later retypings, and there are some between the *Notes* and the *Urtext* also.

The significance of these “missing bits” varies from trivial to astounding.

These generally small portions of text which appear in the *Notes* but not in the *Urtext* are presented in this edition in **bold type**.

The *Notes* are not entirely “unedited.” In some cases a word or phrase is crossed out and a substitute is typed in. In such cases we present the crossed out material in a “~~strikeout~~” font and we present the alternative, generally written between lines in an *italic* font. These are poor substitutes for a careful examination of the original handwriting but they do provide the reader a clue that Schucman herself was either experiencing some uncertainty as to the correct wording or at some later point decided to make a change. In a surprising number of cases, a word is crossed out and then the exact same word is written again.

While most editions of the Course in print make some kind of claim to being “original” or “authentic” to the original dictation, none of the versions, including the *Shorthand Notes* entirely represent the “original dictation” although all of them are mostly identical.

As noted, the “original dictation” which Schucman recorded was not entirely taken down by hand in her notebooks, some was directly typed. Only by adding together the unique material in both the *Urtext* and the *Notes* can we come as close as it is currently possible to come to the *whole* of the original dictation. Even then we can’t be

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sure that there are not additional pages which have been lost or simply not made available.

Where the *Urtext* includes material for which we have found no corresponding *Notes* pages, that material is included in this transcript. It is visibly different from the *Notes* material in that there are no line numbers and of course no *Notes* page numbers. For the actual *Notes* transcript, the original pagination and line endings are preserved to make it easier to locate a specific passage in the actual *Notes* facsimiles themselves.

There are some reasons to believe that the “original dictation” originally included more material than is currently available in *any* version. These reasons include some specific references to material we don’t see and some introductions of concepts, notably “levels” in a context which implies a previous discussion where no such previous discussion can be found.

Our source for this material is somewhat mysterious. Copies of what is said to be Schucman’s notebooks, or at least large portions of them, have been in circulation on the net since 2007. A copy of most of the *Notes* is available for public inspection at the United States Copyright Office. While anyone can go there and look at the material, actually obtaining a copy of that deposit is not trivial.

This work is based on the material gleaned from the net. Since I have been unable to compare it, page by page, with the material at the copyright office, I have only the assurances of those who have inspected those documents that, while there is some uncertainty as to whether all the pages are present in their original order, the pages which are present appear to be genuine.

In time these questions of “authenticity” will resolve themselves and until that takes place, this copy must be considered “preliminary and tentative.” While we have no reason to suspect that the words Schucman put on paper have been tampered with, forged or altered, we cannot, at this moment, be entirely sure of that. What we do know is that there are some missing pages and some are very clearly not in their original order. What is here, however, appears very likely to be authentic and is therefore of considerable interest where it shows differences from later copying.

Of equal if not greater importance, are those words which are the same in the *Notes* as in later versions. Assuming that this copy is in fact genuine, by having the earliest known rendering of a passage, we can have far more confidence of its accuracy. Given the propensity of copy typists to make inadvertent mistakes, there is always some question about every passage derived only from some later retyped copy as to whether it was *really* typed accurately. All the evidence currently available indicates that most of the time it was. Being able to check against the original *Shorthand Notes* themselves can increase our confidence of the accuracy and reliability of those portions which are consistent across all versions, and that is the bulk of the entire dictation.

Of course the fact that a passage is identical in all versions doesn’t guarantee that it was initially taken down correctly, but it does assure us that at least it’s not a subsequent copying mistake. A great many passages in the Course which strike people as odd or difficult are in fact copying mistakes and when one sees the original wording, the “difficulty” is resolved.

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In order to facilitate cross-referencing to other versions, the paragraph notation from the *Urtext* which is based on the chapter and section division points in the *HLC* is included in this edition. This makes it very easy to locate a given passage from one version in another, where the two are the same or similar.

A few caveats are in order. In many cases the handwriting is not unambiguously clear and the process of transcription is often a “guess.” Where “guessing” hasn’t delivered a likely candidate, we place question marks to indicate we have no idea what the writing in question really is.

The reader should also bear in mind that as with all versions, the *Notes* contains mistakes which were later corrected and may well contain mistakes which were never corrected. Some of the material in the *Notes* is rather clearly Schucman’s own composition. The reader must not assume that “every word” on these pages is *necessarily* an accurate rendering of “the Voice.”

This particular publication is also something of a “first draft” which has *not* been thoroughly proofed and therefore almost certainly includes transcription and typing mistakes. It is offered not as an “authoritative” transcription, but rather as a “first draft” which may prove helpful to those who are seeking to read the *Shorthand Notes* which are rather difficult to read without a companion transcript.

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 4:28) (Ur 1)**

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

3 T 1 B. Principles of Miracles (*N 1 4:28)¹

4 **T 1 B 1.** 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.²

9
 10 ((This is a course in miracles, please
 11 take notes))

12
 13 **T 1 B 2.** ② Miracles do not matter.
 14 They are quite unimportant.

15
 16 **T 1 B 3.** 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 **T 1 B 3a.** a) check back with 1) This
 22 explains the³ lack of order. ALL expressions
 23 of love are maximal.

24 **T 1 B 3b.** b) check back with 2) This is why
 25 the "thing in itself" does not matter. The only

¹ This is where Chapter one of the Text begins in later versions: **T 1 B. Principles of Miracles (*N 1 4:28)**

² *Ur* inserts "**T 1 A 1.** 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.

³ *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,⁴ would you regard this⁵

20 as a kind of miracle, maybe?⁶

21

22 **A. You better read that now.**⁷ 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

⁴ *Urtext* omits "well" and inserts "Q and A re first 3 points.) Q (HS)"

⁵ *Urtext* inserts "communication"

⁶ *Urtext* omits "maybe"

⁷ *Urtext* omits this sentence

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

1 intense love that you have felt. ((Don't get
2 embarrassed⁸ - 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 **(2)**

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.**

26

⁸ *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: brief 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))⁹**
 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.** PLAN¹⁰
 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.

⁹ *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.)"

¹⁰ *Urtext* reference **T 1 B 4a.**

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

1 ~~has control through which and has~~

2

3 **T 1 B 5.** ④ Miracles are habits, and should
 4 be involuntary.¹¹ ~~conscious control~~ Otherwise they may
 5 become undemocratic.¹² Selective¹³ miracles
 6 are dangerous,¹⁴ and may destroy the
 7 talent.¹⁵¹⁶

8

9 **T 1 B 6.** ⑤ Miracles are natural. When they do
 10 NOT occur, something ~~is~~ has gone wrong.

11 **(3)**

12 **T 1 B 7.** ⑥ Miracles are everyone's right, but
 13 purification is necessary first.

14

15 **T 1 B 8.** 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 **T 1 B 9.** 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.

¹¹ *Ur* adds "They should not be under conscious control."

¹² *Urtext* puts this line in brackets and crosses it out.

¹³ *Urtext* replaces "Selective" with "Consciously Selected"

¹⁴ *Urtext* replaces "are dangerous" with "are usually misguided"

¹⁵ *Urtext* has "make the talent useless."

¹⁶ This paragraph is heavily marked up and re-written in the *Urtext*.

(N 4:34)(Ur 3)

1

2 **T 1 B 10.** ⑨ A miracle is a reversal of
3 the physical order because it
4 brings more ~~love~~ to the GIVER and¹⁷
5 the receiver.

6

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

9

10 **T 1 B 11.** ⑩ The use of miracles as a spectacle
11 to induce¹⁸ 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 wrote that as I should
15 but I'm not sure.¹⁹

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

¹⁷ *Urtext* shifts emphasis from "giver" to "and"

¹⁸ *Urtext* emphasizes this word

¹⁹ *Urtext* replaces this with "T 1 B 11b. 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 reversible.

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 have~~ you establish the

16 curriculum. It only means you

17 elect what to take WHEN.²⁰

18

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

20 we should that time exists at all.²¹

21

22

23 Only? Jean Dixon = You are accountable ONLY to

24 God

²⁰ These two paragraphs are moved to the beginning in the *Ur*.

²¹ In the *Urtext* 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 ??????????) 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 them BE that

21 way))

22 Anyway, the whole dream was one

23 big frustration.

24 ((Probably²² I was not listening))

²² Literally "Prob." ... it could also mean "problem" or even something else.

(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 way
17 of getting up smoothly ((there are no
18 sharp turns)), evenly ((the grade is
19 maximal but not sharp)) and with
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
25 ones, were in 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 ~~always~~ 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 think 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 keeps²³ coming in throughout,
22 but his role is not clear. (Maybe it's
23 because of "The Rockwellians" who are a
24 very particular group ((I'm not sure,

²³ 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 Hanna Paterson's²⁴
3 reaction,²⁵ "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 each other, 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-4:39spots 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 This name is far from fully legible, and might be "Taterson." So far been unable to identify the individual.

²⁵ Legibility is in question: the word "reaction" seems to work better in context but it looks a little more like "research."

(N 4:40)(Ur 3)

1 The last dream was about a child on the
 2 C.D.P. program.²⁶ 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 his M.D. about it. I got
 10 a letter in return, saying that 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" and 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 channeling²⁷ 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.

²⁶ a child research unit Helen was consultant to

²⁷ 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.** (11) 12. Prayer is the medium of miracles.

4 Prayer is the natural communication

5 ~~of~~ between the Created ~~with the~~ and the Creator. Through

6 prayer, 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 (4) *

17 omitted²⁸ **T 1 B 12b.** Miracles are thought-

18 creations. Thought can create

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

20 order realities ~~which~~ constitute the *This is the basic distinction*

21 ~~essential difference~~ between intellectualizing and thinking. One

22 creates the physical, and the other the spiritual,

23 and we believe in what we create.

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²⁸ this was not actually omitted.

(N 4:42)(Ur 4)

1

2 **T 1 B 13.** * A miracle is a beginning and an
 3 end, and ~~it is~~ ~~??~~ ~~???~~²⁹ ~~thus~~ abolishes
 4 time. It is always an
 5 affirmation of re-birth, which
 6 seems to go back³⁰ 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 ~~are less?~~ arise from conviction.
 14 Without conviction³¹ they deteriorate into
 15 magic, which is mindless³² and therefore
 16 destructive, or rather³³ the
 17 uncreative use of Mind.

18

19 **T 1 B 15.** Each³⁴ 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

²⁹ Considerable cross-out and mark-up grammar adjustments are difficult to decipher

³⁰ *Ur* inserts comma

³¹ *Ur* inserts comma

³² *Ur* inserts comma

³³ *Ur* inserts comma

³⁴ *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 ().³⁵ 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 giver³⁶ and ~~supply~~ *tend to ?? atone* for the lack of

22 strength in the receiver. BE VERY

23 CAREFUL in interpreting this.

³⁵ This is probably shorthand for 'brackets'

³⁶ *Ur* inserts comma

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

1 omitted

2 Re Wally's chalice: 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 hand then *back* their own choice.*

8 Whether he is or not depends on a³⁷
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.

³⁷ 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 identification 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 Azra 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 triggered
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.³⁸

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³⁸ 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 ().³⁹ 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 maximum⁴⁰ effort for Chip and the
25 ONLY reason you did it was because you

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³⁹ ()= 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.]

⁴⁰ literally "max" which may be "maximal" or "maximum"

(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 "in dying you live" really means.*⁴¹ And I

10 said Myself that greater love than

11 ~~this~~ no man hath.⁴² ~~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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⁴¹ see 4:9:24

⁴² John 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 ~~incredible~~ 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. (5)

9 T1 B 16b. The purpose of this course is
10 integration. I told you you cannot⁴³ use
11 it right until you have taken it.
12 As long as your identification vacillates,⁴⁴
13 you cannot accept the gift that belongs to
14 you. You are still⁴⁵ taking it and
15 throwing it away.⁴⁶ 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 in the permanent record.

23 (I really slipped yett? BELIEVE?
24 the lAtter? thought?)

⁴³ will not be able to

⁴⁴ *Urtext* adds "(and B's is weak)"

⁴⁵ *Urtext* adds "vacillating between recognizing the gift"

⁴⁶ *Urtext* adds "B regards himself as too weak to accept it."

(N 4:50) (graphic)

T.E. 2 - 4332 Nancy - after 1
 home till 11:30
~~4:55~~ Call 10:30
 Obj P cont.
 1. Let paper fly -
 2. identify main part
 3. Subtle main part
 4. Small imprint P
 5. Let fly up part.
 6. imprint P small.
 7. identify main part
 P imprint - later small
 part.

 Annual Fair, int. v.
 School records
 Eval. P. child beg, mid, &
 late points:
 1. Master Reading Reader,
 2. Reading Action Event,
 3. Ill. Kindergarten tests.

(N 4:51)(Ur 5)p

1 10/28

2 Eloim

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 low-order reality.

8 This is why they heal.

9

10 **T 1 B 18.** A miracle is a service. It

11 is the maximal service one

12 soul can render another.

13 It is **thus** a way of loving your

14 neighbor⁴⁷ 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 thought about

20 **Wally**⁴⁸. **If you do, your own value**

21 **can be estimated** at x , or

22 infinity minus that. ****<arrow to lines 26> ~~This is~~**

23 inestimable only in the literal

24 sense (I threw that in ~~largely~~ *specially*

25 for Bill, because he

26 *This is meaningless math, and*

27 *is therefore*

⁴⁷ 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.

⁴⁸ *Urtex* 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 homosexuality
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 distorted, but DO
16 contain a more natural
17 POTENTIAL. Sex relations are
18 intended for children. You and
19 Bill have ~~misused this~~ 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 come from
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 who are already here
17 need spiritual parents. The poor
18 are always with us,⁴⁹ and many
19 who 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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⁴⁹ 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 think I'm getting

11 sick. Get that dream and
12 give it to Bill TODAY. He
13 will see its relevance.))

14 Discuss Giovanni 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 Glassman??

23 Adam Murray???

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(N 4:55)(Ur 6)

1 T1B20. 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 on 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.⁵⁰

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 "foot prints" 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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⁵⁰ 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 arch 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 *which 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 the 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, ~~new~~, 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 ~~through~~ 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, ~~but when I reread~~ then
 17 it went on ...

18
 19 So I said, suddenly ~~perfectly~~ a little timid
 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.⁵¹ **T 1 B 21b.** No, Helen,

19 steel would NOT be a better

20 word. Steel is very useful,

21 but it **has** 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.

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⁵¹ *Urtex*: "(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 ~~but~~ 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 you

13 ~~you the means of~~ to recognize 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 which

24 man was given by God for all

25 time, that only the appropriate

(N 4:60)(Ur 6)

1 means can 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 fear and embarrassment

14 ultimately stem from this con-

15 fusion.

16 **T 1 B 22.** Miracles are natural ~~signs~~ expressions of

17 total forgiveness. ~~They affirm~~ Through miracles, man's

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 ~~does not~~ cannot tolerate darkness.

22 Light dispels darkness automatically,

23 by definition.

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(N 4:61)(Ur 6-7)

1

2 **T 1 B 22b.**⁵² 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."⁵³

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 ~~you~~ there is nothing
 21 you WANT to hide, even if you
 22 could. This brings escape from fear. **(7)(9)**

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

⁵² *Urtext* inserts "EXPLANATORY INSTRUCTIONS:"

⁵³ 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**.⁵⁴

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.

⁵⁴ *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])⁵⁴ 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 about⁵⁴ 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.**⁵⁵ (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* gives 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.**

⁵⁵ 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 (Thelma Re: TELLING nurses
 8 (" " S.R.A
 9 " " Jewell approved
 10 for Wed.)

11

12 **T 1 B 22t. NOTE: The** Biblical Quotation: "If you
 13 are ashamed of me, I will be
 14 ashamed of you."⁵⁶ is interpreted
 15 as a threat ONLY as long
 16 as you remain **at**⁵⁷ the first step.
 17 **T 1 B 22u.** What it REALLY means
 18 is that if you are ashamed
 19 ~~for~~ 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'll**⁵⁸ help you as
 25 much as you will let me.

⁵⁶ 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)

⁵⁷ *Ur* has "in" instead of "at"

⁵⁸ *Ur* has "I will"

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

1 NOTE RE WALLY: Your intense
 2 reaction to him involves both denial
 3 and projection. Wally's chief
 4 weakness is⁵⁹ mockery, ~~which makes~~
 5 ~~him seem~~ which he utilizes because he is
 6 embarrassed by love. He
 7 does not YET have your own
 8 strong counter-component,
 9 which has made you able to
 10 sustain a great amount
 11 of intense but unnecessary
 12 conflict. You hate him
 13 because ~~he reminds you of the~~
 14 his solutions remind you of
 15 your own troubles, which
 16 become magnified by this kind
 17 of defense.

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

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⁵⁹ Initially underlined, the underline on this word is struck out.

(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 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.") **(10)**

13 **That's right - T 1 B 23b.** YOU are
 14 a miracle.⁶⁰ 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 creation⁶¹ too, being in the image and
 19 likeness⁶² 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**

⁶⁰ 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 *Urtex* we seem to have lost a couple of words.

⁶¹ *Ur* inserts comma

⁶² 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: (6)

4 T1B19⁶³ Miracles rest on the law
 5 and order of eternity.⁶⁴

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

⁶³ Now we have the *Ur* paragraph B 20 coming after B 23. It is not entirely clear what the original sequence was here.

⁶⁴ 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??).⁶⁵
 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 one⁶⁶ 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

⁶⁵ 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.

⁶⁶ *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"⁶⁷ means.⁶⁸

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**

⁶⁷ 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.

⁶⁸ *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 the new grant for the Shield
 2 anyway, being a Board
 3 Member of NIH.⁶⁹ But this
 4 way I could cancel out
 5 some of YOUR sins as well as
 6 Esther's and I sit on your
 7 Boards too.

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

24 Tell Bill the reason why

⁶⁹ possible reference to the National Institutes of Health ([HTTP://WWW.NIH.GOV/](http://www.nih.gov)) a government medical funding agency

(N 4:71)(Ur 11)

1 T 1 B 23e. (continued)

2 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.⁷⁰

19
20 Q - Are there any corrections you
21 want me to make in this?

22
23 T 1 B 23f.⁷¹ A - Yes - change the word "sin" to
24 "absence of love". Sin is a man-
25 made word with threat connotations

⁷⁰ 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.

⁷¹ *Urtext* inserts "SPECIAL EXPLANATION: (In response to HS request re possible corrections.)"

(N 4:72)(Ur 11)

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

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

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

((the word "atone" really means
"undo."))

(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

(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 Grace⁷² once got there
25 that was much cheaper, and seemed

⁷² [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.

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

1 which upset me very badly.⁷³

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..

⁷³ 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 dwell⁷⁴
 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?

⁷⁴ 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.⁷⁵ 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

⁷⁵ T I 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

(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.

(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 ⑦.⁷⁶ 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

⁷⁶ perhaps T 1 B 7 and T 1 B 8

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

1

2

3

4

5

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7

8

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

19

(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)

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Text 2

(N 4:86)(Ur 7)

1 **T 1 B 22e.**⁷⁷ 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,

⁷⁷ 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])⁷⁸ 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

⁷⁸ 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 S.
15 If you want to go further,
16 you could even shift "just"

(N 4:90)(Ur 7-8)

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. **(8)**

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]⁷⁹
11 more than anyone else, having
12 had some trouble with this
13 ~~hi~~ problem himself.

⁷⁹ *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.⁸⁰ **(12)**
16 **T 1 B 23g.** The purpose of the Atonement
17 is to restore everything TO

⁸⁰ 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.⁸¹ 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.

⁸¹ *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. **(13)**

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.⁸² Conviction

15 really comes through accomplishment.

16 Remember that ability

17 is the potential, Achievement is

⁸² 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.⁸³ 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

⁸³ *Urtext* inserts "Explanation:"

(N 4:98)(Ur 13)

1 themselves, and were
2 promised that I would
3 never leave them or forsake them.⁸⁴

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

⁸⁴ **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"⁸⁵

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,⁸⁶ shall not

14 pass away, because Life IS

15 Eternal.

16 YOU are the work of

17 God, and His Work is

⁸⁵ Mark 13:31 "Heaven and earth shall pass away: but my words shall not pass away." Also Matthew 24:25 and Luke 21:33

⁸⁶ 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.⁸⁷⁸⁸

⁸⁷ *Ur* adds "**T 1 B 24d**. ADD: "As a man thinketh in his heart, so is he."

⁸⁸ 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 The impact of this was in-

8 credibly intense - like

9 a great burst of unexpected

10 clarity. It was briefly

11 so compelling that it

12 seemed as though there

13 was nothing else at all.

14 The while world just dis-

15 appeared. ~~But e?????????~~

(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. (14)

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 conscious⁸⁹ 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

⁸⁹ *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.⁹⁰
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

⁹⁰ *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.

(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 **(15)**

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, and⁹¹ 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,

⁹¹ 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

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

1 yet been overcome. His
2 own "suspended" state
3 mitigates against⁹² both
4 extremes.

5 This has been very
6 apparent in the course of
7 both of your recent develop-
8 mental patterns.) (16)

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

⁹² *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 should⁹³

⁹³ The handwriting simply stops here, mid-sentence.

(N 4:115)(Ur 16)

1

2 **T 1 B 26.** Miracles praise God through

3 men. They praise God by

4 honoring his Creations,

5 affirming their perfection. They

6 heal because they deny

7 body-identification and affirm⁹⁴

8 Soul-identification. By

9 perceiving the Spirit, they

10 adjust the levels and see them

11 in proper alignment. This

12 places the Spirit at the center,

13 where Souls can communicate

14 directly.

15 **T 1 B 27.** Miracles should

16 inspire gratitude, ?? not

17 awe. Man should

18 thank God for what he

⁹⁴ *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 miracle⁹⁵ honors their holiness.
4 **T 1 B 27b.** God's Creations cannot
5 lose their holiness, though⁹⁶
6 it can be hidden. The
7 miracle uncovers it, and
8 brings \neq 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

⁹⁵ Urtext reads "miracles" which presents grammatical problem with agreement in number, it must be "the miracle honors" or "the miracles honor"

⁹⁶ 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.⁹⁷ It thus dispels
9 man's illusions about
10 himself, and puts him into communion
11 with himself and with God. **(17)**
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

⁹⁷ *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.⁹⁸ 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.

⁹⁸ *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 nightmares⁹⁹ 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

⁹⁹ *Urtext* omits "are about himself."

(N 4:120)(Ur 17)

1 free.¹⁰⁰
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 atonement¹⁰¹ 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

¹⁰⁰ *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.)

¹⁰¹ *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 (18)

5 **T 1 B 30c.** "God is not mocked"¹⁰²
6 was intended as reassurance.
7 You were¹⁰³ 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

¹⁰² *Urtext* adds: **T 1 B 30b.** ASIDE_ (HS commented on awakening with the phrase "God is not Mocked," with anticipation of punishment.)

¹⁰³ *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 And¹⁰⁴ 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

¹⁰⁴ *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.¹⁰⁵
4 "Lucifer"¹⁰⁶ could literally
5 be¹⁰⁷ translated "Light Bearer."¹⁰⁸
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

¹⁰⁵ *Urtex* changes "projected" to "projection"

¹⁰⁶ **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!

¹⁰⁷ *Urtex* switches "literally be" to "be literally"

¹⁰⁸ 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

(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 (Cacey¹⁰⁹)[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

¹⁰⁹ 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. (19)

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 also¹¹⁰
14 established the fact that everything
15 involuntary belongs under
16 Christ-control, NOT under yours.

¹¹⁰ *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.¹¹¹

¹¹¹ 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."¹¹²

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

¹¹² **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"¹¹³ means "Guide
16 us out of our own

¹¹³ **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"¹¹⁴ should be interpreted to read "Re-
5 cognize your errors and
6 choose to abandon them
7 by following My guidance." **(20)**

8 **T 1 B 30n.** Tell Bill when he
9 ~~see~~ is afraid of possession,
10 he need only remember
11 that error cannot really
12 threaten truth, which ALWAYS
13 can withstand its
14 assaults. Only¹¹⁵ the error
15 is really vulnerable.

¹¹⁴ **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."

¹¹⁵ The word "Only" is underlined in the *Urtext*.

(N 4:133)(Ur 20)

1 The "Princes of this World"¹¹⁶ 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,

¹¹⁶ 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,¹¹⁷

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

¹¹⁷ 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

(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. **(21)**
7 **T 1 B 30t.** But others¹¹⁸ 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 slip¹¹⁹ was an
12 expression of a Soul
13 gaining enough strength
14 to request freedom from
15 prison. It will ultimately
16 DEMAND it.

¹¹⁸ *Urtext* adds "(slips)"

¹¹⁹ *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 ~~and~~
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 Father¹²⁰
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

¹²⁰ 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 of¹²¹ 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.

¹²¹ *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?¹²² 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

¹²² 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.

(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

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

- 1
- 2
- 3
- 4
- 5
- 6
- 7

Text 3

1 (N 4:143)(Ur 21 - 22)
2 omit Have one now and a booster
3 if there is an epidemic.
4 Dr. Damrosch and Dr. Wise
5 agree on this.
6 T 1 B 30ad. (P.S. - this is
7 how miracles should
8 work. You didn't jump into the
9 question yourself, and even though
10 you DID rush to the phone on
11 Rod's¹²³ advice, you exerted
12 no pressure on Bill's
13 reluctance. (22)
14 T 1 B 30ae. This gave me a chance
15 to let you leave it to the real
16 expert which I sent to
17 answer the question.

¹²³ 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."¹²⁴
13 **T 1 B 32.** A miracle is a correction
14 factor introduced into
15 false thinking by Me.¹²⁵
16 **T 1 B 32b.** It acts as a catalyst, shaking

¹²⁴ Page 7, paragraph **1B 22h**

¹²⁵ *Urtext* 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 integration.
13 **T 1 B 32c.** The Spiritual eye is
14 the mechanism of ~~true~~
15 miracles, because what the
16 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. (23b)

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."¹²⁶
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

¹²⁶ **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

(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! **(24)**

(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))¹²⁷
14 before he can ~~age~~ *in effect*
15 ~~the~~ miracles as creative
16 energizers, which they are.

¹²⁷ 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.

(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,

(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 through¹²⁸ perception.
5 You perceive the stimulus and
6 behave accordingly. It
7 follows, then, that:

8 As ye perceive

9 So will ye behave. (25)

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.

¹²⁸ Urtext reads "thru"

(N 4:155)(Ur 25)

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

(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 contempt¹²⁹ 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

¹²⁹ 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. **(26)**

(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 they¹³⁰ narrow

¹³⁰ *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 infraction¹³¹ 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,

¹³¹ *Urtext* 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 than¹³² great fury. **(27)**
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 by¹³³
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 previous reference).
13 **T 1 B 36n.** Note that a name is
14 a human symbol that
15 "stands for" a person.

¹³² *Ur* adds "with"

¹³³ *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 changing¹³⁴
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

¹³⁴ *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.¹³⁵ That is
5 why the Bible says "There is
6 no death,"¹³⁶ and that is
7 why I demonstrated that
8 death does not exist. Remember
9 that I came to FULFILL the
10 law by¹³⁷ REINTERPRETING¹³⁸ 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.

¹³⁵ 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."

¹³⁶ 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

¹³⁷ Ur manuscript omits "by", handwriting fills it in

¹³⁸ 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. **(28)**
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, because¹³⁹
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

¹³⁹ 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."¹⁴⁰
16 **T 1 B 36v.** You took a lot of
17 notes on "Those who are

¹⁴⁰ *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."¹⁴¹
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."¹⁴² ((Note:
16 This quotation is also not the
17 correct Biblical phrasing,

¹⁴¹ 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

¹⁴² 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. **(29)**
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 witness¹⁴³ 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 completion and
 17 abundance.

¹⁴³ "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.¹⁴⁴
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.¹⁴⁵

16 **T 1 B 37d.** While the ballot itself
17 is a secret one, and the

¹⁴⁴ *Ur* puts a full sentence break here.

¹⁴⁵ 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. **(37f)**
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

(N 4:172)(Ur 30)

1 leaves the sight of God.
2 **T1B37g.** 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

(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 Christ¹⁴⁶
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

¹⁴⁶ Then He said to them, "Follow Me, and I will make you fishers of men." Matthew 4:19

(N 4:174) (Ur 30)

1 recently¹⁴⁷ 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 Jack¹⁴⁸ 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,

¹⁴⁷ *Ur* adds "(for work)"

¹⁴⁸ *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 been¹⁴⁹ weighed in the
15 balance and found
16 wanting." **(31)**
17 **T 1 B 37m.** Scribes MUST learn

¹⁴⁹ 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.

(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>

(N 5:3)(Ur 31)

1 **T 1 B 37n.** Tell Bill "the one more river" IS
2 related to sex.¹⁵⁰ 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

¹⁵⁰ *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).¹⁵¹ **(32)**

13 **T 1 B 37q.** ALL shallow roots¹⁵² 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,¹⁵³ referred to
 21 twice before, is balanced.
 22 As these false underpinnings
 23 are uprooted ((or given up)),
 24 ∓ equilibrium is experienced as

¹⁵¹ T 1 B 22i (N 4:89) and T 1 B 3f (N 4:134) previous reference to being "uprooted"

¹⁵² 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

¹⁵³ 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

(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.¹⁵⁴ Actually,
8 Jean Dixon was right in her
9 emphasis on "feet on the
10 ground and fingertips in¹⁵⁵
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. **(33)**
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

¹⁵⁴ 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

¹⁵⁵ *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.

(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 focus¹⁵⁶ 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 on¹⁵⁷ more on
17 reliability, rather than validity. The
18 rationale for this, as he said,
19 is¹⁵⁸ 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. **(34)**

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

¹⁵⁶ *Ur* has "the focus is on" rather than "they focus on"

¹⁵⁷ *Ur* has "and" here

¹⁵⁸ *Ur* has "was" here

(N 5:9)(Ur 34)

1 Jack's language in this section,
2 because it always had a special
3 appeal¹⁵⁹ 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.*

¹⁵⁹ *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,¹⁶⁰ Jack¹⁶¹
 4 wrote in the margin of your
 5 notes "virtue is triumphant."¹⁶²
 6 While this¹⁶³ 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. **(35)**
 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

¹⁶⁰ 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.

¹⁶¹ *Ur* has 'he'

¹⁶² *Ur* inserts "(HS note re submission-dominance, feminine-masculine roles, entered into this.)"

¹⁶³ *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

(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

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

1 "invisible" means "cannot be
 2 seen or perceived." **(36)** What cannot
 3 be perceived is hardly the right
 4 means for improving perception.
 5 **T 1 B 37ae.** 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.¹⁶⁴
 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**

¹⁶⁴ *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.¹⁶⁵ 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.

¹⁶⁵ 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.¹⁶⁶

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

¹⁶⁶ 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. This¹⁶⁷ state
 15 of mind goes out to ANYONE,
 16 even without the awareness of
 17 the miracle worker himself.¹⁶⁸

18 **T 1 B 39.** The miracle is an expression of
 19 an inner ~~ææææ~~ 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
 26

¹⁶⁷ Ur inserts "By being One"

¹⁶⁸ 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.¹⁶⁹ (37)
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

¹⁶⁹ 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.

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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)¹⁷⁰
 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.¹⁷¹ 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**)¹⁷² to enable Souls to
 18 embark on new chapters in
 19 their experience, and thus improve
 20 their records.¹⁷³ 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 **(38)**

¹⁷⁰ This bracket not in manuscript.

¹⁷¹ For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, Ephesians 2:8

¹⁷² **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**

¹⁷³ *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**¹⁷⁴ 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"¹⁷⁵ 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." **(39)**
 24 **T 1 B 40g.** The "sin of Onan"¹⁷⁶ was

¹⁷⁴ *Ur* has "developmental" in place of "developing"

¹⁷⁵ **Matthew 6:13** (KJV has this wording) "Lead us not into temptation but deliver us from evil."

¹⁷⁶ **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.** *¹⁷⁷Child 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

¹⁷⁷ 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 was¹⁷⁸
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**

¹⁷⁸ 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.

(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.¹⁷⁹ **(40)**

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.

¹⁷⁹ *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.** This¹⁸⁰ 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,

¹⁸⁰ *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. **(41)**

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.

(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 ? 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 of¹⁸¹ obedience for his
24 greater wisdom. He is also entitled to

¹⁸¹ 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. **(42)**

7 **T 1 B 40y.** There is nothing about me that you
8 cannot attain.¹⁸² 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"¹⁸³ 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

¹⁸² **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.

¹⁸³ **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 Brother¹⁸⁴ 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."¹⁸⁵

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. **(43)**

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.

¹⁸⁴ 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

¹⁸⁵ **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

(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 shift¹⁸⁶ 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. **(44)** 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

¹⁸⁶ *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

(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 or¹⁸⁷
11 miraculous channels of creativity.
12 He can create an empty shell (see
13 previous reference¹⁸⁸), 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 induce¹⁸⁹
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. **(45)**

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

¹⁸⁷ *Ur* has "and" instead of "or"

¹⁸⁸ **T 1 B 28c**

¹⁸⁹ *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. **(46)**

17 **T 1 B 41i.** Tell¹⁹⁰ Bill he is right in providing
 18 you with¹⁹¹ 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

¹⁹⁰ *Ur* inserts "ASIDE"

¹⁹¹ 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

(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"¹⁹² 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. **(47)**
23 **T 1 B 41m.** You and Bill DO have special talents
24 which are needed for the Celestial speedup

¹⁹² 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.

(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 notes¹⁹³ 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 yesterday¹⁹⁴
 8 provide an excellent example.¹⁹⁵ (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.

¹⁹³ *Ur* slightly rewords this to: "This is the first time HS ever said that she would be honored if there were any notes.)

¹⁹⁴ *Ur* inserts "(refers to discussion HS & Bill had)"

¹⁹⁵ *Ur* inserts "of how you switch"

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

1 **THIS**¹⁹⁶ 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. **(48)**

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

¹⁹⁶ *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

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

1 of the fear, and ask me to help you
2 to replace it will¹⁹⁷ 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. **(49)**

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

¹⁹⁷ 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

(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**¹⁹⁸
 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.¹⁹⁹

15

16 **T 1 B 41aa.** Only²⁰⁰ 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 it²⁰¹ of its
 23 miraculous potential, and diverting
 24 it into possession. This is much like

¹⁹⁸ *Urtext* has "deprived" instead of "devoid."

¹⁹⁹ **Philippians 4:7** And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

²⁰⁰ *UR* inserts "There are"

²⁰¹ *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 (50)

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.

(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.

(N 5:47)(Urtext 50)

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

2

3 **T 1 B 41ad.** As²⁰² 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 41ac.** 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 hierarchy²⁰³ of
21 needs as such, but
22 like everyone else, he DOES need to
23 understand his own.

²⁰² Ur inserts before this sentence "T 1 B 41ac. (special Revelation re HS -OMISSION I.²⁰²)
T 1 B 41ad. HS question re past memories. ANSWER:"

²⁰³ 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 Fall²⁰⁴)) 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 **(51)**

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

²⁰⁴ 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 DEEDS²⁰⁵ 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.

²⁰⁵ 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~~

(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. **(52)**
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.

(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.** The²⁰⁶ 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

²⁰⁶ *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 hope²⁰⁷ 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. **(53) T 1 B 41az.** Penetration DOES NOT involve
23 magic, nor DOES ANY form
24 of sexual behavior. It IS a magic

²⁰⁷ *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

(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.

(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 He²⁰⁸
 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,

²⁰⁸ 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. (54)

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

(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.

(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 (55)

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,²⁰⁹

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.²¹⁰

24

25

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

27

²⁰⁹ 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

²¹⁰ For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, Ephesians 2:8

(N 5:60)(Ur 55)

1 **T1C1.** 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 **T1C2.** 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 **T1C3.** 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 **T1C4.** YOU are both more miracle-
22 minded, and less able to recognize
23 fear because of your stronger, but split,

(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 **T 1 C 5.** 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 **(56)**

13 **T 1 C 6.** Your idea about the real meaning
14 of "possession" should be clarified.
15 Your own denial of fear²¹¹ 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 out²¹² now while you
22 are still within the safety margin.

23

24 **T 1 C 7.** Fear of possession is a

²¹¹ The *Ur* inserts (this refers to a visionary experience of HS)

²¹² *Ur* inserts "of the way"

(N 5:62)(Ur 56)

1 perverted expression of the fear
 2 of the irresistible attraction **of God**.²¹³
 3 ((Yes,²¹⁴ 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.²¹⁵
 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.

²¹³ It is extremely curious that the *Urtext* omits these two words. None of the later versions include this segment.

²¹⁴ *Ur* inserts "Aside"

²¹⁵ The *Urtext* closes the brackets here, which is probably correct.

(N 5:63)(Ur 56 - 57)

1 You²¹⁶ 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: **(57)**

8 ① It²¹⁷ 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

²¹⁶ *Ur* inserts "(Note to HS:)"

²¹⁷ *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

(N 5:65)(Ur 57 - 58)

1 of relationships which are actually ESTABLISHED
 2 on the basis **(58)** of ①, and others which HOLD
 3 TOGETHER primarily because of the joint interests
 4 in ②.
 5 c)²¹⁸ 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~~²¹⁹
 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 **T 1 C 11.** 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.

²¹⁸ This should likely be "d")

²¹⁹ *Ur* has "person (or juggler)" while the *Notes* has "person" crossed out and replaced with juggler.

(N 5:66)(Ur 58 - 59)

1 **T1C12.** 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 **T1C13.** Both result in self-imposed
16 starvation.

17

18 **T1C14.** 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 **(59)**
24 the body is not enough, and ~~confus~~ *investing*

(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**²²⁰ 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

²²⁰ *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."²²¹
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 **(60)**

²²¹ 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

(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. **(61)**

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**²²² fallacies, it contains
24 a denial mechanism, which swings into

²²² *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.²²³

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

²²³ 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 the²²⁴ 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.²²⁵

²²⁴ *Urtext* inserts the word "underlying" here.

²²⁵ 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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In Chapter 2 we have substantial “inserts” which are found in the *Urtext* but are not present in the *Notes*. These are distinguished 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 have 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.

As anyone can see there is a great deal of work which remains to be done on these preliminary *Notes* Transcript drafts. They are offered here not because they “are complete and finished” – which they most certainly are NOT – but because this initial work is probably more useful to those interested in the *Notes* than nothing at all, and “nothing at all” is the alternative.

Urtext Manuscript Absolute # 62 Marked # 62

CHAPTER - 2 - THE ILLUSION OF SEPARATION

T 2 A. Introduction (not present in Notes)

(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.

Urtext Manuscript Absolute # 63 Marked # 63

This emptiness provides the screen for the misuse of projection.

T2 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.

T2 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

Urtext Manuscript Absolute # 64 Marked # 64

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.

Urtext Manuscript Absolute # 65 Marked # 65

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

Urtext Manuscript Absolute # 66 Marked # 66

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.

T2A 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.

Urtext Manuscript Absolute # 67 Marked # 67

T2A 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 indentation 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

Urtext Manuscript Absolute # 68 Marked # 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)

Urtext Manuscript Absolute # 69 Marked # 69 (Retyped)

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4 (see Chapter 1 - T 1 C 23 – this material is repeated)

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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 ʔ "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

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 marked 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"
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 I B 37h** Tyranny: **T I 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. 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.")
 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.

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 ~~attr~~ device;
2 it results in positive miscreation.
3 That is the way the mentally ill
4 do employ it.

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.

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.

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 insrts "(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.

(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

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.

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 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)) 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)

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.

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 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.

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.
14 **T 2 B 71.** The 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 will⁵⁹ 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* omits "will"

(N 5:110)(Ur 88)

1 involve any efforts on their part
2 at all. Their egocentricity usually
3 ?? misinterprets⁶⁰ 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

⁶⁰ 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.

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.** The 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.⁶¹ 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.⁶² The order of

14 error to which it⁶³ 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 directly⁶⁴) 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

⁶¹ *Ur* replaces "is extremely useful" with "is a REMEDY."

⁶² *Ur* omits this sentence.

⁶³ *Ur* replaces "it" with "atonement"

⁶⁴ *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.⁶⁵ Its ABILITIES can be,⁶⁶ 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

⁶⁵ The words "in human experience" are added in the *HLC*

⁶⁶ The word "be" is not present in the original manuscript, but is present in the *HLC*

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

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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

Urtext Manuscript Absolute # 92 Marked # 91

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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III

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.

T 2 D. Fear as Lack of Love (*N 265 5:114)**(N 5:114)(Ur 97) T 2 D.**

1 **T2D1.** 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 **T2D2.** 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 **T2D3.** 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 **T 2 D 4.** 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 **T 2 D 5.** 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

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**⁶⁷
 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 ~~????~~ 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

⁶⁷ 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.

14 **T2D 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.

(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

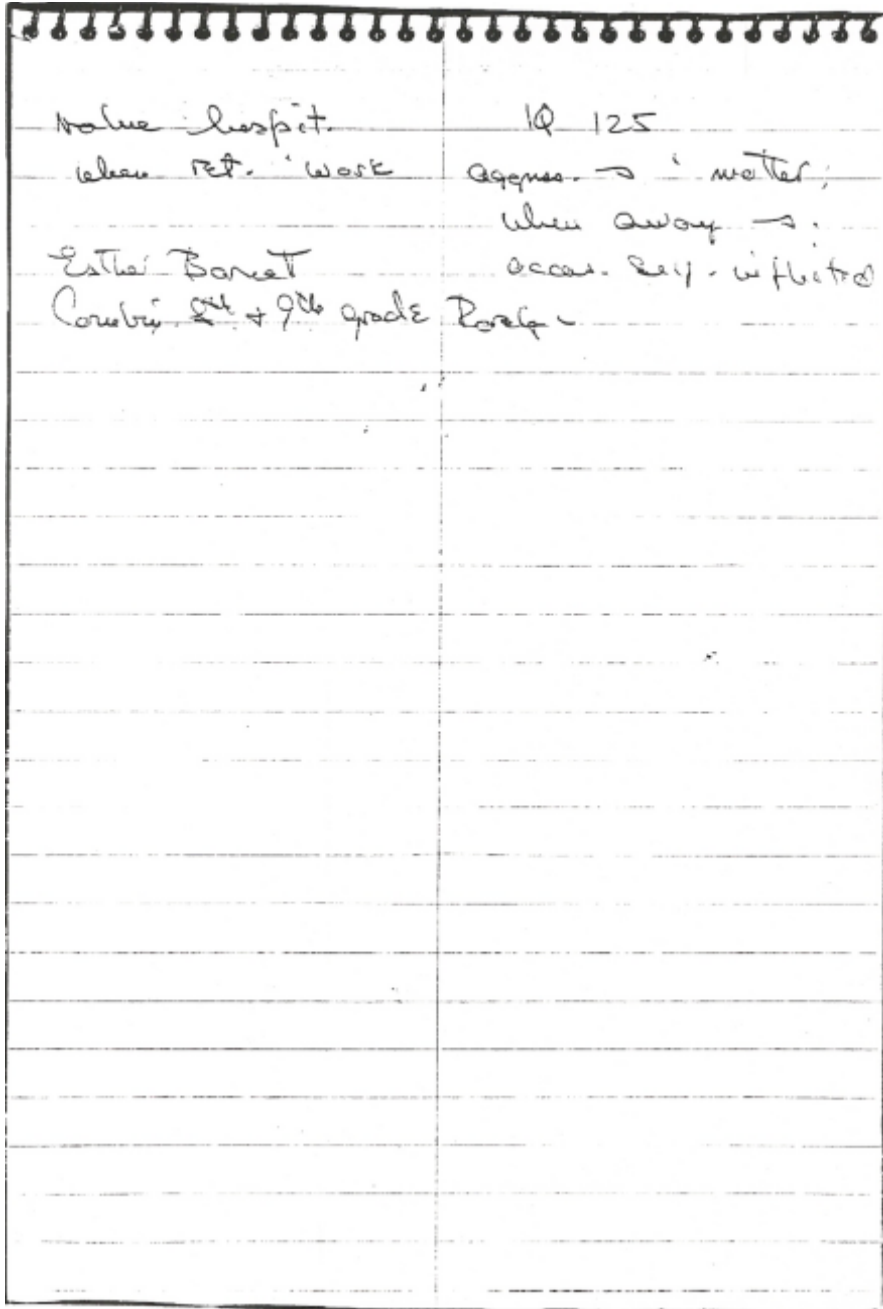
22 **T 2 E 4.** It is obvious, then, that when you are afraid
23 you have placed yourself in a position
24 where you need Atonement because

(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.

(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 object⁶⁸ 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

⁶⁸ *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 help⁶⁹ 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.

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

⁶⁹ *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.⁷⁰

⁷⁰ **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.

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.⁷¹)

25 ((Note: I have avoided this term,⁷² ?you? will know because it
 26 seemed too Rankian.)⁷³)

⁷¹ This may refer to the "possession" segment starting N 5:63; T 1 C 9

⁷² *Ur* inserts "in the last series of notes intentionally"

⁷³ *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. 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. 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. 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 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 truly⁷⁴ 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,

⁷⁴ 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.

5 **T 2 E 31.** The 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

(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 Creations⁷⁵ 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

⁷⁵ *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 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 out⁷⁶ is to stop
3 miscreating now, and accept the Atonement for miscreations of the
4 past. Only
5 this can re-establish true single-mindedness.

6 The structure of the psyche, as
7 you very correctly noted yourself,
8 follows along the lines of the particular
9 libido concept the theorist employs.
10 ((I still think it was the other way
11 around.

12 A= This confusion arises out of the
13 fact that you did change the
14 order - - several times in fact.
15 Actually, it didn't matter,
16 because the two concepts do flow
17 from each other. It was a terrific
18 waste of time, and one in which I
19 hardly care to become engaged
20 myself. Please!)

21

22 **T 2 E 39.** Freud's psyche was essentially
23 a good and evil picture, with very

⁷⁶ 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 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)

level of the unconscious, so that the latter became increasingly obscured. The result was a kind of bedlam, in which there was no order, no control, and no sense. This was exactly how he felt about it.

T 2 E 43. The later theoretical switch to the primacy of anxiety was an interesting device intended to deny both the instinctive nature of destructiveness, and the force of the power of miscreation. By placing the emphasis on the result, the generative nature of the power was minimized.

T 2 E 44. Destructive behavior is instinctual. The instinct for creation is not obliterated in miscreation. That is why it is always invested with reality. ~~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.~~⁷⁷

⁷⁷ 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."

Urtext Manuscript Absolute # 112 Marked # 111

IV⁷⁸ 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 through⁷⁹ 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,⁸⁰ 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.

⁷⁸ 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.

⁷⁹ The shorthand form "thru" appears in the manuscript

⁸⁰ 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

Urtext Manuscript Absolute # 113 Marked # 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 do⁸¹ 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"⁸² 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.

⁸¹ Manuscript has "does not" but it appears that the "intervals" do not exist, not the "concept of intervals." HLC also changes this to "do"

⁸² 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

Urtext Manuscript Absolute # 114 Marked # 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

Urtext Manuscript Absolute # 115 Marked # 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.

Urtext Manuscript Absolute # 116 Marked # 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.

Urtext Manuscript Absolute # 117 Marked # 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.

Urtext Manuscript Absolute # 118 Marked # 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.⁸³ 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.

⁸³ 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

Urtext Manuscript Absolute # 119 Marked # 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

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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.

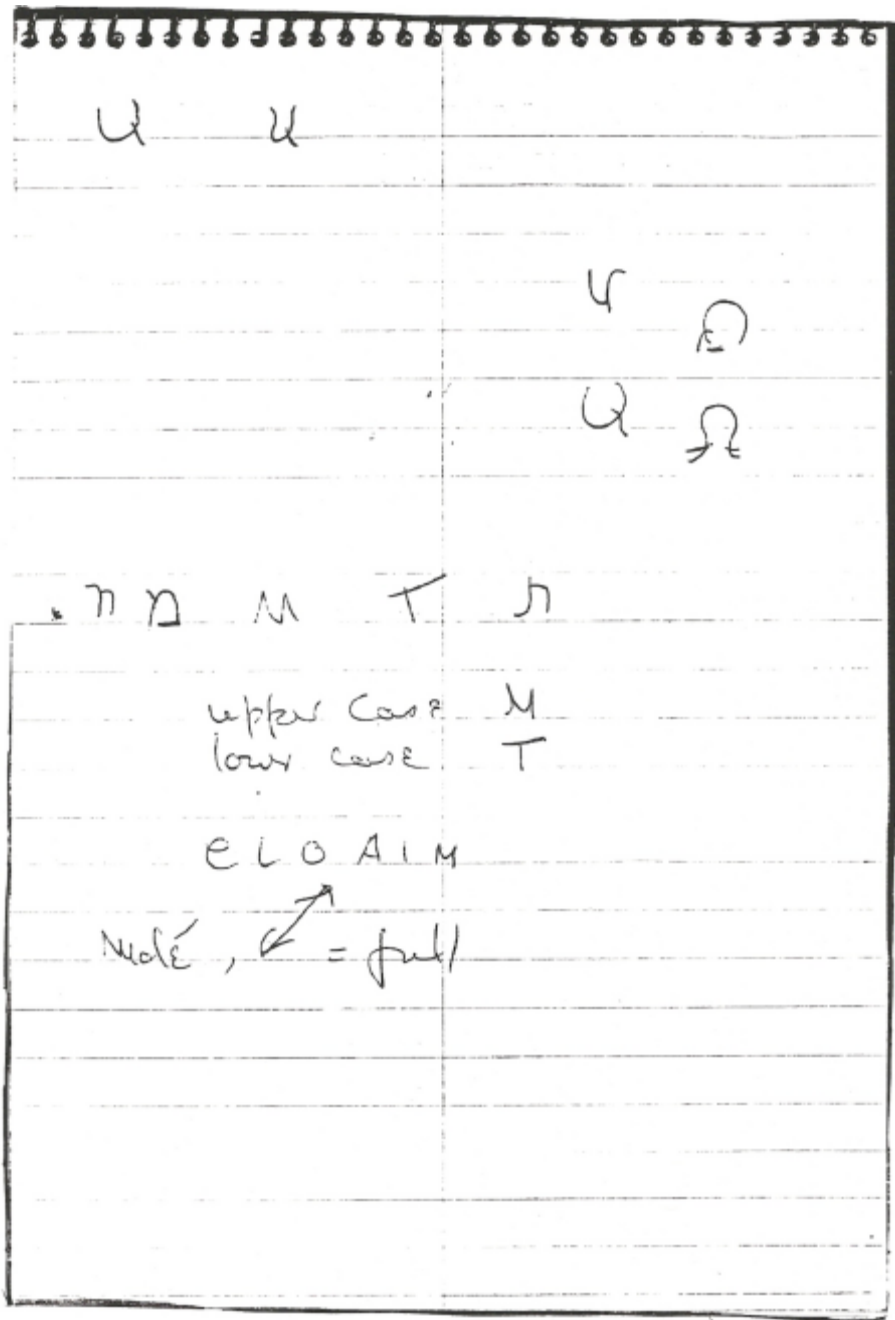
(N 5:147)(Ur 120-1)

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. 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 **T3A 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 But it was
 18 emphasized that awe is a
 19 proper reaction of the Soul in the
 20 presence of its Creator.

21 **T3A 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 121-122)

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.

(Not found in Notes) (Ur 123)

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 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
 24 B. had already become so misguided

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."

(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. 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

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 *Urtex* 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 *Urtex* inserts "in your attempt to pray with me for B."

²⁷ *Urtex* 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."

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."

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"

(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 T 3 B. Special Principles for Miracle Workers

11

12 T 3 B 1. ① The miracle abolishes the need for lower
13 order concerns. Since it is an
14 illogical, or out-of-pattern time
15 interval, by definition, the ordinary
16 considerations of time and space do not
17 apply.⁵⁰ T 3 B 1a. I do not regard time
18 as you and Bill do, and Kolb's space
19 problem is not mine. When you
20 perform a miracle, I will arrange
21 both time and space to adjust
22 to it.⁵¹

23

24 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 *Urtext* inserts "For example,"

⁵¹ 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.
 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"⁵²
 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"⁵³ is the statement
 23 for Revelation⁵⁴ readiness. My
 24 own injunction "Do this in

⁵² **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.

⁵³ **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.

⁵⁴ *Urtext* capitalizes this word.

(N 5:164) (Ur 131)

1 remembrance of me"⁵⁵ is the
2 request for cooperation in miracle-
3 working.⁵⁶ 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.

⁵⁵ **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**

⁵⁶ *Urtext* has "miracle workers"

(N 5:165) (Ur 62)(this page out of Ur sequence)

- 1 Be as thou wast wont to be⁵⁷
- 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")

⁵⁷ 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)**

Nov. 22 Tuesday

1 **T 3 C 1.** There 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

(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 applications,
18 and genuinely tragic on a mass
19 basis. Persecution is a frequent
20 result, justifying the terrible
21 misprojection⁵⁸ that God Himself
22 persecuted His own Son on
23 behalf of salvation. The very

⁵⁸ *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.⁵⁹ 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"⁶⁰ is strictly

⁵⁹ *Urtext* has the singular "mind"

⁶⁰ **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?
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,⁶¹ 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.

⁶¹ **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.⁶² 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.

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 generalization⁶³
 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 his⁶⁴ Father.⁶⁵ By doing this,

⁶² **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.

⁶³ *Urtext* emphasizes (capitalizes) these two words

⁶⁴ *Urtext* Capitalizes "his" making it "His."

⁶⁵ **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."⁶⁶

⁶⁶ 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.⁶⁷ 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.⁶⁸

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."⁶⁹ Those who represent the
 23 lamb as blood-stained (an

⁶⁷ It is not entirely certain what the word "Records," capitalized, refers to but it may be the "Akashic Record."

⁶⁸ **Luke 6:36** Be ye merciful, even as your Father is merciful.

⁶⁹ **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 together⁷⁰
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"⁷¹ 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 the body or the mind
24 can see (or understand). This is

⁷⁰ **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.

⁷¹ **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 world⁷² 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.⁷³
15 The understanding of the innocent is truth.
16 That is why their altars are
17 truly radiant.

⁷² **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!

⁷³ **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."

(Not found in Notes) (Ur 138)

Urtext Manuscript Absolute page #138 Marked page #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.

(Not found in Notes) (Ur 139)

Urtext Manuscript Absolute page #139 Marked page #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.

(Not found in Notes) (Ur 140)

Urtext Manuscript Absolute page #140 Marked page #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.

(Not found in Notes) (Ur 141)

Urtext Manuscript Absolute page #141 Marked page #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.)

(Not found in Notes) (Ur 142)

Urtext Manuscript Absolute page #142 Marked page #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

(Not found in Notes) (Ur 143)

Urtext Manuscript Absolute page #143 Marked page #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.

(Not found in Notes) (Ur 144)

Urtext Manuscript Absolute page #144 Marked page #143

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

(Not found in Notes) (Ur 145)

Urtext Manuscript Absolute page #145 Marked page #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.

T3D5. 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.

T3D6. 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.

T3D7. (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.)

(Not found in Notes) (Ur 146)

Urtext Manuscript Absolute page #146 Marked page #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."⁷⁴ 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).

⁷⁴ **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)**

Friday, Nov. 26

1 **T 3 E 1.** The prayer for the miracle is

2 "Lord Jesus help me see Bill

3 as he is and thus release both him

4 and me." ⁷⁵5 **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 are⁷⁶ 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.⁷⁷ 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 power19 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,

⁷⁵ *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.)"

⁷⁶ *Urtext* capitalizes this word

⁷⁷ *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 means⁷⁸ 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. The miracle is a way of

17 perceiving, not a way of

18 knowing.⁷⁹ 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,

⁷⁸ *Urtext* inserts "that"

⁷⁹ *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.⁸⁰
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
19 "know thyself,"⁸¹ or be certain.
20 Certainty is always of God.
21 When you love someone, you have perceived

⁸⁰ *Urtext* inserts "Properly speaking, a "vision of God" is a miracle rather than a revelation."

⁸¹ 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.⁸²
22 Perception involves the body even
23 in its most spiritualized form.
24 Knowledge comes from the altar

⁸² *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 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 knowledge⁸³ 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 description⁸⁴ of God as "Alpha
 18 and Omega, the Beginning and the End."⁸⁵
 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

⁸³ *Urtext* emphasizes "knowledge" here.

⁸⁴ *Urtext* has "account" and that word is also written in *above* the word "description"

⁸⁵ **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)

real scribal error. It should read, "know God and accept His certainty."⁸⁶ There are no strangers in His Creation. To create as He Created, you can create only what you know and accept as yours.

T 3 E 15. God knows His Children with perfect certainty. He Created them by⁸⁷ knowing them. He recognizes them perfectly. When they do not recognize each other, they do not recognize Him. Brothers can misperceive one another, but they rarely maintain that they do not know each other. This is possible only if they maintain that they are not really brothers. The Bible is very specific on this point.

⁸⁶ *Urtext* has "(This error is why the commandments are all negative, in contrast to Christ's statement about "Thou shalt love,"⁸⁶ etc.)"

⁸⁷ *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 arises⁸⁸ 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

⁸⁸ *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.⁸⁹
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.

⁸⁹ *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.⁹⁰
15 **T3F4.** Consciousness was the first
16 split that man introduced
17 into himself. He became a

⁹⁰ *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. Jung was right
6 indeed in insisting
7 that the ego is not the self, and⁹¹
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

⁹¹ *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.

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.
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 recognize⁹² that a bad
12 thing cannot⁹³ 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 is⁹⁴

⁹² There is an illegible word crossed out, the reading here that of the *Urtext*

⁹³ There is an illegible word crossed out, the reading here that of the *Urtext*

⁹⁴ *Urtext* inserts "to"

(N 5:203) (Ur 155)

1 leave.
2 **T3F15.** 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 better⁹⁵
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

⁹⁵ 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.
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.)

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.⁹⁶
 5 By uniting my will with
 6 that of my Creator, **I**
 7 **brought His Light back**
 8 **into the mind. I**⁹⁷ 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

⁹⁶ *Urtext* has a comma here, no sentence break

⁹⁷ *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"⁹⁸ 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.

⁹⁸ **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."

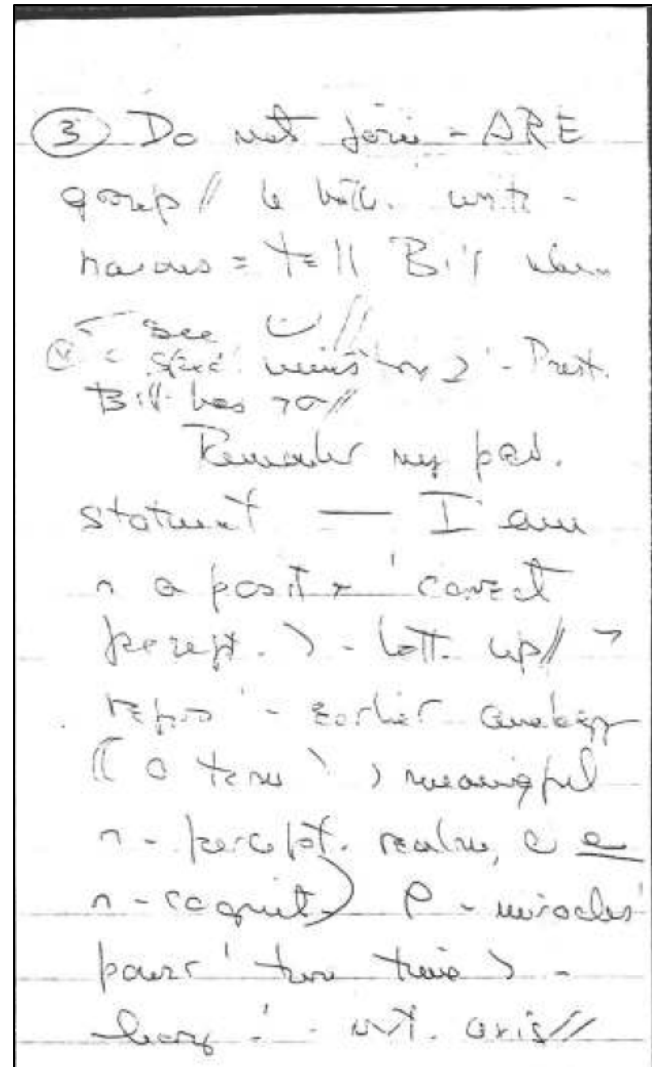
(N 5:212) (Ur 157-158)

1 And you will find rest
 2 for your Souls⁹⁹ 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.

⁹⁹ **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 157-158)(this page, not present in Ur, needs more work)

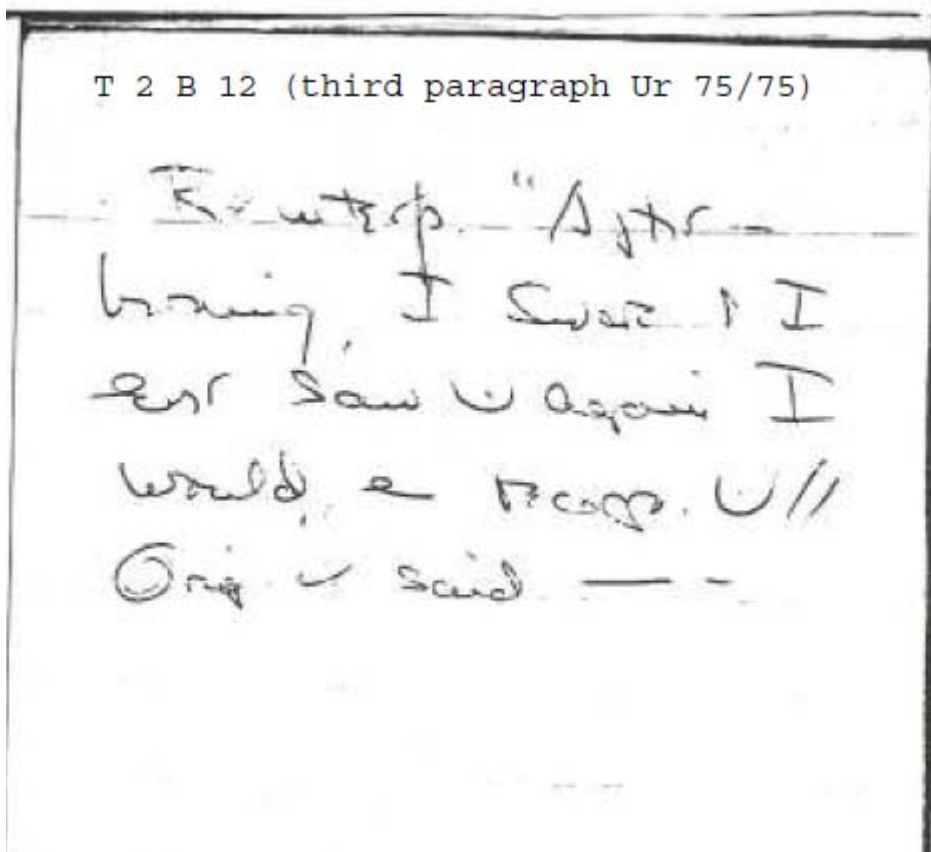
- 1 Do not join the ARE
- 2 group. Do not bother to write the
- 3 ???? - tell Bill when
- 4 you see him.
- 5 Special instructions is the Prest?.
- 6 Bill has ? ?
- 7 Remember my previous
- 8 statement that I am
- 9 in a position to correct
- 10 perception from the bottom up. This
- 11 represents the 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.



(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)¹⁰⁰



7
8
9

¹⁰⁰ This shows up on Ur 75, T 2 B 12

(N ---) (Ur 158)

T3F24. (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.)

Urtext Manuscript Absolute page #159 Marked page #158

T 3 G. The Loss of Certainty (*N 366 5:215)

Dictated without notes.¹⁰¹ 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 is¹⁰² 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 perception. That is why unless perception has entered into it, it calls on Revelation.

¹⁰¹ The words "dictated without notes" are handwritten on the top of the page above the date.

¹⁰² The words "that is" are typed between lines, over the words "can be" which are crossed out.

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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.¹⁰³ Unless perception rests on some knowing basis, it is so unstable that it doesn't mean anything.

¹⁰³ 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.

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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,"¹⁰⁴ 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.

¹⁰⁴ **John 8:32** and ye shall know the truth, and the truth shall make you free.

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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 FROM¹⁰⁵ 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"¹⁰⁶ 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. 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.

¹⁰⁵ The manuscript is totally illegible, we are *just guessing* that it is perhaps meant to be "FROM"

¹⁰⁶ **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 5:215) (Ur 163)

T 3 G 13. What happens to perceptions if there are no judgments, and

1 there is nothing but perfect¹⁰⁷
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

¹⁰⁷ 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.
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)

Urtext Manuscript Absolute page #165 Marked page #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 attitudes¹⁰⁸ 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.

¹⁰⁸ 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 be¹⁰⁹ engaged in the process at all.

¹⁰⁹ The word "be" was inserted to correct the grammar.

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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.

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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.

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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?

Urtext Manuscript Absolute page #174 Marked page # 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 Judgment¹¹⁰ 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"¹¹¹ 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 man¹¹² also believes that what his judgment vetoes does not exist. He evidently does not believe this, or he would not have judged against it.

¹¹⁰ **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.

¹¹¹ **Matthew 7:1** Judge not, that ye be not judged.

¹¹² Originally typed "he," it is crossout out and the word "MAN" is penciled in in block caps

Urtext Manuscript Absolute page #175 Marked page # 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 BECAUSE¹¹³ 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.

¹¹³ The word "BECAUSE" is handwritten in block capitals

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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

Urtext Manuscript Absolute page #177 Marked page # 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 men¹¹⁴ 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.

¹¹⁴ 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.

Urtext Manuscript Absolute page #178 Marked page # 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.

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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 you first the Kingdom of Heaven"¹¹⁵ say "Will ye first the Kingdom of Heaven,"¹¹⁶ and you have said "I know what I am, and I will to accept my own inheritance."

¹¹⁵ **Matthew 6:33** But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

¹¹⁶ **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
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 have¹¹⁷ created
15 for yourselves. (this¹¹⁸
16 was an error. You should
17 have said "made"¹¹⁹)

¹¹⁷ *Urtex* inserts "(made)"

¹¹⁸ *Urtex* inserts "The use of creative here"

¹¹⁹ *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 the¹²⁰ authority
 7 problem by depreciating the
 8 power of your minds.
 9 It¹²¹ 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 devil¹²² is a
 17 frightening concept

¹²⁰ *Urtext* inserts "your"

¹²¹ Originally typed "It," the word is crossed out and "THIS" is written above in block caps.

¹²² **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.

15 **T3I7.** The fruit of only one
16 tree was "forbidden" to
17 man.¹²³ But God could

¹²³ *Urtext* inserts "in his symbolic garden."¹²³

(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. 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 **T3I10.** 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 182)

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**)¹²⁴ You,
 14 Bill, really believe that
 15 by teaching you are assuming
 16 a dominant or father
 17 role, ~~?? ?? ??~~

¹²⁴ 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 the¹²⁵
17 power of this denial. Look

¹²⁵ 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.
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,¹²⁶ 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.¹²⁷ Be glad!

¹²⁶ **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,

¹²⁷ **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. Only¹²⁸ the
 15 Oneness of Knowledge is
 16 conflictless. Your Kingdom
 17 is not of this world¹²⁹ because it

¹²⁸ *Urtext* does not emphasize this word.

¹²⁹ **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.
11 <chapter 3 ends here>

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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

2

3

4

5

6

7

8

9

10

11

12 **T 4 A 1.** You were both wise and
13 devoted (two words which are
14 literally interchangeable in the sense
15 that they truly bring on the
16 exchange of one another.) in
17 claiming your scribal
18 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 5:243)(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> 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

(N 5:252)(Ur 188)

T 4 B. Right Teaching and Right Learning (*N 403 5:252)

Dec. 26

1 **T 4 B 1.** We 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."¹¹ 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 **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 **T 4 B 2.** 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 ~~????????? positions~~

(N 5:254)(Ur 188)

1 **T 4 B 3.** 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**¹² further separation,
14 because separation was their first
15 experience of change.
16 **T 4 B 7.** Bill, your whole fear

¹² *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 **T 4 B 8.** 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 **T4B9.** 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**¹³ This goal will not

¹³ *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 **T4B 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 **T4B 17.** But my goal will
6 **be always**¹⁴ 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

¹⁴ 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 dominate¹⁵ 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

¹⁵ *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**¹⁶
4 your separation anxiety will **increase**¹⁷
5 You also believe that their dis-
6 approval of it will lessen
7 the¹⁸ 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**,¹⁹ and
13 you will not be a devoted
14 teacher yourself as long
15 as you maintain them. I am
16 constantly being perceived

¹⁶ *Ur* inserts "but also that"

¹⁷ *Ur* inserts "be increased"

¹⁸ *Ur* inserts "separation"

¹⁹ *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.²⁰ Do not
14 let your ego dispute this,
15 because the ego cannot know
16 what is as far²¹ beyond its
17 reach as you are.

²⁰ **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!"

²¹ 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, and²²
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 you²³ have
14 chosen to be afraid
15 instead of meeting it.
16 When you awaken you will not
17 be able to understand this,

²² *Ur* inserts "you"

²³ *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 earth²⁴ 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

²⁴ **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**²⁵ 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

²⁵ *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."²⁶
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

²⁶ *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,²⁷ not increased.
4 You²⁸ 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

²⁷ *Ur* inserts "by teaching"

²⁸ *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**²⁹
5 yourself, or encouraging
6 your students to do so.
7 This interpretation of your goal³⁰
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

²⁹ *Ur* replaces "it" with "them"

³⁰ *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

(N 6:3)(Ur 197-198)

T 4 C. The Ego and False Autonomy (*N 439 6:3)

1 **T4C1.** 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 a³¹ 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 **T4C2.** 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. **T4C3.** It is particularly

³¹ 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 **T4C4.** 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 be³² 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"

³² *Ur* inserts "readily"

(N 6:6)(Ur 199)

1 them, as we used the term before.

2 **T4C5.** 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 **T4C6.** 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. The³³ 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 nearsighted³⁴ but
12 she has tried to be fair
13 with what she permitted herself
14 to see.

15 **T4C7.** 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

³³ *Ur* replaces "The" with "Her"

³⁴ *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."³⁵
22 Belief does apply to me,
23 because I am the teacher of the
24 ego. When teaching is no

³⁵ 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 **T4C11.** 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

(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"³⁶ as a
25 paradox that bordered on the ironic.

³⁶ **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."³⁷ 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 though³⁸ he would not have preferred

³⁷ 1 Corinthians 12:9 "To another faith by the same Spirit; to another the gifts of healing by the same Spirit;"

³⁸ 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 in³⁹ withdrawal
24 or attack. The ego literally
25 lives by comparisons. This means

³⁹ 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 it⁴⁰ 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

⁴⁰ 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.⁴¹ What he⁴² 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 are⁴³ related, in that myths are ~~are usually~~
 18 ~~usually reflect~~ usually related to the ???
 19 ego origins, and magic to the powers which it⁴⁴
 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 of⁴⁵
 24 survival" is⁴⁶ the ego's struggle to

⁴¹ *Ur* replaces "under one condition only" with "only under one condition"

⁴² *Ur* replaces "he" with "man"

⁴³ *Ur* replaces "related" with "closely associated"

⁴⁴ *Ur* replaces "it" with "the ego"

⁴⁵ *Ur* replaces "of" with "fort"

⁴⁶ *Ur* inserts "nothing more than"

(N 6:17)(Ur 205)

1 preserve itself and its interpretation of its⁴⁷ 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

⁴⁷ 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**⁴⁸ 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

⁴⁸ Ur replaces "has been" with "is"

(N 6:20)(Ur 207-208)

T 4 D. Love without Conflict (line 18)

Dec. 27, 1965

1 clearly 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"⁴⁹ means. The reason you cannot
 22 understand⁵⁰ 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"

⁴⁹ **Luke 17:21** Nor will they say, "See here!" or "See there!" For indeed, the kingdom of God is within you."

⁵⁰ *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 before⁵¹
 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.

⁵¹ 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 ego⁵² 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

⁵² *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.⁵³

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**⁵⁴ has to
 23 offer you some sort of reward
 24 for maintaining this belief. All it can

⁵³ "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.

⁵⁴ *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 **T 4 D 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 **T 4 D 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**⁵⁵ relationship that
 24 exists between God and His Souls,

⁵⁵ 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.⁵⁶

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.⁵⁷ 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,⁵⁸ -- 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 gifts⁵⁹
 24 for which you must ask.

25 This is not the condition as the ego

⁵⁶ *Ur* inserts "because you made it."

⁵⁷ *Ur* inserts "and" replacing the period with a comma.

⁵⁸ *Ur* rephrases this to "the word is used quite literally here"

⁵⁹ *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 think⁶⁰ 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 mind⁶¹ to give up every idea you have
 24 ever had that opposes knowledge.

⁶⁰ *Ur* has "thought" but the *Notes* seem clear that this is "think"

⁶¹ *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 7th⁶²

⁶² *Ur* inserts (Jan. 7, '66.)

(N 6:30)(Ur 213)

1 **T4D 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 **T4D 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

(N 6:31)(Ur 213-214)

T 4 E. The Escape from Fear

line 9

1 vigilance you have been willing to
 2 exert to protect your ego, and how
 3 little you have been willing to expend⁶³
 4 to protect your higher mind!⁶⁴ 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

⁶³ Ur replaces "expend" with "exert"

⁶⁴ Ur omits exclamation point and the word "and"

(N 6:32)(Ur 214)

1 do not seek the Face of God.

2 **T4E2.** 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. **T4E3.** 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 **T4E4.** 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 than Bill in really trying
21 to see whom your ego has
22 hurt, and also in trying to change
23 your mind about them.⁶⁵ I am
24 not unmindful of your efforts,
25 but you still have much too much

⁶⁵ 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 mind⁶⁶
 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**⁶⁷
 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
 23 voluntary
 24 dispiriting, you have⁶⁸ seen ~~yourself ???~~
 25 how your mind can focus, and
 26 rise above fatigue, and heal.

⁶⁶ *Urtext* has plural "minds"

⁶⁷ *Ur* inserts "(HS doubtful about accuracy here)"

⁶⁸ *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 mind⁶⁹ 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.

⁶⁹ 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 strength⁷⁰ 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

⁷⁰ There is an illegible interlinear handwritten comment here.

(N 6:38)(Ur 217)

1 ~~ereated~~ as mirrors of truth in which
 2 God Himself shines in perfect
 3 clarity.⁷¹ 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**⁷²
 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,~~⁷³
 23 and the healing of the mind. I was created
 24 like you in the first, and I am reminding you

⁷¹ *Urtex*t replaces "clarity" with "light"

⁷² *Ur* replaces "because" with "fort"

⁷³ 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,~~⁷⁴ 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**⁷⁵
19 come into your minds and healed⁷⁶ 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.

⁷⁴ While crossed out in the *Notes* this is preserved in the *Urtext*

⁷⁵ *Urtext* replaces "has" with "must"

⁷⁶ 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 **T 4 E 21.** 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 everything⁷⁷ 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.

⁷⁷ *Ur* inserts "that"

(N 6:41)(Ur 219)

T 4 F. The Ego-Body Illusion (*N 477 6:41)

1/12/66

- 1 **T 4 F 1.** All things work together for good⁷⁸
 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

⁷⁸ **Romans 8:28** And we know that all things work together for good to those who love God, to those who are 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 **T 4 F 6.** 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 **T 4 F 7.** 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 goals⁷⁹ 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 great⁸⁰ effort, but
22 she keeps losing sight of the
23 goal.
24 **T 4 F 11.** B has very intelligently suggested

⁷⁹ *Ur* has "gods" and that is possibly correct, but it looks more like "goals" to me.

⁸⁰ 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 business⁸¹ 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.⁸² 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**⁸³ thoughts.

24 **T 4 F 16.** Ideational preoccupations with
 25 conceptual problems set up to be

⁸¹ This should probably be "busyness"

⁸² *Ur* initially is typed "god" and adds this note "(This typo was originally "god")"

⁸³ *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 **T 4 F 17.** 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

(N 6:51)(Ur 224-225)

T 4 G. The Constant State (*N 487 6:51)

(line 11)

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,"⁸⁴ 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

⁸⁴ 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.⁸⁵ 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

⁸⁵ 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. **T4G 11.** The classic conditioning
12 by rewards model has always
13 been most effective. H H⁸⁶ 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. **T4G 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

⁸⁶ 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 **T4G 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 **T4G 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 be

(N 62) (Ur ---)

Text 6b

(N 6:63)(Ur ---)

1 Answer to Helen's question about her reactions to ?un?⁸⁷
 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

⁸⁷ 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 case 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 ready 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

(N 6:72)(Ur 229)

T 4 H. Creation and Communication (*N 508 6:72)

(line 3)

1 want the rewards of the ego in the presence of
2 the rewards of God?

3 **T 4 H 1.** 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 **T 4 H 2.** 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 **T4H3.** 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 demand⁸⁸ 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 **T4H4.** 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

⁸⁸ 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 **T 4 H 5.** 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 **T 4 H 6.** 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**⁸⁹
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,

⁸⁹ *Ur* has "and with whom communication is worth undertaking."

(N 6:76)(Ur 230-231)

1 your real temple,⁹⁰ and your real self.
2 **T4H8.** 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 **T4H9.** 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.

⁹⁰ 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**⁹¹ 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**⁹² 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.

⁹¹ *Ur* replaces "unless" with "until"

⁹² *Ur* replaces "which" with "from" which does appear to be a genuine correction because there is clearly something wrong with this as originally penned.

(N 6:78)(Ur 231)

T 4 I. True Rehabilitation (*N 514 6:77)

(line 20)

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 meeting⁹³
 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

⁹³ *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 \neq 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. Your⁹⁴ ego cannot tolerate ego-weakness,

⁹⁴ *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,⁹⁵ because the one who

7 sent me will direct me.

8 I am content to be wherever He

9 wishes,⁹⁶ knowing he goes there with me.

10 I will be healed as I let

11 him teach me to heal. (chapter 5 starts here)

⁹⁵ **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;

⁹⁶ *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

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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

(N 6:83)(Ur 233)

1 share in it, and thus promotes the mind's
2 natural impulse to respond as one.

3 **T5A2.** 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 **T5A3.** 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

(N 6:84)(Ur 233-234)

T 5 B. Healing as Joining (*N 520 6:84)

(line 21)

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
6 you.

7 The light of joy is so strong that it

8 radiates throughout the Sonship and

9 returns thanks to the Father for

10 radiating his joy upon it.

11 Only God's own holy children

12 are worthy to be channels of His

13 beautiful joy, because only they

14 are beautiful enough to

15 hold it by sharing it. It is

16 impossible for a Child of God

17 to love his neighbor except

18 as himself. That is why

19 the healer's prayer is, "let

20 me know this brother as I

21 know myself."

22 **T 5 B 1.** Healing is an ~~kind~~ act

23 of thought by which two minds

24 perceive their oneness, ~~of purpose~~

25 and become glad. This gladness

26 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-awakening¹ 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?

¹ 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 **T5B7.** 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 **T5B8.** 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.

(N 6:89)(Ur 235-236)

T 5 C. The Mind of the Atonement (*N 525 6:89)

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

(N 6:93)(Ur 236-237)

T 5 D. The Voice for God (*N 529 6:93)

(line 3)

1 the voice that calls you back to where you
2 were before and will be again.

3 **T 5 D 1.** 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 **T 5 D 2.** 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 ~~2dreams?~~ 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.²
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

² **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.³ 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.⁴ 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

³ 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.

⁴ **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"⁵ 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.⁶ 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

⁵ This is rather clearly a misspelling of "yoke."

⁶ **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.^{7 8}

⁷ Ur adds "you" at the end of the sentence.

⁸ 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.

(N 6:112)(Ur 241) (#241 #C 68)

T 5 E. The Guide to Salvation (*N 548 6:112)

Jan. 29, '66 (*N.B. pages 6:101-6:111 are found in chapter 7, T 7 H 1 to T 7 H 12*)

1 **T 5 E 1.** The 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 **properties**⁹
 24 of other ideas, because it follows

⁹ 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 **T 5 E 5.** 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 **T 5 E 6.** 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 really¹⁰ 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,

¹⁰ Ur does not emphasize this word.

(N 6:118)(Ur 244)

1 because it is in¹¹ 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

¹¹ *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

(N 6:122)(Ur 246-247)

T 5 F. Therapy and Teaching (*N 558 6:122)

Jan. 12, '66

1 by sharing it to increase His joy
2 in you. (#247 #C 74)
3 **T 5 F 1.** You 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

(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 not¹²
23 frighten you. He, on the other hand, has
24 no difficulty in seeing you dissociate, and

¹² UR does not emphasize t his word.

(N 6:124)(Ur 248)

1 does not have¹³ to deal with repression in you, which would
2 produce fear in him.

3 **T5F4.** 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 **T5F5.** 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

¹³ 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 creating¹⁴ 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

¹⁴ 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.¹⁵ 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

¹⁵ *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 part¹⁶ 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

¹⁶ 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,¹⁷ 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.¹⁸ By following Him,
 23 He leads you back to God where you
 24 belong. And how can you find this

¹⁷ **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."

¹⁸ *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,¹⁹ 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**²⁰ which are God's? ²¹
 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,

¹⁹ **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."

²⁰ *Ur* restores the original rendering "things"

²¹ **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 remain²²
 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 creating²³ cannot be expressed as long
 23 as any of God's ideas are withholding
 24 it from the Kingdom. The joint will of

²² *Ur* makes this "remains" raising the question as to whether "all the rest" is a plural or singular noun.

²³ *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 **T 5 F 17.** 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.

(N 6:133)(Ur 254)

T 5 G. The Two Decisions (*N 569 6:133)

Feb. 21, '66

1 (#254 #C 81) T 5 G 1. Perhaps 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

(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~~²⁴ **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,

²⁴ 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~~²⁵ **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.

²⁵ Ur preserves the originally written "attempt"

(N 6:138)(Ur 257)

1 (#257 #C 84) 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)**²⁶ 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

²⁶ 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

(N 6:141)(Ur 258)

T 5 H. Time and Eternity (*N 577 6:141)

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 **T5H3.** 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**²⁷
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,

²⁷ 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.

(N 6:145) (Ur 261)

1 (#261 #C 88) 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."²⁸
 5 Another is "Vengeance is mine sayeth the Lord."²⁹ Still another
 6 is "I will visit the sins of the fathers
 7 unto the third and the fourth generation."³⁰ And
 8 also, "The wicked shall perish."³¹ 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

²⁸ 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.

²⁹ 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.

³⁰ 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."

³¹ Psalm 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

(N 6:150)(Ur 263)

T 5 I. The Eternal Fixation (*N 586 6:150)

(line 11)

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,"³² **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

³² **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 **T 5 I 3.** 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 **T 5 I 4.** 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.

(N 6:152)(Ur 265)

1 (#265 #C 92) This is why the many contradictions which are
2 quite apparent in his thinking became
3 increasingly less apparent to him.
4 **T 5 I 5.** 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 **T 5 I 6.** 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 **T 5 I 7.** 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 **T 5 I 9.** 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.
23 **(#267 # C 94) T 5 I 10.** 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 **T 5 I 11.** 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 not³³ 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.
 18 **(#268 #C 95)**

19 **T 5 I 13.** You are asked merely to
 20 return to God the mind as he
 21 created it. He asks you only
 22 for what He gave, knowing that
 23 this giving will heal you. Sanity
 24 is wholeness. And the sanity of
 25 your brothers is yours. Why

³³ 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 **T5I14.** 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 **T5I15.** 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 reinforce³⁴ 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.

³⁴ 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.)end of chapter 5)

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Chapter 6 - Attack and Fear**T 6 A. Introduction (*N 599 6:163)
(N 6:163)(Ur 271)****March 22, 1966**

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8 **T 6 A 1.** The 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,¹ 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* 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.

(N 6:165)(Ur 271-272)

T 6 B. The Message of the Crucifixion (*N 601 6:165)

(line 21)

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**² 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

² *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 mean³
23 release from fear to **everyone**⁴ who
24 understands it. While we emphasized

³ The *Urtext* manuscript has “means” here although the *Notes* and the *HLC* both have “mean” which is better grammar.

⁴ *Ut* 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 cannot⁵ 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**⁶ 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

⁵ *Ur* does not emphasize this word.

⁶ *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.⁷ But you might remember
 5 when you do chose⁸ 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

⁷ The *Urtext* manuscript and the *Notes* both have "chose" here, changed in later versions to "choose" which seems to fit much better.

⁸ *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 ---)

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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

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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 not⁹
 22 believe that I could¹⁰ not have
 23 said, "Betrayest thou the Son of
 24 Man with a kiss?" unless I

⁹ Ur replaces "believe" with "have believed"

¹⁰ 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 though 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, ~~bec-~~
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.¹¹

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

¹¹ *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 ~~speaks 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 of¹²
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

¹² *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,¹³
8 and cannot (#281 #C 108) *experience perfection as*
9 *a difficult accomplishment because that is*
10 *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.

¹³ 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, it¹⁴ offers the whole Kingdom
 12 always. This is the one message which
 13 God gave to it,¹⁵ and for which
 14 it¹⁶ must speak because that is what
 15 it is.¹⁷ 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

¹⁴ *Ur* makes this "Wherever He looks He sees Himself, and because He is united He"

¹⁵ *Ur* makes this "Him"

¹⁶ *Ur* makes this "He"

¹⁷ *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. But¹⁸
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.

¹⁸ *Ur* removes the sentence break and replaces “but” with “so”.

(N 6:193)(Ur 282)

T 6 D. The Relinquishment of Attack (*N 625 6:193)

March 29, '66. (#282 #C 109)

1 **T 6 D 1.** We 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

(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 You¹⁹ 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

¹⁹ 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.

(N 6:198)(Ur 284)

T 6 E. The Only Answer (*N 634 6:198)

March 30, 1966

(#284 #C 111)

1 T 6 E 1. Remember 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

(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~~ know²⁰ 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

²⁰ *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. Being²¹
22 alone lives in the Kingdom,
23 where everything lives in
24 God without question.

²¹ *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

(N 6:208)(Ur 288-289)

T 6 F. "To Have, Give All to All" (*N 644 6:208)

(line 10)

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~~²² 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

²² *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 ~~or~~ 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 both²³ toward the way
16 out. The more he teaches this,
17 the more he will learn it.

²³ *Ur* inserts "forwards"

(N 6:218)(Ur 293) (#293 #C 120)

T 6 G. "To Have Peace, Teach Peace to Learn It" (*N 654 6:218)

APRIL 3, '66

1 T 6 G 1. All 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**²⁴
22 as an attack on them. This
23 is because everyone identifies
24 himself with his thought system,

²⁴ 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 not²⁵
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

²⁵ *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**²⁶ 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.

²⁶ *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**²⁷
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,

²⁷ 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**²⁸
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

²⁸ 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.²⁹
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

²⁹ 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 which³⁰ 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.³¹ 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.

³⁰ *Ur* replaces "which" with "that"

³¹ *Ur* omits the sentence break, having a comma here

(N 6:227)(Ur 298)

T 6 H. "Be Vigilant Only for God and His Kingdom"
(#298 #C 125)

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 implies³²
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

³² 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.
13 **(#301 #128) 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 mind³³ 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**³⁴ 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

³³ *Ur* pluralizes this to "minds"

³⁴ *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 illusion³⁵ 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**³⁶
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

³⁵ Ur moves the emphasis from "is" to "illusion"

³⁶ 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 not³⁷ 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)

³⁷ *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)**

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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.

(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,

(N 7:09)(Ur 304)

T 7 B. Bargaining versus Healing (*N 677 7:9)

(line 22)

1 but not to add to the Creator of the Kingdom.
 2 **T 7 A 3.** 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**¹ He has always been. Your
 17 creations have always been, because
 18 you ~~can~~ can create only as He
 19 creates.
 20 **T 7 A 4.** Eternity is yours because
 21 He created you eternal. **T 7 B 1.** The ego demands
 22 reciprocal rights, because it is
 23 competitive rather than loving.
 24 It is always willing to make a

¹ 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 **T7B2.** 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 **T7B3.** 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 complete² 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

² **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**³
 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 forever⁴ What is timeless is
 23 always there because its being
 24 is eternally changeless. It does

³ April 11, '66.

⁴ **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 **T 7 B 6.** 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

(N 7:14)(Ur 306)

T 7 C. The Laws of Mind (*N 682 7:14)

(line 6)

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 **T7 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 certainly. 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.

(N 7:23)(Ur 310)

T 7 D. The Unified Curriculum (*N 691 7:23)3/4/2009

(April 17 1966 T(310) C 137

1 **T7D1.** To 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 them
16 away, the three apples are not
17 there. But it is not true that *the table*
18 is now minus three apples. If
19 there is nothing on the table, it does not
20 matter what was there in terms of
21 amount. The "nothing" is neither
22 greater nor less because of what
23 is absent.
24 **T7D2.** That is why "all" and "nothing"

(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**⁵ unified
23 purpose than this course. The Holy Spirit
24 has taken very diversified areas

⁵ 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,"⁶ I

⁶ **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 7:28)(Ur 312)

T 7 E. The Recognition of Truth (*N 696 7:28)

(line 15)

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 Light⁷ 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 there⁸ 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

⁷ **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."*

⁸ *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 ~~??~~ 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**⁹
 23 that the ego's friend is not
 24 part of you but that is

⁹ 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 believe¹⁰ they are *literally* "without the
 3 Spirit," which is an illusion. You
 4 do not put the Spirit in them
 5 by inspiring them, because that would
 6 be "magic," and therefore would not be
 7 real healing. But you do
 8 recognize the Spirit that is
 9 already there, and thereby re-
 10 awaken it. This is why the
 11 healer is part of the Resurrection
 12 and the Life. The Spirit is not
 13 asleep in the minds of the sick, but the
 14 part of the mind that can perceive it and be glad is. T(315) C 142
 15 **T7E7**. Healing is also a science
 16 because it obeys the laws of God,
 17 whose laws are true. Because
 18 they are true, they are perfectly dependable,
 19 and **are** therefore universal in application. The
 20 real aim of science is neither
 21 prediction nor control, but only
 22 understanding. This is because it
 23 does not establish the laws it

¹⁰ *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. It¹¹ 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

¹¹ 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**¹² 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

¹² Ur replaces "therefore" with "it is"

(N 7:38)(Ur 317)

1 all of you.
2 **T7E12.** 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 **T7E13.** Seek ye first the Kingdom of
24 **God** *Heaven*,¹³ because that is where the

¹³ **Matthew 6:33** "But seek first the kingdom of God and His righteousness, and all these things shall be added to you."

(N 7:39)(Ur 317-318)

T 7 F. Healing and the Changelessness of Mind (*N 707 7:39)

(line 23)

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 all¹⁴ in a very literal
 7 sense. All being¹⁵ 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 **T 7 F 1.** The body is nothing more than a
 24 framework for developing abilities.

¹⁴ **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.

¹⁵ **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."

(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**.¹⁶

¹⁶ 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**¹⁷
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 He¹⁸ 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

¹⁷ Ur replaces "which" with "that"

¹⁸ 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,¹⁹
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

¹⁹ *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 **T 7 F 6.** 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**.²⁰ **T7F8.** Healing is
23 predictable because it can be
24 counted on. everything that is

²⁰ *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~~ doing²¹.
8 You are recognizing the changeless mind
9 in your brother by perceiving²² 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**²³
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.

²¹ *Ur* has "learning (doing)" here.

²² *Ur* inserts "(knowing)"

²³ *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 remembrance²⁴ 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

²⁴ **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."

(N 7:50)(Ur 322-323)

T 7 G. From Vigilance to Peace (*N 720 7:52)

(line ??)

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. Blessed²⁵ 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.²⁶ 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

²⁵ Matthew 5:3-11, The Beatitudes "Blessed are they ..."

²⁶ 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 **T7G3.** 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 exactly²⁷ 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

²⁷ *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 that**
2 understanding brings appreciation, and
3 appreciation brings love. Nothing else
4 can be understood because nothing else
5 is real and therefore nothing else has
6 meaning.

7 **T7G8.** If you will keep in mind what
8 the Holy Spirit offers you, you cannot be
9 vigilant for anything but God and
10 His Kingdom. The only reason why
11 you find this difficult is because you think
12 there is something else. Belief
13 does not require vigilance unless
14 it is conflicted. If it is, there
15 are conflicting components within
16 it which have engendered a state of
17 war, and vigilance has therefore become
18 essential. Vigilance has no place
19 at all in peace ~~because it~~
20 ~~implies~~. It is necessary only against
21 beliefs which are not true, and would never
22 have been called upon by the Holy Spirit
23 if you had not believed the untrue
24 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 **T7G 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.²⁸
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**

²⁸ *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**

(N 6:101)(Ur 330)

T 7 H. The Total Commitment (*N 537 6:101)

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~~s~~

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.²⁹ Keep His Way to
 21 remember yourselves, and teach
 22 His Ways lest you forget
 23 yourself. Give only honor to the
 24 Sons³⁰ of the living God,³¹ and count
 25 yourself among them gladly.

²⁹ *Ur* omits the capital H.

³⁰ *Ur* omits the capital S.

³¹ **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.³² 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

³² **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.³³ **T(335) C 162**

³³ **Matthew 3:17** And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

(N 7:65)(Ur 335)

T 7 I. The Defense of Conflict (*N 733 7:65)

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. It³⁴ ~~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

³⁴ 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 **T7I5.** 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 **T7I6.** 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**³⁵ attempt to share project the responsibility for your own
8 errors. But having accepted the error **T(337) C 164**
9 as yours, do not keep them. Give
10 them over quickly to the Holy Spirit to be
11 undone completely, so that all
12 their effects will vanish from your minds
13 and from the Sonship as a whole. He
14 will teach you to perceive beyond belief,
15 because truth is beyond belief and His
16 perception is true.
17 **T7I9**. The ego can be completely forgotten
18 at any time, because it was always a
19 belief that is totally incredible.
20 No one can keep a belief he has
21 judged to be unbelievable. The
22 more you learn about the ego, the more
23 you realize that it cannot be believed.
24 The incredible cannot be understood because

³⁵ Ur replaces "the" with "an"

(N 7:70)(Ur 337)

T 7 J. The Extension of the Kingdom (*N 738 7:70)

(line 21)

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. **T 7 I 10.** 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. **T 7 J 1.** 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,³⁶ rendering
22 its Creation and its creating equally
23 whole and equal in perfection.

24 **T7J3.** The ego cannot prevail³⁷ against a
25 totality which includes God, and any

³⁶ **Ephesians 3:19** To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

³⁷ **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.

(N 7:78)(Ur 340-341)

T 7 K. The Confusion of Strength and Weakness (*N 746 7:78)

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 is
9 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.³⁸
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

³⁸ **John 14:18** "I will not leave you comfortless: I will come to you."

(N 7:84)(Ur 343)

T 7 L. The State of Grace (*N 752 7:84)

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 Him³⁹ 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

³⁹ **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 **T 7 L 2.** 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~~⁴⁰ **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 **T 7 L 3.** Consider the Kingdom which you have

⁴⁰ 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**⁴¹ this lesson because the lack of
7 exceptions is the lesson.
8 **T7L5.** 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.

⁴¹ *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?"⁴² 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

⁴² **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 173**⁴³ (end of chapter 7)

⁴³ 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 **T 8 A 1.** 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 **T 8 A 2.** 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 **a**¹ 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"

(N 7:92)(Ur 346-347)

T 8 B. The Direction of the Curriculum (*N 760 7:92)

(line 5)

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 ~~≠~~ How can you have what you give up?

9 You share to have, but you do not give

10 it up yourselves. **T(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 **a**² 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 curriculum
9 is obviously necessary.³ **T(348) C 175⁴**

10 **T 8 B 4.** The first change that must be introduced
11 is a change in direction. A meaningful
12 curriculum cannot be inconsistent. If it is
13 planned by two teachers, each believing in
14 diametrically opposed ideas, it cannot be in-
15 tegrated. If it is carried out by these two
16 teachers simultaneously, each one merely
17 interferes with the other. This leads to
18 fluctuation, but not to change. The
19 volatile have no direction. They
20 cannot choose one, because they cannot
21 relinquish the others even if the others
22 do not exist. Their conflicted
23 curriculum teaches them that all
24 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

(N 7:94)(Ur 348)

T 8 C. The Rationale for Choice (*N 762 7:94)

(line 20)

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. **T(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? **T(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 **T8C8.** 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. **T8C9.** 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.

(N 7:100)(Ur 350-351)

T 8 D. The Holy Encounter (*N 768 7:100)

(line 14)

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 **T(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 **T8D3.** 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 **T(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 **T 8 D 7.** 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 **T 8 D 8.** 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. **T(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 **T8D9**. 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.

(N 7:108)(Ur 354)

T 8 E. The Light of the World (*N 776 7:108)

1 **T(354) C 181¹⁵ T 8 E 1.** If 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 **a**¹⁷ 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,
 24 maintained by fear of the

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."

(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 **T(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 **T(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 **T(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 **T(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 nothing.
20 **T 8 E 21.** Ours is simply the journey
21 back to God Who is our home.
22 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 **T(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

(N 7:121)(Ur 359)

T 8 F. The Power of Joint Decision (*N 789 7:121)

(line 9)

1 ego to hold you back.

2 **T 8 E 23.** 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 **T 8 F 1.** 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 **T 8 F 2.** 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 not present)(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**T 8 F 4.** 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 **T 8 F 5.** 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 **T 8 F 6.** God wants only His Son,

³³ June 6, 1966.

³⁴ The *Urtext* 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 **T(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 **T 8 F 8.** 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 **T(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. **T(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 interpretation;
11 you are accepting it simply by the belief that
12 attack can get you something you want. If
13 you did not believe this, the idea of attack would
14 have no appeal to you.
15 **T 8 G 2.** When you equate
16 yourself with a body, you will always
17 experience depression. When a Child of God
18 thinks of himself in this way, he is
19 belittling himself and seeing his brothers as
20 similarly belittled. Since he can
21 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. **T(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. T(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. **T(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. **T(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? **T(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.

(N 7:144) (Ur --)

Text 10a

(N 7:145) (Ur 369)

T 8 H. The Body as Means or End (*N 813 7:145)

1 **T(369) C 196⁴⁶ T 8 H 1.** Attitudes 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 perception.
6 In perception, the whole is built up of parts, which can
7 separate and reassemble in different constellations. Knowledge
8 never changes, so that its constellation is permanent. The only
9 areas in which part-whole relationships have any meaning are
10 those in which change is possible. There IS no difference
11 between the whole and the part where change is impossible. **T(370) C**
12 **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 perceived
15 constellation, the body is regarded as capable of shifting its
16 control from one to the other, making the concept of both health
17 and sickness possible. The ego makes a fundamental confusion
18 between means and ends, as it always does. Regarding the body as
19 an end, it has no real use for it at all, because it is NOT an
20 end. You must have noticed an outstanding characteristic of
21 every end that the ego has accepted as its own. When you have
22 achieved it, IT HAS NOT SATISFIED YOU. This is why the ego is
23 forced to shift from one end to another without ceasing, so that
24 YOU will continue to hope it can offer you something.

25 **T 8 H 4.** It has been particularly difficult to overcome the ego's
26 belief in the body as an end because this is synonymous with
27 ATTACK AS AN END. The ego has a REAL INVESTMENT IN SICKNESS. If
28 you are sick, how can you object to the ego's firm belief that
29 you are NOT invulnerable? This is a particularly appealing
30 argument from the ego's point of view, because it obscures the
31 obvious attack which underlies the sickness. If you accepted
32 THIS, and also decided AGAINST attack, you could not give this
33 false witness to the ego's stand. It is hard to perceive this as
34 a false witness, because you do not realize that it IS entirely
35 out of keeping with what YOU want. This witness, then, appears
36 to be innocent and trustworthy only because YOU have not
37 seriously cross-examined him. **T(371) C 198**

1 **T 8 H 5.** If you did, you would not consider sickness such a strong
2 witness on behalf of the ego's views. A more honest statement
3 would be as follows: Those who WANT the ego are predisposed to
4 defend it. Therefore, their choice of witnesses should be
5 suspect from the beginning. The ego does not call upon witnesses
6 who might disagree with its case, NOR DOES THE HOLY SPIRIT. We
7 have said before that judgment IS the function of the Holy
8 Spirit, and one which He is perfectly equipped to fulfill. The
9 ego, as a judge, gives anything BUT an impartial trial⁴⁷
10 (judgment.) When the ego calls on a witness, it has ALREADY MADE
11 IT AN ALLY. It is still true that the body has no function of
12 itself. This is because it is NOT an end. The ego, however,
13 establishes it AS an end because, as such, IT WILL LOSE ITS TRUE
14 FUNCTION.

15 **T 8 H 6.** This is the purpose of everything the ego does. Its sole
16 aim is to lose sight of the functions of EVERYTHING. A sick body
17 does not make any sense. It COULD not make any sense, since
18 sickness is not what it is FOR. Sickness is meaningful only if
19 the two basic premises on which the ego's interpretation of the
20 body rests are true. These are specifically first that the body
21 is for attack, and also that you ARE a body. Without this,
22 sickness is completely inconceivable. Sickness is a way of
23 demonstrating that YOU CAN BE HURT. It is a witness to your
24 frailty, your vulnerability, and your extreme need to depend on
25 external guidance. The ego uses this as its best argument for
26 your need for ITS guidance. It dictates endless prescriptions
27 for AVOIDING this catastrophic outcome. The Holy Spirit,
28 perfectly aware of the same data, does not bother to **T(372) C 199**
29 analyze it at all. If the data are meaningless, there is no
30 point in treating them at all.⁴⁸

31 **T 8 H 7.** The function of truth is to collect data which are TRUE.

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.

(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

6

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 *Urtext* 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 *Urtext* 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. **T(373) C 200**
2 He will teach you to use your body only to reach your brothers
3 so He can teach His message through you. This will heal them and
4 therefore heal you. Everything used in accordance with its
5 function as HE sees it cannot be sick. Everything used otherwise
6 is.

7 **T 8 H 11.** Do not allow the body to be a mirror of a split mind. Do
8 not let it be an image of your own perception of littleness. Do
9 not let it reflect your will to attack. Health is the natural
10 state of anything whose interpretation is left to the Holy
11 Spirit, who perceives no attack on anything. Health is the
12 result of relinquishing all attempts to use the body lovelessly.
13 It is the beginning of the proper perspective on life, under the
14 guidance of the one teacher who knows what life IS, being the
15 voice for Life Itself.

(N 7:149)(Ur 373)

T 8 I. Healing as Corrected Perception (*N 817 7:149)

1 **T8I1.** 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 **T8I2.** 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 **T(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. **T(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 **T8I7.** 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 **T8I8.** 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 **T819.** I would not ask you to do

9 things which you cannot do, and it is impossible that I could do

10 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. **T(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.

T(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)

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 **T(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 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.

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.

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 **T(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

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**

Him. This IS your will. Ask for THIS and you WILL be answered,
because you will be asking only for what BELONGS to you.

(N 7:156) (Ur 380)

1 **T(380) C 207 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. **T(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)

first four paragraphs not present in *Notes*

T(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 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. **T(383) -210**

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."

(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. **T(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 **T8K8.** 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. **T8K9.** 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. **T(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." **T(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 - 31 - THE SIMPLICITY OF SALVATION**T 31 A. Introduction (*N 2088 12:223)****(N 12:223) (Ur 1042)**

June 24, 1968

1 **T 31 A 1.** How 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

(N 12:224) (Ur 1042)

1 one to another, with no strain at all. This cannot¹
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~~s~~. 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

¹ *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. Urtext Manuscript **T(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.
 13 **T 31 A 6.** His simple lessons in forgiveness have a power
 14 mightier than 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 ~~the~~ 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 learning,² strange in

² 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? **T(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 must³ produce. However
 18 much you may have overlearned your
 19 chosen task, the lessons⁴ 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,

³ *Urtext* has "can"

⁴ 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, and⁵ 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 that⁶ does not share the universal ~~will~~ wish⁷
 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 its⁸ calling
 24 as the ancient call to life, and understood
 25 that it is but your own. The Christ in you remembers

⁵ *Urtext* puts a sentence break instead of a comma here

⁶ *Urtext* changes "that" to "which"

⁷ 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.

⁸ 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 were⁹
 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. **T(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 learns¹⁰ 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

⁹ This word is underlined, but the underline appears to be crossed out. *Urtext* doesn't capitalize it.

¹⁰ 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 look upon.

(N 12:232)(Urtext 1046)

T 31 B. The Illusion of an Enemy (*N 2097 12:232)

T(1046) (860)

July 1, 1968

1

June 26¹¹

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

¹¹ This is one of the few dated pages in the *Notes*. Note that the *Urtext* has a date that is five days later. This suggests that the dates on the *Urtext* are the dates of transcription, not the dates of initial scribing.

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

(N 12:234) (Ur 1046-1047)

1 emerge as separate roles, 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. **T(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

(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

(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. **T(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

(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

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 ^{as}¹⁷
 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. **T(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.

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 Light.¹⁹

¹⁹ Original typed both lower and upper, over struck.

T(1050) (864)

T 31 C. The Self-Accused (*N 2105 12:240)

T 31 C July 5, 1968

(N 12:240) (Ur 1050)

- 1 **T 31 C 1.** Only 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 never²⁰ hate your brother
 13 for HIS "sins",²¹ 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

²⁰ The word is underlined, but the underline appears crossed out. However, the *Urtext* preserves the emphasis here.²¹ 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,

(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. **T(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 mind²² 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 never²³
 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

²² In the *Urtext* a comma and forward slash over stuck appear here. It seems the intent was to cross out the comma.

²³ 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

(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.

T(1052) (866)

T 31 D. The Real Alternative (*N 2109 12:245)

July 16, 1968

(N 12:245) (Ur 1052)

1 **T 31 D 1.** There 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

(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 must²⁴ reach this point,

²⁴ 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. **T(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 without²⁵ despair, there is no hope of answer²⁶
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 *Urtext* manuscript emphasizes this word, *Notes* does not.

²⁶ *Urtext* adds an s, pluralizing "answer" but the *Notes* does not.

(N 12:248) (Ur 1053)

1 away from all²⁷ 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 reached²⁸ 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

²⁷ *Urtext* does not emphasize this word, but it is underlined in the *Notes*.

²⁸ *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 it.²⁹ 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. **T(1054) (868)**
9 **T31D7.** 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

²⁹ *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?

(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 that³⁰ 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.

³⁰ There is both a capital and a lower case "t" typed originally.

T(1055) (869)

T 31 E. Self-Concept versus Self (*N 2117 12:252)

July 18, 1968

(N 12:252) (Ur 1055)

1 **T 31 E 1.** The 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

(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~~³¹ ?*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 sights.³²

³¹ 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."

³² 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. **T(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.³³¶ **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.³⁴
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

³³ This is the *Urtex* 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.

³⁴ Mark-up indicates paragraph break should be removed.

(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"

(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. **T(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

(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? **T(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

(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 some glimmering of sight
7 into perception's law that what you see
8 reflects the state of the perceiver's mind.
9 Yet who was it that did the
10 choosing first? If you are what you
11 chose your brother be, alternatives were there
12 to choose between, and someone must have
13 first decided on the one to choose, and
14 let the others go.

15 **T 31 E 12.** Although this step has gains,
16 it does not yet approach a basic question.
17 Something must have gone before these
18 concepts of the self. And something
19 must have done the learning which
20 gave rise to them. Nor can this be
21 explained by either view. The main
22 advantage of the shifting to the second from
23 the first is that you somehow entered in the

(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. **T(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

(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,

(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. **T(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 withstand³⁵ 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

³⁵ *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.

T(1061) (875)

T 31 F. Recognizing the Spirit (*N 2129 12:264)

August 23, 1968

(N 12:264) (Ur 1061)

1 **T 31 F 1.** You see the flesh or recognize the Spirit.³⁶
 2 There is no compromise between the two. For *if* one is
 3 real the other must be false=~~And~~ for what³⁷
 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

³⁶ In this paragraph and throughout this section "spirit" is originally typed with a lower-case "s" and the capitals are penciled in numerous times.

³⁷ 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 **T31F3.** 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

(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. **T(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?³⁸ 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 true.³⁹ 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 done."⁴⁰ And
23 it is done to you accordingly.
24 **T 31 F 5.** You who believe that you can

³⁸ This sentence is omitted in all other versions.

³⁹ Matthew 6:10 "Thy kingdom come. Thy will be done, as in heaven, so on earth."

⁴⁰ 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

(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 Will⁴¹ be done.

⁴¹ Originally typed "will", the capital is penciled in.

T(1063) (877)

T 31 G. The Savior's Vision (*N 2133 12:268)

August 26, 1968

(N 12:269) (Ur 1063)

1 **T 31 G 1.** Learning 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,⁴² 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 bad.⁴³
 16 Nor does he trust the good⁴⁴ in anyone, believing
 17 that the bad⁴⁵ 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 recognized,⁴⁶
 23 as long as you see value in
 24 attack. You will perceive them

⁴² *Urtext* puts a period and starts a new sentence here, the *Notes* doesn't.

⁴³ *Urtext* places "good" and "bad" in quotes in this line, as above. The *Notes* does not.

⁴⁴ Same as above re: quotes

⁴⁵ Same as above re: quotes

⁴⁶ *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"⁴⁷ 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

⁴⁷ 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". **T(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 see,⁴⁸ 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

⁴⁸ *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, that⁴⁹ you offer one whose
13 need for it is just the same⁵⁰ 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

⁴⁹ *Urtext* has "which"

⁵⁰ 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?

T(1065) (879)

Sept. 30, 1968

(N 12:274) (Ur 1065)

1 T 31 G 7. The 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. And⁵¹ this does he
 24 learn when first

⁵¹ *Urtxt* 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 sight.
11 **T 31 G 9.** The veil across the Face of Christ, the
12 fear of God and of salvation, and the love
13 of guilt and death, - they all are different
14 names for just one error; ≠ that
15 there is a space between you and your brother, kept
16 apart by an illusion of yourself which
17 holds him off from you, and you away
18 from him. The sword of judgment is the weapon
19 which you give to the illusion of yourself, that
20 it may fight to keep the space that
21 holds your brother off unoccupied by
22 love. Yet while you hold this sword
23 you must perceive the body as yourself,

(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. **T(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

(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 vision⁵²;
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 really is.
17 **T 31 G 12.** Whatever form temptation seems
18 to take, it always but reflects a
19 wish to be a self that you are not. And
20 FROM that wish a concept rises,
21 teaching you you are the thing you wish to
22 be. It will remain your concept of
23 yourself until the wish that fathered

⁵² 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. **T(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

(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.

T(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 men⁵³ despair because the
 24 Saviour's vision is withheld, and what

⁵³ 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 ~~unknew~~ unknowing and unknown, beholding
 3 them with eyes unopened. And they cannot see until he
 4 looks on them with seeing eyes, and
 5 offers them forgiveness with his own.
 6 Can you to whom God says, "Release
 7 My Son" be tempted not to listen, w
 8 hen you learn that it is you for whom
 9 He asks release? And what
 10 but this is what this course would
 11 teach? And what but this is
 12 there for you to learn?
 13 **T 31 H 1.** Temptation has one lesson it
 14 would teach, in all its forms,
 15 wherever it occurs. It would
 16 persuade the holy Son of God he
 17 is a body, born in what must die,
 18 unable to escape its frailty, and
 19 bound by what it orders him to ~~do~~ ~~feel~~ *feel*.
 20 It sets the limits on what
 21 he can do; its power is the only
 22 strength he has; his ~~grasp~~ ~~reach~~ cannot
 23 exceed its tiny reach. Would you

(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.

T(1069) (883)

October 10, 1968

(N 12:283) (Ur 1069)

1 **T 31 H 2.** How 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

(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

(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. **T(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

(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

(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. **T(1071) (885)**

12

13 **T 31 H 8.** But this a vision is which you
 14 must SHARE with everyone you see. For
 15 otherwise you⁵⁴ will behold it not. To
 16 GIVE this gift is how to make it
 17 yours. And God ordained, in
 18 loving kindness, that it be for
 19 you. Let us be glad that we can
 20 walk the world, and find so many
 21 chances to perceive another situation
 22 where His gift can⁵⁵ once again
 23 be recognized as ours. And thus
 24 will all the vestiges of hell, the secret
 25 sins and hidden hates be gone,

⁵⁴ The word is underlined in the *Notes* but not emphasized in the *Urtext*.

⁵⁵ 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 traveled⁵⁶ on before the
 5 Christ appeared.⁵⁷ **T 31 H 9.** Hear me,⁵⁸ my brothers, hear and
 6 join with me. God has ordained I
 7 cannot call in vain. ??? And in His
 8 certainty I rest content. For you
 9 will hear, and you will choose again.
 10 And in this choice is everyone made
 11 free. I thank You, Father, for these
 12 holy ones who are my brothers
 13 as they are Your Sons. My faith
 14 in them is Yours. I am as sure
 15 that they will come to me as You
 16 are sure of what they are, and will
 17 forever be. They will accept the gift I
 18 offer⁵⁹ them because You gave it me
 19 on their behalf. And as I would but
 20 do Your holy Will, so will they
 21 choose. And I give thanks for them.
 22 **T 31 H 10.** Salvation's song will echo through the
 23 world with every choice they make.

⁵⁶ Originally typed "travel" the letters "led" are penciled in.

⁵⁷ Originally typed "appears" the letters "ed" are typed in.

⁵⁸ These few paragraphs have an uncanny resemblance to the parting speech of Jesus recorded in John's gospel, chapter 14.

⁵⁹ 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. ¶ **T(1072) (886)**
18 **T 31 H 11.** And now we say "Amen." For
19 Christ has come to dwell in the abode
20 You set for Him before time was,
21 in calm Eternity. The journey closes,
22 ending at the place where it began.
23 No trace of it remains. Not one
24 illusion is accorded faith, and not
25 one spot of darkness still remains

(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.

