A COURSE IN MIRACLES

A TRANSCRIPTION OF

THE

SHORTHAND NOTES

MANUSCRIPTS

OF HELEN SCHUCMAN

FIRST UNPROOFED DRAFT OF THE TEXT VOLUME

BY

DOUG THOMPSON

for updates to this documents check

compiled 7th October 2009
A COURSE IN MIRACLES

SHORTHAND NOTES

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A first draft transcription cross-referenced to the Urtext Manuscripts
by Doug Thompson

This material has not been thoroughly proofed.
If you find mistakes please notify
dthomp74@hotmail.com
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T 10 A. Introduction (*N 909 8:13) – Section Title

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

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

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

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with the references in the section heading, it includes the Volume number (1-22 of the 22 volumes of Helen Schucman’s unpublished writings) and the folio or page number within the volume.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

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

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

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

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

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

(419)- 246 These numbers represent Urtext page numbers, again for cross-referencing purposes. The first bracketed number represents the Urtext absolute page number and the second represents the number actually marked on the manuscript page.
A Course in Miracles Volume I Chapter 1 Shorthand Notes Transcript

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CHAPTER - 1 - INTRODUCTION TO MIRACLES

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

T 1 B. Principles of Miracles

(N 4:28) (Ur 1)

1 T 1 A 1. 10/21/65  ○ You will see miracles through your hands through Me.

4 T 1 B 1. A .M. – ○ The first thing to remember about miracles is that there is no order of difficulty among them. One is not harder or bigger than another. They are all the same.¹

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

13 T 1 B 2. ○ Miracles do not matter. They are quite unimportant.

16 T 1 B 3. ○ They occur naturally as an expression of love. The miracle is the love that inspires them. In this sense, everything that comes from love is a miracle.

21 T 1 B 3a. a) check back with 1) This explains the lack of order. ALL expressions of love are maximal.

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

¹ 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.

² Urtext adds “first point related to”
(N 4:29) (Ur 1)

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

((braking communication by thinking it’s
cute. You are not wrong, it diverts
your attention. “That’s true”
“Of course it’s true, and I’m really glad
you get the idea. I am NOT ANGRY
when this kind of thing happens, but the
lesson deteriorates under lack of
focus.))

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

T 1 B 3c. Q: Well, would you regard this
as a kind of miracle, maybe?

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

---

3 Urtext omits “well” and inserts “Q and A re first 3 points.) Q (HS)”
4 Urtext inserts “communication”
5 Urtext omits “maybe”
6 Urtext omits this sentence
intense love that you have felt. ((Don’t get embarrassed — things that are true are NOT embarrassing. Embarrassment is only a form of fear, and actually a particularly dangerous form because it reflects egocentricty.))

((No, don’t think of how Bill will find this fascinating, either. I told you to re-read them and you did not.))

I am now.

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

Do not run to Bill to tell him. There will be time, but don’t disrupt things. I’ll arrange the schedule. You have a lot to do today. Get dressed or you will be late.

---

7 Urtext inserts “by the idea of love.”
(N 4:31) (Ur 2)

But when you DO see Bill, be
SURE you tell him how much he helped
you through by giving you the right message.
((and don’t bother with worrying about
how you received it. That doesn’t
matter either. You were just afraid.))

in cab: long discussion = No, it’s wrong to
think maybe Dave will be healed (but
great fear here, because I want to
separate the next thought from Dave who
IS dying in human terms) and Louis’
hernia will be cured. ((Remember
point 1) and reread NOW)\(^8\)

T 1 B 4. ALL miracles mean Life, and
God is the giver of Life. He will
direct you VERY specifically.  T 1 B 4a. PLAN\(^9\)
AHEAD is good advice in this
world, where you should and must
control and direct where you have accepted
responsibility. But the Universal Plan
is in more appropriate hands. You will
know all you need to know.
Make NO attempts to plan
ahead in this respect.

---

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

\(^9\) Urtext reference T 1 B 4a.
(N 4:32) (not present in Ur)

P.S. – You were EXACTLY right by waking
Jonathan, because AT LAST you saw the
right reasons.

(misc personal and professional notes)
(N 4:33) (Ur 2 – 3)

has control through which and has

3  T 1 B 5.  ® Miracles are habits, and should be involuntary.¹⁰  Conscious control Otherwise they may become undemocratic.¹¹ Selective¹² miracles are dangerous¹³ and may destroy the talent.¹⁴¹⁵

9  T 1 B 6.  ® Miracles are natural. When they do NOT occur something has gone wrong.

12  T 1 B 7.  ® Miracles are everyone’s right, but purification is necessary first.

15  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.

20  T 1 B 9.  ® Miracles are a kind of exchange. Like all expressions of love, which are ALWAYS miraculous in the true sense, the exchange reverses the physical laws.

¹⁰ Ur adds “They should not be under conscious control.”
¹¹ Urtext puts this line in brackets and crosses it out.
¹² Urtext replaces “Selective” with “Consciously Selected”
¹³ Urtext replaces “are dangerous” with “are usually misguided”
¹⁴ Urtext has “make the talent useless.”
¹⁵ This paragraph is heavily marked up and re-written in the Urtext.
(N 4:34) (Ur 3)

1. **T 1 B 10.** A miracle is a reversal of the physical order because it brings more love to the GIVER and the receiver.

2. A miracle is misunderstood when it is regarded as a spectacle.

3. **T 1 B 11.** The use of miracles as a spectacle to induce belief is wrong. They are really used for and by believers.

4. 10 makes me nervous, and 8 and 9 were very hard to arrange. I think I understand that as I should but I’m not sure.

5. I don’t think Bill wants this course, and I’m not sure I do, either. He is VERY snappy. (I think this is SLIGHTLY true because something IS bothering him, but he certainly is not VERY snappy. So why not try to help him instead of blowing it up into an obstruction? He helps you all the time. ((I resent this?)) He is SUPPOSED to help ME but I—I resent a

---

16 *Urtext* shifts emphasis from “giver” to “and”
17 *Urtext* emphasizes this word
18 *Urtext* replaces this with “T 1 B 11b. HS has some fear about 11) and doubt about 9) and 10). Probably doubt induced by fear of 11).”
reciprocal arrangement, because he is a man. Men are supposed to give to me, but this is not possible.

NOTE: I don’t always feel this way. It’s a danger signal now and just means something’s wrong.

Anyway, presumably this Course is an elective.

NO IT ISN’T. That It’s a definite requirement. Only the time you take it is voluntary. Free will does NOT mean you establish the curriculum. It only means you elect what to take when.

It is just because we are not ready to do what we should that time exists at all.

?? Jean Dixon = Did? Any? account only to God
Dreams – Ø One was of great distress =

Esther left Amy with us (the us is Greenburg?)) and we were stuck. I was VERY tired after an incredible day, in which a lot of stress was involved, and wanted to go to sleep but couldn’t on account of Amy. I was trying not to get angry at Esther, because I THINK I was aware that she had a VERY good reason for having to go away just then, and I should help her even though she didn’t know the reason or maybe was offering? her usual show of maximal impulsiveness and ?no? sense, but really did know the reason but was hiding it because she didn’t want to take credit for herself.

((That’s how you see people as they SHOULD be and that helps. BE that way))

Anyway, the whole dream was one big frustration.

(( Problem?? I was not listening))
Aside: Re the course

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

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

Back to the dreams of last night:

There was also one in which three animals, little ones, were in the same room, and I knew that
(N 4:38) (not present in Ur)

I had to keep them apart because they hated each other. Being so busy, this was a great additional strain on me. One of them was pregnant, and the other two wanted to kill her, but the other two also hated each other too. Oddly enough, I was quite sorry for all of them because they were all three mixed up, but in different ways.

I felt I had to get the pregnant one out first, though, because of the child.

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

Rockwell keeps\(^\text{21}\) coming in throughout, but his role is not clear. (Maybe it’s because of “The Rockwellians” which is a very particular? group ((I’m not sure,\(^\text{21}\) the Notes does not actually appear to have the “s” at the end of this word, but we added it to clean up the grammar, suspecting it was intended.)
(N 4:39) (not present in Ur)

1 But I THINK I invented the term myself))
2 I was struck by H?? Fat??’s
3 reaction, “I’m from the Minnesota group
4 but I know there MUST be a N.Y.
5 chapter. She liked the term and thought
6 it was just right.
7 Rockwellians have a real sense
8 of devotion to one another, and also to R himself.
9 He is a VERY interesting man, who never??
10 went by his emotions and usually
11 denied them, but they were responsible for his
12 many blind spots and denials.
13 We all knew this but were very gentle about
14 it.
15 The odd thing about Rockwellians is
16 that I THINK all of us believed in the unconscious, which
17 R himself opposes violently. I think we were
18 all one together under his direction
19 or teachership, and something happened.
20 We owe him a lot, both good AND
21 bad, and were to help him now as a
22 way out of the bad and a means of
23 strengthening the good.
24
25
(N 4:40) (Ur 3)

The last dream was about a child on the C.D.P. program.\(^2\) It seems that I saw the child’s protocols, and suspected some sort of rather obscure diagnosis or problem. I was unwilling to go on record, because it was a medical thing and I thought Gates would disapprove.

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

---

1.\(^{11c}\) “If you want me to I will” please add “and if you DON’T want me to I won’t.” This is the RIGHT use of inhibition. There has to be SOME control over learning for channeling\(^2\) purposes.

Remember retroactive inhibition which should be easy enough for you.

2.\(^{11d}\) Sometimes the new learning is the more important, and HAS to inhibit the old. It’s a form of correction.

---

\(^2\) a child research unit Helen was consultant to

\(^2\) *Ur* has “channelizing” which may be what was intended but the handwriting doesn’t really support that interpretation.
(N 4:41) (Ur 3 - 4)

10/20/65

1 T 1 B 12. Prayer is the medium of miracles.
2 Prayer is the natural communication
3 of between the Created with the and the Creator. Through prayer,
4 love is received, and through
5 miracles love is expressed.
6
7 The one more thing is Bill’s fear of punishment
8 for what is done NOW. Everybody
9 makes mistakes. These errors are
10 completely trivial. Tell him that where
11 the past has been forgiven, these
12 minor infractions are very easily
13 altered.
14
15 * 16
17 omitted [omitted] T 1 B 12b. Miracles are thought-
18 creations. Thought can create
19 better lower-order or higher-
20 order realities which constitute the
21 essential difference This is the basic distinction
22 between intellectualizing and thinking. One
23 creates the physical, and the other the spiritual,
24 and we believe in what we create.
25

24 this was not actually omitted.
(N 4:42) (Ur 4)

1

\textbf{T 1 B 13.} * A miracle is a beginning and an ending and it thus abolishes time. It is always an affirmation of re-birth, which seems to go back, but really goes forward. By undoing the past in the present, and thus releases the future.

10

\textbf{T 1 B 14.} Every miracle attests to Truth. They are convincing because they arise from conviction. Without conviction, they deteriorate into magic, which is mindless, and therefore destructive, or rather, the uncreative use of Mind.

18

\textbf{T 1 B 15.} Each day should be devoted to miracles. God created time so that man could use it creatively, and convince himself of his own ability to create. Time is a teaching aid, and a means to an end. It will cease

\footnote{Ur manuscript originally had “Every”, crossed out and “Each” typed in above it.}
(N 4:43) (Ur 4)

1 when it is no longer useful for
2 in facilitating learning.)
3

4 NOTE: I got afraid during
5 That part in ( ).  Ask Bill.
6
7 T 1 B 15b. INSTRUCTIONS: Notes on this
8 course have to be taken only
9 under good learning conditions,
10 and should be reviewed.
11 (I was going to write “reprised??.”
12 The same goes for review periods.
13 I will tell you when, but
14 REMEMBER TO ASK.)
15
16 T 1 B 16. Miracles are teaching
17 devices for demonstrating that it is
18 more blessed to give than to receive.
19 They simultaneously increase the reserve strength
20 of the giver, and supply tend to atone for the lack of strength in
21 the receiver. BE VERY
22 CAREFUL in interpreting this.
23
24
25
(N 4:44) (not present in Ur)

omitted

Re Wally’s choice: does this mean he is on my list?
Not necessarily on which you of all people should know
that it frightens people if you limit their own choice.*
Whether he is or not depends on a three way readiness. I am
ALWAYS ready. Your job is to take care of YOUR readiness. His readiness is up to him.
At present he is a POTENTIAL candidate.

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

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

---

26 this line has serious legibility problems and this reading is not likely correct in the first few words.
(N 4:45) (not present in Ur)

1 You both have an identity problem,
2 which makes you unstable but in
3 different ways. He lacks confidence
4 in his identity and needs to
5 strengthen it. You vacillate in your identity and
6 need better control.
7 Both of you needn’t worry.
8
9 Send after 4 to 12
10 43 Fifth
11 11th Street
12
13 omitted
14 You must love the children and
15 help them. You have hated
16 and hurt them, but remember
17 that you once loved
18 them very much. You were
19 a child of light. Forget
20 the interval of darkness and
21 be what you were.
22 That is your real Self.
23 Chip’s story ??? ???
24 the abandonment of the
25 children fear guilt, and a
The interval has vanished without a trace anywhere. You who lived so close to God must not give way to guilt. The Karmic Law demands abandonment for abandoning but you have received mercy, not justice. Help the children because you love them and love God. Remember a miracle is a spark of Life. It shines through the darkness and brings in the light. You must begin to forget and remember.\textsuperscript{27}

\textsuperscript{27} lines 22 through 26 would appear to be a “miracle principle” mistakenly omitted and not a “private point”
(N 4:47) (not present in Ur)

1 This is a private point
2 just for you. It is not part of the
3 course.
4 A miracle is love = you
5 always wanted presents,
6 and a closed package was
7 intolerable. PLEASE open
8 this one. You act like it’s a
9 time bomb. When I said
10 “a miracle abolishes time,”
11 you might look back and review
12 the point in ()
13 afraid there won’t be ENOUGH time
14 for you. Forget it and remember
15 that there is no REAL difference between
16 an instant and eternity.
17 I have healed the children you
18 hurt before but I have some I
19 need your help in healing NOW.
20 Remember that there is no order in
21 miracles because they are always MAXIMAL
22 expressions of love. You DID make
23 a maximum effort for Chip and the
24 ONLY reason you did it was because you

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

You might tell him to think about that sometimes because he DOES need signs of love. But he doesn’t always recognize them because he does not have enough confidence. You practically gave up your life for him quite voluntarily, but you did not know then that what you were REALLY giving up was death. This is what “dying to live” really means. And I said Myself that greater love ???

?? no man hath. If Bill ???

Stop crying or you won’t be fit to live now. Don’t worry about Susie. YOU are helping Chip’s readiness and he did better than you with this one. HE is also This is unfair to you. Remember what you told him about Bobby. Chip is almost ready.

Review your note from yesterday that your identification is strong but erratic and that is why you have so much will power but use it wrong at times. Bill

29 see 4:9:24
30 Johann 15:13 Greater love hath no man than this, that a man lay down his life for his friends.
was right about that misuse
of it when you were sick and it WAS
a sign of superhuman will totally
misdirected.

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

The purpose of this course is
integration. I told you you cannot use
it right until you have taken it.
As long as your identification vacillates,
you cannot accept the gift that belongs to
you. You are still taking it and
throwing it away. You do not yet
know its healing power.

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

(N 4:49) (Ur 5)

(I really slipped just? BEFORE?
the letter? ----)

31 will not be able to
32 Urtext adds “(and B’s is weak)”
33 Urtext adds “vacillating between recognizing the gift”
34 Urtext adds “B regards himself as too weak to accept it.”
(N 4:50) (graphic)

Test - 4332 Nancy 04/1

Lena Mill 11:30

T 58.6

Out Front

0. Let for by

0. Identify nearest

0. Describe

0. Activity

0. Help us

0. Infant Pedal

0. Infant Feeding

0. Infant Water

0. Infant Food

School ends

End P child by mid

Late points

A Mutual Reading Room

A Silent Activity Room

A TV"
(N 4:51) (Ur 5)

10/28

Elo??

T 1 B 17. Miracles are the absence
of the body. They are sudden
shifts into invisibility, away
≠ away from lower order reality.
That is why they heal.

T 1 B 18. A miracle is a service.
It is the maximal service that one
soul can render another.
It is a way of loving your
neighbor\(^{35}\) as yourself. The doer
recognizes his own and his
neighbor’s inestimable value
simultaneously.

T 1 B 18b. ((This is why you can’t keep that thing about
Wally.\(^{36}\) If you did, your own value
can be estimated at x or,
infinity minus that. This is
inestimable only in the literal
sense (I threw that in happily specially
for Bill, because he

\(\text{this is meaningless math, and is therefore}\


\(^{36}\) Urtext rewrites this segment as “no areas of hatred can be retained. If you retain them, your own value is no longer inestimable
because, you are evaluating it as X or infinity minus that amount. This is meaningless mathematically, which uses the term
“inestimable” only in the very literal sense. Pun intended especially for B, (who originally did not get it.) Intended as a special sign of
love.)
(N 4:52) (Ur 5)

1 does need special signs of love.
2 He doesn’t really but he DOES think so.
3     Now tell him that homo sex
4 is sinful only to the extent it is
5 based on the principle of exclusion.
6 Everybody should love everybody.
7     It is wrong to deny the
8 beauty of some souls because of
9 body-structures of which you are
10 afraid. This is essentially an
11 unhealthy attempt to limit
12 fear but fear cannot BE limited,
13 just as love cannot have limits.
14 Heterosexual attitudes can be
15 similarly distracted but DO
16 contain a more natural
17 POTENTIAL. Sex relations are
18 intended for children. You and
19 Bill have 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
(N 4:53) (not present in Ur)

1 gift of life, and their parents
2 provide them with the opportunity to
3 express it.
4 Nothing physical, mental, or
5 spiritual should be used
6 selfishly. The pleasure from
7 using anything should be in
8 utilizing it for God’s will.
9 You should live so
10 that God is free to arrange
11 temporary human constellations
12 as He sees fit.
13 DO NOT interpret this in
14 terms of guilt. Many
15 children which are already here
16 need spiritual parents. The poor
17 are always with us,\textsuperscript{37} and many
18 which are born have not been reborn.
19 Human birth, maturation,
20 and development is a microcosmic
21 representation of a much
22 larger process of Creation and
23 development of abilities. It is subject
24 to error as long as the real purpose

\textsuperscript{37} Mark 14:7 For ye have the poor always with you, and whencsoever ye will ye can do them good: but me ye have not always.
(N 4:54) (not present in Ur)

1 of free will is misunderstood
2 and misdirected.
3 The real function of
4 parents is to be wiser than the
5 children in this respect and to
6 teach them accordingly, ((This
7 upsets me)) Sometimes I
8 can get through anyway.. I’ll
9 try ... but I .. I’m getting
10 sick. Get that dream and
11 give it to Bill TODAY. He
12 will see its relevance.
13 Discuss Grievances VERY
14 frankly with him including the flu shot
15 and be SURE to tell him I DID kiss
16 him on the forehead and am kissing him
17 again now. He is doing VERY well,
18 and I am deeply grateful for
19 his efforts. I DO need help with this
20 course.
21 P.S. Murray Gl??
22 Adam Mu???
(N 4:55) (Ur 6)

1 T 1 B 20. Miracles are an industrial necessity. Industry depends on co-operation, and cooperation rests depends on miracles. (see page 8)
2
3 Miracles rest on flat feet.
4 They have no arches. (Bill will be better with this than you.) (He’d better be - I don’t get it at all, and I am very suspicious about of it too. Bill - did communication break down, or does this mean something? Clue - it has something to do with “here I am, Lord.” Bill knows. 38
5
6 The idea is that I don’t want to emphasize your specific language too much. Some of it has to be in his.
7
8 (My own associations here are very bad; a Rorschach? response of “footprints” to the top ?red? on 2. No - it’s all right:
9 it’s the arch of time. There isn’t any. So it means “miracles rest on eternity, not”

---

38 This is a reference to the short prayer Jesus had given Bill
(N 4:56) (not present in Ur)

de-not rest on the-arches-of

time-but-on-eternity"

((I must say this is

the hard way, and I'm SURE

could have been done

more directly. I don't see

why I should get a

message in a way that makes

me miss the point and then have to

go into a mental coma to

get it.

Answer: You've been doing

that all along. You have not

even bothered to LOOK at the

others that are very clearly stated. I just thought I'd

give you this one in a way you

COULDN'T overlook it.

It's an example of shock

effect sometimes useful in teaching

pupils whose attention wanders

too-much students who won't

listen. It compels attention.

* And remember to thank Bill from

Me for his consistent all-out support. I
NEED it, because you won’t listen
to ANYTHING. But don’t worry,
the three of us will make it.
We’re nowhere near the final.
By the way, this is an example of the
point on cooperation. And don’t
underestimate your cooperation
either. You don’t listen, and you
would save yourself a lot of
pain if you did. But you did
get Chip over his misperceptions of
Wally with very creditable integrity.
---------------------------------------
(*insert) So I got quite upset and
snapped very unfairly at
Jonathan, not when I reread then
it went on ...

So I said, suddenly perfectly
defenseless a little timid and VERY surprised, “You
mean you think I’m NICE?” And
burst into tears. And He said
He must think so, really, because He
keep giving me everything, and He’s
not angry He because I keep on
rejecting Him but He’s sorry because I suffer so much for no reason.
He was really very nice about it.
I told him I really do love Him, but I have trouble about it (though I DID mean it for a little while anyway, before I got embarrassed), and He said he understood very well, and would keep on trying.

Bill – PLEASE don’t let me down (this is VERY unexpected. I don’t talk this way to men).

[1] Miracles are cobwebs of iron. They unite human frailty to the strength of God. No, Helen, steel would NOT be a better word. Steel is very useful but it would have to be tempered by fire. Iron is the raw material. The point of miracles is that they replace the are instead of fire, thus making it unnecessary.

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

36
Don’t worry about your autism.
It’s just a misused talent,
which you really need. You have to
tune out this world to see
another. This ability is a gift,
and when it comes under in-
voluntary control rather than
involuntary LACK of control, it
will be very useful.

Following the right
involuntary guide will give enable him
you the means of to recognizing both
physical AND spiritual
dangers and provide the means for
avoiding each of them in the most
efficient way.

This is a case in
which the end DOES justify the means.
It is only when means and ends
are not of the same order of reality
that there is fear. It arises out
of the inescapable awareness that
man was given by God for all
time, that only the appropriate
(N 4:60) (Ur 6)

1 means will work for the different
d2 kinds of ends he must
3 accomplish before he can
4 achieve his One end.
5 This awareness is a built-in
6 check which was necessary if man was to
7 use the temporary expedient of
8 time usefully. While there is time,
9 communion and bread are equally
10 both necessary. Without either,
11 man feels deprived and he
12 cannot escape from by confusing
13 the two. All depression and all ??
14 ultimately stem from con-
15 fusion.

T 1 B 22. Miracles are natural expressions of
total forgiveness. They affirm Through miracles, man
affirms his acceptance of God’s forgiveness by extending it to others. The
second step is inherent in the first, because
light cannot tolerate darkness.
Light dispels darkness automatically,
by definition.
Miracles are associated with fear only because of the fallacy that darkness can hide. Man believes that what he cannot see does not exist, and his physical eyes cannot see in the dark. This is a very primitive solution, and has led to a denial of the spiritual eye, which always depends on light.

Remember the Biblical injunction:

"May I never forget that Thine eye is ever upon me, beholding the evil and the good."\(^{41}\)

There are two stages, one lower and one higher, which are involved in the escape from darkness:

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

The second is that \(\neg\) there is nothing you WANT to hide, even if you could. This brings escape from fear.

Tell Bill that as soon as both of you have completely entered the second phase you will be will not

\(^{40}\)\textit{Urtext} inserts "EXPLANATORY INSTRUCTIONS:"

\(^{41}\)Proverbs 15:3 The eyes of the LORD are in every place, keeping watch upon the evil and the good.
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. 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.

---

*N 4:62* (not present in Ur)
(N 4:63) (Ur 9)

1 T 1 B 22r. a (mid-paragraph) only willing to enter into
2 communion, but will also understand
3 peace and joy.
4 Your commitment is not
5 yet total. That is why you
6 still have more to learn than to teach.
7 When your equilibrium stabilizes, you
8 can teach AS MUCH as you learn.
9 This will give you the proper sense of
10 balance.
11 Meanwhile, remember that
12 NO EFFORT IS WASTED. Unless you
13 remember this, you cannot avail
14 yourself of MY efforts, which are
15 limitless.
16 T 1 B 22s. Have a good day.
17 Since only eternity is real, why
18 not use the illusion of time
19 constructively? You might
20 remember that underneath
21 are the Everlasting Arms.
22 Ask Bill’s help for guidance
23 about the flu shots, but be sure to tell him
24 not to let fear enter in the consideration.

---

41 Notes page 4:53 begins in the middle of the Urtext paragraph T ’ B 22r. The preceding portion has not been found in the Notes suggesting that at least one page of original handwritten material is missing here.
(N 4:64) (Ur 9)

1 Opera tickets
2 Call Chip Re: dinner (ask about this)
3 C.D.P.
4 Bill's Case
5 Peg
6 Ecology abstract
7 (The?ua Re: TELLING nurses
8 ( " " S.R.A
9 " " Jewell approved
10 fo this Wed.)
11
12 T I B 22t. NOTE: Biblical Quotation: "If you
13 are ashamed of me, I will be
14 ashamed of you." is interpreted
15 as a threat ONLY as long
16 as you remain in the first step.
17 T I B 22u. What it REALLY means
18 is that if you are ashamed
19 of me (or embarrassed
20 by love)), you will project and
21 therefore make it impossible for me
22 to reach you.
23 Make every effort you can
24 NOT to do this. I will help you as
25 much as you will let me.

44 Mark 8:38 “For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.” Also Luke 9:26 (similar) and Matthew 10:33 (related)
(N 4:65) (not present in Ur)

1 NOTE RE WALLY: Your intense
2 reaction to him involves both denial
3 and projection. Wally’s chief
4 weakness is 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 unsuccessful
12 conflict. You hate him
13 because his solutions remind you of
14 his own troubles, which
15 become magnified by this kind
16 of defense.
17
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.
(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
dead, because man himself
5 made both death and taxes, and can
6 abolish both.
7 NOTE: “tax” also means “strain”.

8
9 Look up “miracles” – I think the 3rd
definition is best therefore
11 “That which or one who is of
12 surpassing excellence or merit.”)
13 That’s right that T 1 B 23b. YOU are
14 a miracle.45 God creates only
15 “that which or one who is of
16 surpassing excellence or merit.
17 Man is capable of this kind
18 of creation, too, being in the image and
19 likeness46 of his own Creator. Anything
20 else is only his own nightmare, and
21 does not exist. Only the
22 Creations of Light are real.
23
24 By the way, about the flat
25 feet. This is a slang term for
26 “policemen” or the guardians of

45 The Notes starts this paragraph with “That’s right that You are a miracle.” The glyph for “that” is sometimes indistinguishable from an em dash, so that could be “That’s right – You are a miracle.” In the Urtext we seem to have lost a couple of words.
46 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them. Genesis 1:26-27
law and order. This was used first, BEFORE the “it has no arches” bit. Correct to read:

T 1 B 19 Miracles rest on the law and order of eternity.

As long as you read take accurate notes, every word is meaningful. But I can’t always get through. Whenever possible, I will correct retroactively. Be SURE to note all later corrections. This means that you are more receptive than you were when I tried before.

T 1 B 23c. Miracles are a part of an interlocking chain of forgiveness which, when completed, is the Atonement.

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

---

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

48 This was even further corrected later to read, as quoted earlier: “Miracles therefore reflect the laws of eternity, not of time”—part f principle 19. The reader will note that in the Ur this was moved to just before the top of page 4:55. It is not entirely clear whether this represents a re-sequencing by the editors or a shuffling of the original order of the Notes pages.
(N 4:68) (Ur 10)

1. the ?SOD? (or the Guild/Shield??). 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.

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

50 Urtext inserts “in her name”
Shield report, a sin which you cancelled out in advance by a miracle of devotion.

I am in charge of the process of Atonement, which I undertook to begin. My Atonement was for all the cancelling out of all sins which human beings could not otherwise correct. That is what the Biblical statement “underneath are the Everlasting Arms” means. I would have undone Esther’s sin to everyone who was affected by it myself, of course, but this would not have helped YOU. The reason it was a miracle was because it not only atoned for Esther, but also for YOU because it kept two children from harm. I could have secured

---

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

52 Urtext adds “(HS explanation: This means that He will backstop whenever human miracles will not suffice for atonement purposes. However, it is perfectly clear that when a person can atone by miracles, both giver and receiver are atoning. It is better to atone this way because of the mutual benefits involved.)
(N 4:70) (Ur 11)

1 the new grant for the Shield
2 anyway, being a Board
3 Member of NIH. 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.
8
9 The reason why you found
10 rewriting that so taxing was
11 because you recited Esther’s sin,
12 and thought she put you in a
13 very unfair position. But
14 no one can really does this to
15 anybody. If you had known
16 that you were really performing a
17 miracle for the Shield, for
18 Esther, for yourself, and for
19 Me, you would have done it with
20 REAL JOY. T 1 B 23c. “In as much as
21 you do it unto the least of these
22 my children” really ends
23 with “you do it unto yourself and
24 Me.”
25

53 possible reference to the National Institutes of Health (http://www.nih.gov/) a government medical funding agency
(N 4:71) (Ur 11)

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

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

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

Q – Are there any corrections you
want me to make in this?

T 1 B 23f. A – Yes – change the word “sin” to
“absence of love”. Sin is a man-
made word with threat connotations

---

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

55 Urtext inserts “SPECIAL EXPLANATION: (In response to HS request re possible corrections.)”
(N 4:72) (Ur 11)

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.”))
The Shorthand Notes

Chapter 1 - 46

(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
25 Prayer can safely be very
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 Grace\textsuperscript{56} once got there
25 that was much cheaper, and seemed

\textsuperscript{56} [Louis’ sister]
(N 4:75) (not present in Ur)

pretty much the same, and asked
yourself whether it was really right to
be sold on a particular trade name
through advertising. That opened
your mind.
I cannot save you more time
than you will let Me, but if you are willing
to try the Higher Shopping Service,
which also covers all lower-order
necessities and even quite a number of
whims within reason, I have very
good use for the time we could
save.
Remember, the specific answer you
get depends on the specific question you ask.
The fewer limits you impose, the better the
answer you’ll get.
Ex: You could ask where do I find
a Borgana coat? or where is
the coat I want? or where is the
clothes I should get? and so on.
\[ \sqrt{\sqrt{\text{The form of the thought determines}}}
\text{the level of creation.} \]
(N 4:76) (not present in Ur) <out of sequence>

which upset me very badly. 57

This A.M. I remembered two

indistinct dreams

Dr. Kdl you and me, walking down

beside Squirrel Park and ??? is
telling me that I have done something

very poorly and that he thought that
they would have to let me go. But he

promised me a perf? fo??

interesting.? You were assuring me it

would be all night but I was by

no means sure.

the furrier’s boy

Squirrel Park

Mara

This one was about C.D.P..
(N 4:77) (not present in Ur)

INSERT here instructions of the dreams his but NOT dwell\textsuperscript{58} on it. Bill got the idea last night. This is first mopping up.

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

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

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

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

Bill and ?? the male? and teacher?

\textsuperscript{58} This line is seriously problematic and this reading is most likely not entirely correct
Miracles depend on timing.

This is why you shouldn’t waste time.

I told you awhile back that time would cease when it was no longer useful as a learning aid. There is a way of speeding you up. And that is by leaving more and more time for Me. So you can devote it to miracles.

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

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

I told you the next part of the course will place increasing emphasis on atonement. And I defined this as “undoing.” You know very well that changing learning

---

59 TIB 13-15
(N 4:79) (not present in Ur)

patterns requires undoing the old ones.

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

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

Most Exper?

Actually, I helped you on this one. ((I am mad about this)) because most studies just measure learning decrement caused by new learning on/over? the old. But the emphasis SHOULD be on how to minimize the effect of the old on the new.

This is a much more helpful area to work in.

Everything that results in lack of love ((which you used to call sin)) is the result of inferior learning which, if
over-learned, becomes very unstable.  
Miracles are a way of undoing  
over-learned patterns of love-lack.  
They bring light into darkness.  
That is where their atonement value  
lies.  
Do NOT get bogged down  
in those dreams of last night. They  
are reflections of old learning patterns. They  
arose because you did not like what I  
said about leaving minutiae to  
me. They merely illustrate your  
unwillingness to get bogged  
down because you are afraid of the  
course. So don’t use them  
that way. If you are tempted  
to do this, ask Bill to stop you.  
This course is about willingness,  
NOT unwillingness. Unwillingness has  
to be replaced by willingness, because  
willingness is part of readiness,  
without which learning cannot occur.  
Go and look up atonement, and  
then get dressed. To save time,
wear EXACTLY what I tell you
and go.

Atonement - obsolete - short for
"to set at one" or reconcile;
"to agree." Obviously, before
reconciliation or agreement is possible,
the discordant must or out of
accord must be undone.

It may seem as if
darkness can must be dispelled
BEFORE light can come in, but the
truth is that darkness is
dispelled BY light.
(N 4:82) (not present in Ur)

* Last night He said I
was planning to type up the
Course for you but was strictly
ordered not to go back to it
before I got over Wally.
It seems that the Course
has a lot of answers, and
carries a lot of very
high point credits, but
as you always say, you have
to know the questions first.

This morning I did
ask for Chip with Wally.
The Answer seems to be
point 60 and 7. That’s why
He gave me the Chalice for
Wally. It belongs to him but
he didn’t find it.

60 perhaps T 1 B 7 and T 1 B 8
(N 4:83) (not present in Ur)

Something the matter with me: I suddenly get it but all I remember is that it came with the realization that it was NOT what I thought. Then I got the lesson below, plain.

Tell Bill it does? not matter that he didn’t remember dream ?.
(N 4:84) (not present in Ur)

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

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

(telephone number scratched down)

2) “Help me perform whatever miracles you want me to today.”
(N 4:85) (not present in Ur)
(N 4:86) (Ur 7)

1 T 1 B 22e." Correct the point about “cobwebs of iron.” That one is upside down as stated. The part about ‘uniting human frailty with God’s strength of God’ is all right, but the explanation stops too soon. If iron is the ‘raw material’, the cobwebs can’t become the iron. That is only the way it seems, because “cobwebs” are associated with the frailty and iron with strength.

2 If you look carefully at the phrasing, you will see it’s reversed ((One point already tells you that miracles reverse the physical or lower order laws.)

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

---

64 We have sequencing issues here as we jump from Urtext material on page 11 to material on page 7. This may represent corrections to earlier material which were dictated some days later.
(N 4:87) (Ur 7)
1 is heavy but crude, and stands
2 for the body, which is a crude
3 creation. The cobweb
4 concept is closer to how
5 the body SHOULD be regarded, =
6 as an airy and very temporary
7 home, which can just be blown
8 way with a slight breeze.
9 **T 1 B 22g.** (21. [2])\(^{62}\) The point should
10 read “A miracle re-awakens the
11 recognition awareness that the spirit and
12 not the body, is
13 Everlasting Arms is the
14 altar of truth. This is the
15 recognition that leads to the
16 healing power of the miracle.”
17 **T 1 B 22h.** (22a) A miracle rearranges

\(^{62}\) in the margin is handwritten “(corrected as per instructions)
(N 4:88) (Ur 7)

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

6
7 ((I must be getting confused
8 myself -- I repeated this myself
9 backward. Corrected as per))

10
11 T1 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 cobweb is really stronger
3. than the iron, if you see it properly. This fear is
4. also why you couldn’t get the point straight too.)
5. **T 1 B 22j.** By the way, it is not true that you are both ‘JUST
6. scribes’. You might remember that the Scribes
7. were very wise and holy men **even** and are even spelled
8. sometimes with a capital S.
9. If you want to go further,
10. you could even shift “just”
(N 4:90) (Ur 8)

1 from ‘merely’ to ‘honest’,
2 a term used in the Bible in
3 association with ‘might’
4 Tell Bill you couldn’t
5 make that pun if the
6 original phrasing had been
7 singular.
8 ((I liked the one about
9 Assumption failure more.
10 A. It was cuter, but this one
11 MEANS more. The REAL reason
12 you don’t like it is because it
13 refers to you in a VERY
14 lofty position. This makes
15 you nervous.)
16 T 1 B 22k. And don’t lose sight
17 of the emphasis on cooperation,
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 Christ.”
Leave in the next part about
cooparation, though.
T 1 B 22l “God” should read
“Christ”. The Father and the Son
are not quite identical. But
(N 4:92) (Ur 8)

you CAN say “Like Father, 
LIKE Son.”

T 1 B 22m. Remind Bill to get another 
notebook. I don’t give 
up as easily as HE does. 
If I could get YOU to 
listen, I can get him to 
register. Getting you to listen 
was a miracle in itself, and 
he should appreciate [this]\(^{63}\) 
more than anyone else, having 
had some trouble with this 
problem himself.

\(^{63}\) Urtext has “this” while the Notes doesn’t appear to have anything. Legibility is problematic here, the writing being very faint in our copy. We’re guessing “this” was genuinely intended.
(N 4:93) (Ur 8)

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

2 T 1 B 22o. Now take this personally, and listen to Divine logic:

3 If, when you have been forgiven, you have everything else, and

4 IF YOU HAVE BEEN FORGIVEN

5 Then you HAVE everything else.

6 T 1 B 22p. This happens to be

7 the simplest of all propositions.
(N 4:94) (Ur 8 & 11)

1. If P then Q
2. P therefore Q
3. 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 every right to examine MY credentials — in fact, I urge you to do so. You haven’t read the Bible in years."
4. The purpose of the Atonement is to restore everything TO

64 In the Urtext we find a large amount of material inserted between these two lines. Perhaps this represents later corrections and clarifications.
(N 4:95) (Ur 12)

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

---

65 Urtext adds: “(That is, to restore the awareness. Later clarification.)
(N 4:96) (Ur 12 - 13)

T 1 B 23j. The first two are not enough.

The real members of my

party are ACTIVE workers.

T 1 B 23k. The power to work Miracles

BELONGS to you. I will

create the right opportunities

for you to do them. But you

must be ready and willing

to do them, since you are

already able to.

Doing them will bring conviction

in the ability. I repeat that

you will see Miracles through your

hands through Mine. Conviction

really comes through accomplishment.

Remember that ability

is the potential, Achievement is

---

66 This line is actually the first line in Schucman’s original notebooks, and the fifth sentence on the first page of the Ur. It originally appears slightly different, with the last word “MINE” being “ME” instead.
(N 4:97) (Ur 13)

its expression. And
Atonement is the Purpose.

T 1 B 24a. 24 A miracle is a Universal Blessing from God through Me to all My Brothers.\textsuperscript{67} You once said that souls cannot rest until everyone has found salvation. This happens to be true. It is the privilege of the forgiven to forgive. The Disciples were officially and specifically told to heal others, as Physicians of the Lord. They were also told to heal

\textsuperscript{67} Urtext inserts “Explanation.”
(N 4:98) (Ur 13)
1  themselves, and were
2  promised that I would
3  never leave them or forsake them.\textsuperscript{68}
4  Atonement is the natural
5  profession of the Children of
6  God, because they have professed
7  Me.
8  T 1 B 24b. Tell B that that is
9  what “Professor” really
10  means. As an Associate
11  Professor, he must become
12  associated with me in My strengthening.
13  As an Assistant Professor, you
14  must assist
15  both him AND Me.
16  The Children need both
17  strength and help. You cannot

\textsuperscript{68} Hebrews 13:5 Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.
(N 4:99) (Ur 13)

1 help until you are strong.
2 The Everlasting Arms
3 are your strength, and the
4 Wisdom of God is your
5 help.
6 **T 1 B 24c.** "Heaven and Earth
7 shall pass away"**69**
8 means that they will
9 not always exist
10 as separate ??
11 states. My Word,
12 which is the Resurrection and
13 the Life,**70**shall not
14 pass away, because Life IS
15 Eternal.
16 YOU are the work of
17 God, and His Work is

---

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

**70** In the Notes this is “life” and not “Light.” It reflects the Biblical quote: Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. John 11:25
wholly loveable and wholly loving. This is how a man MUST think of himself in his heart, because this is what he IS.\footnote{1} \footnote{2}
(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.

The impact of this was in-
credibly intense — like
a great burst of unexpected
clarity. It was briefly
so compelling that it
seemed as though there
was nothing else at all.
The while world just dis-
appeared. But e????????
(N 4:102) (Ur 14)

When it faded out there
was no after effect, except
a dim sense of wonder
which also faded out,
though a trifle slower.
I was told to write
nothing else that evening
but we’d pick up the
course again in the morning.
It was also explained that
that kind of experience is at
the Revelation level, which is
different but not by any
means out of accord.

T 1 B 24e. (( Remember the point about
miracles as a means of
organizing different levels of
The Relationship of Miracles and Revelation. (*N 75 4:102)

1. consciousness (or awareness)
2. Miracles come from the
3. below conscious\textsuperscript{73} level.
4. Revelations come from the
5. above-conscious level.
6. The conscious level is in
7. between and reacts to either
8. sub or supra conscious
9. impulses in varying ratios.
10. Freud was right about the
11. classification, but not their names.
12. He was also right that the
13. content of consciousness is fleeting.
14. Consciousness is the level which engages
15. in the world, and is capable
16. of responding both to external
17.

\textsuperscript{73} Urtext inserts ((subconscious)
and internal impulses. Having no impulses from itself, and being primarily a mechanism for inducing response, it can be very wrong.

T 1 B 24f. For example, if the identification is with the body, consciousness may distort superconscious impulses by denying their Source, and seeking their impact in the orgasm. This is the result of the "mistaken identity" confusion.

T 1 B 24g. If you will look back at the description of the EFFECTS
(N 4:105) (Ur 14)

of Revelation, you will see that there
 ARE some superficial
 similarities in the experiential
 results but hardly in the
 content. 74

T 1 B 24h. Revelations induce
 complete but temporary
 suspension of doubt and
 fear. They represent the
 original form of communication
 between God and His Souls
 before the intrusion of fire
 and ice made this impossible.
 It should be noted that
 they involve an extremely
 personal sense of closeness

74 Urtext adds (This and preceding paragraph go later)
(N 4:106) (Ur 14)

to Creation, which man tries to
find in sexual relationships.
This confusion is responsible for
the depression and fear which ??
are often associated with sex.

T IB 24i. Sex is often associated with
lack of love, but Revelation
is PURELY a love experience.
Physical closeness CANNOT achieve
this. As was said before, the
subconscious impulses properly
induce miracles, which ARE
interpersonal, and result in
closeness to others. The This
can be misunderstood by a
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 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 **T 1 B 24l.** Man is free to believe
13 what he chooses. What
14 he DOES attests to what
15 he believes.

16 **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, and\textsuperscript{75} 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,

\textsuperscript{75} Urtext reads “&” ampersand
(N 4:111) (Ur 15)

1 induce interpersonal ACTION.
2 In the end, these are more useful,
3 because of their IMPERSONAL nature.

4 **T 1 B 25f.** In this phase of learning,
5 working miracles is more
6 valuable because freedom from
7 fear cannot be thrust upon
8 you. The experience cannot
9 last.

10 **T 1 B 25g.** Tell Bill that your
11 propensity for Revelations, which
12 is very great, is the result
13 of a high level of past
14 communion. Its transitory
15 nature comes from the
16 descent into fear, which has not
yet been overcome. His own “suspended” state mitigates against both extremes. This has been very apparent in the course of both of your recent developmental patterns.) Miracles are the essential course of ACTION for both of you. They will strengthen him and stabilize you. Note that the much more personal than usual notes you are taking today reflect

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76 Urtext omits “against.”
(N 4:113) (Ur 16)

The Revelatory experience. This
DOES NOT produce the more
generalizeable quality which this
course is aimed at.

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

He is in charge of these decisions.
(N 4:114) (Ur 16)

Tell Bill he should try
to understand the VERY important difference
between Christ-control and
Christ-guidance. This is what
made him fearful yesterday.

Christ-CONTROL can be, and
should\(^7^7\)

\(^7^7\) The handwriting simply stops here, mid-sentence.
(N 4:115) (Ur 16)

1 T 1 B 26. Miracles praise God through
2 men. They praise God by
3 honoring his Creations,
4 affirming their perfection. They
5 heal because they deny
6 body-identification and affirm\textsuperscript{78}
7 Soul-identification. By
8 perceiving the Spirit, they
9 adjust the levels and see them
10 in proper alignment. This
11 places the Spirit at the center,
12 where Souls can communicate
13 directly.
14 T 1 B 27. Miracles should
15 inspire gratitude, \textsuperscript{22} not
16 awe. Man should
17 thank God for what he

\textsuperscript{78} Urtext reads “affirms” which presents grammatical problem with agreement in number
(N 4:116) (Ur 16)

really is. The Children of
God are very holy. The
miracle\textsuperscript{79} honors their holiness.

T 1 B 27b. God’s Creations cannot
lose their holiness, though\textsuperscript{80}
it can be hidden. The
miracle uncovers it, and
brings it into the
light where it belongs.

T 1 B 27c. Holiness can never be
really hidden in darkness,
but man can deceive himself on
this point. This illusion
makes him fearful, because in
his heart he KNOWS it is
an illusion. Like all
illusions, he exerts enormous

\textsuperscript{79} Urtext reads “miracles” which presents grammatical problem with agreement in number, it must be “the miracle honors” or “the miracles honor”

\textsuperscript{80} Urtext has “although.”
(N 4:117) (Ur 16 - 17)

1 efforts to establish their
2 validity. The miracle
3 sets validity where it
4 belongs. Eternal
5 validity belongs only to the
6 Soul. The miracle
7 acknowledges only the
8 truth.\textsuperscript{81} It thus dispels
9 man’s illusions about
10 himself, and puts him into communion
11 with himself and with God.
12 \textit{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

\textsuperscript{81} \textit{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 B 27e. The Soul never loses
6 its communion with God.
7 Only the mind and body
8 need atonement. 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 B 28. Miracles honor
17 man, BECAUSE he is loveable.

82 Urtext capitalizes “Atonement”
(N 4:119) (Ur 17)

1 They dispel his illusions
2 about himself, and perceive
3 the light in him. They thus
4 atone for his errors by
5 freeing him from his
6 own nightmares\(^8\) 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 Spirit is eternally

---

\(^8\) Urtext omits “are about himself.”
(N 4:120) (Ur 17)

free.\textsuperscript{84}

If a mind creates
without love, it can
create an empty
shell. This CAN be
possessed by evil. But
the atonement\textsuperscript{85} restores the
Soul to its proper
place. Unless there
is emptiness there is no
danger, and emptiness is
a false creation. The
mind that serves the
Spirit is invulnerable.

T 1 B 29. The miracle restores
the Soul to its fullness.

By atoning for lack, it

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

\textsuperscript{85} Urtext capitalizes “atonement”
(N 4:121) (Ur 17)
1 establishes perfect
2 protection. The strength
3 of the Soul leaves no room
4 for intrusions. The forgiven
5 are filled with the Soul, and
6 their Soul forgives in
7 return. It is the duty of the
8 released to release their
9 brothers.
10 T 1 B 29b. The forgiven ARE
11 the means of Atonement.
12 Those released by Christ
13 must join him in releasing
14 their brothers, for this is the
15 plan of atonement.
16 T 1 B 30. Miracles are the way in
17 which minds which serve the spirit
(N 4:122) (Ur 17 - 18)
1 unite with Christ for the
2 salvation or release of all God’s
3 Creations.

4
5 **T 1 B 30c.** “God is not mocked”\(^{86}\)
6 was intended as reassurance.
7 You were\(^{87}\) 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

---

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

\(^{87}\) *Urtext* has “are”
understanding, or scribal failures,
which I make every effort
to correct. But they are
still NOT CRUCIAL. The
Bible has the same
problem, I assure you.

And it’s STILL being
edited. Consider the
power of my Word, in
that it has withstood
all the attacks of error, and is
the Source of Truth.

Tell Bill that there are
certain advantages in being a
Psychologist. A major one is the understanding
of projection, and the extent of

---

Urtext eliminates the sentence and paragraph break, “I assure you, and it’s”
its results. Possession is very closely related to projected.\textsuperscript{89} “Lucifer”\textsuperscript{90} could literally be\textsuperscript{91} translated “Light Bearer.”\textsuperscript{92}

He literally PROJECTED himself from Heaven. Projection still has this “hurling” connotation, because it involves hurling something you DO NOT want, and regard as dangerous and frightening, to someone else.

This is the opposite of the Golden Rule, and having placed this rule upside

\textsuperscript{89} \textit{Urtext} changes “projected” to “projection”\textsuperscript{89}  \textsuperscript{90} \textit{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!

\textsuperscript{91} \textit{Urtext} switches “literally be” to “be literally”\textsuperscript{91}\textsuperscript{92} The Strong’s definition, and the translation used in the Revised Version and Good News Version is “morning star.”
down, the reverse of miracles,
or projection, follows automatically.

T 1 B 30f. The correction lies in accepting what is true in YOURSELF, by bringing ALL that you are into light.
I am afraid to write the next part.) Cayce was wrong about Possession, and he was also wrong about hurting himself.

One of the major problems with miracle workers is that they are so sure that what they are 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 (Cacey\textsuperscript{93})\textsuperscript{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

\textsuperscript{93} Almost certainly a reference to Cayce (Edgar) whose name is pronounced KAY-SEE. This is in the Urtext, not in the Notes.
(N 4:127) (Ur 18 - 19)

1 with indiscriminate miracles,
2 and to this extent did not fulfill
3 his own full purpose, and
4 was also subject to the
5 Scribal error I mentioned
6 at the start.
7 The Disciples were also
8 prone to this.
9
10 T 1 B 30h. The answer is
11 NEVER perform a miracle
12 without asking me IF
13 YOU SHOULD. This
14 spares you from exhaustion,
15 and because you act under
16 direct communication the
17 trance becomes unnecessary.
18 Because miracles are
(N 4:128) (Ur 19)

expressions of love, it does

NOT follow that they will always

be effective.

I am the only one who

can perform miracles in-

discriminately, because I AM

the atonement. You have a

ROLE in the atonement, which I

will dictate TO you.

T 1 B 30i. Remember, you already

have a point about the

“involuntary” nature of

miracles. We have also\(^94\)

established the fact that everything

involuntary belongs under

Christ-control, NOT under yours.

\(^94\) Urtext uses “also have”
(N 4:129) (Ur 19)

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

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⁹⁵ This is a rather intriguing line when you think about it: *Lucifer* becomes the symbol, not for a demonic entity, but for man specifically man’s “earth-bound thoughts.”
(N 4:130) (Ur 19)

1 Atonement is the knowledge that
2 the belief that angels can
3 fall is false. It is true that
4 mind can create projections
5 as well as miracles, but
6 it’s NOT true that projections
7 are REAL.
8 Any psychologist should understand
9 this. This is what is meant
10 by “The Truth shall set
11 you free.” 96
12 T 1 B 30k. Christ-controlled miracles
13 are part of the Atonement.
14 But Christ-guidance is
15 personal, and leads to
16 personal salvation. The
17 impersonal nature of

---

96 John 8:32 and ye shall know the truth, and the truth shall make you free. In relation to the idea of Lucifer as a symbol for man, above, “The Truth” that sets you free is the knowledge that “evil” is man-made, our own “earth-bound thoughts” rather than an external, independent, evil personality.
miracles is an essential ingredient, because this enables Me to control their distribution as I see fit.

Christ-guidance, on the other hand, leads to the highly PERSONAL experience of Revelation. This is why it involves PERSONAL choice. A guide does NOT control, by definition. But he does DIRECT, leaving the following up to you.

“Lead us not into temptation”\(^97\) means “Guide us out of our own

\(^{97}\) Matthew 6:13 And bring us not into temptation, but deliver us from evil.
errors.” Note that the word
is “lead”, NOT order.

T 1 B 30m. “Take up thy cross and
follow me” should be
interpreted to read “Re-
cognize your errors and
choose to abandon them
by following My guidance.”

T 1 B 30n. Tell Bill when he
is afraid of possession,
he need only remember
that error cannot really
threaten truth, which ALWAYS
can withstand its
assaults. Only the error
is really vulnerable.

---

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

99 The word “Only” is underlined in the Urtext.
The “Princes of this World”\textsuperscript{100} are princes only because they are really angels. But they are free to establish their kingdoms where they see fit. 

\textbf{T 1 B 30o.} If you will remember that ALL princes INHERIT their power from the Father, the right choice becomes inevitable.

The soul is in a state of Grace forever.

\textbf{T 1 B 30p.} Atonement undoes all errors in this respect,

\begin{footnotesize}
\footnote{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:}
\end{footnotesize}
(N 4:134) (Ur 20)
1 and thus uproots the REAL
2 source of fear.
3 If you will check
4 back at the reference to uprooting,\(^{101}\)
5 you will understand it better
6 in this context.

7 **T 1 B 30q.** Tell Bill that WHENEVER
8 God’s reassurances are
9 experienced as threat,
10 it is ALWAYS because man is
11 defending wrong things and
12 his misplaced and misdirected love and
13 loyalty. That is what
14 projection always involves.
15 **T 1 B 30r.** “Casting spells” merely

---

\(^{101}\) T 1 B 22i (N 4:89) previous reference to being “uprooted”
(N 4:135) (Ur 20)

1 means “affirming error”, and
2 error is lack of love.
3 When man projects this
4 onto others, he DOES
5 imprison them, but only to the
6 extent that he reinforces
7 errors they have already
8 made. This distortion
9 makes them vulnerable to the
10 curse of others, since they have
11 already cursed themselves.
12 The miracle worker can
13 only bless, and this undoes
14 the curse and frees the
15 soul from prison.
16 T 1 B 30s. Tell Bill that his
17
(N 4:136) (Ur 20 – 21)

1 slip about “rivet” should
2 be noted. Some slips
3 reach consciousness from the
4 un-Christ-controlled
5 subconscious, and betray
6 a lack of love.
7 **T 1 B 30t.** But others\(^{102}\) come from the
8 superconscious, which IS in
9 communion with God, and which can
10 also break into consciousness.
11 **T 1 B 30u.** HIS slip\(^{103}\) was an
12 expression of a Soul
13 gaining enough strength
14 to request freedom from
15 prison. It will ultimately
16 DEMAND it.
17

---

\(^{102}\) *Urtext* adds “(slips)”

\(^{103}\) *Urtext* adds “(rivet)”
(N 4:137) (Ur 21)
T 1 B 30v. Special Revelation for H.S.

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

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

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

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

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

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104 Gen 1:27 And God created man in his own image, in the image of God created he him; male and female created he them.
(N 4:138) (Ur 21)

1 blame for your omission to ASK
2 ME if you should transcribe the
3 notes. The fact that HE should
4 have done so DOES NOT exempt you from
5 your own omission.
6 T 1 B 30ab. Thanks for effe
7 blessing him with a miracle
8 instead of\(^\text{105}\) than cursing him with
9 projection.

10

T 1 B 30ac. NOTE FURTHER: HE needn’t
11 feel concerned about it either.
12 So he forgot? It happens
13 all the time, until the habit
14 of asking becomes involuntary.
15
16
17

\(^{105}\) Urtext has “rather than” where Notes has “instead of”
(N 4:139) (not present in Ur)

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

106 In the top margin of the page, with an arrow pointing to just after the question mark in line six, are the words “You have thrown away more money than he ever had.”
all the money; but he said "it's all right. You lived in scarcity then, but now you are forgiven. So you live in abundance. There is no longer any need to throw anything away, or to want for anything either."

Infant Christ ref or child Christ –

Behold the handmaid of the Lord – be it done unto me according to Thy will.
Egocentric is right! I do not need another physical mother, and my she was the only one who conceived without any lack of love. But I told you before that many are born which have not been reborn. I mentioned it to you and Bill in connection with your own parent
(N 4:142) (not present in Ur)

Text 3
(N 4:143) (Ur 21 - 22)

omit Have one now and a booster
if there is an epidemic.
Dr. Damrosch and Dr. Wise agree on this. T 1 B 30ad. (P.S. - this is how miracles should work. You didn’t jump into the question yourself, and even though you DID rush to the phone on Rod’s advice, you exerted no pressure on Bill’s reluctance.

T 1 B 30ae. This gave me a chance to let you leave it to the real expert which I sent to answer the question.

---

107 This appears to be “Rod” but might be “Red.”
(N 4:144) (Ur 22)

T 1 B 31. Miracles are examples of right thinking. Reality testing contact at all levels becomes strong and accurate, thus permitting correct delineation of intrapersonal and interpersonal boundaries. As a result, the doer sees the truth as God created it. This is what is meant by the point on “perspective adjustment.”

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

T 1 B 32b. It acts as a catalyst, shaking

---

Page 7, paragraph 1B 22h

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 in-
13 tegration.
14 T 1 B 32c. The Spiritual eye is
15 the mechanism of
16 miracles, because what the
17 Spiritual eye perceives IS
truth. The Spiritual eye perceives both the Creations of God AND the creations of man. Among the creations of man, it can also separate the true from the false by its ability to perceive totally rather than selectively. It thus becomes the true proper instrument for reality testing, which always involves the necessary distinction between the true and the false.

T 1 B 33. The miracle dissolves error because the Spiritual eye identifies error as false, or unreal. This is the same
(N 4:147) (Ur 22 - 23)

as saying that by seeing
light, darkness automatically
disappears.

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

T 1 B 33c. Truth is always abundant

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

……Those who perceive and acknowledge
that they have everything have no
(N 4:148) (Ur 23)
1 need for driven behavior of any
2 kind.))
3 T 1 B 34. Miracles are a blessing
4 from parents to children.
5 This is just another way
6 of phrasing the previous point
7 about “from those who have
8 more to those who have less.”110
9 Children do NOT BELONG to parents,
10 but they DO need to share
11 their greater abundance.
12 If they are deprived, their perception
13 becomes distorted. When
14 this occurs, the whole family
15 of God, or the Sonship, is
16 impaired in its relationships.
17 T 1 B 34b. Ultimately, every

---

110 T 1 B 8 Miracles are a form of healing. They supply a lack, and are performed by those who have more for those who have less.
(N 4:149) (Ur 23)
1 member of the family of
2 God must return. The
3 miracle calls to him to
4 return, because it blesses
5 and honors him even
6 though he may be
7 absent in spirit.
8 T 1 B 35. The miracle accepts
9 acknowledges all men
10 as your brothers and Mine.
11 because It is a way of
12 perceiving the Universal
13 Mark of God in them.
14 T 1 B 35b. ((Tell Bill that this is
15 the true “strawberry mark”
16 of brotherhood. It’s This is just
17
(N 4:150) (Ur 23)
a sign of special concern
for him, because he keeps worrying about this.}}
T 1 B 35c. You might add
that his false idea about his own exclusion from Universal Love is fallacious in your terms, and arrogant in his. His REAL specialness does NOT lie stem from exclusion, but from in- clusion. ALL My Brothers are special.
He should stop interpreting this as “all except Bill” This is ridiculous!
(N 4:151) (Ur 24)

1. **T 1 B 35d.** Tell him that the implied lack of love that his version contains is WAY off the mark, and misses the level of right thinking entirely. He MUST heal his perception in this respect. He MUST undo work a miracle on behalf of himself here. ((See the point about miracles as a perception creator corrector))

111. **T 1 B 32** A miracle is a correction factor introduced into false thinking by ME.
Tell Bill that 50 million Frenchmen CAN be wrong, because the whole notion is too fragmented. What CAN'T be wrong is the Universal Sonship of which he is a part.)

God WOULD be mocked if ANY of his creations lacked holiness— and the Creation IS whole. The mark of Wholeness is holiness, not holes. The Sonship has NO HOLES ANYWHERE.

Wholeness is the perceptual content of the miracle.
(N 4:153) (Ur 24)
1 It thus corrects ((or
2 atones for)) the faulty
3 perception of lack.

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)

so that the question “response to
what?” becomes crucial.

T 1 B 36d. Stimuli of all kinds
are identified through\(^\text{112}\) perception.

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

As ye perceive
So will ye behave.

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

Answer: No, but they
shouldn’t needn’t be
OUT of accord with each other,
either.

\(^{112}\) Urtext reads “thru”
(N 4:155) (Ur 25)

1 **T 1 B 36f.** Consider the Golden Rule
2 again. You are asked to
3 behave towards others as you
4 would have them behave toward
5 you. This means that
6 the **be** perception of both
7 must be accurate, since
8 the Golden Rule is the Order
9 for appropriate (*or*
10 **accurate***) behavior. You
11 can’t behave appropriately
12 unless you perceive accurately,
13 because appropriate behavior
14 **DEP**ENDS on lack of level
15 confusion. The presence of
16 level confusion **ALWAYS**
(N 4:156) (Ur 25)
results in variable
reality testing, and
hence variability in
behavioral appropriateness.

All forms of self-
image debasement are
FUNDAMENTAL perceptual
distortions. They inevitably
produce either self-
contempt or projection, and
usually both.

Since you and your neighbor
are equal members of the
same family, as you
perceive both, so will you
behave toward both. The

113 Not originally hyphenated
way to perceive for Golden
Rule behavior is to look
out from the perception of your own holiness
at the holiness and ??
perceive the holiness of others.
(N 4:158) (Ur 26)

Bill and you need considerable clarification of the channel role.

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

You had misinterpreted every human encounters as an opportunities for magic, rather than for miracles, and so you tried to PROTECT THE NAME. This is a very ancient 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 they\(^{114}\) narrow

\(^{114}\) Urtext adds “both”
fear to a simple aspect
of a much larger problem in
order to enable them to avoid it.

A similar mechanism works
when you get furious about
a comparatively minor
infraction by someone to
whom you are ambivalent. A good example of this is your response to Jonathan,
who DOES leave things around in very strange ways.
Actually, he does this because he thinks that by minor areas of disorganization he can protect his stability.
I remind you that you have done this yourself for years,
(N 4:161) (Ur 26 – 27)

1 and should understand it very well.
2 This should be met with great
3 charity, rather than\(^{116}\) great fury.
4 T 1 B 36m. The fury comes from your
5 awareness that you do not love
6 Jonathan as you should, and you
7 narrow your lack of love by\(^{117}\)
8 centering your hate on a
9 trivial behavior in an attempt
10 to protect him from it. You
11 also call him Jonathan for
12 the same reason (see
13 previous reference).
14 T 1 B 36n. Note that a name is
15 a human symbol that
16 “stands for” a person.

\(^{116}\) Ur adds “with”
\(^{117}\) Ur manuscript omits “an”, handwriting fills it in
Superstitions about names are very common for just that reason. That is also why people sometimes respond with anger when their names are spelled or pronounced incorrectly. Actually, the Jewish superstition about changing names was a distortion of a Revelation about how to alter or avert death. What the Revelation’s proper content was that those “who change their mind” ((not name)) about

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118 Ur adds “the”
(N 4:163) (Ur 27)

destruction ((or hate)) do
2 not need to die. Death
3 is a human affirmation of
4 a belief in hate.\footnote{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.”} That is
5 why the Bible says “There is
6 no death,”\footnote{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} and that is
7 why I demonstrated that
8 death does not exist. Remember
9 that I came to FULFILL the
10 law by\footnote{Ur manuscript omits “by”, handwriting fills it in} REINTERPRETING\footnote{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} it.
11 The law itself, if 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.

\footnote{119 Manuscript has h and f overtyped, so it could be “hate” or “fate” but the “f” is the clearer. HLC has “fate.” The Notes pretty clearly has “hate.”}

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

\footnote{121 Ur manuscript omits “by”, handwriting fills it in}

\footnote{122 Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. Matthew 5:17}
(N 4:164) (Ur 27 - 28)

1 T 1 B 36p. Remember, I said before
2 that because “nature abhors a
3 vacuum”, it does NOT follow that
4 the vacuum is filled with hell-
5 fire. The emptiness of
6 engendered by fear
7 should be replaced
8 by love, because love and
9 its absence are in the
10 same dimension, your
11 true correction cannot be
12 undertaken except WITHIN
13 a dimension. Otherwise,
14 there has been a confusion
15 of levels.
16 T 1 B 36q. Returning to Mrs.
17 Albert (not Andrews),
(N 4:165) (Ur 28)

1 she corrected your error
2 about her name without
3 embarrassment and without
4 hostility, because she has
5 NOT made your own mistake
6 about names.
7 T 1 B 36r. She is not afraid, because \(^{123}\)
8 she knows she is
9 protected. She made the
10 correction ONLY because you
11 were inaccurate, and the whole question
12 of embarrassment did not occur
13 to her.
14 T 1 B 36s. She was also quite
15 unembarrassed when she
16 told you that everything
17 has to be done to

\(^{123}\) Urtext reads “bec.”
(N 4:166) (Ur 28)

1 preserve life, because you never
2 can tell when God may
3 come and say “Get
4 up, Dave,” and then he
5 will.
6 T 1 B 36t. She did not ask
7 what YOU believed first, and
8 afterwards merely added
9 “and its true, too.”
10 The RIGHT answer to the
11 S.C.T. item is: WHEN
12 THEY TOLD ME WHAT TO
13 DO, I “referred the
14 issue question to the only Real
15 authority.”
16 T 1 B 36v. You took a lot of
17 notes on “Those who are

124 Ur adds “T 1 B 36u. (HS note: If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. This is not “the real authority.”)
(N 4:167) (Ur 28)

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

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

\(^{126}\) Matthew 10:32 Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven.
(N 4:168) (Ur 28 – 29)

but it IS what it means.) Note that one who represents also “witnesses for.” The quotation thus means that you represent or “witness for” the Authority in whom you believe.

Because you believe in it, your witnessing demonstrates your belief, and thus strengthens it.

I assure you that I will “witness for” anyone who lets me, and to whatever extent he himself permits it.
(N 4:169) (Ur 29)

Those who witness\textsuperscript{127} for Me are expressing, through their miracles, that they have abandoned deprivation in favor of the abundance which they have learned BELONGS to them. *T 1 B 37 A

MAJOR contribution of miracles is their strength in releasing man from his misplaced sense of isolation, deprivation, and lack. They are positive affirmations of Sonship, which is a state of completion and abundance.

\textsuperscript{127} "You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me. Isaiah 43:10
I have declared and saved, I have proclaimed, And there was no foreign god among you; Therefore you are My witnesses," Says the LORD, "that I am God. Isaiah 43:12
But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Acts 1:8
(N 4:170) (Ur 29)

T 1 B 37b. Bill’s very proper emphasis on “changing your mind” needs further clarification.

T 1 B 37c. Whatever is true and real is eternal, and CANNOT change or be changed. The Soul is therefore unalterable because it is ALREADY perfect. 128

But the mind can elect the level it chooses to serve. The only limit which is put on its choice is that it CANNOT serve two masters. 129

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

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128 Ur puts a full sentence break here.

129 Luke 16:13  No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
right to vote is fully
protected, voting ALWAYS
entails both election
AND rejection. If two
candidates are voted for,
for the same position, the
machine cancels the
ballot automatically.
T 1 B 37e. This is necessary, because
a split vote does
not represent ANY
REAL allegiance.
T 1 B 37f. Free will is the attribute
of the mind, NOT the Soul.
The Soul always remains
changeless, because it never
(N 4:172) (Ur 30)

1 leaves the sight of God.
2 T 1 B 37g. The Creation of the Soul
3 is already fully
4 accomplished. The mind,
5 if it votes to do so,
6 becomes a medium by which
7 the Soul can create
8 along the line of its own
9 creation. If it does
10 not freely elect to do
11 so, it retains this
12 creative ability, but
13 places itself under
14 tyrannous rather than
15 authoritative control.
16 As a result, what it
17
(N 4:173)(Ur 30)

creates is imprisonment,
because such are the
dictates of all tyrants.

T 1 B 37h. To “change your
mind” means to place
it at the disposal of
True Authority. The
miracle the is thus a
sign that the mind
has elected to be
guided by Christ in
HIS service. The
abundance of Christ\(^{130}\)
is the natural result of
choosing to follow him.

T 1 B 37i. P.S. The reason you have been late

\(^{130}\) Then He said to them, “Follow Me, and I will make you fishers of men.” Matthew 4:19
(N 4:174) (Ur 30)

recently\textsuperscript{131} because you were taking
dictation is merely because you
didn’t remember to ask me
when to stop. This is an
eexample of the “indiscriminant
or uncontrolled” miracle-
working we already spoke
of. It is well-meant
but ill-advised.

T 1 B 37j. I prompted that
call from Jack\textsuperscript{132} to show
you that it was this is not necessary.
Also, the other man needed the
money more today.

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

\textsuperscript{131} Ur adds “(for work)”
\textsuperscript{132} Ur adds “(taxi man – couldn’t pick HS up, etc.)”
(N 4:175) (Urtext 30 - 31)

1 and were also on time.
2 **T 1 B 37l.** Note also that you
3 closed the book and put it
4 aside WITHOUT consulting
5 me. Ask “Is that all?”
6
7 **No:** add the following:
8 These notes are serving,
9 among other things, to
10 replace the “handwriting
11 on the wall” which you once
12 saw **on** next to your
13 own altar, which read
14 “You have been\textsuperscript{133} weighed in the
15 balance and found
16 wanting.”
17 **T 1 B 37m.** Scribes MUST learn

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\textsuperscript{133} Ur manuscript omits “been”, which is handwritten in.
(N 4:176) (Ur 31)

1 Christ-control, to replace
2 their former habits, which DID
3 lead to produce scarcity rather
4 in place of abundance.
5 From errors of this kind,
6 the sense of deprivation
7 IS inevitable, but very
8 easily corrected.
9 NOW look at the
10 book review which you said
11 you would do.
We had this all through lunch. I STILL don't see why this kind of adjustment is inherently less risky than rotation.

(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. You might even explain
3 it to him as a “tidal wave”, a
4 term which he will understand. YOU won’t.
5 T 1 B 37o. Both of you are involved with
6 unconscious distortions (above the
7 miracle level), which are producing
8 a dense cover over miracle-
9 awareness impulses which makes it
10 hard for them to reach consciousness. Sex
11 and miracles are both WAYS OF
12 RELATING. The nature of any
13 interpersonal relationship is limited
14 or defined by what you want
15 it to DO for which is WHY you want
16 it in the first place. Relating
17 is a way of achieving an outcome.
18 T 1 B 37p. Indiscriminate sexual impulses
19 resemble indiscriminate miracle
20 impulses in that both result in
21 body image misperceptions.
22 The first is an expression of an
23 indiscriminate attempt to reach
24 communion through the body. This involves
25

134 Ur adds, before this line, “The following is in relation to question about sex.”
not only the improper self-
identification, but also disrespect
for the individuality of others.
Self-control is NOT the whole answer
to this problem, though I am by no
means discouraging its use.
It must be understood, however,
that the underlying mechanism must
be uprooted (a word you both
should understand well enough
by now not to regard it as
frightening).\(^{135}\)

**T 1 B 37q.** ALL shallow roots\(^{136}\) have to
be uprooted, because they are not
deep enough to sustain
you. The illusion that shallow
roots can be deepened and thus
made to hold is one of the
corollaries on which the reversal of
the Golden Rule,\(^{137}\) referred to
twice before, is balanced.
As these false underpinnings
are uprooted ((or given up)),
\(\varphi\) equilibrium is experienced as

\(^{135}\) T 1 B 22i (N 4:89) and T 1 B 3f (N 4:134) previous reference to being “uprooted”

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

\(^{137}\) Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Matthew 7:12
unstable. But the fact is that
NOTHING is less stable than an
orientation which is upside down.
Anything that holds it this
way is hardly conducive to
greater stability.
The whole danger of defenses
lies in their propensity to hold
misperceptions rigidly in
place. This is why rigidity
is regarded AS stability by
those who are off the mark.
The only final solution –
(no, Helen, this has nothing to
do with the Nazi use of the term.)
You just got frightened again.
One of the more horrible examples of
inverted or upside down
orientation thinking (and history is full
of horrible examples of this) is the
fact that the Nazis spelled their
appalling error with capital
letters. I shed many tears
over this, but it is by no
(N 5:6) (Ur 32 - 33)

means the only time I said
“Father, forgive them for they know not
what they do.”

T 1 B 37t. All actions which stem from
reverse thinking are literally
the behavioral expressions of those
who know not what they do.\(^\text{138}\) Actually,
Jean Dixon was right in her
emphasis on “feet on the
ground and fingertips in\(^\text{139}\)
Heaven,” though she was a
bit too literal for your
kind of understanding. Many
people knew exactly what
she meant, so her statement
was the right miracle for them.

T 1 B 37u. For you and Bill, it would
be better to consider the concept
in terms of reliability and
validity. A rigid orientation
can be extremely reliable,
even if it IS upside down.
In fact, the more consistently
upside down it is, the

\(^{138}\) Then Jesus said, “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots. Luke 23:34

\(^{139}\) Ur inserts “the” here, rather oddly
(N 5:7) (Ur 33)
more reliable it is, because
consistency always held up
better ≠ mathematically than test-retest comparisons, which were ALWAYS
on shaky ground. ≠ You can check
this against Jack’s notes if you
wish, but I assure you its true.
Split-half reliability is statistically
a MUCH stronger approach.
The reason for this is that
correlation which is the usual technique
applied to test-retest
comparisons, measures only
the EXTENT of association,
and does not consider the DIRECTION
at all.
T 1 B 37v. But two halves of the
same thing MUST go in
the same direction, if there is
to be accuracy of measurement.
This simple statement is really
the principle on which split-half
reliability, a means of estimating
INTERNAL consistency, rests.
(N 5:8) (Ur 33 – 34)

T 1 B 37w. Note, however, that both approaches leave out a very important dimension. Internal consistency criteria disregard time, because they focus on one-time measurements. Test-retest comparisons are based on time intervals, but they disregard direction.

T 1 B 37x. It is possible, of course, to use both, by establishing internal consistency AND stability over time. You will remember that Jack once told his class that the more sophisticated statisticians are concentrating more on reliability, rather than validity. The rationale for this, as he said, is that a reliable instrument does measure something. He also said, however, that validity is still the ultimate goal, which reliability can only serve.

T 1 B 37y. I submit (I’m using

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140 Ur has “the focus is on” rather than “they focus on”
141 Ur has “and” here
142 Ur has “was” here
(N 5:9) (Ur 34)

1 Jack’s language in this section,
2 because it always had a special
3 appeal\textsuperscript{143} for you. So did Jack.) Your
4 confusion of sex and statistics is an
5 interesting example of this whole issue.
6 \textit{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.

\textsuperscript{143} Urtext has “meaning” in place of “appeal.”
It is especially interesting that after the battle ended on a note of COMPROMISE, Jack wrote in the margin of your notes "virtue is triumphant." While this was funny to both of you at the time, you might consider its truer side. The virtue lay in the complete respect you each of you offered to the other’s intellect. Your mutual sexual attraction was also shared. The error lay in the word "triumphant". This had the "battle" connotation, because neither of you was respecting ALL of the other. There is a great deal more to a person than intellect and genitals. The omission was the Soul.

I submit (after a long interruption) that if a Soul mind is in valid relationship with God, it CAN’T be upside down. Jack and the other very

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

145 Ur has “he”

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

147 Ur inserts “(remark)”
eminent methodologists have abandoned validity in favor of reliability because they have lost sight of the end and are concentrating on the means.

Remember the story about the artist who kept devoting himself to inventing better and better ways of sharpening pencils. He never created anything, but he had the sharpest pencil in town. The language here is intentional. Sex is often utilized on behalf of very similar errors.

Hostility, triumph, vengeance, self-debasement, and all sorts of expressions of the lack of love are often VERY clearly seen in the accompanying fantasies. But it is a PROFOUND error to imagine that, because these fantasies are so frequent (or occur so
(N 5:12) (Ur 35)

reliably), that their presence this implies validity. Remember that while validity implies reliability the relationship is NOT reversible. You can be wholly reliable, and ENTIRELY wrong.

T1B 37ac. While a reliable test DOES measure something, what USE is the test unless until you discover what the “something” is? And if validity is more important than reliability, and is also necessarily implied BY it, why not concentrate on VALIDITY and let reliability fall naturally into place.

T1B 37ad. Intellect may be a “displacement upward”, but sex can be a “displacement outward.” How can man “come close” to others through the parts of him which are really invisible? The word
(N 5:13) (Ur 35-36)

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

\footnote{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)

omitted

was his way of leaving the desert
Dave loved Esther and Arnie
Gold, and the children he taught. I
don’t know about his own children
but I do know it is Esther that
he can’t get along with Terry. \(^{149}\) A
while back, she told me that
Dave would not let her into the
room and kept telling her to
get out and she just hung
around all day in the hallway
or the lounge nearby. I went
into the room [under instructions],
and spoke to Dave, who was very
groggy. Every time he opened
his eyes I said “we all love
you, so don’t be afraid.” NOT
allowed, I prayed that he would
be able to love everybody in
return, [this too was under in-
structions], having been told, [I
THINK on Great Authority] that
his only real danger came from
lacks in this connection.

\(^{149}\) There is obviously a problem with this sentence. The transcript is likely incorrect but the correct reading is not clear to me at the moment.
I didn’t visit him this Friday, but I am sure this was right because I was VERY careful to ask. I was going over, too, after the lecture and was told not to. Perhaps there was no “need to know” involved. I am upset about it, and am leaving my notes for a while. I think I’d rather pay just more.  

Esther said Terry was talking about giving away the baby. I jumped to the conclusion that I was supposed to take her, but that may easily be an indiscriminate miracle impulse. I think I’d better just stop now)
(N 5:16) (not present in Ur)

omitted

go on and just see visit with Jonathan
and pray for him, PARTICULARLY if he was
asleep, which he was. It was the only time
so far I prayed INTENSIVELY for
him. When this happens, I am
STRONGLY aware that I am not
praying alone. WE told
Jonathan that he should
forget about the Alexandrian
library and all the rest, because it didn’t
matter. He showed a lot
of love this time and should
claim his forgiveness. He does
NOT need to hurt himself, and
MUST step into symptoms of
disequilibrium and establish his
freedom. He woke up, and
said he was feeling better but
hungry.

I was going to wash my hair
after ?? fixing his dinner but I
was told to visit his mother. Am
not too enthusiastic about this but
am going now.
It occurred to me while waiting for the elevator that I was glad I was going because it was a way of atoning to Jonathan for my being so nasty to him. ((He is ALWAYS happy to have me visit his mother.) and in a way of atoning for Dave too. The IMPERSONAL nature of miracles is because atonement itself is ONE. By being one it unites all creations with their Creator.

T 1 B 38. Miracles arise from a miraculous state of mind. This\textsuperscript{151} state of mind goes out to ANYONE, even without the awareness of the miracle worker himself.\textsuperscript{152}

T 1 B 39. The miracle is an expression of an inner awareness of Christ and acceptance of his Atonement. The mind is then in a state of Grace, and naturally becomes gracious, both to the Host within and the stranger without. By bringing in

\textsuperscript{151} Ur inserts “By being One”

\textsuperscript{152} Ur inserts “The impersonal nature of miracles is because Atonement itself is one, uniting all creations with their Creator.”
(N 5:18) (Ur 36 – 37)

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

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153 For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; Matthew 25:35
(N 5:19) (Ur 37)

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

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

I got very frightened
about this.

A - It’s just an example of
how no miracle is ever lost,
and ALWAYS blesses the doer.
This has NOTHING to do with
magic. The Golden Rule is the
law of justice, NOT spells.
We’ve been over that already.
(N 5:20) (Ur 37 – 38)

T I B 40b. I want to finish the instructions about sex, because this is an area the miracle worker MUST understand.

T I B 40c. Inappropriate sex drives (or misdirected miracle-impulses)\(^\text{154}\) result in guilt if expressed, and depression if denied. We said before that ALL real pleasure comes from doing God’s will.\(^\text{155}\) Whenever it is NOT done an experience of lack results. This is because NOT doing the will of God IS a lack of self.

T I B 40d. Sex was intended as an instrument for physical creation (see previous notes)\(^\text{156}\) to enable Souls to embark on new chapters in their experience, and thus improve their records.\(^\text{157}\) The pencil was NOT an end in itself. (See earlier section.) It was an aid to the artist in his own creative endeavors. As he

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\(^{154}\) This bracket not in manuscript.

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

\(^{156}\) T I B 24h T I B 24i T I B 37o T I B 37p T I B 37y T I B 37z T I B 37ab-37af T I B 40b-c

\(^{157}\) Ur has the singular “record” instead of the plural “records.”
(N 5:21)(Ur 38 – 39)
1 made new homes for Souls and
2 guided them through the periods
3 of their own developing\(^{158}\) readiness,
4 he learned the role of the
5 father himself. The whole process
6 was set up as a learning
7 experience in gaining Grace.
8 **T 1 B 40e.** The pleasure which is derived
9 from sex AS SUCH is reliable
10 only because it stems from
11 an error which men shared.
12 AWARENESS of the error produces
13 the guilt. DENIAL of the error
14 results in projection. CORRECTION
15 of the error brings release.
16 **T 1 B 40f.** The only VALID use of sex
17 is procreation. It is NOT truly
18 pleasurable in itself. “Lead
19 us not into temptation”\(^{159}\) means
20 “do not let us deceive ourselves
21 into believing that we can relate in peace
22 to God or our brothers with
23 anything? anything external.”
24 **T 1 B 40g.** The “sin of Onan”\(^{160}\) was
25
\(^{158}\) Ur has “developmental” in place of “developing”
\(^{159}\) Matthew 6:13 (KJV has this wording) “Lead us not into temptation but deliver us from evil.”
\(^{160}\) Genesis 38:8-11 And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto is 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.
called a “sin” because it involved first a related type of self-delusion; namely, that pleasure WITHOUT relating can exist.

To repeat an earlier instruction, the concept of either the self or another as a “sex OBJECT” epitomizes this strange reversal. As Bill put it, and very correctly, too, it IS objectionable, but only because it is invalid. Upside-down logic produces this kind of thinking.

Child of God, you were created to create the good, the beautiful, and the holy. Do not lose sight of this. You were right in telling Bill to invite Me to enter anywhere temptation arises. I will change the situation from one of inappropriate sexual attraction to one
(N 5:23) (Ur 39)

1 of impersonal miracle-working.

2 The concept of changing the channel

3 for libidinal expression was\(^{162}\)

4 Freud’s greatest contribution,

5 except that he did not understand

6 what “channel” really means.

7 T 1 B 40j. The love of God, for a

8 little while, must still be

9 expressed through one body

10 to another. That is because the

11 real vision is still so dim.

12 Everyone can use his body best

13 by enlarging man’s perception,

14 so he can really see the

15 real Vision. THIS Vision is

16 invisible to the physical eye.

17 The ultimate purpose of the

18 body is to render itself

19 unnecessary. Learning to

20 do this is the only real

21 reason for its creation.

22 omitted

23 *Bill – I got VERY uneasy

24 here and thought maybe I was just

25

\(^{162}\) Ur has “is”
writing all this ((which has been

VERY time consuming and quite
tiresome at times)) because I
was jealous. I'm still not
sure and need your help about this.
But I went on anyway
because it didn’t seem finished.
Please help me evaluate
it because I DON’T want
Scribal errors to enter
too much into the course. Though
I guess they’ll be corrected
when they do. What do you
think about all this? I hadn’t
INTENDED to write a commentary
on sex. (see above)

It just occurred to me
that the doubt MAY come from something
I don’t want to give up.
Should I tell you about it?
It’s kind of embarrassing,
really. But I just
remembered the "one more
river" with which this started.
(N 5:25) (Ur 39 - 40)

NOTE: Scribes have a particular role in the Plan of Atonement because they have the ability to EXPERIENCE revelation themselves, and also to write put into words enough of the experience to serve as a basis for miracles.¹⁶³

This is why you EXPERIENCED that revelation about. “I will to do” VERY personally but ALSO wrote it. What you wrote CAN be useful to miracle-workers other than yourself. We said before that prayer is the medium of miracles. The miracle prayer IS what you wrote not the “If you will tell me what to do I will to do it.” * (insert next page)

This prayer is the door that leads out of the desert forever.

¹⁶³ Ur inserts “T 1 B 40L. (This refers to experiences at the visionary level, after which HS wrote “If you will tell me what to do, I will to do it.” She had not known that the word “to” was inserted, and had merely intended to write “I will do it.” This recognition had a terrific impact on HS.)
(N 5:26) (Ur 40)

T1B 40o. This\textsuperscript{164} is not a complete statement, because it does not exclude the negative. We have already told you to add “and NOT to do those what you would not have me do” in connection with miracles. The distinction has also been made here between “miracle-mindedness” as a STATE, and “miracle-doing” as its expression.

T1B 40p. The former needs YOUR careful protection, because it is a state of miracle-READINESS. This is what the Bible means in the many references to “Hold yourself ready” and other similar injunctions.

T1B 40q Readiness here means keep your perception right side up, (or valid), so you will ALWAYS be ready, willing, and able. These are the essentials for “listen, learn, and do.” You must be READY to listen

WILLING to learn

and ABLE to do

T1B 40r. Only the last is involuntary, because it is the APPLICATION of miracles which must be Christ-controlled. But the other two,

\textsuperscript{164} Ur inserts “*(Correction next day.” This is marked with asterisks to link to the asterisk on the previous page marked “insert next page” T1B 40m
(N 5:27) (Ur 40 – 41)

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

To channelize DOES have a
“narrowing down” connotation, though
NOT in the sense of lack. The underlying
state of mind, or Grace, is a total
commitment. Only the DOING aspect
involves the channel at all. This is
because doing is always specific.

As Jack said, “A reliable instrument
must measure something,” but a
channel is also valid. It must
learn to do ONLY what it is
supposed to do. Change the prayer to
read:

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

NOTE: I object to doggerel sound of this, and
regards it as very inferior poetry.

Its hard to forget, though.
The revelation is literally unspeakable, because it is an experience of unspeakable love. The word “awe” should be reserved only for revelations, to which it is perfectly and correctly applicable. It is NOT appropriately applied to miracles, because a state of true awe is worshipful. It implies that one of a lesser order stands before the Greater One. This is the case only when a Soul stands before his Creator. Souls are perfect creations, and should be struck with awe in the presence of the Creator of Perfection.

The miracle, on the other hand, is a sign of love among equals. Equals cannot be in awe of each other, because awe ALWAYS implies inequality. Awe is not properly experienced even to me. That is why in that short introductory vision, I knelt beside you, FACING the light.

An Elder Brother is entitled to respect for his greater experience, and a reasonable amount of obedience for his greater wisdom. He is also entitled to

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165 Kenneth Wapnick reports in Absence that Schucman told him the words “a reasonable amount of” were her own insertion as she found the idea of obedience to be fearful. These words were therefore omitted in the Nun’s Version perhaps quite correctly.
love, because he is a brother, and also to
devotion, if he is devoted. It is only my
own devotion that entitles me to yours.
But you will notice that I have knelt at your
altar as readily as I would ever have
you kneel at mine.

There is nothing about me that you
cannot attain. I have nothing that does not come from
God. The main difference between us as yet
is that I have NOTHING ELSE. This leaves me
in a state of true holiness, which is
only a POTENTIAL in you.

“No man cometh to the Father but
by me” is among the most misunderstood
statements in the Bible. It DOES NOT mean that I
am in any way separate ((or different)) from
you, EXCEPT IN TIME. Now, we know
that time does not exist. Actually,
the statement is much more meaningful
if it is considered on a vertical rather than
a horizontal axis. Regarded along the
vertical, man stands below me, and
I stand below God. In the process of
“rising up”, I AM higher. This is because

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

167 John 14:6 “Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.”
(N 5:30) (Ur 42 - 43)

1 without me the distance between God and man
2 is too great for man to encompass.
3 I bridge the distance as an Elder
4 Brother\textsuperscript{168} 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 \textbf{T 1 B 40aa.} This appears to contradict another
10 statement: “I and my Father are one.”\textsuperscript{169}
11 It doesn’t. There are still separate
12 parts in the statement, in recognition of
13 the fact that the Father is GREATER.
14 Actually, the original statement was “are
15 of one KIND.”
16 \textbf{T 1 B 40ab.} The Holy Spirit is the Bringer of
17 Revelations, not miracles. Revelations
18 are INDIRECTLY inspired by me, because I
19 am close to the Holy Spirit, and alert to
20 revelation-readiness in my brothers.
21 I can thus BRING DOWN to them more
22 than they can DRAW DOWN to themselves.
23 Jean Dixon’s description is perhaps
24 a better statement of my position.
25

\textsuperscript{168} For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.
\textsuperscript{Romans 8:29}
\textsuperscript{169} John 10:30 “I and the father are one.”
Because my feet are on the ground and my hands are in heaven, I can bring down the glories of Heaven to my brothers on earth.

The Holy Spirit is the Highest Communication Medium. Miracles do not involve this type of communication, because they are TEMPORARY communicative devices. When man can return to his original form of communication with God by direct REVELATION, the need for miracles is over. The Holy Spirit mediates higher to lower order communication, keeping the direct channel from God to man open for revelation. Revelation is NOT reciprocal. It is always FROM God TO man. This is because God and man are NOT equal. The miracle is reciprocal because it ALWAYS involves equality.

In the longitudinal (or horizontal) plane, the true equality of all men in the Sonship appears to involve almost endless time. But we know that time is only an artifact introduced
(N 5:32) (Ur 43 – 44)

as a learning aid.

T 1 B 41. The miracle is a learning device which lessens the need for time. The sudden shift\(^\text{170}\) from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been.

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

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\(^{170}\) Ur has the plural form: "shifts" which appears to be an error.
(N 5:33) (Ur 44)

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

6. **TIB 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. **TIB 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. **TIB 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 or\(^1\) miraculous channels of creativity.
11. He can create an empty shell (see
12. previous reference\(^2\), but he DOES NOT create nothing
13. at all. He can wait, delay,
14. paralyze himself, reduce his creativity
15. almost to nothing, and even induce\(^3\) a real developmental arrest or
16. regression. But he CANNOT abolish his
17. creativity. He CAN destroy his
18. medium of communication, but NOT his
19. potential.
20. **T 1 B 41g.** He was NOT created by his own
21. free will. Only what HE creates
22. is his to decide. The basic

\(^1\) *Ur* has “and” instead of “or”
\(^2\) *T 1 B 28c*
\(^3\) *Ur* has “introduce” instead of “induce”
(N 5:35) (Ur 45 – 46)

1 decision of the miracle-minded is NOT
2 to wait on time any longer than
3 is necessary. Time can waste, as well as
4 be wasted. The miracle-worker, therefore,
5 accepts the time-control factor of the
6 miracle gladly, because he knows
7 that every collapse of time brings
8 all men closer to the ultimate
9 RELEASE from time, in which the Son
10 and the Father ARE one. (are
11 of one kind)
12 T 1 B 41h. The real meaning “are of
13 one kind” is “of one mind or
14 will.” When the will of the Sonship and
15 the Father are one, their perfect
16 accord IS Heaven.
17 T 1 B 41i. Tell174 Bill he is right in providing
18 you with175 the consistent strength you need to get,
19 and he needs to offer. Your instability
20 and his weakness have resulted from
21 bad karmic choices, and your relationship
22 NOW is crucial for the future. You
23 must both exert every effort to
24
25

174 Ur inserts “ASIDE”
175 The glyph which is transcribed as “with” in the Ur is repeated twice here.
(N 5:36) (Ur 46)

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

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

T 1 B 41j. NOTE that you DO NOT need his help as a scribe, because you developed this ability by your own efforts, and finally placed them at MY disposal. By lending you his strength, he strengthens himself. When he gains this through his
own efforts, he will need your help
in a very unexpected way.
But this is just another example of
the reciprocal nature of miracles.

Equality does not imply
homogeneity NOW. When
EVERYONE has EVERYTHING, individual
contributions to the Sonship will
no longer be necessary. When the
Atonement has been completed,
ALL talents will be shared by ALL
of the Sons of God. God is NOT
a partial. All of His
children have His total love, and
all of his gifts are given freely to
everyone alike.

"Except you become as little
Children" means unless you
fully recognize your complete dependence on
God, you cannot know the real
power of the Son in his true relationship
with the Father.

You and Bill DO have special talents
which are needed for the Celestial speedup

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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."
at this time. But note that
the term speed-up is not one which
relates to the TRANSCENDING of time.

T 1 B 41n. When time is abolished, and
all of the Sons of God have come home,
no special agents will be necessary.
But do not underestimate the power of
special agents now, or the great
need there is for them. I do not claim to
be more than that myself. No-one
in his Right Mind, (a term which should
be specially noted) ever wants
either more or less than that.
Those who are called on to witness for
me NOW are witnessing for all
men, as I am.

T 1 B 41o. The role of the Priestess was once
to experience Revelations and to work
miracles. The purpose was to bring
those not yet available for direct
revelations into proper focus for
them. Heightened perception was
always the essential Priestess attribute.
NOTE: This A.M. was the first time I ever said that I’d be honored if there were any notes. He said he did.

Neither Bill nor I is really clear about how sexual-impulses can be directly translated into miracle-impulses. The fantasies that I mentioned yesterday provide an excellent example. (Now switch the pronoun references, or it will be too confusing.)

Fantasies are distorted forms of thinking, because they always involve twisting perception into unreality. Fantasy is a debased form of vision. Visions and revelations are closely related. Fantasies and projection are more closely associated, because both attempt to control external reality according to false internal needs. “Live and let live” happens to be a very meaningful injunction. Twist reality in any way, and you are perceiving destructively.

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177 Ur slightly rewords this to: “This is the first time HS ever said that she would be honored if there were any notes.”
178 Ur inserts “(refers to discussion HS & Bill had)”
179 Ur inserts “of how you switch”
(N 5:40) (Ur 47 – 48)

THIS was lost through usurpation, which in turn produced tyranny. I told you you were now restored to your former role in the Plan of Atonement. But you must still choose freely to devote your heritage to the greater Restoration. As long as a single slave remains to walk the earth, your release is not complete. Complete restoration of the Sonship is the only true goal of the miracle-minded.

**T 1 B 41s.** Sexual fantasies are distortions of perception by definition. They are a means of making false associations, and obtaining pleasure from them. Man can do this only because he IS creative. But although he can perceive false associations, he can never make them real except to himself. As was said before, man believes in what he creates. If he creates a miracle, he will be equally strong.
(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 will\(^1\) love. This shifts the
3 sexual impulse immediately to the
4 miracle-impulse, and places it at
5 MY disposal.
6 **T 1 B 41v.** Then acknowledge the true
7 creative worth of both yourself AND
8 the other one. This places ≠
9 strength where it belongs.
10 Note that sexual fantasies are ALWAYS
11 destructive (or depleting), in that
12 they perceive another in an inappropriate creative
13 role. Both people are perceived
14 essentially as “objects” fulfilling THEIR
15 OWN pleasure drives. This
16 dehumanized view is the source of the
17 DEPLETING use of sex. Freud’s
18 description is purely NEGATIVE, i.e.,
19 as a release from the UNPLEASANT.
20 He also observed that the tension from id
21 impulses never completely abates.
22 **T 1 B 41w.** What he should have said
23 is that the shift from miracle-
24 impulses to sexual impulses was
25

\(^1\) The glyph here is “will” but the *Ur* adds, in brackets, what was more likely intended “with”
debilitating in the first place, because of the level-confusion involved. This set up a state in which real release was impossible. Note also that Freud’s notion of sex was as a relaxation device for inducing RELAXATION, which he confused with PEACE.

T1B41x. Inappropriate sex relaxes only in the sense that it may induce physical sleep. The miracle, on the other hand, is an ENERGIZER. It always strengthens, and never depletes. It DOES induce peace, and by establishing tranquility ((not relaxation)) it enables both giver and receiver to enter into a state of Grace. Here his he is restored to miracle-mindedness, (not release from tension) is restored.

T1B41y. Tension is the result of a building-up of unexpressed miracle-impulses. This can be truly abated only by releasing the miracle-drive, which has been
(N 5:44) (Ur 49)

blocked. Converting it to
sexual libido merely produces
further blocking. Never foster
this illusion in yourself, or
encourage it in others. An
“object” is incapable of release,
because it is a concept which is devoid
of creative power. The recognition
of the real creative power in yourself
AND others brings release because
it brings peace.

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

T 1 B 41aa. Only two short additions are needed here:

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

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182 Urtext has “deprived” instead of “devoid.”
183 Philippians 4:7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
184 Ur inserts “There are”
185 Ur inserts a question mark here which may indicate that the grammatical problem of disagreement in number was noted. The word “abilities” above could be changed to the singular “ability” to correct the problem.
(N 5:45) (Ur 49 - 50)

1 the confusion of sex impulses with
2 possession-impulses. Some of the
3 original material is still in the
4 Temple. This is why you became so
5 afraid about Atlantis. Bill
6 has his own reasons.
7
8 **T 1 B 41ab.** 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.
"Priestess, a brother has knelt at your shrine. Heal him through Me."

I have an idea that the shrine merely referred to the "alar within," which the Priestess served. I imagine that the communication form was direct, and the "brother" always nameless.

I - the Priestess responded automatically by praying directly to God, standing with upraised arms to draw down a blessing on her brother, who knelt outside. Her response was completely automatic and impersonal. She never even thought of checking the outcome, because there WAS no doubt.

I imagine there is STILL no doubt really. Except that the Priestess can no longer ask alone.
(N 5:47) (Urtext 50)

It was originally “sister” not “Priestess.”

T 1 B 41ad. As long as you remember ALWAYS that you never suffered anything because of anything that anyone ELSE did, this is not dangerous.

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

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

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186 Ur inserts before this sentence “T 1 B 41ac. (special Revelation re HS –OMISSION L186) T 1 B 41ad. HS question re past memories. ANSWER:”

187 Perhaps a reference to Abraham Maslow’s hierarchy of human needs.
(N 5:48) (Ur 50 – 51)

1  
2  **T 1 B 41ag.**  This particular set of notes will be the
3  only one which deals with the concept of
4  “lack”, because while the concept does not exist
5  in the Creation of God, it is VERY apparent
6  in the creations of man. It is, in fact,
7  the essential difference.
8  
9  **T 1 B 41ah.**  A need implies lack, by definition.
10  It involves the recognition, conscious or
11  unconscious, ((and at times, fortunately,
12  superconscious)) that you would be better
13  off in a state which is somehow
14  different from the one you are in.
15  
16  **T 1 B 41ai.**  Until the Separation, ((which is a better
17  term than the Fall\(^{188}\)) nothing was lacking.
18  This meant that man had no needs
19  at all. If he had not deprived
20  himself, he would never have experienced them.
21  
22  **T 1 B 41aj.**  After the Separation, needs became the
23  most powerful source of motivation
24  for human action. All behavior
25  is essentially motivated by needs, but

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\(^{188}\) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. Genesis 3:1-7
(N 5:49) (Ur 51)

1 behavior itself is not a Divine attribute.
2 The body is the mechanism for behavior. ((Ask any
3 behaviorist, and he’s RIGHT, too.))
4
5 **T 1 B 41ahk** You tell your own classes that
6 nobody would even bother even to
7 get up and go from one place to
8 another if he did not think he would somehow be
9 better off. somehow. This is very true.
10
11 **T 1 B 41al.** Believing that he COULD be “better
12 off” is the reason why man has the
13 mechanism for behavior at his disposal.
14 This is why the Bible says “By their
15 DEEDS\(^{189}\) ye shall know them.”
16
17 **T 1 B 41am.** A man acts according to the
18 particular hierarchy of needs he
19 establishes for himself. His hierarchy, in
20 turn, depends on his perception of what
21 he IS, i.e., what he LACKS.
22 This establishes his own rules for
23 what he needs to know.
24
25
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\(^{189}\) Actually the Bible says “By their fruits ye shall know them” Matthew 7:16 and 20
(N 5:50) (Ur 51)
1 T 1 B 41an. Separation from God is the only lack he really needs to fill correct. But his separation would never have occurred if he had not distorted his perception of truth, and thus perceived himself as lacking.

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

T 1 B 41ap. Internal integration within the self will not suffice to correct the lack fallacy, but it WILL correct the NEED fallacy. ((Thank you for writing this as given.)) Sometimes word repetition Unified need produces unified action, and thus
(N 5:51) (Ur 51 – 52)

because it produces lack of ambivalence.

T 1 B 41aq. The concept of need hierarchy, a corollary to the original error, requires correction at its OWN level, before the error of levels itself can be corrected. Man cannot operate ((or behave)) effectively while he operates at split levels. But as long as he does so, he must introduce correction from the bottom UP.

T 1 B 41ar. This is because he now operates in space, where “up” and “down” are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time BELIEF. The physical world exists only because man can use it to correct his UNBELIEF, which placed him in it originally. As long as man KNEW he did not need anything, the whole device was unnecessary.
The need to know is not safely under man’s control at this time. It is MUCH better off under MINE. Let’s just leave it at that.

The other question, however, I am more than willing to answer, because it is appropriate for NOW. You and Bill both chose your present sex partners shamefully, and would have to atone for the lack of love which was involved in any case.

You selected them precisely BECAUSE they were NOT suited to gratify your fantasies. This was not because you wanted to abandon or give up the fantasies, but because you were AFRAID of them. You saw in your partners a means of protecting against the fear, but both of you continued to “look around” for chances to indulge the fantasies.

The dream of the “perfect partner” is

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190 Ur inserts “T 1 B 41aq. (Specific question raised by WT re sex under existing conditions)(HS raised previous question about the past, which has just been answered.)”
(N 5:53) (Ur 52 - 53)

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

T 1 B 41ax. Bill was somewhat less guilty of this than you, but largely because he was more afraid. He had abandoned the hope¹ in a neurotic sense of despair of finding it. You, on the other hand, insisted that the hope was justified. Neither of you, therefore, was in your right mind.

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

¹Ur 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. 22222
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
becomes a responsibility.

If you shift your own needs, some amount of corresponding shift in the need-orientation of the other person MUST result, This will be beneficial, even if the partner was originally attracted to you BECAUSE of your disrespect. Teaching devices which are totally alien to a learner’s perceptual system are usually merely disruptive. Transfer depends on SOME common elements in the new situation which are understandable in 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 He\textsuperscript{192}
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.

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,

\footnote{\textsuperscript{192}Capitalization is usually uncertain in shorthand glyphs. The \textit{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.}
only because he is more stable in his
denial of truth.

T 1 B 42. The miracle makes no distinction
among degrees of misperception.
It is a device for perception-correction
which is effective quite apart from
either the degree or the direction of
the error. This is its TRUE
indiscriminateness.

T 1 B 42b. Christ-controlled miracles
are selective ONLY in that they are
directed toward those who can use
them for THEMSELVES. Since this
makes it inevitable that they will
extend them to others, a very strong
chain of Atonement is welded.
But Christ-control takes no
account at all of the MAGNITUDE
of the miracle itself, because the concept
of size exists only in a plane
that is itself unreal. Since the
miracle aims at RESTORING
reality, it would hardly be
useful if it were bound by the laws
of the same error it aims to correct. Only man makes that kind of error. It is an example of the “foolish consistency” his own false beliefs have engendered.

Both the power and the strength of man’s creative will must be understood, before the real meaning of denial can be appreciated and abolished.

Denial is NOT mere negation. It is a positive miscreation. While the miscreation is NECESSARILY believed in by its own creator, it does not exist at all at the level of true Creation.

The miracle compares the creations of man with the higher level of creation, accepting what is in ACCORD as true, and rejecting the DISCORDANT as false. This is why it is so closely associated with validity.

Real validity is both true AND useful, or better, it is useful BECAUSE it is true.
(N 5:59) (Ur 54 – 55)

T 1 B 43b. All aspects of fear are untrue,
1 because they DO NOT exist at the higher creative
2 levels, and therefore do not exist at all. To
3 whatever extent a man is willing
4 to submit his beliefs to the real test
5 of validity, to that extent are his
6 perceptions healed ((or corrected.))
7
8 T 1 B 43c. In sorting out the false from the
9 true, the miracle proceeds much
10 along the lines suggested very correctly
11 by Bill, i.e.:
12 If perfect love casts out fear,\(^\text{193}\)
13 And if fear exists,
14 Then there is NOT perfect love.
15 But
16 Only perfect love really exists.
17 Therefore, if there is fear, it creates
18 a state which does not exist.
19
20 Believe THIS and you WILL be free.
21 Only God can establish this solution, for
22 THIS faith IS His gift.\(^\text{194}\)

---

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

\(^\text{194}\) For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, Ephesians 2:8
T 1 C. Distortions of Miracle Impulses (*N 211 5:60)

(N 5:60) (Ur 55)

1 T 1 C 1. But man must contribute to his
2 readiness here as elsewhere. The
3 readiness for faith, as for everything
4 else that is true, entails the two
5 steps necessary for the release from fear.
6 T 1 C 2. Denial of fear, in human
7 terms, is a strong defense because it
8 entails ((as is)) two levels of
9 error:
10       1. That what is the truth CAN
11       be denied and
12       2. That absence of truth
13       can be effective.
14 T 1 C 3. EXPERIENCING fear, which is more
15 characteristic of Bill, involves only the second
16 error. However, these differences do not
17 effect the power of the miracle at
18 all, since only the distance BETWEEN truth and error
19 are its concern.
20
21 T 1 C 4. YOU are both more miracle-
22 minded, and less able to recognize
23 fear because of your stronger, but split,
(N 5:61) (Ur 55 – 56)

1 identification. Bill, also characteristically, is less miracle-minded, but better able
2 to recognize fear, because his identification is
3 more consistently right but weaker.
4
5 T 1 C 5. Together, the conditions needed
6 for consistent miracle-mindedness,
7 the state in which fear has been abolished,
8 can be particularly well worked out.
9 In fact, it WAS already well
10 worked out before.

12
13 T 1 C 6. Your idea about the real meaning
14 of “possession” should be clarified.
15 Your own denial of fear\(^{195}\) 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 out\(^{196}\) now while you
22 are still within the safety margin.
23
24 T 1 C 7. Fear of possession is a
25

\(^{195}\) The Ur inserts (this refers to a visionary experience of HS)

\(^{196}\) Ur inserts “of the way”
(N 5:62) (Ur 56)

perverted expression of the fear
of the irresistible attraction of God.\(^{197}\)

(Yes,\(^{198}\) this DOES apply to homosexuality, among other errors,) where
the whole concept of possessing,
or “entering” is a key worry of
fear. It is a symbolic statement
of an inverted decision NOT to
enter into, or possess, the Kingdom.
In physical terms, which it emphasizes
because of the inherent error of Soul
avoidance, REAL physical creation is
avoided, and fantasy gratification is
substituted.\(^{199}\)

T 1 C 8. The truth is still that the
attraction of God is irresistible
at ALL levels, and the acceptance
of this totally unavoidable
truth is only a matter of
time. But you should consider
whether you WANT to wait, because you
CAN return now, if you choose.

\(^{197}\) It is extremely curious that the Urtext omits these two words. None of the later versions include this segment.
\(^{198}\) Ur inserts “Aside”
\(^{199}\) The Urtext closes the brackets here, which is probably correct.
(N 5:63) (Ur 56 – 57)

1 You are writing this with improper motivation, but we will try anyway.
2 If you are to stop, do so immediately.)
3
4 **TIC 9.** Possession is a concept which has been subject to numerous distortions, as some of which we will list below:
5 ⊙ It can be associated with the body only. If this occurs, sex is particularly likely to be contaminated. Possession versus being possessed is apt to be seen as the male and female role.
6 Since neither will be conceived of as satisfying alone, and both will be associated with fear, this interpretation is particularly vulnerable to psychosexual confusion.
7
8 ⊙ Possession From a rather similar misperceptual reference point, possession can also be associated with things. This is essentially a shift from ⊙, and is usually due to an underlying fear of associating possession with people. In this sense, it is an attempt to PROTECT people, like

---

200 *Ur* inserts “(Note to HS:)”
201 *Ur* inserts “(possession)”
(N 5:64) (Ur 57)
1 the superstition about “protecting the name”, we
2 mentioned before.
3
4 T 1 C 10. Both ① and ② are likely to become
5 compulsive for several reasons, including:
6 a) They represent an attempt to
7 escape from the real possession-drive,
8 which cannot be satisfied this way.
9 b) They set up substitute goals,
10 which are usually reasonably easy to
11 attain.
12 c) They APPEAR to be relatively
13 harmless, and thus SEEM to allay
14 fear. The fact that they usually
15 interfere with good interpersonal relationships
16 can be interpreted, in this culture, as
17 a lack of sophistication on the part of
18 the OTHER (not the self), and this induces
19 a false feeling of confidence in the
20 solution, based on reliability NOT
21 validity. It is also fairly easy to
22 find a partner who SHARES the
23 illusion. Thus, we have any number
24
25
(N 5:65) (Ur 57 – 58)

of relationships which are actually ESTABLISHED
on the basis of ①, and others which HOLD
TOGETHER primarily because of the joint interests
in ②.
c) The manifestly EXTERNAL
emphasis which both entail seems to be
a safety device, and thus permits a
false escape from much more basic
inhibitions. As a compromise
solution, the ILLUSION of interpersonal
relating is preserved, along with the
retention of the lack of love
component. This kind of
psychic juggling leaves the person
juggler with a feeling of emptiness,
which in fact is perfectly justified, because
he IS acting from scarcity. He then
becomes more and more driven in his
behavior, to fill the emptiness.

T 1 C 11. When these solutions have been
invested with extreme belief, ①
leads to sex crimes, and ② to
which stealing. The kleptomaniac is
a good example of the latter.

---

202 This should likely be “d)”
203 Ur has “person (or juggler)” while the Notes has “person” crossed out and replaced with juggler.
Generally, two types of emotional disturbances result:

a) The tendency to maintain the illusion that only the physical is real. This produces depression.

b) The tendency to invest the physical with non-physical properties. This is essentially magic, and tends more toward anxiety-proneness.

c) The tendency to vacillate from one to the other, which produces a corresponding vacillation between depression AND anxiety.

Both result in self-imposed starvation.

Another type of distortion is seen in the fear of or desire for “spirit” possession. The term “spirit” is profoundly debased in this context, but it DOES entail a recognition that the body is not enough, and 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\textsuperscript{204} sufficient,
4 but, precisely BECAUSE it does not limit
5 fear so narrowly, it is more
6 likely to produce greater fear in
7 its own right.
8 T 1 C 15. Endowing the Spirit with
9 human possessiveness is a more
10 INCLUSIVE error than ① or ②,
11 and a step somewhat further
12 away from the “right mind.”
13 Projection is also more likely
14 to occur, with vacillations between
15 grandiosity and fear. “Religion”
16 in a distorted sense, is also
17 more likely to occur in this
18 kind of error, because the idea
19 of a “spirit” is introduced,
20 though fallaciously, while
21 it is excluded from ① and ②.
22 T 1 C 16. Witchcraft is thus particularly
23 apt to be associated with ③, because of the
24 much greater investment in
25

\textsuperscript{204} Ur changes the emphasized plural “are” as in “neither are” to the singular “is” as in “neither is” which is a grammatical correction.
(N 5:68) (Ur 59 – 60)

1 magic.

2 T1C17. It should be noted that ① involves only the body, and ② involves an attempt to associate things ③ with human attributes.

3, on the other hand, is a more serious level confusion, because it endows the Spirit with EVIL attributes. This accounts both for the religious zeal of its proponents, and the aversion (or fear) of its opponents.

4 Both attitudes stem from the same false belief.

5 T1C18. This in NOT what the Bible means by “possessed of the Holy Spirit.”
6 It is interesting to note that even those who DID understand that could nevertheless EXPRESS their understanding inappropriately. The concept of “speaking in many tongues” was originally an injunction to communicate to everyone in his own language, or his own level. It hardly meant to speak in a

205 This may refer to “filled with the Holy Spirit” (“ghost” in the KJV which occurs in the New Testament 10 times, sometimes in conjunction with “speaking in tongues.”
(N 5:69) (Ur 60)

way that NOBODY can understand. This
strange error occurs when people
DO understand the need for
universal communication, but have
contaminated it with possession
fallacies. The fear engendered by
this misperception leads to a
conflicted state in which communication
IS attempted, but the fear is allayed
by making the communication incomprehensible.

T 1 C 19. It could also be said that
the fear induced selfishness, or
regression, because incomprehensible
communication is hardly a worthy
offering from one Son of God to
another.

T 1 C 20. Knowledge can also be mis-
interpreted as a means of
possession. Here, the content is
not physical, and the underlying
fallacy is more likely to be the
confusion of mind and brain. The
try to unite non-physical
(N 5:70) (Ur 60 - 61)
content with physical attributes is illustrated
by statements like “the thirst for
knowledge.” (No Helen, this is NOT
what the “thirst” in the Bible means.
The term was used only because of man’s
limited comprehension, and is probably better
dropped.)

T 1 C 21. The fallacious use of knowledge
can result in several errors, including:

a) The idea that knowledge will
make the individual more attractive to
others. This is a possession-fallacy.

b) The idea that knowledge will
make the individual invulnerable. This
is the reaction formation against the
underlying fear of vulnerability.

c) The idea that knowledge
will make the individual worthy. This is
largely pathetic.

T 1 C 22. Both you and Bill should consider
type ④ VERY carefully. Like
all of the fallacies, it contains
a denial mechanism, which swings into

206 Ur uses “these” instead of “of the”
(N 5:71) (Ur 61)

1 operation as the fear increases, thus
2 cancelling out the error temporarily,
3 but seriously impairing efficiency.
4 T 1 C 23. Thus, you claim you can’t
5 read, and Bill claims that he can’t
6 speak. Note that depression is a
7 real risk here, for a Child
8 of God should never REDUCE his
9 efficiency in ANY way. The
10 depression comes from a peculiar pseudo-
11 solution which reads:
12 A Child of God is efficient.
13 I am not efficient.
14 Therefore, I am not a Child of God.
15
16 T 1 C 24. This leads to neurotic resignation, and
17 this is a state which merely INCREASES the
18 depression. 207
19
20 T 1 C 25. The corresponding denial mechanism for ®
21 is the sense of PHYSICAL inability,
22 or IMPOTENCE. The denial mechanism for
23 ® is often bankruptcy. Collectors
24 of things often drive themselves
25

207 In the Ur the next paragraphs show up and are crossed out, and is repeated on page 69 (T 2 A 16) with one sentence relocated.
well beyond their financial means, in an attempt to force discontinuance. If this idea of cessation cannot be tolerated, a strange compromise involving BOTH insatiable possessiveness and insatiable throwing away (bankruptcy) may result. An example is the inveterate or compulsive gambler, particularly the horse-racing addict. Here, the conflicted drive is displaced both from people AND things, and is invested in animals. The implied DEROGATION of people is the cause of the EXTREME superstition of the horse racing addict. The alcoholic is in a similar position, except that his hostility is more inward than outward directed.\textsuperscript{209}

\textsuperscript{208} Urtext inserts the word “underlying” here.

\textsuperscript{209} This paragraph shows up in chapter 2 (T 2 A 17) in the Ur. Chapter one ends at line 17 on the previous page. Note these chapter divisions here are derived from the HLC for reference purposes and particularly in this segment, do not correspond well across versions due to the re-sequencing of material in the editing. Chapter 2 actually begins with material not present in the Notes, on page 62 of the Ur.
A Course in Miracles Volume I Chapter 2 Shorthand Notes Transcript

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In Chapter 2 we have substantial “inserts” which are found in the Urtext but are not present in the Notes. These are recognizable by the use of longer lines, and the presence of an Urtext rather than a Notes reference at the top of the page.

We also see segments out of sequence and a number of tricky issues which are not dealt with in a satisfactory way in this first draft preliminary working document.

What we do have is a searchable e-text with page by page references to the actual facsimile copies to facilitate cross-referencing.
CHAPTER - 2 - THE ILLUSION OF SEPARATION

T 2 A. Introduction (not present in Notes Ur 62)

(Insert for page 61)

T 2 A 1. This section is inserted here because it deals with a more fundamental misuse of knowledge, referred to in the Bible as the cause of the Fall (or Separation). There are several introductory remarks which are intended to make these explanations less fear-provoking. The first is a couplet which I drew to your attention during the fragments of Midsummer Night’s Dream, which you heard last night:

“Be as thou wast wont to be
See as thou wast wont to see.”

It is noteworthy that these words were said by Oberon in releasing Titania from her own errors, both of being and perceiving. These were the words which re-established her true identity as well as her true abilities and judgment. The similarity here is obvious.

T 2 A 2. There are also some definitions, which I asked you to take from the dictionary, which will also be helpful. Their somewhat unusual nature is due to the fact that they are not first definitions in their chronological appearance. Nevertheless, the fact that each of them does appear in the dictionary should be reassuring.

Project (verb): to extend forward or out.
Project (noun): a plan in the mind
World: a natural grand division. (Note that you originally wrote “word” instead of “world”.)

T 2 A 3. We will refer later to projection as related to both mental illness and mental health. It will also be commented on that Lucifer literally projected himself from heaven. We also have observed that man can create an empty shell, but cannot create nothing at all.
this emptiness provides the screen for the misuse of projection.

**T 2 A 4.** The Garden of Eden, which is described as a literal garden in the Bible, was not originally an actual garden at all. It was merely a mental state of complete need-lack. Even in the literal account, it is noteworthy that the pre-Separation state was essentially one in which man needed nothing. The Tree of Knowledge, again an overly-literal concept, (as is clearly shown by the subsequent reference to “eating of the fruit of the tree”) is a symbolic reference to some of the misuses of knowledge referred to in the section immediately preceding this one. There is, however, considerable clarification of this concept, which must be understood before the real meaning of the “detour into fear” can be fully comprehended. Projection, as defined above, (this refers to the verb) is a fundamental attribute of God, which he also gave to his Son. In the Creation, God projected his Creative Ability out of Himself toward the Souls which He created, and also imbued them with the same loving wish (or will) to create. We have commented before on the FUNDAMENTAL error involved in confusing what has been created with what is being created. We have also emphasized that man, insofar as the term relates to Soul, has not only been fully Created, but also been created perfect. There is no emptiness in him. The next point, too, has already been made, but bears repetition here. The Soul, because of its own likeness to its Creator, is creative.\(^1\) No Child of God is capable of losing this ability, because it is inherent in what he IS.

**T 2 A 5.** Whenever projection in its inappropriate sense is utilized, it always implies that some emptiness (or lack of everything) must exist, and that it is within man’s ability to put his own ideas there instead of the truth. If you will consider carefully what this entails, the following will become quite apparent:

---

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

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.

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.

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.
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,” 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”. 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 reawakening, 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
(66)# 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.

T 2 A 13. All fear is ultimately reducible to the basic misperception of man’s ability toUSURP 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.
T2A14. 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 intention 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
Lead in for p. 61 (after insert)

**T 2 A 15.** The preceding sections were inserted because of the necessity of distinguishing between real and false knowledge. Having made this distinction, it is well to return to the errors already listed a while back. It might be well to recapitulate them here. The first involved the fallacy that only the physical is real. The second involved things rather than people. The third involves the endowment of the physical with non-physical properties. And the fourth clarified the misuse of knowledge. All of them were subsumed under possession fallacies. The denial mechanism for three has already been set forth in some detail, and will also continue after the following:
(N 5:71) (starting at line 20) (out of sequence segments)

(69)# 69 (RETYPED)

T 2 A 16. The corresponding denial mechanism for 1)

is the sense of PHYSICAL inability,

or IMPOTENCE. The denial mechanism for

2) is often bankruptcy. Collectors

of things often drive themselves
well beyond their financial means,
in an attempt to force discontinuance.
If this idea of cessation cannot be
tolerated, a strange compromise
involving BOTH insatiable possessiveness
and insatiable throwing-away
(bankruptcy) may result. An example
is the inveterate or compulsive
gambler, particularly the horse-
racing addict. Here, the
conflicted drive is displaced
both from people AND things, and
is invested in animals. The
implied DEROGATION of people
is the cause of the' EXTREME superstition
of the horse racing addict.

T 2 A 17. The alcoholic is in a similar
position, except that his hostility
is more inward than outward
directed.

T 2 A 18. Defenses aimed at
protecting (or retaining) error
are particularly hard to undo,

---

7 Urtext inserts “underlying”
(N 5:73) (Ur 70)

because they introduce second-order
misperceptions which obscure the underlying
errors still further.

T 2 A 19. The pseudo-corrective mechanism
of ♂ is apt to be more
varied because of the more inclusive
nature of the error, which has already
been mentioned. Some of the
possibilities are listed below:

T 2 A 20. a) ← One aspect of the
perceived possession/possessed
conflict can be raised to
predominance. If this is
attempted in connection with
POSSESSING, it leads to the
paranoid solution. The underlying
component of ḏ “being possessed”
is retained in the “persecution”
fantasies, which are generally
??????? concomitants.

T 2 A 21. ⇒

If “being possessed”
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.\(^\text{10}\)

17. **T 2 A 23.** Both 1, 2, and 4 are
18. more likely to produce neurotic\(^\text{11}\)
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.
The psychotic correction, again because of the more fundamental level confusion which is involved.

T 2 A 24. It should be noted, however, that the greater fear which is induced by can itself reach psychotic proportions, thus forcing the individual closer and closer to a psychotic solution.

T 2 A 25. It is emphasized here that these differences have no effect at all on the miracle, which can heal any of them with equal ease. This is because of the miracle’s inherent avoidance of within-error distinctions. Its sole concern is to distinguish between truth, on the one hand, and all kinds of error, on the other. This is why some miracles seem to be of greater magnitude than others. But remember the first point in this course, i.e., that
(N 5:76) (Ur 71 – 71)
1 there is no order of difficulty in
2 miracles.
3 T 2 A 26. The emphasis on mental illness
4 which is)in these notes reflects the
5 “UNDOING” aspect of the miracle.
6 The “DOING” aspect is, of course,
7 much more important. But a
8 true miracle cannot occur on a
9 false basis. Sometimes the
10 undoing must PRECEDE it.
11 T 2 A 27. At other times, both can
12 occur simultaneously, but you are
13 not up to this at the moment.
14 T 2 A 28. Further, insights into mental
15 illness can be misused, and lead
16 to preoccupation with one’s own symptoms.
17 This is why this area is less constructive
18 for most people than a course
19 primarily devoted to mental
20 health. However, some professions
21 will find some\(^\text{12}\) 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. **T2 A 29.** The obvious correction for ALL types of the possession-fallacy is to redefine possession correctly. In the sense of “taking over,” the concept does not exist at all in Divine reality, which is the only level of reality where real existence is a meaningful term.

2. **T2 A 30.** No one CAN be “taken over” unless he wills to be. However, if he places his mind under tyranny, rather than authority, (see previous reference), he intrudes the submission/dominance concept onto free will himself. This produces the obvious contradiction inherent in any formulation which associates free will with imprisonment. Even in very mild forms, this kind of association is risky, and may spread quite unexpectedly, particularly under external stress. This is because it can be internally controlled ONLY if EXTERNAL conditions are peaceful. This is not

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13 Authority: T1 B 37h Tyranny: T1 B 41r
14 Ur omits the word “concept” which appears to be an inadvertent typing mistake.
15 Ur has “that.”
safe, because external conditions are produced
by the thoughts of many, not all of
whom are pure in heart as yet.

Why should you be at THEIR
mercy? This issue is VERY closely
related to the whole possession issue. You
insist on thinking that people CAN possess you,
if you believe that their thoughts (or the
external environment) can affect you, regardless
of WHAT they think. You are perfectly
unaffected by ALL expressions of
lack of love. These can be either from
yourself and others, or from
yourself to others, or from others
to you. ((I’m glad you
passed that test. It was crucial.))

Peace is an attribute in YOU.
You cannot find it outside. All mental
illness is some form of EXTERNAL
searching. Mental health is
INNER peace. It enables you
to remain unshaken by lack of
love from without, and capable, through
your own miracles TO CORRECT

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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 treasure\(^{19}\)
7 also. This means that you
8 believe in what you VALUE. (73)#73 If you
9 are AFRAID, you are VALUING wrong.
10 Human understanding will inevitably value
11 wrong, and by endowing all human
12 thoughts with equal power, will
13 inevitably destroy peace. This is
14 why the Bible speaks of “The
15 peace of God which PASSETH human\(^{20}\)
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 affect\(^{22}\) 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

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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 used \(^{26}\) because  
5 of the limited understanding of those to whom  
6 I spoke. I also told you NOT to  
7 use it. The same holds for  
8 expressions like “feeding on.”) \(^{(74)\#74}\)  

Symbiosis is misunderstood by  
the mentally ill, who use it that  
way. But I also told you that  
you must recognize your total dependence  
on God, a statement which you did  
not like. \(T\ 2\ B\ 7.\) God and the Souls He  
created ARE symbiotically related.  
They are COMPLETELY dependent on each  
other. The creation of the Soul itself  
has already been perfectly  
accomplished, but the creation BY  
\(^{*}\) Souls has not. God \(\exists\)  
created Souls so He could  
depend on them BECAUSE He created them  
perfectly. He gave them His  
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

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27 Give us this day our daily bread. Matthew 6:11
(N 5:83) (Ur 74 – 75)

1 INJUSTICE if that is what his mind
2 creates. You are afraid of God’s
3 will because you have used your own will,
4 which He created in the likeness of His
5 own,28 to MISCREATE.
6 T 2 B 9. What you do NOT realize is
7 that the mind can miscreate only
8 when it is NOT free. An imprisoned
9 mind is not free by definition. It
10 is possessed, or held back, by ITSELF. Its
11 will is therefore limited, and not free
12 to assert itself. (75)#75
13
14 T 2 B 10. The three things that crossed your
15 mind, which was comparatively free at the
16 time, are perfectly relevant:
17
18 T 2 B 11. ① It is all right to remember the past,
19 PROVIDED you also remember that
20 ANYTHING you suffer is because of
21 YOUR OWN ERRORS.
22
23 T 2 B 12. ② In this context, your remark that
24 “after the burning, I swore if I

28 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him, male and female He created them. Genesis 1:26-27
ever saw him again, I would (not)\textsuperscript{29} recognize him. Note, by the way, that you did not put in the “not” until afterwards. That is because your inherent correction-device was working properly at the moment. The result is that you are NOT DENYING ME.

\textbf{T 2 B 13.} \textsuperscript{3} The story about Hinda. This was an excellent example of misperception which led to a totally unwarranted fear of a PERSON.\textsuperscript{30} The mis-step which caused her fall had nothing at all to do with YOU, just as your own mis-steps have nothing at all to do with me.

\textbf{T 2 B 14.} Denial of error is a very powerful defense of truth. We have slowly been shifting the emphasis from the negative to the positive use of denial. Remember, we have already stated that denial is not

\textsuperscript{29} Notes adds above (written later) \textit{Ur} adds “(“Not” was written in later)

\textsuperscript{30} \textit{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)
a purely negative attr device;
it results in positive miscreation.
That is the way the mentally ill
DO employ it. (76)#76

T 2 B 15. But remember a very
early thought of your own, “Never
underestimate the power of
denial.” In the service of the “Right
Mind”, the denial of ERROR
frees the mind and re-establishes
the freedom of the will. When the
will is REALLY free, it CANNOT
miscreate, because it recognizes
ONLY TRUTH.

T 2 B 16. Projection arises out of FALSE
DENIAL, not out of its proper
use. My own role in the
Atonement IS one of true
projection, i.e., I can project
to YOU the affirmation of truth.
If you project error to me
(or to yourself) you are interfering
with the process. My use of
projection, which can also be yours,
is NOT based on faulty denial.
But it DOES involve the very
powerful use of the denial of
error.
The miracle-worker is one
who accepts my kind
of denial and projection, unites
his own inherent abilities to
deny and project with mine,
and imposes them back on himself
and others. This establishes
the total lack of threat
anywhere. Together we can
then work for the real time
of peace, which is eternal.

I inspired Bob to make that
remark to you, and it is a pity
you heard only the last part. But
you can still use that. His
remark ended with: “Every shut eye is not
asleep.” Since your own vision is

31 Ur inserts “(ref. to elevator man who took HS down from her apt.)”
32 Ur inserts “that”
much improved at the moment, we will go
on a while.

T 2 B 19. Freud’s identification of mechanisms was
quite correct, as was his recognition of
their creative ability. They can indeed\textsuperscript{33}
create man’s perception, both of himself
and his surroundings. (77)#77

T 2 B 20. But Freud’s limitations induced
inevitable limits on his own perception.
He made two kinds of errors.

T 2 B 21. The first was\textsuperscript{34} that he saw only
how the mechanisms worked in the mentally
ill.

T 2 B 22. The second was\textsuperscript{35} his own denial
of the mechanism of the Atonement.

T 2 B 23. Let us take up the first, because a
clear understanding of the second depends on it.

T 2 B 24. Denial should be directed
only to error, and projection should

\textsuperscript{33} Ur emphasizes this word
\textsuperscript{34} Ur switches “was” to “it”
\textsuperscript{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 Rule\(^{36}\) 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 weaker form of dissociation. This is one of the major areas of withholding that both you and Bill are engaging in.

2. **T 2 B 29.** Flight can be undertaken in whatever direction you choose, but note that the concept itself implies flight FROM something. Flight from error is perfectly appropriate. (78)#78

3. **T 2 B 30.** Distantiation is a way of putting distance between yourself and what you SHOULD fly from.

4. **T 2 B 31.** Regression is a real effort to return to your own original state. In this sense, it is utilized to RESTORE, not to go back to the less mature.

5. **T 2 B 32.** Sublimation should be
(N 5:90) (Ur 78)
associated with the SUBLIME.

T 2 B 33. There are many other so-called “dynamic” concepts which are profound errors due essentially to the misuse of defenses. Among them is the concept of different levels of aspiration, which results from real level confusion.

T 2 B 34. However, the main point to be understood from these notes is that you can defend truth as well as error, and in fact, much better.

T 2 B 35. So far we have concentrated on ends rather than means because unless you regard an end as worth achieving, you will not devote yourself to the means by which it can BE achieved. Your own question enabled me to shift the emphasis from means to means. ³⁷ You and Bill HAVE accepted the end as valuable,

³⁷ Ur inserts “(Question asked was “how can we incorporate this material?”)”
(N 5:91) (Ur 78)
1 thus signifying your willingness to
2 use defenses to ensure it.
3
4 T 2 B 36. The means are easier to clarify
5 after the true worth of the goal
6 itself is firmly established.
7
8 T 2 B 37. Everyone defends his own
9 treasure. You do not have
10 to tell him to do this, because HE
11 will do so automatically. The real question
12 still remains WHAT do you
13 treasure, and HOW MUCH do you
14 treasure it?
15
16 T 2 B 38. Once you learn to consider these
17 two points, and bring them into ALL your
18 actions as the true criteria for
19 behavior, I will have little difficulty
20 in clarifying the means. You have
21 not learned to be consistent about this
22 as yet. I have therefore concentrated
23 on showing you that the means ARE
24 available whenever you DO ask.
25
(79)#79
The Atonement is the ONLY defense which cannot be used destructively. That is because, while everyone must eventually join it, it was not a device which was generated by man. The Atonement PRINCIPLE was in effect long before the Atonement itself was begun. The Principle was love, and the Atonement itself, was an ACT of love. Acts were not necessary before the Separation, because the time-space belief did not exist.

It was only after the Separation that the defense of Atonement, and the
necessary conditions for its fulfillment were planned. It became increasingly apparent that all of the defenses which man can choose to use constructively or destructively were not enough to save him. It was therefore decided that he needed a defense which was so splendid that he could not misuse it, although he COULD refuse it. His will could not turn it into a weapon of attack, which is the inherent characteristic of all other defenses. The Atonement thus becomes the only defense which was NOT a two-edged sword.38

The Atonement actually began long before the Crucifixion. Many Souls offered their efforts on behalf of the Separated Ones but they could not withstand the strength of the attack, and had to be brought back. Angels came, too, but their protection was not enough, because the Separated ones were not interested in peace. 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—
and were bent on dividing rather than reintegrating. The levels they introduced into themselves were at war turned against each other, and they, in turn, turned against each other. They established differences, divisions, cleavages, dispersion, and all the other concepts related to the increasing splits they produced.

T 2 B 44. Not being in their Right Minds, they turned their defenses from protection to assault, and acted literally insanely. It was essential to introduce a split-proof device which could be used ONLY to heal, if it was used at all. (81)#81

T 2 B 45. The Atonement was built into the space-time belief in order to set a limit on the need for the belief, and ultimately to make learning complete. The Atonement IS the final lesson. Learning, itself, like the classrooms in which it occurs, is temporary. Let all those who overestimate human intelligence remember this. 39 The ability to learn has no value when change

39 Ur inserts "(HS questions last sentence, which she perceives as threatening.)"
of understanding is no longer necessary.

The eternally creative have nothing to learn. Only after the Separation was it necessary to direct the creative force to learning, because changed behavior had become mandatory.

T 2 B 46. Human beings can learn to improve their behavior, and can also learn to become better and better learners. This increase served to bring them into closer and closer accord with the Sonship. But the Sonship itself is a perfect creation, and perfection is not a matter of degree. Only while there are different degrees is learning meaningful. The evolution of man is merely a process by which he proceeds from one degree to the next. He corrects his previous missteps by stepping forward. This represents a process which is actually incomprehensible in temporal terms, because he returns as he progresses.

T 2 B 47. The Atonement is the device by

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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)

which he can free himself from the past as he goes ahead. It UNDOES his past errors, thus making it unnecessary for him to keep retracing his steps without advancing toward his return.

T 2 B 48. In this sense, the Atonement saves time, but, like the miracle which serves it, does not abolish it. As long as there is need for Atonement, there is need for time. But the Atonement, as a completed plan, does have a unique relationship TO time. Until the Atonement is finished, its various phases will proceed IN time, but the whole Atonement stands at its end. At this point, the bridge of the return has been built.

T 2 B 49. (The reason this is upsetting to you is because the Atonement is a total commitment. You still think this is associated with loss. This is the same mistake ALL the Separated ones make, in one way or another. They cannot believe that a
(N 5:97) (Ur 81 – 82)

defense which CANNOT attack also IS the best defense. Except for this misperception,
the angels COULD have helped them.

What do you think "the (82)#82 meek shall inherit the earth" MEANS? They will literally take it over because of their strength. A two-way defense is inherently weak, because precisely BECAUSE it has two edges it can turn against the self very unexpectedly. This tendency CANNOT be controlled EXCEPT by miracles.)

T 2 B 50. The miracle turns the defense of Atonement to the protection of the inner self, which, as it becomes more and more secure; assumes its natural talent of protecting others. The inner self knows itself as both a brother AND a son.

T 2 B 51. 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
(N 5:98) (Ur 82)

about it yet with joy.)

T 2 B 52. Last night I felt briefly but intensely depressed, temporarily under the impression that I was abandoned. I tried, but couldn't get through at all. After a while, I decided to give up for the time being, and He said, "I will never leave or forsake you." I did feel a little better, and then while I was exercising, I had some part-vision experiences which I found only mildly frightening at times, and quite reassuring at others.

T 2 B 53. I am not too sure of the sequence, but it began with a VERY clear assurance of love, and an equally clear emphasis on my own great value, beauty, and purity. Things got a little confusing after that. First, the idea of "Bride of Christ" occurred to me with vaguely inappropriate "undertones". Then there was a repetition of "the way of Love", and a re-statement of an earlier experience, now as if it were FROM Him TO me: "Behold

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41 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.)

42 Ur inserts "(Aside from HS:"

43 Ur inserts "don't worry." right before this sentence.

44 Ur adds “and decided I was really not sick, so I could return to my exercises.”
(N 5:99) (Ur 82 – 83)

the Handmaid of the Lord; Be it done unto you according to His Word."47 ((This threw me into panic before)) (83)#83

This time I was a bit uneasy, but remembered I had misperceived it last time, and probably was still not seeing it right. Actually, it is really just a statement of allegiance to the Divine Service, which can hardly be dangerous.48

T 2 B 54. Then there was a strange sequence, in which Christ seemed to be making very obvious advances, which became quite sexual in my perception of them. I ALMOST thought briefly that he turned into a devil. I got just a LITTLE scared, and the possession idea came in for a while, but I thought it SO silly, that there is no point in taking it seriously.

T 2 B 55. (As I am writing this, I remember that thing in the book about the demon lover, which once THROUGH me (note spelling, "threw") into a fit. I am upset, but the spelling slip is reassuring.

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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."

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49 It is not clear to what this asterisk refers.
50 Perhaps a reference to "Letters from the Scattered Brotherhood"
(N 5:101) ( Ur --)

Text 4b
(N -:----) (Ur 84)

(84)#83 a

UR 84 – this material on this page is not present in the NOTES

T 2 B 59. (Note made on 11/15 by HS re B’s remark concerning top of p.5, 11/13.)

Yes, but I doubt if it says this is inevitable. It may entail more mis-will than we think. The above may have been too passively interpreted. Note that Bill Did NOT ask MY will re same. If he had, HE would have felt better.

(85)#84

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51 Manuscript says “aconcerning” here.
52 This would refer to the next page, or absolute page #85)
(N 5:102) (Ur 85)

T 2 B 60. You know that when defenses are disrupted there is a period of real disorientation, accompanied by fear, guilt, and usually vacillations between anxiety and depression. This process is different only in that defenses are not being disrupted, but re-interpreted, even though it may be experienced as the same thing.

T 2 B 61. In the re-interpretation of defenses, they are not disrupted but their use for ATTACK is lost. Since this means they can be used only ONE way, they became MUCH stronger, and also much more dependable. They no longer oppose the Atonement, but greatly facilitate it. The Atonement can only be accepted within you.

T 2 B 62. You have experienced it largely as EXTERNAL thus far, and that is why your EXPERIENCE of it has been minimal. You have been SHOWN the chalice many times, but have not accepted it "FOR YOURSELF". Your major improper use

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53 Ur omits “also”
(N 5:103) (Ur 85)

of defenses is now largely limited
to externalization. Do not fail to appreciate
your own remarkable progress in this
respect. You perceived it first as
a vessel of some sort whose
purpose was uncertain but which might
be a pis-pot. You DID notice, however,
that the INSIDE was gold, while the
OUTSIDE, though shiny, was silver.
This was a recognition of the fact that
the INNER part is more precious
than the OUTER side, even though
both are resplendent, though
with different value.

T 2 B 63. The reinterpretation of defenses
is essential to break open the
INNER light. Since the Separation,
man's defenses have been used
almost entirely to defend
themselves AGAINST the Atonement,
and thus maintain their separation.
They generally see this as a need to
protect the body from external
intrusion (or intruding), and this
The Shorthand Notes

(N 5:104) (Ur 85-86)

kind of misperception is largely responsible
for the homosexual fallacy, as well
as your own pregnancy fears. The so-called "anal" behavior is a distorted
attempt to "steal" the Atonement, and
deny its worth by concealing it,
and holding onto it in a
bodily receptacle, which is regarded as
particularly vicious. "Oral" fantasies
are rather similar in purpose,
except that they stem more from a
sense of deprivation, and insatiable
thirst which results. "Anal" fallacies
are more of a refusal to
give, while oral fantasies
emphasize a distorted need
to take. The main (86)#85 error in
both is the belief that the body can be
used as a means for attaining
Atonement.

T 2 B 64. Perceiving the body as the Temple
is only the first step in correcting
this kind of distortion.

((then I scalded my hand

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54 Ur has "with" instead of "in"
(N 5:105) (Ur 86)

there was no butter in the refrigerator but it
occurred to her that the Atonement was the
remedy for error)

T 2 B 65. Seeing the body as a temple\(^{55}\)
alters part of the misperception, but
not all of it. It DOES recognize,
however, that the concept of
addition or subtraction in PHYSICAL
terms is not appropriate. But
the next step is to realize that a
Temple is not a building at
all. Its REAL holiness lies
in the INNER altar, around which
the building is built. The inappropriate
emphasis which men have put on
beautiful Church BUILDINGS is a
sign of their own fear of Atonement,
and unwillingness to reach the
altar itself. The REAL beauty of the
Temple cannot be seen with the physical
eye. The spiritual eye, on the other
hand, cannot see the building at
all, but it perceives the altar
within with perfect clarity. This is

\(^{55}\text{Ur replaces "a temple" with "The Temple"}\)
(N 5:106) (Ur 86 – 87)

1 because the spiritual eye has perfect
2 vision.
3 **T 2 B 66.** For perfect effectiveness,
4 the chalice of the Atonement belongs at
5 the center of the inner altar, where
6 it undoes the Separation, and restores
7 the wholeness of the Spirit. Before the
8 Separation, the mind was invulnerable
9 to fear, because fear did not exist. Both
10 the Separation AND the fear were MIS-
11 CREATIONS of the mind, which have to be
12 undone. This is what the Bible means
13 by the "Restoration of the Temple". It
14 DOES NOT mean the restoration of the building.
15 But it DOES mean the opening of
16 the altar to receive the Atonement.
17 **T 2 B 67.** This heals the Separation, and
18 places within man the one defense
19 against all Separation mind-
20 errors which can make him perfectly
21 invulnerable. (87)#86
22 **T 2 B 68.** The acceptance of the Atonement by
23 everyone is only a matter of
24 time. In fact, both time and
(N 5:107) (Ur 87)

mature were created for this purpose.

This appears to contradict free will, because of the inevitability of this decision.

If you review the idea carefully, however, you will realize that this is not true. Everything is limited in some way by the manner of its creation. Free will can temporize, and is capable of enormous procrastination. But it cannot depart entirely from its Creator, who set the limits on its ability to miscreate by virtue of its own real purpose.

T 2 B 69. The misuse of will engenders a situation which, in the extreme, becomes altogether intolerable. Pain thresholds can be high, but they are not limitless. Eventually, everybody begins to recognize, however dimly, that there MUST be a better way. As this recognition is more firmly established, it becomes a perceptual turning-point. This

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56 the word “however” is omitted in the Urtext.
ultimately reawakens the Spiritual Eye, simultaneously weakening the investment in physical sight. The alternating investment in the two types of or levels of perception is usually experienced as conflict for a long time, and can become very acute.

But the outcome is as certain as God. The Spiritual Eye literally CANNOT SEE error, and merely looks for Atonement. All of the solutions for which the physical eyes seek, dissolve in its sight. The Spiritual Eye, which looks within, recognizes immediately that the altar has been defiled, and needs to be repaired and protected. Perfectly aware of the RIGHT defense, it passes over all others, looking past error to truth. Because of the real strength of ITS vision, it pulls the will into its own service, and forces the mind to

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Ur omits “of”
(N 5:109) (Ur 87 – 88)

1. concur. This reestablishes the true power of the will, and makes it increasingly unable to tolerate delay. The mind then realizes, with increasing certainty,\(^{58}\) that delay is only a way of increasing unnecessary pain, which it need not tolerate at all. The pain threshold drops accordingly, and the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort. (88)#87

T 2 B 71. The\(^9\) Children of God are entitled to perfect comfort, until which comes from a sense of perfect trust. Until they achieve this, they will\(^{60}\) waste themselves and their true creative power on useless attempts to make themselves more comfortable by inappropriate means. But the real means is ALREADY provided, and does not

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\(^{58}\) Ur has “certitude” instead of “certainty.”

\(^{59}\) Ur inserts “11/13”

\(^{60}\) Ur omits “will”
(N 5:110) (Ur 88)

1 involve any efforts on their part
2 at all. Their egocentricity usually
3 misinterprets\(^{61}\) this as personally
4 insulting, an interpretation which obviously
5 arises from their misperception of themselves. Egocentricity and
6 communion cannot coexist.
7 Even the terms themselves are contra-
8 dictory.

9 **T 2 B 72.** The Atonement is the only gift
10 which is worthy of being offered to
11 the Altar of God. This is because
12 of the inestimable value of the Altar
13 itself. It was created perfect,
14 and is entirely worthy of receiving
15 perfection. God IS lonely
16 without His SOULS, and THEY are lonely
17 without Him. Remember the
18 spiritual (a VERY good term)
19 which begins with "And God stepped
20 down from Heaven and said: I'm
21 lonely -- I'll make ME a
22 world." The world WAS a way
23 of healing the Separation, and the
24 Atonement is the GUARANTEE that

\[^{61}\] Ur changes "misinterprets" to "misperceives"
\textbf{(N 5:111) (Ur 88)}

1 the device will ultimately do so.

2

3 \textbf{T 2 B 73.} I asked here for special note for Bill –

4 Tell B that his delaying tactics are holding him back.

5 He does not really understand detachment, distantiation, and withdrawal. He is interpreting them as "holding himself aloof" from the Atonement.

6 (89)#88
T 2 C. Healing as Release from Fear (*N 263 5:112)  
(N 5:112) (Ur 89) T 2 C.

1 T 2 C 1. The\textsuperscript{62} 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.\textsuperscript{63} It is purely
10 a means, while any type of healing
11 is a result.  

12 T 2 C 2. As we noted yesterday, the
13 Atonement is the REMEDY.\textsuperscript{64} The order of
14 error to which it\textsuperscript{65} 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 directly\textsuperscript{66}) 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

\textsuperscript{62} Ur inserts “Nov. 14”  
\textsuperscript{63} Ur replaces “is extremely useful” with “is a REMEDY.”  
\textsuperscript{64} Ur omits this sentence.  
\textsuperscript{65} Ur replaces “it” with “atonement”  
\textsuperscript{66} Ur inserts “because you were unfearful at the time”
(N 5:113) (Ur 89)

1. plan is to undo error at ALL
2. levels. Illness, which is really
3. “not right mindedness”, is the result of
4. level confusion in the sense that it
5. always entails the misbelief that what
6. is amiss in one level can adversely
7. affect another.
8. T 2 C 5. We have Ï 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.
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
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. Its ABILITIES can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do are engaging in a particularly unworthy form of denial. (The use of the word “unworthy” here implies simply that it is not necessary to protect the mind by denying the 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 misstep to attempt to heal it through non-creative agents. It does not follow, however, that the application of these very weak corrective devices are evil. Sometimes the illness has sufficiently great a hold over an individual’s mind to render him inaccessible to Atonement. In this case, one may be wise to utilize a compromise approach to mind and body, in which something from the OUTSIDE is temporarily given healing

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67 The words “in human experience” are added in the *HLC*

68 The word “be” is not present in the original manuscript, but is present in the *HLC*
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
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
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.
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
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
III

limitations, though toward the higher levels.

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 T 2 D 1. You and Bill both believe that "being afraid" is involuntary. But I have
told you many times that only
CONSTRUCTIVE acts, thoughts, and
experiences should be involuntary.
We said that Christ-control can
take over everything that DOESN'T
matter, and Christ-guidance can direct
everything that DOES, if you so
will.

2 T 2 D 2. Fear cannot be Christ-controlled,
but it CAN be self-controlled.
Fear is always associated with what
does not matter. It prevents
Me from controlling it. The correction
is therefore a matter of YOUR will, because
its presence shows that you have raised
the UNIMPORTANT to a higher level
than it warrants. You have thus brought
it under your will, where it DOES NOT
belong. This means YOU feel responsible
for it. The level confusion here is
perfectly obvious.

3 T 2 D 3. The reason that I cannot CONTROL
(N 5:115) (Ur 97)

fear for you is that you are attempting
to raise to the mind level the proper
content of the lower-order reality.
I do NOT foster level confusion,
BUT YOU can will to correct
it.

T 2 D 4. You would not tolerate insane
behavior on your part, and would hardly
advance the excuse that you could
not help it. Why should you
tolerate insane thinking? There is
a fallacy here you would do well
to look at clearly.

T 2 D 5. You both believe that you ARE responsible
for what you DO, but NOT for
what you THINK. The truth is that
you ARE responsible for what you THINK,
because it is only at this level that you
CAN exercise choice. What you
DO comes from what you think. You
cannot separate the truth by giving autonomy
to your behavior. This is controlled
by Me automatically, as soon as
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 result in real healing. When
8 you are fearful, you have willed wrongly.
9 This is why you feel you are responsible
10 for it.
11 T 2 D 7. You must change your MIND,
12 not your behavior, and this IS a matter of
13 will. You do not need guidance
14 EXCEPT at the mind-level. Correction
15 belongs ONLY at the level where
16 creation is possible. The term does
17 not really mean anything at the
18 symptom-level, where it cannot
19 work.
20 T 2 D 8. The correction of fear IS your
21 responsibility. When you ask for
22 release from fear, you are implying
23 that it isn't. You should ask,
(N 5:117) (Ur 98)

instead, for help in the conditions which have
brought the fear about. This condition always
ettains a separated MIND-
williness. At this level, you CAN
help it.

T 2 D 9. You are much too tolerant
of Mind-wandering, thus tacitly
condoning its miscreation. The
particular result never matters, but
this fundamental error DOES.
The fundamental correction is always the same.
Before you will to do anything, ask
Me if your will is in accord with
Mine. If you are sure that it IS,
there will BE no fear.

T 2 D 10. Fear is always a sign of
strain, which arises whenever the
WILL to do conflicts with
WHAT you do. This situation arises in two
major ways:

① You CAN will to do
conflicting things, either
simultaneously or successively. This

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69 Ur changes “tacitly” to “passively”
(N 5:118) (Ur 98 – 99)

produces conflicting behavior, which would be tolerable to the self (though not necessarily to others) except for the fact that the part of the will that wants something ELSE is outraged.

2 You can BEHAVE as you think you should, but without entirely WILLING to do so. This produces consistent behavior, but entails great strain WITHIN the self.

A good example of the latter is what happened to you last night with your mother-in-law. (99)#98

T 2 D 11. If you think about it, you will realize that in both cases the will and the behavior are out of accord, resulting in a situation in which you are doing what you do NOT will. This arouses a sense of coercion, which usually produces rage. The anger then invades the mind, and projection in the wrong sense becomes likely. Depression or anxiety are virtually certain.
(N 5:119) (Ur 99)

T 2 D 12. Remember that whenever there is fear, it is because YOU have NOT MADE UP YOUR MIND. Your will is split, and your behavior inevitably becomes erratic. Correcting at the behavior level can shift the error from the first type to the second, but will NOT obliterate the fear.

T 2 D 13. It is possible to reach a state in which you bring your will under my guidance without much conscious effort, but this implies the kind of habit-pattern which neither you nor Bill has developed dependably as yet.

T 2 D 14. Tell Bill that although he keeps telling you that God will never ask you to do more than you can, he does not understand it himself. God CANNOT ask more than you WILL. The strength to DO comes from your own undivided will to do. There is NO strain in doing God's will as soon as it is also
The Correction for Lack of Love ("N 271 (5:120) (N 5:120) (Ur 99)

Only your mind can produce fear. It does so whenever it is conflicted in what it wills, thus producing inevitable strain, because willing and doing become discordant. This CANNOT be corrected by better DOING. But it CAN be corrected by higher WILLING.

After taking the first corrective step, i.e., "Knowing it IS fear," you might benefit temporarily by adding another next step BEFORE going on with the corrective process. Try saying to yourself that you MUST have willed not to love somehow or somewhere, or that fear which arises from behavior-will could not have happened. Then follow previous instructions. (100)#99
(N 5:121) (Ur 100)

T 2 E 2. If you consider what the process really means, it is nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as THE remedy. From this viewpoint, the steps can be reworded as follows:

1.) Know first this is fear.
2.) Fear arises from lack of love.
3.) The ONLY remedy for lack of love is perfect love.
4.) Perfect love IS the Atonement.

T 2 E 3. The final procedural step (3) is inherent in the last statement (4). We have emphasized that the miracle, or the EXPRESSION of Atonement, is always a sign of real respect from the worthy TO the worthy. This worth IS re-established by the Atonement.

T 2 E 4. It is obvious, then, that when you are afraid you have placed yourself in a position where you NEED Atonement BECAUSE
(N 5:122) (Ur 100)

1 you have DONE something loveless because
2 you WILLED without love. This is
3 precisely the situation for which the Atonement
4 was offered. The need for the
5 remedy inspired its CREATION.
6 **T 2 E 5.** As long as you recognize only
7 the NEED for the remedy, you will
8 remain fearful. However, as
9 soon as you REMEDY it, you
10 have also abolished the fear.
11 This is how TRUE healing occurs. *(101)#100*
(N 5:123) (Ur --)

1. Miscellaneous jottings apparently unrelated to ACIM
Everyone experiences fear, and nobody enjoys it. Yet, it would take very little right-thinking to know why it occurs. Neither you nor Bill have thought about it very much, either.

((I object\textsuperscript{70} to the use of a plural verb with a properly singular subject, and remember that last time in a very similar sentence, He said it correctly and I remembered it with real pleasure. This real grammatical error makes me suspicious of the genuineness of these notes.

A = What it really shows is that YOU are not very receptive. The reason it came out that way, is because you are projecting ((in the inappropriate way) your own anger, which has nothing to do with these notes. YOU made the error, because you are not feeling loving, so you want me to sound silly, so you won't have to pay attention. Actually, I am trying to get through against considerable opposition, because you are not very happy, and I wish you were. I thought I'd take

\textsuperscript{70}Ur inserts “at this point”
a chance, even though you are so resistant,
because I MIGHT be able to help you feel better. You may be unable not
to attack at all, but do try to listen
a little, too.)

T 2 E 7. Very few people appreciate the real
power of the mind. Nobody remains
fully aware of it all the time. This is
inevitable in this world, because the human being
has many things he must do, and
cannot engage in constant thought-watching.
However, if he hopes to spare himself from
fear, there are some things he must
realize, and realize them fully, at least
some of the time. (102)#101

T 2 E 8. The mind is a very powerful
creator, and it never loses its creative
force. It never sleeps. Every
instant it is creating, and ALWAYS as
you will. Many of your ordinary
expressions reflect this. For example,
when you say "don't give it a
thought", you are implying that if you

71 Ur has “make” rather than “help”
do not think about something, it will have no effect on you. This is true enough.

On the other hand, many other expressions are clear expressions of the prevailing LACK of awareness of thought-power. For example, you say, "just an idle thought", and mean that the thought has no effect. You also speak of some actions as "thoughtless", implying that if the person HAD thought, he would not have behaved as he did. You also use phrases like "thought provoking", which is bland enough, but the term "a provoking thought" means something quite different.

While expressions like "think big" give some recognition to the power of thought, they still come nowhere near the truth. You do not expect to grow when you say it, because you don't really believe it. It is hard to recognize that thought and belief combine into a power-surge that can literally move mountains.

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72 1 Corinthians 13:2 So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. Matthew 17:20 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.
(N 5:127) (Ur 102 – 103)

1 T2E11. 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 T2E12. People prefer to believe that their
6 thoughts cannot exert real control because
7 they are literally AFRAID of them. Therapists
8 try to help people who are afraid of their own
9 death wishes by depreciating the power
10 of the wish. They even attempt to "free" the
11 patient by persuading him that he can think
12 whatever he wants, without ANY real
13 effect at all. (103)#102

14 T2E13. There is a real dilemma here, which
15 only the truly right-minded can escape.
16 Death wishes do not kill in the physical
17 sense, but they DO kill spiritually. ALL
18 destructive thinking is dangerous.
19 Given a death wish, a man has
20 no choice except to ACT upon
21 his thought, or behave CONTRARY TO
22 it. He can thus choose ONLY
23 between homicide and fear. (See
24 previous notes on will conflicts.73)
25 ((Note: I have avoided this term,74 ?you? will know because it
26 seemed too Rankian.))75

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73 This may refer to the “possession” segment starting N 5:63; T 1 C 9
74 Ur inserts “in the last series of notes intentionally”
75 Ur adds “Apparently, there was a reason why this word should have been used last time. It is used in this section for a very good reason.”
The other possibility is that he depreciates the power of his thought. This is the usual psychoanalytic approach. This DOES allay guilt, but at the cost of rendering thinking impotent. If you believe that what you think is ineffectual, you may cease to be overly afraid of it, but you are hardly likely to respect it, either. The world is full of endless examples of how man has depreciated himself because he is afraid of his own thoughts. In some forms of insanity, thoughts are glorified, but this is only because the underlying depreciation was too effective for tolerance.

The truth is that there ARE no "idle thoughts". ALL thinking produces form at some level. The reason why people are afraid of ESP, and so often react against it, is because they KNOW that thoughts can hurt them. Their OWN thoughts have made them vulnerable.
(N 5:129) (Ur 103 – 104)

1  T 2 E 16. You and Bill, who complain all the time about fear, still persist in creating it most of the time.
2  I told you last time that you cannot ask ME to release you from it, because I KNOW it does not exist. YOU don't. If I merely intervene between your thoughts and their results, I would be tampering with a basic law of cause and effect, in fact the most fundamental one there is in this world. (104)#103 I would hardly help if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course.

3  T 2 E 17. It is certainly much more useful to remind you that you do not guard your thoughts at all carefully, except for a relatively small part of the day, and somewhat inconsistently even then. You may feel at this
(N 5:130) (Ur 104)

point that it would take a miracle
to enable you to do this, which is
perfectly true. Human beings are
not used to miraculous thinking,
but they CAN be TRAINED to think that way.

T 2 E 18. All miracle-workers HAVE
to be trained that way. I
have to be able to count on them.
This means that I cannot allow them to
leave their mind unguarded, or they will not be
able to help me. Miracle-working
entails a full realization of the power of
thought, and real avoidance of mis-
creation. Otherwise, the miracle will
be necessary to set the mind
ITSELF straight, a circular process which
would hardly foster the time-collapse
for which the miracle was intended. Nor
would it induce the healthy respect
that every miracle-worker must have for
true cause and effect.

T 2 E 19. Miracles cannot free the miracle-worker
from fear. Both miracles AND fear
come from his thoughts, and if he were
(N 5:131) (Ur 104 – 105)
not free to choose one, he would also
not be free to choose the other. Remember,
we said before that when electing
one person, you reject another.
T 2 E 20. It is much the same in electing the
miracle. By so doing, you HAVE rejected
fear. Fear cannot assail unless it has
been created. You and Bill have been
afraid of God, of me, of yourselves,
and of practically everyone you know at one
time or another. (105)#104 This can only be because
you have miscreated all of us, and believe in
what you have created. (We spent a lot of
time on this before, but it did not
help very much.) You would never
have done this if you were not afraid of your
own thoughts. The vulnerable are
essentially miscreators, because they mis-
perceive Creation.
T 2 E 21. You and Bill are willing
to accept primarily what does NOT
change your minds too much, and
leaves you free to leave them quite
unguarded most of the time.
(N 5:132) (Ur 105)

1. You persist in believing that when you do not
2. consciously watch your mind, it is unmindful.
3. **T 2 E 22.** It is time to consider the whole world of
4. the unconscious, or unwatched mind. This will
5. frighten you, because it is the source of fright.
6. You may look at it as a new theory
7. of basic conflict, if you wish, which will not
8. be entirely an intellectual approach,
9. because I doubt if the truth will escape you
10. entirely.
11. **T 2 E 23.** The unwatched mind is responsible for
12. the whole content of the unconscious, which lies
13. above the miracle-level. All psychoanalytic
14. theorists have made some contribution to
15. the truth in this connection, but none of them
16. has seen it in its true entirety.
17. ((The correct grammar here is a sign of
18. your better cooperation. Thank you.)
19. Jung's best contribution was an
20. awareness of individual vs. collective
21. unconscious levels. He also recognized
22. the major place of the religious spirit in his
23. schema. His archetypes were also
24. meaningful concepts. But his
(N 5:133) (Ur 105 – 106)

1. major error lay in regarding the deepest
2. level of the unconscious as shared in terms
3. of CONTENT. The deepest level of the
4. unconscious is shared as an ABILITY.
5. As MIRACLE-MINDEDNESS, the content,
6. ((or the particular miracles which an individual
7. happens to perform) does not matter
8. at all. (106)#105 They will, in fact, be entirely
9. different, because, since I direct them, I
10. make a point of avoiding redundancy.
11. Unless a miracle actually heals,
12. it is not a miracle at all.

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.

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
creative ability, but did not extend it to its proper union with God's. His "birth trauma", another valid idea, was also too limited, in that it did not refer to the Separation, which was really a FALSE idea of birth. Physical birth is not a trauma in itself. It can, however, remind the individual of the Separation, which was a very real cause of fear.

T 2 E 28. The idea of "will-THERAPE" was potentially a very powerful one, but Rank did not see its real potential because he himself used his mind partly to create a theory OF the mind, but also partly to attack Freud. His reactions to Freud stemmed from his own unfortunate acceptance of the deprivation-fallacy, which itself arose from the Separation. This led him to believe that his own mind-creation could stand only if the creation of another's fell.
In consequence, his theory emphasized rather than minimized the two-edged nature of defenses. This is an outstanding characteristic of his concepts, because it was outstandingly true of him.

He also misinterpreted the birth-trauma in a way that made it inevitable for him to attempt a therapy whose goal was to ABOLISH FEAR. This characteristic of all later theorists, who do not attempt, as Freud did, to split off the fear in his own form of therapy.

No one as yet has fully recognized either the therapeutic value of fear, or the only way in which it can truly be ended. When man miscreates, he IS in pain. The cause and effect principle here is temporarily a real expeditor.

Actually, Cause is a term properly belonging to God, and Effect, which should also be capitalized,

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76 Ur has “be truly” instead of “truly be”
is HIS Sonship. This entails a set of cause and effect relationships which are totally different from those which man introduced into the Miscreation. (108)#107

T 2 E 31. The” fundamental opponents in the real basic conflict are Creation and miscreation. All fear is implicit in the second, just as all love is inherent in the first. Because of this difference, the basic conflict IS one between love and fear. T 2 E 32. So much, then, for the true nature of the major opponents in the basic conflict. Since all such theories lead to a form of therapy in which a re-distribution of psychic energy results, it is necessary to consider our concept of libido next. In this respect, Freud was more accurate than his followers, who were essentially more wishful. Energy CAN emanate from both Creation AND miscreation, and the particular ratio between them which prevails at a given

77 Ur inserts “NOV. 16”
point in time DOES determine the particular behavior AT that time. If miscreation DID NOT engender energy in its own right, it would be unable to produce destructive behavior, which it very patently DOES.

T 2 E 33. Everything that man creates has energy because, like the Creations\textsuperscript{78} of God, they (it) come FROM energy, and are endowed by their creator with the power to create. Miscreation is still a genuine creative act in terms of the underlying IMPULSE, but NOT in terms of the CONTENT of the creation. This, however, does not deprive the creation of its OWN creative power. It DOES, however, GUARANTEE that the power will be misused, or USED FEARFULLY.

T 2 E 34. To deny this is merely the previously mentioned fallacy of depreciation. Although Freud made a number of fallacies of

\textsuperscript{78} Ur drops the s, making “Creation” singular, thus the change in number of the following pronoun from “they” to “it”
his own, he DID avoid this one in connection with libido. The later theorists denied the split-energy concept, not by attempting to heal it, but by reinterpreting it instead of (109)#108 redistributing it.

T 2 E 35. This placed them in the illogical position of assuming that the split which their therapies were intended to heal had not occurred. The result of this approach is essentially a form of hypnosis. This is quite different from Freud's approach, which merely ended in a deadlock.

T 2 E 36. A similar deadlock occurs when both the power of Creation and of miscreation coexist. This is experienced as conflict only because the individual feels AS IF both were occurring AT THE SAME LEVEL. He BELIEVES in what he has created in his own unconscious and he naturally believes it is real BECAUSE he created it. He, thus,
(N 5:140) (Ur 109)

places himself in a position where the fearful becomes REAL.

T 2 E 37. Nothing but level-confusion can result as long as this belief is held in ANY form. Inappropriate denial and equally inappropriate identification of the REAL factors in the basic conflict will NOT solve the problem itself. The conflict CANNOT disappear until it is fully recognized that miscreation is NOT real, and therefore there IS no conflict. This entails a full realization of the basic fact that, although man has miscreated in a very real sense, he need neither continue to do so, nor to suffer from his past errors in this respect.

T 2 E 38. A REDISTRIBUTION of psychic energy, then, is NOT the solution. Both the idea that both kinds MUST exist, and the belief that ONE kind is amenable for use
(N 5:141) (Ur 109 – 110)

or misuse, are real distortions. The ONLY way out is to STOP MISCREATING NOW, and accept the Atonement for miscreations of the past. (110)#109 Only this can re-establish true single-mindedness.

The structure of the psyche, as you very correctly noted yourself, follows along the lines of the particular libido concept the theorist employs. ((I STILL think it was the other way around. A= This confusion arises out of the fact that you DID change the order -- several times in fact. Actually, it didn't matter, because the two concepts DO flow from each other. It was a TERRIFIC waste of time, and one in which I hardly care to become engaged myself. Please!)

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

Ur omits “out”
heavy weight given to the evil. This is because every time I mentioned the Atonement to him, which was quite often, he responded by defending his theory more and more against it. This resulted in his increasingly strong attempts to make the illogical sound more and more logical.

T 2 E 40. I was very sorry about this, because his was a singularly good mind, and it was a shame to waste it. However, the major purpose of his incarnation was not neglected. He DID succeed in forcing recognition of the unconscious into man's calculations about himself, a step in the right direction which should not be minimized.

Freud was one of the most religious men I have known recently. Unfortunately, he was so afraid of it religion that the only way he could deal with it was to regard IT (not himself) as sick. This naturally prevented
(N 5:143) (Ur 110 – 111)

1 healing.
2 **T 2 E 41.** Freud's superego is a particularly
3 interesting example of the real power of
4 miscreation. It is noteworthy
5 throughout the whole development of his
6 theories that the superego never
7 allied itself with freedom. The
8 most it could do in this
9 direction was to **(111)#110** work out a
10 painful truce in which both
11 opponents LOST. This perception
12 could not fail to force him to
13 emphasize discontent in his view
14 of civilization.
15 **T 2 E 42.** The Freudian id is really
16 only the more superficial level of
17 the unconscious, and not the deepest
18 level at all. This, too, was
19 inevitable, because Freud could not
20 divorce miracles from magic. It
21 was therefore his constant endeavor, **((even preoccupation))** to keep
22 on
23 thrusting more and more material
24 between consciousness and the real deeper
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.80

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80 Starting at the fourth sentence, (*) the rest of this paragraph is crossed out in the Ur. The material shows up again on page 116 (T 2 E 57) prefaced with the words “Dictated without notes by HS”. 2 E:57 The Notes ends with the word “reality.”
(112)# 111
IV81 Nov. 20, ‘65

T 2 E 45. (This goes after basic conflict theory.) (Dictated without notes by HS)

T 2 E 46. We have already said that the basic conflict is one between love and fear, and that the proper organization of the psyche rests on a lack of level confusion. The section on psychic energy should be re-read very carefully, because it is particularly likely to be misinterpreted until this section is complete.

T 2 E 47. It has already been said that man CANNOT control fear, because he himself created it. His belief in it renders it out of his control by definition. For this reason, any attempt to resolve the basic conflict through 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, it DOES abolish it. The unwillingness to be seen, or submit error to light, is spuriously associated with active doing. In this incarnation, this can take the form of oedipal involvement and concomitant castration anxiety.

81 The remainder of chapter 2 is not present in the copy of the Notes we have available and is not likely present in any copy as it is marked “dictated without notes.” The material included here is derived from the Urtext manuscript.
82 The shorthand form “thru” appears in the manuscript.
83 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. 1 John 1:5
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 do\textsuperscript{84} 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\textsuperscript{85} needs only one slight correction to be entirely meaningful in this context. It should read "And God so loved the world that he gave it TO His only begotten Son." It should be noted that God HAS begotten only ONE Son.

\textsuperscript{84} Manuscript has “does not” but it appears that the “intervals” do not exist, not the “concept of intervals.” HLC also changes this to “do”

\textsuperscript{85} For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. John 3:16
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
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.
One of the chief ways in which man can correct his magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable. His instincts for creation were given him by his own Creator, who was expressing the same instinct in His Creation. Since the creative ability rests solely in the mind, everything which man creates is necessarily instinctive.
(117)# 116

**T 2 E 58.** It also follows that whatever he creates is real in his own eyes, but not necessarily in the sight of God. This basic distinction leads us directly into the real meaning of the Last Judgment. (I am aware of the fact that you would much rather continue with the parallels involved in other theories of basic conflict. However, this would merely be a delay which we will engage in only if you regard it as essential.)

**T 2 F. The Meaning of the Last Judgment (not present in the Notes)**

**T 2 F 1.** The Final Judgment is one of the greatest threat concepts in man's perception. This is only because he does not understand it. Judgment is not an essential attribute of God. Man brought judgment into being only because of the Separation. God Himself is still the God of mercy. After the Separation, however, there WAS a place for justice in the schema, because it was one of the many learning devices which had to be built into the overall plan. Just as the Separation occurred over many millions of years, the Last Judgment will extend over a similarly long period, and perhaps even longer. Its length depends, however, on the effectiveness of the present speed-up. We have frequently noted that the miracle is a device for shortening but not abolishing time. If a sufficient number of people become truly miracle-minded quickly, the shortening process can be almost immeasurable. But it is essential that these individuals free themselves from fear sooner than would ordinarily be the case, because they MUST emerge from basic conflict if they are to bring peace to the minds of others.
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.

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. 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.

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.

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86 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Genesis 1:31
(119)# 118

1

2 **T 2 F 5.** His own final judgment cannot be directed toward himself, because he is not his own creation. He can apply it meaningfully, and at any time, to everything he has ever created, and retain in his real memory only what is good. This is what his own Right-Mindedness CANNOT BUT dictate.

3 The purpose of time is solely to "give him time" to achieve this judgment. It is his own perfect judgment of his own creation. When everything that he retains is lovable, there is no reason for any fear to remain in him. This IS his part in the Atonement.

End of chapter 2
# Chapter 3 - Retraining the Mind

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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. **T 3 A 4.** 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. **T 3 A 5.** 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. **T 3 A 6.** Mental retardation is a defense
18. which, like the others except the Atonement,
19. can be used on behalf of error or
20. truth, as elected. When it
21. occurs in REALITY, it is a temporary
22. device, agreed on beforehand,
23. to check the miscreative abilities
24. of strong but misdirected wills.
(N 5:147) (Ur 120-121)

T 3 A 7. It is necessary that this appropriate use of the defense BE considered real, because otherwise it cannot serve. The lesson involves not only the individual himself, but also his parents, siblings, and all of those who come in close relation with him. (121)#120 The VALUE of the experience depends on the need of each particular learner. The person himself is a POOR learner, by definition, only as a step toward changing from a bad to a good one.

T 3 A 8. Mental retardation can also be used as a maladaptive defense, if the wrong (or attack) side is employed. This produces the “pseudo-retardation syndrome” which is justly classified as a psychiatric (or disturbed-level) symptom. Both of you do this all the time. Bill acts as if he does not understand even his OWN special language, let alone mine, and you cannot read at all.

T 3 A 9. This represents a joint attack
(N 5:148) (graphic)
(N 5:149) (Ur 121)

on both yourselves and me, because
it renders your mind weak, and
mine incompetent. Remember,
this puts you in a truly fearful
position. If you cannot understand either
your own mind or mine, you do not
know what is really willed.
It is thus impossible to avoid conflict,
as defined before, because even if you
act according to will, you
wouldn’t know it.

T 3 A 10. The next part of this course
rests too heavily on the earlier
part not to REQUIRE its study.
Without this, you will become much too
fearful when the unexpected DOES
occur to make constructive use of
it. However, as you study the
notes, you will see some of the
obvious implications, unless you still
persist in misusing the defense of
mental retardation. Please remember that its
constructive use, described above,
(N 5:150) (Ur 121-122)

is hardly a real part of your
own real proper equipment. It is a
particularly1 inappropriate defense as you
use it, and I can only urge you to
avoid it.

T 3 A 11. The reason why a solid
foundation is necessary at this point is
because of the highly likely con-
fusion of “fearful” and “awesome,”
which most people do make. You
will remember that we said
once before that awe is inappropriate
in connection with the Sons of
God, because you should not
experience awe in the presence of
your own equals.2 (122)#121 But it WAS
emphasized that awe IS a
proper reaction of the Soul in the
presence of its Creator.

T 3 A 12. So far, this course has
had only indirect recourse to
God, and rarely even refers
to Him directly. I have

1 Manuscript has lower case underlined
2 Miracle Principle 411 C 0 41
repeatedly emphasized that awe is not
appropriate in connection with me, because
of our inherent equality.
I have been careful to clarify
my own role in the Atonement,
without either over or under-
stating it. I have tried to do
exactly the same things in connection
with yours.

T 3 A 13. The next step, however, DOES
involve the direct approach to God
Himself. It would be most
unwise to start on this
step at all without very careful
preparation, or awe will
surely be confused with fear,
and the experience will be more
traumatic than beatific.

T 3 A 14. Healing is of God in the
end. The means are carefully
explained in the notes. Revelation has
occasionally SHOWN you the end, but to
reach it the means are needed.
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)

T 3 A 16. Tell B. that the reason why he was so strained yesterday is because he allowed himself a number of fear-producing attitudes. They were fleeting enough to be more will-of-the-wisps than serious will-errors, but unless he watches this kind of thing, he will find the notes fearful, and, knowing him well, will mis-distantiate. His unprovoked irritation was unpardonable except³ by himself, and he did not choose to pardon it. you did, but I’m⁴ afraid you were under some strain in doing so. This was unfortunate, and weakened your own ability to behave healingly toward⁵ Louis, who⁶ did act stupidly. But one stupidity at a time is usually enough.⁷

T 3 A 17. Bill, having already weakened himself, was very un-miracle-minded, first by not asking Dora if she wanted a lift.⁸ Even if she didn’t,⁹ she would have been able to use the thought well. There is probably no human error that is (124)#123 more fear-provoking (in the

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¹ This word is emphasized in Urtext manuscript
² Urtext has “I am”
³ Urtext inserts “B. at the time, and later also toward”
⁴ Urtext inserts “both of whom” in place of “who”
⁵ Urtext inserts “You are getting too close to the misuse of mental retardation when stupidity sets in all around.”
⁶ Urtext inserts “in the cab, which was going her way.”
⁷ Urtext inserts “want it”
(N 5:153) (Ur 124)

1 will/behavior conflict sense) than countering
2 any form of error with error. The result can
3 be highly inflammable. ¹⁰
4 T 3 A 18. Bill should note that this is one of the
5 few times that he had to wait for a cab.
6 He thought he took care of it by
7 holding the door of a cab which did come
8 for that lady, but he was misguided in
9 this belief. Beliefs are THOUGHTS, and thus
10 come under Christ-guidance, NOT control. ¹¹
11 T 3 A 19. His original slight to Dora, because of his
12 own need to get home as he perceived it, stopped him
13 from benefiting from the time-saving device of the
14 miracle. He would have gotten home MUCH
15 quicker if he had taken time to
16 use time properly.
17 T 3 A 20. YOU were still suffering from strain
18 (see above), and got quite irritated
19 at the girl who stood next to the door on
20 the side which blocked its opening. ¹² This
21 reduced your own efficiency, and the only
22 thing that saved you then was that you
23 DID remember, in the cab, to ask me about the notes. ¹³

¹⁰ Urtext inserts “By reacting to Dora’s stupidity with his own, all of the elements which are virtually certain to engender fear have been provided.”
¹¹ Urtext inserts “Actually, by giving this cab to her, he was very unkind to you. It was quite apparent that you were extremely cold, and also very late. The idea that giving her the cab would atone for his previous errors was singularly out of place, and well calculated to lead to further error. If, instead of attempting to atone on his own, he had asked for guidance, there would have been no difficulty whatever in the cab situation. It was not necessary that anyone wait at all.”
¹² Urtext inserts “Her presence there made it necessary each time the door was opened to hold it for a much longer time than was necessary, and you were angry because this made you cold. Actually, the girl was taking care of the younger child who was standing outside, and both of them were really mentally retarded. If you will remember, the older girl asked you very uncertainly about the bus, and you were well aware at the time of her extreme uncertainty. T 3 A 21. It would have been much wiser had you built up her confidence, instead of associating with her stupidity.”
¹³ Urtext inserts “; instead of assuming that you were necessarily to arrange to meet the next day and go over them.”
B. had already become so misguided
that it did not occur to him that his own will,
(which he justified by the contents of the recent
notes—a misuse of truth only
seemingly on its own behalf) might
be questionable. (You took poor
notes yourself here, because you got mad
at him. You did try to will right in the
cab, you did not quite succeed. The error is
showing up now.)

Bill thus placed himself in a
condition to experience a
fear rather than a love reaction. (You
right about the misuse of “excellent”
here, and please do cross it out. You
are STILL angry.)

It was indeed discourteous
(“indeed” is NOT necessary; it was your OWN error;
I am NOT saying this with any harsh
overtones at all. I am just trying to
create better learning conditions for the
study periods. We want as little
interference as possible, for VERY good
reasons.)

Now, go back to B -- he WAS
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”
HE wanted to keep the original, having decided to have it Xeroxed on his OWN will, and then justifying it by a very slight misinterpretation of what I said about “useful for others.” In fact, if he will re-read the actual quote, he will see that it REALLY means “useful for HIM.” YOU had interpreted it that way, and frankly this was pretty clear to me at the time. (126)#125 But this sort of thing happens all the time. And before YOU get too self-satisfied, I would remind you that you do it all the time, too.

T 3 A 25. Bill acted inappropriately toward YOU, by saying that he wanted to be SURE that the original was not lost or dirtied. It never occurred to him that it IS possible that HE might lose or dirty them himself, a form of arrogance that he would be much happier without. He should also note that this would probably not have occurred had he not been ALREADY literally “off the beam.” Be SURE to tell him that this pun is to reassure him.

\[18 \text{Urtext inserts “copy of the notes”}\]
\[19 \text{Urtext inserts “them?”}\]
\[20 \text{Urtext omits “it”}\]
\[21 \text{Urtext inserts “It should, be noted, however, that the result was not only considerable and totally unnecessary planning on B’s part, but also a failure to utilize what was intended for him as a help for himself.”}\]
\[22 \text{Urtext has “dirty.”}\]
\[23 \text{Urtext inserts “It is noticeable that, having already decided what he wanted to do,”}\]
\[24 \text{Urtext inserts “especially as he had not entrusted them to me. This is”}\]
(N 5:156) (Ur 126-27)

1 that I am not angry. If he does not
2 get it, or does not like it, I KNOW
3 it is not very good. The reason is that
4 HE put me in a position where I
5 can really give him very little at the moment.
6 T 3 A 26. But I want him to know that
7 I am VERY well aware of the exceedingly
8 few times he now makes errors of
9 this kind. He has come a VERY long way
10 in this respect. It seems a shame that
11 he should allow himself even this much
12 discomfort from it.
13 T 3 A 27. I suggest to YOU that we pray
14 for him, and I pray for your full co-
15 operation in this. This will correct YOUR errors, and
16 help him react better to the work on the
17 bookcase, which may otherwise lend itself
18 for misuse by misprojection. 25 (127)#126
19 T 3 A 28. You started well, 26 but ended
20 badly. This is because you had already made
21 a number of earlier errors. You were wrong to be
22 pleased with Bill Fried’s criticism of Rose,
23 and should not have enjoyed Bill’s 27 description
24 of Zanvil’s caricaturing of her. You could

25 Urtext inserts “There would have been no problem at all about the bookcase, and perhaps even no bookcase, if the solution of the storage problem had been left to me. I have promised to guide you out of problems, and will certainly not create them for you. But this means that you do not undertake to solve them yourselves. A storage problem is hardly more difficult for me to solve that a space problem, (see comments under special principles for miracle workers.)”
26 Urtext inserts “in your attempt to pray with me for B.”
27 Urtext has this “Bill” and the previous “Bill Fried’s” both as “Bill F.”
have laughed WITH Bill, but NOT AT Rose. Real
courtesy NEVER does this. You should know
that all God’s children are fully worthy
of COMPLETE courtesy. You should NEVER
join with one at the EXPENSE of another.

T 3 A 29. When you called Bill about joining you, At lunch, YOU should have waited to ask
ME. In fact, you should not even have told
Anne that you would call. Then you could have
asked him FIRST if HE would want to come,
and called ANNE back. It is true that it was
better that he came, but this has nothing to
do with the real issue. There are ways of
treating others in which ONLY consistent
courtesy, even in very little things, is
offered. This is a VERY HEALING
habit to acquire.

T 3 A 30. Bill’s answer was a clear
statement of his own sadly
conflicted state. He said,
“I don’t want to join you, but that’s
ungracious, so I’ll go.” Whenever
ANY invitation to join others in
a gracious way is offered, it

28 Urtext inserts “Gene, and Anne”
29 Urtext inserts “to your call”
should ALWAYS be met with respect,
although it need not always be accepted.
However, if it is MET ungraciously the
resulting feeling may well be one
of coercion. This is ALWAYS a split-
will reaction.

Bill did not solve this by ACTING
graciously. The lunch need not have
entailed either mental or physical
strain for him, and no “need to
escape” should have arisen. This
was a regression of the unprofitable
kind.\footnote{\textit{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.”}

It is very hard to get out of
the chain of miscreation which can arise
out of even the simplest mis-thought.
To borrow one of your own phrases, “This
kind of human tragedy is
far easier to avert than to undo.” (128)#127

You must both learn not to
let this kind of chain reaction
START. You will NOT be able to control
it once it has started, because
everything and everyone will be
(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 FEEL 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”
ask. The answer was to call him at 8:30.
It would be better if HE called,
but he may decide not to. You
should try to get through,
and if he had decided NOT to be there, just
leave a message that it is not
important. This is still a kindly
gesture.)

T 3 A 36. Now consider all the time that we
had to waste today. AND
all the notes that could have
been devoted to a better
purpose. There IS a better
purpose, too.

I would like to spend some time on corrections of past notes, as an important
step BEFORE reviewing.

A major point of clarification
is necessary in connection with the phrase “replacing hatred (or fear) with love.”
T 3 B. Special Principles for Miracle Workers
(N 5:161) (Ur 129-30)

T 3 A 37. (No, Helen, do NOT check this
Against what Bill very kindly typed on the
card. That WAS a gracious
offering, and YOU also accepted it
with grace. Why refer corrections
first to HIM?)

T 3 B 1. The miracle abolishes the need for lower
order concerns. Since it is an
illogical, or out-of-pattern time
interval, by definition, the ordinary
considerations of time and space do not
apply. I do NOT regard time
as you and Bill do, and Kolb’s space
problem is NOT mine. When YOU
perform a miracle, I will arrange
both time and space to adjust
to it.

T 3 B 2. Clear distinction between what

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44 Urtext has “the prayer that” instead of “what”
45 Urtext inserts “for you”
46 Urtext inserts “on his part”
47 Urtext inserts “at the time”
48 Urtext inserts “should you deprive yourself of the value of the offering by referring this correction”
49 Urtext inserts “T 3 A 38. (These notes did not continue at this time, due to the obvious fact that HS was still clearly not in her right
mind. However, B later suggested that “correct” or “correct for” should be used instead of “replace.” At the time, he was quite sure
about this, and he was perfectly right. The reason why it was essential that he make this correction was that the word “replace” was his
choice originally, and reflected a temporary misunderstanding of his own. It was, however, both courteous and necessary that he
change this himself, both as a sign of his own better understanding, and of an avoidance of correction by someone else, which would
have been discourteous.)”
50 Ur inserts “Sunday, Nov. 20”
51 Urtext inserts “For example,”
52 The paragraphs in this segment are all numbered, except for this one T 3 B 1a. While there is a paragraph break in the Urtext
manuscript, it is not present in the Notes and appears to be a “copying artifact” and not an intentional edit or part of the original
d dictation. We thus preserved the manuscript’s numbering of principles, which is also present in the Notes.
HAS BEEN Created and what IS
BEING created is essential.
ALL forms of correction (or
healing) rest on this FUNDAMENTAL
correction in level perception.

T 3 B 3. ☞ Another way of stating 2) is:
NEVER confuse right with wrong-
mindedness. Responding to ANY
form of miscreation with anything
EXCEPT a DESIRE TO HEAL (or a
miracle) is an expression of
this confusion.

T 3 B 4. ☞ The miracle is ALWAYS a
DENIAL of this error, and an affirmation
of the truth. Only Right-Mindedness
CAN create in a way that has
any real effect. Pragmatically,
what has no real effect, has
no real existence. Its REAL
effect, then, is emptiness.
Being without substantial content,
it lends itself to projection.
The level-adjustment power of the miracle creates the right perception for healing. Until this has occurred, healing cannot be understood. Forgiveness is an empty gesture, unless it entails correction. Without this, it is essentially judgmental, rather than healing. (131)#130

Miraculous forgiveness is ONLY correction. It has no element of judgment at all. “Father forgive them for they know not what they do” in NO way EVALUATES what they do. It is strictly limited to an appeal to God to HEAL THEIR MINDS. There is no reference to the outcome of their misthought. THIS does not matter.

The Biblical injunction “Be of one mind” is the statement for Revelation readiness. My
OWN injunction “Do this in
(N 5:164) (Ur 131)

1 remembrance of me”\textsuperscript{56} is the
2 request for cooperation in miracle-
3 working.\textsuperscript{57} It should be noted
4 that the two statements are not
5 in the same order of reality, because
6 the latter involves a time
7 awareness, since memory implies
8 recalling the PAST in the present.
9 \textbf{T 3 B 8.} 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.

\textsuperscript{56} \textit{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.; \textit{Also} 1 Corinthians 11:23-25
\textsuperscript{57} \textit{Urtext} has “miracle workers”
(N 5:165) (Ur 62) (this page out of Ur sequence)

1. Be as thou wast wont to be
2. See as thou wast wont to see
3. Project (n) = to extend forward
4. Or out
5. Project (n) = a plan in the mind
6. World = a natural grand division (nor orig. “word“)
7. (132)#131

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58 This segment appears in the Urtext at the start of chapter 2, T 2 A 1.
T 3 C. Atonement without Sacrifice (*N 317 5:166)

(N 5:166) (Ur 132)

T 3 C 1. There is one more point which must be perfectly clear before any residual fear which may still be associated with miracles becomes entirely groundless. The Crucifixion did NOT establish the Atonement. The Resurrection did. This is a point which many very sincere Christians have misunderstood. Nobody who was free of the scarcity-fallacy could POSSIBLY have made this mistake.

T 3 C 2. If the Crucifixion is seen from an upside-down point of view, it certainly does appear AS IF God permitted, and even encouraged, one of his Sons to suffer BECAUSE he was good. Many very devoted ministers preach this every day. This particularly unfortunate interpretation, which actually arose out of the combined misprojection of a large number of my own would-be followers, has led many people to be bitterly afraid of God.

T 3 C 3. This particularly anti-religious concept happens to enter into

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59 Ur inserts "Nov. 22 Tuesday"
many religions, and this is neither by chance nor coincidence.

T 3 C 4. The real Christian would have to pause and ask “how could this be?” Is it likely that God Himself would be capable of the kind of thinking which His own Words have clearly stated is unworthy of man?

T 3 C 5. (There are times when) The best defense, as always, is NOT to attack another’s position, but rather to protect the truth. It is not necessary to consider anything acceptable, if you have to turn a whole frame of reference around in order to justify it. This procedure is painful in its minor applications, and genuinely tragic on a mass basis. Persecution is a frequent result, justifying the terrible misprojection\(^{60}\) that God Himself persecuted His own Son on behalf of salvation. The very

\(^{60}\) Urtext has “misperception” rather than “misprojection”
words are meaningless.

T 3 C 6. It has always been particularly difficult to overcome this because, although the error itself is no harder to overcome than any other error, men were unwilling to give it up because of its prominent escape value. In milder forms, a parent says “This hurts me more than it hurts you,” and feels exonerated in beating a child. Can you believe that the Father REALLY thinks this way?

T 3 C 7. It is so essential that all such thinking be dispelled that we must be VERY sure that NOTHING of this kind remains in your minds. I was NOT punished because YOU were bad. The wholly benign lesson which the Atonement teaches is wholly lost if it is tainted with this kind of distortion in ANY form.

T 3 C 8. “Vengeance is Mine sayeth the Lord” is strictly

61 Urtext has the singular “mind”
62 Deuteronomy 32:35 Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.’ Romans 12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord.
a karmic viewpoint. It is a
real misperception of truth, by which
man assigns his own evil past
to God. The “evil conscience” from the
past has nothing to do with God.
He did not create it, and He does
not maintain it. God
does NOT believe in karmic retribution
at all. His Divine mind
does not create that way.
HE does not hold the evil
deeds of a man even against
HIMSELF. Is it likely, then,
that He would hold against
any man the evil that ANOTHER did? (134)#133
T 3 C 9. Be very sure that you
recognize how impossible this
assumption really is, and how
ENTIRELY it arises from mis-
projection. This kind of error is
responsible for a host of related
fallacies, including the misbelief
that God rejected man and
forced him out of the Garden of
(N 5:170) (Ur 134)

Eden, or that I am misdirecting you. I have made every effort to use words which are ALMOST impossible to distort, but man is very inventive when it comes to twisting symbols around.

T 3 C 10. God Himself is not symbolic; He is FACT. The Atonement, too, is totally without symbolism. It is perfectly clear, because it exists in light. Only man’s attempts to shroud it in darkness have made it inaccessible to the unwilling, and ambiguous to the partly willing. The Atonement itself radiates nothing but truth. It therefore epitomizes harmlessness, and sheds ONLY blessing. It could not do this if it arose from anything other than perfect innocence! Innocence is wisdom, because it is unaware of evil, which does not exist. It is, however, PERFECTLY aware of EVERYTHING, that is true.

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63 Genesis 3:23-24 Therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.
N 5:171) (Ur 134-135)

T 3 C 11. The Resurrection demonstrated that
1 NOThING can destroy truth. Good
2 can withstand ANY form of evil,
3 because light abolishes ALL forms of
darkness. The Atonement is thus the
4 perfect lesson. It is the final demonstration
5 that all of the other lessons which I
6 taught are true. (135) #134

T 3 C 12. Man is released from
1 ALL errors if he believes in
2 this. The deductive approach
3 to teaching accepts the
4 generalization which is applicable to
5 ALL single instances, rather than
6 building up the generalization after
7 analyzing numerous single
8 instances separately. If
9 you can accept the one generalization
10 NOW, there will be no need to learn
11 from many smaller lessons.

T 3 C 13. NOTHING can prevail against
1 a Son of God who commends
2 his Spirit into the hands of
3 his Father. By doing this,

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64 1 John 1:5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.
65 Urtext emphasizes (capitalizes) these two words
66 Urtext Capitalizes “his” making it “His.”
67 Genesis 1:26-27; Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them.
Luke 23:46 And when Jesus had cried out with a loud voice, He said, “Father, “into Your hands I commit My spirit.” Having said this, He breathed His last.
the mind awakens from its sleep, and
the Soul remembers its Creator. All
sense of Separation disappears, and
level confusion vanishes. The Son
of God IS part of the holy Trinity,
but the Trinity Itself is One. There
is no confusion within ITS levels,
because they are of One Mind and One Will.
This Single Purpose creates perfect
integration, and establishes the
reign of the Peace of God.

But this vision can be perceived only
by the truly innocent. Because their hearts
are pure, they defend true perception,
instead of defending themselves AGAINST it.
Understanding the lesson of the Atonement, they
are without the will to attack, and therefore
they see truly. This is what the Bible
means when it says “And when He shall appear (or be
perceived) we shall be like Him,
for we shall see Him AS HE IS.”

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
T 3 C 15. Sacrifice is a notion totally unknown to God. It arises solely from fear of the Records.\textsuperscript{69} This is particularly unfortunate, because frightened people are apt to be vicious. Sacrificing others in any way is a clear-cut violation of God’s own injunction that man should be merciful even as His Father in Heaven is merciful.\textsuperscript{70}

T 3 C 16. It has been harder for many Christians to realize that this commandment (or assignment) also applies to themselves. Good teachers never terrorize their students. To terrorize is to attack, and this results in rejection of what the teacher offers. This results in learning failures.

T 3 C 17. I have been correctly referred to in the Bible as “The Lamb of God who taketh away the sins of the world.”\textsuperscript{71} Those who represent the lamb as blood-stained (an

\textsuperscript{69} It is not entirely certain what the word “Records,” capitalized, refers to but it may be the “Akashic Record.”
\textsuperscript{70} Luke 6:36 Be ye merciful, even as your Father is merciful.
\textsuperscript{71} John 1:29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!
all too widespread conceptual error do not understand the meaning of the symbol.

**T 3 C 18.** Correctly understood, the symbol is a very simple parable, or teaching device, which merely depicts my innocence. The lion and the lamb lying down together\(^{72}\) refers to the fact that strength and innocence are NOT in conflict, but naturally live in peace. “Blessed are the pure in heart for they shall see God”\(^{73}\) is another way of saying the same thing. Only the innocent can see God.

**T 3 C 19.** There has been some controversy (in human terms) as to whether seeing is an attribute of the eyes, or an expression of the integrative powers of the brain. Correctly understood, the issue revolves around the question of whether (137)#136 the body or the mind can see (or understand). This is

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\(^{72}\) Isaiah 11:6  “The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.”

\(^{73}\) Matthew 5:8  He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully. Psalm 24:4  Also: Blessed are the pure in heart, For they shall see God.
(N 5:175) (Ur 137)

1 not really open to question at all.
2 T 3 C 20. The body is not capable of
3 understanding. Only the mind KNOWS
4 anything. A pure mind
5 knows the truth, and this IS its
6 strength. It cannot attack the body,
7 because it knows EXACTLY what the
8 body IS. This is what “a sane
9 mind in a sane body” really
10 means.
11 T 3 C 21. A sane mind is NOT
12 out for blood. It does not confuse
13 destruction with innocence, because
14 it associates innocence with strength,
15 NOT with weakness. Innocence is
16 INCAPABLE of sacrificing
17 anything, because the innocent
18 mind HAS everything and strives only
19 to PROTECT its Wholeness. This is
20 why it CANNOT misproject. It
21 can only honor man, because
22 honor is the NATURAL greeting
23 of the truly loved to others who are
24 LIKE them.
The lamb taketh away the sins of the world only in the sense that the state of innocence or Grace, is one in which the meaning of the Atonement is perfectly apparent. The innocence of God is the true state of the mind of His Son. In this state, man’s mind DOES see God, and because he sees Him as he Is, he knows that the Atonement, NOT sacrifice, is the ONLY appropriate gift to His OWN altar, where nothing except perfection truly belongs. The understanding of the innocent is TRUTH. That is why their altars are truly radiant.

\[\text{\textsuperscript{(N 5:176) (Ur 137)}\textsuperscript{74}\textsuperscript{75}}\]

\[\text{\textsuperscript{74} John 1:29} \quad \text{On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!} \]

\[\text{\textsuperscript{75} Matthew 9:13} \quad \text{For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings. Hosea 6:6; Also: } \text{But go and learn what this means: } \text{"I desire mercy and not sacrifice. For I did not come to call the righteous, but sinners, to repentance."} \]
(---) (Ur 138)

(138)#137

T 3 C 23. (Dictated directly without notes) pp 7-12
Though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves. Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled.

T 3 C 24. B. recently observed how many ideas were condensed into relatively few pages here. This is because we have not been forced to dispel miscreations throughout. (There is one set of notes not yet transcribed which is devoted to this. These emphasize only the enormous waste of time that is involved.) Cayce’s notes, too, could have been much shortened. Their excessive length is due to two factors. The first involves a fundamental error which Cayce himself made, and which required constant undoing. The second is more related to the attitude of his followers. They are unwilling to omit anything he said. This is respectful enough, but not overly-judicious. I would be a far better editor, if they would allow me this position on their staff.

T 3 C 25. It is obvious that Cayce himself was not able to transcend the misperceptions of the need for sacrifice, or he could not possibly have been willing to sacrifice himself. Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity.
I never “gave of myself” in this inappropriate way, nor would I ever have encouraged Cayce to do so.

**T 3 C 26.** Cayce could not see the Atonement as totally lacking in sacrifice at ANY level. It WAS obvious to him that the mind cannot be so limited. It was equally apparent to him that the Soul is merely unaffected by such an idea. This left him only the body with which to invest his misperception. This is also why he used his own mind at the “EXPENSE of his body.”

**T 3 C 27.** Because Cayce was a somewhat erratic listener, he was compelled to correct his own errors at very great length, and not always adequately. Consider the basis from which he started, when he began with “yes, we have the body.” It is noteworthy that in all these readings, a large section was actually devoted to the body, even though he usually concluded with the caution that the body cannot be healed by itself. It would have saved an enormous number of words if he had always begun with this.

**T 3 C 28.** Cayce and his devotion to me are in no way underestimated by the realization that he worked under very great strain, which is ALWAYS a sign that something is wrong. One of the difficulties inherent in trance states is that it is very difficult to overcome the split which the trance itself induces through the medium of communications made while in the trance state.
(---) (Ur 140)

(140)#139

T 3 C 29. Cayce’s whole approach put him in a real double-bind, from which he did not recover. When he spoke of a dream in which he saw his own rather immanent reincarnation, he was perfectly accurate. He was sufficiently attuned to real communication to make it easy to correct his errors, and free him to communicate without strain. It is noticeable throughout his notes that he frequently engaged in a fallacy that we have already noted in some detail: namely, the tendency to endow the physical with nonphysical properties. Cayce suffered greatly from this error. He did not make either of the other three. However, you will remember that it is this one which is particularly vulnerable to magical associations. Cayce’s accuracy was so great that, even when he did this, he was able to apply it constructively. But it does not follow that this was a genuinely constructive approach.

T 3 C 30. It should also be noted that, when Cayce attempted to “see” the body in proper perspective, he saw physically discernible auras surrounding it. This is a curious compromise, in which the nonphysical attributes of the self are approached AS IF they could be seen with the physical eye.

T 3 C 31. Cayce’s illiteracy never stood in his way. This is because illiteracy does not necessarily imply any lack of love, and in Cayce’s case very definitely did not. He therefore had no difficulty at all in overcoming this seeming limitation.
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.)
The Shorthand Notes  Text Chapter 3

--- (Ur 142)
(142)#141

T 3 C 34. Cayce’s mind was imprisoned to some extent by an error against which you have been cautioned several times. He looked to the past for an EXPLANATION of the present, but he never succeeded in separating the past FROM the present. When he said “mind is the builder,” he did not realize that it is only what it is building NOW that really creates the future. The past, in itself, does not have the ability to do this. Whenever we move from one instant to the next, the previous one no longer exists. In considering the body as the focus for healing, Cayce was expressing his own failure to accept this AS ACCOMPLISHED. He did not fail to recognize the value of the Atonement for others, but he did fail to accept its corrective merit for himself.

T 3 C 35. As we have frequently emphasized, man CANNOT control his own errors. Having created them, he does believe in them. Because of his failure to accept his own perfect freedom FROM the past, Cayce could not really perceive others as similarly free. This is why I have not wholly endorsed the Cayce documents for widespread use.

T 3 C 36. I am heartily supportive of the ARE’s endeavor to make Cayce’s singular contributions immortal, but it would be most unwise to have them promulgated as a faith until they have been purged of their essential errors. This is why
there have been a number of unexplained set backs in their explication. It is also one of the many reasons why the Cayce material, a major step in the speedup, must be properly understood before it can be meaningfully validated.

**T 3 C 37.** Cayce’s son has been wise in attempting to deal with reliability, which in Cayce’s case is very high. There is a way of validating the material, and Hugh Lynn is perfectly aware that this must be done eventually. He is also aware of the fact that he is unable to do it. In the present state of the material, it would be most unwise even to attempt it. There is too much that IS invalid. When the time comes that this can be corrected to the point of real safety, I assure you it will be accomplished. In tribute to Cayce, I remind you that no effort is wasted, and Cayce’s effort was very great.

**T 3 C 38.** It would be most ungrateful of me if I allowed his work to produce a generation of witch doctors. I am sorry that Cayce himself could not rid himself of a slight tendency in this direction. But fortunately I have a fuller appreciation of him than he had.

**T 3 C 39.** I am repeating here a Biblical injunction of my own, already mentioned elsewhere, that if my followers eat any deadly thing it shall not hurt them. This is what Cayce could NOT believe, because he could not see that, as a Son of God, he WAS invulnerable. (144)#143
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...
in statement, because what is not true CANNOT exist) Right-Minded seeing cannot see ANYTHING BUT perfection. We have said many times that ONLY what God creates, or what man creates with the same will, has any real existence. This, then, is all that the innocent can see. They do not suffer from the delusions of the Separated ones.

T 3 D 5. The way to correct all such delusions is to withdraw your faith from them, and invest it ONLY in what is true. To whatever extent you side with false perception in yourself or others, you are validating a basic misperception. You CANNOT validate the invalid. I would suggest that you voluntarily give up all attempts to do so, because they can be only frantic. If you are willing to validate what is true in everything you perceive, you will make it true for you.

T 3 D 6. Remember that we said that truth overcomes ALL error. This means that if you perceive truly, you are canceling out misperceptions in yourself AND others simultaneously. Because you see them as they were really created and can really create, you offer them your own validation of THEIR truth. This is the real healing which the miracle actively creates.

T 3 D 7. (Reply to HS question: Is this all? The reason why this is so short, despite its extreme importance, is because it is not symbolic. This means that it is not open to more than one interpretation.)
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.” 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).

--- (Ur 146)

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 setteth on him purifieth himself, even as he is pure.
T 3 E. Perception versus Knowledge (*N 328 5:177)  
(N 5:177) (Ur 147)

1 **T 3 E 1.** The\(^{77}\) prayer for the miracle is  
2 “Lord Jesus help me see Bill  
3 as he is and thus release both him  
4 and me.”\(^{78}\)

5 **T 3 E 2.** You had a lot of trouble  
6 afterwards with the words (which are  
7 essentially irrelevant) partly because you  
8 were dissatisfied with yourself at the time,  
9 but also because you are\(^{79}\) confused  
10 about the difference between perception and  
11 cognition. You will note that we  
12 have said very little about cognition  
13 as yet.\(^{80}\) The reason is because you  
14 must get your perceptions straightened  
15 out before you can KNOW anything.

6 **T 3 E 3.** To know is to be certain.  
7 Uncertainty merely means that you  
8 DON’T know. Knowledge is power  
9 BECAUSE it is certain, and certainty is  
10 strength. Perception is  
11 temporary. It is an  
12 attribute of the space-time belief,  
13 and is therefore subject to fear or  
14 love. Misperception produces fear,

\(^{77}\) Ur inserts "Friday, Nov. 26"

\(^{78}\) Urtext expands this paragraph to: “**T 3 E 1.** (On Wed. evening, Nov. 24, HS had sudden flash of illumination and very much wanted to offer prayer for B., which she did as follows: “Jesus, help me see my brother (B.) as he really is, and thus release both him and me.” HS also thought later: Every time there is anything unlovable that crosses one’s mind (re sex, possession, etc.) you should immediately recognize that you do not want to hurt your brother.) On Thurs. morning, the prayer for the miracle occurred as follows stated above.)”

\(^{79}\) Urtext capitalizes this word

\(^{80}\) Urtext inserts “(Aside: One of the exceptions is in the correction formula for fear, which begins with KNOW first)”
and true perception produces love.
NEITHER produces certainty because all perception varies. That is why it is NOT knowledge. True perception is the BASIS for knowledge, but KNOWING is the affirmation of truth.

T3E4. All of your difficulties ultimately stem from the fact that you do not recognize, or KNOW, yourselves, each other, or God. "Recognize" means "know again." This means you knew before. (Note that it does not mean SAW before.)
You can see in many ways, because perception involves different interpretations, and this means it is not whole. (148)#147 The miracle is a way of PERCEIVING, not a way of KNOWING.\(^{82}\) It is the right answer to a question, but you do not ask questions at all when you know.

T3E5. Questioning delusions is the first step in undoing them.

The miracle, or the right answer,

\(^{81}\) Urtext inserts "that"
\(^{82}\) Urtext omits emphasis for "knowing"
(N 5:179) (Ur 148)
corrects them. Since perceptions
CHANGE, their dependence on
time is obvious. They are subject to
transitory states, and this implies
variability by definition. How you
perceive at any given time determines
what you DO, and action MUST
occur in time. Knowledge
is timeless because certainty is
not questionable. You KNOW
when you have ceased to ask
questions.
The “questioning mind”
perceives itself in time, and
therefore looks for FUTURE
answers. The unquestioning
mind is closed merely because
it believes the future and
the present will be the same. This
establishes an unchanged
state, or stasis. This is
usually an attempt to counteract
an underlying fear that the future
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 **T 3 E 7.** Visions are the natural
4 perception of the spiritual eye, but they
5 are still corrections. Bill’s
6 question about the “spiritual eye”
7 was a very legitimate one. The
8 “spiritual eye” is symbolic, and
9 therefore NOT a device for
10 knowing. It IS, however, a
11 means of right perception, which
12 brings it into the proper domain
13 of the miracle, but NOT of revelation.83
14 The fact that perception is involved
15 at all removes the experience from the
16 realm of knowledge. That is
17 why these visions do not last.
18 **T 3 E 8.** The Bible instructs you to (149)#148
19 “KNOW thyself,”84 or BE CERTAIN.
20 Certainty is always of God.
21 When you love someone, you have PERCEIVED

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83 *Urtext* inserts “Properly speaking, a “vision of God” is a miracle rather than a revelation.”
84 While the Bible arguably so instructs, it doesn’t do it in those words that we can find.
(N 5:181) (Ur ---)

Omitted

This morning this was slightly corrected to read ??? ??? I hadn’t intended to write a commentary on Rex.” ??

A the ?doors indeed
(N 5:182) (Ur 149)
1 him as he is, and this makes it possible
2 for you to KNOW him. But it is
3 not until you RECOGNIZE him that
4 you KNOW him. Only then are
5 you ABLE to stop asking
6 questions about him.
7 **T 3 E 9.** While you ask questions
8 about God, you are clearly
9 implying that you do NOT know
10 Him. Certainty does not
11 require action. When you say
12 you are ACTING on the basis of
13 sure knowledge, you are really
14 confusing perception and cognition.
15 Knowledge brings MENTAL
16 strength for creative THINKING,
17 but not for right doing.
18 **T 3 E 10.** Perception, miracles and
19 doing are closely related.
20 Knowledge is a result of
21 revelation, and induces only thought.85
22 Perception involves the body even
23 in its most spiritualized form.
24 Knowledge comes from the altar

85 *Urtext* inserts “(thinking)”
(N 5:183) (Ur 149)

1 within, and is timeless because it is
certain. To perceive the truth
is not the same as KNOWING
it. This is why Bill is having
so much trouble in what he
calls “integrating” the notes.
His tentative perception is too
uncertain for knowledge, because
knowledge is SURE. Your
perception is so variable that
you swing from sudden
but real knowledge to
complete cognitive disorganization.
This is why Bill is more prone
to irritation, while you are more
vulnerable to rage. He is
consistently BELOW his
potential, while you
achieve it at times and then
swing very wide of the mark.

T 3 E 11. Actually, these differences do
not matter. But I thought
you might be glad to learn that
you are much better off with DIFFERENT
(N 5:184) (Ur 149-150)

1 perceptual problems than you would be
2 if you suffered from similar ones.
3 This enables each of you to
4 RECOGNIZE (and this is the (150)#149 right word
5 here) that the misperceptions of the
6 other are unnecessary. It is because
7 you do not KNOW what to do
8 about it that B. reacts to
9 yours with irritation, and you respond to
10 his with fury.
11 T 3 E 12. I repeat again that
12 if you ATTACK error, you will
13 hurt yourself. You do
14 not RECOGNIZE each other when
15 you attack. Attack is ALWAYS
16 made on a stranger. You
17 are MAKING him a stranger
18 by misperceiving him, so
19 that you CANNOT know him. It is
20 BECAUSE you have made him into a
21 stranger that you are afraid of
22 him. PERCEIVE him correctly, so
23 that your Soul can KNOW him.
(N 5:185) (Ur 150)

T 3 E 13. Right perception is necessary
before God can communicate
DIRECTLY to his own altars,
which He has established in His
Sons. There He can communicate
with certainty His certainty,
and His knowledge\(^86\) will bring the
peace WITHOUT question.

T 3 E 14. God is not a stranger
to His Own Sons, and His Sons
are not strangers to each other.
Knowledge preceded both
perception and time, and will also
ultimately replace (or correct
for) them. This is the real
meaning of the Biblical
description\(^87\) of God as “Alpha
and Omega, the Beginning and the End.”\(^88\)
It also explains the quotation
“Before Abraham WAS, I AM.”
Perception can and must be
stabilized, but knowledge IS
stable. “Fear God and keep
His Commandments” is a

\(^{86}\) Urtext emphasizes “knowledge” here.
\(^{87}\) Urtext has “account” and that word is also written in above the word “description”
\(^{88}\) John 8:58 Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”;
Revelation 21:6 And He said to me, “It is done! I am the Alphand 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.
real scribal error. It should read, “KNOW God and accept His certainty.” There are no strangers in His Creation. To create as He Created, you can create only what you KNOW and accept as yours.

God knows His Children with perfect certainty. He Created them BY 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.

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89 Urtext has “(This error is why the commandments are all negative, in contrast to Christ’s statement about “Thou shalt love,” etc.)”
90 Urtext does not emphasize this word.
(N 5:187) (Ur ---)
Title page marked simply

Text 5a
T 3 F. Conflict and the Ego (*N 339 5:188)

(N 5:188) (Ur 152)

Saturday 11/27

T 3 F 1. Most of the abilities man
now possesses are only shadows
of his real strengths. The
Soul knows, loves, and
creates. These are its
unequivocal functions. All
of the functions of man
are equivocal, or open to
question or doubt. This
arises\(^{91}\) because he can no
longer be certain how he
will USE them. He is therefore in-
capable of knowledge,
because he is uncertain. He is
also incapable of true
loving, because he can
perceive lovelessly. He

\(^{91}\) Urtext has simply “is” instead of “arises”
(N 5:189) (Ur 152)

1 cannot create surely, because
2 perception deceives, and illusions
3 are not sure.⁹²
4 T 3 F 2. Perception did not exist
5 until the Separation had introduced
6 degrees, aspects and in-
7 tervals. The Soul has
8 no levels, and ALL conflict
9 arises from the concept of
10 levels. Wars arise
11 when some regard
12 others as if they were on
13 a different level. All
14 interpersonal conflicts
15 arise from this fallacy.
16 Only the levels of the Trinity
17 are capable of Unity.

⁹² Urtext has “sure” here instead of “pure”
(N 5:190) (Ur 152)

1 The levels which man created
2 by the Separation are dis-
3 astrous. They cannot
4 BUT conflict. This is
5 because one is essentially
6 meaningless to another.
7 Freud realized this perfectly,
8 and that is why he con-
9 ceived as forever
10 irreconcilable the different
11 levels of his psyche.
12 They were conflict-prone by
13 definition, because they wanted
14 different things and followed
15 obeyed different principles.
16 T 3 F 3. In our picture of the
17 psyche, there is an unconscious
(N 5:191) (Ur 152)

1 level, which properly consists
2 ONLY of the miracle ability
3 and should be under
4 MY direction; and a con-
5 scious level, which perceives
6 or is aware of impulses
7 from both the unconscious and the
8 superconscious. These are the
9 sources of the impulses
10 it receives. Consciousness is
11 thus the level of perception,
12 but NOT of knowledge.
13 Again, to PERCEIVE is
14 NOT to know.93
15 T 3 F 4. Consciousness was the first
16 split that man introduced
17 into himself. He became a

93 Urtext inserts “(In this connection, Cayce is more accurate than Freud.)”
(N 5:192) (Ur 152-153)

PERCEIVER rather than a creator in the true sense.

Consciousness is correctly identified as the domain of the ego. (Urtext inserts “that”)

Jung was right indeed in insisting that the ego is NOT the self, and the self should be regarded as an achievement. He did not RECOGNIZE (a term we now understand) that the Achievement was God’s. In a sense, the ego was a man-made attempt to perceive himself as he wished, rather than as he IS. This is an example of

94 Urtext inserts “that”
(N 5:193) (Ur 153)

1 the created/creator confusion
2 we spoke of before. He
3 can only KNOW himself
4 as he IS, because that is
5 all he can be SURE of.
6 Everything else IS open
7 to question.

T 3 F 6. 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
the meaning of mind has led to considerable confusion because the mind IS confused.

Only One-Mindedness is without confusion. A separate, or divided, mind MUST be confused.

A divided mind is uncertain by definition. It HAS to be in conflict because it is out of accord with itself.

Intrapersonal conflict arises from the same basis as interpersonal. One part of the psyche perceives another part as on a
(N 5:195) (Ur 153)

different LEVEL, and does not
understand it. This makes
the parts strangers to each
other, WITHOUT RECOGNITION.
This is the essence of the
fear-prone condition, in
which attack is ALWAYS
possible.

T 3 F 8. Man has every
reason to feel anxious,
as he perceives himself.
This is why he cannot escape
fear until he
KNOWS that he DID
not and CAN not
create himself. He
can NEVER make this
misperception valid, and when he at last PERCEIVES clearly, he is GLAD HE CAN'T. His Creation is beyond his own error variance, and this is why he MUST eventually choose to heal the Separation. (154)#153

Right-mindedness is not to be confused with the KNOWING mind, because it is applicable only to right perception. You can be right-minded or wrong-minded, and this is subject
to degrees, a fact which clearly demonstrates a lack of association with knowledge.

(No, Helen, this is PERFECTLY clear and DOES follow the previous section.

Neither you nor I is at all confused, even in grammar.)

T 3 F 10. The term “right-mindedness” is properly used as the correction for wrong-mindedness, and applies to the state of mind which induces accurate perception. It is miraculous because it heals mis-
(N 5:198) (Ur 154)

perception, and healing is indeed a miracle, in view of how man perceives himself. Only the sick NEED healing. The Soul does not need healing, but the mind DOES.

T 3 F 11. Freud gave a very graphic but upside-down account of how the divisions of the mind arose from the bottom UP. Actually, this is impossible, because the unconscious cannot create the conscious. You cannot create
something you can't KNOW.

Freud was greatly worried about this, being VERY bright, though misguided, and attempted to get around it by introducing a number of "border-line" areas which merely resulted in fuzziness.

This was particularly unfortunate, because he was capable of going much higher, if he had not been so afraid.

This is why he kept pulling the mind DOWN.

T 3 F 12. The ego did NOT arise out of the unconscious.
A lower-order perception cannot create a higher-order one, (which is the way you perceive the structure of the psyche if you look at it from the bottom up) because it doesn’t understand it. But a higher-order perception can create a lower-order one by understanding it in terms of misperception. (155)#154

Perception always involves some misuse of will, because it involves the mind in areas of 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 T 3 F 14. 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
direction for their hope.

Any attempt to endow the ego with the attributes of the Soul, is merely confused thinking. Freud was more clear-sighted about this, because he knew a BAD thing when he perceived it, but he failed to recognize\textsuperscript{95} that a bad thing cannot\textsuperscript{96} exist. It is therefore wholly unnecessary to try to get out of it. As you very rightly observed yourself, the thing to do with a desert is\textsuperscript{97}
(N 5:203) (Ur 155)

1 LEAVE.

2 T 3 F 15. The mind returns
3 itself to its proper
4 function only when
5 it WILLS TO KNOW.
6 This places it in the
7 Soul’s service, where
8 perception is meaningless.
9 The superconscious is the
10 level of the mind which wills
11 to do this. (Freud was
12 particularly distorted on this
13 point, because he was getting
14 too far UP for comfort
15 according to his own
16 perception.) But he WAS
(N 5:204) (Ur 155)

right in maintaining that the “parts”

of the psyche cannot be correctly

perceived either as THINGS

or as entirely separate.

(He would have thought better98

if he had said

“entirely separated.”)

T 3 F 16. The mind DID divide

itself when it willed to

create its own levels AND

the ability to perceive them. But it

could NOT entirely separate

itself from the Soul, because it is

FROM the Soul that it derives its

whole power to create.

Even in miscreating, will is

affirming its source, or it

98 Handwritten markup suggests “been wiser” as an alternative to “thought better” but that is crossed out.
would merely cease to be.

This is impossible, because it IS part of the Soul, which God created, and which is therefore eternal. (156)#155

The ability to perceive made the body possible, because you must perceive SOMETHING, and WITH something. This is why perception involves an exchange, or a translation, which knowledge does NOT need. The interpretive function of perception, (actually, a distorted form of creation), then permitted man to interpret the body as HIMSELF, which, although depressing, was a way out of the conflict he induced.
(N 5:206) (Ur 156)

1 (This has already been covered
2 in some detail.)
3 T 3 F 18. 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
knowing does not DO anything. It can be PERCEIVED as an attacker, but it CANNOT attack.

T 3 F 19. What man perceives as its attack is his own awareness recognition of the fact that it can always be REMEMBERED, because it has never been destroyed. This is not a literal remembering as much as a re-membering. (That is largely for Bill I wish he would decide to use that talent of his constructively. He has no idea of how powerful it could be. Actually, it
(N 5:208) (Ur 156-157)

1 does come from the unconscious, and is really
2 a distorted form of miraculous
3 perception which he has reduced
4 to word twisting. Although this
5 can be quite funny, it is still
6 a real waste. Maybe
7 he’d care to let me
8 control it, and still use it
9 humorously himself. He
10 doesn’t have to decide it is one
11 OR the other.) (157)#156

12 T 3 F 20. The unconscious should never
13 have been reduced to a
14 “container” for the waste
15 products of conflict. Even
16 as HE perceives his psyche,
17 every level has a creative
(N 5:209) (Ur 157)

1 potential, because nothing man
2 creates can wholly lose this.
3 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.\footnote{Urtext has a comma here, no sentence break}
5 By uniting MY will with
6 that of my Creator, I
7 {\textbf{brought His Light back}}
8 into the mind. I\footnote{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.} naturally
9 remembered the Soul and its
10 own real purpose.
11 \textbf{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 \footnote{Urtext} my guidance. ONLY
16 your misperceptions stand in
(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 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"\textsuperscript{101} SHOULD
11 read, “ALL are called
12 but few choose to listen.
13 Therefore, they do not choose RIGHT.”
14 The “chosen ones” are merely
15 those who choose right SOONER.
16 This is the \textbf{purpose} real meaning of the celestial speed-up.
17 Strong wills can do this NOW.

\textsuperscript{101} Matthew 22:14 So the last will be first, and the first last. For many are called, but few chosen. Matthew 20:16; Also: “For
many are called, but few are chosen.”
(N 5:212) (Ur 157-158)

1 And you WILL find rest
2 for your Souls\(^{102}\) 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 \(\) But I DID suggest
18 seeing Dr. Cherl too.

\(^{102}\) Jeremiah 6:16 Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, "We will not walk in it."

Matthew 11:29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.
(N 5:213) (Ur --)

1 Do not join the ARE
2 group. Do not bother to write the
3 ?? ?? - tell Bill when
4 you see him.
5 Special instructions is the Prest?.
6 Bill has ??
7 Remember my previous
8 statement that I am
9 in a position to correct
10 perception from the bottom up. This
11 represents the earlier anology
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.
In this context, your remark that
“after the
burning, I
swore if I
ever saw him again, I
would (not) (“Not” was written in
later)\textsuperscript{103}

\textsuperscript{103} This shows up on Ur 75, T 2 B 12
(N ---) (Ur 158)

(158)#157

T 3 F 24. (Note that the term “insight,” though referring to lofty perception, is not an attribute of knowledge. This is why terms like “lofty” are meaningless in this context. Insight is not the way TO knowledge, but it IS a prerequisite FOR knowledge. Being of God, knowledge has nothing to do with your perceptions at all. That is why it can only be a gift of God TO you.)
T 3 G. The Loss of Certainty (*N 366 5:215)

Dictated without notes.\textsuperscript{104} Nov. 30 [1965]

T 3 G 1. We said before that the abilities which man possesses are only shadows of his true abilities. The Soul’s true functions are knowing, loving, and creating. The intrusion of the ability to perceive, which is inherently judgmental, was introduced only after the Separation. No one has been sure of anything since then. You will also remember that I made it very clear that the Resurrection was the return to knowledge, which was accomplished by the union of my will with the Father’s.

T 3 G 2. Since the Separation, the words “create” and “make” are inevitably confused. When you make something, you make it first out of a sense of lack or need, and second, out of a something that already exists. Anything that is\textsuperscript{105} 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

\textsuperscript{104} The words “dictated without notes” are handwritten on the top of the page above the date.

\textsuperscript{105} The words “that is” are typed between lines, over the words “can be” which are crossed out.
perception. That is why unless perception has entered into it, it calls on Revelation.
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. Unless perception rests on some knowing basis, it is so unstable that it doesn’t mean anything.

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106 This sentence originally was typed “Therefore, the Creator of the miracle is a miracle NOT of his own creation.” The words ‘the Creator’ are crossed out and the word “WORKER” is printed in by hand in block capitals.
Knowing is not open to interpretation, because its meaning is its own. It is possible to interpret meaning, but this is always open to error because it involves the perception of meaning. All of these wholly needless complexities are the result of man’s attempt to regard himself both as separated and unseparated at the same time. It is impossible to undertake a confusion as fundamental as this without engaging in further confusion.

T 3 G 7. Methodologically, man’s mind has been very creative. But, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity. It is noteworthy, however, that this ingenuity has almost totally divorced him from knowledge.

T 3 G 8. Knowledge does not require ingenuity at all. When we say “the truth shall set you free,”¹⁰⁷ we mean that all this kind of thinking is a waste of time, but that you are free of the need of engaging in it.

¹⁰⁷ John 8:32 and ye shall know the truth, and the truth shall make you free.
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 FROM\textsuperscript{108} 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”\textsuperscript{109} is correct in meaning, but the words are open to considerable misinterpretation. This is avoided, however, if “image” is understood to mean “thought,” and “likeness” is taken as “of a like quality.” God DID create the Son in His own Thought, and of a quality like to His own. There IS nothing else.

T 3 G 12. Perception is impossible WITHOUT a belief in “more” and “less.” Unless perception, at every level, involves selectivity, it is incapable of organization. In all types of perception, there is a continual process of accepting and rejecting, of organizing and reorganizing, and of shifting and changing focus.

\textsuperscript{108} The manuscript is totally illegible, we are just guessing that it is perhaps meant to be “FROM”\textsuperscript{109} Genesis 1:26-27 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them.
Evaluation is an essential aspect of perception, because judgment MUST be made for selection. “Lack of lack” is a concept which is meaningless to a perceiver, because the ability to perceive at all RESTS ON lack.
(N 5:215) (Ur 163)

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

1 there is nothing BUT perfect\textsuperscript{110} equality? Perception is
2 automatically useless.
3 Truth can only be KNOWN. All of it
4 is equally true, and knowing any
5 part of it IS to know
6 all of it.
7
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

\textsuperscript{110} The handwriting starts mid-sentence here and there would appear to be a page of the Notes missing. At least one.
(N 5:216) (Ur 163)

1 real knowledge. You who are
2 really one with it need but
3 know YOURSELF and your knowledge
4 is complete. To know God’s
5 miracle is to know Him.
6 **T 3 G 15.** Forgiveness is the
7 healing of the perception of
8 separation. Correct
9 perception of EACH OTHER is necessary
10 ONLY because minds have
11 willed to see themselves AS
12 separate beings. Each
13 Soul knows God completely.
14 This IS the miraculous
15 power of the Soul. The fact
16 that each Soul has this
(N 5:217) (Ur 163)

1 power completely is a
2 fact that is entirely alien
3 to human thinking, in which
4 if any ONE has everything,
5 there is nothing LEFT.
6 T 3 G 16. God’s miracles are
7 as total as His Thought,
8 because they ARE His Thoughts.
9 God shines in them
10 all with perfect light.
11 If they recognize this light
12 anywhere, they know it
13 universally. Revelation cannot
14 be explained, because it
15 IS knowledge. Revelation
16 HAPPENS. It is the only
(N 5:218) (Ur 163-164)

1 REALLY natural happening,
2 because it reflects the nature
3 of God. (164)#163
4 T 3 G 17. As long as perception
5 lasts, prayer has a
6 place. Since perception
7 rests on lack, those who
8 perceive have not totally
9 accepted the Atonement
10 and given over themselves
11 to truth. Perception
12 IS a separated state,
13 and the perceiver DOES need
14 healing. Communion,
15 not prayer, is the natural
16 state of those who know.
(N 5:219) (Ur 164)

1 God and HIS miracles are inseparable.

2 T 3 G 18. All words, at best, are preparatory. THE word is really a thought.

3 No one WORD is universally meaningful, because a word is a symbol, but thought is indivisible not divisible by creation.

4 The original name for “thought” and “word” was the same. The quotation should read “In the beginning was the thought, and the thought was with God, and 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.
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.
(166)#165

12/7/65

T 3 G 27. Any form of mental illness can truthfully be described as an expression of viciousness. We said before that those who are afraid are apt to be vicious. If we were willing to forgive other people’s misperceptions of us, they could not possibly affect us at all. There is little doubt that you can explain your present attitudes111 in terms of how people used to look at you, but there is no wisdom in doing so. In fact, the whole historical approach can justifiably be called doubtful.

T 3 G 28. As you have so often said, no one has adopted ALL of his parents’ attitudes as his own. In every case, there has been a long process of choice, in which the individual has escaped from those he himself vetoed, while retaining those he voted FOR. B. has not retained his parents political beliefs, in spite of the particular kind of newspapers that constituted their own reading matter in this area. The reason why he could do this was because he believed he was free in this area.

T 3 G 29. There must be some acute problem OF HIS OWN that would make him so eager to accept their misperception of his own worth. This tendency can ALWAYS be regarded as punitive. It cannot be justified by the inequality of the strengths of parents and children. This is never more than temporary, and is largely a matter of maturational and thus physical difference. It does not last unless it is held onto.

111 The word “absolutes” is crossed out, and the word “attitudes” typed above it.
12/7 [1965]

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
12/7 [1965]

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.
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.

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.

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
12/7 [1965]

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 be\(^{112}\) engaged in the process at all.

\(^{112}\) The word “be” was inserted to correct the grammar.
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.

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.

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.
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.
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.

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?
T 3 H 1. We have already discussed the Last Judgment\textsuperscript{113} 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”\textsuperscript{114} it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own. The choice to judge rather than know has been the cause of the loss of peace. Judgment is the process on which perception but not cognition rests. We covered this before in terms of selectivity. Evaluation was said at that time to be its obvious prerequisite.

T 3 H 2. Judgment ALWAYS involves rejection. It is not an ability which emphasizes ONLY the positive aspects of what is judged, whether it be in or out of the self. However, what has been perceived and rejected, (or judged and found wanting) remains in the unconscious because it HAS been perceived. Watson had a very relevant notion of the unconscious in this connection. In fact, it was so relevant that he dropped it as officially out of accord with Behaviorism. He was right on both counts.

T 3 H 3. One of the illusions from which human perception suffers is that what it perceives and judges against has no effect. This cannot be true, unless man\textsuperscript{115} also believes that what his judgment vetoes does not exist. He evidently does not believe this, or he would not have judged against it.

\textsuperscript{113} Matthew 11:22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.
\textsuperscript{114} Matthew 7:1 Judge not, that ye be not judged.
\textsuperscript{115} Originally typed “he,” it is crossout out and the word “MAN” is penciled in in block caps
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 BECAUSE you ARE judging them. All uncertainty comes from a totally fallacious belief that you are under the coercion of judgment. You do not need it to organize your life, and you certainly do not need it to organize yourselves.

T 3 H 5. When you look upon knowledge, all judgment is automatically suspended, and this is the process that enables recognition to REPLACE perception. Man is very fearful of everything he has perceived and refused to accept. He believes that because he has refused to accept it, he has lost control over it. This is why he sees it in nightmares, or in pleasant disguise in what seems to be happier dreams. Nothing that you have refused to accept can be brought into awareness. It does NOT follow that it is dangerous. But it DOES follow that you have made it dangerous.

116 The word “BECAUSE” is handwritten in block capitals
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.

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.)

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.

The issue of authority is really a question of authorship. When an individual has a “authority problem,” it is ALWAYS because he believes he is the author of himself, and resents his own projection that you share his delusion in this respect. He then perceives the situation as one in which two people are literally fighting for his own authorship. This is the fundamental
(177)# C 4

error of all those who believe they have usurped the power of God.

**T 3 H 10.** The belief is very frightening to them, but hardly troubles God at all. He is, however, eager to undo it, not to punish His children, but ONLY because He knows that it makes them unhappy. Souls were given their own true authorship, and men\(^{117}\) 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.

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\(^{117}\) Originally typed “they,” it is crossed out and “MANY” is handwritten in block caps, and that is crossed out and the word “MEN” is handwritten in block caps.
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.
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”\textsuperscript{118} say “Will ye first the Kingdom of Heaven,”\textsuperscript{119} and you have said “I know what I am, and I will to accept my own inheritance.”

\textsuperscript{118} Matthew 6:33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.
\textsuperscript{119} Matthew 6:33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.
(N 5:221) (Ur 180) 12/11/65

This whole part goes after the
Special notes for Bill and
HIS course. 2 notes
follow the ones ?this ?
And be SURE you don’t
Stop without asking.

(180)# C 7

T 3 H 16. It is ESSENTIAL that this
whole authority problem be
voluntarily dismissed
at once and for all before
his course. Neither of
you understands how
important this is for your
sanity. You are both
quite insane on this
point. (This is not a
judgment. It is merely a fact. (No, Helen, you SHOULD use the word “fact.” This is just as much a fact as God is. A fact is literally a ☐☐☐ “making” or a ☐.

starting point. You DO start from this point, and your thinking is inverted because of it.)

Creating versus the Self-Image (*N 374 5:223)

Every system of thought MUST have a starting point. It 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)

T 312. It is a mistake to
believe that a thought-
system which is based on
lies is weak. NOTHING
made by a Child
of God is without
power. It is absolutely
essential that you realize
this, because otherwise you
will not understand why you have
so much trouble with
this course, and will be
unable to escape from
the prisons you have\textsuperscript{120} created
for yourselves. (this\textsuperscript{121}
WAS an error. You should
have said “made”\textsuperscript{122}) (181)# C 8

\textsuperscript{120} Utext inserts “(made)"
\textsuperscript{121} Utext inserts “The use of creative here”
\textsuperscript{122} Utext inserts “for yourself.”
(N 5:225) (Ur 181)

T 3.1.3. You have both made the
error of the psychotherapist we
described in some detail
before, and it is particularly
serious at this time. You
CANNOT resolve the\textsuperscript{123} authority
problem by depreciating the
power of your minds.
It\textsuperscript{124} CAN hurt you if
you misuse it, because
you KNOW its strength
and you also know that
\textbf{belittling it} you CANNOT
weaken it any more than
you can weaken God.
T 3.1.4. The devil\textsuperscript{125} is a
frightening concept

\textsuperscript{123} \textit{Urtext} inserts “your”

\textsuperscript{124} Originally typed “It,” the word is crossed out nad “THIS” is written above in block caps.

\textsuperscript{125} \textit{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 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 realizes is
11 self depreciating destructive, but
12 which by ?placing? the
13 perceiving the cause as
14 beyond his control, he
15 does NOT WILL
16 to correct, and therefore
(N 5:228) (Ur 181-182)

1 perceives the cause as beyond his
2 control.
3 T 316. We have discussed the meaning
4 of the fall or Separation before,
5 but its meaning must be
6 CLEARLY understood, without
7 symbols. The Separation is NOT
8 symbolic. It is an order of
9 reality, or a system of
10 thought that is PERFECTLY
11 real in time, though
12 not in Eternity. All
13 beliefs are real to the
14 believer. (182)# C 9
15 T 317. The fruit of only ONE
16 tree was “forbidden” to
17 man. 126 But GOD could

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126 Urtext inserts “in his symbolic garden.”
(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 **T 318.** 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. T 3 1 9. 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)

do more than BELIEVE it.

He CANNOT make it

ture. I told you before that

when you finally perceive

correctly, you can only be

GLAD YOU CAN’T. (183)# C 10 But

until then, the belief that (you CAN) is the

central foundation-stone

in your thought-system, and

all your defenses are used

to attack ideas which would

bring it to light.

T 3 I 10. You and Bill still believe

you are images of your own

creation. You are split

with your own Souls on this
point, and there is NO resolution, because you believe something the one thing that is literally INCONCEIVABLE. That is why you CANNOT create, and are afraid to make or produce.

T 3 I 11. You, Helen, are CONSTANTLY arguing about the authorship of this course. This is NOT humility; it is a REAL authority problem. (thank you for the semicolons)¹²⁷ You, Bill, really believe that by teaching you are assuming a dominant or father role, ?? ?? ??

¹²⁷ This is a rather significant little aside in that it addresses the question of whether the punctuation was Helen’s own addition to the dictation or whether she was “prompted by the Voice.” In particular, her sometimes peculiar use of semicolons has drawn much attention. This would seem to indicate that she was in fact “prompted” as she is being thanked for responding to the prompt here.
(N 5:234) (Ur 183)

and that the “father figure” will kill you.
This is not humility either.
Castration fears are a particularly
distorted reflection of the real
basic anxiety, or Separation
fear.

The mind can make
separation the belief in
Separation VERY real and
VERY fearful. And this
belief IS the devil. It is
powerful, active, destructive,
and clearly in opposition to
God, because it literally
denies His Fatherhood.

Never underestimate the power of this denial. Look

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128 The word “the” is not in the manuscript. It is added to make the sentence grammatical.
(N 5:235) (Ur 183-184)
1 at your lives and see what
2 the devil has made. But
3 KNOW that this making
4 will surely dissolve in the
5 light of truth, because its
6 foundation IS a lie. (184)# C 11
7 T 3 I 13. Your creation by
8 God is the only foundation
9 or start which cannot be shaken,
10 because the light is IN
11 it. Your starting point
12 IS truth, and you MUST return
13 to this Beginning. Many things
14 Much has been
15 perceived since then, but
16 nothing else has happened.
17 That is why your Souls
are still in peace, even though your minds are in conflict.

T 3 I 14. You have not yet gone back far ENOUGH and that is why you become so fearful.

As you approach the beginning, you feel the fear of the destruction of your thought-systems upon you, as if it were the fear of death.

There IS no death,¹²⁹ but there IS a belief in death.

T 3 I 15. The Bible says that the tree that bears no fruit will be cut off and will wither away.¹³⁰ Be glad!

¹²⁹ 2 Timothy 1:10 But has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,
¹³⁰ John 15:2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.
The light WILL shine from the true Foundation of Life, and your own thought-systems WILL stand corrected. They CANNOT stand otherwise.

T 3 I 16. You who fear salvation are WILLING death. Life and death, light and darkness, knowledge and perception are irreconcilable. To believe that THEY can be reconciled is to believe that God and man can NOT. ONLY the Oneness of Knowledge is conflictless. Your Kingdom is not of this world because it

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131 *Utext* does not emphasize this word.

132 *John 18:36* Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews, but now My kingdom is not from here.”
(N 5:238) (Ur 182)

1 was given you from BEYOND
2 this world. Only IN this
3 world is the idea of an
4 authority problem meaningful.
5 The world is not left by
6 death but by truth, and
7 truth CAN be known
8 by all those for whom
9 the Kingdom was created, and
10 for whom it waits. <chapter 3 ends here>

11 T 4 A 1. You were both wise and
12 devoted (two words which are
13 literally interchangeable in the sense
14 that they truly bring on the
15 exchange of one another.) in
16 claiming your scribal
17 functions and working so
# A Course in Miracles Volume I Chapter 4 Shorthand Notes Transcript

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Chapter 4 - The Root of All Evil

T 4 A. Introduction (*N 389 5:238)

(N 5:238) (Ur 185)

1 was given you from BEYOND
2 this world. Only IN this
3 world is the idea of an
4 authority problem meaningful.
5 The world is not left by
6 death but by truth, and
7 truth CAN be known
8 by all those for whom
9 the Kingdom was created, and
10 for whom it waits. (end of chapter 3)

T 4 A 1. You were both wise and
2 devoted (two words which are
3 literally interchangeable in the sense
4 that they truly bring on the
5 exchange of one another.) in
6 claiming your scribal
7 functions and working so
late. You HAD committed a serious error against your brother, and one who had asked for your help. A devoted Priestess does not do this. The Bible says you should go WITH a brother twice as far as he asks. It certainly DOES NOT suggest that you set him BACK on his journey.

Devotion to a brother CANNOT set YOU back either. It can ONLY lead to mutual progress. The result of genuine devotion is inspiration, a word 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 ---)
(N 5:241) (Ur ---)
(N 5:242) (Ur ---)
(N 5:243) (Ur 185)

Guilt and authority

OPPOSITE of fatigue. To be fatigued is to be DIS-spirited, but to be inspired is to be IN the spirit. To be egocentric IS to be dispirited. But to be self-centered in the RIGHT sense is to be inspired, or in the Soul. The truly inspired are enlightened, and cannot abide in darkness.

T 4 A 3. Do not attempt to break God’s copy-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)

should be corrected to

“Recognized my Authorship.”

T 4 A 5. Tell B. that

he cannot be embarrassed by

his own words unless he

believes that HE is

responsible for them. We have

already corrected “word”

to “thought,” and he IS

free to allocate the authorship

for his thoughts as he

elects. He can speak

from his Soul or from his

ego, precisely as he

chooses. If he speaks

from his Soul, he has
chosen to “be still and
know that I am
God.” These words
are inspired, because they come
from KNOWLEDGE. If he
speaks from his ego, he is
DISCLAIMING knowledge
instead of AFFIRMING it,
and is thus dis-spiriting
himself.

The dis-spirited
are have no choice BUT
to be narcissistic, and to be
narcissistic IS to place your
faith in the unworthy.
Your real worth IS your
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
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.
ego and perceived its weakness. He then set about to alter the perception, NOT by correcting his misidentification, but by behaving egotistically.

Hillary Baloc, the talented but not truly creative was creative? much?

his peace of? wrote an Chesterton wrote an excellent description of Cervantes and his perception of his "unheroic hero," a view of man which the ego tolerates all too frequently,
(N 5:249) (Ur 187)

but the Soul NEVER countenances:
“And he sees upon across a weary land a twisted road in Spain. Up which a lean and foolish knight forever rides in vain.”

T 4 A 9. Do not embark on foolish journeys because they are indeed in vain. The ego may will them because The ego IS both lean and foolish. But the Soul CANNOT embark on them because it is forever UNwilling to depart from its Foundation.

---

6 Ur has “straggling” instead of “twisted” which is a more accurate quote
7 From “Lepanto” by G.K. Chesterton (see appendix for the full poem)
The journey to the cross should be the LAST foolish journey for every mind. Do not dwell upon it, but dismiss it as accomplished. If you can accept that as YOUR OWN last journey, you are free also to join My Resurrection.

Human living has indeed been needlessly wasted in repetition compulsion. It re-enacts the Separation, the loss of power, the foolish journey of the ego in its attempts.

---

*N 5:250* (Ur 187)

8 Ur inserts “foolish” which is again a quote from *Lepanto*
at reparation, and
finally the crucifixion\(^9\) or
death.

\(^9\) 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.”\textsuperscript{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.

\textbf{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.

\textsuperscript{10} Christian Hymn; words and music by George Bennard, 1913; http://solosong.net/cross.html

On a hill far away stood an old rugged cross
The emblem of suffering and shame
How I love that old cross where the dearest and best
For a world of lost sinners was slain
T 4 B. Right Teaching and Right Learning (*N 403 5:252)  
(N 5:252) (Ur 188)

1 T 4 B I. We^{11} have spoken of many different human symptoms, and at this level there IS almost endless variation. But there is only one cause for all of them. The authority problem IS “the root of all evil.”^{12} Money is but one of its many reflections, and is a good reasonably representative example of the kind of thinking which stems from it. The idea of buying and selling implies precisely the kind of exchange that the Souls cannot understand at all, because their own Supply

---

^{11} Ur inserts Dec. 26”  
^{12} 1 Timothy 6:10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.
demand is always abundant, and all their demands are fully met.

**T 4 B 2.** Every symptom which the ego has made involves a contradiction in terms. This is because the mind is split between the ego and the Soul, so that WHATEVER the ego makes is incomplete and contradictory.

Consider what a “speechless professor” means as a concept. It literally means a “non-professing professor,” or a “non-speaking speaker.”
Untenable positions such as this are the result of the authority problem, which, because it accepts the one inconceivable thought as its premise, can only produce ideas which are inconceivable. Bill may claim (and has certainly done so in the past) that the PROFESSORSHIP was thrust upon him. This is not true. He wanted it very much, and also worked hard to get it. He would not have had to work so hard either,
(N 5:255) (Ur 188-9)

1 if he had not misunderstood it. T 4 B 4. The term “profess”
2 is used quite frequently in the Bible, but in a somewhat different context. To
3 profess is to identify with an idea and offer the idea to others to be THEIR own.
4 The idea does NOT lessen;
5 it becomes STRONGER.
6 The teacher clarifies his own ideas and strengthens them BY teaching them. T 4 B 5. Teacher
7 and pupil, therapist and patient, are all alike in the learning process. They are
8 in the SAME order of learning,
and unless they SHARE their lessons
they will lack conviction. If
a salesman must believe
in the product he sells,
how much more must
a teacher believe in the
ideas which he professes.
But he needs another
condition; he must also
believe in the students to whom
he offers his ideas.
Bill could not be
afraid to teach unless
he still believes that
interaction means loss,
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 further separation,
14 because separation WAS their first
15 experience of change.
16 

16 T 4 B 7. Bill, your whole fear

13 Ur replaces "toward" with "for"
of teaching is nothing but
an example of your own intense
separation anxiety, which you have handled
with the usual series of mixed
defenses in the combined
pattern of attack on
truth and defense of
error, which characterizes
ALL ego-thinking.

T 4 B 8. You insist that if you
allow no change to enter
into your EGO, your SOUL will
find peace. This profound
confusion is possible only
when if one maintains
that the SAME thought-

system can

stand
(N 5:259) (Ur 190)

1 on two foundations.
2 **T 4 B 9.** NOTHING can reach the
3 Soul from the ego, and nothing
4 FROM the Soul can strengthen the
5 ego, or reduce the conflict
6 within it. The ego IS
7 a contradiction. Man’s
8 self and God’s Self ARE
9 in opposition. They are opposed
10 in creation, in will, and in
11 outcome. They are
12 fundamentally irreconcilable because the
13 Soul cannot perceive, and the ego
14 cannot know. They are therefore NOT
15 IN COMMUNICATION, and
16 can never BE in communication.
Nevertheless the ego can learn, because its maker can be misguided, but CANNOT make the totally lifeless out of the life-given. The Soul need not be taught, but the ego MUST. The ultimate reason why learning or teaching is perceived as frightening is because true learning DOES lead to the relinquishment (NOT destruction) of the ego to the light of the Soul. This is the change the ego MUST fear, because it does not share my charity.
T 4 B 11. My lesson was like yours,
and because I learned it I
can teach it. I never
attack your egos (in spite
of H’s strange beliefs
to the contrary), but I DO
try to show teach them how their
thought-systems have
arisen. If When I remind
you of your TRUE Creation,
your egos cannot BUT
respond with fear.

T 4 B 12. Bill, teaching and
learning are your greatest
strengths now, because you
MUST change your own mind
and help others change theirs. It is pointless to refuse to tolerate change or changing because you believe that you can demonstrate by doing so that the Separation never occurred. The dreamer who doubts the reality of his dream while he is still dreaming it is not really healing the level-split. T 4 B 13. You HAVE dreamed of a separated ego, and you HAVE believed in a world which rested upon it. This is very real to you. You
cannot undo this by doing nothing and not changing.

T 4 B 14. If you are willing to renounce the role of guardians of your thought-systems and open them to me, I will correct them very gently, and lead you home. Every good teacher hopes to give his students so much of his own thinking that they will one day no longer need him. This is the one real goal of the parent, teacher, and healer. This goal will not

---

14 Ur replaces “healer” with “therapist”
(N 5:264) (Ur 191)

1. be achieved by those who
2. believe that they will
3. lose their child or pupil
4. or patient if they succeed.
5. T 4 B 15. It is IMPOSSIBLE to convince
6. the ego of this, because it goes
7. against all of its own
8. laws. But remember
9. that laws are set up
10. to protect the continuity
11. of the system in which the law-
12. maker believes. It is natural
13. enough for the ego to
14. try to protect itself,
15. once YOU have made
it. But it is NOT
natural for YOU to want
to obey its laws unless
YOU believe in them.

T 4 B 16. The ego cannot make
this choice because of the
nature of its creation origin.
But YOU can, because of the
nature of YOURS. Egos
can clash in any situation,
but Souls cannot clash at
all. If you perceive a
teacher as merely a
"larger ego," you WILL be
afraid, because to ENLARGE
an ego IS to increase
separation anxiety. Do not
engage in this foolishness,
Bill. I will teach with you
and live with you, if you will
think with me.

But my goal will
be always\textsuperscript{15} to absolve
you finally from the need
for a teacher. This
is the OPPOSITE of the ego-
oriented teacher’s goal.
He is concerned with the effect
of HIS ego on OTHER
egos, and he therefore
interprets their interaction
as a means of preserving
ego preservation. This is no

\textsuperscript{15} Ur replaces “be always” with “always be”
(N 5:267) (Ur 192)

1 less true if he is afraid to
2 teach than if he is frankly
3 out to dominate\textsuperscript{16} The
4 form of the symptom is only
5 a reflection of his particular
6 way of handling the separation
7 anxiety. \textbf{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

\textsuperscript{16} Ur inserts “through teaching”
OTHER IMAGES. You believe that their APPROVAL of your image will exalt it, and your separation anxiety will increase. You also believe that their DIS-APPROVAL of it will lessen the anxiety, but at the cost of depression.

I would not be able to devote myself to teaching if I believed either of these blatant misrepresentations, and YOU will not be a devoted teacher yourself as long as you maintain them. I am constantly being perceived

---

17 Ur inserts “but also that”
18 Ur inserts “be increased”
19 Ur inserts “separation”
20 Ur substitutes “ideas” for “blatant misrepresentations”
as a teacher either to be
exalted or rejected, but
I do not accept either perception for myself.

T 4 B 20. Your own worth is NOT
established by your teaching.
Your worth was established by
God. As long as you
dispute this, EVERYTHING you
do will be fearful, and
particularly any situation which lends
itself easily to the superior-
inferior fallacy. Teachers
must be patient, and
repeat their lessons
until they are learned. I
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
of devotion is possible as long as this delusion lasts.

**T 4 B 22.** Bill, if you will to be a devoted teacher rather than an egocentric one, you will not be afraid. The teaching situation IS fearful if it is misused as an ego involvement.

If you become afraid, it is **BECAUSE** you are using it this way. But the devoted teacher perceives the situation **AS IT IS**, and **NOT** as HE wills it. He does not see it as dangerous because HE is not
exploiting it.

T4B 23. The ego tries to exploit ALL situations into forms of praise for itself in order to overcome its doubts. It will be doubtful forever, or better, as long as you believe in it. You who made it CANNOT trust it, because you KNOW it is not real. The ONLY sane solution is not to try to change reality, which is indeed a fearful attempt, but to see it as it is. YOU
(N 5:273) (Ur 193)

1 are part of reality, which
2 stands unchanged
3 beyond the reach of your ego,
4 but within easy reach
5 of your Soul.
6 T 4 B 24. Bill, again I tell
7 you that when you are
8 afraid, be still and
9 KNOW that God is
10 real and YOU are
11 His beloved son in
12 whom He is well
13 pleased. 21 Do not
14 let your ego dispute this,
15 because the ego cannot know
16 what is as far 22 beyond its
17 reach as you are.

21 Matthew 17:5 Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth! Psalm 46:10 ; Also: While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
22 The words "as far" appear to be an afterthought.
(N 5:274) (Ur 193-194)

1 God is not the author
2 of fear. You are. You
3 have willed, therefore, to
4 create unlike Him, and
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 you have
14 chosen to be afraid
15 INSTEAD of meeting it.
16 When you awaken you will not
17 be able to understand this,

---

23 Ur inserts “you”
24 Ur replaces “you” with “your egos”
(N 5:275) (Ur 194)

1 because it is literally incredible.
2 T 4 B 26. DO NOT BELIEVE THE INCREDIBLE
3 NOW. Any attempt to
4 increase its believableness
5 is merely to postpone
6 the inevitable. The word “in-
7 evitable” is fearful to the
8 ego, but joyous to the Soul.
9 God IS inevitable and you
10 CANNOT avoid Him any
11 more than He can
12 avoid YOU.
13 T 4 B 27. The ego is afraid of the
14 Soul’s joy, because once
15 you have experienced this, you
16 will withdraw all protection
17 from your ego and become totally
(N 5:276) (Ur 194)

1 without investment in fear.
2 Your investment is great
3 now, because fear is a
4 witness to the Separation,
5 and your ego rejoices when you
6 witness to it.
7 T 4 B 28. Leave it behind.
8 Do not listen to it,
9 and do not preserve it.
10 Listen only to God,
11 who is as incapable of
12 deception as are the Souls
13 He created. As
14 teachers and therapists,
15 release yourselves and
16 release others. Do not
present a false and unworthy picture of yourselves to others, or accept such a picture of them yourselves.

T 4 B 29. The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. Do not try to make this impoverished house stand. ITS weakness IS your strength. Only God could make a home that was worthy of His Creations, who have chosen to leave it empty by their 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 earth\(^{25}\) 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

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\(^{25}\) **Matthew 5:5** But the meek shall inherit the earth, And shall delight themselves in the abundance of peace. Psalm 37:11 Blessed are the meek, For they shall inherit the earth.
else is sufficiently worthy
to be a gift for a
Creation of God Himself.

T 4 B 33. I will substitute for
your ego if you will, but
NEVER for your Soul. A

father can safely leave
a child with an elder brother
who has shown himself responsible,
but this involves no confusion
about the child’s origin. The
brother can protect the child’s
body and his ego, which are very
closely associated, but he does not
confuse HIMSELF with the father
because he does this, although the
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 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

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26 Ur replaces “both” with “also”
always my own aim. 

The Soul is far beyond the need of your protection OR mine.

T 4 B 36. The Biblical quotation should read “In this world you need NOT have tribulation BECAUSE I have overcome the world.” THAT is why you should be “of good cheer.”27

T 4 B 37. Bill’s course was very carefully chosen, because “abnormal psychology” IS ego psychology. This is precisely the kind of content which should never

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27 Ur moves the opening quote before the previous word, “be”
(N 5:283) (Ur 196)

1 be taught FROM the ego whose
2 abnormality should be
3 lessened, 28 not increased.
4 You 29 are particularly well
5 suited to perceive this
6 difference, and can therefore teach this
7 course as it should be
8 taught. Most teachers
9 have an unfortunate tendency
10 to teach the COURSE
11 abnormally, and many of the
12 students are apt to
13 suffer considerable perceptual
14 distortion because of their
15 own authority problem.
16 T 4 B 38. Your teaching
17 assignment (and I assure

28 Ur inserts “by teaching”
29 Ur inserts “, Bill”
(N 5:284) (Ur 196-197)

1 you it IS an assignment)
2 will be to present perceptual
3 distortions without
4 either engaging in it\(^{30}\)
5 yourself, or encouraging
6 your students to do so.
7 This interpretation of your goal\(^{31}\)
8 and theirs is too charitable
9 to induce fear. If
10 you adhere to this role,
11 you will both engender
12 and experience hope,
13 and you will inspire rather than
14 dispirit the future teachers
15 and therapists I am entrusting
16 to you.
17 T 4 B 39. I promise to attend

\(^{30}\) Ur replaces “it” with “them”
\(^{31}\) Ur replaces “Goal” with “role”
(N 5:285) (Ur 197)

1 myself, and you should at
2 least credit with me with
3 some dependability in keeping
4 my own promises. I
5 never make them lightly,
6 because I know the need
7 my brothers have for trust.
(N 6:1) (Ur ---)
(N 6:2) (Ur ---)
T 4 C. The Ego and False Autonomy (*N 439 6:3)
(N 6:3) (Ur 197-198)

T 4 C 1. Bill has asked lately how the mind could ever have made the ego.
This is a perfectly reasonable question; in fact, the best question either of you could ask. There is no point in giving a\textsuperscript{32} historical answer, because the past does not matter in human terms, and history would not exist if the same errors were not being repeated in the present. Bill has often told you that your thinking is too abstract at times, and he is right. Abstraction DOES apply to knowledge, because knowledge is completely impersonal, and examples are irrelevant to its understanding. Perception, however, is always specific, and therefore quite concrete.

T 4 C 2. Perceptual distortions are not abstractions. They are merely confusions. Each man makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives, which is equally variable. Their interaction IS a process which literally alters both, because they were not made either BY or WITH the unalterable. T 4 C 3. It is particularly

\textsuperscript{32} Ur replaces “a” with “an”
(N 6:4) (Ur 198)

important to realize that this alteration can and does occur as readily when the interaction occurs takes place IN THE MIND as when it involves physical presence. THINKING about another ego is as effective in changing relative perception as is their physical interaction. There could be no better example of the fact that the ego is an idea, though not a reality-based thought. Your own present state is the best concrete example Bill could have of how the ego mind could have made the ego. You DO have real knowledge at times, but when you throw it away it is as if you never had it. This willfullness is so apparent that Bill need only perceive it to see that is DOES happen. If it can occur that way in the present, why should he be surprised that it occurred that way in the past? All psychology rests on the principle of continuity of behavior. Surprise is a reasonable response to the unfamiliar,
(N 6:5) (Ur 198-199)

but hardly to something that has
occurred with such persistence.

T 4 C 4. An extreme example is a good
teaching aid, not because it is typical,
but because it is clear. The more complex
the material, the clearer the examples should
be for teaching purposes. (Bill,
remember that for your own course,
and do not avoid the dramatic. It
holds the student’s interest precisely
because it is so apparent that it CAN
be\textsuperscript{33} perceived.) But, as we have
said before, all teaching
devices as well as in the hands of good
teachers are aimed at rendering
themselves unnecessary. I
would therefore like to use your
present state as an example of
how the mind can work, provided
you both fully recognize that it
need not work that way.
I NEVER forget this myself,
and a good teacher shares
his own ideas, which he himself believes.
Otherwise, he cannot really “profess”

\textsuperscript{33} Ur inserts “readily”
(N 6:6) (Ur 199)

1 them, as we used the term before.
2 T 4 C 5. With full recognition of its transitory
3 nature, (a recognition which I hope you
4 both share), Helen offers a very good
5 teaching example of alternations between
6 Soul and ego, with concomitant
7 variation between peace and frenzy.
8 In answer to Bill’s question, it is
9 perfectly apparent that when she
10 is ego-dominated, she DOES
11 NOT KNOW her Soul. Her a
12 bstract ability, which is perfectly
13 genuine and does stem from
14 knowledge, cannot help her because she
15 has turned to the concrete which she
16 cannot handle abstractly. Being
17 incapable of the appropriate
18 concreteness perceptually, because
19 her ego is not her natural
20 home, she suffers from its
21 intrusions, but NOT from
22 complete lack of knowledge.
23 T 4 C 6. The result is a kind of
24 “double vision,” which would have
produced an actual diplopia, if
she had not settled for near-
sightedness. This was an attempt to
see the concrete more clearly through
the ego’s eyes, without the “interference”
of the longer range. The virtual
lack of astigmatism is due to
her real efforts at objectivity
and fairness. She has not
attained them, or she
would not be nearsighted but
she HAS tried to be fair
with what she permitted herself
to see.

Why are you surprised
that something happened
in the dim past, when it is so
clearly happening right now?
You forget the love that even
animals have for their own off-
spring, and the need they feel to protect
them. This is because they regard them as part
of themselves. No one disowns
something he regards as a very
real part of himself. Man

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34 Ur replaces “The” with “Her”
35 Ur inserts sentence break here.
reacts to his ego much as God
does to His Souls, -- with love,
protection, and great charity. The
reaction of man to the self he
made is not at all surprising.
In fact, it duplicates in
many ways the way he will
one day react to his real
creations, which are as timeless
as he is.

The question is not HOW man
responds toward his ego,
but only what he believes
he IS. Again, belief is an
ego-function, and as long as your
origin is open to belief at
all, you ARE regarding it
from an ego viewpoint. That
is why the Bible quotes me
as saying, “Ye believe in
God, believe also in me.”36
Belief DOES apply to me,
because I am the teacher of the
ego. When teaching is no

36 John 14:1 “Let not your heart be troubled: ye believe in God, believe also in me.”
(N 6:9) (Ur 200-201)

1 longer necessary, you will merely know
2 God.
3 **T 4 C 9.** Belief that there IS another
4 way is the loftiest idea of which
5 ego-thinking is capable. This is
6 because it contains a hint of
7 recognition that the ego is NOT the
8 self. Helen always had
9 this idea, but it merely confused
10 her. Bill, you were more
11 capable of a long-range
12 view, and that is why your eye-
13 sight is good. But you
14 were willing to see because you
15 utilized judgment against
16 what you saw. This gave you
17 clearer perception than Helen’s,
18 but cut off the cognitive level
19 more deeply. That is why
20 you believe that you never had
21 knowledge. **T 4 C 10.** Repression HAS
22 been a stronger mechanism in
23 your own ego defense, and that is
24 why you find her shifts so
25 hard to tolerate. Willfullness
(N 6:10) (Ur 201)

is more characteristic of her, and that is
why she has less sense than
you do. It is extremely fortunate,
temporarily, that the particular
strengths you will both \textit{ultimately}
develop and use are precisely
those which the other must supply
now. You \textit{Bill}, who will be the
strength of God are quite
weak, and you who will be God’s
help are clearly in need of
help \textit{herself}. What better
plan could have been devised
to prevent the intrusion of the
ego’s arrogance on the outcome?

\textbf{T 4 C 11.} Undermining the foundation
of an ego’s thought-system
MUST be perceived as painful,
even though this is anything but
true. Babies scream in rage
if you take away a knife
or a scissors, even though they
may well harm themselves if
you do not. The speed-up has
(N 6:11) (Ur 201-202)

placed you both in the same position.

T 4 C 12. You are NOT by any means prepared, and in this sense you ARE developmental babies. You have no appropriate sense of real self-preservation and are very likely to decide that you need precisely what would hurt you most. Whether you know it now or not, however, you both HAVE willed to cooperate in a concerted and very commendable effort to become both harmLESS and helpFUL, two attributes which MUST go together. Your attitudes, even toward this, are necessarily conflicted, because ALL attitudes are ego-based.

T 4 C 13. This will not last. Be patient awhile, and remember what we have said once before; the outcome is as certain as God! Helen used to perceive the quotation “To him that hath shall be given” 37 as a paradox that bordered on the ironic.

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37 Matthew 13:12 “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.”
(N 6:12) (Ur 202)

1 She also had a similar reaction to
2 another related one: “Faith is the
3 gift of God.”\(^{38}\) We have re-interpreted
4 both of these statements before, but
5 perhaps we can make them even clearer now.
6 \textit{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 \textit{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 though\(^{39}\) he would not have preferred

\(^{38}\) 1 Corinthians 12:9 “To another faith by the same Spirit; to another the gifts of healing by the same Spirit;”
\(^{39}\) Ur replaces “thought” with “although”
(N 6:13) (Ur 202-203)

this description himself. His very weak concept of ego as was a very weak and deprived concept, which could function ONLY as a thing in need.

T 4 C 16. The “reality principle” of the ego is not real at all. It is forced to eke with perceive the “reality” of other egos, because it CANNOT establish the reality of itself. In fact, its whole perception of other egos AS real is ONLY an attempt to convince itself that IT is real.

T 4 C 17. “Self esteem,” in ego terms, means nothing more than that the ego has deluded itself into accepting its reality and is therefore temporarily less predatory. This “self esteem” is ALWAYS vulnerable to stress, a term which really means that a condition has arisen in which the delusion of reality of the ego is threatened. This produces either ego deflation or ego-inflation, resulting in withdrawal or attack. The ego literally lives by comparisons. This means

40 Ur inserts “either”
(N 6:14) (Ur 203)

that equality is beyond its grasp, and
charity becomes impossible. **T 4 C 18.** The ego NEVER
gives out of abundance, because it
was made as a SUBSTITUTE for it.
This is why the concept of GETTING
arose in the ego’s thought-system.

All appetites are “getting”
mechanisms representing ego needs to
confirm itself. This is as true of
bodily appetites as it is of the
so-called “higher” ego needs.
Bodily appetites are NOT
physical in origin, because the ego
regards the body as its home, and
DOES try to satisfy itself through
it." But the IDEA that this is possible
is a decision of the ego, which is
completely confused about what
is really possible. This accounts for
its essential erraticness. **T 4 C 19.** Consider
the inevitable confusion which MUST
arise from a perception of the self
which responds: WHEN I WAS
COMpletely ON MY OWN: “I had

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41 Ur replaces “it” with “the body”.

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(N 6:15) (Ur 204)

no idea what was possible.”

The ego DOES believe it is completely
on its own, which is merely another way
of describing how it originated. This
is such a fearful state that it
can only turn to other egos, and
unite with them in a feeble attempt at
identification, or attack them in an
equally feeble attempt to
show of strength. The ego is
free to complete the stem: “WHEN
I WAS COMPLETELY ON MY OWN” in
any way it chooses, but it is
NOT free to consider the validity of
the premise itself, because this premise
is its FOUNDATION. The ego IS the
belief of the mind that it is completely on its own.

T 4 C 20. The ego’s ceaseless attempts to
gain the Soul’s acknowledgement and
thus establish its own
existence are utterly useless. The
Soul in its knowledge is unaware of
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 \( \rightarrow \) to mythology, but under one condition
10 only.\(^{42}\) What he\(^{43}\) then makes is no
11 longer creative. Myths are entirely
12 perceptions and are so ambivalent in \( \rightarrow \)
13 form, and so characteristically good and
14 evil in \( \rightarrow \) nature, that the most benevolent
15 of them is not without fearful components,
16 if only in innuendo. Myths and magic
17 are\(^{44}\) related, in that myths are usually
18 usually reflect usually related to the \( \rightarrow \)
19 ego origins, and magic to the powers which it\(^{45}\)
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 of”\(^{46}\)
24 survival” is\(^{47}\) the ego’s struggle to

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\(^{42}\) Ur replaces “under one condition only” with “only under one condition”

\(^{43}\) Ur replaces “he” with “man”

\(^{44}\) Ur replaces “related” with “closely associated”

\(^{45}\) Ur replaces “it” with “the ego”

\(^{46}\) Ur replaces “of” with “fort”

\(^{47}\) Ur inserts “nothing more than”
(N 6:17) (Ur 205)

1 preserve itself and its interpretation of its\textsuperscript{48} 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 \textbf{T 4 C 23.} The term “salvation” does NOT apply  
14 to the Soul, which is not in danger \textit{at all} and  
15 does not need to be salvaged. Salvation  
16 \textit{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

\textsuperscript{48} Ur inserts “own”
(N 6:18) (Ur 206)

1 it can move. **T 4 C** 24. The directions which the mind will take
2 are always automatic, because they cannot **BUT** be
3 dictated by **its beliefs** the thought-system
4 to which it adheres. Every thought-system
5 has INTERNAL consistency,
6 and this does provide a basis for the
7 continuity of behavior. However, this is
8 still reliability and **NOT** validity. Reliable
9 behavior is a meaningful perception, as
10 far as ego thinking goes. However,
11 **VALID** behavior is an expression which is inherently
12 contradictory, because validity is an **END**, and
13 behavior is a **MEANS**. These cannot be combined
14 logically, because when an end has
15 been attained, the means for its
16 attainment are no longer meaningful.
17 **T 4 C** 25. Test constructors recognize that there
18 are different kinds of validity, and also that
19 they are of different orders. This means
20 that they do **NOT** mean truth and do
21 not pretend to mean it. Test validity
22 can be judged by logic, by theory, and
23 by practice, each being regarded as
24 a different dimension. In each case, the
25 amount of confidence is expressed in some
(N 6:19) (Ur 206-207)

1 form of percentage, either quantitatively, or
2 merely in terms of “high,” moderate,
3 and “low.” But a hypothesis is
4 tested as either true or false, to
5 be accepted or rejected accordingly.
6 If it is shown to be true it becomes
7 a fact, after which no one attempts
8 to evaluate it unless its status as
9 fact is questioned.
10 T 4 C 26. EVERY idea which the ego has
11 accorded the status of fact is
12 questionable, because facts are in the
13 realm of knowledge. Confusing
14 realms of discourse has been\(^49\) a thinking error which
15 philosophers have recognized for centuries.
16 Psychologists are generally quite deficient
17 in this respect, as are many
18 theologians. Data from one realm
19 of discourse do not mean
20 anything in another, because they can be
21 understood only WITHIN the thought-
22 systems of which they are a part. This is
23 why psychologists are concentrating increasingly on
24 the ego, in an attempt to unify their

\(^49\) Ur replaces “has been” with “is”
T 4 D. Love without Conflict (line 18)

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

clearly unrelated data. It need
hardly be said that an attempt
to relate the unrelated cannot succeed.

T 4 C 27. The recent ecological emphasis is but
a more ingenious way of trying
to impose order on chaos. We have
already credited the ego with considerable ingenuity,
though not with creativeness. But
it should always be remembered
that inventivness is really wasted
effort, even in its most ingenious
forms. We do not have to
EXPLAIN anything. This is why
we need not be trouble ourselves with inventiveness. The
highly specific nature of invention is
not worthy of the abstract creativity of
God’s Creations. Institutions must

T 4 D 1. When H. reads this to you, Bill, try
to listen very carefully. You have never
understood what “The Kingdom of Heaven is within
you” means. The reason you cannot
understand is because it is NOT understandable to the
ego, which interprets it as if
something outside is inside, which does not
mean anything. The word “within”

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50 Ur inserts “Dec. 27, 1965”
51 Luke 17:21 Nor will they say, “See here!” or “See there!” For indeed, the kingdom of God is within you.”
52 Ur inserts “it”
(N 6:21) (Ur 208)

1 does not belong. The Kingdom
2 of Heaven IS you.
3 **T 4 D 2.** 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 before\(^{53}\)
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 **T 4 D 3.** 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.

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\(^{53}\) T 1 B 22k.; T 2 E 52.;
(N 6:22) (Ur 208-209)

1. It in perfect peace.

2. T 4 D 4. That was written in that form because it is a good thing to use as a kind of prayer in moments of temptation. It is a declaration of independence. You will both find it very helpful if you understand it fully.

3. T 4 D 5. In its characteristic upside-down way, the ego has taken the impulses from the superconscious and perceives them as if they arise in the unconscious. The ego judges what is to be accepted, and the impulses from the superconscious are essentially unacceptable to it, because they clearly point to the unexistence of the ego itself. When this occurs, the ego\(^{54}\) experiences threat, and censors not only censors but also re-interprets the data. However, as Freud very correctly pointed out what you do not perceive you still know, and it

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\(^{54}\) Ur replaces “when this occurs the ego” with “The ego therefore”
(N 6:23) (Ur 209)

can retain a very active life BEYOND your awareness.

Repression thus operates to conceal not only the baser impulses, but also the most lofty ones from the ego’s awareness, because BOTH are equally threatening to the ego and, being concerned primarily with its own preservation in the face of threat, it perceives them as the same. The threat value of the lofty is really much greater to the ego, because the pull of God Himself can hardly be equated with the pull of human appetites. By perceiving them as the same, the ego attempts to save itself from being swept away, as it would surely be in the presence of knowledge.

The upper level of the unconscious thus contains the call of God as well as the call of the body.

That is why the basic conflict between love and fear is unconscious. The ego cannot tolerate either and
represses both by resorting to inhibition. Society depends on inhibiting the former, but SALVATION depends on disinhibiting the latter.\(^{55}\)

**T 4 D 8.** The reason you need my help is because you have repressed your own guide, and therefore need guidance. My role is to separate the true from the false in your own unconscious, so it can break through the barriers the ego has set up and shine into your minds. Through **Against** our united strength, the ego CANNOT prevail.

**T 4 D 9.** It should be quite apparent to you by now why the ego regards the Soul as its “enemy.” The ego arose from the Separation, and its continued existence depends on your continuing belief in the Separation. Reducing the Soul impulses to the unconscious, it\(^{56}\) has to offer you some sort of reward for maintaining this belief. All it can

\(^{55}\) “Former” and “latter” here refer to T 4 D 6 “the baser impulses” and “the most lofty.” Society depends on inhibiting the baser, salvation on disinhibiting the most lofty. Later versions swap “former” and “latter” in a most curious copying mistake.

\(^{56}\) Ur replaces “it” with “the ego”
.offer in view of its own weakness is a
sense of temporary existence, which
begins with its own beginning and ends
with its own ending. It tells you
that this life is YOUR existence because it IS
its own.

Against this sense of temporary
existence, the Soul offers the knowledge
of permanence and unshakeable BEING.
No one who has experienced the revelation of
this can ever fully believe in the ego
again. How can its meager
offering to you prevail against the
Glorious gift of God? of

to believe that God loves you. YOU do not love
what you have made, and what you have made
does not love you. Egos are concerned with
protection, not with love. Being made
out of the denial of the Father,
the ego has no allegiance to its own maker. You
cannot conceive of the true relationship that
exists between God and His Souls,

57 Ur replaces "true" with "real"

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(N 6:26) (Ur 210-211)

because of the hatred you have for the Self you have made. You project onto your own idea of yourself the will to separate, which conflicts with the love you also feel for what you have made.\footnote{Ur inserts “because you made it.”}

\textbf{T 4 D 12.} No human love is without this ambivalence, and since no ego has experienced love \textit{WITHOUT} ambivalence, the concept is beyond its understanding. Love will enter immediately into any mind which truly wants it, but it \textbf{MUST want it truly.} \textbf{And} this means that it wants it \textit{WITHOUT ambivalence.}\footnote{Ur inserts “and” replacing the period with a comma.} This kind of wanting is wholly without the ego’s “drive to get.”

\textbf{T 4 D 13.} There is a kind of experience that is so different from anything the ego can offer that you will never recover. The word is quite literal here,\footnote{Ur rephrases this to “the word is used quite literally here”} -- you will never be able to hide again. It is necessary to repeat \textbf{quite often} that your belief in darkness and in hiding IS why the light cannot enter. \textbf{T 4 D 14.} The Bible has many references to the \textit{immeasurable gifts}\footnote{Ur inserts” which are for you, but”} for which YOU must ask.

This is not the condition as the ego
(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 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.

Let us ask the Father in my
9 name to keep you mindful of
10 His love for you and yours for
11 Him. He has never failed to
12 answer this request, because it asks
13 only for what He has already
14 willed. Those who call truly
15 are ALWAYS answered. T 4 D 16. Note:
16 I became very fearful here, and rather
17 vaguely THINK\(^{62}\) the answer was: “Thou
18 shalt have no other Gods before
19 me, because there ARE none. You still
20 think there are.”
21 T 4 D 17. It has never really entered
22 your mind\(^{63}\) to give up every idea you have
23 ever had that OPPOSES knowledge.

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\(^{62}\) Ur has “thought” but the Notes seem clear that this is “think”

\(^{63}\) Ur has the plural “minds”
(N 6:28) (Ur 211-212)

1 You retain thousands of little scraps
2 of meanness which prevent the Holy One
3 from entering. Light cannot penetrate
4 through the walls you make to block it,
5 and it is forever UNwilling to destroy
6 what you have made. No one can see
7 THROUGH a wall, but I can step
8 around it. T 4 D 18. Watch your minds
9 for the scraps of meanness, or you
10 will be unable to ask me to do
11 so. ??? I can help you only as
12 our Father made created us. I
13 will love you and honor you and maintain
14 complete respect for what you have
15 made of yourselves. But I will
16 neither love nor honor it unless it is
17 true. Ask me truly and I will come.
18 Do not ask me truly, and I will
19 wait. I will never forsake you, any
20 more than God will. But I
21 MUST wait as long as you mean
22 will to forsake yourselves. T 4 D 19. Because
23 I wait in love and not in impatience,
24 you will surely ask me truly.
(N 6:29) (Ur 212-213)

1 I would will come gladly in
2 response to a single unequivocal
3 call. Watch carefully, and see what
4 it is you are truly asking for.
5 Be very honest with yourselves about
6 this, for you we must hide nothing from
7 each other. T 4 D 20. If you will REALLY try to do
8 this, you have taken the first step toward
9 preparing your minds for the
10 Holy One to enter. We will prepare
11 for this together, and once He has
12 come, you will be ready to help me
13 make other minds ready for Him.
14 How long will you deny Him
15 His Kingdom?
16 Mrs. ella Weiner
17 NA 9 9677
18 10 Fri, Jan 7th\textsuperscript{64}

\textsuperscript{64} Ur inserts (Jan. 7, '66.)
(N 6:30) (Ur 213)

1. T 4 D 21. In your own unconscious, deeply repressed
2. by the ego, is the declaration of your release.
3. GOD HAS GIVEN YOU EVERYTHING. This is the
4. one fact which MEANS that the ego does not
5. exist, and which therefore makes it profoundly
6. afraid. In the ego’s language, to have and to
7. be are different, but they are identical to the
8. Soul. You It knows that you both HAVE
9. everything and ARE everything. Any
10. distinction in this respect is meaningful only
11. when the idea of getting, which implies
12. a lack, has already ?? BEEN
13. accepted. That is why we made
14. no distinction before between HAVING
15. the Kingdom of God and BEING the
17. T 4 D 22. The calm being of God’s
18. Kingdom, which in your sane mind is
19. perfectly conscious, is ruthlessly
20. banished from the part of the mind which
21. the ego rules. The ego is desperate
22. because it opposes literally invincible
23. odds whether you are asleep or
24. awake. Consider how much
25.
T 4 E. The Escape from Fear

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

1 vigilance you have been willing to
2 exert to protect your ego, and how
3 little you have been willing to expend\(^{65}\)
4 to protect your higher mind!\(^{66}\) And who but
5 the insane would undertake to
6 believe what is not true, and then
7 protect this belief at the cost of
8 Truth?
9
10 T 4 E 1. If you cannot hear the voice of
11 God, it is because you do not choose to
12 listen. The fact that you DO listen
13 to the voice of your ego is demonstrated
14 by your attitudes, your feelings, and
15 your behavior. Your attitudes are obviously
16 conflicted; your feelings have
17 a narrow range of variation on the negative
18 side, but are never purely
19 joyous; and your behavior is either
20 strained or unpredictable. Yet
21 this IS what you want. This is
22 what you are fighting to keep, and
23 what you are vigilant to save.
24 Your minds are filled with schemes
25 to save the face of your egos, and you

\(^{65}\) Ur replaces "expend" with "exert"
\(^{66}\) Ur omits exclamation point and the word "and"
(N 6:32) (Ur 214)

1 DO NOT SEEK THE FACE OF GOD.

2 **T 4 E 2.** The glass in which the ego seeks to see
3 its face is dark indeed. How can
4 it maintain the trick of its existence
5 except with mirrors? But where you
6 look to find yourself is up to
7 you. We have said that you cannot
8 change your mind by changing
9 your behavior, but we have also said, and
10 many times before, that you CAN
11 change your mind. **T 4 E 3.** When your
12 mood tells you that you have willed
13 wrongly, and this is so whenever you are
14 not joyous, then KNOW this need not be.
15 **T 4 E 4.** In every case you have thought
16 wrongly about some Soul that
17 God created, and are perceiving
18 images your ego makes in a
19 darkened glass. Think honestly
20 what you have thought that God
21 would NOT have thought, and what
22 you have NOT thought that God would
23 have you think. **And** Search
24 sincerely for what you have done and
(N 6:33) (Ur 214-215)

1 left undone accordingly. And
2 then change your minds to THINK
3 WITH GOD’S.
4 **T 4 E 5.** 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 **T 4 E 6.** 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 **T 4 E 7.** When you are anxious, KNOW
that all anxiety comes from the

capriciousness of the ego, and NEED NOT

BE. You can be as vigilant

AGAINST the ego’s dictates as

FOR them.

T 4 E 8. When you feel guilty,

KNOW that your ego has indeed

violated the laws of God, but

YOU have not. Leave the sins of

the ego to me. That is what the

Atonement is for. But until

you change your mind about

those your ego has hurt, the

Atonement cannot release you.

As long as you feel guilty,

it is ?? your ego is in command, because

only the ego CAN experience guilt.

THIS NEED NOT BE.

T 4 E 9. You, Helen, have been more

honest that Bill in really trying

to see whom your ego has

hurt, and also in trying to change

your mind about them.67 I am

not unmindful of your efforts,

but you still have much too much

67 Ur inserts “(HS doubtful whether this is accurate-written at a time when she was very angry.)”
(N 6:35) (Ur 215-216)

energy invested in your ego. THIS

NEED NOT BE. Watch your mind

for the temptations of the ego, and
do not be deceived by it. KNOW

it offers you nothing.

T 4 E 10. You, Bill, have not made

consistent efforts to change your

mind except through applying old

habit patterns to new ideas.

But you have learned, and learned it

much better than Helen has

that your mind gains control over

ITSELF when you direct it genuinely

toward perceiving someone ELSE

truly. Your lack of vitality is

due to your former marked effort

at solving your needless depression

and anxiety through disinterest. Because

your ego WAS protected by this un-

fortunate negative attribute, you are

afraid to abandon it.

T 4 E 11. When you have exerted real efforts to give up this voluntary

dispiriting, you have seen yourself how your mind can focus, and

rise above fatigue, and heal.

68 Urtext has plural “minds”
69 Ur inserts “(HS doubtful about accuracy here)”
70 Ur inserts “already”
(N 6:36) (Ur .216)

1 But you are not long sufficiently vigilant against
2 the demands of your ego that you dis-
3 engage yourself. THIS NEED NOT
4 BE. The new habit of engaging
5 WITH God and His Creations is easily
6 made if you refuse actively to
7 let your mind\textsuperscript{71} 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.

\textsuperscript{71} Ur makes this plural “minds”
(N 6:37) (Ur 216-217)

1 Your mind and mine can unite
2 in shining your ego away, and
3 releasing the strength\(^{72}\) 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 T4E14. 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 T4E15. Judge your ego truly, and
23 you MUST withdraw allegiance,
24 protection, and love from it. You are

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\(^{72}\) There is an illegible interlinear handwritten comment here.
(N 6:38) (Ur 217)

1 created as mirrors of truth in which
2 God Himself shines in perfect
3 clarity. 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 Christ is the Son of God. The
19 SECOND coming of Christ means
20 nothing more than the end of belief in the ego’s
21 rule over part of the minds of men, and the healing of the mind. I was created
22 like you in the first, and I am reminding you

73 Urtext replaces “clarity” with “light”
74 Ur replaces “because” with “for”
75 While there is a line running through this in the Notes, the Ur preserves this line.
(N 6:39) (Ur 217-218)

that I have called you to join with me in the
Second.

T 4 E 18. If you will think over your lives, you will see
how carefully the preparations were made.

I am in charge of the Second Coming
as I have already told you, and my judgment,
which is used only for its protection, cannot
be wrong because it NEVER attacks. YOURS
is so distorted that you believe that I was
mistrayed in choosing you. I assure you this
is a mistake of your own egos.

Do NOT mistake it for humility.

T 4 E 19. Your egos are trying to con-
vince you that THEY are real, and I
am not, because if I AM real, I
am no more real than YOU are. That
knowledge, and I assure you that it IS
knowledge, means that Christ has
come into your minds and healed them.

T 4 E 20. While I am not attacking your egos but I AM
working with your higher mind whether
you are asleep or awake, (just as your ego does with your lower
mind.) I am your vigilance in this, because you are too confused
to recognize your own hope.

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76 While crossed out in the Notes this is preserved in the Urtext
77 Urtext replaces "has" with "must"
78 Again, the Ur changes the tense to fit the previous change of "has" to "must." What the Notes describes in the past tense, the Urtext puts into the future tense.
(N 6:40) (Ur 218)

1. T 4 E 21. I was not mistaken. Your minds WILL elect to join with mine, and together we are invincible. You two will yet come together in my name and your sanity will be restored. I raised the dead by knowing that life is an eternal attribute of everything\textsuperscript{79} the living God Created. Why do you believe that it is harder for me to inspire the dispirited or to stabilize the unstable? I do not believe that there is an order of difficulty in miracles: YOU do. I have called and you will answer. I KNOW that miracles are natural, because they are expressions of love. My calling you is as natural as your answer and as inevitable.

\textsuperscript{79} Ur inserts “that”
T 4 F. The Ego-Body Illusion (*N 477 6:41)
(N 6:41) (Ur 219)

1 T 4 F 1. ALL\textsuperscript{80} things work together for good\textsuperscript{81} There are NO exceptions except in the ego’s judgment. The end resents everything it does not control. Control is a central factor in what the ego permits into consciousness, and one to which it devotes its maximum vigilance. This is NOT the way a balanced mind \textit{can} holds together. ITS control is unconscious.

2 T 4 F 2. The ego is further off balance by keeping its primary motivation UN-conscious, and raising control rather than sensible judgment to predominance. It has every reason to do this, according to the thought-system which both gave rise to it and which it serves. Sane judgment would inevitably judge AGAINST it, and MUST be obliterated by the ego in the interest of its self-preservation.

3 T 4 F 3. A crucial source of the ego’s off-balanced state is its lack of discrimination between impulses from God and from the body. Any thought-system

\textsuperscript{80}Ur inserts “1/12/66”
\textsuperscript{81}Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.
which makes THIS confusion MUST be insane. Yet this demented state is ESSENTIAL to the ego, which judges ONLY in terms of threat or nonthreat TO ITSELF.

In one sense, its the ego’s fear of the idea of God is at least logical, because this idea DOES dispel it. Fear of dissolution from the higher source, then, makes SOME sense in ego terms. But fear of the body, with which the ego identifies so closely, is more blatantly senseless. The body is the ego’s home by its own election. It is the only identification with which it feels safe, because the body’s vulnerability is its own best argument that you CANNOT be of God.

This is the belief that it sponsors eagerly. Yet the ego hates the body, because it does not accept the idea that the body is good enough as its home. Here is where the mind becomes actually dazed.
(N 6:43) (Ur 220)

1. Being told by the ego that it is really part of the body, and that the body is its protector, it is also constantly informed that the body can NOT protect it. This, of course, is not only true, but perfectly obvious.

2. Therefore, the mind asks, “Where can I go for protection?,” to which the ego replies, “Turn to me.”

3. The mind, and not without cause, reminds the ego that it has itself insisted that it IS identified with the body, so there is no point in turning to it for protection.

4. The ego has no real answer to this because there ISN’T any. But it DOES have a typical solution. It obliterates the question from the mind’s awareness. Once un-conscious, it can and does produce uneasiness, but it cannot be answered because it cannot be asked.

5. This is the question which MUST be asked: “Where am I to go for 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 **T 4 F 8.** 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 **T 4 F 9.** 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
undertaken, consciously organized, and consciously directed. Bill’s chief contribution to your joint venture is his insistence that the goal be formulated clearly, and KEPT IN MIND.

**T 4 F 10.** You, Helen, are not good at doing this. You still search for many goals simultaneously, and this goal confusion, given a **very** strong will, MUST produce chaotic behavior. Bill’s behavior is not chaotic, because he is not so much goal-divided as not goal-ORIENTED. Where Helen has overinvested in many goals, Bill has underinvested in ALL goals. He has the advantage of POTENTIALLY greater freedom from distractibility, but he does not **always** care enough to use it. Helen has the advantage of great effort, but she keeps losing sight of the goal.

**T 4 F 11.** B has very intelligently suggested

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82 *Ur* has “gods” and that is possibly correct, but it looks more like “goals” to me.
83 There is illegible interlinear notation here
that you both should set yourself the goal of really studying for this course. There can be no doubt of the wisdom of this decision, for any student who wants to pass it. But, knowing your individual weaknesses as learners and being a teacher with some experience, I must remind you that learning and wanting to learn are inseparable.

\textbf{T 4 F 12.} All learners learn best when they believe that what they are trying to learn is of value to them. But values in this world are hierarchical, and not everything you may WANT to learn has lasting value. Indeed, many of the things you want to learn are chosen \textbf{BECAUSE} their value will not last. The ego thinks it is an advantage not to commit itself to ANYTHING that is eternal, because the eternal \textbf{MUST} come from God.

\textbf{T 4 F 13.} Eternalness is the one function that
The Shorthand Notes

(N 6:47) (Ur 223)

the ego has tried at times to develop, but has systematically failed. It may surprise you to learn that had the ego willed to do so, it COULD have made the eternal, because, as a product of the mind, it IS endowed with the power of its own creator. But the DECISION to do this, rather than the ABILITY to do it is what the ego cannot tolerate. That is because the decision, from which the ability would naturally develop, would necessarily involve true perception, a state of clarity which the ego, fearful of its being judged truly, MUST avoid. The results of this seeming dilemma are peculiar, but no more so than the dilemma itself. The ego has reacted characteristically here as elsewhere, because mental illness, which is ALWAYS a form of ego-involvement, is not a problem of reliability as much as of validity. The ego compromises with the issue of the eternal, just as it does with all issues that touch on the real question in ANY way. By compromising...
(N 6:48) (Ur 223)

in connection with all TANGENTIAL
questions, it hopes to hide the REAL
question and keep it OUT OF MIND.
Its characteristic business\textsuperscript{84} with non-essentials
is precisely for that purpose.

\textbf{T 4 F 15.} Consider the alchemist’s
age-old attempts to turn base
metal into gold.\textsuperscript{85} The one question which the
alchemist did not permit himself to ask
was “What For?” He COULD not
ask this, because it would immediately
have become apparent that there was no
sense in his efforts, even if he
succeeded. The ego has also
countenanced some strange compromises
with the idea of the eternal, making odd
tries to relate the concept to the
unimportant in an effort to satisfy the
mind without jeopardizing itself.
Thus, it has permitted many good
minds to devote themselves to
perpetual MOTION, but NOT to
\textit{eternal}\textsuperscript{86} THOUGHTS.

\textbf{T 4 F 16.} Ideational preoccupations with
conceptual problems set up to be

\textsuperscript{84} This should probably be “busyness”
\textsuperscript{85} Ur initially is typed “god” and adds this note “(This typo was originally “god”)”
\textsuperscript{86} Ur replaces “eternal” with “perpetual”
incapable of solution are another favorite ego device for impeding the strong-willed from real progress in learning. The problems of squaring the circle, and carrying pi to infinity are good examples. A more recent ego-attempt is particularly noteworthy. The idea of preserving the body by suspension, thus giving it the kind of limited immortality which the ego can tolerate, is among its more recent appeals to the mind.

It is noticeable that in all these diversionary tactics, the ONE question which is NEVER asked by those who pursue them is “What for?” This is the question which YOU must learn to ask in connection with everything your mind wills to undertake. What is your purpose? Whatever it is, you cannot doubt that it will channelize your efforts automatically. When you make a decision of purpose, then, you HAVE made a decision as to about future effort, a decision which will remain in
(N 6:50) (Ur 224)

1. effect UNLESS you change the DECISION.

T 4 F 18. Psychologists are in a good position to
2. realize that the ego is capable of
3. making and accepting as real some
4. very distorted associations which are not
5. true. The confusion of sex with
6. aggression, and resulting behavior which
7. is the same for BOTH, is a good
8. example. This is understandable to the psychologist, and does
9. not produce surprise. The lack of
10. surprise, however, is NOT a sign of
11. understanding. It is a symptom of the
12. psychologist’s ability to accept as reasonable
13. a compromise which is clearly
14. senseless, to associate attribute it to the mental
15. illness of the patient rather than his own,
16. and to limit his questions about
17. both the patient AND himself to the trivial.

T 4 F 19. These relatively minor confusions
18. of the ego are not among its more
19. profound misassociations, although
20. they DO reflect them. Your own
21. egos have been blocking the more
22. important questions which your minds should
23. ask. You do NOT understand a patient
while you yourselves are willing to
limit the questions you raise about HIS mind,
because you are also accepting these limits
for YOURS. This makes you unable
to heal him AND yourselves.
Be ALWAYS unwilling to adapt
to ANY situation in which miracle-mindedness
is unthinkable. That state
in ITSELF is enough to demonstrate
that perception is wrong.

T 4 G 1. It cannot be emphasized too often
that CORRECTING perception is
merely a temporary expedient. It is
necessary ONLY because MISperception is a
BLOCK to knowledge, while ACCURATE
perception is a stepping-stone
TOWARDS it. The whole value of
right perception lies in the inevitable
judgment which it necessarily entails that
it is UNNECESSARY. This removes
the block entirely.

T 4 G 2. You may ask how this is
possible as long as you appear to be living
in this world. And since this is a
sensible question, it has a sensible
answer. But you must be careful that you really understand the question. What IS the you who are living in this world? Bill will probably have more trouble with this than you, but if he will try not to close his mind, he may decide that we are NOT engaging in denial after all.

T 4 G 3. To help him, it might be wise to review a number of the concepts with which he does not appear to have trouble, except at times. He liked the idea of invisibility, and was particularly open to the concept of different orders of reality. He also found the notion of varying densities of energy appealing. While he may yet agree that these are merely teaching aids, this is a good time to employ them.

T 4 G 4. Immortality is a constant state. It is as true now as it ever was or will be, because it implies NO CHANGE AT ALL.
(N 6:53) (Ur 225)

It is not a continuum, and it is NOT understood by comparing it with any opposite. Knowledge NEVER involves comparisons. That is its essential difference from everything else the mind can grasp.

T 4 G 5. “A little knowledge” is not dangerous except to the ego. Vaguely the ego senses threat, and, being unable to realize that “a little knowledge” is a meaningless phrase because “all” and “a little” in this context are the same, decides that since “all” is impossible, the fear does not lie in this. “A little,” however, is a scarcity concept, and this the ego understands well. Regarding “all” as impossible, “a little” is perceived as the real threat.

T 4 G 6. The essential thing to remember always is that the ego DOES NOT RECOGNIZE the real source of its perceived threat. And if YOU associate yourself WITH the ego, YOU do not perceive the whole situation as it really is. Only your allegiance to it gives the ego ANY power over you. We have spoken of the ego as if it were a separate thing, acting on its own. This was \textit{it is} necessary
to persuade you that you cannot dismiss it lightly, and MUST realize how much of your thinking is ego-directed. But we cannot safely leave it at that, or you will regard yourselves as necessarily conflicted as long as you are here, or more properly, BELIEVE that you are here.

T 4 G 7. The ego is nothing more than a PART of your belief about yourselves. Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate. The ratio of repression and dissociation of truth varies with the individual ego-illusion (tell Bill that phrase is VERY good), but dissociation is always involved, or you would not believe that you ARE here.

T 4 G 8. When I told Bill to concentrate on the phrase “here I am, Lord,”87 I did not mean “in this world” by “here.” I wanted him to think of himself as a separate consciousness, capable of direct communication with the Creator of that consciousness. He, too, MUST

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87 Bill’s Prayer (Special Message directly to WT) SM:4
begin to think of himself as a very powerful receiving and sending channel, a description I once gave you (very clearly) though symbolically.\textsuperscript{88} Remember that HE understood it before you did, because you are more dissociative and less repressed.

\textbf{T 4 G 9.} Your great debt to each other is something you should never forget. It is exactly the same debt that you owe to me. Whenever you react egotistically towards each other, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. The reason why the term “holy” can be used here is that, as you learn how much you ARE indebted to the whole Sonship which includes me, you come as close to knowledge as perception ever can. This gap is so small knowledge can easily flow across it and obliterate it forever.

\textbf{T 4 G 10.} You have very little trust in me as yet, but it will increase as you turn more and more often to me.

\textsuperscript{88} This may refer to Helen’s “vision” described in \textit{Absence} of finding a “sending and receiving” machine.
instead of to your egos for guidance.

The results will convince you increasingly that your choice in turning to me is the only sane one you can make. No one who has learned from experience that one choice brings peace and joy while another brings chaos and disaster needs much conditioning. The ego cannot withstand the conditioning process, because the process itself DEMONSTRATES that there is another way. **T 4 G 11.**

The classic conditioning by rewards model has always been most effective. H H⁸⁹ made a very good point in this connection, even though he did not understand that the real reason why conditioning through pain is not the most efficient method is because pain itself is an ego-illusion, and can never induce more than a temporary effect. **T 4 G 12.**

The rewards of **ego** God are immediately recognized as eternal. Since this recognition is made by YOU and NOT by your ego, the recognition ITSELF establishes that you and your ego CANNOT be identical. You may believe that you

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⁸⁹ *UR* has “Howard Hunt”
have already accepted the difference, but you are by no means convinced as yet. The very fact that you are preoccupied with the idea of escaping FROM the ego shows this.

T 4 G 13. You cannot escape from the ego by humbling it, or controlling it, or punishing it. The ego and the Soul DO NOT KNOW each other. The separated mind cannot maintain the separation EXCEPT by dissociating. Having done this, it utilizes repression against all truly natural impulses, not because the EGO is a separate thing, but because you want to believe that YOU are. The ego is a device for maintaining this belief, but it is still only YOUR willingness to use the device that enables it to endure.

T 4 G 14. My trust in you is greater than yours in me at the moment, but it will not always be that way. Your mission is very simple. You have been chosen to live so as to demonstrate 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
makes all men your brothers because they are all
of your Father. Love does not
conquer all things, but it DOES set
all things right.

Because you are all the Kingdom of God, I
can lead you back to your own creations, which
you do not yet know. God has kept
them very safe in HIS knowing
while your attention has wandered.

Bill gave you a very important idea
when he told you that what has been
dissociated IS STILL THERE. I am
grateful to him for that, and I hope he
will not decide that it is true only for
you. Even though dissociation is much
more apparent in you, and repression
is much more evident in him, each of you
utilizes both.

Wisdom always dictates 2
that a therapist work through WEAKER defenses
first. That is why I suggested to Bill
that he persuade you to deal with REPRESSION
first. We have only just about reached the
point where dissociation means much to
you, because it is so important to your misbeliefs. Bill
might do well, - and you could help him here, -
to concentrate more on HIS dissociative
tendencies and not try to deal with repression yet.

I hinted at this when I remarked
on his habit of disengaging himself, and
when I spoke to him about distantiation.

These are all forms of dissociation, and these weaker
forms were always more evident in him
than in you. That is because dissociation was so
extreme in your case that you did not have to hide it
because you were not aware that it was there.

Bill, on the other hand, DOES dissociate more
than he thinks, and that is why he cannot
 hear listen. He does not need to
go through the same course in repression that
you did, because he will give up his major
misdefense AFTER he has rid himself of
the lesser ones.

Do not disturb yourself about
repression, Bill, but DO train yourself
to be alert to any tendency to withdraw
from your brothers. Withdrawal is
frightening, and you do not recognize all the
forms it takes in you. Helen is right
that she will experience things that will
(N 6:61) (Ur 228)

cut across all her perceptions because
of their stunning knowledge. You were
right that this will occur when she
learns to recognize what she
ALREADY knows and has dissociated.

T 4 G 21. You, Bill, will learn somewhat
differently, because you are afraid of all
complete involvements, and believe that they
lessen YOU. You have learned to be
so much more clear-sighted about
this that you should be ready to
oppose it in yourself RELATIVELY easily.
As you come closer to a brother,
you DO approach me, and as you withdraw
from him I become distant to you.

T 4 G 22. Your giant step forward was to
INSIST on a cooperative collaborative
venture. This does NOT go against the true
spirit of meditation at all. It is in-
herent IN it. Meditation is a collaborative
venture with GOD. It CANNOT be undertaken
successfully by those who disengage
themselves from the Sonship, because they are dis-
engaging themselves from me. God will
come to you only as you will give Him to your
brothers. Learn first of them, and you will be90

90 This sentence continues on page 6:71
(N 6:62) (Ur ---)
(N 6:63) (Ur ---)

1 Answer to Helen's question about her reactions to ?un?\(^{91}\)
2 and also Bill's question. The reason for the fear reaction is
3 pe quite apparent. You have not yet
4 been able to SUSPEND judgment and
5 have nearly succeeded in weakening
6 your ???? ??? ?. Since you have
7 unfortunately the tendency to be self-preserving
8 you believe that to control is? of? judgment
9 is a self-preserving funct—?
10 function and therefore requires it as a
11 necessary defense of your self.
12 Weakening this defense deliberately is
13 thus perceived as dangerous
14 necessarily which frightens you.
15 Bill was right that you should
16 ask before attempting it again.
17 It would be very unwise to try
18 it before WE CAN DO IT TOGETHER
19 as I told you last night. I
20 assure you I will be vigilant in
21 identifying the right time, and as I
22 told you very clearly next time
23 we will do it TOGETHER. I did
24 NOT tell you when that will be because

---

\(^{91}\) Please note that we have no typed scribal transcript for these nine pages and the legibility is poor in some cases. There are certainly some errors here, but enough is readable to get a reasonable sense of the topic.
(N 6:64) (Ur ---)

1 I don't know. YOU will tell me that
2 he may not recognize that you have done
3 so. That is why you need me to
4 relay your own message back to you.
5 When we are both ready, it cannot
6 be fearful.
7 In answer to Bill's question as to
8 why he has so much difficulty
9 in communication, you were right in what
10 you said is the cab and Bill could
11 not listen. However he seems to
12 be able to listen quite carefully
13 to the notes. Ask him please to
14 listen VERY carefully to these.
15 If you ask me for guidance
16 you HAVE signified your willingness to
17 give over your own control at
18 least to some extent. Your frequent
19 failure to ask at all indicates
20 that at such times you are not
21 willing to go even that far.
22 But when you at least ask,
23 you are acting with a cooperative thought?
24 even though it may not look
ambivalent. You are therefore entitled to a specific answer but unless you follow it without judging it, you will become defensive about the next steps which you will take. You asked merely what you should do now. The Answer was to tell Jack to pick you up at 3. Bill's reaction to this was unfortunate and yours was much more constructive making it particularly unfortunate that Bill accepted your very correct response to his reaction with imitation. But it was inevitable because he had ALREADY given way to fear. Then YOU reacted to HIS mistake with imitation and we lost our communication for a time. Let us try to re-establish our communication now.

Bill was unwise in deciding on his own that unless he went to his apartment, Jack would be
in trouble. This ???? meant that
he saw only ONE alternative and
was unable to keep an open mind.
Certainly he should be careful that
way. Guidance which comes from
ME will not jeopardize anyone.
It should also be noted
that he projected his misperception
onto YOU, assuming that you
were counting on magic to
get Jack to take you home
in spite of the traffic, and
not realizing that the situation as it is.
I would like to tell him for you that
this was a misperception of his and
although you have done this many times in
the past you were NOT doing it then.
As you very correctly stated
but Bill could not listen at the
time, you were merely repeating
a message for which you had asked
and were not judging the outcomes.
Bill WAS. If you can continue
not to evaluate my messages and
merely follow them, they will lead to
good for everyone. Since this
is the same area of discipline which is
causing both of you trouble with
meditation to practice in this is
ESSENTIAL.
I do not yet know
what decisions those who are
involved in happening later
today will make but I assure
you ???? I ???? you to
share that WHATEVER they may
be can be utilized for good
if you will let them be. Why
not unburden yourselves of the
kind of responsibility which you CAN'T
meet and devote yourselves in
peace to the many others which you
can discharge WITHOUT strain?
It is their responsibility to recognize
the difference. Any confusion in
this respect is arrogance. Note
also that I specifically told you
in answer to your own question ?? 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
Art would be able to understand
Bill's going to the hospital while he
could not understand your presence
as P. I.

Bill's reaction did not take
alternate possibilities into account which is
one of which use? for problem solving. He should
also train himself to learn that
alternate possibilities are better not
LEFT UP TO HIM_ WHENEVER he
reacts as though they ARE
he WILL have trouble.

If YOU had asked where
to go, and Bill had been willing
to forgo control of the decision
WHATEVER you had done would
have been ONLY benign. Could
you continue the day in that
spirit? If you will to help
Bill overcome his imitation,
which is totally unjustified
in spite of his misperception we will
not only help him but enable
both of us to help you. This
will institute the chain of helpfulness
and harmlessness which always leads
to the Atonement and becomes a
powerful part of its beneficence.

I offer far more than partial
guidance although you do not ask for
more. The uneven quality of your
skill in both asking and following
my directions is due to the
alternations you experience between
ego and miracle orientated perception.
This IS a strain, but fortunately
one which can be overcome along with
the rest. There will never be a time
when I do not will to try
again. You MIGHT be gladdened
by remembering that.

Mon. PM Barbara and Julia alternate
1. Sam and Edna both Monday
Ann – Theluea – Don
Julie was shifted to Mon and
given to Sam
check ages. Mostly children now under 10.
(N 6:71) (Ur 228-229)

1 ready\textsuperscript{92} to hear God as you hear them.
2 That is because the function of love is
3 One.
4 \textbf{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 \textit{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 \textit{him} \textbf{? \textit{?}} to associate the OPPOSITE
15 of misery with its presence. \textit{? ? ?} It
16 gradually becomes \textit{evident desirable}, as he changes
17 his mind about its worth.
18 \textbf{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

\textsuperscript{92} continued from 6:61
WANT the rewards of the ego in the presence of
the rewards of God?

T 4 H 1. It should be clear that, while the
content of any particular ego-illusion does not
matter, it is usually more helpful to
correct it in a specific context. Bill
is right that you are too abstract in this
matter. Ego-illusions are QUITE
specific, although they frequently change, and
although the mind is naturally abstract, it
became concrete voluntarily as soon
as it splits. However, only PART of
it splits, so only PART of it is
concrete.

T 4 H 2. The concrete part is the same
part that believes in the ego, because the
ego DEPENDS on the specific. It is the
part that believes your existence
means you are SEPARATE. Everything
the ego perceives is a separate whole,
without the relationships that imply
BEING. The ego is thus AGAINST
communication, except in so far as
it is utilized to ESTABLISH separateness,
rather than to abolish it.

The communication system of the ego is based on its own thought-system, as is everything else it dictates. Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. While this is always so, individual egos perceive different kinds of threat, which are quite specific in their own judgment. For example, although all forms of perceived demand may be classified (or judged) by the ego as coercive communication which must be disrupted, the response of breaking communication will nevertheless be to a SPECIFIC PERSON or persons.

The specificity of the ego’s thinking, then, results in a spurious kind of generalization, which is really not abstract at all. It will respond in certain specific ways to all stimuli which it perceives as related. In contrast,

\footnote{UR pluralizes this to “demands”}
 everything it know is true, and does not
respond at all to anything else.
Nor does it make any attempt to
ESTABLISH what is true. It knows
that what is true is everything that
God created. It is in complete
and direct communication with every aspect
of Creation, because it is in complete and
direct communication with its Creator.

T 4 H 5. THIS communication IS the will of
God. Creation and communication are
synonymous. God created every
mind by communicating His Mind TO
it, thus establishing it forever as a
channel for the reception of His
Mind and Will. Since only
beings of a like order can truly communicate.

T 4 H 6. God made created you BY this
(N 6:75) (Ur 230)

and FOR this. The mind can distort its functions,
but it cannot endow itself with those it
was not given. That is why the mind
cannot totally lose the ability to communicate,
even though it may refuse to
utilize it on behalf of being.
Existence as well as being rests
on communication.

T 4 H 7. Existence is SPECIFIC in
how, what, and with whom is considered\(^94\)
worth undertaking. Being is
completely without these distinctions.
It is a state in which the mind IS in
communication with everything that is
real, including its own Soul. To
whatever extent you permit this
state to be curtailed, you are
limiting your sense of your OWN
reality, which becomes total only
by recognizing ALL reality in the
glorious context of its real
relationship to YOU. This IS
your reality.

Do not desecrate it or
recoil from it. It is your real home,

---

\(^94\) Ur has “and with whom communication is worth undertaking.”
(N 6:76) (Ur 230-231)

1 your real temple,⁹⁵ and your real self.
2 T 4 H 8. God, who encompasses ALL Being,
3 nevertheless created separate beings who
4 have everything individually, but who want
5 to share it to increase their joy. Nothing
6 that is real can be increased EXCEPT
7 by sharing it. That is why God Himself
8 created you. Divine Abstraction
9 takes joy in application, and that is what
10 creation MEANS. How, what, and to
11 whom are irrelevant, because real creation
12 gives everything since it can only create
13 like itself. Remember that in being,
14 there is no difference between having and being,
15 as there is in existence. In the state of being, the
16 mind gives everything always.
17 T 4 H 9. The Bible repeatedly states that
18 you should praise God. This hardly
19 means that you should tell Him
20 how wonderful He is. He has
21 no ego with which to accept thanks, and no
22 perceptions with which to judge your offerings.
23 But unless you take your part in the creation,
24 His joy is not complete because Yours is
25 incomplete. And This He does know.

---

⁹⁵ 1 Corinthians 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?
(N 6:77) (Ur 231)

1 He knows it in his own Being and its
2 experience of His Sons’ experience. The
3 constant GOING OUT of His love is
4 blocked when His Channels are closed,
5 and He IS lonely when the minds He
6 created do not communicate fully with Him.
7 **T 4 H 10.** God HAS kept your kingdom for
8 you, but He cannot share His joy with you
9 until you know it with your whole mind.
10 Even revelation is not enough, because it is
11 communication From God. But it is not enough
12 unless\(^{96}\) it is shared. God does not need
13 revelation returned to Him, which would clearly
14 be impossible, but He Does want revelation
15 brought to others. This cannot be done with the
16 actual revelation, because its content cannot be
17 expressed, and it is intensely personal to the
18 mind which receives it. But it can
19 still be returned BY that mind through
20 its attitudes to other minds which the knowledge
21 of- them? which\(^{97}\) the revelation brings.
22 **T 4 H 11.** God is praised whenever any
23 mind learns to be wholly helpful.
24 This is impossible without being wholly
25 harmless, because the two beliefs cannot coexist.

---

\(^{96}\) Ur replaces “unless” with “until”

\(^{97}\) Ur replaces “which” with “from” which does appear to be a genuine correction because there is clearly something wrong with this as originally penned.
T 4 I. True Rehabilitation (*N 514 6:77)  
(N 6:78) (Ur 231)

1 The truly helpful are invulnerable, because
2 they are NOT protecting their egos, so that nothing CAN
3 hurt them. Their helpfullness IS their praise
4 of God, and He will return their praise of Him,
5 because they are like Him and can rejoice together.
6 God goes out to them and through them, and there is
7 great joy throughout the Kingdom.
8 Every mind that is changed adds to
9 this joy with its own individual willingness to
10 share in it.
11 T 4 H 12. The truly helpful are God’s
12 miracle-workers, whom I direct
13 until we are all united in the joy of the
14 kingdom. I will direct you to wherever
15 you can be truly helpful, and to whoever can
16 follow my guidance through you. I arranged
17 for Bill to attend the rehabilitation meeting98
18 for very good reasons, and I want him to
19 know them so we can share our goal there.
20 T 4 I 1. Properly speaking, every mind which
21 is split needs rehabilitation. The medical
22 orientation emphasizes the body, and the vocational
23 orientation stresses the ego. The team approach
24 generally leads more to confusion than
25 anything else, because it is too often

98 Ur pluralizes this, making it “meetings”
(N 6:79) (Ur 232)

1. misused as an expedient for sharing
2. the ego’s dominion with other ego’s rather than
3. as a real experiment in cooperation of
4. minds.

5. **T 4 I 2.** The reason why Bill needs this
6. experience is because he needs rehabilitating himself.
7. How often have I ☐ 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. **T 4 I 3.** Rehabilitation, as a movement, has
18. been an improvement over overt neglect, but
19. it is often little more than a painful
20. attempt on the part of the halt to lead the
21. blind. Bill, you will see this at every
22. meeting. But this is not why you were
23. chosen to go. You have a fear of
24. broken bodies, because your ego cannot tolerate
25. them. Your⁹⁹ ego cannot tolerate ego-weakness,

⁹⁹ Ur manuscript has “you” rather than “your” which is a fairly obvious typo.
either, without ambivalence, because it is afraid
of its own weakness and the weakness of its
chosen home.

That is really why you recoil from
the demands of the dependent, and from the sight
of a broken body. Your ego is
threatened, and blocks your natural impulse
to help, placing you under the strain of
divided will. You withdraw to allow
your ego to recover, and to regain enough
strength to be helpful again on a
basis limited enough NOT to threaten
your ego, but also too limited to give
YOU joy.

Those with broken bodies are often looked
down on by the ego, because of its belief
that nothing but a perfect body
is worthy as its OWN
temple. A mind that recoils from a
hurt body is in great need of rehabilitation
itself. A damaged brain is also
hardly a danger. ALL symptoms of
hurt need true helpfullness, and whenever
they are met with this, the mind that so meets
them heals ITSELF.
Rehabilitation is an attitude of praising
God as He Himself knows praise.
He offers it praise to you, and you must offer it
to others. The real limitations on clinical
psychology, as it is evaluated by its followers
at present, are not reflected by the attitudes of
psychiatrists, or medical boards, or
hospital administrators, even though most
of them are sadly in need of rehabilitation
themselves.
The real handicaps of the clinicians
lie in their attitudes to those whom their egos
perceive as weakened and damaged.
By these evaluations, they have weakened and
damaged their own helpfulness, and have
thus set their own rehabilitation back.
Rehabilitation is NOT concerned with the ego’s
fight for control, nor the ego’s need
to avoid and withdraw.
Bill, you can do much on behalf
of your own rehabilitation AND Helen’s, and
much more universally as well, if you
think of the Princeton meetings in this way:
I am here ONLY to be truly helpful.
I am here to represent Christ, who sent me.
I do not have to worry about what to say or what to do, because the one who sent me will direct me.
I am content to be wherever He wishes, knowing he goes there with me.
I will be healed as I let him teach me to heal. (chapter 4 ends here)

To heal is to make happy.
I told you once to think how many opportunities you have to gladden yourselves, and how many you have refused. This is exactly the same as telling you that you have refused to heal yourselves. The light that belongs in you is merely the light of joy. Radiance is not associated with sorrow. Depression is often contagious, but although it may affect those who come in contact with it, they do not yield to its influence wholeheartedly. But joy calls forth an integrated willingness to

100 Matthew 10:19 But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak.
101 Ur has “wished” in place of “wishes”
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Chapter 5 - Healing and Wholeness

T 5 A. Introduction (*N 518 6:82) (N 6:82) (Ur 233)

1. I am here ONLY to be truly helpful.
2. I am here to represent Christ, who sent me.
3. I do not have to worry about what to say or what to do,¹ because the one who sent me will direct me.
4. I am content to be wherever He wishes,² knowing he goes there with me.
5. I will be healed as I let him teach me to heal. (chapter 4 ends here)

T 5 A 1. To heal is to make happy.

1. I told you once to think how many opportunities you have to gladden yourselves, and how many you have refused. This is exactly the same as telling you that you have refused to heal yourselves. The light that belongs in you is merely the light of joy. Radiance is not associated with sorrow. Depression is often contagious, but although it may affect those who come in contact with it, they do not yield to its influence wholeheartedly. But joy calls forth an integrated willingness to

¹ Matthew 10:19 But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;
² Ur has “wished” in place of “wishes”
(N 6:83) (Ur 233)

1 share in it, and thus promotes the mind’s
2 natural impulse to respond as one.
3 T 5 A 2. Those who attempt to heal
4 without being wholly joyous themselves
5 call forth different kinds of
6 responses at the same time, and thus
7 deprive others of the joy of responding
8 wholeheartedly. To be wholehearted,
9 you must be **altogether** happy.
10 If fear and love cannot coexist, and
11 if it is impossible to be wholly
12 fearful and remain alive, then the
13 only possible whole state is
14 that of love. **?** There is no
15 difference between love and joy. Therefore, the
16 only possible whole state is **?**
17 **?** the wholly joyous.
18 T 5 A 3. To heal, or to make joyous,
19 is **???** therefore the same as to
20 integrate and make one. That
21 is why it makes no difference to
22 what part or by what part
23 of the Sonship the healing is done.
24 Every part benefits, and benefits
25 equally. You are being
blessed by every beneficent thought of any of your brothers anywhere. You should want to bless them in return, out of gratitude.

T 5 A 4. You do not have to know them individually, or they you. The light of joy is so strong that it radiates throughout the Sonship and returns thanks to the Father for radiating HIS joy upon it.

Only God’s own holy children are worthy to be channels of His beautiful joy, because only they are beautiful enough to hold it by sharing it. It is impossible for a Child of God to love his neighbor EXCEPT as himself. That is why the healer’s prayer is, “let me know this brother as I know myself.”

T 5 B 1. Healing is an kind act of thought by which two minds perceive their oneness, of purpose and become glad. This gladness 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-awakening 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?

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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.”
The Holy Spirit is a difficult concept to grasp, precisely because it IS symbolic, and therefore open to many different interpretations. As a man and as one of God’s creations, my right thinking, which came from the Universal Inspiration which IS the Holy Spirit, taught me first and foremost that this Inspiration is for ALL. I could not have it myself without knowing that.

The word “know” is proper here, because the Holy Inspiration is a borderline concept between perception and knowledge in the same sense that right perception is so close to knowledge that it calls forth, or better, allows it to come. We have spoken before of the higher or true perception, which is so close to truth that God Himself can flow across the little gap. Knowledge is always ready to flow everywhere, but it cannot oppose. Therefore you can obstruct it, although you can never lose it.
T 5 C. The Mind of the Atonement (*N 525 6:89)
(N 6:89) (Ur 235–236)

1  T 5 B 9. The Holy Spirit is the mind Christ
2  mind that senses the knowledge that
3  lies beyond perception. It came
4  came into being with the separation
5  as a protection, and inspired the beginning
6  of the Atonement at the same time. Before
7  that, there was no need for healing and
8  no-one was comfortless. T 5 C 1. God honored
9  even the miscreations of His Children
10  because they had made them. But he
11  also blessed them with a way of thinking
12  about them that could raise their perceptions
13  until they became so lofty that they could
14  reach almost back to Him.
15  T 5 C 2. The Holy Spirit is the mind of the
16  Atonement. It represents a state of
17  mind that comes close enough
18  to one-mindedness that transfer
19  is at last possible. As you well
20  know, transfer depends on common
21  elements in the old learning
22  and the new situation to which it is transferred.
23  Perception is not knowledge, but it can be
24  transferred to knowledge, or CROSS
25  OVER into it. It might even be
more helpful here to use the literal trans meaning “carry” “carried over,” for the last step is taken by God.

T 5 C 3. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven Itself. T 5 C 4. First, its universality is perfectly clear, and no-one who receives it could ever believe for one instant that sharing it involves anything BUT gain.

T 5 C 5. Second, it is incapable of attack, and is without judgement and is therefore truly open. This means that although it does not engender knowledge, it invites does not obstruct it in any way.

Third, it is an unequivocal call to love. Every other voice is still.

T 5 C 6. There is a point at which sufficient quantitative changes produce real qualitative differences. The next point requires real understanding, because it is the point at which the shift occurs.
Finally, it points the way beyond the healing which it brings, and leads the mind beyond its own integration into the paths of creation.

Healing is not creating; it is reparation. The Holy Spirit promotes healing by looking beyond it, to what the Children of God were before healing was needed, and will be when they have been healed. This alteration of the time sequence should be quite familiar, because it is very similar to the shift in time perception which the miracle introduces.

The Holy Spirit is the MOTIVATION for the miracle-mindedness. It is the will to HEAL the separation by letting it go. It is IN you because God placed it in your mind, and although you can keep it asleep you cannot obliterate it. God Himself keeps it alive by transmitting it from His Mind to yours as long as there is time. It is partly His will and partly yours. The miracle itself is just this fusion or union of will.
(N 6:92) (Ur 236-237)

between Father and Son.

T 5 C 10. The Holy Spirit is the Spirit of Joy. It is the call to return, with which God blessed the minds of the separated Sons. This the vocation of the mind. It had no calling until the separation, because before it had only BEING, and would not have understood the call to right thinking.

The Holy Spirit was God’s answer to the separation, the means by which the Atonement could repair until the whole mind returned to creating. The Atonement and the separation took began at the same time. When man made the ego, God placed in him the call of joy. This call is so strong that the ego always dissolves at its sound.

T 5 C 11. That is why you can choose to listen to two voices within you. One you made yourself, and that one is not of God. But the other is given you by God, Who asks you only to listen to it. The Holy Spirit IS in you in a very literal sense. It is
T 5 D. The Voice for God (*N 529 6:93)
(N 6:93)(Ur 236–237)

1 the voice that calls you back to where you
2 were before and will be again.
3 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)

T5D3. Before the separation you did not need guidance.
1 You KNEW as you will now know again,
2 but you do not know now. God does not guide,
3 because He can share only PERFECT KNOWLEDGE.
4 Guidance is EVALUATIVE, because it
5 implies that there is a RIGHT way and also
6 a WRONG way, one to be chosen and the
7 other avoided. By choosing one, you give
8 up the other. This IS a conflict state.
9 It MEANS that knowledge has been
10 lost, because knowledge is SURE.

T5D4. God is not in you; YOU are part of
11 HIM. When you willed to leave Him,
12 He gave you a voice to speak FOR Him,
13 because He could no longer share His
14 knowledge with you without hindrance. Direct
15 communication was broken, because you had
16 made another voice with through another will. The Holy
17 Spirit calls you both to remember and
18 forget. You have chosen to be in a state
19 of opposition, in which opposites are
20 possible. As a result, there ARE
21 choices which you must make. In the holy
22 state, the will is free in the sense
23 that its CREATIVE power is unlimited, but
(N 6:95) (Ur 237-238)

1 choice itself is meaningless.
2 T 5 D 5. Freedom to choose is the same POWER
3 as freedom to create, but its APPLICATION is
4 different. Choosing MEANS divided will.
5 The Holy Spirit is one way of
6 choosing. This way is in you
7 BECAUSE there is also another way.
8 God did not leave His Children comfortless,
9 even though they left Him. The voice they
10 put in ?dreams? their minds was NOT the
11 voice of His Will, for which the
12 Holy Spirit speaks. The call to
13 return is stronger than the call to
14 depart, but it speaks in a different
15 way.
16 T 5 D 6. The voice of the Holy Spirit does not
17 command, because it is incapable of
18 arrogance. It does not demand, because
19 it does not seek control. It does not
20 overcome, because it does not attack.
21 It merely REMINDS. It is compelling
22 only because of what it reminds
23 you OF. It brings to your mind
24 the OTHER way, remaining quiet
25 even in the midst of the turmoil
(N 6:96) (Ur 238)

you have made for yourselves. The voice
for God is always quiet, because
it speaks of peace. Yet peace
is stronger than war, because it
heals. War is DIVISION, not
increase. No-one gains from strife.

T 5 D 7. “What profiteth a man
if he gain the whole world and
loseth his own Soul?” This
means that if he listens to the
wrong voice, he has LOST
SIGHT of his Soul. He CANNOT
lose it, but he CAN not know
it. It is therefore LOST TO HIM, until
he chooses right. The Holy Spirit is your guide in
choosing. He is the part of
your mind which ALWAYS speaks
for the right choice, because he
speaks for God. He is your
remaining communication with God,
which you can interrupt, but cannot destroy.

T 5 D 8. The Holy Spirit is the way in
which God’s will can be done on
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. T 5 D 9. My mind will always be like
17. yours, because we were created as
18. equals. It was only my DECISION that
19. gave me all power in Heaven and earth. 4
20. My only gift to you is to help you
21. make the same decision FOR YOURSELF.
22. The will for this decision is the will to
23. SHARE it, because the decision itself IS the
24. decision to share. It is MADE BY
25. GIVING, and is therefore the one act of mind

4 Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”
that resembles true creation.

T 5 D 10. You understand the role of models in the learning process, and the importance of the models you value and choose to follow in determining what you will to learn. I am your model for decision. By deciding for God, I showed you that this decision CAN be made, and that YOU can make it. I promised you that the mind that made the decision for me is also in YOU, and that you can let it change just as it changed me.\textsuperscript{5} This mind is unequivocal, because it hears only ONE VOICE, and answers in ONE WAY.

T 5 D 11. You are the light of the world with me.\textsuperscript{6} Rest does not come from sleeping, but from waking. The Holy Spirit is the call to awake and be glad. The world is very tired, because it is the IDEA of weariness. Our task is the joyous one of waking it to the call for God. Everyone will answer the call of the Holy Spirit, or the Sonship cannot be as one. What better vocation could there be for the Universe?

\textsuperscript{5} perhaps *Philippians 2:5* Let this mind be in you, which was also in Christ Jesus.”

also perhaps : *T 3 F 21.* and *T 3 F 22.* I cannot unite your will with God's for you. But I CAN erase all misperceptions from your mind, if you will bring it under my guidance. ONLY your misperceptions stand in your own way. Without them, your own choice is certain. Sane perception INDUCES sane choosing. The Atonement was an act based on true perception. I cannot choose for you, but I CAN help you make your own right choice.

\textsuperscript{6} *Matthew 5:14* “You are the light of the world. A city that is set on a hill cannot be hidden.”
(N 6:99) (Ur 239-240)

any part of the Kingdom than
to restore it to the perfect integration that can make
it whole?

T 5 D 12. Hear only this through the Holy
Spirit within you, and teach your
brothers to listen as I am teaching
you. When you are tempted by the
wrong voice, call on me to remind
you how to heal by sharing my
decision and MAKING IT STRONGER. As
we share this goal, we increase its
power to attract the whole Sonship,
and to bring it back into the Oneness in which
it was created.

T 5 D 13. Remember that the
word “Yolk”\(^7\) means “join together,” and the
word “burden” means message.
Let us reconsider the Biblical statement
“my yolk is easy and my burden
light” in this way.\(^8\) Let us join
together, gladly for my message is Light.(240)#C 67
I came to your minds because you
had grown vaguely aware of the
fact that there is another way, or another
voice. Having given this invitation to the

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\(^7\) This is rather clearly a misspelling of “yoke.”
\(^8\) Matthew 11:30 “For My yoke is easy and My burden is light.”
Holy Spirit, I could come to provide the model for HOW TO THINK.

Psychology has become the study of BEHAVIOR, but no-one denies the basic law that behavior is a response to MOTIVATION, and that motivation is will.

I have enjoined you to behave as I behaved, but we must respond to the same mind to do this. This mind is the Holy Spirit, whose motive will is for God alone always. It teaches you how to keep me as the model for your thought, and behave like me as a result.

The power of our joint motivation is literally beyond belief, but NOT beyond accomplishment. What we can accomplish together has no limits, because the call for God IS the call to the unlimited. Child of God, my message is for YOU, to hear and give away as you hear and answer the Holy Spirit within.\textsuperscript{9,10}

\textsuperscript{9} Ur adds “you” at the end of the sentence.
\textsuperscript{10} N.B. Notes pages 6:101-6:111 are found in chapter 7, T 7 H 1 to T 7 H 12. It is not clear whether this block of pages was originally dictated in the sequence found in the Notes and later moved to its location in chapter 7 in the Urtext or whether this group of pages was “shuffled” from its original location in the Notes to its current location. Given that the re-sequenced block represents one entire coherent section, and not just “random pages,” it would appear likely that it was originally dictated in the sequence shown in the Notes and later intentionally moved to the location found in the Urtext but this is far from certain.
(N 6:112) (Ur 241)

T 5 E 1. The\textsuperscript{11} way to LEARN TO KNOW your brother is by perceiving the Holy Spirit in him. We have already said that the Holy Spirit is the bridge or thought-transfer of perception to knowledge, so we CAN use the terms as if they were related, because in HIS mind they are. This relationship MUST be in His mind, because unless it were, the separation between the two ways of thinking would not be open to healing. He is part of the Holy Trinity, because His Mind is partly YOURS and also PARTLY GOD'S. This needs clarification not in statement, since we have \textit{already} said this before, but in \textit{understanding and experience}. 

T 5 E 2. The Holy Spirit is the IDEA of healing. Being thought, the idea GAINS AS IT IS \textit{shared}. Being the call FOR God, it is also the idea OF God. If you are part of God, it is also the idea of YOURSELF, as well as of all the parts of God. The idea of the Holy Spirit shares the properties\textsuperscript{12} of other ideas, because it follows

\textsuperscript{11} Ur inserts "Jan. 29, '66"  
\textsuperscript{12} Ur makes this singular “property”
(N 6:113) (Ur 241)

1 the laws of the universe of which IT is a part. Therefore, it is strengthened by being given away. It increases in YOU as you give it to your brothers.

5 T5E3. Since thoughts do not have to be conscious to exist, your brother does NOT have to be AWARE of the Holy Spirit, either in himself or in you for this miracle to occur. He may have dissociated the call for God, just as YOU have.

11 But the dissociation is healed in BOTH of you as you see it in him, and thus acknowledge its BEING. Bill, who has made a number of vital contributions to our joint venture, made a major one a while ago, which he himself did not appreciate or even understand. If we recognize its value together, we will be able to use it together, because it is an idea, (242)#C 69 and must therefore be shared to be held. permanently

19 T5E4. When Bill said that he was determined “NOT to see you that 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)

T 5 E 7. Delay is of the ego, because time is ITS concept. Delay is obviously a TIME idea. Both time AND delay are meaningless in eternity. We have said before that the Holy Spirit is God’s answer to the ego. Everything of which the Holy Spirit reminds you is in direct opposition to the ego’s notions, because true and false perceptions are THEMSELVES opposed. The Holy Spirit has the task of UNDOING what the ego has made. It must undo it in the same realm of discourse in which the ego itself operates, or the mind would be unable to understand the change. We have repeatedly emphasized the fact that one level of the mind is not understandable to another. So it is with the ego and the soul, and with time and eternity.

T 5 E 8. Eternity is an idea of God, so the Soul understands it perfectly. Time is a belief of the ego, so the lower mind, which IS the ego’s domain, accepts it without question.
The only aspect of time which is really eternal is NOW. That is what we REALLY mean when we say that now is the only time. The literal nature of this statement does not mean anything to the ego. It interprets it, at best, to mean “don’t worry about the future.” This is NOT what it REALLY means at all.

T 5 E 9. The Holy Spirit is the mediator between the interpretations of the ego and the knowledge of the Soul. Its ability to deal with symbols enables it to work AGAINST the ego’s beliefs in its own language. Its equal ability to look BEYOND symbols into eternity also enables it to understand the laws of God, for which it speaks. (244)#C 71 T 5 E 10. It can thus perform the function of RE-INTERPRETING what the ego makes, not by destruction, but by understanding. Understanding is light, and light leads to knowledge. The Holy Spirit is IN light,

\[13 \text{ Ur does not emphasize this word.}\]
because it is in\textsuperscript{14} YOU who ARE light. But
you yourselves do not know this. It is therefore the
task of the Holy Spirit to re-interpret you
on behalf of God.

5 \textbf{T 5 E 11.} You cannot understand yourselves
alone. This is because you have no meaning
apart from your rightful place in
the Sonship, and the rightful place of the
Sonship in God. This is your
life, your eternity, and YOURSELF.

11 It is of this that the Holy Spirit reminds you.
12 It is this that the Holy Spirit \textbf{SEES}. This
vision invariably frightens the ego,
because it is so calm. Peace is the
ego’s greatest enemy, because
according to ITS interpretation of
reality, war is the guarantee of its
survival. The ego becomes strong in
strife because if you believe there is strife,
you will react viciously because the
idea of danger has entered your
mind. This idea itself IS an
appeal to the ego.

\textbf{T 5 E 12.} The Holy Spirit is as vigilant as the ego

\footnote{\textit{Ur} emphasizes this word.}
to the call of danger, opposing it with ITS strength just as the ego WELCOMES it with all its might. The Holy Spirit counters this welcome by welcoming peace. Peace and eternity are as closely related as are time and war. Perception as well as knowledge derive meaning from RELATIONSHIPS. Those which you accept are the foundations of your beliefs. (245)#C 72

The Separation is merely another term for a split mind. It was not an act, but a thought. Therefore, the idea of Separation can be given away, just as the idea of unity can, and either way, it will be STRENGTHENED IN THE MIND OF THE GIVER. The ego is the symbol of the Separation, just as the Holy Spirit is the symbol of peace. What you perceive in others you are STRENGTHENING IN YOURSELF. You let your mind misperceive, but the Holy Spirit lets your mind re-interpret its own mis-

perceptions. The Holy Spirit is the perfect
teacher. It uses only what your minds ALREADY understand, to teach you that you do not understand it.

T 5 E 14. The Holy Spirit can deal with an unwilling learner without going counter to his will, because part of his will IS still for God. Despite the ego’s attempts to conceal this part, it is still much stronger than the ego, even though the ego does not recognize it. The Holy Spirit recognizes it perfectly, because it is its own dwelling place, or the place in the mind where it is at home.

YOU are at home there, too, because it is a place of peace, and peace is of God.

T 5 E 15. You who are part of God are not at home EXCEPT in His peace. If peace is eternal, you are at home only in eternity.

The ego made the world as IT perceives it, but the Holy Spirit, the RE-IN-TERPRETER of what the ego made,
(N 6:121) (Ur 245-246)

sees it only as a teaching
device for bringing you home.
The Holy Spirit must perceive time and re-interpret
into the timeless. The mind must be
led into eternity THROUGH time,
because having made time it is capable of
perceiving its opposite.(246)#C 73

T 5 E 16. The Holy Spirit must work through
opposites, because it must work with and
for a mind that IS in
opposition. Correct and learn, and be
open to learning. You have NOT
made truth, but truth can still
set you free. Look as the Holy Spirit
looks, and understand as He understands.
His understanding looks back to God,
in remembrance of Me. He is in
Holy Communion always, and He
is part of YOU. He is your
guide to salvation, because He holds
the remembrance of things past and
to come. He holds this gladness
gently in your minds, asking only
that you INCREASE it in His name
T 5 F. Therapy and Teaching (*N 558 6:122) (N 6:122) (Ur 246-247)

by sharing it to increase His joy in YOU. (247)#C 74

T 5 F 1. You must have noticed how often I have used your own ideas to help YOU. Bill is right is saying that you have learned to be a loving, wise, and very understanding therapist, except for yourself. That exception has given you more than perception for others because of what you saw in them, but less than knowledge of your real relationships TO them because you did NOT make them part OF you. Understanding IS beyond perception, because it introduces meaning. But it is below knowledge, even though it can grow TOWARDS it. It is possible, with great effort, to understand someone else and to be helpful to him, but the effort is misdirected. The misdirection is quite apparent. It is directed AWAY from you.

T 5 F 2. This does NOT mean that it is lost to you, but it DOES mean that you are not

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15 Ur inserts “Jan. 12, ’66”
aware of it. I have saved all of your kindnesses and every loving thought you have had, and I assure you, you have had many. I have purified them of errors which hid their light, and have kept them for you in their own perfect radiance. They are beyond destruction and beyond guilt. They came from the Holy Spirit within YOU, and we know that what God creates is eternal.

Bill once spoke of the Kingdom in this way, because he yearns for what he has repressed. You are much more afraid of it, because dissociation is more fearful. Bill’s better contact has allowed him the strength to retain the fear in awareness, and to resort to displacement, which he is learning to overcome with YOUR help. That is because you do not perceive HIM as dissociated, and can help him with his repression, which does NOT frighten you. He, on the other hand, has no difficulty in seeing YOU dissociate, and

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16 UR does not emphasize this word.
(N 6:124) (Ur 248)

1 does not HAVE\(^{17}\) to deal with repression in you, which WOULD
2 produce fear in him.
3 T 5 F 4. Joining in Atonement, which I have
4 repeatedly asked you to do, is ALWAYS
5 a way OUT of fear. This does not mean
6 that you can safely fail to acknowledge
7 anything that is true, but the Holy Spirit
8 will not fail to help you re-interpret
9 EVERYTHING that you perceive as fearful,
10 and teach you ONLY what is loving
11 IS true. It is beyond your ability
12 or-un to destroy, but entirely within
13 your grasp. It BELONGS to you
14 because YOU created it. It is yours
15 because it is part of you, just as you
16 are part of God, because He created
17 you.
18 T 5 F 5. The Atonement is the GUARANTEE
19 of the safety of the Kingdom. Nothing
20 good is lost, because it comes from the
21 Holy Spirit, the voice for creation. Nothing
22 that is not good was ever created,
23 and therefore CANNOT be protected. What the
24 ego makes it KEEPS TO ITSELF, and

\(^{17}\) Ur does not emphasize this word.
so it is without strength. Its
unshared existence does not die. It
was merely never born. Real
birth is not a beginning; it is a
CONTINUING. Everything that CAN
continue has already BEEN born.
But it can INCREASE as you are
willing to return the part of your
mind that needs healing to the higher
part, and thus render your
creating¹⁸ undivided.

T 5 F 6. You yourself always told
your patients that the real difference between
neurotic and ‘healthy’ guilt feelings
was that neurotic guilt feelings DO
NOT HELP ANYONE. This distinction
was very wise, though incomplete. Let us
make the distinction a little
sharper now. (249)#C 76 Neurotic guilt feelings are a
device of the ego for “atoning”
without sharing, and for asking for
pardon without changeing. The ego
NEVER calls for real Atonement, and
cannot tolerate real forgiveness, which

¹⁸ Ur inserts “(creation)”
(N 6:126) (Ur 249)

1 IS change.
2 T 5 F 7. Your concept of “healthy
3 guilt feelings” has great merit,
4 but without the concept of the Atonement it
5 lacked the healing potential it
6 held. YOU make the distinction
7 in terms of feelings which led to a
8 decision not to REPEAT the error, which
9 is only PART of healing. Your
10 concept therefore lacked the idea of
11 UNDOING it. What you were really
12 advocating, then, was adopting a
13 policy of sharing without a real
14 FOUNDATION.
15 T 5 F 8. I have come to give you the
16 foundation, so that your own
17 thoughts can make you REALLY free.
18 You have carried the burden of the
19 ideas you did NOT share, and which were therefore
20 too weak to increase.19 But you
21 did NOT recognize how to UNDO
22 their existence because you HAD made them.
23 You CANNOT cancel out your
24 past errors alone. They will NOT disappear

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19 Ur has no sentence break here, just a comma.
(N 6:127) (Ur 249-250)

from your mind without remedy. The remedy
is NOT of your making, any more than YOU are.
The Atonement cannot be understood
except as a PURE ACT OF SHARING.
That is what is meant when we said
that it is possible even in this world to
listen to ONE voice. If you are
part of God, and the Sonship is one,
you CANNOT be limited to the self the ego
sees. Every loving thought held
in ANY part belongs to every
part. (250)#C 77 It is shared BECAUSE it is loving.
Sharing is God’s way of
creating, and also YOURS. Your
ego can keep you in exile FROM
the Kingdom but in the Kingdom itself
it has no power.

You have become willing to receive my
messages as I give them, without interference
by the ego, so we can clarify an
earlier point which was mentioned before. We said
that you will one day teach as much
as you learn, and that will keep you in
balance. The time is now, because you have

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20 Ur inserts “(of the Sonship)”
(N 6:128) (Ur 250)

1 let it be now. You cannot learn EXCEPT by
2 teaching. I heard one voice because
3 I had learned that learning is attained
4 BY teaching. I understood that
5 I COULD NOT ATONE FOR MYSELF ALONE.
6 T 5 F 11. Listening to one voice MEANS the
7 will to share the voice to hear it yourself.
8 The mind that was in me is still irresistibly
drawn to every mind created by ☀
9 God, because God’s wholeness IS the
10 wholeness of his Son. Turning the
11 other cheek does NOT mean that you should
12 submit to violence without protest.
13 It means that you cannot be hurt, and
14 do not want to show your brother anything
15 except your wholeness. Show him that
16 he CANNOT hurt you, and hold nothing
17 against him, or you hold it against yourself.
18 T 5 F 12. Teaching is done in many
19 ways, by formal means, by
20 guidance, and above all BY EXAMPLE.
21 If you will to learn, you MUST will to
22 teach. Teaching is therapy because it
23 means the sharing of ideas, and the
(N 6:129) (Ur 250-251)

1 awareness that to share them is to strengthen
2 them. The union of the Sonship IS its
3 protection. (251)#C 78 The ego cannot prevail against
4 the Kingdom BECAUSE it is united,21 and the
5 ego fades away and is undone
6 in the presence of the attraction of the parts
7 of the Sonship which hear the call of the Holy Spirit to
8 be as One.
9 T 5 F 13. I cannot forget my need to
10 teach what I have learned which arose
11 in me BECAUSE I learned it. I call
12 upon you to teach what you have learned,
13 because by so doing YOU can depend
14 on it. Make it dependable
15 in my name, because my name is
16 the name of God’s Son. What
17 I learned I give you freely, and
18 the mind which was in me rejoices
19 as YOU will to hear it. The Holy Spirit
20 atones in all of us by UNDOING, and
21 thus lifts the burden you have placed in your
22 minds.22 By following Him,
23 He leads you back to God where you
24 belong. And how can you find this

21 Matthew 16:18 “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.”
22 Ur has this as singular “mind”
(N 6:130) (Ur 251-252)

way except by taking your brother
with you?

**T 5 F 14.** My part in the Atonement is not complete until YOU join it, and give it away. As you teach, so shall you learn. I will never leave you or forsake you,” because to forsake you would be to forsake myself and God who created me.

You will forsake yourselves and your God if you forsake any of YOUR brothers.

You are more than your brother’s keeper. In fact, you do not WANT to keep him. You must learn to see him as he is, and KNOW that he belongs to God, as you do. How could you treat your brother better than by rendering unto God the things **ideas** which are God’s?”

**T 5 F 15.** Ideas do not LEAVE the mind which thought them in order to have separate being. Nor do separate thoughts conflict with one another in space, because they do not occupy space at all. (252)#C 79

HUMAN ideas can conflict in content,

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23 Hebrews 13:5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”

24 Ur restores the original rendering “things”

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)

because they occur at different levels, and include opposite
thoughts at the SAME level. IT IS IMPOSSIBLE TO
SHARE OPPOSING THOUGHTS. The Holy Spirit does not
LET you forsake your brothers. Therefore,
you can really share only the parts of
your thoughts which are of Him, which He also
keeps for YOU. And of such is
the Kingdom of Heaven. All the rest remain\(^26\)
with you until He has re-interpreted them in the
light of the Kingdom, making them, too,
worthy of being shared. When they have
been sufficiently purified, He lets you
give them away. The will to share them IS their
purification.

T 5 F 16. The Atonement gives you the power
of a healed mind, but the power to
create is of God. Therefore, those
who have been forgiven must devote
themselves first to healing, because
having RECEIVED the idea of healing they MUST
give it to hold it. The full power
of creating\(^27\) cannot be expressed as long
as any of God’s ideas are withholding
it from the Kingdom. The joint will of

\(^{26}\) Ur makes this “remains” raising the question as to whether “all the rest” is a plural or singular noun.

\(^{27}\) Ur has “creation” followed by “(creating)”
(N 6:132) (Ur 252-253)

1 ALL the Sonship is the only creator that can
2 create like the Father. That is because only
3 the complete can think completely, and
4 the thinking of God lacks nothing.
5 Everything YOU think that is not through the Holy Spirit IS
6 lacking.
7 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. (254)#C 81
T 5 G. The Two Decisions (*N 569 6:133)  
(N 6:133) (Ur 254)

1 T 5 G 1. Perhaps\(^2\) 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

\(^2\) Ur inserts “Feb. 21, ’66”
joy. This makes it invulnerable to
the ego, because its peace is unassailable.
It is invulnerable to disruption BECAUSE it is
whole.

Guilt is ALWAYS disruptive.
Anything that engenders fear is
divisive, because it obeys the
law of division. If the ego is the
symbol of the separation, it is also the
symbol of guilt. Guilt is more
than merely not of God. It is the symbol of the
ATTACK on God. This is a totally
meaningless concept EXCEPT to the
ego, of course, but do not underestimate
the power of the ego’s belief in it. This
is the belief from which ALL guilt really
stems. (255)#C 82

The ego IS the part of the mind which
believes in division. But how can
part of God detach itself
WITHOUT believing it is attacking Him?
We spoke before of the authority problem as
involving the concept of USURPING His
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)

for you. It is, however, only the ACCEPTANCE
which makes it real.

You of all people should

T 5 G 7. As an extreme example of dissociation yourself,
you should have little trouble** difficulty in
understanding that it is perfectly possible
not to ACCEPT what IS in your minds. (256)#C 83
If you enthrone the ego in it, the fact that
you have accepted it, or allowed it to
enter, MAKES IT YOUR REALITY. This is
because the mind as God created it
IS capable of creating reality.
We said before that you must learn
to think WITH God. To think WITH Him is
to think LIKE Him. This engenders joy,
not guilt, because it is natural. Guilt is
a sure sign that your thinking is UN-
natural. Perverted thinking will
ALWAYS be attended with guilt,
because it IS the belief in sin.
T 5 G 8. The ego does not perceive sin as a
lack of love. It perceives it as
a POSITIVE ACT OF ASSAULT. This is
an interpretation which is necessary to its survival,

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29 *Ur* preserves the original handwritten form, “trouble”
because as soon as YOU regard it as a
LACK, you will automatically attempt to remedy
the situation. And you will also succeed. The
ego regards this as doom, but YOU must
learn to regard it as freedom.

T 5 G 9. The guiltless mind cannot suffer.
Being sane, it heals the body because
IT has been healed. The sane
mind cannot conceive of illness, because
it cannot conceive of attacking anything
or anyone. We said before that
illness is a form of magic. It
might be better to say it is a form
of magical SOLUTION. The ego believes
that by punishing ITSELF, it will
mitigate the punishment of God. Yet
even in this it is arrogant. It attributes
to God a punishing attempt\textsuperscript{30} intent, and
then takes over this intent as
its OWN prerogative. It tries
to usurp ALL the functions of God
as it \textsuperscript{22} perceives them, because \textsuperscript{22} it
recognizes that only total allegiance
can be trusted. (257)#C 84

\textsuperscript{30} Ur preserves the originally written "attempt"
(N 6:138) (Ur 257)

1 T 5 G 10. The ego cannot OPPOSE the laws of
2 God, any more than YOU can.
3 But it can INTERPRET them according to
4 what it wants, just as YOU can.
5 That is why the question “what DO you
6 want” must be answered. You
7 ARE answering it every minute and
8 every second, and each moment of
9 decision is a judgment which ?????
10 ????? is anything BUT ineffectual. Its
11 effects will follow automatically UNTIL
12 THE DECISION IS CHANGED. This is a redundant
13 statement, because you have NOT learned it.
14 But again, any decision can be UNmade as well as made.
15 T 5 G 11. But remember that the
16 ALTERNATIVES are unalterable. The
17 Holy Spirit, like the ego, is a decision. Together
18 they constitute all the decision alternatives
19 which your mind CAN accept and obey.
20 The ego and the Holy Spirit are the ONLY choices
21 which are open to you. God created one,
22 and so you cannot eradicate it. YOU made the
23 other, so you CAN. Only what
24 God creates is irreversible and
unchangeable. What YOU have made can always be changed, because when you do not think LIKE God, you have not really thought at all. Delusional ideas are NOT thought, but you CAN think that you believe in them.

But you are wrong. The function of thought comes FROM God and is IN God. As part of HIS thought, you cannot think APART from Him.

Irrational thought is a thought DISORDER. God Himself orders your thought, because your thought was created BY Him.

Guilt feelings are always a sign that you do not know this. They also show that you believe you CAN think apart from God, and WANT to.

Every thought disorder is attended by guilt at its

31 Ur inserts March 6, 1966
(N 6:140) (Ur 258)

inception, and MAINTAINED by guilt in its
continuance. Guilt is inescapable for
those who believe that they order their OWN
thought, and must therefore obey its orders.
This makes them feel RESPONSIBLE for their
mind ERRORS, without recognizing that
by ACCEPTING this responsibility they are really
reacting IRresponsibly. If the sole
responsibility of the miracle-worker is to
accept the ATONEMENT, and I assure you that
it is, then the responsibility for what is
atoned FOR CANNOT be yours.

This contradiction cannot BE resolved
except by accepting the solution of
undoing. You WOULD be responsible
for the effects of all your wrong
thinking IF IT COULD NOT BE
UNDONE. The purpose of the Atonement
is to save the past in PURIFIED
form only. If you accept the
remedy FOR a thought-disorder,
and a remedy whose efficacy is
beyond doubt, how can its symptoms remain? You have
T 5 H. Time and Eternity (*N 577 6:141)  
(N 6:141) (Ur 258)

reason to question the validity of symptom cure. But NOBODY ONE believes that the symptoms can remain if the underlying CAUSE is removed.

T 5 H 1. The CONTINUING will to remain separated is the only possible explanation (reason) for continuing guilt feelings. We have said this before, but we did not emphasize the destructive results of this decision at that time. ANY decision of the mind will affect both behavior AND experience. And what you will you EXPECT. This is NOT delusional. (259)#C 86 Your mind DOES create your future, and CAN turn it back to full creation at any minute, IF IT ACCEPTS THE ATONEMENT FIRST. It will also turn back to full creation the instant it has done so. Having given up its thought DISORDER, the proper ordering of thought becomes quite apparent.

T 5 H 2. God in His knowledge is not waiting. But His Kingdom IS bereft while YOU wait. All the
(N 6:142) (Ur 259)

1 Sons of God are waiting for your return,
2 just as YOU are waiting for THEIRS.
3 Delay does not matter in eternity,
4 but it IS tragic in time. You have
5 elected to be in time rather than in
6 eternity, and have therefore changed your
7 belief in your status. But election
8 is both free and alterable. You do
9 NOT belong in time. Your place
10 is ONLY in eternity, where God
11 Himself placed you forever.
12 T 5 H 3. Guilt feelings are the
13 PREServers of time. They induce
14 fears of FUTURE retaliation or
15 abandonment, and thus ensure that
16 the future will remain like the present\(^{32}\)
17 This IS the ego’s continuity, and gives
18 it a false sense of security through
19 the belief that you cannot escape from it.
20 But you can and MUST. God offers you
21 the continuity of eternity in exchange.
22 When you will to make this exchange,
23 you will simultaneously exchange guilt
24 for peace, viciousness for love,

\(^{32}\) Ur changes “present” to “past"
and pain for joy. **T5H4.** My role is only to
unchain your will and make it
free. Your egos cannot accept this
freedom, and will oppose your free
decision at every possible moment,
and in every possible way. *(260)#C87* And as
its maker, you KNOW what it
can do, because you GAVE IT the ability
to do it. The mind does indeed
know its power, because the mind
the Kingdom always, and remember
that you who are part of it cannot
BE lost. The mind that was in
me IS in you, for God creates
with perfect fairness. Let the Holy Spirit
remind you always of His fairness,
and let me teach you how to
share it with your brothers. How
else can the chance to claim it
for yourself be given you?

**T5H5.** What you do not understand
is that the two voices speak for
different interpretations of the same thing
simultaneously, or almost simultaneously, for the ego always speaks first. Alternate interpretations are unnecessary until the first one has been made, and speaking itself was unnecessary before the ego was made. The ego speaks in judgment, and the Holy Spirit reverses its decisions, much as the Supreme Court has the power to reverse the lower court’s decision about the laws of this world.

The ego’s decisions are ALWAYS wrong, because they are based on a complete fallacy which they are made to uphold. NOTHING it perceives is interpreted correctly. Not only does it cite scripture for its purpose, but it even interprets scripture as a witness for itself. The Bible is a fearful thing to the ego, because of its prejudiced judgment. Perceiving it as fearful, it interprets it fearfully. Having made YOU afraid, you do not appeal to the higher court, because you believe its judgment would be AGAINST you. (261)#C 88
T 5 H 7. We need cite only a few examples to see how the ego’s interpretations have mislead you. A favorite ego quotation is “As ye sow, so shall ye reap.”

Another is “Vengeance is mine sayeth the Lord.” Still another is “I will visit the sins of the fathers unto the third and the fourth generation.” And also, “The wicked shall perish.”

There are many others, but if you will let the Holy Spirit re-interpret these in its own light, they will suffice.

T 5 H 8. “As ye sow, so shall ye reap” merely means that what you believe to be worth cultivating you will cultivate in yourself. Your judgment of what is worthy DOES make it worthy for you.

T 5 H 9. “Vengeance is mine sayeth the Lord” is easily explained if you remember that ideas increase only by being shared. This quotation therefore emphasizes the fact that vengeance CANNOT be shared. Give it therefore to the

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33 2 Corinthians 9:6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

34 Deuteronomy 32:35 Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.’ Romans 12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord.

35 Exodus 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.”

36 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
6 T 5 H 12. The part of your thought which you have
7 given TO the ego will merely return to the
8 Kingdom, where your whole mind
9 BELONGS. The ego is a form of
10 ARREST, but arrest is merely
11 delay. It does NOT involve the
12 concept of police at all, although
13 the ego welcomes that interpretation.
14 You CAN delay the completion of
15 the Kingdom, but you CANNOT
16 introduce the concept of ASSAULT into
17 it.
18
19 T 5 H 13. When I said “I am
20 come as a light into the world,”
21 I surely came to share this light
22 with you. Remember the symbolic
23 reference we made before to the ego’s
24 dark glass, and remember also that
25 we said “Do not look there.” It is
26 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)

I have shown you infinite patience, because
my will IS that of our Father,
from whom I learned of infinite
patience. His voice was in me, as
it is in you, speaking for patience
towards the Sonship, in the name of
its Creator. What you need to
learn now is that only infinite
patience CAN produce immediate
effects. This is the way in which
time is exchanged for eternity.
Infinite patience calls upon infinite
Love, and by producing results
NOW renders time unnecessary.

T 5 H 16. To say that time is
temporary is merely to repeat the
obvious redundant. We have repeatedly
said that time is a learning
device which will be abolished
when it is no longer useful. The
Holy Spirit, who speaks for God in
time, also knows that time
is meaningless. He reminds you
of this in every passing moment
T 5 I. The Eternal Fixation (*N 586 6:150)  
(N 6:150) (Ur 263)

1 of time, because it is His special
2 function to return YOU to
3 eternity and remain to bless YOUR
4 creations there. He is the
5 only blessing you can truly
6 give, because He is so truly
7 blessed. And because He has
8 been given you so freely
9 by God, you must give
10 Him as you received Him. (264)# C 91

T 511. The concept of “set” is among
11 the better psychological percepts. Actually,
12 it is used quite frequently in the Bible,
13 and also here, under many different
14 terms. “God will keep him in perfect
15 peace whose mind is stayed
16 (or set) on Thee because he trusteth
17 in Thee,” 37 T 512. The pronouns here are confusing
18 without explanation, and the attempt to
19 shift “Thee” to “Him” is a
20 misinterpretation. The statement
21 means that God’s peace is
22 set in the Holy Spirit, because it is fixed on
23 God. It is also fixed in you.
24 You, then, ARE fixed in the peace

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37 Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.
of God.

The concept of “fixation” is a very helpful one, which Freud understood perfectly. Unfortunately, he lost his understanding because he was afraid, and as you know all too well, fear is incompatible with good judgment. Fear DISTORTS thinking, and therefore DISorders thought. Freud’s system of thought was extremely ingenious, because Freud was extremely ingenious. A mind MUST endow its thoughts with its own attributes. This is its inherent STRENGTH, even though it may misuse its power.

Freud lost much of the potential value of his own thought system because, much like Cayce, he did NOT include himself in it. This IS a dissociated state, because the thinker cuts himself off from his thoughts. Freud’s thought was so conflicted that he could not have retained his sanity as HE saw it WITHOUT dissociating. (265)#C 92
This is why the many contradictions which are quite apparent in his thinking became increasingly less apparent to HIM. 

A man who knows what fixation REALLY means and does NOT yield to it is terribly afraid. Fixation is the pull of God, on whom your mind IS fixed because of the Holy Spirit’s irrevocable set. “Irrevocable” means “cannot be called back or redirected.” The irrevocable nature of the Holy Spirit’s set is the basis for its unequivocal voice. The Holy Spirit NEVER changes its mind. Clarity of thought CANNOT occur under conditions of vacillation. Unless a mind is fixed in its purpose, it is NOT clear. But clarity literally means the state of light, and enlightenment IS understanding. It stands UNDER perception because you have denied it as the REAL foundation of thought. This is the basis for ALL delusional systems.
The concept of fixation, as Freud saw it, has a number of real learning advantages. First, it recognizes that man can be fixated at a point in development which does not accord with a point in time. This clearly could have been a means toward real release from the time belief, had Freud pursued it with an open mind. But Freud suffered all his life from refusal to allow eternity to dawn upon his mind, and enlighten it truly. As a result, he overlooked now entirely, and merely saw the continuity of past and future.

Second, although he misinterpreted what the Holy Spirit told him, or better, reminded him of, he was too honest to deny more than he had to, to keep his fear in tolerable bounds, as he perceived the 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 518. 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-system, the “threat” of fixation remained, and could never be completely eliminated by any living human being anywhere. Essentially, this was the basis of his pessimism. This was personally as well as theoretically the case. Freud tried every means his very inventive mind could devise to set up a form of therapy which could enable the mind to escape from fixation forever, even though he KNEW this was impossible. The knowledge plagued his belief in his own thought-system at every turn, because he was both a healer and an honest man and therefore necessarily a healer. He was therefore only PARTIALLY insane at the perceptual level, and was unable to relinquish the hope of release even though he could not cope with it. (267)# C 94

23 T 5 I 10. The reason for this amount of detail is because YOU are in the same
position. You are were eternally fixated on God in your creation, and the pull of this fixation is so strong that you will never overcome it. The reason is perfectly clear. The fixation is on a level that is so lofty high that it cannot be surmounted. You are ALWAYS being pulled back to your Creator because you belong in Him.

T 5 I 11. Do you REALLY believe you can make a voice that can drown out His? Do you REALLY believe that you can devise a thought-system which can separate you from His? Do you REALLY believe that you can plan for your safety and joy better than He can? You need be neither careful nor careless. You need merely cast all your cares upon Him because He careth for YOU. You ARE His care because He loves you. His voice reminds you always that all hope is yours because of His care.
(N 6:157) (Ur 267-268)

T 5 I 12. You CANNOT choose to escape His care, because that is not His will.
But you CAN choose to accept His care, and use the infinite power OF His care for all those He created BY it. There have been many healers who did not heal themselves. They have not moved mountains by their faith because their faith was not whole. Some of them have healed the sick at times, but they have not raised the dead. Unless the healer heals HIMSELF, he does NOT believe that there is no order in miracles. He has not learned that EVERY mind that God created is equally worthy of being healed because GOD made CREATED IT WHOLE. (268)#C 95

T 5 I 13. You are asked merely to return to God the mind as HE created it. He asks you only for what He gave, knowing that this giving will heal YOU. Sanity IS wholeness. And the sanity of your brothers IS yours. Why

38 The Ur manuscript is illegible between the words “faith” and “whole”. The Notes has “was not.”
should you listen to the endless insane calls
which you think are made upon you, when you KNOW
the voice of God Himself is in you?

God commended His Spirit to
you, asking and asks that you commend
yours to Him. He wills to keep
it in perfect peace because you are of
one mind and Spirit with Him.

Excluding yourself from the
Atonement is the ego’s last-ditch
defense of its own existence.

It reflects both the ego’s need to
separate, and your willingness to
side with its separateness. This
willingness means that YOU DO NOT
WANT TO BE HEALED. When I told
Bill that there is “just one more
thing,” he heard me very well. I
hope he will hear me as well
now. His intelligent mishearing
of “river” as “rivet” showed that,
even though he wanted release, he was
not able to cope with it at the time.

But the time IS now. You
have not been asked to work out the Plan
of Salvation yourselves, because, as I told
you before, the Remedy for what you have
made is NOT of your own making. God
Himself gave you the perfect correction
for everything you have made which is not in
accord with His Holy Will. I have
made His Plan perfectly clear and
perfectly explicit to you, and have also
told you of your part in His Plan and
how urgent it is that you fulfill it.

There is time for delay, but there
need not be. God weeps at the
sacrifice of His children who believe
they are lost to Him. The "one more
thing" that Bill must learn is
merely that he is NOT the one
more. He is both ONE and AT
ONE. If he will learn this NOW,
he will be willing in accord with the
last judgment, which is really only
the Biblical reminder of the
inevitability of self-INCLUSION. This
is what "Physician, heal thyself" really
means. Bill has frequently
observed for HIMSELF that this is hard
to do. He has, however, been
perfectly aware of (269)#C 96 JUST what YOU
should do about it.
T 5 I 17. You might ask him for
me whether he does not think he
might be dissociating HIMSELF from
his own awareness, since he is so
clear about the remedy for YOU.
You might also remind him that to
whatever extent he separates
himself from you, he is separating
himself from ME. This IS a collaborative
venture. Let me therefore return his
own ideas to him, so that you
can share them and thus help each
other to help me.
T 5 I 18. But let me first remind you
of something I told you myself.
Whenever you are not wholly joyous, it is
because you have reacted with a lack of love to some Soul
which God created. Perceiving this
as sin, you become defensive because
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 REINFORCE\(^{39}\) 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 WRONGL,
15 AS ACTIVELY DECIDE OTHERWISE.
16 T 5 I 20. Be very firm with yourselves
17 in this, and keep yourselves fully aware
18 of the fact that the UNDOING process, which
19 does NOT come about from you, is
20 nevertheless WITHIN you because God
21 placed it there. YOUR part is
22 merely to return your thinking to the
23 point at which the error was made, and
24 give it over to the Atonement in peace.

\(^{39}\) Ur does not emphasize this word.
(N 6:162) (Ur 269-270)

1 Say to yourselves the following, as sincerely
2 as you can, remembering that the
3 Holy Spirit will respond fully to your
4 slightest invitation: (270)#C 97

5 I must have decided wrongly because I
6 am NOT at peace.
7 I made the decision myself, and can
8 but I can also decide otherwise.
9 I WILL to decide otherwise, because
10 I WANT to be at peace.
11 I do NOT feel guilty, because the
12 Holy Spirit will undo ALL the consequences of
13 my wrong decision IF I WILL LET HIM.
14 I WILL to let Him by allowing
15 Him to decide for God for me.
### A Course in Miracles Volume I Chapter 6 Shorthand Notes Transcript

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Chapter 6 - ii

10/6/2009

Chapter 6 - ii

666

Unproofed Draft
Chapter 6 - Attack and Fear


I read the 2 things and asked the H.S. in me to listen in case our brother wanted to have some of ???? will use it to answer his ????
beginning because he ALWAYS wants to ????
him.

Not Transcribed from here

T 6 A 1. The\(^1\) relationship of anger to attack is obvious, but the inevitable ??? association of anger and FEAR is not always so clear. Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one’s own responsibility. Anger cannot occur unless you believe that you have BEEN attacked; the attack was UNJUST,\(^2\) and you are in no way responsible for it.

Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows. What can be

\(^1\) Ur inserts “March 22, 1966”
\(^2\) Ur has “justified” instead of “unjust”. 
(N 6:164) (UR 271)

1 expected from insane premises
2 EXCEPT an insane conclusion?
3 **T 6 A 2.** The way to undo an insane
4 conclusion is always to consider
5 the sanity of the premises on which
6 it rests. You cannot
7 BE attacked, attack HAS no
8 justification, and you
9 ARE responsible for what you
10 believe. You have been asked
11 to take me as your model
12 for learning. And we have often
13 said that an extreme example is
14 a particularly helpful learning
15 device. EVERYONE teaches, and
16 teaches all the time. This
17 is a responsibility which he assumes
18 inevitably, the moment he has
19 accepted any premises at all.
20 And NO ONE can organize his
21 life without ANY thought system.
22 Once he has developed a thought
23 system of any kind, he lives by
24 it and TEACHES it.
T 6 B. The Message of the Crucifixion (*N 601 6:165)
(N 6:165) (Ur 271-272)

T 6 A 3. You have been chosen to
teach the Atonement precisely
BECAUSE you have been EXTREME examples of
allegiance to your thought systems,
and therefore have developed the capacity FOR
allegiance. It has indeed been
misplaced. Bill had become an
outstanding example of allegiance to
apathy, and you had become a
startling example of fidelity to
variability. But this IS a
form of faith, which you yourselves
had grown willing to redirect.
You cannot doubt the STRENGTH of your
devotion when you consider how
faithfully you observed it. It was
quite evident that you had
ALREADY developed the ability to follow
a better model, if you could
ACCEPT it. (#272)#C 99

T 6 B 1. We have not dwelt upon the
crucifixion, because of its
fearful connotations. The only
emphasis we laid upon it was that it was

---

3 Ur replaces "had" with "have"
NOT a form of punishment.
But we know that nothing can be
really explained only in negative
terms. There is a positive interpretation
of the crucifixion which is wholly devoid
of fear, and therefore wholly benign in
what it teaches, if it is properly
understood. It is nothing more
than an extreme example. Its
value, like the value of any teaching
device, lies solely in the kind of
learning it facilitates. It can
be, and has been, misunderstood.
But this is only because the fearful
are apt to perceive fearfully.
I told you before that you
can always call on me to
share my decision and thus MAKE
IT STRONGER. I also told you
that the crucifixion was the last foolish
journey that the Sonship need
take, and that it should mean\(^4\)
RELEASE from fear to everyone\(^5\) who
understands it. While we emphasized

---

\(^4\) The Urtext manuscript has “means” here although the Notes and the HLC both have “mean” which is better grammar.
\(^5\) 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
time. Nevertheless, it has a
4 definite contribution to make to your own
5 lives, and if you will consider it
6 WITHOUT fear, it will help you
7 understand your own role as teachers.
8 T 6 B 3. You have reacted for years AS
9 IF you were being crucified. This is
10 a marked tendency of the
11 separated, who ALWAYS refuse
12 to consider what they have done to
13 THEMSELVES. Projection means
14 anger, anger fosters assault,
15 and assault promotes fear. The
16 real meaning of the crucifixion lies
17 in the APPARENT intensity of the
18 assault of some of the Sons of
19 God upon another a brother.
20 This, of course, is impossible, and
21 must be fully understood AS
22 an impossibility. In fact,
23 unless it IS fully understood as
ONLY that, I cannot serve as a real
model for learning.

Assault can ultimately be made
ONLY on the body. There is little
doubt that one BODY can assault
another, and can even destroy it.
But if destruction ITSELF is impossible,
then ANYTHING that is destructible
CANNOT be real. Therefore, its
destruction does NOT justify
anger. To the extent (#273)#C 100 to which you believe
it DOES, you MUST be accepting
false premises and TEACHING THEM
TO OTHERS.

The message which the crucifixion was intended
to teach was that it is not necessary to
perceive ANY form of assault
as persecution because you cannot BE
persecuted. If you respond with
anger, you MUST be equating
yourself with the destructible, and are
therefore regarding yourself insanely.
I have made it perfectly clear
that I am like you, and you are
like me. But our fundamental

---

6 Ur does not emphasize this word.
7 Ur replaces “as” with “in”
equality can be demonstrated only through joint decision. T6B5. You are free to perceive yourselves as persecuted if you chose. But you might remember when you DO chose to react that way that I WAS persecuted as the world judges, and did NOT share this evaluation for myself. And because I did not share it, I did NOT strengthen it. I therefore offered a DIFFERENT interpretation of attack, and one which I DO want to share with you. If you will BELIEVE it, you will help me TEACH it.

T6B6. We have said before, “As you teach so shall you learn.” If you react as if you are persecuted, you ARE teaching persecution. This is not a lesson which the Sons of God should WANT to teach if they are to realize their own salvation. Rather teach your own perfect immunity, which IS truth the truth in you, and

---

8 The Urtext manuscript and the Notes both have “chose” here, changed in later versions to “choose” which seems to fit much better.  
9 Ur changes “chose” to “choose” which looks like a spelling correction.
KNOW that it cannot be assailed. Do
not protect it yourselves, or you have
believed that it IS assailable. You
are not asked to BE crucified, because
that was part of my own teaching
contribution. You are merely asked
to follow my example in the face of
much less extreme temptations
to misperceive, and NOT to
accept them falsely as justifications for
anger.

T 6 B 7. There can BE no justification for the
unjustifiable. Do not believe there
is, and do not TEACH that there is.
Remember always that what you believe you
WILL teach. Believe with me,
and we will become equal as
teachers. YOUR resurrection is your
re-awakening. I am the model
for rebirth, but rebirth itself
is merely the dawning on your
minds of what is already
in them. (#274)#C 101 God placed it there
Himself, and so it is true forever.
(N 6:171) (UR 274)

I believed in it, and therefore made it forever true for me. Help me to teach it to our brothers in the name of the Kingdom of God. But first believe that it is true for you, or you will teach amiss.

T 6 B 8. My brothers slept during the so-called “agony in the garden,” but I could not be angry with them, because I had learned I could not be abandoned. Peter swore he would never deny me, but he did so three times. It should be noted that he did offer to defend me with the sword, which was I naturally refused, not being at all in need of bodily protection. I AM sorry when my brothers do not share my decision to hear (and be) only one voice, because it weakens them as teachers AND learners. But yet I know that they cannot really betray themselves or me, and that it is still on them that I
(N 6:172) (UR ---)

Text 7b
(N 6:173) (UR ---)

You will never get a control message from me because I speak with one voice. I promised I would edit the notes with you.

173

Cornell - Wash.

MUST build my church.

There is no choice in this, because only you can BE the foundation of God’s Church. A church is where an altar is, and the presence of the altar is what makes it a Church. Any Church which does not inspire love has a hidden altar which is not serving the purpose for which God intended it. I must found His Church on you because you, who accept me as a
model are literally my disciples.
Disciples are followers, but if the model they follow has chosen to SAVE THEM PAIN IN ALL RESPECTS, they are probably unwise NOT to follow him.

I elected, both for your sake AND mine, to demonstrate that the most outrageous assault, as judged by the ego, did not matter. As the world judges these things, but NOT as God knows them, I was betrayed, abandoned, beaten, torn, and finally killed. It was perfectly clear that this was only because of the projection of others onto me, because I had not harmed anyone and had healed many. We are still equal as learners, even though we need not have equal experiences. The Holy Spirit is glad when you can learn enough from MINE to be re-awakened by them. That was their only purpose, and that is the only respect way (#275)#C 102 in which I can be perceived as the Way, the Truth, and the Light.
When you hear only one voice,
you are never called on to sacrifice.
On the contrary, by enabling
YOURSELVES to hear the Holy Spirit in others,
you can learn from their experiences
and gain from them WITHOUT experiencing
them. That is because the Holy Spirit IS
one, and anyone who listens is
inevitably led to demonstrate
His way for ALL. You
are not persecuted, nor was I. You
are not asked to repeat my
experience, because the Holy Spirit which we
SHARE, makes this unnecessary. But
to use my experiences constructively
for yourselves, you must still
follow my example in how to perceive
them.

My brothers and yours are
constantly engaged in justifying
the unjustifiable. My one lesson,
which I must teach as I learned,
is that no perception of
judgment which is out of accord
with the judgment of the Holy Spirit CAN be justified. I undertook to show this was true even in a very extreme case, merely because this would serve as a good teaching aid to those whose temptations to an give in to anger and assault would NOT be as extreme.

T 6 B 13. I will, with God Himself, that none of His Sons should suffer. Remember that the Holy Spirit is the communication link between God the Father and His separated Sons. If you will listen to His voice, you will know that you cannot either hurt or BE hurt, but that many need your blessing to help them hear this for themselves. When you perceive only this need in them, and do not respond to any others, you will have learned of me, and be as eager to share your learning as I am.
The crucifixion CANNOT be shared, because it is the symbol of projection. But the Resurrection IS the symbol of sharing, because the re-awakening of every Son of God is necessary to enable the Sonship to know its wholeness. Only this IS knowledge.

T 6 B 14. The message of the crucifixion is very simple and perfectly clear: “teach ONLY love, for that is what you ARE.” If you interpret it in any other way, you are using it as a weapon for assault rather than as the call to peace for which it was intended. The Apostles often misunderstood it, and always for the same reason that makes anyone misunderstand anything. Their own imperfect love made them vulnerable to projection, and out of their own fear they spoke of the wrath of God as His RETALIATORY weapon. They also could not speak of the crucifixion entirely without anger, because their
own sense of guilt had made them angry.

Among ??

There are two glaring examples of upside-down thinking in the New Testament, whose whole Gospel is only the message of love. These are not at all like the several slips into impatience which I made, because I had learned the Atonement prayer, which I also came to teach, too well to engage in upside-down thinking myself. (Cor??????t to Bill) If the Apostles had not felt guilty, they never could have quoted ME as saying, “I come not to bring peace but a sword.” This is clearly the exact opposite of everything I taught.

Nor could they have described my reactions to Judas Iscariot as they did, if they had really understood ME. They could not believe that I could not have said, “Betrayest thou the Son of Man with a kiss?” unless I BELIEVED IN BETRAYAL.” It has to be either “I could not have said …” or “They could not believe I could have said…” but it can’t be both.

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10 Ur replaces “believe” with “have believed”

11 The manuscript has “not” typed between the lines which is also present in the Notes. However, this very much appears to be an error since it really makes no sense to say “They could not have believed that I could not have said, ‘Betrayest 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.
BELIEVED IN BETRAYAL. The whole
message of the crucifixion was simply that I
did NOT. The “punishment” which
I am said to have called
forth upon Judas was a similar
reversal. Judas was my brother and
a Son of God, as much a part
of the Sonship as myself. Was it
likely that I would condemn him
when I was ready to demonstrate
that condemnation is impossible?
T 6 B 17. I am very grateful to the
Apostles for their teaching, and
fully aware of the extent of their
devotion to me. But as you read
their teachings, remember that I
told them myself that there was much
they would understand later, because they
were NOT wholly ready to follow me
at the time. I emphasize this only
because I do not want you to
allow ANY fear to enter into the
thought system toward which I
am guiding you. I do NOT
call for martyrs but for TEACHERS.

Bill is an outstanding example of this confusion, and has literally believed for years that teaching IS martyrdom. This is because he thought, and still thinks at times, that teaching leads to crucifixion rather than to re-awakening. The upside-down nature of this association is so obvious that he could only have made it BECAUSE he felt guilty.

No-one is “punished” for sins, and the Sons of God are not sinners. ANY concept of “punishment” involves the projection of blame, and REINFORCES the idea that blame is justified. The behavior that results is a LESSON IN BLAME, just as all behavior teaches the beliefs that motivate it.

The crucifixion was a complex of behaviors arising out of clearly opposed thought systems. As such, it is the 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.
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
that all forms of rejection are
utterly meaningless.

T 6 B 21. The separation IS the notion of rejection.
As long as you teach this, YOU
still believe it. This is NOT as God
thinks, and you must think as He
thinks if you are to know Him
again. T 6 C 1. Any split in will MUST
involve a rejection of part of
it, and this IS the belief in separation.
The wholeness of God, which IS His
peace, cannot be appreciated EXCEPT by
a whole mind, which recognizes
the wholeness of God’s creation and
BY this recognition knows its Creator.

T 6 C 2. Exclusion and separation are
synonymous. So are separation and dis-
sociation. We have said before that
the separation was and IS dissociation, and also that
once it had occurred, projection became
its main defense, or the device
which keeps IT GOING. The reason,
however, may not be (#278)#C 105 as clear to you
as you think. What you project
you disown, and therefore DO NOT BELIEVE
(N 6:183) (UR 278)

IS YOURS. You are therefore EXCLUDING yourself from it, by the very statement you are making that you are DIFFERENT from someone else. Since you have also judged AGAINST what you project, you attack it because you have already attacked it BY rejecting it. By doing this UNCONSCIOUSLY, you try to keep the fact that you must have attacked yourself FIRST out of awareness, and thus imagine that you have made yourself safe.

**T 6 C 3.** Projection will ALWAYS hurt you. It reinforces your belief in your own split mind, and its ONLY purpose is to KEEP THE SEPARATION GOING. It is solely a device of the ego to make you feel DIFFERENT from your brothers and separated FROM them. The ego justifies this on the wholly spurious grounds that it makes you seem better than they are, thus obscuring equality WITH them still further.
Projection and attack are inevitably related, because projection is ALWAYS a means of JUSTIFYING attack. Anger without projection is impossible. The ego uses projection ONLY to distort your perception of both yourself AND your brothers. It begins by excluding something you believe exists in you which you do not want, and leads directly to your excluding yourself from your brother.¹²

But we know that there is another use of projection. Every ability of the ego has a better counterpart, because its abilities are directed by the mind, which has a better voice. The Holy Spirit, as well as the ego, utilizes projection but since their goals are opposed, so is the result. The Holy Spirit begins by perceiving YOU as perfect. KNOWING this perfection is shared, it RECOGNIZES it in others, thus strengthening it in both. Instead of anger, this

¹² Ur pluralizes this to “brothers.”
(N 6:185) (UR 278-279)

1 arouses love FOR both because IT
2 ESTABLISHES INCLUSION. Perceiving
3 equality, it perceives equal
4 needs. This invites Atonement
5 automatically, because Atonement IS
6 the one need which is universal. (#279) #C 106
7 T 6 C 6. To perceive YOURSELF in this way
8 is the ONLY way in which you can
9 find happiness in this world.
10 This is because it is the acknowledgement
11 that you are NOT in this world, and the
12 world IS unhappy. How else
13 can you find joy in a joyless
14 place EXCEPT by realizing that
15 YOU ARE NOT THERE? You cannot be ANYWHERE
16 that God did not put you, and
17 God ma 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
that God creates is as true as He is. Its truth lies only in its perfect inclusion in Him Who alone IS perfect. To deny this in any way is to deny yourself AND Him, because it is impossible to accept one without the other. The perfect equality of the Holy Spirit’s perception is the counterpart of the perfect equality of God’s knowing. The ego’s perception has no counterpart in God, but the Holy Spirit remains the bridge between perception and knowledge. By enabling you to use perception in a way that PARALLELS knowledge, you will ultimately meet it and KNOW it. The ego prefers to believe that parallel lines do not meet, and conceives of their meeting as impossible. But you might remember that even the human eye perceives them as if they DO meet in the
(N 6:187) (UR 279-280)

distance, which is the same as IN THE
FUTURE, if time and space are
one dimension. The later mathematics
support the interpretation of ultimate
convergence of the parallel theoretically.
EVERYTHING must meets in God, because
everything was created BY Him and IN
Him. God created His Sons by
extending His Thought and retaining
the extensions of His Thought in
His Mind. ALL His Thoughts are thus
perfectly united within themselves
and with each other because they, were created
neither partially nor in part.

T 6 C 9. The Holy Spirit enables you to PERCEIVE
THIS WHOLENESS NOW. You can no
more pray for yourselves alone than
you can find joy for yourself (#280)#C 107 alone.
Prayer is a re-statement of INCLUSION,
directed by the Holy Spirit under the laws
of God. God created you to create.
You cannot EXTEND His Kingdom until
you KNOW of its wholeness.
But thoughts begin
in the mind of the thinker, from which they extend outward. This is as true of God’s thinking as it is of yours. Because your minds are split, you can also perceive as well as think, but perception cannot escape from the basic laws of thought because it is still under the laws of mind. You perceive from your mind, and extend your perceptions outward.

Although perception of any kind is unnecessary, you made it and the Holy Spirit can therefore use it well. He can inspire perception and lead it toward God by making it parallel to God’s way of thinking, and thus guaranteeing their inevitable ultimate meeting. This convergence seems to be far in the future only because your mind is not in perfect alignment with the idea, and therefore does not want it now. The Holy Spirit uses time, but does not speak for believe in it. Coming from God, He uses everything
(N 6:189) (UR 280)

for good, but does not BELIEVE in what
is not true.

T 6 C 11. Since the Holy Spirit IS in your minds,
then your minds MUST be able to believe
ONLY what is true. The Holy Spirit
can speak only for this, because he
speaks for God. He tells you to
return your whole mind to God,
BECAUSE IT HAS NEVER LEFT HIM. If
it has never left Him, you need
only perceive it AS IT IS to BE
returned. The full awareness of
Atonement, then, is the recognition that
the separation NEVER OCCURRED. The ego CANNOT
prevail against this, because it is an
explicit statement that the EGO
never occurred.

T 6 C 12. The ego can accept the idea that
RETURN is necessary, because it can so
easily make the idea seem so
difficult. But the Holy Spirit tells you
that even RETURN is unnecessary,
because what never happened CANNOT
involve ANY problem. But it does

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13 Ur inserts “the”
NOT follow that YOU cannot make
the idea of return both necessary AND difficult.
God made nothing either necessary OR
difficult. But YOU have perceived both
AS IF they were part of His
perfect creations. Yet it is surely
clear that the perfect need NOTHING,¹⁴
and CANNOT (#281)#C 108 experience perfection as
a difficult accomplishment because that
is what they ARE.

T 6 C 13. This is the way in which you MUST
perceive God’s Creations, bringing
all of your perceptions into the one
parallel line which the Holy Spirit sees. This
line is the direct road to line of communication
with God, and lets YOUR mind converge
with HIS. There is NO CONFLICT ANYWHERE
in this perception, because it means that
ALL perception is guided by the Holy Spirit,
whose mind is fixed on God.
ONLY the Holy Spirit can resolve conflict,
because ONLY the Holy Spirit is conflict-free.
He perceives ONLY what is true in
YOUR mind, and extends outward
to ONLY what is true in other minds.

¹⁴ Ur puts the emphasis on “need” rather than “nothing.” The Notes has “need” underlined, but the underline is crossed out.
The difference between the ego’s use of projection and projection as the Holy Spirit uses it is very simple. The ego projects to EXCLUDE and therefore to deceive. The Holy Spirit projects by RECOGNIZING HIMSELF in EVERY mind, and thus perceives them as ONE. Nothing conflicts in this perception, because what the Holy Spirit perceives IS the same. Wherever it looks it sees itself, and because it is UNITED, it offers the whole Kingdom always. This is the one message which God gave TO it, and for which it must speak because that is what it IS. The peace of God lies in that message, and so the peace of God lies in YOU.

The great peace of the whole Kingdom shines in your mind forever, but it must shine OUTWARD to all parts of to make YOU aware of it. The Holy Spirit was given you with perfect impartiality, and only by perceiving Him impartially can

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15 Ur makes this “Wherever He looks He sees Himself, and because He is united He”
16 Ur makes this “Him”
17 Ur makes this “He”
18 Ur makes this “He”
you perceive Him at all. The ego is legion, but the Holy Spirit is one. No darkness abides ANYWHERE in the Kingdom. But¹⁹ your part is only to allow no darkness to abide in your OWN mind. This alignment with Light is unlimited, because it is in alignment with the Light of the world. Each of us IS the Light of the world, and by joining our minds IN this Light, we proclaim the Kingdom of God together and AS ONE.

¹⁹ Ur removes the sentence break and replaces “but” with “so”.

(N 6:192) (UR 281)

T 6 D 1. We\(^{20}\) have used many words as synonymous which are not ordinarily regarded as the same. We began with having and being, and recently have used others. Hearing and being is an example, to which we can also add teaching and being, learning and being, and, above all, PROJECTING and being. This is because, as we have said before, every idea begins in the mind of the thinker and extends outward. Therefore, what extends FROM the mind IS STILL IN IT, and FROM what it extends IT KNOWS ITSELF. This is its natural talent.

T 6 D 2. The word “knows” is correct here, even though the ego does NOT know, and is not concerned with BEING at all. The Holy Spirit still holds knowledge safe through its impartial perception. By attacking

\(^{20}\) Ur inserts “March 29, ’66.”
nothing, it presents no barrier
at all to the communication
of God. Therefore, being is
never threatened. Your
Godlike mind can never be
defiled. The ego never was and
never will be part of it.

But through the ego you
CAN hear and learn and teach a
nd project WHAT IS NOT
TRUE. From this, which
YOU have made, you have taught
yourselves to believe you ARE
NOT WHAT YOU ARE. You
CANNOT teach what you have not
learned. And what you
teach you strengthen in
yourselves BECAUSE you are sharing
it. Every lesson which you
teach YOU are learning.

That is why you must
teach only ONE lesson.
If you are to be conflict free
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. You only REAL safety
22. lies in projecting ONLY the
23. Holy Spirit, because as you see His
24. gentleness in others your own
25. mind perceives ITSELF as

21 Ur replaces “you” which should be “Your” with “The”
totally harmless. Once
it can accept this fully, it does NOT
see the need to PROTECT ITSELF.
The protection of God then
dawns upon it, assuring it
that it is perfectly safe
forever.
T 6 D 6. The perfectly safe ARE
wholly benign. They bless
because they know they ARE blessed.
Without anxiety, the mind
is wholly kind, and because it
PROJECTS beneficence, it
IS beneficent. Safety is
the COMPLETE RELINQUISHMENT OF
ATTACK. No compromise is
possible in this. Teach
attack in any form, and YOU HAVE
LEARNED IT AND IT WILL HURT
YOU. But your learning is not
immortal, and you can unlearn it
BY NOT TEACHING IT. Since
you cannot NOT teach, your
salvation lies in teaching exactly
(N 6:197) (UR 283)

the opposite of EVERYTHING THE EGO
BELIEVES. This is how YOU will learn
the truth that will make you free,
and keep you so as **you teach**
others learn it of YOU.

T 6 D 7. The only way to HAVE peace is to
TEACH peace. By learning it
through projection, it becomes a part of
you that you **finally** KNOW,
because you cannot teach what you have
dissociated. Only thus can
you win back the knowledge **which you**
threw away. An idea which you
SHARE you MUST HAVE. It
awakens in you through the CONVICTION of
teaching **it to others**. **If having and being?**
**being are the same?**. Remember
that if teaching is being and learning
is being, then teaching is
learning. EVERYTHING you
teach YOU are learning.
Teach only love, and learn
**to remember** that love is
yours and YOU are love. (#284)#C 111
T 6 E. The Only Answer (*N 634 6:198) (N 6:198) (UR 284)

1 T 6 E 1. Remember\(^\text{22}\) that the Holy Spirit is the ANSWER, not the question. The ego always speaks first, because it is capricious and does NOT mean its maker well. This is because it believes, and correctly, that its maker may withdraw his support from it at any moment. If it meant you well, it would be glad, as the Holy Spirit will be rejoice when He has brought you home and you no longer need His guidance.

2 T 6 E 2. When God created you, you became He made you part of Him. That is why attack WITHIN the Kingdom is impossible. But YOU made the ego without love, and so it does not love YOU. You could not remain

\(^{22}\) Ur inserts “March 30, 1966”
WITHIN the Kingdom without love, and since the Kingdom IS love, you believe you are WITHOUT it. This enables the ego to regard itself as SEPARATE and OUTSIDE ITS MAKER, thus speaking for the part of your mind that believes YOU are separate and outside the Mind of God.

The ego, then, raised asked the first question that was ever asked, but it can never answer it. That question, which was "What are you?" was the beginning of doubt.

The ego has never answered ANY questions since, though it has raised a great many. The most inventive activities of the ego have never done more than OBSCURE THE QUESTION, because you HAVE the answer, and THE EGO IS AFRAID OF YOU. You cannot really understand conflict until YOU fully
understand one basic fact that the ego does not know. The Holy Spirit does not speak first, but He ALWAYS answers. EVERYONE has called upon Him for help at one time or another, and in one way or another, AND HAS BEEN ANSWERED. Since the Holy Spirit answers truly, He answers FOR ALL TIME, and that means that EVERYONE HAS THE ANSWER NOW.

The ego cannot hear the Holy Spirit, but it DOES sense know\textsuperscript{23} that part of the same mind that made it is AGAINST it. It interprets this wholly as a justification for ATTACKING its maker. The ego believes that the best defense is attack, and WANTS YOU TO BELIEVE THIS. Unless you DO believe it, you will not side with it. And the ego feels

\textsuperscript{23} \textit{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.
The ego, which is not real, attempts to persuade the mind, which IS real, that it IS its own learning device, and that the learning device is more real than IT is. No one in his right mind could POSSIBLY believe this, and no one in his right mind DOES believe it.

Hear, then, the one answer of the Holy Spirit to ALL the questions which the ego raises. You are a Child of God, a priceless part of His Kingdom, which He created as part of Him. Nothing else exists, and ONLY this is real. You have chosen a sleep in which you have had bad dreams, but the sleep is not real, and God calls you to awake. There will be nothing left of your dream when you hear Him, because you WILL be awake. Your
dreams have contained many of the
ego’s symbols, and they have
confused you. But that was
only because you were asleep and
DID NOT KNOW.  (UR 285-286)

When you awake, you will
see the Truth around you and
in you, and you will no longer
believe in dreams, because they will
have no reality for you. But
the Kingdom and all that you have
created there will have great
reality for you, because they
are beautiful and true. In the
Kingdom, where you are and
what you are is perfectly
certain. There is no doubt
there, because the first question
was never asked. Having
finally been wholly answered,
IT HAS NEVER BEEN. Being
alone lives in the Kingdom,
where everything lives in
God without question.

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24 Ur emphasizes this word.
(N 6:204) (UR 286-287)

1 The time that was spent on
2 questioning in the dream has
3 given way to the Creation and to
4 its Eternity.
5 (#287)#C 114 April 1, 1966
6 T 6 E 8. YOU are as certain as
7 God, because you are as true as
8 He is. But what was once
9 quite certain in your minds has
10 become only the ABILITY for
11 certainty. The introduction of
12 abilities into being was the beginning of
13 UNcertainty, because abilities are
14 POTENTIALS, not accomplishments.
15 Your abilities are totally useless in
16 the presence of God’s accomplishments
17 and also of yours. Accomplishments
18 are RESULTS which HAVE BEEN achieved.
19 When they are perfect, abilities are
20 meaningless.
21 T 6 E 9. It is curious that the perfect
22 must now be perfected. In
23 fact, it is impossible. But you
24 must remember that when you
(N 6:205) (UR 287)

put yourselves in an impossible situation,
you believed that the impossible WAS possible.

T 6 E 10. Abilities must be DEVELOPED, or you cannot use them. This is not true of anything that God created, but it is the kindest solution possible to what YOU have made. In an impossible situation, you can develop your abilities to the point where they CAN GET YOU OUT OF IT. You have a guide to how to develop them, but you have no commander EXCEPT YOURSELF. This leaves YOU in charge of the Kingdom, with both a guide to FIND it and a MEANS to keep it. You have a model to follow who will strengthen YOUR command, and never detract from it in any way.
You therefore retain the central place in your own perceived enslavement, a fact which ITSELF demonstrates that you are NOT enslaved.

T 6 E 11. You are in an impossible situation only because you thought it was
possible to be in one. You WOULD
be in an impossible situation if God
showed you your perfection, and PROVED
to you that you were wrong. This would
demonstrate that the perfect were
inadequate to bring THEMSELVES to the
awareness of their perfection, and thus
side with the belief that those who
have everything need help, and are therefore
helpless. (#288)#C 115

This is the kind of reasoning that
the ego engages in, but God, who
KNOWS that His creations are
perfect does NOT insult them.
This would be as impossible as the
ego’s notion that it has
insulted Him. That is why
the Holy Spirit NEVER commands. To
command is to assume INequality,
which the Holy Spirit demonstrates does not
exist. Fidelity to premises
is a law of the mind, and everything
God created is faithful to His
laws. But fidelity to other
laws is also possible, not because
(N 6:207) (UR 288)

the laws are true, but because YOU MADE

THEM.

What would be gained

if God proved to you that you

have thought insanely? Can

God lose His own certainty?

We have frequently stated that

what you teach you ARE. Would

you have God teach you that you have

sinned? If He confronted the

self you have made with the Truth He

made created FOR you, what could

you be but afraid? You would

doubt your sanity, which is the one

thing in which you can FIND the sanity

He gave you. God does not

teach. To teach is to imply a

lack which God KNOWS is not there.

God is not conflicted. Teaching

aims at change, but God

created ONLY the changeless.

The separation was not a loss of

perfection, but a failure in

COMMUNICATION. A harsh and
The Shorthand Notes

Chapter 6 - 46

T 6 F. “To Have, Give All to All” (*N 644 6:208) (N 6:208) (UR 288-289)

1 divisive strident form of communication arose as
2 the ego’s voice. It could not
3 shatter the peace of God, but it
4 COULD shatter YOURS. God did
5 not blot it out, because to eradicate
6 it would be to attack it. Being
7 questioned, He did not question.
8 He merely gave the Answer.
9 T 6 E 15. God’s answer IS your
10 teacher. T 6 F 1. Like any good
11 teacher, He DOES know more than
12 you know NOW, but He teaches
13 only to make you equals. This is
14 because you had ALREADY taught
15 wrong, having believed what was not
16 true. YOU DID NOT BELIEVE IN
17 YOUR OWN PERFECTION. Could God
18 teach you that you had made a
19 split mind when He knows your
20 mind only as whole? (#289)#C 116
21 -T 6 F 2. What God DOES know is
22 that His communication channels
23 are not open to Him, so that
24 He cannot impart His joy and know
that His Children are wholly joyous. This is an ongoing process, not in time, but in eternity. God’s extending outward, though not His completeness, was blocked when the Sonship does not communicate with Him as one. So He thought, “My Children sleep, and must be awakened.”

How can you wake children better and more kindly than with a gentle Voice that will not frighten them, but will merely remind them that the night is over and the Light has come? That is all that God’s Teacher ever does.

You do not inform them that the nightmares which frightened them so badly were not real, because children BELIEVE in magic. You merely reassure them that they are safe NOW. Then you train them to RECOGNIZE THE DIFFERENCE between sleeping 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 lack wisdom ARE children. But He ALWAYS answers
3 their call, and His dependability makes THEM more certain. Children
4 ARE DO confused between by fantasy and
5 reality, and they ARE frightened
6 because they do not know the difference.

7 T 6 F 6. The Holy Spirit
8 makes NO distinction among dreams.
9 He merely shines them away.
10 His light is ALWAYS the call to
11 awake, WHATEVER you may have been
12 dreaming. Nothing lasting lies in
13 dreams, and the Holy Spirit, shining with the
14 light from God Himself, speaks only for what lasts
15 forever.

16 T 6 F 7. When your body and your ego
17 and your dreams are gone, you
18 will know that YOU will last
19 forever. Many think that this is
20 accomplished through death, but NOTHING
21 is accomplished through death because
22 death is nothing. EVERYTHING

25 Ur preserves “those who lack” although both words “who do” appear to be crossed out in the Notes.
(N 6:212) (UR 290-291)

is accomplished through life, and life is of the
mind and in the Mind. The body neither
lives nor dies, because it cannot contain you
who ARE life. If we share
the same mind, YOU CAN OVERCOME
DEATH BECAUSE I DID. Death is an
try to resolve conflict by
not willing at all. Like any
other impossible solution which the ego
attempts, IT WILL NOT WORK.

T 6 F 8. God did not make the body,
because it is destructible, and therefore not of the
Kingdom. The body is the symbol of the
WHAT YOU THINK YOU ARE. It is
clearly a separation device, and
therefore does not exist. The Holy Spirit, as
always, takes what you have made
and translates it into a learning
device FOR you. Again, as
always, it re-interprets what
the ego uses as an argument FOR
separation into an argument
AGAINST it. (#291)#118

T 6 F 9. If the mind can heal the
(N 6:213) (UR 291)

body, but the body cannot heal the mind, then the mind MUST BE STRONGER. Every miracle demonstrates this. We have said that the Holy Spirit is the MOTIVATION for miracles. This is because He ALWAYS tells you that ONLY the mind is real, because only the mind CAN BE SHARED. The body IS separate, and therefore CANNOT be part of you. To be of one mind is meaningful, but to be of one body is meaningless. By the laws of mind, then, the body IS meaningless. because it cannot be

T 6 F 10. To the Holy Spirit THERE IS NO ORDER OF DIFFICULTY IN MIRACLES. This is FAMILIAR enough to you by now, but it has not yet become believable. Therefore, you do not know what it understand it and cannot USE it. We have too much to accomplish on behalf of the
Kingdom to let this crucial concept slip away. It is a real foundation stone of the thought system I teach and want YOU to teach. You cannot perform miracles without believing it, because it is a belief in perfect equality.

Only one equal gift CAN be offered to the equal Sons of God, and that is FULL APPRECIATION. Nothing more and nothing less. Without a range, order of difficulty IS meaningless, and there must BE no range in what you offer to each other. The Holy Spirit, which leads to God, translates communication into being, just as He ultimately translates perception into knowledge.

You DO NOT LOSE WHAT YOU COMMunicate. The ego uses the body for attack, for pleasure, and for personal pride. The insanity of this perception makes it a fearful one. The Holy Spirit sees it only as a
means of COMMUNICATION. And because communicating IS sharing, it becomes communion. You might argue that fear as well as love can be communicated, and therefore can be shared. But this is not so real as it sounds. Those who communicate fear are promoting attack, and attack always BREAKS communication, and therefore makes communion impossible. (#292)# 119

Egos DO join together in temporary allegiance, but always for WHAT EACH ONE CAN GET SEPARATELY. The Holy Spirit communicates only WHAT EACH ONE CAN GIVE TO ALL. He never takes ANYTHING back, because He wants YOU to keep it. Therefore, His teaching begins with the lesson: To HAVE, GIVE all TO all. [“Therefore Do only that.”]

This is a very preliminary step, and THE ONLY ONE YOU MUST TAKE YOURSELF. It is not even 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
believed in the solution of sleep. You were not consistent in teaching it, but you did so often enough to enable him to learn it. Once HE learned it, he could teach YOU how to become more consistently awake, and thus begin to waken HIMSELF. This placed him, too, in command of the journey. His recognition of the direction it must take was perfectly stated when he INSISTED ON COLLABORATION. T 6 F 17. You, Helen, had taken a giant step INTO conflict, but Bill turned you both26 TOWARD THE WAY OUT. The more he teaches this, the more he will learn it. (#293)#C 120)
T 6 G. “To Have Peace, Teach Peace to Learn It” (*N 654 6:218) (N 6:218) (UR 293)

1. All the separated ones have a basic fear of retaliation and abandonment. This is because they BELIEVE in retaliation attack and rejection, so this is what they perceive and teach and LEARN. These insane concepts are clearly the result of their own disassociation and projection. What you teach you are, but it is quite apparent that you can teach wrongly, and therefore believe TEACH YOURSELVES that you are what you are not WRONGLY.

2. Many thought that I was attacking them, even though it is perfectly quite apparent that I was NOT. An insane learner learns strange lessons.

3. What you must understand is that, when you do not SHARE a thought system, you ARE weakening it. Those who BELIEVE in it therefore perceive it as an ATTACK ON THEM. This is because everyone identifies himself WITH his thought system,

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27 Ur inserts “APRIL 3, ’66”
28 Ur replaces “it” with “this”
and EVERY thought system centers on
WHAT YOU BELIEVE YOU ARE. If the
center of the thought system is
TRUE, only truth extends
outward from it. But if a
lie is at its center, only
DECEPTION proceeds from it.

All good teachers realize
that only fundamental change
will last. But they do not begin at that level. Strengthening
MOTIVATION for change is their
first and foremost goal. It is
also their last and final one.
Increasing motivation for change IN THE
LEARNER is all that a teacher
NEED do to GUARANTEE change.
This is because a change in motivation
IS a change of mind, and this
will INEVITABLY produce fundamental
change BECAUSE the mind IS
fundamental.

The first step in the reversal
or undoing process, then, is the

29 Ur moves the emphasis from “begin” to the previous word “not.”
(N 6:220) (UR 294)
1 UNDOING of the getting concept.
2 Accordingly, the Holy Spirit’s first lesson was:
3 To HAVE, GIVE all TO all. We
4 said that this is apt to INCREASE
5 conflict temporarily, and we can
6 clarify this still further now. At this
7 point, the sameness equality of having and
8 being is not yet under
9 perceived. Until it IS, having
10 still appears to be the OPPOSITE of
11 being. Therefore, the first lesson SEEMS
12 to contain a contradiction because
13 it is BEING LEARNED BY A CONFLICTED
14 MIND. This MEANS conflicting
15 motivation, and so the lesson CANNOT
16 be learned consistently as yet.
17 T 6 G 5. Further, the mind of the learner
18 projects its own split, and therefore
19 perceives\(^\text{30}\) does NOT perceive
20 consistent minds in others,
21 making him suspicious of THEIR
22 motivations. This is the real reason
23 why in many respects the first
24 lesson is the hardest to learn.

\(^{30}\) Ur omits this word, and its insertion appears to be an inadvertent error.
(N 6:221) (UR 294-295)

Still strongly aware of the ego in himself, and responding primarily TO the ego in others, he is being taught, he is being learning\(^{31}\) to react to BOTH as if what he DOES believe IS NOT TRUE.

T 6 G 6. Upside-down as always, the ego perceives the first lesson as insane. In fact, this is its only alternative here, because the other one, which would be much LESS acceptable, would obviously be that IT is insane. The ego’s judgment, then, is predetermined by what it IS, though not more so than is any other product of thought. The fundamental change will still occur with the change of mind IN THE THINKER.\(^{122}\)

T 6 G 7. Meanwhile, the increasing clarity of the Holy Spirit’s voice makes it impossible for the learner NOT TO LISTEN. For a time, then,

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\(^{31}\) Ur replaces “learning” with “being taught”
he IS receiving conflicting messages AND
ACCEPTING BOTH. This is the classic
“double bind” in communication, which
you wrote about yourselves quite
recently, and with good examples too.
It is interesting that Helen claimed
at the time that she had never heard of it
and did not understand it. I thought
it might help both of you if you
were called on to write about it
together. You might remember
our brother’s insistence on its
inclusion. Helen thought he had
become quite demanding32
on this point, but it was quite
strongly reinforced in HIS mind,
and so he wanted to teach
it in his text. This, of course,
was a very good way for YOU
to learn it.

The way out of conflict
between two opposing thought systems
is clearly TO CHOOSE ONE AND RELINQUISH
THE OTHER. If you identify WITH your

32 Ur replaces “demanding” with “irrational”
thought system, and you cannot escape this, and if you accept two thought systems which are in COMPLETE DIS-
agreement, peace of mind IS impossible. If you TEACH both,
which you will surely do as long as you ACCEPT both, you are teaching conflict and LEARNING it.
But you DO want peace, or you would not have called upon the voice e£ for PEACE to help you. His LESSON is not insane, but the CONFLICT IS.
T 6 G 9. There can BE no conflict between sanity and insanity, because only one is true, and therefore only ONE is REAL. The ego tries to persuade you that it is up to YOU to decide which voice is true. But the Holy Spirit teaches you that truth was created by God, and YOUR decision CANNOT change it. As you begin to realize the quiet power of His
Voice AND ITS PERFECT CONSISTENCY,
MUST dawn on your minds that you are (#296)#C 123 trying to undo
a decision which was made irrevocably
FOR you. That is why we
suggested before that there was
help in reminding yourselves to
allow the Holy Spirit to decide for
God for YOU.

T 6 G 10. You are NOT asked to make
insane decisions, although you
are free to THINK you are.
But it MUST be insane to
believe IT IS UP TO YOU to decide
what God’s Creations ARE. The
Holy Spirit perceives the conflict
EXACTLY AS IT IS. Therefore,
His second lesson is: To
HAVE peace, TEACH peace to-all-and
to LEARN it.33

T 6 G 11. This is still a preliminary step,
because having and being are still not
equated but it is more advanced
than the first step, which is really

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33 This sentence is rather extensively marked up in the Notes in such a way that it is difficult to represent it here.
(N 6:225) (UR 296)

only a thought REVERSAL. The second
step is a positive affirmation of
WHAT YOU WANT. This, then
IS a step in the direction OUT of conflict,
because it means that alternatives
have been considered, and ONE has
been chosen as MORE DESIRABLE.

T 6 G 12. But the evaluation “more
desirable” still implies that
the desirable has degrees. Therefore,
although this step is essential
for the ultimate decision, it is
clearly NOT the final one.

T 6 G 13. It should be clear
that the recognition of the lack of
order in miracles has not yet
been accepted at this point, because
NOTHING is difficult that is
WHOLLY DESIRED. To desire
wholly is to CREATE, and no
creating CANNOT be difficult if
God Himself created you AS
a creator. The second step, then, is
still perceptual but it is
nevertheless a giant step
toward the kind unified perception
which \textsuperscript{34} parallels God’s knowing. (\#297)\#C 124

As you take this step
and HOLD THIS DIRECTION, you will
be pushing toward the center of
your thought system, where the
FUNDAMENTAL change will
occur. You are only beginning this step
now, but you have started
on this way by realizing
that ONLY ONE WAY IS
POSSIBLE. You do not yet
realize this consistently, and so your
progress is intermittent. \textsuperscript{35} But
the second step is easier than the
first, because it FOLLOWS. The
very fact that you have accepted
THAT is a demonstration of
your growing awareness that the
Holy Spirit WILL lead you on.

\textsuperscript{34} Ur replaces “which” with “that”
\textsuperscript{35} Ur omits the sentence berak, having a comma here
64T 6 H. “Be Vigilant Only for God and His Kingdom”
(N 6:227) (UR 298)

1 T 6 H 1. For your own salvation you MUST be
critical, because YOUR salvation IS critical
to the whole Sonship. We said before that
the Holy Spirit IS evaluative, and MUST be. Yet
His evaluation does not extend
BEYOND you, or you WOULD share
it. In YOUR mind, and your mind
ONLY, He sorts out the true from the
false, and teaches you to judge every
thought that you allow to ENTER in the
light of what God PUT there. Whatever is
IN ACCORD with this light He retains, to
strengthen the Kingdom in YOU. When
it is PARTLY in accord with truth
He accepts it and purifies it.
But what is OUT OF ACCORD
ENTIRELY He rejects by judging
against. This is how He keeps
the Kingdom perfectly consistent and
perfectly unified.

T 6 H 2. But what you must
remember is that what the Holy Spirit
REJECTS the ego ACCEPTS. This is
because they are in fundamental disagreement
about everything, because they are in fundamental
disagreement about WHAT YOU ARE.
The ego’s beliefs on this crucial issue
varies, and that is why it promotes
different moods. The Holy Spirit NEVER varies
on this point, and so the ONE mood
that He engenders is joy. He
PROTECTS this by rejecting everything
that does NOT foster joy, and
so He alone can keep you wholly
joyous.

T 6 H 3. The Holy Spirit does not teach your mind to
be critical of other minds, because
He does not want you to teach
your errors and LEARN THEM YOURSELVES.
He would hardly be consistent
if He allowed you to STRENGTHEN
what He you must learn to
avoid. In the mind of the THINKER,
then, He IS judgmental, but only
in order to unify it so IT CAN
perceive WITHOUT judgment. (#299)#C 126)
This enables the mind to TEACH without
judgment and therefore learn to BE
without judgment. The UNdoing is necessary
only in YOUR mind, so that you cannot
PROJECT it. God Himself has
established what you can project
with perfect safety. Therefore, the Holy Spirit’s third
lesson is: Be vigilant ONLY
for God and HIS Kingdom.
This is a major step
toward FUNDAMENTAL change.
Yet it is still a lesson in
thought REVERSAL, because it implies
there is something you must
be vigilant AGAINST. It has
advanced far from the first
lesson which was PRIMARILY a
reversal, and also from the second,
which was essentially the identification
of what is MORE desirable. This
step, which follows from the second as the
second does from the first, emphasizes the
DICHOTOMY between the desirable and the
UNdesirable. It therefore makes the
ULTIMATE choice inevitable. But
while the other steps first step

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36 Ur inserts the word “that”
(N 6:230) (UR 299-300)

seems to INCREASE conflict, and the second
still ENTAILS it to some extent,
this one calls for CONSISTENT EFFORT
AGAINST IT.

T 6 H 5. We said already that you
can be as vigilant AGAINST the ego
as FOR it. This lesson teaches
not that you CAN be, but that you
MUST be. It does not
concern itself with order of
difficulty, but with CLEAR-CUT
PRIORITY FOR VIGILANCE. This
step is unequivocal in that it
teaches THERE MUST BE NO EXCEPTIONS,
but it does NOT deny that the
temptations to MAKE exceptions will
occur. Here, then, your consistency
is called on DESPITE chaos. But
chaos and consistency CANNOT coexist for
long, because they are MUTUALLY EXCLUSIVE. (#300)#127

As long as you must be vigilant
against ANYTHING, however, you
are not recognizing this, and are holding
the belief that you can CHOOSE EITHER
ONE.
(N 6:231) (UR 300)

1 T 6 H 6. By teaching you WHAT to choose, the
2 Holy Spirit will ultimately be able to
3 teach you that YOU NEED NOT
4 CHOOSE AT ALL. This will finally
5 liberate your will FROM choice, and
6 direct it towards creation
7 WITHIN the Kingdom. Choosing through
8 the Holy Spirit will only lead you TO it.
9 You create by what you ARE, but
10 this IS what you must learn. The
11 way to learn it is INHERENT in the
12 third step, which brings together the lessons
13 inherent in the others, and goes
14 beyond them towards real integration.
15 T 6 H 7. If you allow yourselves to
16 HAVE in your minds only what God
17 put there, you are acknowledging
18 your mind as what God created
19 it. Therefore, you are accepting it AS IT
20 IS. And since it IS whole,
21 you are teaching peace BECAUSE you have
22 believed in it. The final step will
23 still be taken FOR you by God.
(N 6.232) (UR 300-301)

1. But by the third step, the Holy Spirit has
2. PREPARED you FOR God. He is
3. GETTING YOU READY to translate
4. having into being by the very nature of
5. the steps you must take WITH Him.
6. You learn first that having rests on
7. GIVING and NOT getting. Next you
8. learn that you learn what you
9. TEACH, and that you WANT TO
10. LEARN PEACE. This is the CONDITION
11. for identifying WITH the Kingdom, because
12. it is the condition OF the Kingdom. (#301)#128

13. T 6 H 8. But you have believed that
14. you are WITHOUT the Kingdom, and have
15. therefore excluded yourself FROM it
16. in your belief. It is therefore essential to
17. teach you that YOU must be
18. INCLUDED, and the BELIEF THAT YOU ARE
19. NOT is the ONLY thing that
20. you must exclude. T 6 H 9. The third step
21. is thus one of PROTECTION for
22. your minds by allowing you
23. to identify ONLY with the center,
24. where God placed the altar
25. to HIMSELF. We have already said
that altars are BELIEFS, but God and
His creations are BEYOND belief
because they are beyond question. The Voice
FOR God speaks only for BELIEF
beyond question, but this IS the preparation
for BEING without question.

T 6 H 10. As long as belief in
God and His Kingdom is assailed
by ANY doubts in your minds, His
perfect Accomplishment is NOT
apparent to you. This is
why you MUST be vigilant ON
GOD’S BEHALF. The ego speaks
AGAINST His Creation, and therefore
DOES engender doubt. You cannot
go BEYOND belief UNTIL you
believe wholly. No one can
EXTEND a lesson he has NOT
LEARNED FULLY. Transfer, which
IS extension, is the measure of
learning because it is the MEASURABLE
RESULT. This, however, does NOT
mean that what it transfers
TO is measurable. On the
(N 7:04) (UR 301-302)

contrary, unless it transfers to the whole Sonship, which is immeasurable because it was created BY the Immeasurable, the learning itself MUST be incomplete.

To teach the WHOLE Sonship WITHOUT EXCEPTION demonstrates that you PERCEIVE ITS WHOLENESS and have learned that it IS One.

Now you must be vigilant to HOLD its Oneness in your mind\(^37\) because if you allow doubt to enter, YOU will lose awareness of its wholeness, and WILL BE UNABLE TO TEACH IT. (#302)# C 129 The wholeness of the Kingdom does NOT depend on your perception, but your AWARENESS of its wholeness DOES. It is only your awareness that NEEDS protection, because your BEING cannot be assailed. **But**\(^38\) a real sense of being CANNOT be yours while you are doubtful of what you ARE. **THIS IS WHY VIGILANCE IS ESSENTIAL.** Doubts

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\(^{37}\) *Ur* pluralizes this to “minds”

\(^{38}\) *Ur* changes “But” to “Yet”
(N 7:05) (UR 302)

ABOUT being MUST not enter your mind, or you CANNOT know what you are with certainty.

T 6 H 12. Certainty is OF God for YOU.

Vigilance is not necessary for truth, but it IS necessary AGAINST ILLUSION. Truth is WITHOUT illusions, and therefore WITHIN the Kingdom. Everything OUTSIDE the Kingdom IS illusion. But you must learn to ACCEPT truth because YOU THREW IT AWAY. You therefore saw yourself AS IF you were WITHOUT it. By making another Kingdom WHICH YOU VALUED, you did NOT keep the Kingdom of God alone in your minds, and therefore placed part of your mind OUTSIDE of it. What you have made has thus DIVIDED YOUR WILL and given you a sick mind that MUST be healed. Your vigilance AGAINST this sickness IS the way to heal it.

T 6 H 13. Once YOUR mind is

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39 Ur moves the emphasis from “is” to “illusion”
40 Ur replaces “therefore” with “thus”
healed, it radiates health and thereby TEACHES healing. This establishes you as a teacher who teaches LIKE me. Vigilance was required of me as much as of you. But remember that those who will to teach the same thing MUST be in agreement about what they believe.

The third step, then, is a statement of what you WANT to believe, and entails a willingness to RELINQUISH EVERYTHING ELSE. I told you that you were just beginning the second step, but I also told you that the third one FOLLOWS it. The Holy Spirit WILL enable you to go on IF YOU FOLLOW HIM. Your vigilance is the sign that you WANT Him to guide you. Vigilance DOES require effort, but only to teach you that effort ITSELF
(N 7:07) (UR 303)

1 is unnecessary. You have exerted GREAT
draft.
2 effort to preserve what you **have** made
3 BECAUSE it is not\(^{41}\) true. Therefore, you must
4 now turn your effort AGAINST
5 it. Only this can cancel out the
6 NEED for effort, and call upon
7 the BEING which you both HAVE and ARE.
8 THIS recognition is wholly WITHOUT effort,
9 because it is ALREADY true and needs
10 no protection. It is in the perfect
11 safety of God. Therefore,
12 inclusion is total and Creation
13 is WITHOUT LIMIT. (end of chapter 6)

14 **T 7 A 1.** 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.

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\(^{41}\) Ur emphasizes this word.
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Chapter 7 – The Consistency of the Kingdom

T 7 A. Introduction (*N 675 7:7) (N 7:07) (Ur 303)

1 is unnecessary. You have exerted GREAT effort to preserve what you have made
2 BECAUSE it is not true. Therefore, you must
3 now turn your effort AGAINST it. Only this can cancel out the
4 NEED for effort, and call upon
5 the BEING which you both HAVE and ARE.
6 THIS recognition is wholly WITHOUT effort,
7 because it is ALREADY true and needs
8 no protection. It is in the perfect
9 safety of God. Therefore,
10 inclusion is total and Creation
11 is WITHOUT LIMIT. (end of chapter 6)
12
13 T 7 A 1. The creative power of both
14 God AND His Creations is limitless,
15 but it is NOT in reciprocal relationship.
16 You DO communicate fully WITH God,
17 as He does with YOU. This is an
18 ongoing process in which you SHARE, and
19 BECAUSE you share it, you are inspired
20 to create LIKE God. But in
21 Creation you are NOT in a reciprocal
22 relation TO God, because He created
23 YOU, but you did NOT create Him.

\[1\] Ur emphasizes this word.
(N 7:08) (Ur 303-304)
1 We have already stated that only in
2 this respect your creative power differs
3 from His. Even in this world there is
4 a parallel. Parents give birth
5 to children, but children do NOT give
6 birth to parents. They DO, however,
7 give birth to their children, and thus
8 give birth AS their parents do.
9 T 7 A 2. If you created GOD and He
10 created you, the KINGDOM could
11 not increase through its OWN creative
12 thought. Creation would therefore be
13 limited, and you would NOT be co-
14 creators WITH God. As God’s
15 creative Thought proceeds FROM
16 Him TO you, so must YOUR
17 creative thoughts proceed FROM
18 you to YOUR creations. In this way
19 only can ALL creative power
20 EXTEND OUTWARD. T(304) C 131 God’s
21 accomplishments are NOT yours. But
22 yours are LIKE His. HE created
23 the Sonship, and YOU increase it.
24 You HAVE the power to ADD to the Kingdom,
T 7 B. Bargaining versus Healing (*N 677 7:9) (N 7:09) (Ur 304)

1 but NOT to add to the Creator OF the Kingdom.

2 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 because² 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

---

² Yes, the Notes duplicates the word
(N 7:10) (Ur 304)

1 deal, but it cannot understand that to be
2 LIKE another means that NO deals
3 are possible. To gain you must GIVE,
4 not bargain. To bargain is to LIMIT
5 giving, and this is NOT God’s Will. To
6 will WITH God is to create like HIM.
7 God does not limit His gifts in
8 ANY way. You ARE His gifts,
9 and so your gifts must be like
10 HIS.

11 T 7 B 2. Your gifts TO the Kingdom are
12 like His to YOU. I gave ONLY
13 love to the Kingdom, because I believed
14 that was what I WAS. What you
15 believe you are DETERMINES your gifts,
16 and if God created you by
17 extending HIMSELF AS you, you
18 can only extend YOURSELF as
19 He did. Only joy increases
20 forever. Joy and Eternity are
21 INSEPARABLE. God extends
22 outward beyond limits and
23 beyond time, and you, who are
24 co-creators with Him, extend His
(N 7:11) (Ur 304-305)

1. Kingdom forever and beyond limit. T(305) C 132
2. Eternity is the indelible stamp of
3. Creation. The eternal are in peace
4. and joy forever.
5. T 7 B 3. To think like God is to
6. share His certainty of WHAT
7. YOU ARE. And to CREATE like Him
8. is to share the perfect love He
9. shares with YOU. To this the Holy Spirit
10. leads you, that your joy may be
11. complete\(^3\) because the Kingdom of
12. God is whole. We have said that
13. the last step in the re-awakening of
14. knowledge is taken by God. This is
15. true, but it is hard to explain
16. in words, because words are symbols,
17. and nothing that is true NEEDS
18. to be explained. However, the
19. Holy Spirit always has the task of
20. translating the useLESS into the useFUL,
21. the meaningLESS into the meaningFUL,
22. and the temporary into the timeLESS. He
23. CAN, therefore, tell you something about
24. this last step, but this one you

\(^3\) John 15:11 “These things I have spoken to you, that My joy may remain in you, and that your joy may be complete.”
(N 7:12) (Ur 305-306)

1 must know yourself, because BY it you
2 know what you are. This IS your being.
3 T 7 B 4. 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

19 T 7 B 5. 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 forever What is timeless IS
23 ALWAYS THERE because its BEING
24 is eternally changeless. It does

---

4 April 11, '66.
5 Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever.
(N 7:13) (Ur 306)

1 NOT change by increase, because it  
2 was forever created TO increase. If  
3 you perceive it as NOT increasing, you  
4 do not know what it IS. You also  
5 do not know who 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
T 7 C. The Laws of Mind (*N 682 7:14)
(N 7:14)(Ur 306)

1 obscure to BOTH OF YOU.
2 Sickness and separation are not of God, but the KINGDOM IS. If you obscure the
3 Kingdom, you are perceiving WHAT IS NOT OF GOD.
4
5 T 7 C 1. To heal, then, is to
6 correct perception in your brother
7 and yourself by sharing the Holy Spirit
8 WITH HIM. This places you both
9 WITHIN the Kingdom and restores ITS
10 wholeness in your minds. This
11 PARALLELS creation because it
12 unifies by increasing, and integrates
13 by extending.
14
15 T 7 C 2. 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 T 7 C 5. 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
followed this statement immediately with
a description of the inevitable outcomes
of the revelation in terms of SHARING.
A PERSON conceives of himself as
separate, largely because he perceives
OF himself as bounded by a body.
ONLY if he sees perceives himself as a
MIND can he overcome this. THEN
he is free to use terms like
“intraMENTAL” and “interMENTAL”
WITHOUT seeing them as different and
conflicting, because minds
CAN be in perfect accord. T(308) C 135
T 7 C 6. OUTSIDE the Kingdom, the law
which prevails INSIDE it is ADAPTED
to “what you project you believe.” This
is its TEACHING form, because outside the
Kingdom teaching is mandatory
because learning is essential. This form
of the law clearly implies that you
will learn what YOU are from
what you have projected onto others
and therefore believe THEY are. IN
the Kingdom, there is no teaching OR
(N 7:18) (Ur 308)

1 learning, because there is no BELIEF. There is
2 only CERTAINTY. God and His
3 Sons, in the surety of Being, KNOW
4 that what you project you ARE.
5 T 7 C 7. 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
13 depends on 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 ?? In fact,
22 his whole PURPOSE is to change
23 the form SO THAT the original meaning
24 IS retained.
\(\text{(N 7:19) (Ur 308-309)}\)

1. **T 7 C 8.** The Holy Spirit IS the translator of the Laws of God to those who do NOT understand them. YOU could not do this yourselves because conflicted minds CANNOT be faithful to one meaning, and will therefore CHANGE THE MEANING TO PRESERVE THE FORM. The Holy Spirit’s purpose in translating is naturally EXACTLY the opposite. He translates ONLY to preserve the original meaning in ALL respects and in ALL languages. Therefore, He OPPOSES differences in form as meaningful, and emphasizes always that THESE DIFFERENCES DO NOT MATTER. The meaning of His message is ALWAYS the same, and ONLY the meaning matters. **T(309) C 136**

2. **T 7 C 9.** God’s Law of Creation, in perfect form, does NOT involve the USE of truth to convince His sons OF truth. 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 T 7 C 11. 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.

T 7 D 1. To heal is to liberate totally. We once said there is no order in miracles because they are all MAXIMAL EXPRESSIONS OF LOVE. This has no range at all. The non-maximal only APPEARS to have a range. This is because it SEEMS to be meaningful to measure it FROM the maximum and identify its position by HOW MUCH IT IS NOT THERE. Actually, this does not mean ANYTHING. It is like negative numbers in that the concept can be used theoretically, but it has NO application practically. It is true that if you put three apples on the table and then took them AWAY, the three apples are NOT THERE. But it is NOT true that the table is now MINUS three apples. If there is NOTHING on the table, it does NOT matter what WAS there in terms of amount. The “nothing” is neither greater nor less because of what is ABSENT.

T 7 D 2. That is why “all” and “nothing”

---

6 Ur inserts “April 17 1966”
are dichotomous, WITHOUT A RANGE.

This is perfectly clear in test performances maximal test performance and for EXACTLY the reason you emphasize. You cannot interpret AT ALL, unless you assume either MAXIMAL motivation or its COMPLETE ABSENCE. Only in these two conditions can you validly COMPARE responses, and you MUST assume the former, because if the LATTER is true, the subject WILL NOT DO ANYTHING. Given VARIABLE motivation he WILL do something,

but you CANNOT UNDERSTAND WHAT IT IS.

The RESULTS of tests are evaluated relatively, ASSUMING maximal motivation. But this is because we are dealing with ABILITIES, where degree of development IS meaningful. This does NOT mean that what ability is used FOR is necessarily either limited OR divided.

But one thing is certain. Abilities
are POTENTIALS for learning, and you will apply them to WHAT YOU WANT TO LEARN. Learning is EFFORT, and effort MEANS will.

The term “abilities” as a plural, which is correct. This is because abilities began with the ego, which perceived them as a POTENTIAL FOR EXCELLING. This is how the ego STILL perceives them and uses them. It does NOT want to teach everyone all it has learned, because that would DEFEAT its purpose in learning. Therefore, it does not REALLY learn at all. The Holy Spirit teaches YOU to use what the ego has made to TEACH the opposite of what the ego has LEARNED. The KIND of learning is as irrelevant as is the particular ability which was applied TO the learning. You could not have a better example of this unified purpose than this course. The Holy Spirit has taken very diversified areas

---

7 Ur inserts “the Holy Spirit’s (this)"
(N 7:26) (Ur 311)

1 of YOUR past learning, and has
2 applied them to a UNIFIED curriculum.
3 The fact that this was NOT the ego’s
4 reason for learning is totally
5 irrelevant. YOU made the effort to
6 learn, and the Holy Spirit has a unified
7 goal for ALL effort. He
8 ADAPTS the ego’s potentials for
9 excelling to potentials for
10 EQUALIZING. This makes them
11 USELESS for the ego’s purpose, but
12 VERY useful for His.

13 T 7 D 6. 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.
Equality is NOT a variable state, by definition. \( T(312) C 139 \)
That is why we once said that papers will be easy to write when you have learned THIS course. To the ego there appears to be no connection, because the EGO is discontinuous. But the Holy Spirit teaches one lesson and applies it to ALL individuals in ALL situations. Being conflict free, He maximizes ALL efforts and ALL results. By teaching the power of the Kingdom of God Himself, He teaches you that ALL POWER IS YOURS. Its application does not matter. It is ALWAYS maximal. Your vigilance does NOT establish it as yours, but it DOES enable you to use it ALWAYS and in ALL WAYS.

When I said, “Behold I am with you always,”\(^8\)

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\(^8\) Matthew 28:20 “Teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.
T 7 E. The Recognition of Truth (*N 696 7:28)
(N 7:28) (Ur 312)

meant it literally. I am not absent to ANYONE nor in ANY situation. BECAUSE I am always with you, YOU are the Way, and the Truth, and the Light9 YOU did not make this power any more than I did. It was created to BE shared, and therefore cannot be meaningfully perceived as BELONGING to anyone AT THE EXPENSE of another. This perception makes it meaningLESS by eliminating or overlooking its real and ONLY meaning.

T 7 E 1. God’s MEANING waits in the Kingdom because that is where He placed it. It does NOT wait in time. It merely RESTS there10 because it BEANGES there, as YOU do. How can you, who ARE God’s meaning, perceive yourselves as absent FROM it? You can see yourselves as separated FROM

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9 John 14:6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. Again, while the Biblical quote is “life” in ACIM, all versions, we find “light.”
10 Ur inserts “(in the Kingdom)”
(N 7:29) (Ur 312-313)
1 your meaning only by EXPERIENCING
2 YOURSELF AS UNREAL. This is WHY
3 the ego is insane; it teaches
4 that you are NOT what you ARE.
5 This is so contradictory that it is
6 clearly impossible. It is therefore a lesson
7 which you CANNOT REALLY LEARN, and therefore CANNOT
8 REALLY TEACH. But you ARE
9 always teaching. You MUST,
10 then, be teaching SOMETHING
11 ELSE AS WELL, even though the ego
12 DOES NOT KNOW WHAT IT IS. \text{T(313) C 140}
13 \text{T 7 E 2.} The ego, then, IS always
14 being undone, and DOES suspect
15 your motives. Your mind
16 CANNOT be unified in allegiance
17 \text{T0} \text{T2} to the ego, because \text{T2} 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 \text{your} therefore
22 YOUR friend. \text{We said before}^11
23 that the ego’s friend is not
24 part of you but that is

\text{\footnotesize \text{\textsuperscript{11} Ur replaces “We said before” with “Remember”}}
(N 7:30) (Ur 313)

1 because the ego perceives itself as at
2 war and therefore in need of allies.
3 YOU, who are NOT at war,
4 must look for brothers and
5 RECOGNIZE all you see AS brothers,
6 because ONLY EQUALS ARE AT
7 PEACE.
8 THE 3. 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
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
WHAT YOUR MINDS ARE. This is TOTALLY beyond question. And when YOU questioned it, you WERE answered. The answer merely UNDOES the question by establishing the fact that to QUESTION reality is to question MEANINGLESSLY. That is why the Holy Spirit NEVER questions. Its sole function is to UNdo the questionable, and thus LEAD TO CERTAINTY. The certain are perfectly calm, because they are not in doubt. They do NOT raise questions because NOTHING QUESTIONABLE ENTERS THEIR MINDS. This holds them in perfect serenity because this is what they SHARE, KNOWING what they are.

Healing is both an art and a science, as has so often been said. It is an art because it depends on inspiration in the sense that we have already used the term. Inspiration is the opposite of dis-spiriting, and therefore means
(N 7:33) (Ur 314-315)

1 to make joyful. The dispirited are
2 depressed because they believe\(^\text{12}\) they are literally “without
3 the
4 Spirit,” which is an illusion. You
5 do not PUT the Spirit in them
6 by inspiring them, because that would
7 be “magic,” and therefore would not be
8 real healing. But you DO
9 recognize the Spirit that is
10 ALREADY THERE, and thereby RE-
11 AWAKEN IT. This is why the
12 healer is part of the Resurrection
13 and the LIFE. The SPIRIT is not
14 asleep in the minds of the sick, but the
15 part of the mind that can perceive it and be glad IS. T(315) C
16 142
17 T 7 E 7. Healing is also a science
18 because it obeys the laws of God,
19 whose laws are true. BECAUSE
20 they are true, they are perfectly dependable,
21 and are therefore universal in application. The
22 real aim of science is neither
23 prediction nor control, but ONLY
24 UNDERSTANDING. This is because it
25 does NOT establish the laws it

\(^{12}\) Ur inserts “that”
(N 7:34) (Ur 315)

1 seeks; CANNOT discover them through
2 prediction, and has NO control
3 over them at all. Science is nothing
4 more than an approach to
5 WHAT ALREADY IS. Like
6 inspiration, it can be mis-
7 understood as magic, and
8 WILL be whenever it is
9 undertaken as SEPARATED from
10 what already is, and perceived
11 as a means for ESTABLISHING
12 it. To believe this is possible is to
13 believe YOU CAN DO IT. This can
14 ONLY be the voice of the ego.
15 T 7 E 8. 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. It\(^{13}\) 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 **T 7 E 9.** The Holy Spirit must work through
14 you to teach you He is IN you.
15 This is an intermediary step toward the
16 knowledge that YOU are in God
17 BECAUSE YOU ARE PART OF HIM. The miracles
18 which the Holy Spirit inspires can have no order
19 of difficulty, because every part of
20 Creation IS of one order. This is
21 God’s will and yours. **T(316) C 143** The laws
22 of God ESTABLISH this, and the Holy Spirit
23 reminds you OF it. When you
24 heal, you are REMEMBERING THE LAWS

\(^{13}\) This sentence may appear to be grammatically incorrect but makes sense with some implied words. “It [healing] is their [the voice and laws of God] result in [a person who is in] a state of mind which does not know Him.”
(N 7:36) (Ur 316)

1 OF GOD and forgetting the laws of the ego.
2 We said before that forgetting is
3 merely a way of REMEMBERING BETTER.
4 It is therefore not the opposite of remembering,
5 when it is properly conceived.
6 Perceived IMproperly, it induces a
7 perception of CONFLICT WITH SOMETHING
8 ELSE, as all incorrect perception
9 does. Properly perceived, it can be
10 used as a way out of conflict,
11 as all proper perception can.
12 THE10. 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
ability which OPPOSES AN OPPOSITE. This is
the way in which the ego tries to use ALL
to make you believe that you are in opposition.

The ego’s goal is as unified
as the Holy Spirit’s, and therefore^{14} because of this
that their goals can NEVER be reconciled in
ANY way or to any extent. The
goal seeks to divide
and separate. The Holy Spirit ALWAYS seeks
to unify and HEAL. As you heal,
you ARE healed because the Holy Spirit
sees NO ORDER OF HEALING.
Healing IS the way to undo the belief in
differences, because it is the ONLY way of
perceiving the Sonship WITHOUT this
belief. This perception is therefore IN
accord with the laws of God even
in a state of mind which is
OUT of accord with His. T(317) C 144 But
the STRENGTH of right perception is
so great that it brings the
mind INTO accord with His, because
it yields to His pull which IS in

^{14} Ur replaces “therefore” with “it is”
all of you. 1

To oppose the pull or the will of God is not an ability but a real delusion. The ego believes that it HAS this ability, and can offer this ability to YOU as a gift. YOU DO NOT WANT IT. It is NOT a gift. It is NOTHING AT ALL. God HAS given you a gift, which you both HAVE and ARE. When you do not USE it, you do not know you HAVE it. By not knowing this, you do NOT know what you ARE. Healing, then, is a way of APPROACHING knowledge by thinking in accordance with the laws of God and RECOGNIZING THEIR UNIVERSALITY. WITHOUT this recognition, you have made the laws themselves meaningless to you. But the LAWS are not meaningless, because all meaning is contained BY them, and IN them. Seek ye FIRST the Kingdom of God Heaven, because that is where the

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15 Matthew 6:33 “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”
T 7 F. Healing and the Changelessness of Mind (*N 707 7:39)
(N 7:39) (Ur 317-318)

1 laws of God operate truly, and they
2 can operate ONLY truly, because they ARE
3 the laws of truth. But SEEK THIS
4 ONLY, because you can FIND nothing
5 else. There IS nothing else.
6 God is all in all in a very literal
7 sense. All being 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

\[\text{\textsuperscript{16} 1 Corinthians 15:28} \text{Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.}\]
\[\text{\textsuperscript{17} Ephesians 1:23} \text{Which is His body, the fullness of Him who fills all in all.}\]
\[\text{\textsuperscript{18} Acts 17:28} \text{for in Him we live and move and have our being, as also some of your own poets have said, “For we are also His offspring.”}\]
framework for developing abilities.
(N 7:40) (Ur 318)

1. It is therefore a means for developing potentials,
2. which is quite apart from what the potential
3. is used FOR. This IS a decision. The
4. effects of the ego’s decision in this matter
5. are so apparent that they need no
6. elaboration here. But the Holy Spirit’s
7. decision to use the body ONLY for
8. communication has such direct
9. connection with healing that it DOES
10. need clarification. The unhealed
11. healer OBVIOUSLY does not understand
12. his own vocation.
13. T 7 F 2. ONLY minds communicate.
14. Since the ego CANNOT obliterate the impulse
15. to communicate because it is also the
16. impulse to CREATE it can only try
17. to teach you that the BODY can
18. both communicate AND create, and therefore DOES
19. NOT NEED THE MIND. The ego, then,
20. tries to teach you that the body can
21. ACT like the mind, and therefore IS self-
22. sufficient. But we have learned that
23. behavior is NOT the level for
24. either learning or teaching.¹⁸

¹⁸ Ur has “teaching OR learning”
This MUST be so, because you CAN act in accordance with what you do NOT believe. But this will weaken you as teachers AND learners because, as has been repeatedly emphasized, what you teach what you DO believe. An inconsistent lesson WILL be poorly taught and POORLY LEARNED. If you teaching both sickness AND healing, you ARE both a poor teacher and a poor learner. T(319) C 146

Healing is the one ability which everyone CAN develop, and MUST develop, if he is to BE healed. Healing IS the Holy Spirit’s form of communication, and THE ONLY ONE HE KNOWS. He recognizes no other, because He does NOT accept the ego’s confusion of mind with and body. Minds CAN communicate, but they CANNOT hurt. The body in the service of the ego can hurt other BODIES, but this CANNOT occur UNLESS the body has ALREADY been confused WITH

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19 Ur replaces “which” with “that”
20 Ur does not capitalize this word
(N 7:42) (Ur 319)

1 the mind. This fact, too, can be
2 used either for healing or for magic, but
3 you must realize that magic is ALWAYS
4 the belief that healing is HARMFUL.
5 This is its totally INSANE premise, and
6 so it proceeds accordingly.
7 T7F4. Healing ONLY STRENGTHENS.
8 Magic always tries to weaken.
9 Healing perceives NOTHING in the healer
10 that everyone else does not
11 share WITH him. Magic ALWAYS
12 sees something special in the healer,
13 which he believes he can offer as
14 a gift to someone who does NOT
15 have it. He may believe that
16 this gift comes from God TO Him,21
17 but it is quite evident that he
18 does NOT understand God if he
19 thinks HE has something that
20 others DO NOT. You might
21 well ask why SOME healing
22 CAN result from this kind of
23 thinking, and there is a real reason
24 for this. T7F5. However misguided the

21 Ur does not capitalize “him” and it probably should not be capitalized as it does not refer to a person of the Trinity.
"magical healer" may be, and however much he may be trying to strengthen his ego, HE IS ALSO TRYING TO HELP. He IS conflicted and unstable, but AT TIMES he is offering SOMETHING to the Sonship, and the ONLY thing the Sonship can ACCEPT IS healing. When the so-called healing "works," then, the impulse both to help and BE helped have coincided. This is coincidental, because the healer may NOT be particularly experiencing HIMSELF as truly helpful at the time, and the belief that he IS, in the mind of ANOTHER HELPS HIM. T(320) C 147 T 7 F 6. The Holy Spirit does NOT work by chance, and the healing that is of HIM ALWAYS works. And unless the healer ALWAYS heals BY Him, the results WILL vary. But healing itself IS consistence, because ONLY consistence is conflict-free, and only the conflict-free ARE whole. 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 T 7 F 7. 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 because it proceeds
22 from harmony. 22 T 7 F 8. Healing is
23 predictable BECAUSE it can be
24 counted on. EVERYTHING that is

22 Ur has “induces harmony because it proceeds from integration. Originally this was written “induces harmony because it proceeds from harmony.”
(N 7:45) (Ur 320)

1 of God can be counted on, because
2 everything of God is WHOLLY REAL.
3 HEALING can be counted on BECAUSE it is
4 inspired by His Voice, and is in accord
5 with His laws. But if healing IS
6 consistence, it CANNOT be inconsistently
7 **understood perceived and understood.**
8 Understanding MEANS consistence, because
9 GOD means consistence. And
10 because that IS His Meaning, it is
11 also YOURS. YOUR meaning CANNOT
12 be out of accord with His, because
13 your whole meaning, and your ONLY
14 meaning, comes FROM His and is
15 LIKE His. God CANNOT be out
16 of accord with HIMSELF, and YOU cannot be
17 out of accord with Him. You
18 cannot separate your SELF from
19 your Creator, who created YOU
20 by sharing HIS Being WITH you.
(N 7:46) (Ur 321)
1 T(321) C 148 T 7 F 9. The unhealed healer wants gratitude
2 FROM his brothers, but he is NOT grateful
3 to them. This is because he thinks he is
4 giving something TO them, and is NOT
5 receiving something equally desirable in
6 return. His TEACHING is limited because
7 he is LEARNING so little. His HEALING
8 lesson is limited by his own
9 ingratitude, which is a lesson in
10 sickness. Learning is constant and
11 so vital in its power for change
12 that a Son of God can recognize
13 his power in an instant, and change
14 the world in the next. That is
15 because by changing HIS mind he
16 has changed the most powerful
17 device that was ever created FOR
18 change.
19 T 7 F 10. This in no way contradicts the
20 changelessness of mind as GOD
21 created it. But YOU think
22 that you HAVE changed it, as
23 long as you learn through the ego. This
24 DOES place you in a position of
(N 7:47) (Ur 321)

1 needing to learn a lesson which SEEMS
2 contradictory: you must learn to
3 change your mind ABOUT your mind.
4 Only by this can you learn that it IS
5 changeless.

6 **T 7 F II.** When you heal, that is
7 exactly what you ARE learn doing\(^{23}\).
8 You are recognizing the changeless mind
9 in your brother by perceiving\(^{24}\) that
10 he could NOT have changed his
11 mind. That is how you perceive
12 the Holy Spirit in him. It is ONLY the
13 Holy Spirit in him that never changes
14 His mind. He himself must
15 think he CAN, or he could\(^{25}\)
16 not perceive himself as sick. He
17 therefore does not know what his self IS.
18 If YOU see only the changeless in
19 him, you have not really changed him
20 at all. But by changing
21 your mind about HIS FOR
22 him, you help him undo the
23 change his ego thinks it has
24 made in him.

\(^{23}\) Ur has “learning (doing)” here.
\(^{24}\) Ur inserts “(knowing)”
\(^{25}\) Ur has “would” instead of “could”
(N 7:48) (Ur 321-322)

1 As you can hear two voices, so
2 you can see in two ways. One way
3 shows you an image, or better, an
4 idol which you may worship out of
5 fear, but which you will never love. The
6 other shows you only truth, which you
7 will love because you will UNDERSTAND
8 it. Understanding is APPRECIATION,
9 because what you understand you can
10 identify WITH, and by making it
11 part of YOU you have accepted it with
12 love. T(322) C149 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 \textbf{T 7 F 13.} 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 remembrance\textsuperscript{26} 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 \textbf{T 7 F 14.} 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

\textsuperscript{26} \textit{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.”

\textit{1 Corinthians 11:24-25} And when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”
T 7 G. From Vigilance to Peace (*N 720 7:52)
(N 7:50) (Ur 322-323)
1 the most holy children of a most
2 Holy Father? But I do want to share my MIND
3 with you because we ARE of one Mind, and
4 that Mind IS ours. See
5 ONLY this Mind everywhere, because
6 only this IS everywhere and in
7 everything. It IS everything,
8 because it encompasses all things
9 within ITSELF. Blessed\textsuperscript{27} 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.\textsuperscript{28} \textit{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

\textsuperscript{27} Matthew 5:3-11, The Beatitudes “Blessed are they …”
\textsuperscript{28} Matthew 11:28 “Come to Me, all you who labor and are heavy laden, and I will give you rest.”
whole Sonship because this IS your proper gift to God. He will accept it and give it to the Sonship, because it is acceptable to Him, and therefore to His Sons. This is the true communion of the Spirit Who sees the altar of God in everyone, and by bringing it to YOUR appreciation calls upon you to love God and His Creation. T(324) C 151
(N 7:52) (Ur 324)

1 T 7 G 1. 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 T 7 G 2. The mind that accepts attack
24 CANNOT love. This is because it believes
that it can DESTROY love, and therefore does not understand what love IS. If it does not understand what love IS, it CANNOT perceive itself as loving. This loses the awareness of its own being; induces feelings of unreality; and results in utter confusion. Your own thinking has done this, because of its power. But your own thinking can also save you FROM this, because its power is not of your making. Your ability to DIRECT your thinking as you will IS part of its power. If you do not believe you can do this, you have DENIED the power of your thought, and thus rendered it powerless in your belief. The ingeniousness of the ego to preserve itself is enormous, but it stems from the power of the mind WHICH THE EGO DENIES. This means that the ego attacks WHAT IS PRESERVING IT, and this MUST be a source of extreme anxiety. This is why it NEVER 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 **T 7 G 4.** 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 brings 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
total. Forced therefore to detach itself
4 from you who ARE mind, it is willing to
5 attach itself to anything ELSE.
6 But there IS nothing else. It does
7 NOT follow, however, that the mind
8 cannot make illusions. But it DOES
9 follow that if it makes illusions
10 it will BELIEVE in them, because THAT IS
11 HOW IT MADE THEM.
12 T 7 G 7. The Holy Spirit undoes illusions
13 without attacking them merely because He
14 cannot perceive them at all. They therefore do
15 not exist for Him. He resolves
16 the APPARENT conflict which they engender
17 by perceiving CONFLICT as meaningless.
18 We said before that the Holy Spirit
19 perceives the conflict exactly\(^{29}\) AS IT
20 IS, and it IS meaningless. The Holy Spirit
21 does not want you to UNDERSTAND
22 conflict. He wants you to
23 realize that BECAUSE conflict is meaningLESS

\(^{29}\) Ur includes emphasis on “exactly”, in the Notes it is crossed out.
it cannot BE understood. WE have already said that We said that understanding brings appreciation, and appreciation brings love. Nothing else CAN be understood because nothing else is real and therefore nothing else HAS meaning.

T 7 G 8. If you will keep in mind what the Holy Spirit offers you, you cannot be vigilant for anything BUT God and His Kingdom. The ONLY reason why you find this difficult is because you think there IS something else. Belief does not require vigilance UNLESS it is conflicted. If it IS, there ARE conflicting components within it which have engendered a state of war, and vigilance has therefore BECOME essential. Vigilance has no place at all in peace because it implies. It is necessary ONLY AGAINST beliefs which are NOT true, and would never have been called upon by the Holy Spirit if you had not believed the untrue 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, 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
to either MUST be total, because they
cannot co-exist in your minds WITHOUT
splitting them. If they cannot
coexist in peace, and if you WANT
peace, you MUST give up the IDEA
of conflict ENTIRELY, and for ALL TIME.
This requires vigilance ONLY as long as
YOU DO NOT RECOGNIZE WHAT IS TRUE.
While you believe that two totally
contradictory thought systems SHARE
truth, your need for vigilance is
apparent. Your minds ARE
dividing their allegiance between two
kingdoms, and YOU are totally
committed to neither. T(328) C 155
T 7 G 11. Your identification with the Kingdom
is totally beyond question except
by you WHEN YOU ARE THINKING
INSANELY. What you are is NOT
established by your perception, and is NOT
influenced BY it at all. ALL
perceived problems in identification at ANY
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
to the knowledge of God.
9 T 7 G 12. You can be perceived with
10 meaning ONLY by the Holy Spirit, because
11 your being IS the knowledge of God. ANY
12 belief that you accept which is APART from
13 this WILL obscure God’s voice
14 in you, and will therefore obscure God TO
15 you. Unless you perceive His
16 Creation truly, you CANNOT know the
17 Creator, because God and His
18 Creation ARE NOT SEPARATE. The
19 Oneness of the Creator and the Creation
20 IS your wholeness, your s???????
21 sanity, and your limitless power.
22 This limitless power is God’s gift
23 to you, because it is WHAT YOU ARE.
(N 7:61) (Ur 328)

1 If you dissociate your mind FROM it,
2 you are perceiving the most powerful
3 force in the universe of thought AS
4 IF it were weak, because you do NOT believe
5 YOU are part of it.
6 T 7 G 13. Perceived WITHOUT your part
7 IN it, God’s Creation IS perceived
8 as weak, and those who SEE themselves
9 as weakened DO attack. The
10 attack MUST be blind, because there is
11 nothing TO attack. Therefore, they
12 make up images, perceive them as
13 unworthy, and attack them for their
14 unworthiness. That is all that
15 the world of the ego is. Nothing.30
16 It has no meaning. It does
17 not exist. Do not TRY to understand
18 it, because if you do you are believing
19 that it CAN be understood, and therefore is
20 capable of being appreciated and loved.
21 This WOULD justify it, but it CANNOT BE
22 justified. YOU cannot make the
23 meaningLESS meaningFUL. This can
24 ONLY be an insane attempt. T(329) -156

30 Ur retains the emphasis on this word, but in the Notes it is crossed out.
(N 7:62) (Ur 329)

1 T 7 G 14. Allowing INSanity to enter your
2 minds means that you have not judged
3 sanity AS WHOLLY DESIRABLE. If
4 you WANT something else, you WILL
5 MAKE something else. But
6 because it IS something else it
7 WILL attack your thought system and
8 divide your allegiance. You
9 CANNOT create in this divided state,
10 and you MUST be vigilant AGAINST this
11 divided state because ONLY peace
12 CAN BE extended. Your divided
13 minds ARE blocking the extension of the
14 Kingdom, and its extension IS your
15 joy. If you do not extend the Kingdom,
16 you are NOT thinking with your Creator
17 and creating as He created. T 7 G 15. In this
18 depressing state, the Holy Spirit reminds you
19 gently that you are sad because you are
20 not fulfilling your function as co-creators
21 WITH God, and are therefore depriving YOURSELVES
22 of joy. This is not God’s will, but
23 YOURS. If your will is out of
24 accord with God’s, YOU ARE WILLING
25 WITHOUT MEANING. But because ONLY
(N 7:63) (Ur ---)
(N 7:64) (Ur 329)

1. God’s will is unchangeable, no REAL
2. conflict of will is possible. This is the
3. Holy Spirit’s perfectly consistent teaching.
4. Creation, not separation, IS your will
5. BECAUSE it is God’s. And nothing
6. that opposes this means anything
7. at all. Being a perfect
8. Accomplishment, the Sonship can
9. only accomplish perfectly,
10. EXTENDING the joy in which it was
11. created, and identifying itself
12. with both its Creator and its
13. Creations, KNOWING they are One. T(330) C 157
T 7 H. The Total Commitment (*N 537 6:101) (N 6:101) (Ur 330)

1 T 7 H 1. 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 T 7 H 2. 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 **T 7 H 3.** 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 its
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  **T 7 H 4.** 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  **T 7 H 5.** 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 withdraw ALL investment from them,
2. and they will HAVE no life for you because you have put them OUT OF YOUR MIND. While
3. you include them IN it, you are GIVING them life. Except there is nothing there
4. to receive your gift.

T 7 H 6. The gift of life IS yours to give,

because as it was given YOU. You are

unaware of YOUR gift BECAUSE you do not give it. You CANNOT make

nothing live, because it cannot BE enlivened.

Therefore, you have NOT extended the gift which you both have and are, and so you do

NOT know your being. All confusion comes from not extending life, because

this is NOT the will of your Creator. You CAN do nothing apart from Him,

and you DO do nothing apart from Him. 31 Keep His Way to

remember yourselves, and teach His Ways lest you forget yourself. Give only honor to the

Sons 32 of the living God, 33 and count yourself among them gladly.

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31 Ur omits the capital H.
32 Ur omits the capital S.
33 John 6:69 Also we have come to believe and know that You are the Christ, the Son of the living God.”
(N 6:105) (Ur 332-333)

1 T 7 H 7. 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. 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 T 7 H 8. 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

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34 Matthew 3:17 And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”
(N 6:106) (Ur 333)
1 the infinite Love of Him for Whom
2 He speaks. Every attack is
3 a call for His patience, because
4 ONLY His patience can translate
5 attack into blessing. Those who
6 attack DO NOT KNOW THEY ARE BLESSED.
7 They attack BECAUSE THEY BELIEVE THEY ARE DEPRIVED.
8 Give therefore of YOUR abundance,
9 and teach them THEIRS. Do not share
10 their delusions of scarcity, or
11 you will perceive YOURSELF as lacking.
12 T 7 H 9. 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.\textsuperscript{35} T(335) C 162

\textsuperscript{35} Matthew 3:17 And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”
T 7 I. The Defense of Conflict (*N 733 7:65)
(N 7:65) (Ur 335)

1 T 7 I. 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 T 7 I. 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 **T7 I3.** The ego ALWAYS tries
4 to preserve conflict. It\(^{36}\) 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. **T7 I4.** Strictly speaking,
22 conflict cannot BE projected, precisely
23 BECAUSE it cannot be fully shared. Any
24 attempt to keep PART of it and
25 get rid of ANOTHER part does not

\(^{36}\) Ur inserts “is”
really mean ANYTHING. Remember that a conflicted teacher is a poor teacher AND A POOR LEARNER. His lessons are confused, and their transfer value severely limited BY his confusion. T(336) C 163

A second fallacy is the idea that you can GET RID of something you do not want BY giving it away. GIVING it is how you KEEP it. The belief that by giving it OUT you have excluded from WITHIN is a complete distortion of the power of EXTENSION.

That is why those who project from the ego are vigilant for their OWN safety. THEY ARE AFRAID THAT THEIR PROJECTIONS WILL RETURN AND HURT THEM. They DO believe they have blotted them out of their OWN minds, but they also believe they are trying to creep back INTO them. This is because their projections have NOT left their minds, and this, in turn, forces them to engage in compulsive activity in order NOT to recognize this.
(N 7:68) (Ur 336)

T 717. You cannot perpetuate an illusion about another WITHOUT perpetuating it about yourself. There is no way out of this, because it is IMPOSSIBLE to fragment the mind. To fragment is to break into pieces, and mind CANNOT attack. The belief that it CAN, a fallacy which the ego ALWAYS makes, underlies its whole use of projection. This is because it does not understand what the mind IS, and therefore does not understand what YOU are.

Yet ITS existence IS dependent on your mind, because it is a BELIEF. The ego IS therefore a confusion in identification, which never had a consistent model, and never developed consistently. It is the distorted product of the misapplication of the laws of God by distorted minds which are misusing their own power.

T 718. DO NOT BE AFRAID OF THE EGO. It’s existence? DOES depend on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief FROM it. Do NOT project the
(N 7:69) (Ur 336-337)

1 responsibility for your belief in it onto
2 ANYONE else, or you will PRESERVE the belief.
3 When you are willing to accept sole
4 responsibility for the ego’s existence
5 YOURSELF, you will have laid aside all
6 anger and all attack, because they COME from
7 the ³⁷ attempt to SHARE PROJECT the RESPONSIBILITY FOR YOUR
8 OWN
9 ERRORS. But having ACCEPTED the error T(337) C 164
10 as yours, DO NOT KEEP THEM. Give
11 them over quickly to the Holy Spirit to be
12 undone completely, so that ALL
13 their effects will vanish from your minds
14 and from the Sonship AS A WHOLE. He
15 will teach you to perceive BEYOND belief,
16 because truth IS beyond belief and His
17 perception IS true.
18 T 719. The ego can be completely forgotten
19 at ANY time, because it was always a
20 belief that is totally incredible.
21 No one can KEEP a belief he has
22 judged to be unbelievable. The
23 more you learn ABOUT the ego, the more
24 you realize that it cannot BE believed.
25 The incredible cannot BE understood because

³⁷ Ur replaces “the” with “an”
T 7 J. The Extension of the Kingdom (*N 738 7:70) (N 7:70) (Ur 337)

1 it IS unbelievable. The utter meaninglessness
2 of every ALL perception which comes from the
3 unbelievable MUST be apparent, but
4 it is NOT beyond belief because it was made
5 BY belief. T 7 J 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 of His.
2
3 T 7 J 2. Do not withhold your gifts to the Sonship, or you withhold yourself from God.
4
5 Selfishness is of the ego but self-fullness is of the Soul because that is how He created it. The Holy Spirit is the part of the mind that lies between the ego and the Soul, mediating between them ALWAYS IN FAVOR OF THE SOUL. To the ego this is partiality, and it therefore responds as if it were the part that is being sided AGAINST. T(338) C 165 To the Soul this is truth, because it knows its own fullness and cannot conceive of ANY part from which it is excluded. The soul KNOWS that the consciousness of all its brothers is included in its own, as IT is included in God. The power of the whole Sonship AND OF ITS CREATOR is therefore its OWN fullness, rendering its Creation and its creating equally whole and equal in perfection.

24 T 7 J 3. The ego cannot prevail against a totality which includes God, and any

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38 Ephesians 3:19 To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.
39 Matthew 16:18 "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.”
(N 7:72) (Ur 338)

1. totality MUST include God. Everything
2. He created is given ALL His
3. power because it is part of Him and
4. shares His Being WITH Him.
5. Creating is the OPPOSITE of loss, as
6. blessing is the opposite of sacrifice.
7. Being MUST be extended. That is
8. how it retains the knowledge of
9. itSELF. The soul yearns to share
10. ITS Being as ITS Creator did.
11. Created BY sharing, its will is
12. to create. It does NOT wish to
13. CONTAIN God, but to EXTEND HIS BEING.
14. T 7 J 4. 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 **T 7 J 5.** 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 T 7 J 6. 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 T 7 J 7. 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 T 7 J 8. 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 T 7 J 9. 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 T 7 J 10. 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 T 7 J 11. It is surely clear that you
19 can both accept into your minds
20 what is NOT really there, and DENY
21 WHAT IS. Neither of these possibilities
22 requires further elaboration,
23 although both are clearly indefensible
24 even if YOU elect to defend them.
T 7 K. The Confusion of Strength and Weakness (*N 746 7:78)

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

1 But the function which God Himself
2 GAVE your minds through His you
3 may DENY but you CANNOT prevent.
4 They are the logical outcome of what
5 you ARE. The ability to SEE
6 a logical outcome depends on the
7 WILLINGNESS TO SEE IT, but its
8 TRUTH has nothing to do with your willingness at all. Truth
9 is GOD’S will. SHARE His Will,
10 and you will share what He KNOWS.
11 Deny His Will AS YOURS, and you
12 are denying His Kingdom
13 AND yours. T(341) C 168

14 T 7 J 12. The Holy Spirit will direct you ONLY so
15 as to avoid all pain. The UNDOING
16 of pain must OBVIOUSLY avoid this.
17 No one would surely OBJECT to this
18 goal IF HE RECOGNIZED IT. The problem
19 is NOT whether what He says is
20 true, but whether or not you want to
21 he LISTEN to what He says.
22 T 7 K 1. You no more recognize what is
23 painful than you know what is
joyful, and are, in fact, very apt to confuse them. The Holy Spirit’s main function is to teach you to TELL THEM APART.

However strange it may seem that this is necessary, it obviously IS. But the reason is equally obvious. What is joyful to you IS painful to the ego, and as long as you are in doubt about what YOU are, you WILL be confused between the helpful and the harmful, about joy and pain. This confusion is the cause of the whole idea of sacrifice. Obey the Holy Spirit, and you WILL be giving up the ego, but you will be SACRIFICING nothing. On the contrary, you will be gaining EVERYTHING. But if you BELIEVED this there would BE no conflict. That is why—you need to DEMONSTRATE THE OBVIOUS TO YOURSELF. It is NOT obvious to you.

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 T 7 K 4. 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. T 7 K 5. 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
result of this decision is confusion, this is hardly surprising.

T 7 K 6. The Holy Spirit is perfectly trustworthy, as YOU are. God Himself trusts you and therefore your trustworthiness IS beyond question. It will always remain beyond question, however much you may question it.

I trust MY choices ONLY because they ARE God’s Will. We said before that YOU are the will of God. His will is not an idle wish, and your identification WITH His Will is not optional because it IS what you are. Sharing His will WITH me is not really open to choice at all, though it may SEEM to be. The whole separation lies in this fallacy. And the ONLY way out of the fallacy is to decide that YOU DO NOT HAVE TO DECIDE ANYTHING.
(N 7:83) (Ur 343)

1  T(343) C 170  T 7 K 7. Everything has been given you by GOD’s decision. This IS His Will, and you can NOT undo it.
2  Even the relinquishment of your false decision-making prerogative,
3  which the ego guards so jealously,
4  is not accomplished by your wish. It was accomplished FOR you by the Will of God, who
5  has not left you comfortless. 40
6  His Voice WILL teach you how to distinguish between pain and joy,
7  and lead you out of the confusion YOU have made. There IS no confusion in the mind of a Son of God, whose will MUST be the will of the Father, because the Father’s Will IS His Son.
8  T 7 K 8. Miracles are IN ACCORD with the Will of God, whose will you do NOT know because you are confused about what YOU will. This MEANS that you are confused about what you are. If you ARE God’s will

40 John 14:18 “I will not leave you comfortless: I will come to you.”
T 7 L. The State of Grace (*N 752 7:84) 
(N 7:84) (Ur 343)

1 and do NOT ACCEPT His will, you can
2 ONLY be not accepting what you
3 are. But if your joy IS what you
4 are, you ARE denying joy. The miracle
5 therefore is a lesson in WHAT JOY IS.
6 Being a lesson in SHARING, it is a
7 lesson in love, which IS joy. Every
8 miracle is thus a lesson in Truth,
9 and by OFFERING truth YOU are learning
10 the difference between pain and joy.

11 T 7 L 1. 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 Him\(^41\) 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

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\(^{41}\) Matthew 4:19 Then He said to them, “Follow Me, and I will make you fishers of men.”
(N 7:85) (Ur 343-344)

1 to yourselves that THERE IS NO ORDER OF DIFFICULTY IN
2 MIRACLES, you will convince yourselves
3 that in your NATURAL state there IS no
4 difficulty, because it is a state of
5 Grace. T(344) C 171
6 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?? 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

---

42 Ur has “when” but it is crossed out in the Notes and replaced with “if”
made, and judge its worth fairly.
Is it worthy to be a home for a
Child of God? Does it protect
his peace, and shine love upon
him? Does it keep his heart
untouched by fear, and allow
him to give always without any
sense of loss? Does it teach
him that this giving IS his
joy, and that God Himself
thanks him for his giving?

That is the only environment
in which you can be happy. You cannot
make it, any more than
you can make yourselves. But
it has been created for you, as you
were created for it. God watches
over His children and denies them
nothing. But when they deny
Him they do NOT know this,
because THEY deny themselves
everything. You who could
give the love of God to everything
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 this lesson because the lack of
7 exceptions IS the lesson.
8 T 7 L 5. Every Son who returns to
9 the Kingdom with this lesson in his
10 heart has healed the Sonship
11 and given thanks to God. Everyone
12 who learns this lesson has become the
13 perfect teacher, because he has
14 learned it of the Holy Spirit, who wants
15 to teach him everything He
16 knows. When a mind has
17 only light, it KNOWS only
18 light. Its own radiance
19 shines all around it, and T(345) C 172
20 extends out into the darkness of
21 other minds, transforming
22 them into majesty. The majesty of
23 God is there, for YOU to recognize
24 and appreciate and KNOW.

---

41 Ur replaces “in” with “to”
(N 7:88) (Ur 345)

1 T 7 L 6. Perceiving the majesty of God AS
2 your brother is to accept your OWN
3 inheritance. God gives only
4 equally. If you recognize His gift to
5 anyone ELSE, you have acknowledged
6 what He has given YOU. Nothing is
7 as easy to perceive as truth. This is the
8 perception which is immediate, clear, and
9 natural. You have trained yourselves NOT
10 to see it, and this HAS been very
11 difficult for you. OUT of your natural
12 environment you may well ask, “what
13 is truth?”44 because truth IS the
14 environment by which and for which you were
15 created. You do not know yourselves
16 because you do not know YOUR Creator.
17 You do not know YOUR creations, because you
18 do not know your brothers who created
19 them WITH you.

20 T 7 L 7. We said before that only the
21 whole Sonship is a worthy co-
22 creator with God, because only the
23 whole Sonship can create LIKE
24 Him. Whenever you heal a brother

44 John 18:38 Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.
(N 7:89) (Ur 345)

by recognizing his worth, you are acknowledging HIS power to create and YOURS. HE cannot have lost what YOU recognize, and you MUST have the glory you see in HIM. He is a co-creator with God with YOU. Deny his creative power and you are denying yours AND THAT OF GOD WHO CREATED YOU. You cannot deny part of the truth. You do not know your creations because you do not know their creator. You do not know yourselves because you do not know YOURS.

T 7 L 8. Your creations cannot establish your reality, any more than YOU ?? can establish God’s. But you can KNOW both. Being is known by sharing. Because God shared His (being) with you, you can know Him. But you must also know all He created to know what THEY have shared. Without your Father you will not know your fatherhood. The Kingdom of God includes all His Sons and their Children, who are like the Sons as they are like the Father. Know then the Sons of God, and you will know ALL Creation. T(346) C 17345 (end of chapter 7)

45 May 18
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Chapter 8 – The Journey Back

T 8 A. Introduction (*N 758 7:90) (N 7:90) (Ur 346)

1 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)

have knowledge? I have told you what
knowledge OFFERS you, but it is clear that
you do NOT regard this as wholly desirable.
If you did, you would hardly be
willing to throw it away so readily, when the ego asks for your allegiance.

T 8 A 3. The distraction of the ego SEEMS to interfere with your learning, but it HAS no power to distract unless you GIVE it the power. The ego’s voice is a hallucination. You cannot expect the EGO to say “I am not real.” Hallucinations ARE inaccurate perceptions of reality.

But you are NOT asked to dispel them alone. You are merely asked to evaluate them in terms of their results to you. If you do not want them on the basis of loss of peace, they will be removed from your mind FOR you. Every response to the ego is a call to war, and war DOES deprive you of peace.

---

1 Ur replaces “a” with “an”
T 8 B. The Direction of the Curriculum (*N 760 7:92) (N 7:92) (Ur 346-347)

1 T 8 A 4. Yet in this war THERE IS NO OPPONENT.
2 THIS is the re-interpretation of reality which you
3 must make to secure peace, and the
4 ONLY one you need ever make.
5 T 8 B 1. Those whom you PERCEIVE as
6 opponents are PART of your peace, which
7 YOU are giving up by attacking them.
8 How can you have what YOU give up?
9 You SHARE to have, but you do NOT give
10 it up yourselves. (347) C 174 When you GIVE
11 UP peace, you are EXCLUDING yourself
12 FROM it. This is a condition which
13 is so ALIEN to the Kingdom that you
14 CANNOT understand the state which prevails
15 WITHIN it.
16 T 8 B 2. Your past learning MUST
17 have taught you the wrong things, simply
18 because it has not made you
19 happy. On this basis alone,
20 its value should be questioned.
21 If learning aims at CHANGE, and
22 that is ALWAYS its purpose, are
23 you satisfied with the changes YOURS
24 has brought you? Dissatisfaction with
25 a² learning outcome MUST be a

---
² Ur changes “a” to “the”
(N 7:93) (Ur 347–348)
1 sign of learning failure, because it
2 means that you did NOT get what you WANT.
3 T8 B3. The curriculum of the Atonement IS the
4 opposite of the curriculum you have established for
5 yourselves, but SO IS ITS OUTCOME.
6 If the outcome of yours has made
7 you unhappy,
8 and if you want a different outcome, a change in the
9 curriculum
10 is obviously necessary.3 (348) C 1754
11 T8 B4. The first change that MUST be introduced
12 is a change in DIRECTION. A meaningful
13 curriculum CANNOT be inconsistent. If it is
14 planned by two teachers, each believing in
15 diametrically opposed ideas, it CANNOT be in-
16 tegrated. If it is carried out by these two
17 teachers simultaneously, EACH ONE MERELY
18 INTERFERES WITH THE OTHER. This leads to
19 fluctuation, but NOT to change. The
20 volatile HAVE no direction. They
21 cannot choose one, because they CANNOT
22 relinquish the others EVEN IF THE OTHERS
23 DO NOT EXIST. Their conflicted
24 curriculum teaches them that ALL
25 directions exist, and gives them no

3 Curiously, lines 8 and 9 are not present in the Notes but there is just enough blank space for them!
4 May 23, 1966
T 8 C.  The Rationale for Choice (*N 762 7:94)
(N 7:94) (Ur 348)

1 RATIONALE for choice.
2 T 8 B 5.  The total senselessness of such a
3 curriculum must be fully
4 recognized before a real change in
5 direction becomes possible.  You CANNOT
6 learn simultaneously from two teachers
7 who are in TOTAL DISAGREEMENT ABOUT
8 EVERYTHING.  Their joint curriculum
9 presents an IMPOSSIBLE learning task.
10 They are teaching you ENTIRELY
11 different things in ENTIRELY
12 different ways, which WOULD be possible
13 except for the crucial fact that
14 both are teaching you about
15 YOURSELF.  Your REALITY is
16 unaffected by both.  But if you
17 LISTEN to both, your mind
18 will split on WHAT YOUR
19 REALITY IS.
20 T 8 C 1.  There IS a rationale for
21 choice.  Only ONE teacher
22 KNOWS what your reality is.  If
23 learning that is the PURPOSE of the
24 curriculum, you MUST learn it of
(N 7:95) (Ur 348-349)

1 Him. The ego does NOT KNOW WHAT
2 IT IS TRYING TO TEACH. It is trying to
3 teach you what you are WITHOUT KNOWING
4 IT. The ego is expert ONLY in
5 confusion. It does not understand ANYTHING
6 ELSE. As a teacher, then, it is
7 totally confused and TOTALLY
8 CONFUSING.
9 T 8 C 2. Even if you could disregard the
10 Holy Spirit entirely, which is quite impossible,
11 you could learn nothing from the
12 ego, because the ego KNOWS nothing.
13 Is there ANY possible reason for
14 choosing a teacher such as
15 this? Does the TOTAL disregard
16 of ANYTHING it teaches make
17 anything BUT sense? Is
18 THIS the teacher to whom a Son
19 of God should turn to find
20 HIMSELF? The ego has never
21 given you a sensible answer
22 to anything. (349) C 176 Simply on the
23 grounds of your own experience with
24 the ego’s teachings,5 should not

---

5 Ur includes this crossed out line.
(N 7:96) (Ur 349)

1 this alone disqualify it as your
2 future teacher?
3 **T 8 C 3.** 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 **T 8 C 4.** 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

\[\textit{6 Ur inserts “(of the curriculum?)”}\]
teaches you the difference between pain and joy.
That is the same as saying that He teaches you the difference between imprisonment and freedom. YOU CANNOT MAKE THIS DISTINCTION WITHOUT HIM. That is because you have taught YOURSELF that imprisonment IS freedom. Believing them to be the same, how can you tell them apart? Can you ask the part of your mind that taught you to believe they ARE the same to teach you the DIFFERENCE? (350) C 177

T 8 C 7. The Holy Spirit’s teaching takes only one direction, and has only one goal. Its direction is freedom, and its His goal is God. But He cannot conceive of God without YOU, because it was not God’s Will to BE without you. When you have learned that your will IS God’s, you could no more will to be without Him than He could will to be without YOU.
This IS freedom and this IS joy. Deny YOURSELF this, and you ARE denying God His Kingdom, because He created you FOR this.

When we said, “all power and glory are yours because the Kingdom is His,” this is what we meant: The Will of God is without limit, and all power and glory lie within it. It is boundless in strength and in love and in peace. It has no boundaries because its extension is unlimited, and it encompasses all things because it CREATED all things. By CREATING all things, it made them PART OF ITSELF. YOU are the Will of God, because this is how you were created. Because your Creator creates only like Himself, you ARE like Him.

You are part of Him who IS all power and glory, and are therefore as unlimited as He is. To what else EXCEPT all power and glory can the Holy Spirit appeal to restore God’s Kingdom? His appeal, then,

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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.
The Holy Encounter (*N 768 7:100)  
(N 7:100)(Ur 350-351)

1 is merely to what the Kingdom is, and for
2 its own acknowledgment of what it is.
3 When you acknowledge THIS, you bring the
4 acknowledgment automatically to everyone, because YOU
5 HAVE ACKNOWLEDGED EVERYONE. By
6 your recognition you awaken theirs, and through
7 theirs YOURS is extended. Awakening
8 runs easily and gladly through the
9 Kingdom in answer to the call of God.
10 This is the natural response of every Son
11 of God to the Voice of His Creator, because
12 it is the voice for HIS creations and for
13 his own extension.
14 T 8 D 1. Glory be to God in the highest,⁸
15 and to you because He has so willed
16 it. Ask and it shall be given you,⁹
17 because it has already been given.
18 Ask for light and learn that you are
19 light. If you WANT understanding and
20 enlightenment you will learn *it* there *it*,
21 because your will to learn *this* it is your decision
22 to listen to the Teacher who knows of
23 light and can therefore (351) C 78 TEACH IT TO YOU.
24 T 8 D 2. There is no limit on your learning, because there

---

⁸ Luke 2:14 “Glory to God in the highest, And on earth peace, goodwill toward men!”
⁹ Matthew 7:7 “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you”: Luke 11:9 “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”
(N 7:101) (Ur 351)
1 is no limit on your MINDS. There is no limit
2 on His will to teach, because He was
3 created by unlimited Will in ORDER to
4 teach. KNOWING His function perfectly,
5 He wills to fulfill it perfectly, because
6 that is His joy AND YOURS.
7 To fulfill the Will of God perfectly
8 is the only joy and peace that can be
9 fully KNOWN, because it is the only function
10 that can be FULLY EXPERIENCED. When
11 this is accomplished, then, there IS no other
12 experience. But the WISH for other
13 experience will block this, because God’s Will
14 CANNOT be forced upon you, being
15 an experience of total WILLINGNESS.
16 T 8 D 3. The Holy Spirit knows how to teach this,
17 but YOU do not. That is why you need
18 Him, and why God gave Him TO
19 you. Only HIS teaching will
20 release your will to God’s, uniting
21 it with His power and glory, and establishing
22 them as yours.
23 You will share them as He
24 shares them, because this is the natural outcome
(N 7:102) (Ur 351)

1 of their being. The Will of the Father and of the Son are one together\(^{10}\) BY THEIR EXTENSION. Their extension is the RESULT of their Oneness, holding THEIR unity by extending their JOINT will.

6 \textbf{T 8 D 4.} This is perfect creation by the perfectly created in union with the Perfect Creator. The Father MUST give fatherhood to His Sons, because His Own Fatherhood must be extended outward. You who belong in God have the holy function of extending His Fatherhood by placing no limits upon it. Let the Holy Spirit teach you HOW to do this, for you will know what it MEANS of God Himself.

\(^{10}\) \textit{Ur} includes this word, even though it is crossed out here in the Notes.
(N 7:103) (Ur 352)

1. When you meet anyone, remember it is a holy encounter. As you see him, you will see yourself. As you treat him, you will treat yourself. As you think of him, you will think of yourself.

2. Never forget this, for in him you will find yourself or lose sight of yourself. Whenever two Sons of God meet they are given another chance at Salvation. Do not leave anyone without giving salvation TO him and receiving it yourself. For I am always there WITH you, in remembrance of YOU.

3. The goal of the curriculum, regardless of the teacher you choose, is KNOW THYSELF. There is nothing else to learn. Everyone is looking for himself and his the power and glory he thinks he has lost. Whenever you are with anyone ELSE, you have another opportunity to find them. Your power and glory are in HIM 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.
to find them in YOURSELF, because it\textsuperscript{12} does not know where to look. But the Holy Spirit teaches you that if you look only at yourself you CANNOT find yourself because that is NOT what you are. Whenever you are with a brother you are learning what you are, because you are TEACHING what you are. He will respond either with pain or with joy, depending on which teacher YOU are following. HE will be imprisoned or released according to your decision, AND SO WILL YOU.\textsuperscript{13} Never forget your responsibility to him, because it is your responsibility to YOURSELF. Give him HIS place in the Kingdom, and you will have YOURS. The Kingdom CANNOT be found alone, and you who ARE the Kingdom cannot find YOURSELVES alone.

\textbf{T 8 D 7.} To achieve the goal of the curriculum, then, you CANNOT listen to the ego. Its purpose is to DEFEAT

\textsuperscript{12} Ur has “he” but later versions have “it” rather than “he”, as does the Notes.

\textsuperscript{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.”
ITS OWN GOAL. It does not know this, because it does not know anything. But YOU can know this, and you WILL know it if you are willing to look at what the ego has made of YOU. This IS your responsibility, because once you have really done this you WILL accept the Atonement for yourself. What other choice could you make?

Having made this choice, you will begin to learn and understand why you have believed that when you met someone else, you have thought they were someone else. And every holy encounter in which YOU enter fully will teach you THAT THIS IS NOT SO. You can encounter ONLY part of yourself, because you are part of God WHO IS EVERYTHING. His power and glory are everywhere, and you CANNOT be excluded from them. The ego teaches that your
strength is in you ALONE. The Holy Spirit teaches that ALL strength is in God and THEREFORE in you.

**T 8 D 10.** God wills NO ONE suffer.

He does not will ANYONE to suffer for a wrong decision you have made, including YOURSELF. That is why He has given you the means for UNDOING it. Through His power and glory all your wrong decisions are undone COMPLETELY, releasing you AND your brothers from EVERY IMPRISONING THOUGHT ANY part of the Sonship has accepted. Wrong decisions HAVE no power BECAUSE they are not true. The imprisonment which they SEEM to produce is no more true than THEY are.

**T 8 D 11.** Power and glory belong to God alone. So do YOU.

God gives WHATEVER belongs to Him, because He gives OF HIMSELF, and EVERYTHING belongs to Him. Giving of YOUR self is
(N 7:107) (Ur 353)

1. the function He gave you. Fulfilling it perfectly will teach you what
2. YOU have of HIM. And this will teach you what you are IN Him.
3. You CANNOT be powerLESS to do this, because this IS your power.
4. Glory is God’s gift to you because that is what HE is.
5. See this glory everywhere, to
6. learn what YOU are. (354) C 181

1 T 8 E 1. If\(^{15}\) God’s Will for you is complete peace and joy, unless you experience ONLY this you MUST be refusing to acknowledge His Will. His Will does not vacillate, being changeless forever. When you are not at peace, it can only be because you do not believe you are IN HIM. Yet He is all in all.\(^{16}\) His peace IS complete, and you MUST be included in it. His laws govern you because they govern EVERYTHING. You cannot exempt yourself from His laws, although you CAN disobey them. But if you do, and ONLY if you do, you WILL feel lonely and helpless, because you ARE denying yourself everything.

19 T 8 E 2. I am come as a light into a\(^{17}\) world\(^{18}\) which DOES deny itself everything. It does this simply by dissociating itself FROM everything. It is therefore an illusion of isolation,

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\(^{15}\) 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.”
MAINTAINED by fear of the
(N 7:109) (Ur 354)

1 same loneliness which IS its illusion.
2 I have told you that I am with
3 you always even to the end of the
4 world.\textsuperscript{19} That is WHY I am the
5 light of the world.\textsuperscript{20} If I am
6 with you in the \textit{world} loneliness of the
7 world, the\textsuperscript{21} LONELINESS IS GONE. You
8 CANNOT maintain the illusion of loneliness
9 if you are NOT alone.
10 T\textsuperscript{8}E\textsuperscript{3}. My purpose, then, IS to
11 overcome the world.\textsuperscript{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.\textsuperscript{23}

\textsuperscript{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.”
\textsuperscript{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
\textsuperscript{21} \textit{Ur} adds emphasis to “the”
\textsuperscript{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.”
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.”
T 8 E 4. You WERE in darkness
until God’s Will was done
completely by ANY part of the
Sonship. When it was, it was
perfectly accomplished by ALL.
How else could it BE perfectly
accomplished? My mission was simply
to UNITE the Will of the Sonship
WITH the Will of the Father by being
aware of the Father’s Will myself.
This is the awareness I came to give
YOU, and YOUR problem in accepting it
IS the problem of this world. Dispelling
it is salvation, and in this sense I
AM the salvation of the world.24 (355) C 182

T 8 E 5. The world MUST despise and
reject me,25 because the world IS the
belief that love is impossible. YOUR
reactions to me ARE the reactions
of the world to God. If you will
accept the fact that I am with
you, you are DENYING the world and
ACCEPTING GOD. My will IS
His, and YOUR will to hear me IS

24 John 8:12  Again therefore Jesus spake unto them, saying, “I am the light of the world: he that followeth me shall not walk in the
darkness, but shall have the light of life.” Also John 11:25  Jesus said unto her, “I am the resurrection, and the life: he that believeth
on me, though he die, yet shall he live”
25 Isaiah 53:3  He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide
their face he was despised; and we esteemed him not.
John 15:18  “If the world hates you, you know that it hated Me before it hated you.”
(N 7:111) (Ur 355)

1 the decision to hear His Voice and
2 abide IN His Will. As He sent
3 me to you, so will I send you
4 to others. But I will go to them
5 WITH you, so we can teach them
6 union and peace.
7 **T 8 E 6.** Do you not think the world needs
8 peace as much as you do? Do you not
9 want to give it to the world as much as
10 you want to receive it? For unless you
11 do, you will NOT receive it. If you will to
12 have it of me, you MUST give it.
13 Rehabilitation does not come from anyone ELSE.
14 You can have GUIDANCE from without, but you
15 must ACCEPT it from within. The guidance
16 must become what YOU want, or else
17 it will be meaningless to you. That is
18 why rehabilitation is a collaborative venture.
19 I can tell you what to DO, but this will
20 not really help you unless you collaborate
21 by believing that I KNOW what to do.
22 Only then will your MIND will to follow me.
23 **T 8 E 7.** Without YOUR will, you cannot be
24 rehabilitated. MOTIVATION TO BE HEALED is the
N 7:112 (Ur 355-356)

1. crucial factor in rehabilitation. Without this,
2. you are deciding AGAINST healing, and your veto of
3. my will FOR you MAKES HEALING
4. IMPOSSIBLE. If healing IS our joint
5. will, unless our wills ARE joined
6. you CANNOT be healed. This is obvious when you
7. consider what healing is FOR.
8. T 8 E 8. Healing is the way in which the separation
9. is overcome. Separation is overcome by
10. UNION. It CANNOT be overcome by
11. separating. The WILL to unite must be
12. unequivocal, or the will ITSELF is separated
13. or NOT WHOLE. Your will is the means
14. by which you determine your own condition,
15. because will is the MECHANISM OF DECISION.
16. It is the power by which you separate or
17. join, and experience pain or joy accordingly.
18. My will cannot OVERCOME yours, because YOURS
19. IS AS POWERFUL AS MINE. If it were
20. not so, the Sons (356) C 183 of God would be
21. unequal. T 8 E 9. All things BECOME possible
22. through our joint will. But my
23. will alone will not help you. Your
24. will is as free as mine, and God
(N 7:113) (Ur 356)

1 Himself would not go against it. I
2 cannot will to do what God does not
3 will. I CAN offer you my will to
4 make yours invincible by this
5 sharing, but I CANNOT oppose yours
6 without competing with it and thereby
7 violating God’s Will for you.
8 Nothing God created can oppose your
9 will, as nothing God created
10 can oppose His. God GAVE your
11 will its power, which I can only
12 acknowledge in honor of His.
13 **T 8 E 10.** If you want to be LIKE me,
14 I will help you, knowing that we ARE
15 alike. If you want to be DIFFERENT,
16 I will wait until you change your
17 mind. I can TEACH you, but only
18 you can choose to LISTEN to my teaching.
19 How else can it be, if God’s
20 Kingdom IS freedom? Freedom
21 cannot be learned by tyranny of ANY
22 kind, and the perfect equality of ALL
23 God’s Sons cannot be recognized
24 through the dominion of one will over
25 another. God’s Sons are equal
(N 7:114) (Ur 356)

1 in will, all being the Will of their
2 Father. This is the ONLY lesson I can
3 teach, knowing that it is true.
4 T8 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 T8 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.”  
27 John 5:30 “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”  
27 Luke 22:19 And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”
(N 7:115) (Ur 356-357)

1 equally whatever is acceptable to
2 Him. BECAUSE it is acceptable to Him,
3 it is the gift of freedom, which IS His
4 Will for all His Sons. By
5 OFFERING freedom you will be
6 free, because (357) C 184 freedom is the only
7 gift which you can offer to God’s
8 Sons, being an acknowledgment of what
9 they are and what HE is.
10 T 8 E 13. Freedom is creation because
11 it is love. What you seek to
12 imprison you do NOT love. Therefore, when
13 you seek to imprison ANYONE,
14 including YOURSELF, you do not love
15 him and you cannot identify with him.
16 When you imprison yourself, you
17 are losing sight of your true
18 identification, because you cannot identify with
19 me and with the Father. Your identification
20 IS with the Father and with the Son. It CANNOT
21 be with one and not the other. If you are
22 part of one, you MUST be part of the
23 other because they ARE One. T 8 E 14. The Holy
24 Trinity is holy BECAUSE It is One.
(N 7:116) (Ur 357)

1 If you exclude YOURSELF from this
2 union, you are perceiving the Holy Trinity
3 as separated. You MUST be
4 included in It, because It IS everything.
5 Unless you take your place in It
6 and fulfill your function AS part of It,
7 It is as bereft as YOU are.
8 No part of It can be imprisoned
9 if Its Truth is to be known.
10 **T 8 E 15.** Can you be separated from your identification
11 and be at peace? Dissociation is NOT a
12 solution; it is a DELUSION. The delusional
13 believe that truth will ASSAIL them, and so they
14 do NOT SEE it\(^{28}\) 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,\textsuperscript{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 \textbf{T 8 E 17.} But to heal is still to make whole.
13 Therefore to heal is to UNITE with those who
14 are LIKE you, because perceiving this likeness
15 IS to (358) \textbf{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.

\textsuperscript{29} \textit{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.
The miracles WE do bear
witness to the Will of the Father for
His Son, and to our joy in
uniting WITH His Will FOR us.
When you unite with me, you are
uniting WITHOUT the ego, because I
have renounced the ego in myself, and
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 knows$^{30}$ it for you, and you
19 will find it. I will deny YOU nothing, as God denies ME
20 nothing.
21 T 8 E 21. Ours is simply the journey
22 back to God Who is our home.
23 Whenever fear intrudes anywhere

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$^{30}$ 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 ego has attempted to JOIN the journey with us AND CANNOT DO SO. Sensing defeat and angered by it, it regards itself as rejected and becomes (359) retaliative. You are invulnerable to its retaliation BECAUSE I AM WITH YOU. On this journey, you have chosen me as your companion INSTEAD of your ego. Do not try to hold on to both, or you will try to go in different directions and will lose the way.

T 8 E 22. The ego’s way is not mine, but it is also NOT YOURS. The Holy Spirit has one direction for ALL minds, and the one He taught me IS yours. Let us not lose sight of His direction through illusions, for ONLY illusions of another direction can obscure the one for which God’s Voice speaks in all of us. Never accord the ego the power to interfere with the journey, because it HAS none, and the journey is the way to what is TRUE. Leave ALL deception behind, and reach beyond all attempts of the
The Power of Joint Decision (*N 789 7:121) (N 7:121) (Ur 359)

1. ego to hold you back.

2. T8E23. I DO go before you, because I AM beyond the ego. Reach therefore for my hand because you WANT to transcend the ego. My will, will NEVER be wanting, and if you want to share it YOU WILL.

3. I give it willingly and gladly, because I need YOU as much as you need ME.

4. T8F1. WE are the joint will of the Sonship, whose wholeness is for all. We begin the journey back by setting out TOGETHER, and gather in our brothers as we CONTINUE together.

5. T8F2. Every gain in our strength is offered to all, so they, too, can lay aside their weakness and add their strength to us. God’s welcome waits for us all, and He will welcome us as I am welcoming YOU.
(N 7:122) (Ur ---)
(N ---) (Ur 359)

Forget not the Kingdom of God for anything the world has to offer. The world can ADD nothing to the power and the glory of God and His Holy Sons, but it CAN blind the Sons to the Father if they behold it. You cannot behold the world and know God. Only one is true.

T 8 F 3. 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 Kingdom it has no power.

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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. **T 8 F 4.** No one created by God can find joy in anything except the eternal. That is not because he is DEPRIVED of anything else, but because nothing else is WORTHY of him. What God AND His Sons create IS eternal, and in this and this only is their joy. Listen to the story of the prodigal son, and learn what God’s treasure is and YOURS:³⁴

2. **T 8 F 5.** This son of a loving father left his home and thought he squandered everything for nothing of any value, though he did not know its worthlessness at the time. He was ashamed to return to his father and his home, because he thought he had hurt him. But when he came home the father welcomed him with joy, because only the son himself WAS his father’s treasure. HE WANTED NOTHING ELSE.

3. **T 8 F 6.** God wants only His Son,

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³³ June 6, 1966.
³⁴ The Urtext manuscript has a paragraph break here, but no other version does.
because His Son is His only treasure.
You want your creations, as He wants His. Your creations are your gift to the Holy Trinity, created in gratitude for YOUR creation.
They do not leave you, any more than you have left YOUR Creator. But they EXTEND your creation, as God extended Himself to YOU.

Can the Creations of God Himself take joy in what is not real? And what IS real except the Creations of God and those which are created like His? YOUR creations love you as your Soul loves your Father FOR THE GIFT OF CREATION.

There IS no other gift that is eternal, and therefore THERE IS NO OTHER GIFT THAT IS TRUE.

How, then, can you accept anything else, or GIVE anything else, and expect joy in return? And what
(N 7:125) (Ur 360-361)
1 else BUT joy would you want?
2 You made neither yourself
3 nor your function. YOU have made
4 only the DECISION to be unworthy of
5 both. But you COULD not make
6 YOURSELF unworthy because YOU ARE THE
7 TREASURE OF GOD. What HE
8 values IS valuable. There CAN be no
9 question of its worth, because its
10 whole value lies in God’s sharing
11 Himself with it and ESTABLISHING ITS (361) C 188
12 VALUE FOREVER. YOUR function is
13 to ADD to God’s treasure by
14 creating YOURS. His will TO
15 you is His Will FOR you. He
16 would not withhold creation
17 from you, because HIS joy is in it.
18 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 T 8 F 9. An unwilling will does not
13 mean anything, because it is a contradiction
14 in terms which actually leaves
15 nothing. You can make
16 yourself powerless only in a
17 way that has NO MEANING AT
18 ALL. When you THINK you are unwilling
19 to will with God, YOU ARE NOT THINKING.
20 God’s will IS thought. It cannot be
21 contradicted BY thought. God
(N 7:127) (Ur 361)
1 does not contradict HIMSELF. And His
2 Sons, who are like Him, cannot contradict
3 themselves OR Him. But their
4 thought is so powerful that they
5 can even imprison the mind
6 of God’s Son IF THEY SO CHOOSE.
7 This choice DOES make the Son’s
8 function unknown TO HIM, but
9 never to his Creator. And BECAUSE
10 it is not unknown to his Creator, it is
11 forever knowable to him.
12 T 8 F 10. There is no question but one you
13 should ever ask of yourself:
14 “Do I want to know my Father’s
15 Will for me?” HE will not
16 hide it. He has revealed it
17 to me because I asked it of Him,
18 and learned of what He had
19 already given. Our function is to
20 function together, because apart from each
21 other we cannot function at all.
(N 7:128) (Ur 361-362)

1 The whole power of God’s Son lies in
2 all of us, but not in any of us alone.
3 (362) C 189 God would not have us be alone
4 because HE does not will to be alone.
5 That is why He created His Son
6 and gave him the power to create
7 with Him. Our creations are as
8 holy as we are, and we are the
9 Sons of God Himself, and therefore as
10 holy as He is. Through our
11 creations we extend our Love, and
12 thus increase the joy of the Holy
13 Trinity. You do not understand this
14 for a very simple reason. You who
15 are God’s own treasure do not regard
16 yourselves as valuable. Given
17 this belief YOU CANNOT UNDERSTAND ANYTHING.
18 T 8 F 11. I share with God the knowledge of
19 the value He\(^{35}\) 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.
cannot BE separated. Whom God has joined CANNOT be separated, and God has joined all His Sons WITH Himself. Can you be separated from your life and your being? The journey to God is merely the reawakening of the knowledge of where you are always, and what you are forever. It is a journey without distance, to a goal that has never changed.

T 8 F 12. Truth can only be EXPERIENCED. It cannot be described and it cannot be explained. I can make you aware of the CONDITIONS of truth, but the experience is of God. Together we can meet its conditions, but truth will dawn upon you of itself. What God has willed for you IS yours. He has given His Will to His treasure, whose treasure it is. Your heart (love) lies where

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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, as His does. You
2 who are beloved of God are
3 wholly blessed. Learn this of me, and
4 free the Holy Will of all those who are
5 as blessed as you are. (363) C 190

T 8 G 1. Attack is ALWAYS physical.
7 When attack in ANY form enters your mind,
8 you are EQUATING YOURSELF WITH A BODY. This
9 is the ego’s INTERPRETATION of the body. You do
10 not have to ATTACK physically to accept this
11 interpretation;
12 you ARE accepting it simply by the belief that
13 attack can GET YOU SOMETHING YOU WANT. If
14 you did NOT believe this, the IDEA of attack would
15 have no appeal to you.

T 8 G 2. When you equate
17 yourself with a body, you will ALWAYS
18 experience depression. When a Child of God
19 thinks of himself in this way, he is
20 belittling himself and seeing his brothers as
21 similarly belittled. Since he can
22 find himself ONLY in them, he has

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37 Matthew 6:21 “For where your treasure is, there your heart will be also.”
(N 7:131) (Ur 363)
1 cut himself off from salvation.
2 Remember that the Holy Spirit interprets the body
3 ONLY as a means of communication. Being
4 the communication link between God and His
5 separated Sons, He interprets everything YOU
6 have in the light of what HE is. T 8 G 3. The ego
7 SEPARATES through the body. The Holy Spirit reaches THROUGH
8 it to others. You do not perceive your brothers as the
9 Holy Spirit does because you do not interpret their
10 bodies AND YOURS solely as a means
11 of joining JOINING THEIR MINDS and uniting
12 them with yours and mine.
13 This interpretation of the body will
14 change your mind entirely about its value.
15 Of itself it has NONE. If you use
16 it for attack it is worthless and
17 harmful to you. But if you use it
18 ONLY to reach the minds of those who
19 believe they ARE bodies and teach them THROUGH the body
20 that THIS IS NOT SO, you will begin to understand
21 the power of the mind that is in both of you.
(N 7:132) (Ur 363-364)

1 If you use the body for this, and ONLY for
2 this, you CANNOT use it for attack. In the
3 service of uniting, it becomes a beautiful
4 lesson in communion, which has value until
5 communion IS. (364) C 191
6 T 8 G 4. This is God’s way of making
7 unlimited what YOU have limited. His
8 Voice does not see the body as YOU do,
9 because He knows the ONLY reality that
10 ANYTHING can have is the service it can
11 render God on behalf of the function HE
12 has given. Communication ENDS separation.
13 Attack PROMOTES it. The body is ugly
14 or beautiful, savage or holy, helpful
15 or harmful, according to the use to which it is
16 put. And in the body of another you will
17 see the use to which you put YOURS.
18 T 8 G 5. If the body becomes for you
19 a means which you give to the Holy Spirit to use on
20 behalf of the union of the Sonship, you will
21 not see ANYTHING physical except as WHAT
(N 7:133) (Ur 364)

IT IS. Use it for truth, and you will see it truly. MISuse it and you WILL misunderstand it, because you have already done so BY misusing it. Interpret ANYTHING apart from the Holy Spirit, and you will mistrust it. This will lead you to hatred and attack and LOSS OF PEACE.

But ALL loss comes only from your own misunderstanding. Loss of ANY kind is impossible. When you look upon a brother as a physical entity, HIS power and glory are lost to you and SO ARE YOURS. You HAVE attacked him, and you MUST have attacked yourself first.

Do not see him this way for your OWN salvation, which MUST bring him his. Do not ALLOW him to belittle himself in YOUR mind, but give him freedom from his belief in littleness, and escape from YOURS. As part of YOU, HE is holy. As part of ME, YOU are. To communicate with part of God Himself is to reach beyond
(N 7:134) (Ur 364-365)

1 the Kingdom to its Creator, through His Voice
2 which He has established as part of YOU. (365) C 192
3 T 8 G 7. Rejoice, then, that of yourselves you can
4 do nothing. 38 You are not OF yourselves.
5 And He of Whom you ARE has willed
6 your power and glory FOR you, with which you can
7 perfectly accomplish His holy Will
8 for you when you so will it yourself.
9 He has not withdrawn His gifts from YOU,
10 but YOU have withdrawn them from Him.
11 Let no Son of God remain hidden
12 for His Name’s sake, because His
13 Name is YOURS.
14 T 8 G 8. Remember that the Bible says,
15 “The word (or thought) was made flesh.” 39
16 Strictly speaking, this is impossible, since
17 it seems to involve the translation of one
18 order of reality into another. It is Different
19 orders of reality merely SEEM to
20 exist, just as de different orders of

38 John 5:19 Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.”
39 John 1:14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.
(N 7:135) (Ur 365)

1 miracles do. Thought cannot be MADE into
2 flesh except by belief, because thought
3 is NOT physical. But thought IS
4 communication, for which the body can be used.
5 This is the only NATURAL use to which it can be put.
6 To use the body UNnaturally is to
7 lose sight of the Holy Spirit’s purpose, and thus
8 to confuse the goal of His curriculum.
9 T 8 G 9. There is nothing so frustrating to a pupil\textsuperscript{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.

\textsuperscript{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 perceived as whole. Its purpose is seen as fragmented into many functions which bear little or no relationship to each other, so that it appears to be ruled by chaos. (366) C 193 Guided by the ego, it IS. Guided by the Holy Spirit, it is NOT. It becomes ONLY a means by which the part of the mind which you have separated from your Soul can reach beyond its distortions and RETURN to the Soul. The ego’s temple thus becomes the temple of the Holy Spirit, where devotion to Him REPLACES\(^{41}\) devotion to the ego. In this sense the body DOES become a temple to God,\(^{42}\) because His Voice abides in it by directing the use TO WHICH YOU PUT IT.

18 T 8 G 11. Healing is the result of using the body SOLELY for communication. Since this IS natural, it heals by making

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\(^{41}\) 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?
whole, which is also natural. ALL mind
is whole, and the belief that part of it is
physical or NOT MIND is a fragmented
(or sick) interpretation. Mind CANNOT
be made physical, but it CAN be
made manifest THROUGH the physical
if it uses the body to GO BEYOND
itself. By reaching OUT, the
mind EXTENDS itself. It does not
STOP at the body, for if it does
it is blocked in its purpose. A
mind which has been blocked has
allowed itself to be vulnerable
to attack, because it has TURNED
AGAINST ITSELF.
T 8 G 12. The removal of blocks, then, is the
ONLY way to guarantee help and
healing. Help and healing are the
normal expressions of a mind which
is working THROUGH the body but not IN it.
If the mind believes the body is its
GOAL, it WILL distort its perception
OF the body, and by blocking its own
extension BEYOND it will INDUCE
illness by FOSTERING SEPARATION.
Perceiving the body AS A SEPARATE
ENTITY cannot BUT foster illness, because
it is not true. A medium of communication
WILL lose its usefulness if it is
used for anything else. (367) C 194

To use a medium of communication
as a medium of ATTACK is an
obvious confusion in purpose. To
communicate is to join and to attack
is to separate. How can you do
both simultaneously WITH THE SAME
THING, and NOT suffer? Perception
of the body can be unified only by
ONE PURPOSE. This releases the
mind from the temptation to see it in
many lights, and gives it over
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.

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\(^{43}\) *Ur* omits emphasis on “to other minds.”
To see a body as anything EXCEPT a means of pure extension is to limit your mind and HURT YOURSELF. Health is therefore nothing more than united purpose. If the body is brought under the purpose of the mind, it becomes whole because the mind’s purpose IS one. T 8 G 16. Attack can only be an assumed goal of the body, but the body APART from the mind HAS NO PURPOSE AT ALL. You are NOT limited by the body, and thought CANNOT be made flesh. But mind can be manifested through the body if it goes beyond it and DOES NOT INTERPRET IT AS LIMITATION. Whenever you see another as limited TO or BY the body, you are imposing this limit ON YOURSELF. Are you willing to ACCEPT this, when

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44 John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
(N 7:141) (Ur 367-368)

1 your whole purpose for learning
2 should be to escape FROM
3 limitations? (368) C 195 T 8 G 17. To conceive of the body
4 as a means of attack of any kind,
5 and to entertain even the possibility that joy
6 could POSSIBLY result, is a clear-cut
7 indication of a poor learner. He
8 has accepted a learning goal
9 in obvious contradiction to the unified purpose
10 of the curriculum, and is interfering with his
11 ability to accept it AS HIS OWN.
12 T 8 G 18. Joy is unified purpose,
13 and unified purpose is ONLY God’s.
14 When yours is unified, it IS His.
15 Interfere with His purpose, and YOU NEED
16 SALVATION. You have condemned yourself, but
17 condemnation is not of God. Therefore, it is not
18 true. No more are any of the RESULTS
19 of your condemnation. When you see a
20 brother as a body, you are condemning
21 him BECAUSE you have condemned yourself.
(N 7:142) (Ur 368)

1 But if ALL condemnation is unreal, and
2 it MUST be unreal because it is a
3 form of attack, then it can HAVE no
4 results.
5 T 8 G 19. Do not allow yourselves to
6 suffer from the results of what is not
7 true. Free your minds from the belief
8 that this is possible. In its
9 complete impossibility, and your full
10 awareness OF its complete
11 impossibility, lies your only hope for
12 release. But what other hope
13 would you want? Freedom from
14 illusions lies only in not BELIEVING
15 them. Where are they WITHOUT
16 your belief? THERE IS NO\(^45\)
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.”
arrest your thought in this world, and you will open your mind to Creation in God.
(N 7:144) (Ur --)
T 8 H. The Body as Means or End (*N 813 7:145) (N 7:145) (Ur 369)

1 T 8 H 1. Attitudes\(^{46}\) toward the body are attitudes toward ATTACK. The ego’s definitions of ANYTHING are childish, and are ALWAYS based on what it believes a thing is FOR. This is because it is incapable of true generalizations, and equates what it sees with the function IT ascribes to it. It does NOT equate it with what it IS. To the ego, the body IS TO ATTACK WITH. Equating YOU with the body, it teaches that YOU are to attack with, because THIS IS WHAT IT BELIEVES. The body, then, is not the source of its own health. Its condition lies solely in your interpretation of its function.

2 T 8 H 2. The reason why definitions by function are inferior is merely because they may well be inaccurate. Functions are part of being, since they arise FROM it. But the relationship is NOT reciprocal. The whole does define the part, but the part does NOT define the

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\(^{46}\) June 8, 1966
whole. This is as true of knowledge as it is of
perception. The reason why to KNOW
in part is to know entirely is merely
because
of the fundamental difference between knowledge and
perception. In perception, the whole is built up of parts,
which can separate and reassemble in different
constellations. Knowledge never changes, so that its
constellation is permanent. The only areas in which part-
whole relationships have any meaning are those in which
change is possible. There IS no difference between the
whole and the part where change is impossible. (370) C 197

T 8 H 3. The body exists in a world which seems to contain two
voices which are fighting for its possession. In this
perceived constellation, the body is regarded as capable of
shifting its control from one to the other, making the
concept of both health and sickness possible. The ego makes
a fundamental confusion between means and ends, as it
always does. Regarding the body as an end, it has no real
use for it at all, because it is NOT an end. You must have
noticed an outstanding characteristic of every end that the
ego has accepted as its own. When you have achieved it, IT
HAS NOT SATISFIED YOU. This is why the ego is forced to
shift from one end to another without ceasing, so that YOU
will continue to hope it can offer you something.

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

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

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

47 HLC drops “trial” in favor of “judgment” – this material has not been located in the Notes.
48 The words “at all” are crossed out in the Urtext manuscript.
The function of truth is to collect data which are TRUE.
whole. This is as true of knowledge as it is of perception. The reason why to KNOW in part is to know entirely is merely because

There is no point in trying to make sense out of meaningless data. ANY way they are handled results in nothing. The more complicated the results become, the harder it may be to recognize their nothingness, but it is not necessary to examine ALL possible outcomes to which premises give rise to judge the PREMISES truly.

A learning DEVICE is NOT a teacher. IT cannot tell you how you feel. YOU do not KNOW how you feel, because YOU HAVE ACCEPTED THE EGO’s CONFUSION, and YOU think A LEARNING DEVICE CAN TELL YOU HOW YOU FEEL. Sickness is merely another example of your insistence on asking for guidance of a teacher who DOES NOT KNOW THE ANSWER.

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49 The Urtext manuscript has “it” 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 T8H9. 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 T8H10. When YOU lay the ego aside it will
22 be gone. The Holy Spirit’s voice is as
23 loud as your willingness to listen.
24 It cannot be louder without violating
(N 7:148) (Ur 372-373)

1. your will, which He seeks to free but never to command. (373)
2. He will teach you to use your body ONLY to reach your
3. brothers so He can teach His message through you. This will
4. heal them and THEREFORE heal you. Everything used in
5. accordance with its function as HE sees it CANNOT be sick.
6. Everything used otherwise IS.

7. Do not allow the body to be a mirror of a split
8. mind. Do not let it be an image of your own perception of
9. littleness. Do not let it reflect your will to attack.
10. Health is the natural state of anything whose
11. interpretation is left to the Holy Spirit, who perceives no
12. attack on anything. Health is the result of relinquishing
13. ALL attempts to use the body lovelessly. It is the
14. beginning of the proper perspective on life, under the
15. guidance of the one teacher who knows what life IS, being
16. the voice for Life Itself.
T 8 I. Healing as Corrected Perception (*N 817 7:149) (N 7:149) (Ur 373)

1 T 8 I 1. We once said that the Holy Spirit is the Answer.\(^2\) He is the answer to EVERYTHING, because He knows what the answer to everything IS. The ego does not know what a REAL question is, although it asks an endless number. But YOU can learn this, as you learn to question the value of the ego and thus establish your ability to EVALUATE its questions.

2 When the ego tempts you to sickness, do not ask the Holy Spirit to heal the body. For this would merely be to accept the ego’s belief that the body is the \(^2\) proper aim for healing. Ask rather that the Holy Spirit teach you the right PERCEPTION of the body, for perception alone can be distorted.

T 8 I 2. ONLY PERCEPTION CAN BE SICK, because perception can be WRONG. Wrong perception is DISTORTED WILLING, which WANTS things to be as they are not. The reality of EVERYTHING is totally harmless, because total harmlessness is the CONDITION of its reality. It is also the condition of

\(^2\) 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 Its own. You need (374) C 201 do so little,
8 because It is so powerful that your
9 little part WILL bring the whole to
10 you. Accept, then, your little part, and
11 LET the whole be yours. Wholeness
12 heals BECAUSE it is of the\(^3\) mind.
13 T 8 I 3. All forms of sickness, even
14 unto death,\(^4\) 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

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\(^3\) The word “the” is not in the Ur but is in the HLC and the Notes.

\(^4\) 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 **T814.** 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 **T815.** Healing is release from the fear of
21 waking, and the substitution of the will to
22 wake. The will to wake is the will to
23 love, since ALL healing involves
24 replacing fear with love. The Holy Spirit

**55 Ur** emphasizes everything from ‘misused’ to “sickness.”
(N 7:152) (Ur 374-375)

1 cannot distinguish among degrees of  
2 error, for if He taught that one form  
3 of sickness is more serious than another, He  
4 would be teaching that one error  
5 can be more REAL than another. But HIS  
6 function is to distinguish ONLY between the  
7 false and the true, REPLACING the false  
8 WITH the true. (375) C 202

9 T 8 I 6. The ego, which always WEAKENS the  
10 will, wants to SEPARATE the body from the mind.  
11 This IS an attempt to DESTROY it.  
12 But the ego actually believes that  
13 it is PROTECTING it. This is because it  
14 believes that MIND IS DANGEROUS, so  
15 and that to MAKE MINDLESS is to  
16 heal. But to make mindless is  
17 impossible, since it would mean to  
18 make nothing out of what God  
19 created. The ego DESPISES weakness,  
20 even though it makes every effort  
21 to INDUCE it. IT WANTS ONLY  
22 WHAT IT HATES. To the ego this is  
23 perfectly sensible. Believing in the  
24 power of attack, it WANTS it.
(N 7:153) (Ur 375)

1 T8I7. You have begun to realize that this is a very practical course, because it means EXACTLY what it says.
2 So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible’s followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and ITS results. Thus, “hellfire” means burning, but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love that should be taken literally because the Bible is ABOUT love, being about GOD.

T8I8. The Bible enjoins you to be perfect, to heal ALL errors, to take no thought of the body AS SEPARATE, and to accomplish all things IN MY NAME. This is not my name alone, for ours is a shared identification. The name of God’s Son is One, and you are

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56 Matthew 5:48 “Ye therefore shall be perfect, as your heavenly Father is perfect.”
(N 7:154) (Ur 375-376)

enjoined to do the works of love
BECAUSE we share this oneness. Our minds are whole BECAUSE they are one.
If you are sick, you are withdrawing from me.
But you CANNOT WITHDRAW FROM ME ALONE.
You can only withdraw from yourself AND me.
T 819. I would not ask you to do things which you CANNOT do, and it is impossible that I could do things YOU cannot do. Given this, and given this QUITE LITERALLY, there CAN be nothing which prevents you from doing EXACTLY what I ask, and EVERYTHING which argues FOR it.
I give you NO limits, because God lays none upon you. (376) C 203

When you limit YOURSELF, we are NOT of one mind, and that IS sickness. But sickness is not of the body, but OF THE MIND. ALL forms of DYSfunction are merely signs that the mind has split, and 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.
22
23
24
25 (377) C 204
T 8 J. The Acceptance of Reality (*N 824 7:156)
(N ---) (Ur 377)

T 8 J 1. 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.

T 8 J 2. 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.

T 8 J 3. 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 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. 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

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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.” And the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, “Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another’s speech.” So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.
DO NOT ASK ONLY FOR WHAT YOU WANT. This is SOLELY because you are afraid you might receive it, AND YOU WOULD. THIS is really why you persist in asking the teacher who could not possibly teach you your will. Of him, you can never learn it, and this gives you the illusion of safety. But you cannot be safe FROM truth, but only IN it. Reality is the ONLY safety.

T 8 J 7. Your will is your salvation BECAUSE IT IS THE SAME AS GOD’S. The separation is nothing more than the belief that it is DIFFERENT. NO mind can believe that its will is STRONGER than God’s. If, then, a mind believes that ITS will is different FROM His, it can only decide either that there IS no God, or that GOD’S WILL IS FEARFUL. The former accounts for the atheist, and the latter for the martyr. Martyrdom takes many forms, the category including ALL (379) 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,\(^5\) and you DO want Him. This IS your will. Ask for THIS and you WILL be answered, because you will be asking only for what BELONGS to you.

\(^5\) 1 John 4:8 He who does not love does not know God, for God is love. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. Also 1 John 4:16
(N 7:156) (Ur 380)

1 T 8 J 11. When you ask the Holy Spirit for what
2 would hurt you, He CANNOT answer, because
3 NOTHING can hurt you and SO YOU ARE ASKING
4 FOR NOTHING. ANY desire which stems from
5 the ego IS a desire for nothing, and
6 to ask for it IS NOT A REQUEST.
7 It is merely a denial in the FORM of
8 a request. The Holy Spirit is not concerned
9 with form at all, being aware
10 only of MEANING. The ego cannot ask the
11 Holy Spirit for ANYTHING, because there is
12 COMPLETE COMMUNICATION FAILURE between
13 them. But YOU can ask for EVERYTHING
14 of the Holy Spirit, because YOUR requests are
15 real, being of your will.
16 Would the Holy Spirit deny the Will of God?
17 And could He fail to recognize it in God’s Sons?
18 T 8 J 12. The energy which you withdraw from
19 Creation you expend on fear. This is
20 not because your ENERGY is limited, but because
21 YOU HAVE LIMITED IT. You do not recognize the
22 ENORMOUS waste of energy which
23 you expend in denying truth. What
would YOU say of someone who PERSISTED in attempting to do the impossible, and believed that to ACHIEVE it is SUCCESS? The belief that you MUST HAVE THE IMPOSSIBLE in order to be happy is totally at variance with the principle of Creation. God COULD not will that happiness DEPENDED on what you could never have. 

T 8 J 13. The fact that God is love does not require belief, but it DOES require ACCEPTANCE. It is indeed possible for you to DENY facts, although it is IMPOSSIBLE for you to CHANGE them. If you hold your hands over your eyes you will NOT see, because you are interfering with the laws of seeing. If you deny love you will NOT KNOW IT because your cooperation is the LAW OF ITS BEING. You cannot change laws you did not make, and the laws of happiness were created FOR you, NOT BY you. 

T 8 J 14. Attempts of any kind to deny what IS are fearful, and if they are strong they WILL induce
(N 7:158) (Ur 380-381)

1 panic. WILLING AGAINST reality, though
2 impossible, can be MADE into a very
3 persistent goal, EVEN THOUGH YOU DO NOT
4 WANT IT. But consider the result of
5 this strange decision. (381) C 208 You are DEVOTING
6 your mind to what you DO NOT WANT.
7 How real can this devotion be? If you
8 do not want it, it was never created.
9 If it was never created, it is nothing.
10 Can you REALLY devote yourself to nothing?
11 T 8 J 15. God, in His devotion to
12 YOU, created you devoted to EVERYTHING,
13 and GAVE you what you are devoted TO.
14 Otherwise, you would not have been
15 created perfect. Reality IS
16 everything, and you therefore have everything
17 BECAUSE you are real. You cannot make the UNreal
18 because the ABSENCE of reality is
19 fearful, and fear cannot BE created.
20 As long as you believe that fear
21 is possible, YOU WILL NOT CREATE.
22 Opposing orders of reality MAKE
23 REALITY MEANINGLESS, and reality
24 is MEANING.
(N 7:159) (Ur 380)

1 T 8 J 16. Remember, then, that God’s Will
2 is ALREADY possible, and nothing else
3 will EVER be. This is the simple
4 acceptance of Reality because only
5 this is real. You cannot DISTORT reality
6 and KNOW WHAT IT IS. And if you
7 DO distort reality you will experience
8 anxiety, depression, and ultimately
9 panic, because you are trying to MAKE
10 YOURSELF UNREAL. When you feel
11 these things do not try to look
12 BEYOND yourself for truth, for
13 truth can only be WITHIN you.
14 Say, therefore: “Christ is in
15 me, and where He is God
16 MUST be, for Christ is
17 PART of Him.”
T 8 K. The Answer to Prayer (*N 828 7:160)
(N ---)(Ur 382)

first four paragraphs not present in Notes

(382) - 209 - T 8 K 1. Everyone who has ever tried to use prayer to request something, has experienced what appears to be failure. This is not only true in connection with specific things which might be harmful, but also in connection with requests which are strictly in line with this course. The latter, in particular, might be incorrectly interpreted as “proof” that the course does not mean what it says. But you must remember that the course does state, and REPEATEDLY, that its purpose is the ESCAPE FROM FEAR.

T 8 K 2. Let us suppose, then, that what you request of the Holy Spirit IS what you really want, but that YOU ARE STILL AFRAID OF IT. Should this be the case, your ATTAINMENT of it would no longer BE what you want, even if IT is. This accounts for why CERTAIN SPECIFIC FORMS of healing are not achieved, even though the STATE of healing IS. It frequently happens that an individual asks for physical healing, because he is fearful OF BODILY HARM. However, at the same time, if he WERE healed physically, the threat to his thought-system would be considerably MORE fearful to him than its physical EXPRESSION. In this case, he is not really asking for RELEASE from fear, but for the removal of a symptom WHICH HE HAS SELECTED. This request is, therefore, NOT for healing at all.

T 8 K 3. The Bible emphasizes that ALL prayers are answered, 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

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59 Matthew 21:22 “And whatever things you ask in prayer, believing, you will receive.”
John 14:13 “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”
John 15:16 “Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.”
already received, but have NOT YET HEARD. I assure you that they are waiting for you. It is indeed true that no effort is wasted. (383) -210
(N 7:160) (Ur 383)

1. T 8 K 4. If you would know your prayers are answered, never doubt a Son of God. Do not question him, and do not confound him, for your faith in him is your faith in YOURSELF. If you would know God and His Answer, believe in me, whose faith in YOU cannot be shaken. Can you ask of the Holy Spirit truly, and doubt your brother? Believe his words are true, because of the truth which is in him. You will unite with the truth in him, and his words will BE true. As you hear him, you will hear me.

2. T 8 K 5. LISTENING to truth is the only way you can hear it now, and finally KNOW it. The message your brother gives you is UP TO YOU. What does he say to you? What would YOU have him say? Your decision ABOUT him determines the message YOU receive. Remember that the Holy Spirit is in him, and His Voice speaks to YOU 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 shine\(^{60}\) into yours, making HIS
7 words true, and you ABLE TO HEAR
8 THEM. His words ARE the Holy Spirit’s answer
9 to YOU. Is your faith in him
10 strong enough to LET you listen
11 and hear? Salvation is of your
12 brother. The Holy Spirit extends from your mind
13 to his, and answers YOU. You
14 cannot hear the Voice for God in yourself
15 alone, because you are NOT alone. And
16 His answer is only for what you ARE.
17 T 8 K 7. You will not know the trust I have
18 in you, unless you EXTEND it. You will
19 not trust the guidance of the Holy Spirit, or believe
20 that it is for YOU, unless you hear it
21 in others. (384) -211 It MUST be for your brother,
22 BECAUSE it is for you. Would God have
23 created a Voice for you alone?
24 Could you hear His answer EXCEPT

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\(^{60}\) 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,
for only in this way can YOU learn how
blessed YOU are. By following this
way, you ARE looking for the truth in YOU.
This is not going BEYOND yourself, but
TOWARD yourself. Hear only God’s
answer in His Sons, and YOU are
answered.

To disbelieve is to side
AGAINST, or to ATTACK. To believe is to
accept, and SIDE WITH. To believe is
not to be credulous, but to accept
and APPRECIATE. What you do NOT
believe you do NOT APPRECIATE,
and you CANNOT be grateful for what you
do not VALUE. There is a price you
will pay for judgment, because
judgment IS the setting of price.
And as you set it, you WILL pay it.

If paying is equated with GETTING,
you will set the PRICE low, but demand
a high RETURN. But you will have forgotten
that to price is to VALUE, so that
YOUR return is IN PROPORTION TO YOUR JUDGMENT
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 
7 T8K12. To price for GETTING is to LOSE SIGHT
8 OF VALUE, making it inevitable that
9 you will NOT value what you receive.
10 Valuing it little, you will not appreciate it,
11 and you will not WANT it. Never forget,
12 then, that YOU have set the value on
13 what you receive, and have priced it BY
14 what you give. To believe that it is possible to
15 get much FOR little, is to believe that
16 you can bargain with God.
17 T8K13. God’s laws are ALWAYS fair,
18 and PERFECTLY consistent. BY giving,
19 you receive. But to receive is to
20 ACCEPT, NOT to get. It is impossible
21 not to HAVE, but it IS possible NOT TO
22 KNOW YOU HAVE. The recognition of
23 HAVING is the willingness for GIVING, and
24 ONLY by this willingness, can you
25 RECOGNIZE what you have. What you
(N 7:165) (Ur 385)

give is therefore the value you put on what
you have, being the exact measure of the
value you PUT upon it. And this, in
turn, is the measure of HOW MUCH YOU
WANT IT.

T 8 K 14. You can ASK of the Holy Spirit, then, ONLY
by giving TO Him. And you can
GIVE to Him only WHERE YOU SEE
HIM. If you SEE Him in
everyone, consider how much
you will be asking OF Him, and
HOW MUCH YOU WILL RECEIVE. He will
deny you nothing, because you have denied
Him nothing, and so you can
SHARE EVERYTHING. This is the way,
and the ONLY way, to have His answer,
because His answer is all you can
ask for and WANT. Say, then,
to everyone, “Because I will to
know myself, I see you as
God’s Son and my brother.” (386) -213

\[\text{Matthew 7:2} \text{ “For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.”}\]
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according to Urtext and Notes page references

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Chapter 9 - The Correction of Error

T 9 A. Introduction (*N 833 7:166)  
(N 7:166) (Ur 386)

1 T 9 A 1. The alertness of the ego to the errors which other egos make, is NOT the kind of vigilance which the Holy Spirit would have you maintain. Egos are critical in terms of the kind of sense they STAND FOR. THEY understand this kind of sense, because it IS sensible to them. To the Holy Spirit, it makes no sense at all. To the ego, it is kind and right and good to point out errors, and “correct” them. This makes PERFECT sense to the ego, which is TOTALLY unaware of what errors ARE, and what correction IS. T 9 A 2. Errors ARE of the ego, and CORRECTION of errors of ANY kind lies solely in the RELINQUISHMENT of the ego.

When you CORRECT a brother, you are telling him that he is WRONG. He may be making no sense at the time, and it is certain that if he is speaking from the ego, he WILL be making no sense, but your task is still to tell him HE IS RIGHT. You do not tell him this verbally if he is SPEAKING foolishly, because he needs correction AT ANOTHER LEVEL, since his error IS at another level. HE is still right, because he is

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1 The HLC inserts the word “of” here, it is not in the manuscript but it appears intended, so we make this note.
T 9 B. Sanity and Perception (*N 834 7:167)
(N 7:167) (Ur 386)

1 a Son of God. His ego is ALWAYS wrong,
2 no matter WHAT it says or does.
3 **T 9 A 3.** If you point out the errors of HIS
4 ego, you MUST be seeing him through yours,
5 because the Holy Spirit DOES NOT PERCEIVE HIS
6 ERRORS. This MUST be true, if there is
7 no communication AT ALL between the ego and the Holy
8 Spirit.
9 The ego makes NO sense, and the Holy Spirit does
10 not attempt to understand ANYTHING that
11 arises from it. Since He does not
12 understand it, He DOES NOT JUDGE
13 IT, KNOWING that nothing it engenders
14 MEANS ANYTHING.
15 **T 9 B 1.** When you react AT ALL to
16 errors, you are NOT LISTENING TO THE HOLY SPIRIT.
17 He has merely disregarded them, and
18 if you ATTEND to them, you are NOT HEARING
19 HIM. If you do not hear HIM, you
20 are listening to YOUR ego, and making
21 as little sense as the brother whose
22 errors you perceive. This CANNOT be correction.
23 But it is more than merely lack of
24 correction for him. It is the GIVING UP
25 of correction in YOURSELF. **T(387) 214**
(N 7:168) (Ur 387)

1. **T 9 B 2.** When a brother behaves insanely, you can heal him ONLY by perceiving the SANITY in him. If you perceive his errors and ACCEPT them, you are accepting YOURS. If you want to give YOURS over to the Holy Spirit, you must do this with HIS. Unless this becomes the ONE way in which you handle ALL errors, you cannot understand HOW ALL ERRORS ARE UNDONE. How is this different from telling you that what you teach you LEARN? Your brother is as right as you are. And if you think he is WRONG, you are condemning YOURSELF.

2. **T 9 B 3.** YOU cannot correct YOURSELF. Is it possible, then, for you to correct another? But you CAN see him truly, because it IS possible for you to see YOURSELF truly. It is not up to you to CHANGE him, but merely to accept him AS HE IS. His errors do not come from the truth that is in him, and ONLY this truth is yours. His errors cannot change this, and can have no effect at all on the truth in YOU.
(N 7:169) (Ur 387)

1 T 9 B 4. To perceive errors in anyone, and to REACT to them AS IF THEY WERE REAL, is to MAKE them real to you. You will not escape paying the price for this, NOT because you are being PUNISHED for it, but because you are following the wrong guide, and will\textsuperscript{2} lose your way. Your brother’s errors are not of him, any more than yours are OF YOU. Accept his errors as real, and you have attacked YOURSELF. If you would find YOUR way AND KEEP IT, see only truth beside you, for you walk together.

2 T 9 B 5. The Holy Spirit in you forgives all things in you, AND your brother. HIS errors are forgiven WITH yours. Atonement is no more separate than love. It CANNOT be separate, because it COMES from Love. ANY attempt you make to correct a brother, means that you believe correction by YOU is possible, and this can ONLY be the arrogance of the ego. Correction is of God, Who does not know of arrogance. The Holy Spirit forgives everything, BECAUSE GOD

\textsuperscript{2} The word “WiLL” is penciled in in the Ur.
T 9 C. Atonement as a Lesson in Sharing (*N 838 7:170) (N 7:170) (Ur 387-388)

1. Created everything. Do not undertake His function, or you will forget yours. (388) 215

2. T 9 B 6. Accept only the function of healing in time, because that is what time is for. God gave you the function to create in eternity. You do not need to learn this. But you do need to learn to want this, and for this all learning was made. This is the Holy Spirit’s good use of an ability which you do not need, but which you have made. Give it to Him; you do not know how to use it. He will teach you how to see yourself condemnation, by learning how to look on everything without it. Condemnation will then not be real to you, and all your errors will be forgiven.

3. T 9 C 1. Atonement is for all, because it is the way to undo the belief that anything is for you alone. To forgive is to overlook. Look, then, beyond error, and do not let your perception rest upon it, for you will believe
(N 7:171) (Ur 388)

1 what your perception HOLDS. Accept as true
2 only what your brother IS, if you would
3 know yourself. Perceive what he
4 is NOT, and you CANNOT know what you are,
5 BECAUSE you see HIM falsely.
6 Remember always that your identity
7 is shared, and that its sharing IS
8 its reality.
9 T 9 C 2. You have a PART to play in the
10 Atonement. But the plan of the Atonement
11 IS beyond you. You do not know
12 how to OVERLOOK errors, or you would
13 not make them. It would merely
14 be further error to think either
15 that you do NOT make them, or that
16 you can CORRECT them without a
17 GUIDE TO CORRECTION. And if
18 you do not FOLLOW this Guide,\(^3\) your errors
19 will NOT be corrected. The plan is not
20 yours BECAUSE of your limited ideas
21 about WHAT YOU ARE. But this
22 limitation IS where ALL ERRORS
23 ARISE. The way to UNDO them is,
24 therefore, not OF you, but FOR you.

\(^3\) Originally it appears to have been typed with a lower case “g,” and the capital is overwritten by hand.
(N 7:172) (Ur 388-389)

1 T 9 C 3. The Atonement is a lesson in
2 sharing, which is given you because YOU
3 HAVE FORGOTTEN HOW TO DO IT. The
4 Holy Spirit merely reminds you of what
5 is your NATURAL ability. By RE-
6 INTERPRETING the ability to ATTACK, which you
7 DID make, into the ability to SHARE,
8 He TRANSLATES what you have made,
9 into what God created. But
10 if you would accomplish this THROUGH Him,
11 you cannot look on your abilities through
12 the eyes of the ego, or you will judge them
13 as IT does. All their harmfullness
14 lies in ITS judgment. T(389) 216 All their
15 HELPFULLNESS lies in the judgment
16 of the Holy Spirit.
17 T 9 C 4. The ego has a plan of
18 forgiveness, because you are ASKING for
19 one, but not of the right teacher. The
20 EGO’S plan, of course, MAKES
21 NO SENSE and WILL NOT WORK. By
22 following it, you will merely place
23 yourself in an impossible situation, to which
(N 7:173) (Ur 389)

1 the ego ALWAYS leads you. Its plan
2 is to have you SEE ERROR CLEARLY FIRST, and
3 THEN overlook it. But how CAN you
4 overlook what you have made real? By
5 seeing it clearly, you HAVE made it
6 real, and CANNOT overlook it.
7 This is where the ego is forced
8 into appealing to mysteries, and begins
9 to insist that you accept the meaningless,
10 to save yourself. Many have tried to
11 do this in my name, forgetting
12 that my words make PERFECT
13 sense, because they come from GOD.
14 They are as sensible now as they
15 ever were, because they speak to
16 speak of ideas which are eternal.
17 Forgiveness that is learned of ME does
18 not use fear to UNDO fear. Nor
19 does it make real the UNreal, and then
20 destroy it.
21 T 9 C 6. Forgiveness through the Holy Spirit lies
22 simply in looking beyond error
23 from the beginning, and thus KEEPING it
(N 7:174) (Ur 389-390)

1 unreal for you. Do not let any
2 belief in its realness⁴ enter your minds
3 AT ALL, or you will also believe that you
4 must UNDO what you have made, in order
5 to BE forgiven. What has no
6 effect does not exist, and to the Holy Spirit,
7 the effects of error are TOTALLY non-
8 existent. By steadily and con-
9 sistently cancelling out ALL its
10 effects, EVERYWHERE AND IN ALL RESPECTS,
11 He teaches that the ego does not exist, and
12 PROVES IT.
13 Follow His teaching in
14 forgiveness, then, because forgiveness IS
15 His function, and HE knows how to
16 fulfill it perfectly. T(390)217 that is what
17 we meant when we once said
18 that miracles are NATURAL, and when
19 they do NOT occur, something has (is) gone
20 wrong. Miracles are merely the sign of
21 your willingness to follow HIS plan
22 of Salvation, in recognition of the FACT
23 that you do NOT know what it is.
24 His work is NOT your function, and unless

⁴“reality” probably should be substituted for “realness” but all later editors leave “realness” in place
(N 7:175) (Ur 390)

1 you accept this, you CANNOT learn what your
2 function IS.
3 T 9 C 7. The confusion of functions is so
4 typical of the ego, that you should be quite
5 familiar with it by now. The ego
6 believes that ALL functions belong to
7 IT, even though it has no idea
8 of what they ARE. This is more than mere
9 confusion. It is a particularly dangerous
10 combination of grandiosity AND confusion,
11 that makes it likely that the ego will
12 attack anyone and anything, for
13 no reason at all. This is exactly
14 what it DOES. It is TOTALLY
15 unpredictable in its responses, because it
16 has no idea WHAT it heard.
17 T 9 C 8. If one has no idea what
18 is happening, how appropriately can you
19 EXPECT him to react to it? But
20 you might still ask yourself, regardless
21 of how you can ACCOUNT for these reactions,
22 whether they place the ego in a very
23 sound position as a guide for
24 YOURS. It seems absurd to have to
(N 7:176) (Ur 390-391)

1 emphasize repeatedly that the ego’s
2 qualifications as a guide are singularly
3 unfortunate, and that it is a remarkably
4 poor choice as a teacher of salvation.
5 Yet this question, ridiculous as it
6 seems, is REALLY the crucial issue in the
7 whole separation fantasy.
8 \textbf{T 9 C 9.} Anyone who elects a totally
9 insane guide, MUST be totally
10 insane himself. It is not true
11 that you do not know the guide is insane.
12 YOU know it because I know it, and
13 you HAVE judged it by the same Standard
14 as I have. The ego literally lives on
15 borrowed time, and ITS days ARE
16 numbered. Do not fear the last
17 judgment, but welcome it and do not
18 wait, for the ego’s time is \textbf{T(391)218} borrowed
19 from YOUR eternity. This IS the Second
20 Coming, which was made FOR you,
21 as the First was created.
22 \textbf{T 9 C 10.} The Second Coming is merely the
23 return of SENSE. Can this POSSIBLY be
24 fearful? What can be fearful
(N 7:177) (Ur 391)

1 but fantasy, and no one turns to
2 fantasy unless he despairs of
3 satisfaction in reality. But it is
4 CERTAIN that he will NEVER find satisfaction
5 in fantasy, so that his ONLY hope
6 is to change his mind about REALITY.
7 Only if the decision that reality is
8 fearful is WRONG, can GOD be right.
9 And I ASSURE you that God IS right.
10 T 9 C 11. Be glad, then, that you HAVE
11 been wrong, but this was only because you
12 did not know who you WERE. Had
13 you REMEMBERED, you could no more
14 have been wrong than God can. The
15 impossible can happen ONLY in fantasy.
16 When you search for reality in fantasies,
17 you will not find it. The symbols of fantasy
18 are of the ego, of5 THESE you will find many.
19 But do not look for meaning in them.
20 They have no more meaning than the fantasies into
21 which they are woven.
22 T 9 C 12. Fairy tales can be pleasant
23 or fearful, pretty or ugly, but NO ONE
24 calls them TRUE. Children may

5 Ur inserts “and”
T 9 D. The Unhealed Healer (*N 846 7:178) (N 7:178) (Ur 391-392)

1 believe them, and so, for a while, they ARE
2 true for them. But when Reality
3 dawns, they are gone. REALITY has NOT
4 gone in the meanwhile. The6 Second Coming is
5 the AWARENESS of Reality, not its RETURN.
6 Behold, my children, Reality is here.
7 It belongs to you and me and God, and is
8 perfectly satisfying to all of us.
9 Only THIS awareness heals, because it is the
10 awareness of truth. T(392)219
11 T 9 D 1. The ego’s plan for forgiveness
12 is far more widely used than
13 God’s. This is because it is undertaken
14 by unhealed healers, and IS therefore of the
15 ego. Let us consider the unhealed
16 healer more carefully now. By
17 definition, he is trying to GIVE what he
18 has NOT received. If he is a
19 theologian, he may begin start
20 with the premise, “I am a miserable
21 sinner, and so are you.” If he is a
22 psychotherapist, he is more likely to
23 begin7 with the equally incredible idea
24 that HE really believes in attack, and

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6 Several words are crossed out here and are illegible.
7 Ur has “start” instead of “begin”
(N 7:179) (Ur 392)

so does the patient, but it does not matter in EITHER case.

T 9 D 2. We have repeatedly stated that beliefs of the ego CANNOT be shared, and THIS IS WHY THEY ARE NOT REAL. How, then, can UNCOVERING them MAKE them real?

Every healer who searches fantasies for truth MUST be unhealed, because he DOES NOT KNOW WHERE TO LOOK FOR TRUTH, and therefore does not have the answer to the problem of healing.

There IS an advantage to bringing nightmares into awareness, but ONLY to teach that they are NOT real, and that ANYTHING they contain is meaningless. The unhealed healer cannot DO this, because he does not BELIEVE it.

T 9 D 3. All unhealed healers follow the ego’s plan, in one form or another. If they are theologians, they are likely to condemn THEMSELVES, TEACH condemnation, and advocate a very fearful solution. Projecting condemnation onto God, they

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8 Ur inserts “for forgiveness”
make Him retaliative, and FEAR HIS
RETRIBUTION. What they have done is
merely to IDENTIFY with the ego, and by
perceiving clearly what IT does,
condemn THEMSELVES because of this
profound confusion.

T 9 D 4. It is understandable that there
has been a revolt against this concept,
but to revolt AGAINST it, is still to
BELIEVE in it. The FORM of the revolt,
then, is different, but NOT the content. T(393)220

The new form of the ego’s plan is
as unhelpful as the older
one, because form does not matter to the
Holy Spirit, and therefore DOES NOT MATTER AT ALL.
According to the newer forms of the
plan, the therapist interprets the
ego’s symbols IN the nightmare,
and uses them to PROVE THE NIGHTMARE IS
REAL. Having MADE it real, he
then attempts to dispel its
EFFECTS by DEPRECIATING THE
IMPORTANCE OF THE DREAMER. T 9 D 5. This WOULD
be a healing approach, IF THE DREAMER
(N 7:181) (Ur 393)

1 were properly identified AS UNREAL.
2 But if the dreamer is equated WITH the mind, the
3 mind’s corrective power, through the Holy Spirit,
4 is DENIED. It is noteworthy that this
5 is a contradiction here even in the ego’s
6 own terms, and one which it usually
7 DOES note, even in its confusion.
8 If the way to counteract fear is
9 to reduce the importance of the
10 FEARER, how can this build up
11 ego STRENGTH? These perfectly
12 self-evident inconsistencies account
13 for why, except for certain
14 stylized verbal accounts, NOBODY
15 can EXPLAIN what happens in
16 psychotherapy. Nothing real DOES.
17 T 9 D 6. Nothing REAL has happened to
18 the unhealed healer, and HE LEARNS
19 FROM HIS OWN TEACHING. BECAUSE
20 his ego is involved, it ALWAYS
21 attempts to gain some support
22 from the situation. Seeking to GET
23 something for HIMSELF, the healer
24 does NOT know how to give, and
consequently CANNOT SHARE. He CANNOT correct, because he is not working CORRECTIVELY. He believes that it is up to him to teach the patient what is REAL, but he does not know it HIMSELF.

T 9 D 7. What, then, SHOULD happen?

When God said: “let there be Light,” there WAS light. Can you find light by ANALYZING darkness as the psychotherapist does, or by ACKNOWLEDGING it in yourself, and looking for a distant light to remove it, while emphasizing the distance? T(394)221

T 9 D 8. Healing is NOT mysterious. Nothing occurs UNLESS you understand it, since light IS understanding. A “miserable sinner” cannot be healed without magic, and an “unimportant mind” cannot esteem itself. Both forms of the ego’s approach, then, MUST arrive at an impasse, the

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9 Genesis 1:3?
10 Ur inserts “like the theologian,”
11 Ur has “nor can an “unimportant mind” esteem itself without magic”
characteristic “impossible situation” to which the ego ALWAYS leads.

It CAN be helpful to point out to a patient WHERE HE IS HEADING, but the point is LOST unless he can change his direction. The therapist cannot do this for him, but he also CANNOT DO THIS FOR HIMSELF. His only MEANINGFUL contribution is to present an example of one whose direction has been changed FOR him, and who NO LONGER BELIEVES IN NIGHTMARES OF ANY KIND. The light in HIS mind will therefore ANSWER the questioner, who MUST decide with God that there IS light BECAUSE HE SEES IT. And by HIS acknowledgment, THE THERAPIST KNOWS IT IS THERE.

That is how perception ultimately is translated into knowledge.

The miracle-worker begins by PERCEIVING light, and translates
(N 7:184) (Ur 394-395)

1 HIS perception into sureness by
2 continually extending it, and
3 ACCEPTING ITS ACKNOWLEDGMENT. Its
4 EFFECTS assure him IT IS THERE. The
5 therapist does not heal; he LETS
6 HEALING BE. HE can point
7 to darkness, but he CANNOT
8 bring light OF HIMSELF, for
9 light is NOT of him. But
10 being FOR him, it MUST be
11 for his patient.
12 T 9 D 11. The Holy Spirit is the ONLY therapist.
13 He makes healing PERFECTLY
14 clear in ANY situation in which He
15 is the guide.\(^{12}\) The human therapist
16 can only LET HIM FULFILL HIS
17 FUNCTION. He needs no help
18 for this. He WILL tell you EXACTLY
19 what to do, to help ANYONE
20 He sends to you FOR help, and
21 will speak to him through you, IF YOU DO
22 NOT INTERFERE. Remember that
23 you T(395)222 ARE choosing a guide for
24 helping, and the wrong choice will

\(^{12}\) This possibly should be capitalized.
NOT help. But remember also that THE RIGHT ONE WILL. Trust Him, for help is His function, and He is of God. T 9 D 12. And As you awaken other minds TO Him through HIM, and not yourself, you will understand that you are not obeying the laws of this world, but that the laws you ARE obeying WORK. “The good is what works” is a sound though insufficient statement. ONLY the good CAN work. Nothing else works at all. This course is a guide to behavior. Being a very direct and very simple learning situation, it provides the Guide who tells you what to do. If you do it, you will SEE that it works. Its RESULTS are more convincing than its words. THEY will convince you that the words are true. T 9 D 13. By following the right Guide, you will learn the simplest of all lessons: “By their fruits ye shall know them, and THEY shall know THEMSELVES.”

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13 Matthew 7:16-20 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

1 T 9 E 1. How can you become increasingly aware of the Holy Spirit in you, EXCEPT by His EFFECTS? You cannot see Him with your eyes, nor hear Him with your ears. How, then, can you perceive Him at all? If you INSPIRE joy, and others react to you WITH joy, even though you are not experiencing joy yourself, there must be SOMETHING IN YOU that IS CAPABLE OF PRODUCING IT. If it is in YOU, and CAN produce joy, and if you see that it DOES produce joy in others, you MUST be dissociating it from yourself.

2 T 9 E 2. It seems to you that the Holy Spirit does not produce joy consistently in you, ONLY because YOU DO NOT CONSISTENTLY AROUSE JOY IN OTHERS. Their reactions to you ARE your evaluations of His consistency. When you are inconsistent, you will not always GIVE RISE to joy, and so you will not always recognize HIS consistency. What you offer to your brother, you offer to Him, because He cannot GO BEYOND your offering in HIS giving. This is NOT because HE limits His giving, but simply...
(N 7:187) (Ur 396-397)

1 because YOU have limited your RECEIVING.

2 **T 9 E 3.** The will to receive is the will to accept.

3 If your brothers ARE part of you, will you

4 ACCEPT them? Only they can teach

5 you what you are, and your learning is

6 the result of what you taught THEM. What

7 you call upon in them, you call upon in

8 YOURSELF. And as you call upon it

9 IN THEM, it becomes real to YOU. God

10 has but one Son, knowing them all

11 as One. Only God Himself is

12 more than they, but they are not

13 less than He is. Would you know

14 what this means? If what you do to

15 my brother you do to me,16 and if you

16 do everything for yourself because we are

17 PART of you, everything WE do belongs

18 to you as well. Every Soul God

19 created is part of you, and shares His

20 glory WITH you.**(397)224 T 9 E 4.** His17 glory belongs

21 to Him, but it is equally YOURS. You

22 cannot, then, BE less glorious than He is.

23 He is more than you ONLY because He

24 CREATED you, but not even this would

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16 Matthew 25:40 “And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."

17 Paragraphation in doubt, it is not certain a new paragraph should begin here.
(N 7:188) (Ur 397)

1. He keep from you. Therefore, you CAN create as He did, and YOUR dissociation WILL NOT ALTER THIS. Neither God’s Light nor YOURS are is dimmed because you do not see.

2. Because the Sonship MUST create

3. as one, you remember creation whenever

4. you recognize part of creation. Each

5. part you remember adds to YOUR sense of wholeness, because each part

6. IS whole. Wholeness is indivisible,

7. but you cannot learn YOUR wholeness, UNTIL YOU SEE IT EVERYWHERE. You can know

8. yourself only as God knows His

9. Son, for KNOWLEDGE is shared

10. WITH God. When you awake in Him,

11. you will know your magnitude by

12. accepting HIS limitlessness as YOURS.

13. But meanwhile, you will

14. judge it as you judge your brothers’, and

15. will accept it as you accept theirs. T 9 E 6. You are not yet awake, but you can learn

16. HOW to awaken. Very simply the Holy Spirit teaches you to awaken others. As you see them waken, you will learn WHAT
(N 7:189) (Ur 397-398)

1 WAKING MEANS. And because you have willed
2 to wake them, their gratitude, and their
3 appreciation of what you have given them, will
4 TEACH YOU ITS VALUE. THEY will become the
5 witnesses to your reality, as YOU
6 were created witnesses to God’s.
7 But when the Sonship COMES TOGETHER and
8 its accepts its oneness, it will be
9 known by ITS creations, whose witness
10 to its reality, as the Son does to
11 the Father.
12 T 9 E 7. Miracles have no place in
13 eternity because they are reparative. But
14 while you still need healing, your
15 miracles are the only witnesses to
16 your reality THAT YOU CAN RECOGNIZE. (398)-225- You cannot
17 perform a miracle FOR YOURSELF,
18 because miracles are a way of
19 GIVING ACCEPTANCE AND receiving it.
20 In TIME, the giving comes FIRST, though
21 they are simultaneous in eternity, where
22 they cannot BE separated. When you have learned
23 that they ARE the same, the need for time
24 is over. Eternity is ONE time, its
25 ONLY dimension being “always.”
T 9 F. Salvation and God’s Will (*N 858 7:190)  
(line 22)  
(N 7:190) (Ur 398)  

1 ONLY dimension being “always.”  
2 T 9 E 8. But this cannot mean anything to you, until you  
3 remember God’s open arms, and finally  
4 know His open Mind. Like Him, YOU  
5 are ALWAYS, in His Mind, and with a mind  
6 like His. In your open mind are YOUR  
7 creations, in perfect communication,  
8 born of perfect understanding. Could  
9 you but accept one of them, you would  
10 not want ANYTHING the world has to  
11 offer. Everything else would be  
12 totally meaningless. God’s meaning  
13 is incomplete without you, and you are  
14 incomplete without your creations.  
15 T 9 E 9. Accept your brother in this world, and  
16 accept NOTHING ELSE, for in him you  
17 will find your creations, because he  
18 created them WITH you. You will never  
19 know that you are co-creator with God,  
20 until you learn that your brother is a co-  
21 creator with YOU. T 9 F 1. God’s Will is  
22 your salvation. Would He not have  
23 given you the means to find it? If He  
24 wills you to HAVE it, He MUST have made
(N 7:191) (Ur 398-399)

1 it possible, and very easy to obtain it.
2 T 9 F 2. Your brothers are everywhere. You do not have
to seek far for salvation. Every
minute and every second gives you a
chance to save YOURSELF. Do not
lose these chances, NOT because they will not
return, but because delay of joy is
needless. God wills you perfect
happiness NOW. Is it possible that this is
not also YOUR will? And is it possible
that this is not ALSO the will of your
brothers? Consider, then, that in this
joint will, you ARE all united, and IN
THIS ONLY. There WILL be disagreement
on anything ELSE, but NOT in this.
This, then, is where peace ABIDES.
And YOU abide in peace, when you
so decide. (399)- 226–

T 9 F 3. But you cannot abide in peace
unless you accept the Atonement, because the
Atonement IS the way to peace. The
reason is very simple, and so obvious that
it is often overlooked. That is because
the ego is AFRAID of the obvious, since
obviousness is the essential characteristic of reality.
2 You CANNOT overlook it, unless you are NOT
3 LOOKING. It is PERFECTLY obvious that if the
4 Holy Spirit looks with love on all He
5 perceives, He looks with love on
6 YOU. His EVALUATION of you is
7 based on (his\textsuperscript{18}) knowledge of what you ARE, and
8 so He evaluates you truly. And
9 this evaluation MUST be in your mind,
10 because HE is.
11 \textbf{T 9 F 4}. The ego is also in your mind,
12 because you have ACCEPTED it there. ITS
13 evaluation of you, however, is the exact
14 opposite of the Holy Spirit’s, because the ego does
15 NOT love you. It is unaware of
16 what you are, and wholly mistrustful
17 of EVERYTHING it perceives, because its
18 own perceptions are so shifting.
19 The ego is therefore capable of suspiciousness
20 at best, and viciousness at worst.
21 That is its range. It cannot exceed
22 it, because of its uncertainty. And
23 it can never go BEYOND it, because it
24 can never BE certain.

\textsuperscript{18} The pronoun “his” refers to the deity and should be capitalized. This word is not present in the Notes.
(N 7:193) (Ur 399)

1. **T 9 F 5.** You, then, have two conflicting
evaluations of yourself in your minds,
and they CANNOT BOTH BE TRUE. You do not
yet realize how COMPLETELY
different these evaluations are, because you
do not understand how lofty the
Holy Spirit’s perception of you really is.
He is not deceived by ANYTHING you
do, because He NEVER forgets what
you are. The ego is deceived by
EVERYTHING you do, even when
you respond to the Holy Spirit, because at
such times ITS CONFUSION INCREASES.
The ego is, therefore, particularly likely to
attack you when you react
lovingly, because it has evaluated
you AS UNLOVING, and you are going
AGAINST ITS JUDGMENT.

2. **T 9 F 6.** The ego will begin to ATTACK
your motives as soon as they
become clearly out of accord with
its perceptions of you. This is
when it will shift abruptly
from suspiciousness to viciousness,
because its uncertainty is increased. But it is surely pointless to attack back. What can this mean, except that you are agreeing with the ego’s evaluation of what you are? If you are willing to see yourself as unloving, you will not be happy. You are condemning yourself, and must therefore regard yourself as inadequate. Would you look to the ego to help you escape from a sense of inadequacy it has produced, and must maintain for its own existence? Can you escape from its evaluation of you, by using its methods for keeping this picture intact? You cannot evaluate an insane belief system from within it. Its own range precludes this. You can only go beyond it, and look back from a point where sanity exists, and see the contrast. Only by this contrast

\[\text{Ur replaces “back” with “in return”}\]
(N 7:195) (Ur 400)
1 can insanity be judged as insane.
2 **T 9 F 8.** With the grandeur of God in you, you have chosen
3 to be little, and lament your littleness. Within
4 the system which DICTATED this choice, the
5 lament IS inevitable. Your littleness
6 is TAKEN FOR GRANTED there, and you do NOT
7 ask who granted it. The question is
8 meaningless WITHIN the ego’s thought-system,
9 because it OPENS THE WHOLE THOUGHT-SYSTEM
10 TO QUESTION. We said before that the ego does
11 not know what a real question is. Lack
12 of knowledge of ANY kind is ALWAYS associated
13 with UNWILLINGNESS to know, and produces
14 a TOTAL lack of knowledge, simply because
15 KNOWLEDGE is total. NOT to question your littleness
16 is therefore**20 to deny ALL knowledge, and keep the
17 ego’s WHOLE thought-system intact.
18 **T 9 F 9.** You cannot retain PART of a
19 thought-system, because it can BE
20 questioned only at its foundation.
21 And this MUST be questioned from
22 beyond it, because WITHIN it, its foundation
23 DOES stand. The Holy Spirit judges against the
24 reality of the ego’s thought-system**21

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**20 Ur puts a handwritten comma before and after “therefore”**

**21 Ur puts a handwritten comma here.**
merely because He knows its FOUNDATION is not true. Therefore, nothing that arises from it MEANS anything. The Holy Spirit judges every belief you hold in terms of where it comes from. If it comes from God, He knows it to be true. If it does not, He knows it is meaningless.

T 9 F 10. Whenever you question your value, say, “God Himself is incomplete without me.” Remember this when the ego speaks, and you will not hear it. The truth about YOU is so lofty that nothing that is unworthy of God is worthy of you. Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for HIM, for YOU do not want anything else. Return your part of Him, and He will give you all of Himself, in exchange for your return what belongs to Him, and renders Him complete.

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22 Ur has “for your return of what”
T 9 G. Grandeur versus Grandiosity (*N 865 7:197)  
(N 7:197) (Ur 401)

1 T 9 G 1. Grandeur is of God, and ONLY of Him.  
2 Therefore, it is in you. Whenever you become aware of  
3 it, however dimly, you abandon the ego  
4 automatically, because in the presence of the  
5 grandeur of God, the meaninglessness of the  
6 ego becomes perfectly apparent. Though  
7 it does not understand this, the ego believes that  
8 its “enemy” has struck, and attempts to  
9 offer gifts to induce you to return to  
10 its protection. SELF-inflation is the only  
11 offering it can make. The grandiosity of  
12 the ego is its alternative to the grandeur of  
13 God. Which will you choose?  
14 T 9 G 2. Grandiosity is ALWAYS a cover  
15 for despair. It is without hope, because  
16 it is not real. It is an attempt to  
17 COUNTERACT your littleness, based on the belief  
18 THAT THE LITTleness IS REAL. WITHOUT this  
19 belief, the grandiosity is meaningless, and you  
20 could not possibly WANT it. The essence of  
21 grandiosity is competitiveness, because it ALWAYS  
22 involves ATTACK. It is a delusional  
23 attempt to OUTDO, but NOT to UNdo.  
24 We said before that the ego vacillates between
(N 7:198) (Ur 401-402)

1 suspiciousness and viciousness. It remains suspicious as
2 long as you DESPAIR of yourself. It switches shifts
3 to viciousness whenever you will not tolerate
4 self-debasement, and seek relief. Then it
5 offers you the delusion of ATTACK as a solution. (402)229

6 T 9 G 3. The ego does not know the difference between
7 grandeur and grandiosity, because it does not know the
8 difference between miracle-impulses
9 and ego-alien beliefs of its own. We
10 once said that the ego IS aware of
11 threat, to itself but does NOT make
12 appropriate distinctions between two ENTIRELY different
13 kinds of threat to its existence. Its
14 own PROFOUND sense of vulnerability
15 renders it incapable of judgment,
16 EXCEPT in terms of attack. When it
17 experiences threat, its ONLY decision is
18 to whether to attack NOW, or withdraw
19 to attack later. If you ACCEPT its
20 offer of grandiosity, it will attack immediately.
21 If you do not, it will wait.

22 T 9 G 4. The ego is immobilized in the presence
23 of God’s grandeur, because HIS grandeur
24 establishes YOUR freedom. Even the
(N 7:199) (Ur 402)

1 faintest hint of your reality literally
drives the ego from your mind, because of the
complete lack of investment in it.
Grandeur is totally WITHOUT illusion, and
because it is real, it is compellingly convincing.
But the conviction of reality will not REMAIN
with you, UNLESS YOU DO NOT ALLOW THE EGO TO
ATTACK IT.

T 9 G 5. The ego will make every effort to
recover, and mobilize its energies AGAINST
your release. It will tell you that you are
insane, and argue that grandeur CANNOT
be a real part of YOU, because of the
littleness in which IT believes. But your
grandeur is NOT delusional, BECAUSE YOU DID
NOT MAKE IT. YOU have made
grandiosity, and are afraid of it, because
it is a form of ATTACK. But your grandeur
is of God, who created it out of His
love. From your grandeur you can only bless,
because your grandeur is your ABUNDANCE!!

By blessing you hold it in your mind, \(^{23}\)
protecting it from illusions, and keeping
yourself in the Mind of God.

\(^{23}\) Ur pluralizes this to “minds”
(N 7:200) (Ur 402403)

T 9 G 6. Remember always that you cannot be anywhere EXCEPT in the Mind of God.
When you FORGET this, you WILL despair, and you WILL attack. The ego depends SOLELY on your willingness to tolerate it. But if you are willing to look upon your grandeur, you CANNOT despair, and therefore you cannot WANT\textsuperscript{24} the ego. Your grandeur is God’s ANSWER to the ego, because it is true. (403)230 Littleness and grandeur cannot co-exist, nor is it possible for them to alternate in your awareness. Littleness and grandiosity can and MUST, since both are untrue, and therefore on the same level. Being the level of shift, it is experienced as shifting, and extremes are its essential characteristic.

T 9 G 7. But truth and littleness are DENIALS of each other, and grandeur IS truth. Truth does not vacillate; it is ALWAYS true. When grandeur slips away from you, YOU HAVE REPLACED IT WITH SOMETHING YOU HAVE MADE. Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. But it MUST be insane, because it is NOT TRUE. Your grandeur

\textsuperscript{24} Ur reverses the emphasis here, showing CANNOT want instead of cannot WANT
(N 7:201) (Ur 403)

1 will NEVER deceive you, but your illusions ALWAYS will.
2 Illusions ARE deceptions.
3 T 9 G 8. You CANNOT triumph, but you ARE exalted.
4 And in your exalted state, you seek
5 others like you, and rejoice with them. It is easy
6 to distinguish grandeur from grandiosity,
7 simply because love is returned, but
8 pride is not. Pride will not
9 produce miracles, and therefore will deprive you
10 of the true witnesses to your reality.
11 Truth is not obscure nor hidden, but
12 its obviousness to YOU lies in the
13 joy you bring to its witnesses, WHO
14 SHOW IT TO YOU. They attest to
15 your grandeur, but they cannot attest
16 to pride because pride is not shared.
17 T 9 G 9. God WANTS you to behold
18 what He created, because it is HIS
19 joy. Can your grandeur be
20 arrogant, when God HIMSELF
21 witnesses to it? And what can
22 be real that has NO witnesses?
23 What good can come of it? And if
24 no good can come of it, the Holy Spirit cannot
(N 7:202) (Ur 403-404)

1 use it. What He cannot TRANSFORM
2 to the Will of God does not exist at all.
3 Grandiosity is delusional because it is used
4 to REPLACE your grandeur. Yet what
5 God has created cannot BE replaced. (404)231
6 T 9 G 10. God is incomplete without you,
7 simply because His grandeur is
8 total, and you cannot BE missing from
9 it. You are altogether irreplaceable
10 in the Mind of God. No one else
11 can fill your part of it, and while
12 you leave your part of it empty,
13 your eternal place merely
14 waits for your return. God, through
15 His Voice, reminds you of it, and
16 God Himself keeps your extensions safe
17 within it. But YOU do not know
18 them, until you return TO them.
19 T 9 G 11. You CANNOT replace the Kingdom,
20 and you cannot replace yourself. God,
21 Who KNOWS your value, would not have it
22 so, and so it is NOT so. Your value is
23 in GOD’S Mind, and therefore NOT in yours
24 alone. To accept yourself as He
(N 7:203) (Ur 404)

created you CANNOT be arrogant, because
it is the DENIAL of arrogance. To accept
your littleness IS arrogant, because it means
that you believe that YOUR evaluation of
yourself is TRUER THAN GOD’S. But
if truth is indivisible, then YOUR evaluation
of yourself MUST BE GOD’S.

T 9 G 12. You did not ESTABLISH your
value, and it needs no defense.
NOTHING can attack it, or prevail
over it. It does not vary.
It merely IS. Ask the Holy Spirit WHAT
it is, and He will tell you. But do
not be afraid of His Answer,
for it comes from God. It
IS an exalted answer, because of
its Source. But the Source is
true, and so is its answer.
Listen and do not question what
you hear, for God does not deceive.
He would have you replace the ego’s
belief in littleness with His own
exalted answer to the question of your
being, so that you can cease to question
it, and KNOW it for what it IS. (405) - 232
Text 10b
T 9 H. The Inclusiveness of Creation (*N 873 7:205) (N 7:205) (Ur 405)

1 T 9 H 1. NOTHING beyond yourself can make you fearful or loving, because nothing IS beyond you. Time and eternity are both in your mind, and WILL conflict, until you perceive time SOLELY as a means to REGAIN eternity. You cannot do this, as long as you believe that ANYTHING that happens to you is caused by factors OUTSIDE yourself. You must learn that time is solely at YOUR disposal, and that nothing in the world can take this responsibility FROM you. You can VIOLATE God’s laws in your imagination, but you cannot escape from them. They were established for your protection, and are as inviolate as your safety.

2 T 9 H 2. God created nothing beside you, and nothing beside you exists, for you are part of Him. What except Him CAN exist? Nothing BEYOND Him can happen, because nothing EXCEPT Him is real. YOUR creations add to Him, as YOU do. But nothing is added

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25 Ur pluralizes this as “minds”
that is different, because everything has
always BEEN. What can upset you
except the ephemeral, and how can the
ephemeral be real, if you are God’s
ONLY creation, and He created you
eternal?

T 9 H 3. Your holy will establishes
EVERYTHING that happens to you.
Every response you make, to
everything you perceive, is up to you,
because your will DETERMINES your perception
of it. God does not change His
Mind about YOU, for He is not
uncertain of HIMSELF. And
what He knows CAN be known,
because He does not know only
for Himself. He CREATED you
for Himself, but He gave you the
power to create for YOUR self,
so you would be LIKE Him. That
is why your will is holy.

T 9 H 4. Can anything EXCEED the love
of God? Can anything, then, exceed
YOUR will? Nothing can reach
you from BEYOND it, because being in God,
YOU encompass everything. Believe
this, and you will realize how much IS up
to you. When ANYTHING threatens
your peace of mind, ask yourself “Has
God changed His Mind about
me?” Then ACCEPT His decision,
for it is indeed changeless, and
refuse to change your mind about
YOURSELF. (406)-233- God will never decide
AGAINST you, or He would be
deciding against Himself.

The reason you do not know
YOUR creations is simply that you
would decide against them, as long
as your minds are split, and to attack
what you have created is impossible.
But remember that IT IS AS IMPOSSIBLE
FOR GOD. The law of Creation is
that you love your creations as
yourself, BECAUSE THEY ARE PART OF YOU.
Everything that was created is therefore
PERFECTLY safe, because the laws of God
protect it by His love. Any
(N 7:208) (Ur 406)

1 part of your mind that does not know this,
2 has banished itself from knowledge,
3 because it has NOT MET ITS CONDITIONS.
4 T 9 H 6. Who could have done this but
5 you? Recognize this gladly, for in this
6 recognition lies the realization that your
7 banishment is not of God, and therefore does
8 not exist. You are at home in
9 God, dreaming of exile, but perfectly
10 capable of awakening to Reality. Is
11 it your will to do so? You know26
12 from your own experience, that what you
13 see in dreams you think is real,
14 as long as you are asleep. But the instant
15 you waken, you KNOW that everything
16 that SEEMED to happen DID NOT
17 HAPPEN AT ALL. You do not
18 think this mysterious (at all), even
19 though ALL the laws of what you awake
20 to WERE violated while you slept.
21 T 9 H 7. Is it not possible that you merely
22 shifted from one dream to another without
23 really wakening? Would you bother
24 to reconcile what happened in

26 Ur mark-up adds a comma here
conflicting DREAMS, or would you

dismiss BOTH TOGETHER, if you discovered

that REALITY is in accord with

neither? You do not remember being

awake. When you hear the Holy Spirit, you merely

feel BETTER, because loving seems POSSIBLE

to you. But you do NOT remember yet

that it once was so, and it is in this remembering

that you will know it can be so again.

T 9 H 8. What is possible has not yet

been accomplished. But what has

once been is so now, if it is

eternal. When you remember, you will

know what you remember IS eternal,

and therefore is NOW. (407) T 9 H 9. You will remember

everything the instant you DESIRE IT

WHOLLY, for if to desire wholly is to

create, you will have willed away the

separation, returning your mind simultaneously to

your Creator and your creations. Knowing

them, you will have no wish to sleep,

but only the will to waken and be glad.

Dreams will be impossible, because you will

WANT only truth, and being at

last your will, it will be yours.
T 9 I. The Decision to Forget (*N 877 7:210)
(N 7:210) (Ur 407)
1 T 9 I 1. Unless you KNOW something, you
2 CANNOT dissociate it. Knowledge therefore
3 PRECEDES dissociation, and dissociation is nothing
4 more than a DECISION TO FORGET.
5 What has been FORGOTTEN then
6 appears to be fearful, but ONLY because
7 the dissociation was an ATTACK ON know
8 TRUTH. You are fearful because you have
9 forgotten. And you have REPLACED your
10 knowledge by an awareness of
11 dreams, BECAUSE YOU ARE AFRAID OF YOUR
12 DISSOCIATION, NOT of what you have
13 dissociated. Even in this world’s
14 therapy, when dissociated material
15 is ACCEPTED, it ceases to be fearful,
16 for the laws of mind always hold.
17 T 9 I 2. But to give up the dissociation
18 of REALITY brings more than merely
19 lack of fear. In THIS decision lie
20 joy, and peace, and the glory of creation.
21 Offer the Holy Spirit only your will to
22 remember, for He retains the
23 knowledge of God and of you FOR you,
24 waiting for your acceptance.
(N 7:211) (Ur 407-408)

1 Give up gladly EVERYTHING that would
2 stand in the way of your remembering,
3 for God is in your memory, and
4 His Voice will tell you that you are
5 part of Him when you are willing to
6 remember Him and know your own
7 reality again. Let nothing in this
8 world delay your remembering of Him,
9 for in this remembering is the knowledge of
10 YOURSELF.
11 T 9 I 3. To remember is merely
12 to restore to your mind WHAT IS ALREADY
13 THERE. You do not make what
14 you remember; you merely accept
15 again what has been made
16 AND REJECTED. The ability to ACCEPT
17 truth in this world is the perceptual
18 counterpart of creating in the
19 Kingdom. God WILL do His part (408)- 235 –
20 if you will do yours, and HIS
21 return in exchange for yours is
22 the exchange of knowledge for perception.
23 NOTHING is beyond His will for you.
24 But signify your will to remember
(N 7:212) (Ur 408)

1. Him, and behold! He will give you everything but for your asking.

“"You are not? ??? of ???? in God’s Mind. Potential self sustained by His Being. You are one with him because you are part of Him.”

T 9 I 4. Whenever you attack, you are denying YOURSELF. You are specifically teaching yourself that you are NOT what you are. YOUR denial of reality precludes ACCEPTANCE of God’s gift, BECAUSE YOU HAVE ACCEPTED SOMETHING ELSE IN ITS PLACE. If you understand that the misuse of defenses always constitutes an attack on truth, and truth is God, you will realize why this is ALWAYS fearful.

If you further recognize that you are PART of God, you will also understand why it is that YOU ALWAYS ATTACK YOURSELF FIRST. T 9 I 5. ALL attack is self attack. It cannot BE anything else. Arising from your OWN
(N 7:213) (Ur 408)

decision NOT to be what you ARE, IT IS AN ATTACK ON YOUR IDENTIFICATION. Attack is thus the way in which your identification is lost, because, when you attack, you MUST have forgotten what you are. You really CANNOT attack. And if your reality is God’s, when YOU attack, you are not remembering HIM. This is not because He is gone, but because you are ACTIVELY WILLING NOT TO REMEMBER HIM. T 9 I 6. If you realized the complete havoc this makes of your peace of mind, you COULD not make such an insane decision. You make it only because you still believe that it can GET YOU SOMETHING YOU WANT. It follows, then, that you want something OTHER than peace of mind, and you have not considered what it must be. Yet the logical outcome of your decision is perfectly clear, if you will LOOK at it. By deciding AGAINST your reality, you have made yourself vigilant AGAINST God.
(N 7:214) (Ur 408-409)

1 and His Kingdom. And it is THIS vigilance
2 that makes you afraid to remember Him. (409)-236–

3 T 9 I 7. You have NOT attacked God, and you
4 DO love Him. Can you change
5 your reality? No-one can will to
6 destroy himself. When you think you are
7 attacking your SELF, it is a sure
8 sign that you hate what you
9 think you are. And this, and
10 ONLY this, can BE attacked by
11 you. What you THINK you are CAN
12 be hateful, and what this
13 strange image makes you do can
14 be very destructive. The destruction
15 is no more real than the image, but those
16 who make idols DO worship
17 them. The idols are nothing, but their
18 worshippers are the Sons of God
19 in sickness.
20 T 9 I 8. God would have them released
21 from their sickness, and returned to His
22 Mind. He will not limit your power
23 to help them, because He has given
\( (N \ 7:215) \ (Ur \ 409) \)

1. it TO you. Do not be afraid of it,
2. because it is your salvation. What
3. Comforter can there be for the sick
4. children of God except His
5. power through YOU? Remember that
6. it does not matter where in the Sonship
7. He is accepted. He is ALWAYS
8. accepted for all, and when your
9. mind receives Him\(^{27}\) the
10. remembrance of Him awakens
11. throughout the Sonship.
12. \( T \ 9 \ I \ 9. \) Heal your brothers simply by
13. accepting God FOR them. Your
14. minds are not separate, and God has
15. only one channel for healing\(^{28}\)
16. because He has but one Son. His
17. remaining communication link with
18. all His Children joins them
19. together, and them to Him. To be
20. aware of this is to heal them, because
21. it is the awareness that no one is
22. separate, and so no one is sick.
23. **How can part of God be sick?** To
24. believe that a Son of God can be

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\(^{27}\) Ur mark-up inserts comma here
\(^{28}\) Ur mark-up inserts comma here
(N 7:216) (Ur 409-410)

1 sick is to believe that PART OF GOD CAN
2 SUFFER.
3 T 9 I 10. Love CANNOT suffer, because it cannot
4 attack. The remembrance of love therefore
5 brings invulnerability with it. Do not
6 accept side with sickness in the presence of
7 a Son of God, even if HE believes
8 in it, for YOUR acceptance of God in
9 him ACKNOWLEDGES the love of God which
10 he has forgotten. Your recognition
11 of him as part of God TEACHES
12 him the truth about himself, WHICH HE IS
13 DENYING. Would you STRENGTHEN his
14 denial of God, and thus lose
15 sight of YOURSELF? Or would
16 you remind him of his wholeness,
17 and remember your Creator WITH him?
18 T 9 I 11. To believe a Son of God is
19 sick is to worship the same idol he
20 does. God created love, NOT
21 idolatry. ALL forms of idolatry
22 are caricatures of (410)-237- creation, taught
23 by sick minds, who are too divided
24 to know that Creation SHARES

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29 Ur switches the emphasis here to PART OF GOD teaches. In the Notes “part of God” is underlined but the underline is crossed out. It would appear the Ur preserves the most original form and the Notes has been edited to shift the emphasis here.
power, and NEVER usurps it. Sickness
is idolatry, because it is the belief that
POWER CAN BE TAKEN FROM YOU. But
this is impossible, because you are part of God, Who
IS all power. A sick god MUST
be an idol, made in the image of
what he its maker thinks HE is. And
that is exactly what the ego DOES
perceive in a Son of God,\(^{30}\) -- a
sick god, self-created, self-
sufficient, very vicious, and very vulnerable.
Is this the idol you would
worship? Is this the image you would
be vigilant to SAVE? Are you
REALLY afraid of losing THIS? Look
calmly at the logical conclusion of
the ego’s thought-system, and judge
whether its offering is really
what you want, for this IS what
it offers you. To obtain THIS, you
are willing to attack the Divinity of
your brothers, and thus lose sight of
YOURS. And you are willing to
keep it hidden, to protect this
idol, which you think will save you from

\(^{30}\) Ur has semicolon here instead of comma
(N 7:218) (Ur 410)

1 dangers WHICH THE IDOL ITSELF STANDS FOR, but which do not exist.
2 T 9 I 13. There are no idolaters in the Kingdom, but there is great appreciation without limit\(^{31}\) for every Soul which God created, because of the calm knowledge that each one is part of Him. God’s Son knows no idols, but He DOES know His Father. Health in this world is the counterpart of value in Heaven.
3 It is not my merit that I contribute to you, but my love, for you do not value yourselves. When you do not value yourself you become sick, but MY value of you can heal you, because the value of God’s Son is one.
4 T 9 I 14. When I said, “my peace I give unto you,” I meant it. Peace came from God through me to YOU. It was FOR you, but you did not ask. When a brother is sick, it is because HE IS NOT ASKING FOR PEACE, and therefore he does not know he HAS it. The ACCEPTANCE of peace is the denial of illusion, and

\(^{31}\) the Ur has “great appreciation” and omits “without limit.” Notes has a check mark above “great” indicating that the cross-out is to be ignored.
(N 7:219) (Ur 410-411)

1 sickness IS an illusion. Yet every Son of
2 God has the power to deny illusions
3 ANYWHERE in the Kingdom, merely by
4 denying them completely in himself.
5 **T 9 I 15.** I CAN heal you, because I KNOW
6 you. I know your value FOR you, and
7 it is this value that makes you whole.
8 **But** a whole mind is not idolatrous,
9 and does not know of conflicting laws.
10 I will heal you merely because I have only (411)-238–
11 ONE message, and it is true. Your faith
12 in it will make you whole, when you have
13 faith in me. I do not bring God’s
14 message with deception, and you will learn
15 this as you learn that you ALWAYS receive
16 as much as you ACCEPT. You could
17 accept peace NOW, for everyone
18 you meet, and offer them perfect freedom from
19 ALL illusions, BECAUSE YOU HEARD. But have
20 no other gods before Him, or you will NOT
21 hear.
22 **T 9 I 16.** God is not jealous of the gods
23 you make, but YOU are. You would
24 save them and serve them, because you believe
that THEY MADE YOU. You think they are your father, because you are projecting onto them the fearful fact that YOU MADE THEM TO REPLACE GOD. But when they seem to speak to you, remember that NOTHING can replace God, and whatever replacements you have attempted ARE nothing. Very simply, then, you may BELIEVE you are afraid of nothingNESS, but you are REALLY afraid of NOTHING. And in THAT awareness you ARE healed.

You WILL hear the god you listen to. You MADE the god of sickness, and BY making him, you made yourself ABLE to hear him. But you did not create him, because he is NOT the Will of the Father. He is therefore not eternal, and will be UNmade for you, the instant you signify your willingness to accept ONLY the eternal. If God has but one Son, there is but one God. You share reality with Him, BECAUSE it is not divided. To accept other gods before Him, is to place other images before YOURSELF. You do not realize how much

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32 Ur emphasizes this word, but the underline in the Notes is crossed out
33 Ur replaces “it” with “reality”
(N 7:221) (Ur 411-412)

1 you listen to your gods, and how vigilant
2 you are on their behalf. But they exist only
3 because you honor them.
4 T 9 I 18. G Place honor where it is due,
5 and peace WILL be yours. It is your
6 inheritance from your REAL Father. You
7 cannot make your father, and the father you
8 made did NOT make you. Honor is
9 not due to illusions, for to honor them
10 is to honor nothing. But fear is not
11 due them either, for nothing cannot be
12 fearful. You have chosen to fear love
13 BECAUSE of its perfect harmlessness. And
14 because of this fear, you have been willing to
15 give up your own perfect helpfullness,
16 and your own perfect Help. Only at the
17 altar of God will you find peace,
18 and this altar is in you, because God put
19 it there. His Voice still calls (412)-239- you
20 to return, and He will be heard, when you
21 place no other gods before Him.
22 T 9 I 19. You can give up the god of
23 sickness for your brothers; in fact,
24 you would HAVE to do so, if you
T 9 J. Magic versus Miracles (*N 890 7:221)
(line 13)
(N 7:222) (Ur 412)
1 give him up for yourself. For if you
2 see him anywhere, YOU are accepting
3 him. And if you accept him, you WILL bow
4 down and worship him, because HE WAS
5 MADE AS GOD’S REPLACEMENT. He
6 is the belief that there IS something else.
7 He, then, is the cause of your insane
8 belief that YOU CAN CHOOSE WHICH GOD IS
9 REAL. Although it is perfectly clear that
10 this has nothing to do with REALITY, it is
11 equally clear that it has EVERYTHING
12 to do with REALITY AS YOU PERCEIVE IT. T 9 J 1. All
13 magic is a form of reconciling the
14 irreconcilable. All religion is the
15 recognition that the irreconcilable cannot BE reconciled.
16 T 9 J 2. Sickness and perfection ARE
17 irreconcilable. If God created you
18 perfect, you ARE perfect. If you
19 believe you can be sick, you HAVE placed
20 other gods before Him. GOD is
21 not at war with the god of sickness which
22 you made, but YOU are. He is the
23 symbol of willing AGAINST God,
24 and you are afraid of him BECAUSE
(N 7:223) (Ur 412)

1 he cannot be reconciled with God’s will.
2 If you ATTACK him, you will make him real
to you. But if you refuse to
3 worship him, in whatever form he
4 may appear to you, and wherever you
5 think you see him, he will
6 disappear into the nothingness out of which
7 he was made.
8
9 **T 9 J 3.** Reality can dawn only in an
10 unclouded mind. It is always THERE,
11 to BE accepted, but its acceptance
12 depends on your WILLINGNESS TO HAVE IT. To
13 know reality MUST involve the will
14 willingness to judge Unreality FOR
15 WHAT IT IS. This is the RIGHT use
16 of selective perception. To
17 overlook nothingness is merely to
18 judge it correctly, and because of
19 your ability to evaluate it truly, to
20 LET IT GO. Knowledge cannot dawn on
21 a mind full of illusions, because
22 truth and illusions are irreconcilable.
23 Truth is whole, and CANNOT be known by
24 PART of a mind.
(N 7:224) (Ur 412-413)

1 T 9 J 4. The Sonship cannot be perceived as
2 PARTLY sick, because to perceive it that
3 way, is not to perceive it at all. If
4 the Sonship is ONE, it is one in ALL
5 respects. ONENESS CANNOT BE
6 DIVIDED. If you perceive other
7 gods, YOUR mind is split, and
8 you will not be able to LIMIT the split,
9 because the split IS the (413)-240- sign that you have
10 removed part of your mind from God’s
11 Will, and this MEANS that it is
12 out of control. To be out of
13 control is to be out of REASON,
14 and the mind DOES become unreasonable
15 without reason. This is merely
16 a matter of DEFINITION. By
17 DEFINING the mind wrongly, you
18 perceive it as FUNCTIONING wrongly.
19 T 9 J 5. God’s laws will keep your
20 minds at peace, because peace
21 IS His Will, and His laws
22 are established to uphold it. His
23 are the laws of freedom, but yours
24 are the laws of bondage. Since
freedom and bondage are irreconcilable, their laws CANNOT BE UNDERSTOOD TOGETHER. The laws of God work only for your good, and there ARE no other laws beside His. Everything else is merely lawLESS, and therefore chaotic. But God Himself has protected EVERYTHING He created BY His laws. Therefore, everything that is not under them does not exist.

T 9 J 6. “Laws of chaos” are meaningless by definition. Creation is perfectly lawful, and the chaotic is without meaning, BECAUSE IT IS WITHOUT GOD. You have given your peace to the gods you made, but they are not there to take it FROM you, and you are NOT able to give it TO them. You are NOT free to give up freedom, but only to DENY it. YOU CANNOT DO WHAT GOD DID NOT INTEND, because what He did not intend DOES NOT HAPPEN. Your gods do not BRING chaos; you are

---

34 Ur has a comma here, but the Notes doesn’t appear to have one.
(N 7:226) (Ur 413)

1 ENDOWING them with chaos, and accepting
2 it OF them.
3 T 9 J 7. All this has never been. Nothing
4 but the laws of God has ever operated,
5 and nothing except His Will will
6 ever be. You were created through
7 His laws and by His Will, and the
8 manner of your creation established
9 you AS CREATIVE. What you have made
10 is so unworthy of you, that you
11 can could hardly want it, IF YOU WERE
12 WILLING TO SEE IT AS IT IS. You
13 will no see nothing at all. And
14 your vision will AUTOMATICALLY look
15 beyond it, to what is IN you, and
16 all AROUND you. Reality cannot
17 BREAK THROUGH the obstructions you
18 interpose, but it WILL envelop you
19 completely, WHEN YOU LET THEM GO.
20 T 9 J 8. When you have experienced the
21 protection of God, the making of
22 idols becomes inconceivable. There are
23 no strange images in the Mind of
24 God, and what is not in His Mind

35 Ur has CREATORS instead of CREATIVE
(N 7:227) (Ur 413-414)

1 CANNOT be in yours, because you are of One
2 Mind, and that Mind belongs to
3 HIM. It is yours BECAUSE it belongs to
4 Him, for ownership is sharing
5 to Him. And if it is so for Him, it
6 is so for you. His definitions
7 ARE His laws, for by them He
8 established the universe as what it
9 is. No false gods you may attempt
10 to interpose between yourself and your
11 reality, affect truth at all.
12 Peace is yours because God created
13 you. And He created nothing else.
14 T 9 J 9. The miracle is the act of a Son of
15 God who has laid aside all false
16 gods, and who calls on his brothers to
17 do likewise. It is an act of faith,
18 because it is the recognition that his brother
19 CAN do it. It is a call to the
20 Holy Spirit in his mind, a call to Him
21 which is strengthened by this joining.
22 Because the miracle-worker has heard
23 Him, he strengthens His Voice in
(N 7:228) (Ur 414-415)

1 a sick brother by weakening his
2 belief in sickness, which he does NOT share.
3 The power of one mind CAN shine into another,
4 because all the lamps of God were lit
5 by the same spark. It is everywhere, and
6 it is eternal.
7 T 9 J 10. In many, only the spark remains,
8 for the great rays are obscured.
9 But God has kept the spark
10 alive, so the rays can never be
11 completely forgotten. If you but
12 see the little spark, you will learn of the
13 greater light, for the rays are there
14 unseen. Perceiving the spark will heal,
15 but knowing the Light will create. Yet
16 in the returning, the little light must be
17 acknowledged first, for the separation
18 was a descent from magnitude to
19 littleness. But the spark is still as
20 pure as the Great Light, because
21 it is the remaining call of Creation.
22 Put all your faith in it, and God
23 Himself will answer you. (415)- 242 –

Unproofed Draft
(N 8:001) (Ur ---)
(N 8:002) (Ur ---)
T 9 K. The Denial of God (*N 899 8:3)
(N 8:003) (Ur 415)

1 T 9 K 1. The rituals of the god of sickness
2 are strange and very demanding. Joy
3 is never permitted, for depression
4 is the sign of allegiance to him.
5 Depression MEANS that you have foresworn
6 God. Men are afraid of blasphemy,
7 but they do not know what it means. They
8 do not realize that, to deny God, is
9 to deny their own identity, and
10 in this sense, the wages of sin IS
11 death. The sense is very literal; --
12 denial of Life perceives its
13 opposite, as ALL forms of denial replace what IS, with
14 what is NOT. No-one can really
15 DO this, but that you can THINK you
16 can, and BELIEVE YOU HAVE, is beyond dispute.
(N 8:004) (Ur 415)

1 T 9 K 2. Do not forget, however, that
to deny God will inevitably result in
projection, and you will believe that others,
AND NOT YOURSELF, have done this TO you.
You WILL receive the message you
give, because it is the message you WANT.
You may believe that you judge your
brothers by the messages they give YOU,
but you HAVE judged them by the
message you give THEM. Do not
attribute your denial of joy to
them, or you cannot see the spark in
them, that could bring joy to
YOU. It is the DENIAL of the spark
that brings depression, and whenever
you see your brothers WITHOUT it,
you ARE denying God.
(N 8:005) (Ur 415)

1 T 9 K 3. Allegiance to the denial of God
2 is the ego’s religion. The god of sickness
3 obviously demands the denial of
4 health, because health is in direct
5 opposition to its own survival.
6 But consider what this means to
7 YOU. UNLESS you are sick you cannot
8 keep the gods you made, for
9 only in sickness could you possibly
10 WANT them. Blasphemy, then,
11 is SELF-destructive, not God
12 destructive. It means that you are
13 willing NOT to know yourself, IN
14 ORDER to be sick. This IS the offering which
15 your god demands, because having made
16 him out of YOUR insanity, he IS an
17 insane idea. He has many
forms, but though he may seem like
many different things, he is but one
idea;-- the denial of God.

T 9 K 4. Sickness and death entered
the mind of God’s Son against
His Will. The “attack on
God” made His Son think he
was fatherless, and out of his depression he made the god of
depression. This was his alternative
to joy, because he would not accept
the fact that, although he was a
creator, he had been created.
Yet the Son IS helpless without
the Father, Who alone IS
his Help. We said before
that of yourselves you can do
(N 8:007) (Ur 416)

1 nothing, but you are not OF
2 yourselves. If you were, what
3 you have made would be true, and
4 you could never escape.
5 T 9 K 5. It is BECAUSE you did not make
6 yourselves, that you need be
7 troubled by nothing. Your gods
8 are nothing, because your Father
9 did not create them. You cannot
10 make creators who are
11 unlike your Creator, any more than
12 He could have created a Son
13 who was unlike Him. If
14 creation is sharing, it cannot
15 create what is unlike itself.
16 It can share only what it IS.
17 Depression is isolation, and so
(N 8:008) (Ur 416)

1 it could not have BEEN created.
2 T 9 K 6. Son of God, you have not
3 sinned, but you have been much
4 mistaken. But this can be
5 corrected, and God will help you,
6 knowing that you could not sin
7 against Him. You denied Him
8 BECAUSE you loved Him, knowing
9 that if you RECOGNIZED your love for
10 Him, you COULD not deny Him.
11 Your denial therefore MEANS that you
12 love Him, and THAT YOU KNOW
13 HE LOVES YOU. Remember
14 that what you deny you MUST
15 have known. And if you
16 can \textit{could} accept denial, YOU CAN
17 ACCEPT ITS UNDOING.
(N 8:009) (Ur 416)

1 T 9 K 7. Your Father has not
2 denied you. He does not
3 retaliate, but He DOES call to
4 you to return. When you think He
5 has not answered your call,
6 YOU HAVE NOT ANSWERED HIS. He
7 calls to you from every part
8 of the Sonship, because of His
9 love for His Son. If you
10 hear His message, He
11 HAS answered you, and you
12 will learn what you are of
13 Him, if you hear aright. The
14 love of God is in everything
15 He created, for His Son is
16 everywhere. Look with peace
17 upon your brothers, and God will
(N 8:010) (Ur 416)

1 come rushing into your heart, in
2 gratitude for your gift to Him.
3 T 9 K 8. Do not look to the god of sickness
4 for healing, but only to the God
5 of love, for healing is the
6 acknowledgment of Him.

7 When you acknowledge Him, you will KNOW that He has never
8 ceased to acknowledge you, and that in
9 Urtext Manuscript Absolute page #417 Marked page # - 244 -
10 His acknowledgment OF you lies your Being. You are not
11 sick, and you cannot die. But you CAN confuse your self
12 with things that do. Remember, though, that to do this IS
13 blasphemy, for it means that you are looking without love
14 on God and His Creation, from which He cannot be separated.
15 Only the eternal can be loved, for love does not die. What
16 is of God is His forever, and you ARE of God. Would He
17 allow Himself to suffer? And would He offer His Son
18 anything that is not acceptable to Him?

19 T 9 K 9. If you will accept yourself as God created you,
20 you will be incapable of suffering. But to do this, you
21 must acknowledge Him as your Creator. This is not because
22 you will be punished otherwise. It is merely because your
23 acknowledgment of your Father IS the acknowledgment of
24 yourself as you ARE. Your Father created you Wholly without
25 sin, wholly without pain, and wholly without suffering of
26 any kind. If you deny Him, you bring sin, pain, and
27 suffering into your OWN mind, because of the power He gave
28 it. Your mind is capable of creating worlds, but it can
29 also DENY what it creates, because it is free.

30 T 9 K 10. You do not realize how much you have denied
31 yourself, and how much God, in His love, would not have it
32 so. Yet He would not interfere with you, because He would
not know His Son if he were not free. To interfere with you
would be to attack HIMSELF, and God is not insane. When you
denied HIM, you WERE insane. Would you have Him SHARE your
insanity? God will never cease to love His Son, and His Son
will never cease to love Him. That was the condition of His
Son’s Creation, fixed forever in the Mind of God. To know
that is sanity. To deny it is insanity. God gave HIMSELF to
you in your Creation, and His gifts ARE eternal. Would you
deny yourself to Him?

T 9 K 11. Out of your gifts to Him, the Kingdom will be
restored to His Son. His Son removed himself from His gift
by refusing to accept what had been created FOR him, and
what he himself had created in the name of His Father.
Heaven waits for his return, for it was created as the
dwelling place of God’s Son. You are not at home anywhere
else, or in any other condition. Do not deny yourself the
joy which was created FOR you, for the misery you have made
for yourselves. God has given you the means for undoing
what you have made. Listen, and you WILL learn what you
are.
(N 8:010) (Ur 416)

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(418)245

8 T 9 K 12. If God knows His children as wholly sinless,

9 it is blasphemous to perceive them as guilty. and experience guilt yourself.

10 If God knows His children as wholly without pain, it is

11 blasphemous to perceive suffering anywhere. If God

12 knows his children to be
(N 8:011) (Ur 418)

1 wholly joyous, it is blasphemous
2 to feel depressed. All these
3 illusions, and the many other forms
4 which blasphemy may take, are
5 REFUSALS TO ACCEPT CREATION
6 AS IT IS. If God created
7 His Son perfect, that is how
8 you must learn to see him, to
9 learn of his reality. And
10 as part of the Sonship, THAT
11 IS HOW YOU MUST SEE YOURSELF
12 TO LEARN YOURS.
13 T 9 K 13. Do not perceive
14 ANYTHING God did not create, or
15 you ARE denying Him. His
16 is the ONLY Fatherhood, and it is
17 yours only because HE has given
it to you. Your gifts to
YOURSELF are meaningless.\textsuperscript{36}
But your gifts to YOUR creations are like His, because they are
given in His Name. That is why your creations are
as real as His. But the real Fatherhood must be
acknowledged, if the real Son is to be recognized.\textsuperscript{37}
You believe that the sick things which you have made are your real creations, because you believe that the sick images you perceive are the Sons of God.

\textsuperscript{36} \textit{Ur} replaces the period with a comma.
\textsuperscript{37} \textit{Ur} replaces “recognized” with “known”
(N ---)(Ur 418)

T 9 K 14. Only if you ACCEPT the Fatherhood of God will you have anything, because His Fatherhood GAVE you everything. That is why to deny Him IS to deny yourself. Arrogance is the denial of love, because love shares and arrogance withholds. As long as both appear to you to be desirable, the concept of choice, which is not of God, will remain with you. While this is not true in Eternity, it IS true in time, so that, while time lasts in YOUR minds, there WILL be choices. Time itself WAS your choice. If you would remember Eternity, you must learn to look on only the Eternal. If you allow yourselves to become preoccupied with the temporal, you are LIVING IN TIME. As always, your choice is determined by what you value. Time and Eternity cannot both be real, because they contradict each other. If you will accept only what is timeless as real, you will begin to understand Eternity, and make it yours.\footnote{This concluding paragraph from the \textit{Urtext} has not been located in the Notes.}
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Chapter 10 - God and the Ego

T 10 A. Introduction (*N 909 8:13)
(N 8:013) (Ur 419)

1  T 10 A 1. (419)- 246- Either God or the ego is
2  insane. If you will examine the evidence
3  ON BOTH SIDES fairly, you will realize
4  that this MUST be true. Neither
5  God nor the ego proposes a partial
6  thought system. Each is internally
7  consistent, but they are diametrically opposed
8  in all respects, so that partial
9  allegiance is impossible. But
10  remember that their results are as
11  different as their foundations, and their
12  fundamentally irreconcilable natures CANNOT
13  be resolved by YOUR vacillations.
14  Nothing alive is fatherless, for
15  life is creation. Therefore, your decision
16  is always an answer to the question,
17  “Who is my father?” And you
(N 8:014) (Ur 419)

1 WILL be faithful to the father you choose.
2 T 10 A 2. Yet what would you say to
3 someone who REALLY believed this
4 question involves conflict? If YOU
5 made the ego, how can the ego
6 have made YOU? The authority
7 problem remains the ONLY source
8 of perceived conflict, because the
9 ego was MADE out of the wish of
10 God’s Son to father HIM.
11 The ego, then, is nothing more than a
12 delusional system in which
13 YOU MADE YOUR OWN FATHER.
14 Make no mistake about this.
15 It sounds insane when it is stated
16 with perfect honesty, but the ego
17 never looks upon what it does
T 10 B. Projection versus Extension (*N 911 8:15)
(line 8)
(N 8:015) (Ur 419)

1 with perfect honesty. B Yet that IS its
2 insane premise, which is carefully
3 hidden in the dark cornerstone of
4 its thought system. And
5 either the ego, which you made, IS your
6 father, or its whole thought system
7 will not stand.
8 T 10 B 1. You have made by projection,
9 but God has created by extension.
10 The cornerstone of God’s creation
11 is YOU, for HIS thought
12 system is light. Remember the
13 rays that are there unseen. The
14 more you approach the center of
15 HIS thought system, the clearer
16 the light becomes. The closer you come
17 to the foundation of the ego’s thought-
(N 8:016) (Ur 419-420)

1 system, the darker and more obscure
2 becomes the way. But even the
3 little spark in your mind is
4 enough to lighten it. Bring
5 this light fearlessly with you, and
6 hold it up to the foundation
7 of the ego’s thought system
8 bravely. and in willingness. Be
9 willing to judge it with perfect
10 honesty. Open the dark stone
11 of terror on which it rests, and bring
12 it out into the light. There you will see
13 that it rests wholly on
14 meaninglessness, and everything of which
15 you have been afraid was based on
16 nothing. (420)-247-
17 T 10 B 2. My brother, you are part of

\[\text{\(^1\) Ur inserts “that”}\]
(N 8:017) (Ur 420)

1 God and part of me. When you have
2 at last looked at the ego’s
3 foundation without shrinking,
4 you will also have looked upon ours.
5 I come to you from our Father,
6 to offer you everything again.
7 Do not refuse it to keep a
8 dark cornerstone hidden, for
9 ITS protection will not save you.
10 I GIVE you the lamp, and I will go
11 with you. You will not take this
12 journey alone. I will lead you
13 to your true Father, Who hath
14 need of you, as I have. Will you
15 not answer the call of love with joy?
16 T 10 B 3. You HAVE learned your need of
17 healing. Would you bring
aught\textsuperscript{2} ELSE to the Sonship, KNOWING your need of it for yourself? For in this lies the beginning of knowledge, the foundation on which God will help you build again the thought system which you share WITH Him. Not one stone you place upon it but will be blessed by Him. For you will be restoring the holy dwelling place of His Son, where He wills His Son to be, and where He IS. In whatever part of the mind of God’s Son you restore this reality, you restore it to YOURSELF.

\textit{(Urtext adds the following)} For you dwell in the Mind of God WITH your brother, for God Himself did not will to be alone.\textsuperscript{3}

\textsuperscript{2} Ur changes this to “anything”

\textsuperscript{3} August 8, 1966.
(N 8:019) (Ur 421)

1 T 10 B 4. To be alone is to be separated from Infinity, but how can this be,
2 if Infinity has no end?
3 No-one can BE beyond the limitless, because what has NO
4 limits, must be everywhere.
5 There are no beginnings and no
6 endings in God, Whose
7 Universe is Himself. Can
8 you exclude yourself from the
9 Universe, or from God, Who IS the
10 Universe? I and my Father are
11 one with YOU, for you are
12 PART of us. Do you REALLY
13 believe that part of God can be
14 missing or lost to Him?
(N 8:020) (Ur 421)

1 T 10 B 5. If you were not part of God,
2 His Will would not be
3 unified. Is this conceivable?
4 Can part of His Mind
5 contain nothing? If your
6 place in His Mind cannot be filled
7 by—an by anyone EXCEPT you,
8 and your filling it WAS your creation,
9 WITHOUT you, there would be an
10 empty place in God’s Mind.
11 Extension cannot be blocked by
12 absence and it has no voids.
13 It continues forever, however
14 much it is denied. Your
15 DENIAL of its reality arrests
16 it in time, but not in Eternity.
17 That is why your creations have not
(N 8:021) (Ur 421)

1 ceased to be extended, and why
2 so much is waiting for your
3 return. T 10 B 6. Waiting is possible ONLY
4 in time, but time has no
5 meaning. You who made
6 delay can leave time behind,
7 simply by\(^4\) neither beginnings nor
8 endings were created by the Eternal,
9 Who placed no limits on His
10 creation nor upon those who
11 create like Him.
12 You do not know this,
13 simply because you have tried to
14 limit what HE created,
15 and so you believe that ALL creation
16 is limited. How, then, could
17 you know YOUR creations, having

\(^4\) Ur inserts “recognizing that”
(N 8:022) (Ur 421)

1 DENIED Infinity? The laws of the
2 universe do not permit contra-
3 diction. What holds for
4 God holds for you. If
5 you believe YOU are absent from
6 God, you WILL believe He is
7 absent from you. T 10 B 7. Infinity
8 is meaningless WITHOUT you,
9 and YOU are meaningless without
10 God. There IS no end to
11 God and His Son, for we
12 ARE the universe.
13 God is not incomplete,
14 and He is not childless. Because
15 He did not will to be alone,
16 He created a Son like
17 Himself. Do not deny Him
(N 8:023) (Ur 421-422)

1 His Son, for your unwillingness to
2 accept His Fatherhood has
3 denied you yours. See His
4 Creations as HIS Son, for
5 yours were created in
6 honor of Him. (422)-249 – T 10 B 8. The universe
7 of love does not stop because
8 you do not see it, and your
9 closed eyes have not lost
10 the ability to see. Look
11 upon the glory of His Creation,
12 and you will learn what God
13 has kept for YOU.
14 God has given you a
15 place in His Mind which is
16 yours forever. But you
17 could keep it only by
(N 8:024) (Ur 422)

1 giving it, as it was given to
2 you. Could YOU be alone
3 there, if it was given you because
4 GOD did not will to be alone?
5 God’s Mind cannot be lessened.
6 It can ONLY be increased,
7 and EVERYTHING He creates
8 has the function of creating.\(^5\)
9 LOVE DOES NOT LIMIT, and what
10 it creates is not limited.
11 To give without limit
12 is God’s Will for you, because
13 only this can bring you the
14 joy which is His, and which He wills
15 to share with YOU. Your love is
16 as boundless as His because
17 it IS His. Could any part

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\(^5\) Ur actually repeats this sentence in a rather obvious typing mistake.
(N 8:025) (Ur 422)

1 of Him be WITHOUT His
2 love, and could any part of
3 His Love be contained?
4 God is your heritage His
5 one gift is Himself. How
6 can you give except LIKE Him,
7 if you would know His gift
8 to YOU? Give, then, without
9 limit and without end, to
10 learn how much HE has
11 given YOU. Your ability
12 to ACCEPT Him depends
13 on your willingness to give
14 as He gives. Your fatherhood
15 and your Father are One. (423)250

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Ur inserts a comma and the word “because”
(N 8:026) (Ur 423)

T 10 B 10. God\(^7\) willed to create, and
your will is His. It follows, then,
that YOU will to create, since your
will follows from His. And
being the extension of His will, yours
MUST be the same. Yet what
you will, you do not know. This is
not strange, when you realize that
to deny IS to not know. God’s
Will was that you are His Son.
By DENYING this, you denied your
OWN will, and therefore DO NOT KNOW
WHAT IT IS. The reason you
must ask what God’s Will is
in everything, is merely
because It IS yours. YOU do not
know what it is, but the Holy Spirit

\(^7\) Ur adds “August 10, 1966.”
(N 8:027) (Ur 423)

1 REMEMBERS IT FOR YOU.
2 **T 10 B 11.** Ask him, therefore, what God’s
3 Will is for you, and He will
4 tell you YOURS. It cannot be too
5 often repeated that you do NOT
6 KNOW it. Whenever what the Holy Spirit
7 tells you appears to be
8 coercive, it is ONLY because YOU
9 DO NOT RECOGNIZE YOUR OWN WILL. The
10 projection of the ego makes it
11 ♀ appear as if God’s Will
12 is OUTSIDE yourself, and therefore
13 NOT YOURS. In THIS interpretation,
14 it IS possible for God’s Will
15 and yours to conflict. God,
16 then, may seem to demand
17 of you what you do NOT want
(N 8:028) (Ur 423)

1 to give, and thus DEPRIVE you of
2 what you want.
3 Would God, Who
4 wants ONLY your will, be
5 capable of this? Your
6 will is His life, which He
7 has GIVEN to you. Even
8 in time you cannot live apart
9 from Him, for sleep is not
10 death. What He created
11 can sleep, but it CANNOT die.
12 Immortality is His Will for
13 His Son, and His Son’s
14 will for HIMSELF. Yet
15 God’s Son cannot will death for
16 himself, because His Father
(N 8:029) (Ur 423)

1 is Life, and HIS SON IS LIKE
2 HIM.
3 T 10 B 12. Creation is your will because
4 it is His. You cannot be happy
5 unless you do your own will what
6 you will truly, and you CHANGE
7 this, because it is immutable. But
8 it is immutable by God’s Will
9 AND YOURS, for otherwise His
10 Will would not have been
11 extended. You are afraid
12 to know learn God’s Will, because you
13 believe it is NOT yours. This belief
14 is your whole sickness, and your whole
15 fear. Every symptom of
16 sickness and fear arises here,
17 for this is the belief that makes you

---

8 The manuscript has “arise” here but the Notes and HLC both have “arises” which is grammatically correct.
9 Ur replaces “for” with “because” here
(N 8:030) (Ur 423–424)

1 not want[^10] to know. Believing
2 this, you hide in (424)251 darkness, denying
3 that the Light is in YOU.
4 T 10 B 13. You are asked to trust the Holy Spirit
5 only because He speaks for YOU.
6 He is the Voice for God, but never
7 forget that God did not will to be
8 alone. He SHARES His
9 Will with you; He does not thrust it
10 UPON you. Always remember
11 that what He gives He
12 holds, so that nothing He
13 gives CAN contradict Him.
14 You who share His Life must
15 share it to KNOW it, for
16 sharing IS knowing. Blessed
17 are you who learn that to learn

[^10]: Ur reverses the word order to “want not” here
T 10 C. The Willingness for Healing (*N 927 8:31)

(line 12)

(N 8:031) (Ur 424)

1 hear the Will of your Father, is to
2 learn11 your own. For it is YOUR
3 will to be LIKE Him, whose
4 will it is that it be so.
5 T 10 B 14. God’s Will is that
6 His Son be One, and
7 united with Him in His
8 Oneness. That is why the
9 will to healing is the beginning of
10 the recognition that YOUR WILL IS
11 HIS. T 10 C 1. If sickness is separation,
12 the will to heal and BE HEALED
13 is the first step toward
14 RECOGNIZING WHAT YOU TRULY WANT.
15 Every ATTACK is a step AWAY
16 from this, and every healing
17 thought brings it closer to—you.

11 Ur replaces “learn” with “know”
(N 8:032) (Ur 424)

1 The Son of God HAS both Father and Son because he IS both Father and Son. T 10 C 2. To unite having and being is only to unite your will with His, for He wills you HIMSELF. And you will yourself to HIM, because in your perfect understanding of Him, you KNOW there IS but One Will. But when you attack ANY part of God and His Kingdom, your understanding is NOT perfect, and what YOU will is therefore lost to you.

T 10 C 3. Healing thus becomes a LESSON IN UNDERSTANDING, and the more you practice it, the

12 Ur doesn’t emphasize this word
(N 8:033) (Ur 424)

1 better teacher AND LEARNER you become. If you have DENIED
2 truth, what better witnesses to it could you have to its reality, than those who have
3 been healed BY it? But 4
5 be sure to count yourself among them, for in your willingness to 
6 JOIN them is YOUR healing accomplished.
7
8 Every miracle which you
9 accomplish speaks to you of
10 the Fatherhood of God. Every
11 healing thought which you
12 ACCEPT, either FROM your brother
13 or in your OWN mind, teaches
14 you that you are God’s Son.

13 Ur rewrites this as “what better witnesses to its reality could you have, than those who have been healed BY it?”
(N 8:034) (Ur 424-425)

1 But in every hurtful thought
2 you hold, wherever you perceive it,
3 lies the denial of God’s
4 Fatherhood and your Sonship.
5 And denial IS as total as
6 love. You cannot deny PART of
7 yourself, simply because the
8 remainder will seem to be
9 unintegrated, and therefore without
10 meaning. And being without
11 meaning TO YOU, you will not
12 understand it. (425)252 To deny
13 meaning MUST be to fail to
14 understand.
15 T 10 C 5. You can only heal
16 yourself, for only God’s
17 Son NEEDS healing. He
(N 8:035) (Ur 425)

1 needs it because he does not
2 understand himself, and therefore knows
3 not what he does. Having
4 forgotten his will, he
5 knows not\textsuperscript{14} what he WANTS.
6 Healing is a sign that HE
7 WANTS TO MAKE WHOLE. And
8 this willingness opens his OWN
9 ears to the Voice of the Holy Spirit,
10 Whose message IS wholeness.
11 He will enable you to go far
12 beyond the healing YOU would
13 undertake, for \textit{given-against} beside your
14 small willingness to make whole
15 He will lay His Own
16 COMPLETE Will and make
17 YOURS whole. What can

\textsuperscript{14} Ur replaces “knows not” with “does not know”
(N 8:036) (Ur 425-426)

1. the Son of God NOT accomplish with
2. the Fatherhood of God in him?
3. (426)253
4. T 10 C 6. And yet the invitation must
5. come from you, for you have
6. surely learned that whom you
7. invite as your guest WILL
8. abide with you. The Holy Spirit cannot ?
9. speak to an unwelcoming host,
10. BECAUSE HE WILL NOT BE HEARD. The
11. Eternal Guest remains, but
12. His Voice grows faint in
13. alien company. He needs
14. your protection, but only because your
15. care is a sign that you WANT
16. Him. Think like Him
17. ever so slightly, and the
(N 8:037) (Ur 426)

1 little spark becomes a blazing
2 light that fills your mind so
3 that He becomes your only
4 Guest.
5 T 10 C 7. Whenever you ask the ego
6 to enter, you lessen His welcome.
7 HE will remain, but YOU have allied
8 yourself AGAINST Him. Whatever
9 journey you choose to take, He will
10 go with you, waiting. You can safely
11 trust His patience, for He
12 CANNOT leave a part of God. But
13 you will far more than patience.
14 You will never rest until you know
15 accept your function AND FULFILL IT,
16 for only in this can your will and your
17 Father’s be wholly joined.
(N 8:038) (Ur 426)

1 To HAVE Him is to be LIKE
2 Him, and He has GIVEN Himself
3 to you.
4 T 10 C 8. You who have God MUST
5 be as God, for HIS function
6 became YOURS with His gift.
7 Invite this knowledge back into
8 your minds, and let nothing that
9 would\textsuperscript{15} obscure it enter. The
10 Guest whom God sent you
11 will teach you how to do
12 this, if you but recognize the little
13 spark, and are WILLING TO LET IT
14 GROW. YOUR willingness need
15 not be perfect, because His IS.
16 If you will merely offer Him a
17 little place, He will lighten it

\textsuperscript{15} Ur replaces “would” with “will”
(N 8:039) (Ur 426)

1 so much, that you will gladly extend it. And by THIS extending, you will begin to remember Creation. T 10 C 9. Would
2 you be hostage to the ego or host to God? You will accept only whom YOU invite. You are free to determine who shall be your guest, and how long he shall remain with you. But this is not REAL freedom, for it depends on how you see it. For the Holy Spirit is THERE, although He cannot help you without your invitation, and the ego is nothing, whether you invite it in or not. Real
T 10 D. From Darkness to Light (*N 936 8:39)

(line 10)

(N 8:040) (Ur 426-427)

1 freedom depends on welcoming
2 REALITY, and of your guests
3 only He IS real. Recognize Know,
4 then, Who abides with you, merely
5 by recognizing WHAT IS ALREADY
6 THERE, and do not be satisfied
7 with imaginary comforters,
8 for the Comforter of God is in you.
9 (427)- 254-
10 T 10 D 1. When you are weary, remember
11 you have hurt yourself. Your Comforter
12 will rest you, but YOU cannot.
13 YOU DO NOT KNOW HOW, for if
14 you did, you could never have
15 grown weary. Unless you have
16 hurt yourselves, you could
17 never suffer in ANY way, for
that is not God’s Will for His Son. Pain is not of Him, for He knows no attack, and His peace surrounds you still in silence silently. God is very quiet, for there is no conflict in Him. Conflict is indeed the root of all evil, for being blind, it does not see whom it attacks. But it ALWAYS attacks the Son of God, and the Son of God is YOU. God’s Son is indeed in need of comfort, for he knows not what he does, believing his will is not his own. The Kingdom is his,
(N 8:042) (Ur 427)

and yet he wanders
homelessly. At home in God
he is lonely, and amid all
his brothers he is friendless.
Would God let this be
real, if He did not will to
be alone Himself? And
if your will is His, it CANNOT
be true of you, BECAUSE it is
not true of Him. Oh
my children, if you knew
what God wills for you, your
joy would be complete!
And what He wills HAS
happened, for it was ALWAYS
true.

T 10 D 3. When the light comes, and
you have said, “God’s Will is
mine,” you will see such
beauty that you will KNOW it is
not of you. Out of your
joy, you will create beauty in
His Name, for YOUR joy
could no more be contained
than His. The bleak little
world will vanish into nothingness,
and your heart will be so filled with
joy that it will leap into
Heaven and into the presence of God.
I cannot tell you what this will
be like, for your hearts are not
ready. But I CAN tell
you, and remind you often, that
what God wills for Himself
(N 8:044) (Ur 427)

1 He wills for YOU, and what
2 He wills for you IS yours.
3 **T 10 D 4.** The way is not hard, but
4 it IS very different. Yours is the
5 way of pain, of which God knows
6 nothing. THAT way is
7 hard indeed, and very
8 lonely. Fear and grief are
9 your guests, and they go
10 with you, and abide with you
11 on the way. But the
12 dark journey is not the way of
13 God’s Son. Walk in
14 light, and do not see the dark
15 companions, for they are
16 not fit companions for the
17 Son of God, who was created
(N 8:045) (Ur 427-428)
1 OF Light and IN Light. (428)255 The
2 Great Light ALWAYS
3 surrounds you, and shines out
4 FROM you. How can you
5 see the dark companions ??
6 in a Light such as this?
7 If you see THEM, it is only because
8 you are denying the Light. But
9 DENY THEM INSTEAD, for
10 the Light is here, and the way
11 is clear.
12 T 10 D 5. God hides nothing from
13 His Son, even though he
14 would hide himself. Yet
15 the Son of God cannot hide his
16 glory, for His Father God
17 willed16 him to be glorious,

16 Ur changes “willed” to “wills”
1 and GAVE him the Light that
2 shines in him. You will
3 never lose your way, for
4 God leads you. When you
5 wander, you but undertake
6 a journey which is not
7 real. The dark companions, the
8 dark way, are all illusions.
9 Turn toward the light, for the
10 little spark in you is part
11 of a light so great that
12 it can sweep you out of
13 all darkness forever. For
14 your Father IS your
15 Creator, and you ARE like
16 Him. The Children of Light
17 cannot abide in darkness, for
darkness is NOT in them.

Do not be deceived by the dark comforters, and never let them enter the mind of God’s Son, for they have no place in His temple. When you are tempted to deny Him, remember that there ARE no other Gods that you CAN place before Him, and accept His Will for you in peace. For you CANNOT accept it otherwise. Only God’s Comforter CAN comfort you. In the quiet of His temple, He waits to give you the peace that is yours. GIVE His peace.

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1 Corinthians 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?
(N 8:048) (Ur 428)

1 that you may enter the temple,
2 and find it waiting for you.
3 But be holy in the Presence of
4 God, or you will not know\(^{18}\) you are
5 there. For what is unlike
6 God cannot enter His
7 Mind, because it was not in
8 His Thought, and therefore does not
9 belong to Him. And YOUR
10 mind\(^{19}\) must be as pure as
11 His, if you would learn\(^{20}\)
12 what belongs to YOU.
13 T 10 D 7. Guard carefully His temple,
14 for He Himself dwells
15 there, and abides in peace.
16 You cannot enter God’s
17 Presence with the dark companions

\(^{18}\) Ur inserts “that”
\(^{19}\) Ur replaces “mind” with “minds”
\(^{20}\) Ur replaces “learn” with “know”
beside you, but you also cannot enter
alone. All your brothers must
enter WITH you, for until you have
accepted them, YOU cannot enter.
For you cannot understand
Wholeness unless YOU are whole,
and no part of the Son can be
excluded, if he would know the
wholeness of his Father.(429)256  T 10 D 8. In
your mind you can ACCEPT the whole
Sonship, and bless it with the light
your Father gave it. Then
you will be worthy to dwell in the
temple WITH Him, because it is
YOUR will not to be alone.
God blessed His Son forever.
If you will bless him in TIME,
The Inheritance of God’s Son (*N 946 8:50)
(N 8:050) (Ur 429-430)
you will BE in eternity. Time
cannot separate you from God, if you use it
on BEHALF of the eternal. (430)-257-

T 10 E 1. Never forget that the Sonship is your salvation, for the
Sonship is your Soul. As God’s Creation it is yours, and belonging to
you, it is His. Your Soul does not need salvation, but your mind needs
to learn what salvation IS. You are not saved FROM anything, but you
ARE saved FOR glory. Glory is your inheritance, given your Soul by its
Creator, that you might EXTEND it. But if you hate part of your own
Soul, ALL your understanding is lost, because you are looking on what
God creates AS YOURSELF without love. And since what He created IS part
of Him, you are denying Him His place in His own altar.

T 10 E 2. Could you try to make God homeless, and know YOU are at
home? Can the Son deny the Father, WITHOUT believing that the Father
has denied HIM? God’s laws hold ONLY for your protection, and they
never hold in vain. What you experience, when you deny your father, is
still for your protection, for the power of your will cannot be
lessened without the intervention of God AGAINST it, and any limitation
on YOUR power is NOT the Will of God. Therefore, look ONLY to the power
that God gave you to save you, remembering that it is yours BECAUSE it
is His, and join with your brothers in His peace.

T 10 E 3. The peace of YOUR Soul lies in its limitlessness. Limit the
peace you share, and your own Soul MUST be unknown to you. Every altar
to God is part of your Soul, because the Light He created is One with
Him. Would you cut a brother off from the Light that is yours? You
could not do so, if you realized that YOU CAN ONLY DARKEN YOUR OWN
MIND. As you bring HIM back, so will YOUR mind return. That is the law
of God, for the protection of the wholeness of His Son.
Only you can deprive yourself of anything. Do not oppose this realization, for it is truly the beginning of the dawn of light. Remember also that the denial of this simple fact takes many forms, and these you must learn to recognize, and oppose steadfastly and without exception. This is a crucial step in the re-awakening. The beginning phases of this reversal are often quite painful, for as blame is
withdrawn from without, there is a strong tendency to harbor it within. T 10 E 5. It is difficult, at first, to realize that this is EXACTLY (431)258 the same thing, for there IS no distinction between within and without. If your brothers are part of YOU, and you blame THEM for your deprivation, you ARE blaming yourself. And you cannot blame yourself WITHOUT blaming them. T 10 E 6. That is why blame must be UNDONE, NOT re-allocated. Lay it to yourself, and you cannot KNOW yourself, for ONLY THE EGO BLAMES AT ALL. Self-blame is therefore ego identification, and
(N 8:052) (Ur 431)

1 as strong an ego defense as
2 blaming others. YOU CANNOT ENTER
3 GOD’S PRESENCE IF YOU ATTACK HIS
4 SON. When His Son lifts his
5 voice in praise of his Creator,
6 he WILL hear the Voice of his
7 Father. But the Creator cannot be
8 **glorified** praised without His Son, for
9 their glory is shared, and they are
10 glorified together **or not at all**.
11 Christ is at God’s altar,
12 waiting to welcome His Son.
13 But come wholly without
14 condemnation, for otherwise you
15 will believe that the door is barred, and you
16 cannot enter.
17 **T 10 E.** The door is NOT barred, and it is
impossible for you to be unable to
enter the place where God would
have you be. But love yourself
with the love of Christ, for so does
your Father love you. You
CAN refuse to enter, but you CANNOT
bar the door which Christ holds
open. Come unto me who
hold it open FOR you, for
while I live, it cannot be shut,
and I live forever. God is my
Life and YOURS, and NOTHING is
denied by God to His Son.
Remember that to deny is to REFUSE
to accept, and EVERYTHING awaits
only your acceptance. At God’s
altar, Christ waits holds out the
(N 8:054) (Ur 431)

1  kingdom for the restoration of
2  Himself in YOU.
3  T 10 E 8. God knows His Son
4  as wholly blameless as
5  Himself, and He is approached
6  through the appreciation of His Son.
7  Christ waits for your acceptance
8  of Him as YOURSELF, and His
9  Wholeness as YOURS. For
10  Christ is the Son of God, who
11  lives in his Creator, and
12  shines with His glory. Christ
13  is the extension of the love and the
14  loveliness of God, as perfect
15  as his Creator, and at
16  peace with Him. Blessed is the
17  Son of God, whose radiance
(N 8:055) (Ur 431-433)

1 is of His Father, and whose
2 glory (432)259 He wills to share as
3 His Father shares it with
4 him. T 10 E 9. There is no condemnation
5 in the Son, for there is no condemnation
6 in the Father. Sharing the perfect
7 love of the Father, the Son
8 must share what belongs to
9 him, for otherwise he will
10 not know the Father nor the
11 Son. Peace be unto you
12 who rest in God, and in whom
13 the whole Sonship rests. (433)– 260 -
T 10 F. The "Dynamics" of the Ego (*N 952 8:56)
(N 8:056) (Ur 433)

1 T 10 F 1. No-one\textsuperscript{21} can escape from illusions unless he looks at them, for not looking is the way they are PROTECTED. There is no need to shrink from illusions, for they cannot be dangerous. We are ready to look more closely at the ego’s thought system, because together we have the lamp that will dispel it, and since you realize you do not WANT it, you MUST be ready. Let us be very calm in doing this, for we are merely looking honestly for truth. The “dynamics”

\textsuperscript{21} Ur inserts “August 24, 1966”
(N 8:057) (Ur 433)

1 of the ego will be our lesson
2 for a while, for we must
3 look first at this to look
4 beyond it, since you HAVE
5 made it real. We will
6 UNDO this error quietly
7 together, and then look beyond
8 it to truth. T 10 F 2. What is
9 healing, but the removal of
10 all that STANDS IN THE
11 WAY of knowledge? And
12 how else can one dispel
13 illusions EXCEPT by looking
14 at them directly, WITHOUT
15 protecting them? Be not
16 afraid, therefore, for what you will
17 be looking at IS the source of
(N 8:058) (Ur 433)

1 fear, but you have learned surely
2 by now, that FEAR IS NOT
3 REAL. We have accepted the fact
4 already that its EFFECTS can
5 be dispelled, merely by
6 denying THEIR reality. The next
7 step is obviously to recognize that
8 WHAT HAS NO EFFECTS DOES
9 NOT EXIST. T 10 F 3. Laws do not
10 operate in a vacuum, and what
11 leads to nothing HAS NOT
12 HAPPENED. If reality is
13 recognized BY ITS EXTENSION, what
14 extends to nothing CANNOT be real.
15 Do not be afraid, then, to
16 look upon fear, for it cannot
17 BE seen. Clarity undoes
(N 8:059) (Ur 433)

1 confusion by definition, and to
2 look upon darkness through light
3 MUST dispel it.
4  Let us begin this lesson in
5 "ego dynamics," by understanding that
6 the term itself does not mean
7 anything. In fact, it contains
8 exactly the contradiction in terms
9 that MAKES it meaningless.
10 “Dynamics” implies the
11 power to DO something, and
12 the whole separation fallacy
13 lies in the belief that the ego HAS
14 the power to do ANYTHING. T 10 F 4. The
15 ego is fearful BECAUSE you believe
16 this. But the truth is very
17 simple; ALL POWER IS OF GOD.
(N 8:060) (Ur 433-434)

1 What is NOT of Him has no
2 power to do ANYTHING. When
3 we look at the ego, then, we are NOT
4 considering dynamics, but
5 delusions. We can surely
6 regard a delusional system
7 without fear, (434)-261- for it
8 cannot have any effects if
9 its source is not true.
10 Fear becomes more obviously inappropriate
11 if one recognizes the ego’s
12 GOAL, which is so clearly
13 senseless that any effort
14 exerted on its behalf is
15 NECESSARILY expended on nothing.
16 T 10 F 5. The ego’s goal is quite
17 explicitly EGO AUTONOMY.
From the beginning, then, its PURPOSE is to be separate, sufficient unto itself, and independent of any power EXCEPT ITS OWN. This is WHY it is the symbol of separation. Every idea has a purpose, and its purpose is always the natural extension of what it IS. Everything that stems from the ego is the natural outcome of its central belief, and the way to undo its RESULTS, is merely to recognize that their SOURCE is NOT natural, being out of accord with your true nature. We once said that to will contrary to God is wishful
(N 8:062) (Ur 434)

1 thinking, and not real willing.
2 for His Will is One, because
3 the extension of His Will
4 CANNOT be unlike ITSELF.
5 The real conflict you experience,
6 then, is between the ego’s idle
7 wishes and the Will of God, WHICH
8 YOU SHARE. Can this BE
9 a real conflict?
10 Yours is the independence
11 of Creation, NOT of autonomy.
12 Your whole creative function
13 lies in your complete dependence
14 on God, Whose function He
15 shares WITH you. By HIS
16 willingness to share it, He
17 becomes as dependent on you, as
(N 8:063) (Ur ---)
Love him steadily and entirely, whatever he does, whatever he says, and he will see the miracle that God and YOU will learn of salvation. If this seems hard to do, remember it is what YOU want of ME.
(N 8:065) (Ur 434)

1 you are on Him. Do not ascribe
2 the ego’s arrogance to Him,
3 Who wills NOT to be independent
4 of YOU. He has included
5 YOU in HIS Autonomy. Can
6 YOU believe that autonomy
7 ² is meaningful APART from
8 Him? T 10 F 7. The belief in EGO
9 autonomy is costing you the
10 knowledge of your dependence on
11 God, IN WHICH YOUR FREEDOM
12 LIES. The ego sees ALL
13 dependency needs as
14 threatening, and has twisted
15 even your longing for God
16 into a means of establishing
17 ITSELF. But do not be
(N 8:066) (Ur 434-435)

deceived by ITS interpretation
of your conflict. The ego
ALWAYS attacks on behalf
of separation. Believing it
HAS the power to do this,
it, it does nothing else,
because its goal of autonomy (435)262
IS nothing else. The ego
is totally confused about
reality, BUT IT DOES NOT
LOSE SIGHT OF ITS GOAL.
It is much more vigilant than
YOU are, BECAUSE it is perfectly
certain of its purpose. YOU
are confused, because you do
NOT know YOURS.

T 10 F 8. What you must learn
(N 8:067) (Ur 435)

1 to recognize is that the LAST thing
2 the ego wishes you to realize, is
3 THAT YOU ARE AFRAID OF IT.
4 For if the ego gives rise
5 to fear, it is DIMINISHING your
6 independence, and WEAKENING
7 your power. Yet its
8 one claim to your allegiance
9 is that it can GIVE
10 power to you. Without
11 THIS belief, you would not
12 listen to it at all. How,
13 then, can its existence continue,
14 if you realize that by
15 accepting it, you ARE
16 belittling yourself, and DEPRIVING
17 yourself of power? T 10 F 9. The ego
(N 8:068) (Ur 435)
1 can and does allow you to
2 regard yourself as supercilious,
3 unbelieving, “light hearted,”
4 distant, emotionally shallow,
5 callous, uninvolved, and even
6 desperate, BUT NOT REALLY
7 AFRAID. MINIMIZING fear,
8 but NOT its undoing, is the
9 ego’s constant effort, and
10 is indeed the skill at in which
11 it is VERY ingenious. How can
12 it preach separation WITHOUT
13 upholding it through fear, and
14 would you listen to it, if you
15 recognized this IS what
16 it is doing?
17 T 10 F 10. YOUR recognition that
(N 8:069) (Ur 435)

1 whatever seems to separate you from
2 God is ONLY fear, regardless
3 of the form it takes, and quite
4 apart from HOW THE EGO WANTS
5 TO YOU TO EXPERIENCE IT, is therefore the
6 basic ego threat. Its
7 dream of autonomy is shaken
8 to its foundation by this
9 awareness. For though you
10 may countenance a false
11 idea of independence, you will NOT
12 accept the cost of fear, IF
13 YOU RECOGNIZE IT. Yet
14 this IS the cost, and the ego CANNOT
15 minimize it. For if you
16 overlook love, you are overlooking
17 YOURSELF, and you MUST fear
(N 8:070) (Ur 435-436)

1 UNreality BECAUSE YOU HAVE
2 DENIED YOURSELF. (436)263 By
3 believing that you have successfully
4 attacked truth, YOU ARE
5 BELIEVING THAT ATTACK
6 HAS POWER. Very simply,
7 then, YOU HAVE BECOME AFRAID OF YOURSELF.
8 And no one wills to learn
9 what he believes would DESTROY
10 him.
11 T 10 F 11. If the ego’s goal of
12 autonomy COULD be accomplished
13 GOD’S purpose could be
14 DEFEATED, and this IS
15 impossible. Only by
16 learning the lesson of what
17 fear IS, can you finally
learn to distinguish the possible from
the impossible, and the false from the true.
According to the ego’s teaching,
ITS goal CAN be accomplished,
and GOD’S Purpose can NOT.
According to the Holy Spirit’s teaching,
ONLY God’s Purpose IS
accomplishment, and it **has**
is ALREADY accomplished.
**T 10 F 12.** God is as dependent on you as
you are on Him, because HIS
autonomy ENCOMPASSES yours,
and is therefore incomplete WITHOUT
it. You can only ESTABLISH
your autonomy by identifying
WITH Him, and FULFILLING YOUR
FUNCTION AS IT EXISTS IN TRUTH.
The Shorthand Notes

(N 8:072) (Ur 436)

1 The ego believes that to accomplish ITS goal IS happiness. But it is given YOU to know that GOD’S function IS yours, and happiness CANNOT be found apart from your joint will.
2 Recognize only that the ego’s goal, which you have pursued quite diligently, has merely brought you FEAR, and it becomes difficult to maintain that FEAR is happiness.

14 T 10 F 13. UPHELD by fear, this IS what the ego would have you believe.
15 Yet God’s Son is not insane, and CANNOT believe it.
(N 8:073) (Ur 436-437)
Let him but RECOGNIZE it, and he will NOT accept it.
For only the insane would choose fear IN PLACE of love, and only the insane could believe that love can be gained by ATTACK. But the sane KNOW that only attack COULD produce fear, from which the love of God COMPLETELY protects them. (437) - 264 -
The ego analyzes; the Holy Spirit ACCEPTS.

The appreciation of wholeness comes ONLY through acceptance,
for to analyze MEANS to separate out. The attempt to understand totality by BREAKING IT UP is clearly the characteristically contradictory approach of the ego to everything. Never forget that the ego believes that power, understanding AND TRUTH lie in separation.

And to ESTABLISH this belief it MUST attack. Unaware that the belief cannot BE established, and obsessed with the conviction that separation IS salvation, the ego attacks everything it perceives, by breaking it up into small and disconnected parts, without meaningful relationships, and thus without meaning. The ego will ALWAYS substitute chaos for meaning, for if separation is salvation, harmony is a threat.

The ego’s interpretations of the laws of perception are, and would HAVE to be, the exact opposite of the Holy Spirit’s. The ego FOCUSES ON ERROR, and OVERLOOKS TRUTH.

It makes real every mistake it
perceives, and with characteristically circular reasoning,
concludes that, BECAUSE of the mistake,
consistent truth must be meaningless.
The next step, then, is obvious. If consistent
truth is meaningless, INCONSISTENCY
must be true if truth has meaning.
Holding error clearly in mind, and protecting
what it has made real, the ego
proceeds to the next step in its thought
system; that error is real, and TRUTH
IS ERROR.

The ego makes no attempt to
UNDERSTAND this, and it is clearly not
understandable. But the ego does
make EVERY attempt to DEMONSTRATE
it, and THIS it does constantly.
Analyzing to ATTACK meaning, the ego
DOES succeed in overlooking it, and
is left with a series of fragmented
perceptions IN WHICH IT UNIFIES ON BEHALF
OF ITSELF. This, then, becomes the
universe it perceives and it is this universe
which, in turn, becomes its demonstration
of its own reality. Do not underestimate the appeal of the ego’s demonstrations to those who would listen. Selective perception chooses its witnesses carefully, and its witnesses ARE consistent. The case for insanity IS strong to the insane. For reasoning ends at its beginning, and no thought system transcends its source. Yet reasoning without meaning CANNOT demonstrate anything, and those who are convinced by it, MUST be deluded. Can the ego teach truly, when it overlooks truth? Can it perceive what it has DENIED? Its witnesses DO attest to its DENIAL, but hardly to WHAT it has denied. The ego looks straight at the Father and does not see Him, for it has denied His Son.

Would YOU remember the Father?

Accept His Son and you WILL remember Him. Nothing can demonstrate that His Son is unworthy, for nothing
(N 8:078) (Ur 438)

can prove that a lie is true. What
you see of His Son through the eyes of the
ego is a demonstration that His Son
does not exist, yet where the Son is, the
Father MUST be. Accept what
God does NOT deny, and HE will
demonstrate its truth. The witnesses
for God stand in His Light and
behold what HE created. Their
silence is the sign that they have beheld
God’s Son, and in the Presence of Christ,
THEY need demonstrate nothing, for
Christ speaks to them of Himself and
of His Father. They are silent
because Christ speaks to them, and it is
His words that THEY speak.

Every brother you meet becomes
a witness for Christ or for the ego,
depending on what you perceive in him.
Everyone convinces you of WHAT YOU
WANT TO PERCEIVE, and of the reality of the
Kingdom you have chosen for your vigilance.
Everything you perceive is a witness to the
T 10 G. Experience and Perception (*N 975 8:79)

(line 15)

(N 8:079) (Ur 438-439)

1 thought-system YOU WANT TO BE TRUE.
2 Every brother has the power to release
3 you, IF YOU WILL TO BE FREE. You cannot
4 accept false witness of him, unless
5 you have evoked false witnesses
6 AGAINST him. If HE speaks not
7 of Christ to YOU, YOU spoke not of
8 Christ to him. You hear but
9 your own voice, and if Christ speaks
10 through you, YOU will hear Him.
11
12
13 (439)266
14 T 10 G 1. It is impossible not to believe what you
15 see, but it is equally impossible to see what
16 you do NOT believe. Perceptions are built
17 up on the basis of experience, and
18 experience leads to beliefs. It is not until
19 BELIEFS are fixed that perceptions
20 stabilize. In effect, then, what
21 you believe you DO see. That
22 is what I meant when I said,
23 “Blessed are ye who have not seen
24 and still believe,” for those who
believe in the Resurrection WILL see it. The Resurrection is the complete triumph of Christ over the ego, not by attack, but by transcendence. For Christ DOES rise above the ego and all its works, and ascends to the Father and HIS Kingdom.

Would you join in the resurrection or the crucifixion? Would you condemn your brothers or free them? Would you transcend YOUR prison and ascend to the Father? For these questions are all the same, and are answered together. There has been much confusion about what perception means, because the same word is used both for awareness and for the INTERPRETATION of awareness. Yet you cannot BE aware without interpretation, and what you perceive IS your interpretation. This course is perfectly clear. You do not see it clearly because you are interpreting AGAINST it, and therefore do not BELIEVE it. And if belief
(N 8:081) (Ur 439-440)
1 determines perception, you do NOT perceive
2 what it means and therefore do not ACCEPT it.
3 T 10 G 3. Yet different experiences lead to
4 different beliefs, and with them different
5 perceptions. For perceptions are learned
6 WITH beliefs, and experience teaches.22 I
7 am leading you to a new kind of
8 experience which you will become less and
9 less willing to deny. Learning of
10 Christ is easy, for to perceive with Him
11 involves no strain at all. HIS perceptions
12 are your natural awareness, and it is only the
13 distortions which YOU introduce that
14 tire you. Let the Christ in you
15 interpret FOR you, and do not try to
16 limit what you see by narrow little
17 beliefs which are unworthy of God’s Son.
18 For until Christ comes into His Own,
19 the Son of God WILL see himself as
20 fatherless.(440)267
21 T 10 G 4. I am YOUR resurrection and YOUR
22 life. You live in me because you
23 live in God. And everyone lives
24 in YOU, as YOU live in everyone. Can

22 FIP Errata suggests the insertion of “Yet different experiences lead to different beliefs, and with them different perceptions. For perceptions are learned WITH beliefs, and experience does teach.”
(N 8:082) (Ur 440)

1 you, then, perceive unworthiness in a brother
2 and NOT perceive it in yourself? And can
3 you perceive it in yourself and NOT perceive it
4 in God? Believe in the resurrection because
5 it has BEEN accomplished, and it has
6 been accomplished IN YOU. This is as true
7 now as it will ever be. For\textsuperscript{23} the
8 Resurrection is the Will of God, which
9 knows no time and no exceptions.
10 But make no exceptions yourself, or you will
11 not perceive what has been accomplished
12 FOR you. For we ascend unto the
13 Father together, as it was in the beginning, is now,
14 and ever shall be, for such is the nature
15 of God’s Son as His Father created him.
16 (441)268

\textsuperscript{23} Ur has only a comma, not a full stop here.
Do not underestimate the power of the devotion of God’s Son, nor the power of the god he worships over him. For he places HIMSELF at the altar of his god, whether it be the god he made or the God Who created him. That is why his slavery is as complete as his freedom, for he will obey ONLY the god he accepts. The god of the crucifixion demands that he crucify, and his worshippers obey. In his name they crucify THEMSELVES, believing that the power of the Son of God is born of sacrifice and pain. The God of the resurrection demands nothing, for He does not will to TAKE AWAY. He does not require obedience, for obedience implies submission. He would only have you learn your OWN will and follow it, not in the spirit of sacrifice and submission, but in the gladness of freedom.

Resurrection must compel your
(N 8:084) (Ur 441)
allegiance gladly because it is the symbol of
joy. Its whole compelling power lies
in the fact that it represents what YOU want
to be. The freedom to leave behind
everything that hurts you and
humbles you and frightens you cannot be
thrust upon you, but it CAN be
offered you through the grace of God. And you
can ACCEPT it by His grace, for
God IS gracious to His Son, accepting
him without question as His own.
Who, then, is YOUR own? The Father
has given you all that is His, and
He Himself is yours WITH them.
Guard them in their Resurrection, for
otherwise you will not awake in God,
safely surrounded by what is yours
forever.
T 10 G 7. You will not find peace until
you have removed the nails from the hands of
God’s Son and taken the last thorn from
his forehead. The Love of God surrounds
His Son whom the god of the crucifixion
condemns. Teach not that I died in vain. Teach rather THAT I DID NOT DIE by demonstrating that I LIVE IN YOU. For the UNDOING of the crucifixion of God’s Son is the work of the Redemption, in which everyone has a part of equal value. God does not judge His blameless Son. (442)269 Having given HIMSELF to him, how could it be otherwise? You have nailed YOURSELF to a cross and placed a crown of thorns upon your own head. Yet you CANNOT crucify God’s Son, for the Will of God cannot die. His Son HAS BEEN redeemed from his own crucifixion, and you cannot assign to death whom God has given eternal life. The dream of crucifixion of God’s Son still lies heavy on your eyes, but what you see in dreams is not reality. While you perceive the Son of God as crucified you are asleep. And as long as you believe that YOU can crucify him you are only having a nightmare.
You who are beginning to wake are still aware
of dreams and have not yet forgotten them.
The forgetting of dreams and the awareness
of Christ comes with the awakening of others
to SHARE your Redemption. T 10 G 9. You will awaken
to your OWN call, for the Call to awake is
WITHIN you. If I live in you, you ARE
awake. But you must see the works I
do through you, or you will not perceive that
I have done them UNTO you. Do not
set limits on what you believe I can
accomplish do THROUGH you, or you will not
accept what I can do FOR you. For it is
done ALREADY, and unless you give ALL
that you have received, you will not know that
your Redeemer liveth and that YOU have awakened
WITH Him. Redemption is recognized ONLY by
sharing it. T 10 G 10. God’s Son IS saved.
Bring only THIS awareness to the Sonship,
and you will have a part in the Redemption as
valuable as mine. For your part
MUST be LIKE mine if you learn it of
me. If you believe that YOURS is limited,
YOU are limiting MINE. There is no order of

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21 Ur replaces “But” with “Yet”
26 Ur does not emphasize this word
difficulty in miracles because all of God’s Sons are of equal value, and their equality is their Oneness. The whole power of God is in every part of Him, and nothing contradictory to His Will is either great or small. What does not exist at all HAS no size and no measure. To God ALL things are possible. And to Christ it is given to be LIKE the Father.

(N 8:087) (Ur 442)

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The Shorthand Notes

Chapter 10 - 79

10/6/2009

T 10 H. The Problem and the Answer (*N 984 8:88) (N 8:088) (Ur 443)

1 T 10 H 1. The world as YOU perceive it cannot have been created by the Father, for the world is NOT as you see perceive it. God created ONLY the eternal, and everything YOU see is perishable. Therefore there must be another world which you do NOT see. The Bible speaks of a NEW Heaven and a NEW earth, yet this cannot be literally true, for the eternal are not RE-created. But to PERCEIVE anew is merely to perceive again, implying that before YOU WERE NOT PERCEIVING AT ALL. What, then, is the world that awaits your perception WHEN YOU SEE IT? Every loving thought that the Son of God ever had is eternal. Those which his mind perceived in this world are the world’s only reality.

2 They are\(^{27}\) perceptions, because he still believes that he is separate, yet they are eternal, because they are loving. And BEING loving, they are like the Father, and therefore cannot die.

24 T 10 H 2. The real world can ACTUALLY

\(^{27}\) Ur inserts “still”
(N 8:089) (Ur 443)

1 BE PERCEIVED. All that is necessary is a
2 willingness to perceive nothing ELSE.
3 For if you perceive both good AND evil,
4 you are accepting both the false AND the true,
5 AND MAKING NO DISTINCTION BETWEEN THEM.
6 The ego sees SOME good, but never
7 ONLY good. That is WHY its
8 perceptions are so variable. It does not
9 reject goodness entirely, for this you
10 could not accept, but it always ADDS
11 something that is NOT real TO the real,
12 thus CONFUSING ILLUSION AND REALITY.
13 For perceptions cannot be partly true. If
14 you believe in truth AND illusion you CANNOT TELL
15 WHICH IS TRUE.
16 T 10 H 3. To establish your PERSONAL autonomy,
17 you tried to create UNLIKE your Father,
18 BELIEVING what you made to be capable
19 of BEING unlike Him. Yet everything
20 in what you have made that IS true, IS
21 like Him. Only this is the real world,
22 and perceiving ONLY this will lead you to the
23 real Heaven because IT WILL MAKE YOU
(N 8:090) (Ur 443-444)

1 CAPABLE OF UNDERSTANDING IT. The perception of
2 goodness is not knowledge, but the denial
3 of the OPPOSITE of goodness enables you to
4 perceive a condition in which opposites
5 do not exist. And this IS the condition
6 of knowledge. WITHOUT this awareness,
7 you have NOT met its conditions, and until
8 you do you will not know that it is yours
9 already. (444) 271 - T 10 H 4. You have made many ideas
10 which you have placed between yourselves and your
11 Creator, and these beliefs are the world
12 as YOU perceive it. Truth is not
13 absent here, but it IS obscure. You do not
14 know the difference between what you have made
15 and what God created, and so you do
16 not know the difference between what you have
17 made, and what YOU have created.
18 To believe that you can perceive the real world
19 is to believe that you can know yourself.
20 You CAN know God, because it is His
21 Will to BE known. The real world is
22 all that the Holy Spirit has saved for
23 you, out of what you have made, and
to perceive only this is salvation
because it is the recognition that reality
is ONLY WHAT IS TRUE.

This is a very simple course.
Perhaps you do not feel that a course which,
in the end, teaches nothing more than
that only reality is true is necessary.
BUT DO YOU BELIEVE IT? When you
have perceived the real world, you will recognize
that you did NOT believe it. But the
swiftness with which your new and ONLY
real perception will be translated
into knowledge, will leave you only an
instant to realize that this judgment
is true. And then everything you
made will be forgotten, the good
and the bad, the false and the true. For as
heaven and earth become one, even the
real world will vanish from your sight.
The end of the world is not its destruction,
but its TRANSLATION into Heaven. The
RE-INTERPRETATION of the world is the transfer
of ALL perception to knowledge.


*(N 8:092) (Ur 444-445)*

1   **T 10 H 6.** The Bible tells you to become as little children. Little children recognize that they do not understand what they perceive, and so they **ASK WHAT IT MEANS.** Do not make the mistake of believing that YOU understand what YOU perceive, for its meaning IS lost to you. But the Holy Spirit has saved its meaning FOR you, and if you will **LET Him interpret it FOR you,** He will restore **to you** what you have thrown away. As long as you **THINK** YOU KNOW its meaning, you will see no need to ask it **OF Him.** You do not know the meaning of ANYTHING you perceive. **NOT ONE THOUGHT YOU HOLD IS WHOLLY TRUE.**

2   **T 10 H 7.** The recognition of this is your firm beginning. You are not misguided; you have accepted no guide at all. Instruction in perception is your **(445)-272-** great need, **FOR YOU UNDERSTAND NOTHING.**

3   **¿** **RECOGNIZE** this, but do not accept it, for understanding is your inheritance. Perceptions are learned, and you are not without a Teacher. But your willingness to
learn of Him depends on your willingness to question EVERYTHING you have learned OF YOURSELF, for you who have learned amiss should not be your own teachers. should not be your own teachers. No-one can withhold truth, except from himself. Yet God will not refuse the answer He GAVE you. Ask, then, for what is yours, but which you did NOT make, and do not defend yourself AGAINST truth. You made the problem which God HAS answered. Ask yourselves, therefore, but one simple question; “do I want the problem or do I want the answer?” Decide for the answer, and you WILL have it, for you will see it as it is, and it is yours already. You complain that this course is not sufficiently specific for you to understand it AND USE IT. Yet it has been very specific, and YOU HAVE NOT DONE WHAT IT SPECIFICALLY ADVOCATES. This is not a course in the play of ideas, but in their practical application. Nothing could be more specific than to be told very
clearly, that if you ask you WILL receive. The Holy Spirit will answer EVERY specific problem, as long as you believe that problems ARE specific. His answer is both many and one, as long as you believe that the are One are IS are many. You must Realize that YOU ARE AFRAID OF HIS SPECIFICITY, for fear of what you think it will DEMAND of you. Yet only by asking will you learn that nothing that is of God demands ANYTHING of you. God GIVES; He does NOT take. You are refusing to ask, because you have confused believe that asking with TAKING, and you do not interpret perceive it as sharing. The Holy Spirit will give you only what is yours, and will take nothing in return. For what is yours IS everything, and you share it WITH God. This IS its reality. Would the Holy Spirit, Who wills only to RESTORE, be capable of MISINGinterpreting the question you must ask to learn His answer?

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28 Through the extensive mark-up we can discern two variants, an originally written passage and an edited passage. First the original starting at line 13. “You are refusing to ask, because you have confused asking with TAKING, and you do not interpret it as sharing.” This is edited to: “You are refusing to ask, because you believe that asking is TAKING, and you do not perceive it as sharing.”
(N 8:095) (Ur 445446)

1 T 10 H 10. You HAVE heard the answer, but you have
2 misunderstood the QUESTION. You have believed that to
3 ask for guidance of the Holy Spirit, IS TO ASK
4 FOR DEPRIVATION. Little children of
5 God, you do not understand your Father.
6 (446)-273- You believe in a world that takes because
7 you believe that you can get by taking.
8 But BY that perception, you have lost
9 sight of the real world. You are
10 afraid of the world AS YOU SEE IT, but the
11 real world is still yours for the asking.
12 Do not deny it TO yourself, for it
13 can ONLY free you. Nothing of God
14 will enslave His Son, whom He
15 created free and whose freedom is
16 protected by HIS Being. T 10 H 11. Blessed
17 are you who will ask the truth of
18 God without fear, for only thus
19 can you learn that His answer
20 IS the release from fear.
21 Beautiful Child of God, you
22 are asking only for what I
23 promised you. Do you believe I
24 would DECEIVE you? The Kingdom of
(N 8:096) (Ur 446)

1 Heaven IS within you. Believe that
2 the truth is in me, for I KNOW that
3 it is in YOU. God’s Sons have
4 nothing which they do not share.
5 Ask for truth of any Son of God,
6 and you have asked it of me. No one of
7 us but has the answer in him, to
8 give to anyone who asks it OF
9 him. Ask anything of God’s Son,
10 and His Father will answer you, for Christ
11 is not deceived in His Father and His
12 Father is not deceived in Him.
13 **T 10 H 12.** Do not, then, be deceived in your
14 brother, and see only his loving
15 thoughts as his reality, for by
16 denying that his mind is split, YOU WILL
17 HEAL YOURS. Accept him as His
18 Father accepts him, and heal him
19 unto Christ, for Christ is his
20 healing AND YOURS. Christ is the
21 Son of God Who is in no way
22 separate from His Father, Whose EVERY
23 thought is as loving as the
24 Thought of His Father, by which He
(N 8:097) (Ur 446-447)

1 was created. Be not deceived in God’s Son, for thereby you MUST be deceived in yourself. And being deceived in yourself you ARE deceived in your Father, in Whom no deceit is possible.

T 10 H 13. In the real world, there is no sickness, for there is no separation and no division. Only loving thoughts are recognized, and because no-one is without YOUR help, the Help of God goes with YOU everywhere. As you become willing to ACCEPT this Help BY ASKING FOR IT, you will give it BECAUSE YOU WANT IT. Nothing will be beyond your healing power, because nothing will be denied your simple request. What problems will not disappear in the presence of God’s Answer? Ask, then, to learn of the reality of your brother BECAUSE THIS IS WHAT YOU WILL PERCEIVE IN HIM, and you will see your beauty reflected in HIM.

T 10 H 14. Do not accept your brother’s variable perception of himself, for
(N 8:098) (Ur 447)

1. his split mind is yours, and you will not accept YOUR healing without his.
2. For you share the real world as you share Heaven, and his healing IS yours. To love yourself is to
3. HEAL yourself, and you cannot perceive
4. part of you as sick and reach\textsuperscript{29} your
5. OWN goal. Brother, we heal
6. together as we live together, and love
7. together. Be not deceived in
8. God’s Son, for he is one with himself,
9. and One with his Father. Love him
10. who is beloved of His Father, and
11. you will learn of the Father’s Love for YOU.
12. If you perceive offense in a brother, pluck the offense from
13. your mind, for you are offended by
14. Christ, and are deceived in Him.
15. HEAL in Christ and be not offended
16. by Him, for there is no offense IN
17. Him. If what you perceive offends
18. you, you are offended in YOURSELF, and are
19. condemning God’s Son, whom God
20. condemneth not. Let the Holy Spirit

\textsuperscript{29} Ur has “achieve” in place of “reach”
(N 8:099) (Ur 447)

1. remove ALL offense of God’s Son
2. against himself and perceive no-one
3. but through HIS guidance, for He
4. would save you from ALL condemnation.
5. Accept His healing power, and
6. use it for all He sends you,
7. for He wills to heal the Son of God
8. in whom He is not deceived.

10. ghosts and monsters and dragons, and
11. they are terrified. But if they ask
12. someone they trust for the REAL
13. meaning of what they perceive, and are
14. willing to LET THEIR INTERPRETATION GO
15. IN FAVOR OF REALITY, their fear goes with
16. it. 30 When a child is helped to
17. translate his “ghost” into a familiar
18. white curtain, his “monster” into a
19. shadow and his “dragon” into a
20. dream, he is no longer afraid, and
21. laughs happily at his own fear.
22. You, my children, are afraid of your
23. brothers, and of your Father and of
24. YOURSELVES. But you are merely DECEIVED

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30 Ur replaces “it” with “them”
in them. T 10 H 17. Ask what they ARE of the Teacher of Reality, and hearing His answer, you too will laugh at your fears and replace them with peace. For fear lies (448) - 275 - not in reality, but in the minds of children who do not UNDERSTAND it. It is only their LACK OF UNDERSTANDING that frightens them, and when they learn to perceive truly, they are not afraid. And because of this, they will ask for truth again, when they are frightened. It is not the REALITY of your brothers, or your Father, or yourself which frightens you. You do not know what they ARE, and so YOU perceive them as ghosts and monsters and dragons. T 10 H 18. ASK of their reality from the One Who knows it, and He will tell you what they are. For you do NOT understand them, and because you are deceived by what you see, you NEED reality to dispel your fears. Would you not exchange your fears for truth if the exchange is yours for the asking?
(N not found in Notes) (Ur 448)

1 For if God is not deceived in you, you can be deceived only
2 in YOURSELF. But you can learn the truth of yourself of the
3 Holy Spirit, Who will teach you that, as part of God,
4 deceit in YOU is impossible. When you perceive yourself
5 without deceit, you will accept the real world in place of
6 the false one you have made. And then your Father will lean
7 down to you, and take the last step for you, by raising you
8 unto Himself.  

31 This page occurs in the Ur as part of the previous paragraph (10 H 18) but so far has not been found in the Notes.
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Chapter 11 - God's Plan for Salvation

**T 11 A. Introduction (N 997 8:101)**
(N 8:101) (Ur 449)

1. **T 11 A 1. (449)- 276 -** You\(^1\) have been told not to make error real, and the way to do this is very simple. If you WANT to believe in error, you would HAVE to make it real, because it is not true. But TRUTH is real in its OWN right, and to believe in truth, YOU DO NOT HAVE TO DO ANYTHING. Understand that you do not respond to stimuli, but to STIMULI AS YOU INTERPRET THEM. Your interpretation thus becomes the JUSTIFICATION for the response. That is why analyzing the motives of others is hazardous to YOU. If you decide that someone is REALLY trying to attack you, or desert you or enslave you, you will respond as if he had actually DONE so, BECAUSE you have made his error REAL to you. To interpret error is to GIVE IT POWER, and, having done this, you WILL overlook truth.

2. **T 11 A 2.** The analysis of ego motivation is very complicated, very obscuring, and NEVER without the risk of your own ego involvement. The whole process

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\(^1\) _Ur_ inserts “September 8, 1966”
(N 8:102) (Ur 449)

1 represents a clear-cut attempt to  
2 demonstrate YOUR OWN ability to understand  
3 what you perceive. This is demonstrated  
4 by the fact that you REACT to your  
5 interpretations as if they WERE  
6 correct, and control your reactions  
7 behaviorally, BUT NOT EMOTIONALLY.  
8 This is quite evidently a  
9 mental split, in which you have attacked the  
10 integrity of your mind, and pitted  
11 one level within it against another.  
12 **T 11 B 1.** There is but one interpretation  
13 of ALL motivation that makes any  
14 sense, and, because it is the Holy Spirit’s judgment,  
15 it requires no effort at all on your  
16 part. Every loving thought is  
17 true. EVERYTHING ELSE is an  
18 appeal for healing and help. That  
19 is what it IS, regardless of the form  
20 it takes. Can anyone be  
21 justified in responding with anger to  
22 a plea for help? No response  
23 can BE appropriate EXCEPT the willingness  
24 to give it TO him, for this and ONLY this
(N 8:103) (Ur 449-450)

1. is what he is ASKING for. Offer
2. him anything ELSE, and YOU are assuming the
3. right to attack his reality, by
4. interpreting it AS YOU SEE FIT.
5. T 11 B 2. Perhaps the danger of this to your
6. OWN mind is not yet fully
7. apparent. But this by no
8. means indicates signifies that it is not
9. perfectly clear. If you maintain (450)–277–
10. that an appeal for help is
11. something ELSE, you will REACT to
12. something else, and your response will
13. be inappropriate to reality as IT
14. is, but NOT to your perception OF it.
15. This is poor reality testing by
16. definition. There is nothing to prevent
17. you from recognizing ALL calls for
18. help as exactly what they are,
19. EXCEPT YOUR OWN PERCEIVED NEED TO
20. ATTACK. It is only THIS that makes
21. you willing to engage in endless
22. “battles” with reality, in which you DENY
23. the reality of the need for healing by
24. making IT unreal.
(N 8:104) (Ur 450)
(N 8:105) (Ur 450)

1 T11B3. You would not do this
2 except for your UNWILLINGNESS to
3 perceive reality, WHICH YOU WITHHOLD FROM
4 YOURSELF. It is surely good advice
5 to tell you not to judge what you do
6 not understand. No-one with a
7 personal investment is a reliable
8 witness, for truth for him has
9 become what he WANTS it to be.
10 If you are unwilling to perceive an
11 appeal for help AS WHAT IT IS,
12 it is because YOU are unwilling to give
13 help, AND RECEIVE IT. The analysis of
14 the ego’s “real” motivation is the
15 modern equivalent of the inquisition.
16 For in both, a brother’s errors are
17 “uncovered,” and he is then attacked
18 FOR HIS OWN GOOD. What can
19 this be, BUT projection? For HIS
20 errors lay in the minds of his
21 INTERPRETERS, for which they punished
22 HIM.
23 T11B4. Whenever you fail to recognize
24 a call for help, you are REFUSING help.
Yet would you maintain that you do not need it? Yet this is what you are maintaining when you refuse to recognize a brother’s appeal. For only by answering his appeal, can you be helped. Deny him your help, and you will not perceive God’s answer to you. The Holy Spirit does not need your help in interpreting motivation, but you do need his. Only appreciation is an appropriate response to your brother. Gratitude is due him for both his loving thoughts, and his appeals for help, for both are capable of bringing love into your awareness, if you perceive them truly. And all your sense of strain comes from your attempts not to do just this.

T 11 B 5. How simple, then, is God’s plan for salvation. There is but one response to reality, for reality evokes no conflict at all. There is but one Teacher of Reality, who understands what it is. He does
NOT change His mind about reality, because REALITY does not change. Although YOUR interpretations of reality are meaningless in your divided state, His remain consistently true. He GIVES them to you because they are FOR you.

Do not attempt to “help” a brother in YOUR way, for you cannot help YOURSELVES. But hear his call for the help of God, and you will recognize your OWN need for the Father. Your interpretations of HIS need is your interpretation of YOURS.

By giving help, you are ASKING FOR IT. And if you perceive but this one need in yourself, you WILL be healed. For you will recognize God’s answer as you want it to be, and if you want it in truth, it will be truly yours. Every appeal you answer in the Name of Christ, brings the remembrance of your Father closer to YOUR awareness. For the sake of YOUR

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Ur replaces “HIS” with “your brother’s”
(N 8:108) (Ur 451-452)

1 need, then, hear every call for help
2 as what it is, so God can
3 answer YOU.

4

5 (452)279

6 T I I B 7. By applying the Holy Spirit’s interpretation
7 of the reactions of others more and more
8 consistently, you will gain an increasing
9 awareness that HIS criteria are
10 equally applicable to YOURS. For
11 to RECOGNIZE fear is not enough to
12 escape FROM it, although the recognition IS
13 necessary to demonstrate the NEED for
14 escape. The Holy Spirit must still TRANSLATE
15 it into truth. If you were LEFT with the
16 fear, having RECOGNIZED it, you would have
17 taken a step AWAY from reality,
18 not TOWARDS it. Yet we have
19 repeatedly emphasized the need to recognize
20 fear, and face it WITHOUT DISGUISE,
21 as a crucial step in the undoing of the
22 ego. Consider how well the Holy Spirit’s
23 interpretation of the motives of others will

3 Ur inserts “Sept. 9, ‘66”
4 Ur replaces “YOURS” with “YOU.”
T 11 C. The Mechanism of Miracles (*N 1005 8:909)  
(N 8:109) (Ur 452)

1 serve you then.

2 **T 11 B 8.** Having taught you to accept only
3 loving thoughts in others, and to regard
4 everything else as an appeal for
5 help, He has taught you that FEAR
6 is an appeal for help. This is
7 what RECOGNIZING it really means.
8 If you do NOT PROTECT it, HE
9 will re-interpret it. That is the
10 ultimate value TO YOU in learning to
11 perceive attack as a call
12 for love. We have learned surely that
13 fear and attack are inevitably associated.
14 If ONLY attack produces fear, and
15 if you see attack as the call for
16 help that it IS, the REALITY of fear
17 MUST dawn upon you. For fear
18 IS a call for love, in unconscious recognition
19 of what has been denied. **Fe**

20 **T 11 C 1.** Fear is a symptom of your deep
21 sense of loss. If, when you
22 perceive it in others, you learn to
23 SUPPLY the loss, the basic CAUSE
24 of fear is removed. Thereby you
teach yourself that fear does not exist IN YOU, for you have in YOURSELF, the means for removing it, and have DEMONSTRATED this by GIVING it. Fear and love are the only emotions of which you are capable. One is false, for it was made out of denial, and denial DEPENDS on the real belief in what is denied for its OWN existence (453)-280-

T 11 C 2. By interpreting fear correctly, as a positive affirmation of the underlying belief it masks, you are undermining its perceived usefulness by rendering it useless. Defenses which do not work AT ALL are AUTOMATICALLY discarded. If you raise what fear conceals to CLEAR-CUT, UNEQUIVOCAL PRE-DOMINANCE, fear becomes meaningless. You have denied its power to conceal love, which was its only purpose. The mask which YOU have drawn across the face of Love has disappeared.

5 Ur capitalizes “positive affirmation of the underlying belief it masks”
If you would look upon Love, which IS the world’s reality, how could you do better than to recognize, in every defense AGAINST it, the underlying appeal FOR it? And how could you better learn of its reality, than by answering the appeal for it by GIVING it? The Holy Spirit’s interpretation of fear DOES dispel it, for the AWARENESS of truth cannot BE denied. Thus does the Holy Spirit replace fear with love, and translate error into truth. And thus will YOU learn of Him how to replace your dream of separation with the fact of unity. For the separation is only the DENIAL of union, and, correctly interpreted, attests to your eternal knowledge that union is true. And miracles are merely the translation of denial into Truth.
Miracles are merely the denial of knowledge and denial of truth. If to love oneself is to heal oneself, those who are sick do not love themselves. Therefore, they are asking for the love that would heal them, but which they are denying to themselves. If they knew the truth about themselves, they could not be sick. The task of the miracle-worker thus becomes to deny the denial of truth. The sick must heal themselves, for the truth is in them. But, having obscured it, the light in another mind must shine into theirs, because that light is theirs.

The light in them shines as brightly, regardless of the density of the fog that obscures it. If you give no power to the fog to obscure the light, it has none, for it has power only because the Son of God gave power to it. He must himself withdraw that power, remembering that all power...
(N 8:113) (Ur 454)

1 is of God. you can remember this for
2 all the Sonship. Do not allow your
3 brother not to remember, for his
4 forgetfulness is YOURS. But YOUR
5 remembering is HIS, for God cannot be
6 remembered alone. THIS IS WHAT YOU
7 HAVE FORGOTTEN. To perceive the healing of
8 your brother as the healing of yourself, is
9 thus the way to remember God. For
10 you forgot your brothers WITH Him, and God’s
11 answer to your forgetting is but the way to
12 remember. **T 11 C 6.** Perceive in sickness but
13 another call for love, and offer your
14 brother what he believes he cannot offer HIMSELF.
15 Whatever the sickness, there is but one
16 remedy. You will be made whole as
17 you MAKE whole, for to perceive in
18 sickness the appeal for health, is to
19 recognize in hatred the call for love.
20 And to give a brother what he
21 REALLY wants, is to offer it unto
22 yourself. For your Father wills you to
23 know your brother AS yourself. Answer
24 HIS call for love, and YOURS is

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Ur emphasizes “YOU CAN REMEMBER THIS FOR ALL THE SONSHIP”
answered. Healing is the love of Christ for His Father, and for HIMSELF.
15

The Shorthand Notes    Text Chapter 11
15

(N 8:115) (Ur 454-455-456)

1

T 11 C 7. You\(^8\) have no idea of the intensity of
2    your wish to get rid of each other. This
3    does NOT mean that you are not strongly
4    impelled TOWARD each other, but it
5    DOES mean that LOVE IS NOT THE ONLY
6    EMOTION. Because your love has
7    become more in awareness, the conflict can
8    no longer be “settled” by your
9    previous attempts to MINIMIZE the fear.
10   The love makes attack untenable,
11   BUT YOU STILL FEEL THE FEAR. Instead of
12   trying to resolve it directly, you have a
13   strong tendency to TRY TO ESCAPE
14   FROM THE LOVE. Yet this is the LAST
15   thing you would want to ESCAPE
16   from. And even if you did, you
17   can escape from everything ELSE, but
18   not from this. Be glad indeed
19   that there IS no escape from salvation.\(^9\)(456)283\(^{10}\)
20
21   T 11 C 8. You do not realize how much you
22   hate each other. You will not get rid
23   of this until you DO realize it, for

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\(^8\) Ur inserts “Sept. 13, 66”

\(^9\) This page and the next covering paragraphs T 11 C 7 though T 11 C 10 show up as Special Message 7 and do not show up in the subsequent HLC manuscript, indicating that the Scribes viewed this material as “private” and not part of the Course. While this page and the next have two separate dates typed at the beginning of each page, those dates may represent the date of typing rather than the date of original dictation. In the Notes this material shows up on pages 1011 (8:115) through

\(^{10}\) Ur inserts “Sept. 14, ’66”
UNTIL then, you will think you want to get rid of EACH OTHER and KEEP THE HATRED.
Yet if you are each other’s salvation, what can this mean except that you PREFER attack to salvation? Be glad that neither your reality nor your salvation is a matter of your preference, for you HAVE much cause for joy. But that the cause is NOT of your making is surely obvious. You DO hate and fear each other, and your love, which is very real, is TOTALLY obscured by it. How can you know the meaning of love UNLESS it is total?

This will be a very difficult period for you, but it will not be so for long. You are in danger, but you WILL be helped, and nothing will happen. But you cannot remain in darkness, and this will BE the way out. Look as calmly as you can upon hatred, for if we are to
deny the denial of truth, we must
first RECOGNIZE what we are denying.
Remember that knowledge PRECEDES
denial, and that the separation was a
descent from magnitude to littleness.
And so the way back is to retrace
the way to magnitude.

T 11 C 10. Your hatred is not real, But it
is real to you. IT HIDES WHAT
YOU REALLY WANT. Surely you are
willing to look upon what
you do NOT want without fear,
EVEN IF IT FRIGHTENS YOU, if you can
thereby get rid of it? For
you CANNOT escape salvation, and you
WILL not escape fear until you
WANT salvation. Be not
afraid of this journey into fear,
for it is not your destination. And
we will walk through it in safety,
for peace is not far, and you will be
led in its light. (457)- 284 -
Remember what we said about the frightening perceptions of little children, which terrify them because they do not understand them. If they ask for enlightenment, and accept it, their fears vanish. But if they hide their nightmares, they will keep them. It is easy to help an uncertain child, for he recognizes that he does not know what his perceptions mean. But you believe you do know. Little children, you are hiding your heads under the covers of the heavy blankets you have laid upon yourselves. You are hiding your nightmares in the darkness of your own certainty, and refusing to open your eyes and look at them.

Let us not save nightmares, for they are not fitting offerings for Christ, and so they are not fit gifts for you. Take off the covers, and look at what you are afraid of. Only the anticipation will frighten you, for the reality of nothingness cannot be...
(N ---) (Ur 457)

13 frightening. Let us not delay this, for your dream of hatred will not leave you without help, and help is here. Learn to be quiet in the midst of turmoil, for quietness is the END of strife, and this is the journey to peace. Look straight at every image that rises to delay you, for the goal is inevitable, because it is eternal.

T 11 C 13. The goal of love is but your right, and it belongs to you DESPITE your preference. YOU STILL WILL WHAT GOD WILLS, and no nightmare can defeat a Child of God in his purpose. For your purpose was given you by God, and you must accomplish it, BECAUSE it is His Will. Awake and remember your purpose, for it is YOUR will to do so. What has been accomplished FOR you MUST be yours. Do not let your hatred stand in the way of

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13 Given the page break occurs mid-sentence and that the number of words missing is about right for a Notes page in this section, it seems likely that this represents a missing page of the Notes rather than a later "dictated without notes" interpolation.
love, for NOTHING can withstand the  
love of Christ for His Father, or  
His Father’s love for Him.  
A little while, and you WILL see me. For  
I am not hidden because you are hiding.  
I will awaken you as surely as I  
awakened myself, for I awoke  
FOR you. In MY Resurrection is YOUR  
release. Our mission is to ESCAPE  
CRUCIFIXION; (458)-285-not Redemption. Trust  
in my help, for I did not walk alone,  
and I will walk with you, as our Father  
walked with me. Did you not know  
that I walked with Him in peace?  
And does not that mean that  
peace goes with US on the journey?  
There is no fear in perfect love. We will  
but be making perfect TO you  
what is ALREADY perfect IN you.  
You do not fear the UNKNOWN, but the KNOWN.  
You will not fail in your mission, because I  
failed not in mine. Give me but a  
little trust, in the name of the COMPLETE  
trust I have in you, and we will easily

---

14 I John 4:18  There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.
achieve the goal of perfection together.
2 For perfection IS, and cannot be denied.
3 To deny the denial of perfection is not
4 \textit{as}^15 difficult as the denial of truth. And
5 what we can accomplish together MUST
6 be believed, when you \textit{SEE} it as
7 accomplished. You who have tried to
8 banish love have not succeeded. But
9 you who choose to banish fear WILL
10 succeed.
11 \textit{T 11 C 16.} The Lord is with you,\textsuperscript{16} \textit{yet} but you know
12 it not. Yet your Redeemer liveth,\textsuperscript{17} and
13 abideth in you in the peace out of which
14 He was created. Would you \textit{not} not
15 exchange \textit{THIS} awareness for the awareness
16 of your fear? When we have \textit{OVERCOME}
17 fear, not by hiding it, not by
18 minimizing it, not by denying
19 its full import in ANY way, \textit{THIS IS}
20 \textit{WHAT YOU WILL REALLY SEE}. You cannot
21 lay aside the obstacle to real vision
22 without looking upon it, for to
23 lay aside means to judge AGAINST.

\textsuperscript{15} \textit{Ur} replaces “as” with “so”
\textsuperscript{16} 2 Chronicles 15:2 and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the LORD is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you.
\textsuperscript{17} Job 19:25 But I know that my redeemer liveth, and that he shall stand up at the last upon the earth.
(N 8:121) (Ur 458)

1 If YOU will look, the Holy Spirit will judge, AND
2 WILL JUDGE TRULY. He cannot shine
3 away what YOU keep hidden, for
4 you have not offered it TO Him, and He
5 CANNOT take it FROM you.

6 T 11 C 17. We therefore are embarking on an
7 organized, well-structured, and
8 carefully planned program, aimed
9 at learning how to offer to the

10 Holy Spirit everything you do NOT want.
11 HE knows what to DO with it. You
12 do NOT know how to use
13 what He knows. Whatever is revealed
14 to Him that is not of God, is gone.
15 But you must reveal it to YOURSELF in
16 perfect willingness, for otherwise His
17 knowledge remains useless TO you.
18 Surely He will not fail to help
19 you, since help is His ONLY

20 purpose. Do you not have greater
21 reason for fearing the world, as
22 you perceive it, than for looking
23 at the cause of fear, and letting it
24 go forever? (459)286
(N 8:122) (Ur ---)

He is in a very deep sleep and must more resistant to waking than you are. The ??? problem with him is that he is a passive resistance, which implies a giving over of will. Will always induces a state of resistance and therefore depression. Tell him that no one can resign from the Sonship, since membership is not optional. He has been looking for someone to FORCE HIS WILL AWAY, because he thought it was the cause of his trouble. Since the course has placed such consistent emphasis ON will, and SINCE HE AGREES WITH THE EMPHASIS, his past adjustment is threatened. That is why he cold not sleep. His past continues to “haunt” him BECAUSE he is giving up the belief in ghosts. Tell him again not to be afraid of ghosts and remind him that he HAS no past. The return of the will is what he WANTS. No one can accept it but himself.

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18 This page, which is not copied in the Urtext appears to be a personal message to Helen which was intended for her and not for “The Course.” It’s omission then, would be consistent with the editing instructions.
T 11 D. The Investment in Reality (*N 1019 8:123) (N 8:123) (Ur 459)

1 T 11 D 1. I\(^{19}\) once asked if you were willing to sell\(^{20}\) all you have, and give to the poor and follow me. This is what I meant: If you had no investment in anything in this world, you could teach the poor where THEIR treasure IS. The poor are merely those who have invested wrongly, and they are poor indeed! And because they are in need, it is given to you to help them, since you are among them. Consider how perfectly your lesson would be learned, IF YOU WERE UNWILLING TO SHARE THEIR POVERTY. For their poverty is lack, and there is but one lack, since there is but one need.

T 11 D 2. Suppose a brother insists on having you do something you think you do not want to do.\(^{21}\) The very fact of his insistence should tell you that HE BELIEVES SALVATION LIES IN IT. If you insist on refusing, and experience a quick response of opposition, YOU are believing that YOUR salvation lies in NOT doing it. You, then, are making the same mistake that HE is, and are

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\(^{19}\) Ur inserts “Sept. 16”

\(^{20}\) Luke 18:22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

\(^{21}\) Matthew 5:38-48 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.
(N 8:124) (Ur 459-460)

1 making his error real to both of you. Insistence
2 means INVESTMENT, and what you invest in is
3 ALWAYS related to your notion of salvation.
4 The question is always two-fold; first, WHAT is to be
5 saved, and
6 second, how can it be saved?
7 T 11 D 3. Whenever you become angry\textsuperscript{22} with a
8 brother, for WHATEVER reason, you are
9 believing that the EGO is to be saved, AND TO BE
10 SAVED BY ATTACK. If HE attacks, you
11 are agreeing with this belief, and if YOU
12 attack, you are reinforcing it. REMEMBER
13 THAT THOSE WHO ATTACK ARE POOR. Their
14 poverty asks for gifts, NOT for further
15 impoverishment. You who could help
16 them are surely acting destructively, if
17 you accept their poverty AS YOURS. If
18 you had not invested AS THEY HAD,
19 it would never occur to you to overlook their
20 need.\textsuperscript{(460)287 T 11 D 4.} RECOGNIZE WHAT DOES NOT MATTER,
21 and if your brothers ask you for something\textsuperscript{23} “outrageous,”
22 do it BECAUSE it does not matter. Refuse,
23 and your OPPOSITION establishes that it DOES
24 matter to you. It is only you, therefore, who
25 have MADE the request outrageous, for nothing

\textsuperscript{22} \textit{Matthew 5:22} but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

\textsuperscript{23} \textit{Matthew 5:42} Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
(N 8:125) (Ur 460)

1. can BE asked OF you, and EVERY request
2. of a brother is FOR you. Why would you
3. insist in DENYING him? For to do so
4. is to deny yourself, and impoverish both.
5. HE is asking for salvation, as YOU are.
6. Poverty is of the ego, and never of God. No
7. "outrageous" request CAN be made of one
8. who recognizes what is valuable, and
9. wants to accept nothing else.
10. **T**11 D 5. Salvation is for the mind, and it is
11. attained through peace. This is the only thing
12. that CAN be saved, and the ONLY way to
13. save it. Any response OTHER than
14. love, arises from a confusion about **both**
15. the "what" and the "how" of salvation. And
16. this is the ONLY answer. Never lose
17. sight of this, and never allow yourself to
18. believe, even for an instant, that there
19. is another answer. For you will surely
20. place yourself among the poor, who
21. do not understand that they dwell in
22. abundance and that salvation is come. (461) - 288 –
(N 8:126) (Ur 461)

1 **T** 11 D 6. To identify with the ego is to attack
2 yourself, and MAKE YOURSELF POOR. That
3 is why everyone who identifies with the ego
4 FEELS DEPRIVED. What he EXPERIENCES
5 is then depression or anger, but what
6 he DID is to exchange his \_love self
7 love for self hate, MAKING HIM
8 AFRAID OF HIMSELF. He does NOT realize
9 this. Even if he is fully aware of
10 ANXIETY, he does NOT perceive its
11 source AS HIS OWN EGO IDENTIFICATION, and
12 he ALWAYS tried to handle it
13 by making some sort of insane
14 “arrangement” with the world. He ALWAYS
15 perceives this world as OUTSIDE HIMSELF, for
16 this is crucial to his adjustment. He
17 does NOT realize that HE MAKES THIS WORLD,
18 for there IS no world outside him.
19 **T** 11 D 7. If only the loving thoughts of
20 God’s Son ARE the world’s reality, the real
21 world MUST be IN HIS MIND. And
22 everything else MUST be illusion.
23 His insane thoughts, too, must be

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\(^{24}\) *Ur* inserts Sept. 20, 1966
(N 8:127) (Ur 461)

1 in his mind, but an INTERNAL conflict
2 of this magnitude he cannot tolerate. For a
3 split mind IS endangered, and the recognition
4 that it encompasses COMPLETELY opposed
5 thoughts within itself IS intolerable.
6 Therefore, the mind projects the split, NOT the
7 reality. EVERYTHING you perceive as the
8 outside world, is merely your
9 attempt to maintain your ego identification,
10 for everyone believes that identification is
11 salvation.
12 T 11 D 8. But consider what has happened,
13 for thoughts have consequences to the thinker.
14 You are AT ODDS with the world as you
15 perceive it because you think IT is antagonistic
16 to you. THIS IS A NECESSARY CONSEQUENCE OF WHAT YOU HAVE
17 DONE. You have projected outward what IS
18 antagonistic to what is inward, and therefore
19 you would HAVE to perceive it this way.
20 That is why you MUST realize that your hatred
21 IS in your mind, and NOT OUTSIDE IT, before you
22 can get rid of it. And why you MUST
23 get rid of it, BEFORE you can ex perceive the world
24 as it really is.
(N 8:128) (Ur 461)

1 T11D9. Long ago we said that God so loved the world\textsuperscript{25} that He gave it TO His only-begotten Son that whosoever believeth on him should never see death.

2 God DOES love the real world, and those who perceive its reality (462)-289- CANNOT see the world of death. For death is not OF the real world, in which everything is eternal.

3 God gave you the real world in exchange for the one you made, out of your split mind, and which IS the symbol of death. For if you could REALLY separate yourselves from the Mind of God, you WOULD die. And the world you perceive IS a world of separation.

4 T11D10. You were willing to accept even death to deny your Father. But He would not have it so, and so it is NOT so. You still could not will against Him, and that is why you have no control over the world you made. It is NOT a world of will, because it is governed by the willingness desire to be unlike Him. And this desire IS NOT WILL. The world you made is therefore totally chaotic, governed

\textsuperscript{25} John 3:16  For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
(N 8:129) (Ur 462)

1 by arbitrary and senseless “laws,” and  
2 without meaning of ANY kind. For it was  
3 made out of what you do NOT  
4 want, projected FROM your mind, because  
5 you were AFRAID of it.  
6 \[T\][11] \[D\][11]. Yet this world is ONLY in the  
7 mind of its maker, along with his  
8 REAL salvation. Do not believe it is  
9 outside of yourself, for only by  
10 recognizing WHERE it is, will you gain  
11 control over it. For you DO have  
12 control over your mind, for the mind is the  
13 mechanism of decision. If you will  
14 recognize that ALL attack which you  
15 perceive, is in your own mind, and  
16 NOWHERE ELSE, you will at last have placed  
17 its source, and where it began it must  
18 end. For in this place also lies  
19 salvation. The altar of God, where  
20 Christ abideth, is there.  
21 \[T\][11] \[D\][12]. You have  
22 defiled the altar, but NOT the world. But  
23 Christ has placed the Atonement on the  
24 altar FOR you. Bring your perceptions
T 11 E. Seeking and Finding (*N 1026 8:130)  
(N 8:130) (Ur 462-463)

1 of the world to this altar, for it is the  
2 altar to truth. There you will see  
3 your vision changed, and there you will  
4 learn to see truly. From this place,  
5 where God and His Son dwell in  
6 peace, and where you are welcome, you  
7 will look out in peace, and behold the  
8 world truly. But to find the place,  
9 you must relinquish your investment in  
10 the world as YOU have projected it, allowing the Holy  
11 Spirit  
12 to project the real world to you, from the  
13 altar of God. (463)- 290 -  
14 T 11 E 1. The ego is certain that love is  
15 dangerous, and this is always its central  
16 teaching theme. It never PUTS it  
17 this way; on the contrary, everyone who believes  
18 that the ego is salvation is intensely  
19 engaged in the SEARCH for love. Yet  
20 the ego, though encouraging the search very  
21 actively, makes one proviso; - do not  
22 FIND it. Its dictates, then, can be  
23 summed up simply as, “Seek but and  
24 do NOT find.” This is the ONE promise that
(N 8:131) (Ur 463)

1. it holds out to you, and the one promise IT
2. WILL KEEP. For the ego pursues its goal
3. with fanatic insistence, and its reality
4. testing, though severely impaired, is completely
5. consistent.
6. The search which the ego undertakes
7. is therefore bound to be defeated. And since it
8. also teaches that IT is your identification, its
9. guidance leads you to a journey which
10. MUST end in perceived SELF defeat.
11. For the ego CANNOT love, and in its frantic
12. search FOR love, it is seeking WHAT IT
13. IS AFRAID TO FIND. The SEARCH is inevitable,
14. because the ego is part of your mind, and because
15. of its source, the ego is not wholly
16. split off, or it could not be believed
17. at all. For it is your mind that BELIEVES
18. in it, and gives existence TO it. Yet it is
19. ALSO your mind that has the power to
20. DENY its existence, and you will surely
21. do so when you realize exactly
22. what the journey it sets you IS.
23. It is surely obvious that no
(N 8:132) (Ur 463-464)

1 one WANTS to find WHAT WOULD
2 UTTERLY DEFEAT HIM. Being UNABLE
3 to love, the ego would be totally
4 inadequate in Love’s presence, for it
5 could not respond at all. YOU would
6 HAVE to abandon its guidance, for
7 it would be quite apparent that it
8 had NOT taught you the response
9 pattern you NEED. The ego will therefore
10 DISTORT love, and teach you that
11 LOVE calls forth the responses the
12 ego CAN teach. Follow its teaching,
13 then, and you will SEARCH for love, BUT WILL
14 NOT RECOGNIZE IT.
15 T 11 E 4. But DO you realize that the
16 ego MUST set you on a journey that
17 cannot BUT lead to a sense of
18 futility. (and depression? once??) To seek and
19 NOT to find is hardly joyous.
20 Is this the promise YOU would keep? The Holy Spirit
21 offers you another promise, and one that will lead to joy.
22 For (464)-291- HIS promise is always, “Seek and you WILL
23 find,”
24 and under HIS guidance you cannot BE
25 defeated. His is the journey to

26 Matthew 7:7  Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
ACCOMPLISHMENT, and the goal HE sets before you He WILL GIVE YOU. For He will never deceive God’s Son, Whom He loves with the love of the Father. T11E5. You WILL undertake a journey, because you are not at home in this world. And you WILL search for your home, whether you know where it is or not. If you believe it is OUTSIDE yourself, the search will be futile, for you will be seeking where it is NOT. You do not know how to look within yourself, for you DO NOT BELIEVE YOUR HOME IS THERE. Yet the Holy Spirit knows it FOR you, and He will guide you TO your home, because that is His Mission. As He fulfills HIS mission, He will teach you YOURS. For your mission is the same as His. By guiding your BROTHERS home, you are but following HIM.
(N 8:134) (Ur ---)

Text 12A
(N ---) (Ur 464)

T 11 E 6. 27Behold the Guide your Father gave you, that you might learn you have eternal life. For death is not your Father’s Will nor yours, and whatever is true IS the Will of the Father. You pay no price for life, for that was given you, but you DO pay a price for death, and a very heavy one. If death is your treasure, you will sell everything else28 to purchase it. And you will believe that you HAVE purchased it BECAUSE you have sold everything else. BUT YOU CANNOT SELL THE KINGDOM OF HEAVEN. Your inheritance can neither be bought NOR sold. There can BE no disinherited parts of the Sonship, for God is whole, and all his extensions are like Him.

T 11 E 7. The Atonement was not the price of your wholeness, but it WAS the price of your AWARENESS of your wholeness. For what you chose to “sell” had to be kept FOR you, since you COULD not “buy” it back. Yet YOU must invest in it, not with money, but WITH YOUR SPIRIT. For Spirit is Will, and will IS the “price” of the Kingdom. Your inheritance awaits only the recognition that you have BEEN redeemed. The Holy Spirit guides you into Life Eternal, but YOU must relinquish your investment in death, or you will not see it, though it is all around you.

(465)292

27 While this could represent either a later “dictated without notes” interpolation or a missing page from the original notebooks, the size, which is about right for a single notebook page and the continuity of theme seems consistent with it being a missing page. It’s position at the break point between notebooks means that if it is a missing page, it would have been either the last of the previous or the first of the next, and again the first or last page is more likely than any other to get lost.

28 Matthew 13:45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
Matthew 13:46 and having found one pearl of great price, he went and sold all that he had, and bought it.
T 11 F. The Sane Curriculum (*N 1031 8:135) (N 8:135) (Ur 465)

1 T 11 F 1. Only\(^9\) love is strong because
2 it is UNDIVIDED. The strong do not
3 attack, because they see no need to
4 do so. BEFORE the idea of
5 attack can enter your mind, YOU
6 MUST HAVE PERCEIVED YOURSELF AS
7 WEAK. Because you had attacked
8 yourself, and BELIEVED THAT THE
9 ATTACK WAS EFFECTIVE, you
10 behold yourself as weakened.
11 No longer perceiving yourself
12 and all your brothers as equal,
13 AND REGARDING YOURSELF AS WEAKER,
14 you attempt to “equalize” the situation YOU HAVE
15 MADE. You use attack to do so,
16 because you believe that ATTACK WAS SUCCESSFUL

\(^9\) Ur inserts “Sept. 21, ‘66”
(N 8:136) (Ur 465)

1 IN WEAKENING YOU.

2 T 11 F 2. That is why the recognition of your

3 OWN invulnerability is so important

4 in the restoration of your sanity.

5 For if you accept your invulnerability,

6 you are recognizing that ATTACK HAS

7 NO EFFECT. Although you have

8 attacked yourself, and very

9 brutally, you will demonstrate

10 that NOTHING HAPPENED.

11 Therefore, by attacking, you have NOT DONE

12 ANYTHING. Once you realize

13 this, there is no longer any SENSE

14 in attack, for it

15 manifestly DOES NOT

16 WORK, it cannot PROTECT you.

17 But the recognition of your
invulnerability has more than merely negative value.

T 11 F 3. If your attacks on yourself FAILED to weaken you, YOU ARE STILL STRONG. You therefore HAVE no need to “equalize” the situation to ESTABLISH your strength. But you will never realize the utter uselessness of attack, EXCEPT by recognizing that your attack on YOURSELF had no effects. For others DO react to attack, if they perceive it, and if you ARE trying to attack them, you will be unable to avoid interpreting this as reinforcement. The ONLY
place where you can cancel
out ALL reinforcement, is IN
YOURSELF. For YOU are always
the first point of your own
attack, and if this has never
been it HAS no
consequences. (466)-293-

T 11 F 4. The Holy Spirit’s Love is your
strength, for yours is
divided, and therefore not real.
You could not trust your own
love, when you have ATTACKED it.
You cannot learn of PERFECT love
with a split mind, because
a split mind HAS MADE

30 Ur inserts “Sept. 22, 1966”
ITSELF A POOR LEARNER. You tried to make the separation eternal, because you wanted to RETAIN the characteristics of creation, WITH YOUR OWN CONTENT.

T 11 F 5. Creation is NOT of you, and poor learners need special teaching. You have learning handicaps in a very literal sense. There are areas in which your skill is so impaired, that you can progress only under constant clear-cut direction, provided by a teacher who can TRANSCEND your limited resources. He BECOMES your

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31 Ur has “There are areas in your learning skills that are so impaired, that you can progress …”
(N 8:140) (Ur 466)

1 resource, because OF YOURSELF, you
2 CANNOT learn. The learning situation in which
3 you place yourself IS
4 impossible, and IN this situation, you
5 clearly require a special
6 teacher, and a special curriculum.
7 **T 11 F 6.** Poor learners are not good
8 choices for teachers, either
9 for themselves or for anyone
10 else. You would hardly
11 turn to THEM to establish
12 the curriculum by which they can
13 ESCAPE their limitations. If
14 they understood what is BEYOND them,
15 they would not BE handicapped.
16 You do NOT know the meaning
17 of love, and this IS your handicap.
(N 8:141) (Ur 466)

1 Do not attempt to teach YOURSELVES
2 what you do not understand, and do not
3 try to set up curriculum
4 goals, where yours have clearly
5 failed. For YOUR learning goal
6 has been NOT TO LEARN, and this
7 CANNOT lead to successful learning.
8 You cannot transfer what you have
9 not learned, and the impairment of the
10 ability to generalize is a crucial
11 learning failure.
12 Would you ask those who
13 have FAILED to learn, what
14 learning aids are FOR?
15 THEY DO NOT KNOW. For if
16 they could INTERPRET the
17 aids correctly, they would
(N 8:142) (Ur 466-467)

1 have LEARNED from them. We have
2 explained\(^{32}\) that the ego’s rule
3 for learning is, “Seek and do NOT
4 find.” Translated into
5 curricular terms, this is the same
6 as saying, “TRY to learn
7 but DO NOT SUCCEED.”(467)\(294\)
8 T 11 F 8. The result of this curriculum
9 goal is obvious. Every legitimate
10 teaching aid, every real
11 instruction, and every sensible
12 guide to learning, WILL BE
13 MISINTERPRETED. For they are all for learning
14 FACILITATION, which this
15 strange curriculum goal is
16 AGAINST. If you are trying

\(^{32}\) Ur replaces “explained” with “said”
(N 8:143) (Ur 467)

1 to learn how NOT to learn, and
2 using the AIM of teaching
3 TO DEFEAT ITSELF, what can
4 you expect BUT confusion?
5 The CURRICULUM does not make
6 any sense.
7 T11F9. This kind of learning has
8 so weakened your mind that
9 you CANNOT love. For the curriculum
10 you have chosen is AGAINST love,
11 and amounts to a course
12 in HOW TO ATTACK YOURSELF.
13 A necessary minor, supplementing
14 this major curriculum goal, is
15 in learning how NOT to
16 overcome the split which
17 made this goal believable.
(N 8:144) (Ur 467)

1 And YOU can NOT overcome it,
2 for all YOUR learning is on
3 its BEHALF.
4 T 11 F 10. Yet your will speaks
5 against your learning, as
6 your learning speaks against
7 your will. And so you fight
8 AGAINST learning, and
9 SUCCEED, for that is your
10 will. But you do NOT
11 realize, even yet, that there IS
12 something you DO will to
13 learn, and that you CAN learn
14 it, because it IS your
15 will to do so. You who have
16 tried to learn what you do
17 NOT will, should take
(N 8:145) (Ur 467)

1 heart. For though the curriculum
2 you set yourself is depressing
3 indeed, it is merely ridiculous,
4 IF YOU LOOK AT WHAT IT IS.
5 Is it POSSIBLE that the way to
6 achieve a goal is NOT TO
7 ATTAIN IT?
8 T11F11. Resign NOW as your own
9 teachers. THIS resignation will NOT
10 lead to depression. It is merely
11 the result of an honest appraisal
12 of what you have taught
13 yourselves, and of the learning
14 outcomes that³³ have resulted.
15 Under the proper learning
16 conditions, which you can neither
17 provide nor understand, you

³³ Ur changes “that” to “which”
(N 8:146) (Ur 467-468)

1 will become excellent learners AND
teachers. But it is not so
yet, and will not BE so until the
whole learning situation, as YOU have set
it up, is reversed. (468)-295-

T 11 F 12. Your learning
POTENTIAL, properly understood,
is limitless, BECAUSE IT WILL LEAD YOU
TO GOD. You can TEACH the way
to Him AND learn it, if you
will follow the Teacher Who
knows it, and the curriculum for
learning it. The curriculum is
totally unambiguous, because
the goal is NOT divided, and the
means and the end are in COMPLETE
accord. YOU need offer
**T 11 G. The Vision of Christ (\*N 1043 8:147/149)**

(N 8:147) (Ur 468-469)

1 only UNDIVIDED ATTENTION.
2 Everything else will be GIVEN you.
3 For it is YOUR will to learn aright, and
4 NOTHING can oppose the will of
5 God’s Son. His learning is as
6 unlimited as HE is. (469)- 296 -

7
8
9

10 **T 11 G 1.** The\(^{34}\) ego is trying to teach you
11 how to gain the whole world, and
12 lose your own Soul. The Holy Spirit teaches
13 that you CANNOT lose your Soul and there
14 IS no gain in the world, for OF
15 ITSELF, it profits nothing.

16
17

\(^{34}\) *Ur* inserts “Sept. 21, 1966.
(N 8:149) (Ur 469)

1 T 11 G 1. The\(^3^5\) ego is trying to teach you how to
gain the whole world, and lose your own Soul.
The Holy Spirit teaches that you CANNOT lose your Soul
and there IS no gain in the world, for OF ITSELF,
it profits nothing.\(^3^6\) To invest in
something WITHOUT profit is surely to
impoverish yourself, and the overhead is
high. Not only is there no profit in the
investment, but the cost TO YOU is
enormous. For this investment costs
you the world’s reality, by DENYING
YOURS, and gives you nothing in return.
You CANNOT sell your Soul, but you CAN sell your
AWARENESS of its being.

2 T 11 G 2. You cannot perceive the Soul, but you will not
KNOW it while you perceive anything ELSE
as more valuable. The Holy Spirit is your
strength because He perceives nothing BUT
your soul AS YOU. He is perfectly
aware that you do NOT know yourselves,
and perfectly aware of how to
teach you what you are. BECAUSE
He loves you, He will gladly teach you
what He loves, for He wills to

\(^{3^5}\) Ur inserts “Sept. 21, 1966.
\(^{3^6}\) This four and a half lines are repeated from 8:137
(N 8:150) (Ur 469)

1 share it. Remembering you always, He cannot
2 let you forget your worth. For the Father
3 never ceases to remind Him of His
4 Son, and He never ceases to remind the
5 Son of the Father. God is in your memory
6 BECAUSE of Him. T 11 G 3. You CHOSE to forget
7 your Father, but you did NOT will to do so.
8 And THEREFORE, you CAN decide otherwise.
9 As it was MY decision, so is it
10 YOURS. YOU DO NOT WANT THE WORLD.
11 The only thing of value in it is whatever
12 part of it YOU look upon with love. This
13 GIVES it the only reality it will ever have.
14 ITS value is NOT of in itself, but yours
15 IS in you. As self value comes
16 from self EXTENSION, so does the
17 PERCEPTION of self value come from
18 the projection of loving thoughts outward.
19 T 11 G 4. Make the world real unto YOURSELF,
20 for the real world is the gift of the Holy Spirit, and
21 so it BELONGS to you. Correction is
22 for all who cannot see. To
23 open the eyes of the blind is the Holy Spirit’s joy,37
24 for He knows that they have not LOST their

37 Ur replaces “joy” with “mission.”
vision, but merely sleep. He would
awaken them from the sleep of forgetting, to the
remembering of God. Christ’s eyes are
open, and He will look upon whatever
you see with love (470)- 297- if you accept His
vision as yours.

T 11 G 5. The Holy Spirit keeps\(^{38}\) the vision of Christ
for every Son of God who sleeps.
In His sight, the Son of God is perfect,
and He longs to share His vision WITH
you. He will SHOW you the real world,
because God GAVE you Heaven. Through
Him, your Father calls His Son to
remember. The awakening of His Son
begins with his investment in the REAL
world, and BY this, he will learn to
REinvest in HIMSELF. For reality is
one with the Father AND the Son, and the Holy Spirit
blesses the real world in Their Name.

T 11 G 6. When you have seen this real world, as you will
surely do, you WILL remember us.
But you must learn the cost of sleeping, AND
REFUSE TO PAY IT. Only then will you
decide to awake. And then the real

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\(^{38}\) The manuscript has “keep” (no s), an obvious typo. It’s correct, as we have it here with the s, in the Notes.
world will spring to your sight, for
Christ has never slept. He is
waiting to be seen, for He has
never lost sight of YOU. He
looks quietly on the real world, which He
would SHARE with you, because He knows of the
Father’s love for Him. And knowing
this, He would give you what is yours.

In perfect peace, He waits for you at
His Father’s altar, holding out the
Father’s love to you, in the quiet light
of the Holy Spirit’s blessing. For the Holy Spirit will
lead everyone home to his
Father, where Christ waits as
his Self. Every Child of God is
one in Christ, for his Being is in
Christ, as Christ’s is in God. Christ’s
love for you is His love for His
Father, which He knows because He
knows His Father’s love for Him.

When the Holy Spirit has at last led you to
Christ, at the altar to His Father, perception
fuses into knowledge, because perception has
become so holy that its transfer to
Holiness is merely its natural extension.
T 11 G 8. Love transfers to love without ANY interference, for the situations are identical. Only the ABILITY to make this transfer is the product of learning. As you perceive more and more common elements in ALL situations, the transfer of your training, under the Holy Spirit’s guidance increases and becomes generalized. Gradually, you learn to apply it to everyone and everything, for its applicability IS universal.

When this has been accomplished, perception and knowledge have become so similar that they share the unification of the Laws of God. What is One cannot be perceived as separate, and the denial of the separation IS the reinstatement of knowledge. T 11 G 9. At the altar of God, the holy perception of God’s Son he becomes so enlightened that light streams into it, and the Spirit of the of God shines in the Mind of the Father, and becomes one with it. Very gently does God shine upon Himself, loving the extension of Himself which is His Son. The world has no purpose, as
(N 8:154) (Ur 471)

1 it blends into the Purpose of God. For the
2 real world has slipped quietly
3 into Heaven, where everything eternal
4 in it has always been. There, the
5 Redeemer and the redeemed join in
6 perfect love of God, and of each
7 other. Heaven is your home, and
8 being in God, it must ALSO be
9 in you.
10 T 11 H 1. Miracles demonstrate that
11 learning has occurred under the
12 right guidance, for learning is
13 invisible, and what has been
14 learned can be recognized ONLY by
15 its RESULTS. Its GENERALIZATION
16 is demonstrated as you use it
17 in more and more situations. You will
18 recognize that you have learned there
19 is no order of difficulty in miracles,
20 when you have applied them to ALL
21 situations. For there IS no situation
22 to which miracles do not apply, and by
23 applying them TO all situations, you will gain the
24 REAL world. For in this holy perception,
25 you will be made whole, and the Atonement
(N 8:155) (Ur 471–472)

1 will radiate from YOUR acceptance of it
2 FOR YOURSELF, to everyone the Holy Spirit sends you for
3 your blessing. **T11H2.** In every Child of God His
4 blessing lies, and in your blessing of the Children
5 of God is His blessing to YOU.
6 Everyone in the world must play his
7 part in the redemption of the world, to recognize
8 that the world HAS BEEN redeemed.
9 You cannot see the invisible. But if
10 you see its effects, YOU KNOW IT
11 MUST BE THERE. By perceiving
12 what it DOES, you recognize its
13 being. And by WHAT it does, you
14 learn what it IS. You cannot SEE
15 your abilities, but you gain confidence in their
16 EXISTENCE as they enable you to
17 ACT. And the results, of your actions you
18 CAN see. **(472)-299 – T11H3.** The Holy Spirit is invisible, but
19 you
20 CAN see the results of His Presence, and
21 through them, you will learn that
22 He is there. What He enables
23 you to do is clearly NOT of this world,
24 for miracles violate every law of
25 reality, as this world judges it.
(N 8:156) (Ur 472)

Every law of time and space, of magnitude and mass, of prediction and control, is transcended. For what the Holy Spirit enables you to do is clearly beyond ALL of them. Perceiving His RESULTS, you will learn of Him. And recognizing that He works through YOU, you will understand where He MUST be, and finally KNOW what He is.
(N 8:157) (Ur 473)

1 **T 11 H 4.** You cannot see the Holy Spirit, but you CAN see His MANIFESTATIONS. And UNLESS YOU DO, you will not realize He is there. Miracles are His witnesses, and speak for his Presence. What you cannot see becomes real to you only through the witnesses who speak FOR it. For you can be AWARE of what you cannot see, and it can become compellingly real to you, as its presence becomes manifest THROUGH you. Do His work, for you SHARE in His function. As your function in Heaven is creation, so your function on earth is healing. God shares His function with you in Heaven, and the Holy Spirit shares HIS with you on earth.

2 **T 11 H 5.** As long as you believe you have two functions, so long will you need correction. For this belief is the DESTRUCTION of peace, a goal in direct opposition to the Holy Spirit’s purpose. You see what you expect, and you expect what you invite. Your perception is the result of your invitation, coming to you as you sent for it. Whose manifestations would you see? Of whose presence would you be convinced? For you will believe in what you MANIFEST, and as you look out so will you see in. Two ways of looking at the world are in your mind, and your perception will reflect

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39 *Ur* inserts “Sept. 26, 1966
(N 8:158) (Ur 473-474)

1 the guidance you chose.
2 **T** **11 H 6.** I am the manifestation of the Holy Spirit, and
3 when you see me, it will be because you have
4 invited Him. For He will send you
5 His witnesses if you will but look upon
6 them. Remember always that you
7 see what you seek, for what you seek
8 you WILL find. The ego finds what it
9 seeks, and ONLY that. It does not find love,
10 for that is NOT what it is seeking. But
11 seeking and finding are the same, and if you
12 seek for two goals, you will FIND them,
13 but you will RECOGNIZE NEITHER. For you will
14 think they are the same, BECAUSE YOU WANT THEM BOTH.
15 The mind always strives for integration,
16 and if it is split, and WANTS TO KEEP THE
17 SPLIT, it will believe it has ONE goal by
18 MAKING IT ONE.
19 **T** **11 H 7.** We said before that WHAT
20 you project is up to you, but it is NOT up to
21 you to decide WHETHER to project, for
22 projection is a law of mind. Perception
23 is (474)-301- projection, and you look in BEFORE you
24 look out. As you look IN, you choose
(N 8:159) (Ur 474)

1 the guide for seeing, and THEN look
2 out, and behold his witnesses. This is
3 why you find what you seek. What you
4 want IN YOURSELF you will make manifest
5 by PROJECTION, and you will accept it FROM the
6 world, because you put it there BY
7 wanting it.
8 T 11 H 8. When you think you are projecting
9 what you do NOT want, it is still because
10 you DO want it. This leads DIRECTLY
11 to dissociation, for it represents the
12 acceptance of two goals, each perceived
13 IN A DIFFERENT PLACE, separated from
14 each other BECAUSE YOU MADE THEM DIFFERENT.
15 The mind then sees a divided world
16 OUTSIDE ITSELF, but NOT within.
17 This gives it an illusion of integrity,
18 and enables it to believe that IT is
19 pursuing one goal. As long as you
20 perceive the world as split, YOU are not
21 healed. For to be healed is to
22 pursue one goal, because you have ACCEPTED
23 only one, and WANT but one.
24 T 11 H 9. When you want ONLY love,
\[ (N \ 8:160) (Ur \ 474) \]

1 you will see nothing else. The contradictory
2 nature of the witnesses you perceive is merely
3 the reflection of your conflicting invitations. You
4 have looked upon your minds, and accepted
5 opposition there, having SOUGHT it there.
6 But do not then believe that the witnesses
7 FOR opposition are true for they
8 attest only to your DECISION about
9 reality, returning to you the message you
10 GAVE them. Love is recognized by its
11 messengers. If you make it manifest,
12 its messengers will come to you, because you
13 INVITED them.
14 T 11 H 10. The power of decision is your one
15 remaining freedom as a prisoner of
16 this world. YOU CAN DECIDE TO SEE IT
17 RIGHT. What you MADE of it is NOT
18 its reality, for its reality is only
19 what you GAVE it. You cannot REALLY give
20 anything BUT love to anyone,\(^{40}\) \textbf{nor} can
21 you really receive anything else FROM
22 them. If you think you have received anything
23 ELSE, it is because you have looked within, and
24 thought you saw the power to GIVE

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\(^{40}\) \textit{Ur} inserts “or anything,”
something else WITHIN YOURSELF. It was only THIS decision that determined what you found, for it was the decision OF WHAT YOU SOUGHT.

T H. You are afraid of me because you looked within, and are afraid of what you saw. But you COULD not have seen reality, for the reality of your mind is the loveliest of God’s Creations. Coming only from God, its power and grandeur could only bring you peace, IF YOU REALLY LOOKED UPON IT.

If you are afraid, it is because you saw something THAT IS NOT THERE. Yet in this same place you could have looked upon me and all your brothers, in the perfect safety of the Mind that created us. For we are there in the peace of the Father, Who wills to PROJECT His peace through YOU.

T H. When you have accepted your mission to PROJECT peace, you will FIND it. For by MAKING IT MANIFEST you will SEE it. Its holy witnesses will surround you,

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Ur changes “But” to “Yet”
(N 8:162) (Ur 474-475)

1 because you CALLED UPON THEM, and they will come
2 to you. I HAVE heard your call, and I have
3 answered it, but you will not look upon me
4 nor hear the answer which you sought.
5 But that is only because you do not yet
6 want ONLY that. Yet as I become
7 more real to you, you will learn that you
8 DO want only that. And you will
9 see me as you look within, and we will
10 look upon the world as God created
11 it together. Through the eyes of Christ,
12 ONLY the real world exists, and can BE
13 seen. T 11 H 13. As you decide so will you
14 see. And all that you see but
15 witnesses to your decision. 42

42 The following paragraphs to the end of section H are not found in the Notes, but are found in the Urtext
When you look within and see me, it will be because you have decided to manifest truth. And as you manifest it, you will see it both without AND within, for you will see it without BECAUSE you saw it first within. Everything you behold without is a JUDGMENT of what you beheld within. If it is YOUR judgment, it will be wrong, for judgment is not your function. If it is the judgment of the Holy Spirit, it will be right, for judgment IS His function. You share His function only by judging AS HE DOES, reserving no judgment at all unto yourselves. For you will judge AGAINST yourselves, but He will judge FOR you.

T 11 H 14. Remember, then, that whenever you look without and react unfavorably to what you see, you have judged yourself unworthy, and have condemned yourself to death. The death penalty is the ego’s ultimate goal, for it fully believes that you are a criminal, as deserving of death as God knows you are deserving of life. The death penalty never leaves the ego’s mind, for that is what it always reserves for you in the end. Wanting to kill you, as the final expression of its feeling for you, it lets you live but to await death. It will torment you while you live, but its hatred is not satisfied until you die. For your destruction is the one end toward which it works, and the only one with which it will be satisfied.

T 11 H 15. The ego is not a traitor to God to Whom treachery is impossible. But it IS a traitor TO YOU who believe you have been treacherous to your Father. That is why the undoing of GUILT is an essential part of the Holy Spirit’s teaching. For as long as you feel guilty, you are listening to the voice of the ego, which tells you that you HAVE been treacherous to God, AND THEREFORE DESERVE DEATH. You will think that death comes from Him, AND NOT FROM THE EGO, because, by confusing yourself WITH the ego, you believe that YOU want death. And from what you want God does NOT save you.
T 11 H 16. When you are tempted to yield to the desire for death, remember that I DID NOT DIE. You will realize that this is true when you look within and SEE me. Would I have overcome death for myself alone? And would eternal life have been given me of the Father UNLESS he had also given it to YOU? When you learn to make ME manifest, YOU will never see death. For you will have looked upon the deathless IN YOURSELF, and you will see only the eternal, as you look out upon a world that cannot die.
T 11 I. Reality and Redemption (*N 1059 8:163)  
(N 8:163) (Ur 477)

1 T 1111. Do you REALLY believe that you
2 can kill the Son of God? For the Father has
3 hidden His Son safely within Himself,
4 and kept him far away from your destructive
5 thoughts, but YOU know neither the Father
6 nor the Son because of them. You
7 ATTACK the real world every day and every
8 hour and every minute, and yet you are
9 surprised that you cannot SEE it.
10 If you seek love to attack it, YOU WILL
11 NEVER FIND IT. For if love is
12 SHARING, how can you find it except
13 through ITSELF? Offer it and it will
14 come to you, because it is drawn to
15 itself. But offer attack and it
16 will remain hidden, for it can live
17 only in peace.
18 T 1112. God’s Son is as safe as
19 his Father, for the Son knows his
20 Father’s protection and CANNOT fear.
21 His Father’s love holds him in
22 perfect peace, and needing nothing,
23 he asks for nothing. But he is
24 far from you whose Self he is,

41 Ur inserts “Sept. 30, ‘66”
(N 8:164) (Ur 477)

1 for you chose to attack him, and he
2 disappeared from your sight into his Father.
3 HE did not change, but YOU did. For
4 a split mind and all its works
5 were not created by the Father, and
6 could not live in the knowledge OF Him.
7 T 1113. When you made what is
8 NOT true visible, what is true
9 became INVISIBLE. Yet it cannot be
10 invisible in ITSELF, for the Holy Spirit
11 sees it with perfect clarity. It IS
12 invisible to you, because you are
13 looking at SOMETHING ELSE. Yet
14 it is no more up to you to decide
15 what is visible and what is not
16 not 44 than it is up to you to decide
17 what reality is. What can be
18 seen is WHAT THE HOLY SPIRIT SEES. The
19 definition of reality is God’s, not
20 yours. HE created it, and He
21 knows what it is. You who knew
22 have forgotten. And unless He had
23 given you a way to remember, you would
24 have condemned yourselves to oblivion.(478)305

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44 Ur changes “not” to “invisible,”
(N 8:165) (Ur 478)

1 **T1114.** Because of your Father’s love, you can
2 NEVER forget Him. For no one can
3 forget what God Himself placed in
4 his memory. You can DENY it, but you
5 CANNOT LOSE IT. A Voice will answer truly
6 every question you ask, and a vision will correct
7 the perception of everything you see. For
8 what you have made invisible is the only
9 truth, and what you have not heard is the
10 only answer. For God would re-
11 unite you with yourself, and did not abandon
12 you in your seeming distress. You are waiting
13 only for Him, and do not know it. But
14 His memory shines in your minds, and cannot
15 BE obliterated. It is no more past than
16 future, being forever always.
17 **T1115.** You have but to ask for this
18 memory, and you WILL remember. But the
19 memory of God cannot shine in a mind
20 which has MADE it invisible, and
21 WANTS TO KEEP IT SO. For the memory
22 **remembrance** of God can dawn only
23 in a mind that wills to
24 remember, and that has relinquished
(N 8:166) (Ur 478-479)

1 the insane desire to control reality. You
2 who cannot even control yourselves, should hardly
3 aspire to control the universe. But look
4 upon what you have made of it, and rejoice
5 that it is not so.
6 **T 11 I 6.** Son of God, be not content
7 with nothing. What is not real cannot BE
8 seen, and has NO value. God could
9 not offer His Son what has no
10 value, nor could His Son
11 receive it. You were redeemed the
12 instant you thought you had deserted
13 Him. Everything you made has
14 never been, and is invisible because the
15 Holy Spirit does not see it. Yet what He
16 DOES see is yours to behold, and through
17 HIS vision YOUR perception is healed.
18 You have made the INvisible the only truth that
19 this world holds. Valuing nothing, you have
20 sought it and found it. By making
21 nothing real to you, you have SEEN it. (479)306
22 **T 11 I 7.** BUT IT IS NOT THERE. And
23 Christ is invisible to you BECAUSE OF WHAT
24 YOU HAVE MADE VISIBLE TO YOURSELVES.
(N 8:167)(Ur 479)

1 Yet it does not matter how much
2 distance you have tried to interpose between
3 your awareness and Truth. God’s Son
4 CAN be seen, because His Vision is shared.
5 The Holy Spirit looks upon Him, and sees nothing
6 else in you. What is invisible to you
7 is perfect in His sight, and encompasses
8 ALL of it. He has remembered YOU
9 because He forgot not the Father.
10 T 11 I 8. You looked upon the unreal and
11 found despair. But by SEEKING
12 the unreal, what else COULD you
13 find? The UNreal world IS a
14 thing of despair, for it can never
15 be. And you who share God’s
16 Being with Him, could never be
17 content WITHOUT reality. What
18 God did not give you has no
19 power over you, and the attraction of
20 love for love remains irresistible.
21 For it is the function of love to unite all
22 things unto itself, and to hold all
23 things together by extending its
24 wholeness.
T 11 J. Guiltlessness and Invulnerability (*N 1064 8:168) (N 8:168) (Ur 479-480)

1 T 1119. The real world was given you by
2 God, in loving exchange for the
3 world YOU made, and which you SEE.
4 But take it from the hand of Christ
5 and look upon it. Its reality will
6 make everything ELSE invisible,
7 for beholding it is TOTAL perception.
8 And as you look upon it, you will
9 remember that it was always so.
10 Nothingness will become invisible, for you
11 will at last have seen truly. Redeemed
12 perception is easily translated into
13 knowledge, for ONLY perception
14 is capable of error. And perception
15 has never been. Being corrected,
16 it gives place to knowledge,
17 which is forever the ONLY reality.
18 The Atonement is but the way back to what
19 was never lost. Your Father could not
20 cease to love His Son. (480)307
21 T 1111. If you did not feel guilty, you
22 could not attack. For condemnation
23 is the root of attack. It is the judgment
(N 8:169) (Ur 480)

of one mind by another as 
UNWORTHY of love, and DESERVING of 
punishment. But herein lies the 
split. For the mind that judges, 
perceives itself as SEPARATE from 
the mind being judged, believing 
that by punishing ANOTHER, IT will 
escape punishment. All this is but 
the delusional attempt of the mind to 
deny itself, and ESCAPE THE PENALTY OF 
DENIAL. It is NOT an attempt to 
RELINQUISH denial, but to HOLD ON 
TO IT.

For it is guilt that has obscured 
the Father to you, and it is guilt that has 
driven you insane. The acceptance of guilt 
into the mind of God’s Son was the beginning of the 
separation, as the acceptance of the Atonement 
is its end.

T 11 J 2. The world you see is the delusional 
system of those made mad by guilt. 
Look carefully at this world, and you will 
realize that this is so. For this world is
(N 8:170) (Ur 480-481)

1 the symbol of punishment, and all the laws which
2 seem to govern it are the laws of death.
3 Children are born into it through pain and in pain.
4 Their growth is attended by suffering, and
5 they learn of sorrow and separation and death.
6 Their minds are trapped in their brain, and
7 its powers decline if their bodies are
8 hurt. They seem to love, yet they
9 desert, and are deserted. They appear
10 to lose what they love, perhaps the
11 most insane belief of all. And their
12 bodies wither and gasp and are laid in the
13 ground, and seem to be no more. Not
14 one of them but has thought that
15 God is cruel.
16 If this were the real world, God
17 WOULD be cruel. For no father
18 could subject his children to this
19 as the price of salvation, and be loving.
20 LOVE DOES NOT KILL TO SAVE. For if it
21 did, attack WOULD be salvation, and
22 this is the ego’s interpretation, NOT God’s. (481)308
23 Only the world of guilt could demand
24 this, for only the guilty could CONCEIVE

45 Our copy of the manuscript has an “s” handwritten after “decline” such that it becomes “powers declines” which is a problem of agreement in number. The Notes has it as this appears to have been originally typed, “powers decline” and so we are going with that option.
(N 8:171) (Ur 481)

1 of it. Adam’s “sin” could have touched
2 none of you, had you not believed that it
3 was the FATHER Who drove him out of
4 Paradise. For it is in THAT belief that
5 knowledge of the Father was lost, for it is only
6 those who do not understand Him that
7 COULD believe it.
8 T 11 J 4. This world IS a picture of the
9 crucifixion of God’s Son. And until
10 you realize that God’s Son CANNOT be
11 crucified, this is the world you will see.
12 But you will NOT realize this, until
13 you accept the eternal fact that
14 GOD’S SON IS NOT GUILTY. He
15 DESERVES only love, because he has
16 GIVEN only love. He cannot be
17 condemned, because he has never
18 condemned. The Atonement is the final
19 lesson he need learn, for it teaches
20 him that, never having sinned, HE
21 HAS NO NEED OF SALVATION. T 11 J 5. Long ago
22 we said that the Holy Spirit shares the
23 goal of all good teachers, whose ultimate
24 aim is to make themselves unnecessary,
(N 8:172) (Ur 481-482)

1 by teaching their pupils all they know. The Holy Spirit
2 wills ONLY this, for sharing the Father’s love
3 for His Son, He wills to remove all
4 guilt from his mind, that he may
5 remember his Father in peace. For
6 peace and guilt are antithetical, and the
7 Father can BE remembered ONLY in peace.
8 Love and guilt cannot coexist, and to accept
9 one is to DENY the other.
10 T 11 J 6. Guilt hides Christ from your
11 sight, for it is the denial of the blamelessness
12 of God’s Son. In this strange world which you
13 have made, the Son of God HAS
14 sinned. How could you SEE him,
15 then? By making HIM invisible, the
16 world of retribution rose in the black
17 cloud of guilt which you accepted, and you
18 held\(^\text{46}\) it dear. For the blamelessness of
19 Christ is the proof that the ego never was, and
20 can never be. Without guilt the ego
21 HAS no life, and God’s Son \((482)309\) IS
22 without guilt.
23 T 11 J 7. As you look upon yourselves and
24 judge what you do honestly, as you have

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\(^{46}\) Ur shifts tense of “held” to the present, making it “hold”
been asked to do, you may be tempted
to wonder how you can be guiltless.
But consider this. You are NOT guiltless
in time, but IN ETERNITY. You HAVE been
guilty “sinned” IN THE PAST, but there IS no past.
Always has no direction. Time seems
to go in one direction, but when you
reach its end, it will roll up like
a long carpet that has spread
along the past behind you, and will disappear.
As long as you believe the Son of God is
guilty, you will walk along this carpet,
believing that it leads to death. And
the journey will seem long and cruel and
senseless, for so it is.
The journey which the Son of God has
set HIMSELF is foolish indeed. But
the journey on which his Father sets
him is one of release and joy. The
Father is not cruel, and His Son CANNOT
hurt himself. The retaliation which he
fears, AND WHICH HE SEES, will never
touch him, for although he BELIEVES
in it, the Holy Spirit KNOWS it is not true. He
stands at the end of time, where YOU must be, because He is WITH you. He has ALWAYS undone everything unworthy of the Son of God, for such was His mission, given BY God. And what God gives HAS always been. **T** 11 J 9. You will see me as you learn the Son of God is guiltless. He has always sought his guiltlessness, and he has FOUND it. For everyone is seeking to escape from the prison he has made, and the way to find release is not denied him. Being IN him, he has found it. WHEN he finds it is only a matter of time, and time is but an illusion. For the Son of God is guiltless NOW, and the brightness of his purity shines untouched forever in God’s Mind. God’s Son will ALWAYS be as he was created. Deny YOUR world, and judge him not. For his eternal guiltlessness is in the mind of his Father, and protects him forever. *(483)310*
(N 8:175) (Ur 483)

1 T 11 J 10. When you have accepted the Atonement for yourselves, you will realize that THERE IS NO GUILT IN GOD’S SON. And ONLY as you look upon him as guiltless, can you understand his Oneness. For the IDEA of guilt brings a belief of condemnation of one by another, projecting separation in place of unity. You can condemn only yourself, and by doing so, you cannot know that you are God’s Son. For you have denied the condition of his Being, which is his perfect blamelessness. Out of Love he was created, and in Love he abides. Goodness and mercy have always followed him, for he has always extended the Love of his Father.

2 T 11 J 11. As you perceive the holy companions who travel with you, you will realize that there IS no journey, but only an awakening. The Son of God, who sleepeth not, has kept faith with his Father FOR you. There is no road to travel ON, and no time to
(N 8:176) (Ur 483)

1 travel THROUGH. For God waits not
2 for His Son in time, being forever
3 unwilling to be without him. And
4 so it has always been. Let the
5 holiness of God’s Son shine away the
6 cloud of guilt that darkens your mind,
7 and by accepting his purity AS yours,
8 learn of him that it belong to you IS yours.
9

T 11 J 12. You are invulnerable BECAUSE you are guiltless.
10 You can hold on to the past ONLY through guilt.
11 For guilt establishes that you WILL BE
12 punished for what you have done, and
13 thus depends on one-dimensional time,
14 proceeding from past to future. No-one
15 who believes this, can understand what ALWAYS
16 means. And therefore guilt MUST deprive you
17 of the appreciation of eternity. You are invulnerable
18 BECAUSE you are immortal You are immortal BECAUSE you
19 are eternal, and always MUST be now.
20 Guilt, then, is a way of holding past
21 and future in your minds, to ensure the ego’s
22 continuity. For if what it HAS
23 DONE\(^{47}\) BEEN WILL BE punished, it’s continuity

\(^{47}\) Ur replaces “DONE” with “BEEN”
(N 8:177) (Ur 483-484)

1. WOULD be guaranteed.

2. T 11 J 13. But the guarantee of your continuity is God’s, not the ego’s. And immortality is the opposite of time, for time passes away, while immortality is constant.

3. Accepting the Atonement teaches you WHAT IMMORTALITY IS, for by accepting your guiltlessness, you learn that the past has never been, and so the future is needless.

4. The future IN TIME is ALWAYS associated with expiation, and ONLY guilt could induce a sense of NEED for expiation.

5. Accepting the guiltlessness of the Son of God AS YOURS is therefore God’s way of reminding you of His Son, and what he is in truth. For God has never condemned His Son, and being guiltless, he IS eternal.

6. T 11 J 14. You cannot dispel guilt by making it real, and THEN atoning for it. For this is the ego’s plan, which it offers INSTEAD of escape dispelling it. The ego believes in ATONEMENT THROUGH ATTACK, being fully
(N 8:178) (Ur 484)

1 committed to the insane notion that attack IS
2 salvation. And YOU must believe it for ??
3 who cherish guilt must ALSO believe it,
4 for how else but by identifying WITH the
5 ego, could you hold dear what you
6 do not want?
7 T 11 J 15. The ego teaches you to attack
8 yourself BECAUSE you are guilty, and this MUST
9 INCREASE the guilt, for guilt is the
10 RESULT of attack. In the ego’s teaching,
11 then, there IS no escape from guilt.
12 For attack MAKES GUILT REAL, and
13 if it is real there IS no way to
14 overcome it. The Holy Spirit dispels it
15 simply through the calm recognition that
16 it has never been. As He
17 looks upon the guiltless Son of God,
18 he KNOWS this is true. And being
19 true for you, you CANNOT attack yourself,
20 for WITHOUT guilt, attack is impossible.
21 You, then, ARE saved BECAUSE
22 God’s Son is guiltless. And being
23 wholly pure, you ARE invulnerable.
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Chapter 12 - The Problem of Guilt

T 12 A. Introduction (*N 1075 8:179)
(N 8:179) (Ur 485)

1 T 12 A 1. The\(^1\) ultimate purpose of projection, as the ego uses it, is ALWAYS to get rid of guilt. But, characteristically ENOUGH, it attempts to get rid of it FROM ITS VIEWPOINT ONLY. For much as the ego wants to RETAIN guilt, YOU find it intolerable. For guilt stands in the way of your remembering God, Whose \textit{attraction} pull is so strong that YOU cannot resist it. On this issue, then, the deepest split of all occurs, for if you are to RETAIN guilt, as the ego insists, YOU CANNOT BE YOU. Only by persuading you that IT is you, could the ego possibly induce you to PROJECT guilt, and thereby keep it in your mind.

T 12 A 2. But consider how strange a solution the ego’s arrangement is. You PROJECT guilt to get rid of it, but you actually merely CONCEAL it. You DO experience guilt FEELINGS, but you have NO IDEA

\(^{1}\) \textit{Ur} inserts “Oct. 4, 1966”
T 12 B. Crucifixion by Guilt (*N 1076 8:180)
(N 8:180) (Ur 485)

1. OF WHY. On the contrary, you associate them
2. with a weird assortment of EGO
3. ideals, which the ego claims you have failed.
4. But you have no idea that you are failing
5. the Son of God, by seeing HIM as
6. guilty. Believing you are no longer
7. YOU, you do not realize that you are
8. failing YOURSELF.

9. T 12 B 1. The darkest of your hidden
10. cornerstones holds your belief in
11. guilt from your own awareness.
12. For in that dark and secret place
13. is the realization that you have betrayed
14. God’s Son, by condemning him
15. to death. You do not even SUSPECT
16. that this murderous but insane
17. idea lies hidden there. For the
18. ego’s destructive urge is so
19. intense, that nothing short of the
20. crucifixion of God’s Son can
21. ultimately satisfy it. It does
22. not know who the Son of God IS,
23. because it is blind. But let it
24. perceive guiltlessness ANYWHERE,
and it will try to destroy it, because it is afraid.

Much of the ego’s strange behavior is directly attributable to its definition of guilt. To the ego, THE GUILTLESS ARE GUILTY. Those who do NOT attack are its “enemies,” because, by NOT VALUING its interpretation of salvation, they are in an excellent position to LET IT GO. They have approached the darkest and deepest cornerstone in the ego’s foundation, and while it can withstand your raising all else to question, it guards this one secret with (486)313 its life, for its existence DOES depend on keeping this secret. And it is this secret that we must look upon calmly, for the ego cannot protect you AGAINST truth, and in its presence the ego is dispelled.

In the calm light of truth, let us recognize (together) that YOU BELIEVE YOU HAVE CRUCIFIED GOD’S SON.
(N 8:182) (Ur 486)

1 You have not admitted this “terrible”
2 secret, because you still wish to
3 crucify him, IF YOU COULD FIND
4 HIM. But the wish has hidden
5 him from you, because it is very fearful,
6 AND YOU ARE AFRAID TO FIND HIM.
7 You have handled this wish TO KILL
8 YOURSELF by NOT KNOWING WHO
9 YOU ARE, and identifying with something
10 ELSE. You have projected guilt blindly
11 and indiscriminately,
12 but you have NOT uncovered its source.
13 For the ego DOES want to kill you,
14 and if you identify WITH it, you MUST
15 believe ITS GOAL IS YOURS.
16 T 12 B 4. We once said that the
17 crucifixion is the symbol of the ego.
18 When it was confronted with the REAL
19 guiltlessness of God’s Son, it
20 DID attempt to kill him.
21 And the reason it gave was that
22 guiltlessness is blasphemous to
23 God. To the ego, THE EGO IS GOD,
24 and guiltlessness MUST be
interpreted AS THE FINAL GUILT
WHICH FULLY JUSTIFIES MURDER. You do not yet understand that
ALL your fear of this course stems ultimately from this interpretation, but if you will consider your reactions TO it, you will become increasingly convinced that this is so. T 12 B 5. This course has explicitly stated that its goal FOR YOU is happiness and peace. Yet you are AFRAID of it. You have been told again and again that it will make you free, yet you react as if it is trying to IMPRISON you. Most of the time you DISMISS it, BUT YOU DO NOT DISMISS THE EGO’S THOUGHT SYSTEM. You HAVE seen its results and you STILL lack faith in it. You MUST, then, believe that, by NOT learning the course, YOU ARE PROTECTING YOURSELF. And you do NOT realize that it is only your guiltlessness that CAN protect
The Atonement has always been interpreted as the release from guilt, and this is correct, if it is understood. Yet even when I have interpreted it FOR you, you have rejected it, and have NOT accepted it FOR YOURSELF. You have recognized the futility of the ego and its offerings, but though you do not want it, you will not look upon the alternative with gladness. YOU ARE AFRAID OF REDEMPTION, and YOU BELIEVE IT WILL KILL YOU. Make no mistake about the depth of your fear. For you believe that, in the presence of truth, you will turn on yourself and DESTROY yourself.

Little children, this is not so. Your “guilty secret” is nothing, and if you will but bring it to light, the Light WILL dispel it. And then no dark cloud will remain between you and the remembrance of your Father.
(N 8:185) (Ur 487)

1 For you will remember His guiltless Son,
2 who did not die because he is immortal.
3 And you will see that you were redeemed
4 WITH him, and have never been separated
5 FROM him. In THIS understanding
6 lies your remembering, for it is the recognition
7 of love WITHOUT fear. There will be great
8 joy in Heaven on your homecoming, and the
9 joy will be YOURS. For the redeemed son of
10 man IS the guiltless Son of God,
11 and to recognize HIM, IS your redemption. (488)315
T 12 C. The Fear of Redemption (*N 1082 8:186) (N 8:186) (Ur 488)

1 T 12 C 1. You² may wonder why it is so crucial 
2 that you look upon your hatred, and realize its 
3 full extent. And you may think that it 
4 would be easy enough for the Holy Spirit to show 
5 it to you, and dispel it WITHOUT the need for 
6 you to raise it to awareness yourself. But 
7 there is one more complication which you have interposed 
8 between yourself and the Atonement, that you do not 
9 yet realize. We have said that no one will 
10 countenance fear, IF HE RECOGNIZES IT. 
11 But in your disordered state, YOU ARE NOT 
12 AFRAID OF FEAR. You do not LIKE it, but it is 
13 NOT your desire to attack which really 
14 frightens you. You are not seriously disturbed 
15 by your hostility. You keep it hidden, 
16 because you are MORE afraid of what it 
17 covers. 
18 T 12 C 2. You could look even upon the 
19 ego’s darkest cornerstone WITHOUT fear, 
20 if you did not believe that, WITHOUT THE 
21 EGO, you would find, within yourself, 
22 something you fear even more. YOU ARE 
23 NOT AFRAID OF CRUCIFIXION. Your real 
24 terror is of REDEMPTION. Under the

² Ur inserts “Oct. 5, ’66”
ego’s dark foundation is the memory of
God, and it is of THIS that you are really
afraid. For this memory would
INSTANTLY restore you to your proper place,
and it is THIS place that you have sought to
LEAVE.

Your fear of attack is nothing, compared
to your fear of love. You would be willing
to look upon your savage wish to kill
God’s Son, IF YOU DID NOT BELIEVE THAT
IT SAVES YOU FROM LOVE. For this wish
CAUSED the separation. You have protected
it, because you do not WANT the separation healed, and
you realize that, by REMOVING the dark
cloud that obscures it, your love for your
Father would IMPEL you to answer
His call, and leap into Heaven. You
believe that attack is salvation, to PREVENT
you from this. For still deeper than
the ego’s foundation, and MUCH stronger
than IT will ever be, is your intense and
burning love of God, AND HIS FOR YOU.(489)316

THIS IS WHAT YOU REALLY WANT TO
HIDE. In honesty, is it not harder for
(N 8:188) (Ur 488-489)

1 you to say “I love” than “I hate?”
2 For you associate love with weakness and hatred
3 with strength, and your REAL power seems to
4 you as your real weakness. For you
5 could NOT control your joyous response
6 to the call of love if you heard it, and the
7 whole world you THINK you control WOULD
8 vanish. The Holy Spirit, then, seems to be
9 ATTACKING YOUR FORTRESS, for you would
10 SHUT OUT GOD, and He does not will
11 to BE excluded.
12 T 12 C 5. You have built your whole insane
13 belief system, because you think you would
14 be HELPLESS in God’s Presence. And
15 you prefer would SAVE yourself from His
16 love, because you think it would crush
17 you into nothingness. You are afraid it
18 would sweep you AWAY from yourself,
19 AND MAKE YOU LITTLE. For you believe
20 that magnitude lies in defiance, and
21 attack is grandeur. YOU THINK
22 YOU HAVE MADE A WORLD THAT GOD WOULD
23 DESTROY. And by loving Him,
24 WHICH YOU DO, you would throw this world
away, WHICH YOU WOULD.

Therefore, you have used the world to COVER YOUR LOVE, and the deeper you go into the blackness of the ego’s foundation, the CLOSER you come to the Love that is hidden beneath it. AND IT IS THIS THAT FRIGHTENS YOU. You can accept insanity, BECAUSE YOU MADE IT. But you cannot accept love, BECAUSE YOU DID NOT. You would rather be slaves of the crucifixion, than Sons of God in the redemption. For your INDIVIDUAL death is more valued than your living Oneness, and what is GIVEN you, is not so dear as what you MADE. You are more afraid of God than of the ego, and love cannot enter where it is not welcome. But hatred CAN, for it enters of ITS will, and cares not for YOURS.

The reason you must look upon your delusions, and not keep them hidden, is that THEY DO NOT REST ON THEIR OWN FOUNDATION. In concealment, they APPEAR to do so, and thus they seem to be SELF-SUSTAINED.
(N 8:190) (Ur 489-490)

1 THIS is the fundamental illusion on which
2 they rest. For BENEATH them, and
3 concealed as long as THEY are hidden,
4 is the loving mind that THOUGHT it made
5 them in anger. And the pain in this
6 mind is so apparent, when it is uncovered,
7 that its need of healing cannot BE
8 denied. -----------------------------
9 -----Not all the tricks and games
10 that you have offered it can heal it, (490)317
11 for HERE is the REAL crucifixion of
12 God’s Son.
13 T 12 C 8. And yet he is NOT
14 crucified. For here is both his
15 pain AND his healing, for the Holy Spirit’s
16 vision is merciful, and His remedy is
17 quick. Do not HIDE suffering from
18 His sight, but bring it gladly TO
19 Him. Lay before His eternal
20 sanity ALL your hurt, and LET Him
21 heal you. Do not leave any
22 spot of pain hidden from His Light,
23 and search your minds carefully for
24 any thoughts which you may fear
(N 8:191) (Ur 490)

1 to uncover. For He will heal every little
2 thought that you have kept to hurt you,
3 and cleanse it of its littleness, restoring it to
4 the magnitude of God.
5 T 12 C 9. Beneath all your grandiosity, which you
6 hold so dear, is your real call for
7 help. For you call for love to your
8 Father, as your Father calls you to
9 Himself. In that place which you have hidden
10 you will only to unite with the Father, in
11 loving remembrance of Him. You will
12 find this place of truth as you
13 see it in your brothers, for though they
14 may deceive themselves, like you
15 they long for the grandeur that
16 is in them. And perceiving it you will
17 WELCOME it, and it will be yours. For
18 grandeur is the RIGHT of God’s Son, and
19 no illusions can satisfy him, or
20 save him from what he IS.
21 T 12 C 10. Only his love is real, and he will be content
22 ONLY with his reality. Save him from
23 his illusions, that you may accept the
24 magnitude of your Father in peace and joy.
(N 8:192) (Ur 490-491)

1 But exempt no one from your love, or you will
2 be hiding a dark place in your
3 minds, where the Holy Spirit is not welcome.
4 And you will exempt YOURSELF from His
5 healing power, for by not offering
6 total love, YOU will not be healed
7 completely. And healing must be
8 as complete as fear, for love cannot
9 enter where there is one spot of
10 fear to mar its welcome.
11 T 12 C 11. You who prefer specialness
12 to sanity could not obtain it in
13 your right minds. You were at
14 peace until you asked for special
15 favor, and God did not give it.
16 For the request was alien to Him, and you
17 could not ask this of a Father who
18 truly loved His Son. Therefore you
19 made of Him an UNloving father,
20 demanding of Him what only such
21 a father COULD give. And the
22 peace of God’s Son was shattered, (491)318
23 for he no longer understood
24 his Father. He feared what he
(N 8:193) (Ur 491)

1 had made, but still more did
2 he fear his REAL Father, having
3 attacked his glorious equality
4 WITH Him.
5 **T 12 C 12.** In peace he needed nothing,
6 and asked for nothing. In war he
7 DEMANDED everything, and FOUND
8 nothing. For how could the
9 gentleness of love respond to
10 his demands, EXCEPT by departing
11 in peace, and returning
12 to the Father? If the Son did not wish
13 to REMAIN in peace, he could
14 not remain at all. For a
15 darkened mind cannot live in the
16 light, and it must seek a place
17 of darkness, where it can believe
18 it is where it is NOT. God did not
19 ALLOW this to happen. But you
20 DEMANDED that it happen, and therefore
21 believed that it was so.
22 **T 12 C 13.** To SINGLE OUT is to MAKE ALONE,
23 and thus MAKE LONELY. God did not do
24 this to you. Could He SET YOU APART,
KNOWING that your peace lies in His oneness?
He denied you only your request for pain, for suffering is not of His creation. Having GIVEN you creation, He could not take it FROM you. He could but answer your insane request with a sane answer, which would abide with you in your insanity. AND THIS HE DID. No-one who hears His answer but will give up insanity. For His answer is the reference point BEYOND delusions, from which you can look back on them, and see them as insane. But seek this place and you WILL find it, for Love is in you, and will lead you there. (492)319
T 12 D. Healing and Time (*N 1091 8:195)  
(N 8:195) (Ur 492)

T 12 D 1. And now the reason why you are afraid of this course should be apparent. For this is a course on love, because it is about YOU. You have been told that your function in this world is healing, and your function in Heaven is creating. The ego teaches that your function on earth is destruction, and that you have no function AT ALL in Heaven. It would thus destroy you here, and bury you here, leaving you no inheritance except the dust out of which it thinks you were made. While it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. When it becomes overtly savage, it offers you hell.

T 12 D 2. Yet neither oblivion nor hell are as unacceptable to you as Heaven. For your definition of Heaven IS hell as oblivion, and the REAL Heaven is the greatest threat you think you COULD

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3 Ur inserts "Oct. 6, ’66"
4 Ur changes "are" to "is"
5 Ur changes "as" to "and"
(N 8:196) (Ur 492)

1 experience. For hell and oblivion are
2 ideas which YOU made up, and you are bent
3 on DEMONSTRATING their reality, TO
4 ESTABLISH YOURS. If THEIR reality is
5 questioned, you believe that YOURS is. For
6 you believe that ATTACK established
7 your reality, and that your DESTRUCTION
8 is the final proof THAT YOU WERE RIGHT.
9 T 12 D 3. Under the circumstances, would
10 it not be MORE DESIRABLE to have been
11 wrong, even apart from the fact
12 that you WERE wrong? For while
13 it could perhaps be argued that
14 death suggests there WAS life, no one
15 would claim that it proves there IS
16 life. And even the PAST life, which
17 death might indicate, could only
18 have been futile if it must come to
19 this, and NEEDS this to prove that it WAS.
20 You question Heaven, but you do
21 NOT question this. You could heal
22 and be healed, if you DID question
23 it. And even though you know not
24 Heaven, might it not be more desirable
than death? You have been as selective in
your questioning as in your perception. An
open mind is more honest than this.

The ego has a very strange
notion of time, and it is with this notion that
the questioning might well begin. The ego
invests heavily in the past, and in the end,
believes that the past is the ONLY aspect
of time that is meaningful. You
will remember that we said its
emphasis on guilt enables it to
ensure its continuity, by MAKING THE
FUTURE LIKE THE PAST, and thus AVOIDING
the present. By the idea notion of PAYING
FOR the past in the future, the past becomes
the DETERMINER of the future, making THEM
continuous, WITHOUT an intervening
present. For the ego uses the present
ONLY as a brief transition TO the
future, in which it brings the past to the
future, BY INTERPRETING THE PRESENT IN PAST
TERMS.

\[6 \text{ Ur inserts “Oct. 7, 1966”}\]
T 12 D 5. NOW has no meaning to the ego. The present merely reminds it of PAST hurts, and it reacts to the present AS IF it were past. For the ego cannot tolerate RELEASE from the past, and though it is no more, it tries to preserve its IMAGE by responding as if it were present. Thus, it dictates reactions to those you meet NOW from a PAST reference point, obscuring their PRESENT reality. In effect, if you FOLLOW its dictates, you will react to your brothers as though they were SOMEONE ELSE, and this will surely prevent you from perceiving them AS THEY ARE. And you will receive messages from them out of your OWN past because, by making it real in the present, you are forbidding yourself to LET IT GO. You thus DENY yourself the message of release that every brother offers you NOW.

T 12 D 6. The shadowy figures from the past are precisely what you must ESCAPE. For they are not real, and have no

\footnote{Ur changes “it” to “the ego”}
(N 8:199) (Ur 493-494)

1 hold over you, unless YOU bring them
2 WITH you. They carry the spots of
3 pain in your minds, directing you to
4 attack in the present, in retaliation for
5 a past that is no more. AND THIS
6 DECISION IS ONE OF FUTURE PAIN.
7 For unless you learn that PAST
8 pain is delusional, you are choosing
9 a future of delusions, and losing
10 the endless opportunities which you COULD
11 find for release in the present.
12 For the ego would PRESERVE your nightmares, and
13 PREVENT you from awaking, and understanding that
14 THEY are past.
15 Would you RECOGNIZE a holy
16 encounter, if you are merely perceiving
17 it as a meeting with your OWN past? For
18 you are meeting no one, and the SHARING of
19 salvation, WHICH MAKES THE ENCOUNTER
20 HOLY, is excluded from your sight. The ego Holy Spirit
21 teaches that you always meet YOURSELF,
22 and the encounter is holy because YOU are. The
23 ego teaches that you always encounter
24 your PAST, and because your dreams WERE not
(N 8:200) (Ur 494)

1 holy, the future CANNOT be, and the present is
2 without meaning. It is evident that the Holy Spirit’s
3 perception of time is the exact opposite
4 of the ego’s. And the reason is equally
5 clear, for they perceive the GOAL of time as
6 in diametrically opposed.
7 T 12 D 8. The Holy Spirit interprets time’s PURPOSE
8 as rendering the need for it UNNECESSARY.
9 Thus does He regard the function of
10 time as temporary, serving only
11 His teaching function, which is temporary
12 by definition. HIS emphasis is therefore
13 on the ONLY aspect of time which CAN
14 extend to the infinite. For NOW is the
15 closest approximation of eternity that
16 this world offers. And it is in the REALITY
17 of now, without past OR future,
18 that the beginning of the appreciation of eternity
19 lies. For only now is HERE, and
20 IT presents the opportunities for the
21 holy encounters, in which salvation
22 can be found.
23 T 12 D 9. The ego, on the other hand,
24 regards the function of time as one
of extending itself IN PLACE of
eternity. For, like the Holy Spirit, the ego
interprets the goal of time as its
own. The continuity of past and
future, UNDER ITS DIRECTION, is the
only purpose it perceives in time,
and it closes over the present, so
that no gap in the EGO’S continuity
can occur. ITS continuity, then,
would KEEP you in time, while the
Holy Spirit would release you FROM it.
And it is HIS interpretation of the means
of salvation that you must learn to
accept, if you would share His
goal of salvation FOR you. (495)322
T 12 D 10. You, too, will interpret the
function of time as you interpret
yours. If you accept your function in
the world of time AS HEALING, you
will emphasize ONLY the aspect of
time in which healing can occur. For
healing CANNOT be accomplished in the
past, and MUST be accomplished
in the present to RELEASE the future.
(N 8:202) (Ur 495-496)

1 THIS interpretation ties the future to the present,  
2 and EXTENDS THE PRESENT, rather than the  
3 past. But if you interpret your  
4 function as DESTRUCTION, you will  
5 lose sight of the present, and hold on  
6 to the past TO ENSURE A DESTRUCTIVE  
7 FUTURE. And time WILL be as  
8 you interpret it, for OF ITSELF it IS  
9 nothing. (496) - 323 – 

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T 12 E. The Two Emotions (*N 1099 8:203)  
(N 8:203) (Ur 496)

1 T 12 E 1. We\(^8\) have said that you have but two  
2 emotions, love and fear. One  
3 is changeless but continually exchanged,  
4 being offered BY the eternal TO the  
5 eternal. In this exchange it is extended,  
6 for it INCREASES as it is given.  
7 The other has many forms, for  
8 the content of INDIVIDUAL delusions\(^9\) differs  
9 greatly. But they have one thing  
10 in common; they are all insane. They  
11 are made of sights which are NOT  
12 seen, and sounds which are NOT heard.  
13 They make up a PRIVATE world  
14 which CANNOT be shared. For they are meaningful  
15 ONLY to their maker, and so they have  
16 no meaning at all. In this world  
17 their maker moves alone, for only  
18 HE perceives them.  
19 T 12 E 2. Each one peoples his  
20 world with figures from his INDIVIDUAL  
21 past, and it is because of this that private  
22 worlds DO differ. But the figures  
23 that he sees were NEVER real, for they  
24 are made up ONLY of his

\(^8\) Ur inserts “Oct. 10, 1966”  
\(^9\) Ur changes “delusions” to “illusions”
(N 8:204) (Ur 496)

1 REACTIONS to his brothers, and do NOT include
2 their reactions to HIM. Therefore he does not
3 see that he made them, and
4 that they ARE NOT WHOLE. For these
5 figures HAVE NO WITNESSES, being
6 perceived in one SEPARATE mind only.
7 **T 12 E 3.** It is THROUGH these strange and
8 shadowy figures that the insane
9 relate to their insane world. For
10 they SEE only those who remind them
11 of these images, and it is to THEM
12 that they relate. Thus do they
13 communicate with those who ARE NOT
14 THERE, and it is THEY who answer them.
15 And no-one hears their answer
16 save him who called upon them,
17 and he ALONE believes they answered
18 him. Projection MAKES perception,
19 and you CANNOT see beyond it. Again
20 and again have men attacked each other,
21 because they saw IN THEM a
22 shadow figure in their private world.
23 **T 12 E 4.** And thus it is that you
24 MUST attack yourself first. For
what you attack is NOT in others. Its ONLY reality is in your OWN mind, and by attacking others, you are literally attacking WHAT IS NOT THERE. The delusional can be very destructive, for they do not recognize they have condemned THEMSELVES. They do not wish to die, YET THEY WILL NOT LET CONDEMNATION GO. And so they SEPARATE into their private world, where everything is disordered, and where what is within, appears to be without. Yet what IS within they do NOT see, for the REALITY of their brothers they CANNOT see.

You have but two emotions, yet in your private world, you react to each of them AS THOUGH IT WERE THE OTHER. For love cannot abide in a world apart, where, when it comes, it is not recognized. If you see your own hatred AS your brother, you are not seeing HIM. Everyone draws nigh unto what he loves, and recoils from what he fears. And you react with fear to
love, and draw AWAY from it. But
fear ATTRACTS you, and believing it is
love, you call it to yourself. Your
private world is filled with the figures of
fear you have invited into it. And
all the love your brothers offer you, YOU DO
NOT SEE.
T 12 E 6. As you look with open eyes upon
your world, it MUST occur to you that
you have withdrawn into insanity. For you
see what is not there, and hear what is
soundless. Your behavioral MANIFESTATIONS
of emotions are the OPPOSITE of what the
emotions ARE. You communicate with
no-one, and you are as isolated from reality,
as if you were ALONE in all the universe.
In your madness, you OVERLOOK REALITY COMPLETELY,
and you see ONLY YOUR SPLIT MIND
everywhere you look. God calls you and
you do not hear, for you are preoccupied with your
own voice. And the vision of Christ is
not in your sight, for you look upon
yourself ALONE.
T 12 E 7. Children,⁠¹⁰ would you

⁠¹⁰ Ur changes this to “Little children”
offer THIS to your Father? For if you offer it
to yourself, you ARE offering it to Him. And
He will NOT return it, for it is unworthy of
you BECAUSE it is unworthy of Him. But He
WOULD release you (498)-325- from it, and set you
free. His sane answer tells you that
what you have offered YOURSELF is NOT true,
but HIS offering TO you has never
changed. You who know not what you
do, CAN learn what insanity IS, and
look beyond it. It is GIVEN you to learn
how to DENY insanity, and come forth
from your private world in peace. T 12 E 8. And
you will see all that you denied in your
brothers, BECAUSE you denied it in
yourself. For you will love them, and by
drawing nigh unto them, you will
draw them to YOURSELF, perceiving them as
witnesses to your reality, which you share with
GOD. For I am WITH them, as I
am with YOU. And we will draw them
from their private world, for as
we are united, so would we unite
with them. The Father welcomes all
(N 8:208) (Ur ---)

Text 13b
(N 8:209) (Ur ---)
of us in gladness, and gladness is
what WE would offer Him. For
every Son of God is given you, to
whom God gave HIMSELF. And
it is God Whom you must offer them,
to recognize His gift to YOU.\(^{11}\)

**T 12 E 9.** Vision depends on light,
and you CANNOT see in darkness. Yet in the
darkness, in the private world of
sleep, you SEE in dreams, although
your eyes are closed. And it is here
that WHAT you see YOU MADE. But
let the DARKNESS go, and ALL you made
YOU WILL NO LONGER SEE, for sight
of IT depends upon DENYING vision.
But from denying vision,
IT DOES NOT FOLLOW THAT YOU CANNOT SEE.
Yet this is what denial DOES, for BY
it you ACCEPT insanity, believing you
can make a private world, AND
RULE YOUR OWN PERCEPTION. But for
this, light MUST be excluded.
Dreams disappear when light has
come, AND YOU CAN SEE.

\(^{11}\) There is a grammar problem here: arguably it should be “God to Whom.” The Notes doesn’t have a “to” but then the Notes often leaves out tiny fragments. The sentence is somewhat unclear the way it stands. Are we being told to offer God to Them or offer Them to God?
(N 8:211) (Ur 498-499)

1 T 12 E 10. Do not seek vision through YOUR eyes. For you MADE your way of seeing, that you might see in darkness, and in this you ARE deceived.
2 BEYOND this darkness, and yet still WITHIN you, is the vision of Christ, Who looks on all in light.
3 YOUR vision comes from fear, as His from Love. And He sees FOR you, as your witness to the real world. He is the Holy Spirit’s MANIFESTATION, looking always on the real world, and calling forth its witnesses, and drawing them unto YOU. For He loves what He sees within you, and He would EXTEND it. And He will not return unto the Father, until He has extended your perception even unto Him. And there perception is no more, for He has RETURNED you to the Father WITH Him.

22 T 12 E 11. You have but two emotions, and one you made and one was GIVEN you. Each is a WAY OF SEEING, and different
worlds arise from their different visions.
See through the vision that is GIVEN you,
for through Christ’s vision He beholds Himself. And seeing what He
is, He knows His Father.
Beyond your darkest dreams, He
sees God’s guiltless Son
within you, shining in perfect
radiance, which is undimmed by
your dreams. And this YOU will see,
as you look with Him. For His
vision is His gift of love to you,
given Him of the Father FOR you.

The Holy Spirit is the light in which Christ
stands revealed. And all who
would behold Him can see Him,
for they have ASKED for light. Nor
will they see Him ALONE, for He is
no more alone than THEY are.
Because they SAW the Son, they have risen IN Him
to the Father. And all this will they
understand, because they looked within,
and saw, beyond the darkness, the Christ
in them, and RECOGNIZED Him. In the sanity
of His vision, they looked upon
(N 8:213) (Ur 499)

1. themselves with love, seeing themselves as
2. the Holy Spirit sees them. And WITH this vision of the
3. truth in THEM, came all the beauty of the
4. world to shine upon them. (500)327
T 12 F. Finding the Present (*N 1110 8:214) (N 8:214) (Ur 500)

1  T 12 F 1. To\textsuperscript{12} perceive truly is to be aware
2  of ALL reality, through the awareness of your own.
3  But for this, NO illusions can rise to
4  meet your sight, for ALL reality leaves
5  no room for ANY error. This means
6  that you perceive a brother only AS YOU
7  SEE HIM NOW. His past has NO
8  reality in the present, and you CANNOT see it.
9  Your past reactions TO him are
10  also NOT THERE, and if it is to these that
11  you react NOW, you see but an image of
12  him that you made and cherish INSTEAD
13  of him. In your questioning of delusions,
14  ask yourself if it is REALLY sane to
15  perceive WHAT WAS NOW. If you
16  remember the PAST as you look upon him,
17  you will be unable to perceive the reality
18  that is NOW.
19  T 12 F 2. You consider it “natural” to
20  use your PAST experience as the reference
21  point from which to JUDGE the present.
22  Yet this is UNnatural, because it is
23  delusional. When you have learned to
24  look upon everyone with NO

\textsuperscript{12} Ur inserts “October 16, 1966”
(N 8:215) (Ur 500-501)

1. REFERENCE AT ALL to the past, either
2. his OR yours as you perceived it, you
3. will be able to learn FROM WHAT YOU SEE
4. NOW. For the past can cast no
5. shadow to darken the present, UNLESS YOU ARE
6. AFRAID OF LIGHT. And ONLY if you
7. are would you choose to bring this darkness
8. WITH you, and by holding it in your minds,
9. see it as a dark cloud that
10. shrouds your brothers, and conceals their
11. reality from your sight.
12. **T 12 F 3.** THIS DARKNESS IS IN YOU. The
13. Christ revealed to you NOW has no
14. past, for He is changeless. AND
15. IN HIS CHANGELESSNESS LIES YOUR RELEASE.
16. For if He is as He was created, there
17. IS no guilt in Him. No cloud of
18. guilt has risen to obscure Him, and
19. He stands revealed in everyone you
20. meet, because you see Him through
21. HIMSELF. **(501)328** To be born again is to let
22. the PAST go, and LOOK WITHOUT CONDEMNATION
23. UPON THE PRESENT. For the cloud which
24. obscures God’s Son to you IS the
(N 8:216) (Ur 501)

1 past, and if you would have it past
2 AND GONE, you must NOT SEE IT NOW.
3 For and if you see it now in your delusions, it
4 has NOT gone from you, although
5 it is not there.
6 T 12 F 4. Time can release as well as
7 imprison, depending on whose interpretation of
8 it you use. Past, present, and future
9 are not continuous, UNLESS YOU FORCE
10 CONTINUITY ON THEM. You can PERCEIVE them
11 as continuous, and make them so
12 FOR YOU. But do not be deceived,
13 and then believe that this is how it IS, for
14 to believe that reality is what you
15 would HAVE it be, according to YOUR use
16 for it, IS delusional. You would
17 DESTROY time’s continuity by breaking
18 it into past, present, and future, FOR
19 YOUR OWN PURPOSES. You would anticipate
20 the future on the basis of your
21 PAST experience and plan for it accordingly.
22 And by so doing, you are ALIGNING past
23 and future, and not allowing the miracles,
24 which could intervene BETWEEN them, to free
(N 8:217) (Ur 501-502)

1 you to be born again.
2 T 12 F 5. The miracle enables you to see your
3 brother WITHOUT his past, and so perceive
4 him as born again. His errors ARE
5 all past, and by perceiving him WITHOUT
6 them, you are RELEASING him. And
7 since his past is yours, you SHARE
8 in this release. Let no dark cloud
9 out of YOUR past obscure him from
10 you, for truth lies ONLY in the present, and
11 you WILL find it if you seek it there.
12 You have looked for it where it is NOT, and therefore
13 have not found it. Learn, then, to
14 look for seek it where it IS, and it WILL
15 dawn on eyes that see. Your past was
16 made in anger, and if you use it to
17 ATTACK the present you will NOT SEE the
18 freedom that the present holds. (502)329
19 Judgment and condemnation are BEHIND
20 you, and unless you bring them WITH you, you WILL
21 see that you are free of them.
22 T 12 F 6. Look lovingly upon the present,
23 for it holds the ONLY things that are
24 forever true. All healing lies
(N 8:218) (Ur 502)

1 within it, because ITS continuity is
2 real. It reaches?? extends to ALL aspects of
3 consciousness AT THE SAME TIME, and thus
4 enables them to REACH EACH OTHER. The
5 present is before time WAS, and WILL BE
6 when time is no more. In it is everything
7 that is eternal, and they ARE one. THEIR
8 continuity is timeless, and their communication
9 is unbroken, for they are NOT SEPARATED
10 by the past. Only the past CAN separate,
11 and IT is nowhere.
12 T 12 F 7. The present offers you your brothers
13 in the light that would unite you WITH
14 them, and free YOU from the past. Would
15 you, then, hold the past AGAINST them?
16 For if you do, you are choosing to remain
17 in the darkness THAT IS NOT THERE, and
18 refusing to accept the light that is
19 offered you. For the light of perfect
20 vision is freely given as it is freely
21 received, and can be accepted only
22 WITHOUT LIMIT. In this one, still
23 dimension of time, which does not change, and
24 where there is no sight of what you were,
(N 8:219) (Ur 502-503)

1 you look at Christ, and call His witnesses
2 to shine on you, BECAUSE YOU CALLED
3 THEM FORTH. And THEY will not deny the
4 truth in you, because you looked for it in
5 them, and FOUND it there. T 12 F 8. Now is the
6 time for salvation, for NOW is the release
7 from time. Reach out to all your
8 brothers, and touch them with the touch of
9 Christ. In timeless union WITH them
10 is YOUR continuity, unbroken because it is
11 wholly shared. God’s guiltless Son
12 is ONLY light. There is no darkness in
13 him ANYWHERE, for he is whole. (503)330
14 Call all your brothers to witness to his
15 wholeness, as I am calling you to
16 join with me. Every voice has a
17 part in the song of redemption, the
18 hymn of gladness and thanksgiving for
19 the light, to the Creator of Light. The
20 holy light that shines forth from God’s
21 Son is the witness that his light is
22 of his Father. T 12 F 9. Shine on your
23 brothers in remembrance of your Creator,
24 and you WILL remember Him as you call forth
25 the witnesses to His creation. Those
(N 8:220) (Ur 503)

whom you heal bear witness to YOUR healing,
for in THEIR wholeness you will see your own.
And as your hymns of praise and
gladness rise to your Creator, He will
return your thanks, in His clear
answer to your call. For it can never
be that His Son called upon
Him, and remained unanswered. His
call to you is but your call to Him.
And in Him you are answered by His
Peace.

Children of Light, you know not
that the Light is in you. And you will
find it through its witnesses. For having given
light to them, THEY WILL RETURN IT.
Everyone you see IN light brings YOUR
light closer to your OWN awareness.
Love always leads to love. The sick,
who ASK for love, are grateful for
it, and in their joy, they shine with holy
thanks. And this they offer you, who
GAVE them joy. They are your
guides to joy, for having received it
OF you, they would keep it. You have
(N 8:221) (Ur 503-504)

1 established them as guides to peace, for you have
2 made it manifest in them. And
3 SEEING it, its beauty calls you home.
4 T 12 F 11. There is a light which this world
5 cannot give. Yet YOU can give it, as it
6 was given YOU. And AS you give it,
7 it shines forth to call you FROM the
8 world, and follow it. For this light (504)-331–
9 will attract you as nothing in this world
10 can do. And you will lay aside the
11 world and find another. This other
12 world is bright with love WHICH YOU HAVE
13 GIVEN IT. And here will everything
14 remind you of your Father and his holy
15 Son. Light is unlimited, and
16 spreads across this world in quiet
17 joy. All those you brought WITH
18 you will shine on you, and you will shine on
19 them in gratitude, because they brought you
20 there. 13 Your light will join with theirs, in
21 power so compelling, that it will
22 draw the others out of darkness as you
23 look on them.
24 T 12 F 12. Awaking unto Christ is following

13 Ur replaces “there” with “here”
the laws of love OF YOUR FREE WILL, and out of quiet recognition of the truth in them. The attraction of light must draw you willingly, and willingness is signified by GIVING. Those who accept love OF you, become your willing witnesses to the love you gave them, and it is THEY who hold it out to YOU. In sleep you are alone, and your awareness is narrowed to yourself. And that is why the nightmares come. You dream of isolation, BECAUSE your eyes are closed. You do not SEE your brothers, and, in the darkness you cannot look upon the light you GAVE to them. And yet the laws of love are not suspended because you sleep. And you have followed them through all your nightmares, and have been faithful in your giving, for you were NOT alone. Even in sleep has Christ protected you, ensuring the real world for you when you wake. In YOUR name He has given FOR you, and given YOU the gifts He gave. God’s Son is still as loving as his
(N 8:223) (Ur 504)

1 Father. Continuous with his Father, 14
2 he has no past apart 14 from Him.  
3 So he has never ceased to be  
4 his Father’s witness, AND HIS OWN.  
5 Although he slept, Christ’s vision  
6 did not leave him. And so it is  
7 that he can call unto himself the  
8 witnesses that teach him that he  
9 never slept. (505)332  

14 Ur emphasizes this word
T 12 G. Attainment of the Real World (*N 1120 8:224) (N 8:224) (Ur 505)

1 T 12 G 1. Sit\textsuperscript{15} quietly and look upon the
2 world you see, and tell yourself, “The real
3 world is not like this. It has no buildings,
4 and there are no streets where people walk
5 alone and separately. There are no stores
6 where people buy an endless list of
7 things they do not need. It is not lit
8 with artificial light, and night comes
9 not upon it. There is no day that
10 brightens and grows dim. There is no
11 loss. Nothing is there but shines, and
12 shines forever.” This world you see
13 MUST BE DENIED, for sight of it is
14 costing you a different kind of vision.
15 YOU CANNOT SEE BOTH WORLDS, for each of
16 them depends on involves a different
17 kind of seeing, and depends on
18 what you cherish. The sight of one
19 is possible because you have denied the other.
20 T 12 G 2. Both are not true, yet either one will
21 seem as real to you as the extent amount to which
22 you hold it dear. And yet their power
23 is NOT the same, because their real attraction to you
24 is unequal. You do not really want the

\textsuperscript{15} Ur inserts “October 19, 1966”
(N 8:225) (Ur 505)

1 world you see, for it has disappointed
2 you since time began. The homes you
3 built have never sheltered you. The roads
4 you made have led you nowhere, and no
5 city that you built has withstood the
6 crumbling assault of time. Nothing
7 you made but has the mark of death upon
8 it. Hold it not dear, for it is old and
9 tired, and ready to return to dust, even
10 as you made it.

11 T 12 G 3. This aching world has not the
12 power to touch the living world at
13 all. You could not give it that, and
14 so, although you turn in sadness
15 from it, you cannot find in it the road that
16 leads AWAY from it into another world.
17 But\textsuperscript{16} the REAL world HAS the power
18 to touch you even here BECAUSE YOU LOVE
19 IT. And what you call with love
20 WILL come to you. LOVE
21 ALWAYS ANSWERS, being unable to deny
22 a call for help, or not to hear the
23 cries of pain that rise to it, from
24 every part of this strange world you

\textsuperscript{16} Ur changes “But” to “Yet”
(N 8:226) (Ur 505-506)

1 made, but do not want. The only effort you
2 need make, to give this world away in
3 glad exchange for what you did NOT make is
4 willingness to learn THE ONE YOU MADE IS FALSE. (506)333

T 12 G 4. You HAVE been wrong about the world,
6 because you have misjudged YOURSELF. From such a
7 twisted reference point, what COULD
8 you see? All vision starts WITH THE
9 PERCEIVER, who judges what is true and
10 what is false. And what he judges
11 false, HE DOES NOT SEE. You who
12 would judge reality CANNOT see it, for
13 whenever judgment enters, reality has
14 slipped away. The out of mind
15 is out of sight, because what is denied is
16 THERE, but is not recognized. Christ is
17 still there, although you know Him not.
18 His Being does NOT depend upon
19 your recognition. He lives within you in the
20 quiet present, and waits for you to leave the
21 past behind, and enter into the world He
22 holds out to you in love.
23 T 12 G 5. No-one in this distracted world
24 made by distracted minds but has
(N 8:227) (Ur 506)

1 not seen some glimpses of the other world
2 about him. But while he still
3 lays value on his own, he will DENY
4 the vision of the other world, maintaining
5 that he loves WHAT HE LOVES NOT,
6 and following not the road that love
7 points out. Love leads so gladly!
8 And as you follow Him, YOU will rejoice
9 that you have found His company, and
10 learned of Him the joyful journey home.
11 You wait but for YOURSELF. To give
12 this sad world over, and exchange your
13 errors for the peace of God, is but
14 YOUR will. And Christ will ALWAYS
15 offer you the Will of God, in recognition
16 that you share it WITH Him.
17 T 12 G 6. It is God’s Will that nothing
18 touch His Son except Himself,
19 and nothing else comes nigh unto
20 him. He is as safe from pain as
21 God Himself, Who watches over
22 him in everything. The world
23 about him shines with love, because
24 God placed him in Himself where
(N 8:228) (Ur 506-507)

1 pain is not, and love surrounds him
2 without end or flaw. Disturbance
3 of his peace can never be. In perfect
4 sanity he looks on love, for it is
5 all about him, and within him. He
6 MUST deny the world of pain, the
7 instant he perceives the arms of
8 love around him. And from this
9 point of safety, he looks quietly
10 about him, and recognizes that the
11 world is one with him. (507)334 T 12 G 7. The peace of
12 God passeth your understanding ONLY
13 in the past. Yet here it IS, and you CAN
14 understand it NOW. God loves His
15 Son forever, and His Son RETURNS
16 his Father’s love forever. The real
17 world is the way that leads you
18 to remembrance of this one
19 thing that is wholly true, and
20 wholly YOURS. For all else you have
21 LENT yourself in time, and it WILL
22 fade. But this one thing is
23 ALWAYS yours, being the gift of God
24 unto His Son. Your ONE reality was

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17 Philippians 4:6-7 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
(N 8:229) (Ur 507)

1 GIVEN you, and BY it God created you
2 as one with Him.
3 **T 12 G 8.** You will first DREAM of peace,
4 and THEN awaken to it. Your first
5 exchange of what you made for
6 what, you want is the exchange of
7 nightmares for the happy dreams
8 of love. In these lie your true
9 perceptions, for the Holy Spirit corrects the
10 world of dreams, where ALL
11 perception is. Knowledge needs
12 NO correction. Yet the dreams of
13 love lead UNTO knowledge. In them
14 you see nothing fearful, and BECAUSE
15 of this they are the welcome that you
16 OFFER knowledge. Love waits on
17 welcome, NOT on time, and the
18 real world is but your welcome of
19 what always was. Therefore the
20 call of joy is in it, and your glad
21 response is your awakening to what
22 you have NOT lost. Praise, then, the
23 Father for the perfect sanity of His
24 *most holy Son.*
(N 8:230) (Ur 507-508)

1 T 12 G 9. Your Father knoweth\(^\text{18}\) that you have need \textit{for} of nothing. In Heaven this is so.\(^\text{19}\)
2 For what could you need in eternity? In YOUR
3 world you DO need things, because it is a world
4 of scarcity in which you find yourself BECAUSE
5 you are lacking. But CAN you find
6 yourself in such a world? Without the Holy Spirit,
7 the answer would be no. But BECAUSE of
8 Him, the answer is a joyous YES. As
9 mediator between the two worlds, He
10 knows what you have need of, and WHICH WILL NOT
11 HURT YOU. Ownership is a dangerous
12 concept, if it is left to you. The ego wants to
13 HAVE things for salvation, for possession is
14 its law. Possession for its OWN sake is
15 the ego’s fundamental creed, a basic
16 cornerstone in the churches that it builds unto
17 itself. And at ITS altar, it demands
18 you lay ALL of the things it bids you get,
19 leaving you no joy in them. (508)- 335 -
20 T 12 G 10. EVERYTHING that the ego tells you
21 that you need will hurt you. For, although
22 it urges you again and again to GET, it
23 LEAVES you nothing, for what you get it

\(^{18}\) Luke 12:30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

\(^{19}\) \textit{Ur} changes period to comma.
(N 8:231) (Ur 508)

1. will DEMAND of you. And even from the
2. very hands that grasped it, it will
3. be wrenched and hurled into the dust. For
4. where the ego sees salvation IT SEES
5. SEPARATION, and so you lose whatever you have
6. gotten in its name. Therefore, ask not
7. of yourselves what you need, FOR YOU
8. KNOW NOT, and your advice unto yourself
9. WILL hurt you. For what YOU think you
10. need will merely serve to tighten up
11. your world AGAINST the light, and render
12. you unwilling to question the value that this
13. world can REALLY hold for you.
15. need. And For HE will give you all things
16. that do NOT block the way to light.
17. And what else COULD you need? In
18. time, He gives you all the things that you
19. need have, and will renew them as long as
20. you have need of them. He will take
21. nothing FROM you, as long as you have ANY
22. need of it. And yet He knows
23. that EVERYTHING you need is temporary,
24. and need but last until you step aside
(N 8:232) (Ur 508)

1 from ALL your needs, and learn that all of
2 them HAVE BEEN fulfilled. Therefore,
3 He has no investment in the things that
4 He supplies, except to make certain
5 that you will NOT use them on behalf
6 of lingering in time. He knows that you are
7 not at home there, and He wills no
8 delay to wait upon your joyous
9 homecoming.
10 T 12 G 12. Leave, then, your needs to Him.
11 He will supply\textsuperscript{20} them, with no emphasis at
12 all upon them. What comes to you
13 of Him comes safely, for He will
14 ensure it never can become a
15 dark spot, hidden in your mind, and
16 kept to hurt you. Under His
17 guidance, you will travel light and
18 journey lightly, for His sight is
19 ever on the journey’s end, which is His goal.
20 God’s Son is not a traveler through
21 OUTER worlds. However holy his
22 perception may become, no world
23 OUTSIDE himself holds his
24 inheritance. Within HIMSELF he HAS

\textsuperscript{20}Philippians 4:19  And my God shall supply every need of yours according to his riches in glory in Christ Jesus.
(N 8:233) (Ur 508-509)

1 no needs, for light needs nothing
2 but to shine in peace. And from
3 ITSELF, to let the rays extend in quiet
4 to infinity. T 12 G 13. Whenever you are tempted to
5 undertake a foolish journey that
6 would lead AWAY from light, remember
7 what you REALLY want, and say, “The Holy Spirit
8 leads (509)-336- me unto Christ, and where else
9 would I go? What need have I but
10 to awake in Him?” Then follow Him
11 in joy, with faith that He will lead
12 you safely through all the dangers to your peace
13 of mind that this world sets before
14 you. Kneel not before the altars to
15 sacrifice, and seek not what you will
16 surely lose. Content yourselves with
17 what you will as surely KEEP, and be
18 not restless, for you undertake a
19 quiet journey to the peace of God,
20 where He would have you be in quietness.
21 T 12 G 14. In me, you have ALREADY overcome EVERY
22 temptation that would hold you back.
23 We walk together on the way to quietness
24 that is the gift of God. Hold me dear,
(N 8:234) (Ur 509)

1 for what EXCEPT your brothers CAN you
2 need? We will restore to you the peace of
3 mind that we MUST find together. The
4 Holy Spirit will teach you to awaken unto us,
5 and to yourself. THIS is the only
6 REAL need to be fulfilled in time.
7 Salvation FROM the world lies ONLY
8 here. My peace I GIVE you.
9 TAKE it of me, in glad exchange
10 for all the world has offered but
11 to TAKE AWAY. And we will
12 spread it, like a veil of light,
13 across the world’s sad face, in which
14 we hide our brothers FROM the
15 world, and it from them.
16 **T 12 G 15.** We cannot sing redemption’s
17 hymn alone. My task is not
18 completed ‘til I have lifted
19 every voice with mine. And
20 yet it is NOT mine, for as it
21 is my gift to you, so was it the Father’s
22 gift to me, given me through His
23 Spirit. The sound of it will banish
24 sorrow from the mind of God’s most
(N 8:235) (Ur 509)

1 holy Son, where it can not
2 abide. Healing in time IS
3 needed, for joy cannot establish
4 its eternal reign where sorrow
5 dwells. You dwell not here, but
6 in eternity. You travel but in
7 dreams, while safe at home.
8 Give thanks to every part of
9 you that you have taught how to
10 REMEMBER you. Thus does the
11 Son of God give thanks unto
12 his Father for his purity.

<end of chapter 12>
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Chapter 13 - From Perception to Knowledge

T 13 A. Introduction (*N 1132 8:236)

(N 8:236) (Ur 510)

(510)337

1 T 13 A 1. All therapy is release from the past.
2 And that is why the Holy Spirit IS the only therapist.
3 HE TEACHES THAT THE PAST DOES NOT
4 EXIST, a fact which belongs to the
5 sphere of knowledge, and which therefore NO-ONE
6 IN THE WORLD KNOWS. It would
7 indeed be impossible to BE in the
8 world at all with this knowledge.
9 (clearly in mind). For the mind that
10 knows this unequivocally, knows
11 also that it dwells in eternity,
12 and utilizes no perception at all. It
13 therefore does not consider WHERE it is,
14 because the concept “where” does not mean
15 anything to it. It knows that
16 it is EVERYWHERE, just as it has
17 EVERYTHING and FOREVER.
18 T 13 A 2. The very real difference
19 between perception and knowledge becomes quite
20 apparent, if you consider this:
21 there is NOTHING partial about knowledge.
22 Every aspect is whole, and therefore NO
23 ASPECT IS SEPARATE. YOU are an
24 aspect of knowledge, being in the
T 13 B. The Role of Healing (*N 1133 8:237) (N 8:237) (Ur 510)

1 Mind of God, Who KNOWS you. All
2 knowledge MUST be yours, for in you IS all
3 knowledge. Perception, at its loftiest, is
4 NEVER complete. Even the perception of
5 the Holy Spirit, as perfect as perception CAN be,
6 is without meaning in Heaven.
7 Perception can reach EVERYWHERE under
8 His guidance, for the vision of Christ
9 beholds EVERYTHING in light. But
10 no perception, however holy, will last
11 FOREVER.
12 **T 13 B 1.** Perfect perception, then, has
13 many elements IN COMMON with
14 knowledge, making transfer TO it
15 possible. Yet the last step must be
16 taken by God, because the last step
17 in your redemption, which SEEMS to be in the
18 future, WAS accomplished by God in
19 your creation. The separation has NOT
20 interrupted it. Creation cannot BE
21 interrupted. The separation is merely a
22 faulty formulation of reality, WITH
23 NO EFFECT AT ALL. The miracle,
24 without a function in Heaven, IS
(N 8:238) (Ur 510-511)

1. needful here. ASPECTS of reality can
2. still be seen, and they will replace aspects
3. of UNREALITY. Aspects of reality can
4. be seen IN EVERYTHING and EVERYWHERE.
5. Yet only God can gather them
6. together by crowning them AS ONE
7. with the final gift of eternity. (511)338

8. **Without the Fat**

9. T 13 B 2. Apart from the Father and the Son, the
10. Holy Spirit has no function. He is not
11. separate from either, being in the mind
12. of both, and knowing that
13. Mind is one. He is a thought
14. of God, and God has GIVEN Him
15. to you, because He has NO
16. thoughts He does not share.
17. His message speaks of
18. timelessness in time, and that is
19. why Christ’s vision looks on
20. everything with love. Yet even
21. Christ’s vision is not His reality.
22. The golden ASPECTS of reality, which
23. spring to light under His loving
24. gaze, are partial glimpses of the
25. Heaven that lies beyond them.
(N 8:239) (Ur 511)

1 T13B3. This is the miracle of Creation;
2 THAT IT IS ONE FOREVER. Every miracle
3 you offer to the Son of God, is but the
4 true perception of one ASPECT of the whole.
5 Though every aspect IS the whole, you
6 cannot KNOW this, until you SEE that
7 every aspect IS THE SAME, perceived in
8 the SAME light; and THEREFORE one.
9 Everyone seen WITHOUT the past thus
10 brings you nearer to the end of time, by
11 bringing healed and healing sight into
12 the darkness, and ENABLING THE WORLD TO SEE.
13 For light must come into the darkened
14 world, to make Christ’s vision
15 possible even here. Help Him to
16 give His gift of light to all who
17 think they wander in the darkness, and let
18 Him gather them into His quiet sight
19 that makes them one.
20 T13B4. They are all the same; all
21 beautiful, and equal in their holiness. And
22 He will offer them unto His Father, as
23 they were offered unto Him. There
24 is ONE miracle, as there is ONE reality.
(N 8:240) (Ur 511-512)

1 And every miracle you do contains
2 them all, as every aspect of reality
3 you see blends quietly into the one
4 reality of God. The only miracle that
5 ever was, is God’s most holy Son,
6 created in the One Reality that is his
7 Father. Christ’s vision is His gift
8 to you. His Being is His Father’s
9 gift to Him. (512)-339–

10 **T 13 B 5.** Be you content with healing,
11 for Christ’s gift you CAN bestow, and
12 your Father’s gift you CANNOT lose. Offer
13 Christ’s gift to everyone and
14 everywhere. For miracles, offered
15 the Son of God through the Holy Spirit, attune YOU to
16 reality. The Holy Spirit knows your part in the
17 Redemption, and who is\(^1\) seeking you, and
18 where to find them. Knowledge is
19 far beyond your individual concern.
20 **You who are** You who are part of it, and all of it,
21 need only realize that it is of the Father, NOT
22 of you. Your role in the redemption LEADS
23 you to it, by re-establishing its oneness
24 in your minds. **T 13 B 6.** When you have seen your brothers

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\(^1\) Ur replaces “is” with “are”
(N 8:241) (Ur 512)

1 as yourself, you will be RELEASED to
2 knowledge, having learned to FREE yourself,
3 of Him who knows of freedom. Unite
4 with me, under the holy banner of His
5 teaching, and, as we grow in strength, the
6 power of God’s Son will move in us,
7 and we will leave no-one untouched and
8 no-one left alone. And suddenly,
9 time will be over, and we will all unite in the
10 Eternity of God the Father. The holy light you
11 saw OUTSIDE yourself, in every miracle
12 you offered to your brothers, will be RETURNED to you.
13 And, KNOWING that the light is IN you,
14 YOUR creations will be there WITH you, as you are
15 in your Father. T 13 B 7. As miracles in this
16 world join you to your brothers, so do
17 your creations establish your fatherhood in
18 Heaven. YOU are the witnesses to the
19 Fatherhood of God, and He has given
20 you the power to create the witnesses to
21 YOURS, which is as HIS. Deny a
22 brother here, and you deny the witnesses to
23 your fatherhood in Heaven.
The miracle which God created is perfect, as are the miracles which YOU created in His Name. They need no healing, nor do you, when you know THEM.

But in this world, your perfection is unwitnessed. God knows it, but YOU do not, and so you do not SHARE His witness TO it. Nor do you witness unto Him, for reality is witnessed to as one. God waits your witness to His Son, and to Himself. The miracles you do on earth are lifted up to Heaven, and to Him. They witness to what you do not know, and, as they reach the gates of Heaven, God will open them. For never would He leave His own beloved Son outside them, and beyond Himself.
T 13 C. The Shadow of Guilt (*N 1138 8:242) (N 8:242) (Ur 513)

1 T 13 C 1. Guilt remains the only thing that hides the Father, FOR GUILT IS THE ATTACK UPON HIS SON. The guilty ALWAYS condemn, and HAVING done so, they WILL condemn, linking the future to the past, as is the ego’s law. Fidelity unto this law lets no light in, for it DEMANDS fidelity to darkness, and FORBIDS awakening. The ego’s laws are strict, and breaches are severely punished. Therefore, give no obedience to its laws, for they ARE laws of punishment. And those who follow them believe that THEY are guilty, and so they MUST condemn. Between the future and the past, the laws of God must intervene, if you would free yourselves. Atonement stands between them, like a lamp that shines so brightly, that the chain of darkness, in which you bound yourselves will disappear.

22 T 13 C 2. Release from guilt is the ego’s whole undoing. MAKE NO-ONE FEARFUL, for his guilt is yours,
(N 8:243) (Ur 513-514)

1 and, by obeying the ego’s harsh commandments,
2 you bring its condemnation on yourself, and
3 you will not escape the punishment it offers
4 those who obey it. The ego rewards
5 fidelity to it with pain, for faith in it
6 IS pain. And faith can be
7 rewarded only in terms of the belief in
8 which the faith was placed. Faith MAKES the
9 power of belief, and where it is invested,
10 determines its reward. For faith is
11 ALWAYS given what is treasured, and
12 what is treasured IS returned to you.

13 T13 C3. The world can give you ONLY
14 what you gave it, for being nothing
15 but your own projection, it HAS no
16 meaning apart from what you found
17 in it, and placed your faith in. There
18 you think it is. Be faithful unto
19 darkness, and you will NOT see, because your
20 faith WILL be rewarded as you GAVE
21 it. You WILL accept your treasure,² (514)341 and
22 if you place your faith in the past, the
23 future WILL be like it. Whate’er
24 you hold as dear YOU THINK IS YOURS.

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² For where your treasure is, there your heart will be also. Matthew 6:21
The power of your VALUING will make it so.

Atonement brings a re-evaluation of EVERYTHING you cherish, for it is the means by which the Holy Spirit can SEPARATE the false and true, which you have accepted into your minds WITHOUT DISTINCTION. Therefore, you cannot value one without the other, and guilt has become AS TRUE FOR YOU AS INNOCENCE.

You do NOT believe the Son of God is guiltless, because you see the past, and see HIM not. When you condemn a brother, you are saying, “I who WAS guilty choose to REMAIN so.” You have denied HIS freedom, and by so doing, you have denied the witness unto YOURS. You could as easily have FREED him from the past, and lifted from his mind the cloud of guilt that binds him TO it. And in HIS freedom would have been your OWN.

Lay not his guilt upon him, for HIS guilt lies in his secret that HE thinks that HE has done this.
unto YOU. Would you then teach him
that he is RIGHT in his delusion? The
idea that the guiltless Son of God can
attack himself, and MAKE him guilty,
IS insane. In ANY form, in ANY-
ONE, BELIEVE THIS NOT. For sin and
condemnation are the same, and the belief in
one is faith in the other, calling for
punishment INSTEAD of love.
NOTHING can justify insanity, and to call
for punishment UPON YOURSELF,
MUST be insane.
T 13 C 6. See no-one, then, as guilty, and
you will affirm the truth of guiltlessness
UNTO YOURSELF. In every condemnation
that you offer the Son of God, lies the
conviction of your OWN guilt. (515)- 342 - If you
would have the Holy Spirit make YOU free of
it, accept His offer of Atonement
for ALL your brothers. For so you
learn that IT IS TRUE FOR YOU.
Remember always that it is impossible
to condemn the Son of God IN PART.
Those whom you see as guilty, become
(N 8:246) (Ur 515)

the witnesses to guilt IN YOU, and you WILL
see it there, for it IS there, until it is
undone. Guilt is ALWAYS in your
OWN mind, WHICH HAS CONDEMNED
ITSELF. Project it not, for while you
do, it cannot BE undone. Great is the
joy in Heaven (with everyone whom
you release from guilt) where the
witnesses to your fatherhood rejoice.³

GUILT MAKES YOU BLIND. For
while you see one spot of guilt within
you, YOU WILL NOT SEE THE LIGHT. And by
projecting it, the WORLD seems dark,
and shrouded in your guilt. You throw a
dark veil over it, and cannot see it,
BECAUSE YOU CANNOT LOOK WITHIN. You are afraid
of what you would see there, but it is
NOT there. THE THING YOU FEAR IS
GONE. If you would look within, you
would see only the Atonement,
shining in quiet and in peace, upon
the altar to your Father. Do not be
afraid to look within. The ego tells
you all is black with guilt within you, and bids

³ Ur renders this a bit differently “With everyone whom you release from guilt, great is the joy in Heaven, where the witnesses to your fatherhood rejoice.”
(N 8:247) (Ur 515)

1 you NOT TO LOOK. Instead, it bids you look
2 upon your brothers, AND SEE THE GUILT IN THEM.
3 T 13 C 8. Yet this you cannot do, WITHOUT
4 REMAINING BLIND. For those who see
5 their brothers dark, and guilty in the dark
6 in which they shroud them, are too
7 afraid to look upon the light within.
8 Within you is NOT what you believe is there,
9 and what YOU put your faith in. Within
10 you is the holy sign of perfect faith
11 YOUR FATHER has in you. HE does not
12 value you as you do. He knows
13 Himself, and knows the truth IN YOU.
14 He knows THERE IS NO DIFFERENCE, for He
15 knows not of differences. Can YOU see
16 guilt where God KNOWS there is
17 perfect innocence? You can DENY
18 His knowledge, but you CANNOT change it. Look,
19 then, upon the light He placed within you, and
20 learn that what you feared was there HAS
21 BEEN replaced with love.(516) 343 -
T 13 D. Release and Restoration (*N 1144 8:248)  
(N 8:248) (Ur 516)

1 T 13 D 1. You are accustomed to the notion that the
2 mind can see the source of pain where
3 it is not. The doubtful service of dis-
4 placement is to hide the REAL source
5 of your guilt, and KEEP from your awareness the
6 full perception THAT IT IS INSANE. Displacement
7 ALWAYS is maintained by the illusion
8 that the source, from which attention is
9 diverted, MUST BE TRUE. And MUST
10 BE FEARFUL, or you would not have
11 displaced the guilt onto what you
12 believed to be LESS fearful. You are
13 therefore willing, with little opposition, to
14 look upon all sorts of “sources”
15 underneath awareness, provided
16 that they are not the deeper source, to which
17 they bear no real relationship at
18 all. Insane ideas HAVE no real
19 relationships, for that is why they ARE
20 insane.
(N 8:249) (Ur 516)

1 **T 13 D 2.** No real relationship can rest on
guilt, or even hold one spot of it,
to mar its purity. For all relation-
ships which guilt has
touched, are used but to avoid the
person AND the guilt. What strange
relationships you have made for this
strange purpose! And you
forgot that real relationships are
holy, and cannot be used by YOU at
all. They are used ONLY by the
Holy Spirit, and it is that that MAKES
them pure. If you displace YOUR
guilt upon them, the Holy Spirit cannot
use them. For, by pre-empting
FOR YOUR OWN ends what you should
have given HIM, he cannot use them
unto YOUR release. No-one who
would unite in ANY way, with
ANYONE, for his OWN salvation
will find it in that strange relationship.
It is not shared, and so it is not real.

23 **T 13 D 3.** In any union with a brother,
in which you seek to lay YOUR guilt upon him,
(N 8:250) (Ur 516-517)

1 or share it WITH him, or perceive his
2 own, YOU WILL FEEL GUILTY. Nor will
3 you find satisfaction and peace with
4 him, because your union with him IS NOT
5 REAL. You will see guilt in that
6 relationship, BECAUSE YOU PUT IT THERE.
7 It is inevitable that those who
8 suffer guilt WILL attempt to
9 displace it, because they DO
10 believe in it. Yet, though they
11 suffer, they will not look within,
12 AND LET IT GO. They cannot know
13 they love, and cannot understand WHAT
14 LOVING IS. Their main concern is
15 to perceive the source of guilt (517)#344
16 OUTSIDE themselves, BEYOND their
17 own control.
18 **T 13 D 4.** When you maintain that
19 YOU are guilty, but the source LIES IN
20 THE PAST, you are NOT looking inward.
21 The past is NOT in you. Your weird
22 associations to it HAVE no meaning
23 in the present. Yet you let them
24 stand BETWEEN you and your brothers, with
(N 8:251) (Ur 517)

1 whom you find no REAL relationships
2 at all. Can you EXPECT to use
3 your brothers as a means to solve
4 the past, and still to see them as
5 they really ARE? Salvation is
6 not found by those who use
7 their brothers to resolve problems
8 WHICH ARE NOT THERE. You wanted not
9 salvation in the past. Would you
10 impose your idle wishes on the
11 present, and hope to find
12 salvation NOW?
13 T 13 D 5. Determine, then, to be NOT
14 as you were. Use no relationship
15 to hold you to the past, but with each
16 one, each day, be born again.
17 A minute, even less, will be
18 enough to free you from the past,
19 and give your mind in peace over to the
20 Atonement. When everyone is
21 welcome to you as you would
22 have YOURSELF be welcome to your
23 Father, you will see no guilt in you.
24 For you will have ACCEPTED the Atonement,
(N 8:252) (Ur 517)

which shone within you all the while you dreamed of guilt, and would not look within and SEE it.

T 13 D 6. As long as you believe that guilt is justified in ANY way, in ANYONE, WHATEVER he may do, you will not look within, where you would ALWAYS find Atonement. The end of guilt will never come as long as you believe THERE IS A REASON FOR IT. For you must learn that guilt is ALWAYS totally insane, and HAS no reason. The Holy Spirit seeks not to dispel REALITY. If GUILT were real, ATONEMENT would not be. The purpose of Atonement is to dispel illusions, NOT to establish them as real, and THEN forgive them. The Holy Spirit does not KEEP illusions in your mind to frighten you, and show them to you fearfully, to demonstrate what He has saved you from.

(518)- 345 -
(N 8:253) (Ur 518)

1 T13D7. WHAT HE HAS SAVED YOU FROM IS GONE. Give NO reality to guilt, and see NO reason for it. The Holy Spirit does what God would have Him do, and has ALWAYS done so.

2 He has SEEN separation, but KNOWS of union. He TEACHES healing, but He also KNOWS of creation.

3 He would have you see and teach as He does, and through Him.

4 But what He knows, you do NOT know, though it is yours. NOW it is given you to heal and teach, to make what WILL BE, now. As yet it is NOT now. The Son of God believes that he is lost in guilt, alone in a dark world, where pain is pressing everywhere upon him, FROM WITHOUT.

5 When he has looked within, and seen the radiance there, he will remember how much his Father loves him. And it will seem incredible that he had
ever thought his Father loved him not, and looked upon him as condemned. 

The moment that you realize GUILT IS INSANE, WHOLLY unjustified, and WHOLLY without reason, you will NOT fear to look upon Atonement, and ACCEPT IT WHOLLY. You who have been unmerciful unto yourselves, do not remember your Father’s love. And, looking without mercy upon your brothers, you do not remember how much YOU love HIM. Yet it is forever true.

In shining peace within you, is the perfect purity in which you were created. Fear not to look upon the lovely truth in you. Look THROUGH the cloud of guilt that dims your vision, and look PAST darkness, to the holy place where you will see the light.

The altar to your Father is as pure as He Who raised it to Himself. Nothing can keep FROM you what
(N 8:255) (Ur 518-519)

1 Christ would have you see. His
2 will is like His Father’s, and He
3 offers mercy to every Child of
4 God, as He would have YOU
5 do. RELEASE from guilt, as you
6 would BE released. There is no
7 other way to look within, and
8 see the light of love shining as
9 steadfast ily and as surely as God Himself
10 has always loved His Son.
11 AND AS HIS SON LOVES HIM. There
12 is no fear in love,4 for love is
13 guiltless. You who have ALWAYS loved
14 your Father can have no fear, for ANY
15 reason, to look within, and see your
16 holiness. T 13 D 10. You CANNOT be as you believed you
17 WERE. Your guilt is without reason, because
18 it is not in the Mind of God, where YOU
19 are. And this IS (519)-346- reason, which the Holy Spirit
20 would RESTORE to you. He would
21 remove ONLY illusions. All else He
22 would have you see. And in Christ’s
23 vision He would show you the
24 perfect purity that is forever within God’s Son.

4 1 John 4:18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.
\textbf{(N 8:256) (Ur 519)}

1 You cannot enter into REAL relationship
2 with ANY of God’s Sons, unless you love
3 them all, and EQUALLY. Love is not
4 special. If you single out PART of the
5 Sonship for your love, you are imposing
6 guilt on ALL your relationships, and
7 MAKING them unreal. \textbf{T 13 D 11.} You can love
8 ONLY as God loves. Seek not to love
9 UNLIKE Him, for there IS no love
10 apart from His. Until you recognize that
11 this is true, you will have no idea WHAT
12 LOVE IS LIKE. No-one who condemns
13 a brother, can see HIMSELF as
14 guiltless in the peace of God. If
15 he IS guiltless and in peace, AND SEES
16 IT NOT, he IS delusional, and HAS
17 NOT LOOKED UPON HIMSELF.\textsuperscript{5} To him
18 I say, “Behold the Son of God, and
19 look upon his purity, and be still.
20 In quiet, look upon his holiness, and
21 offer thanks unto his Father, that
22 no guilt has ever touched him.”
23 \textbf{T 13 D 12.} No illusion that you have ever held against
24 him, has touched his innocence in

\textsuperscript{5} \textit{Ur} emphasizes only the word NOT in this phrase.
1 any way. His shining purity,
2 wholly untouched by guilt, and
3 wholly loving, is bright within you. Let
4 us look upon him together, and love
5 him. For in our love of him
6 IS your guiltlessness. But look
7 upon yourself, and gladness and
8 appreciation for what you\textsuperscript{6} see, will
9 banish guilt forever. I thank
10 You, Father, for the purity of Your most
11 holy Son, whom Thou hast
12 created guiltless forever.
13 T 13 D 13. Like you, my faith and my
14 belief are centered on what I
15 treasure. The difference is that I love
16 ONLY what God loves WITH
17 me, and, because of this, I treasure you
18 beyond the value that you set on yourselves,
19 even unto the worth that God has
20 placed upon you. I love all that
21 He created. And all my
22 faith and my belief I offer unto
23 it. My faith in\textsuperscript{7} you is strong as
24 all the love I give my Father.

\textsuperscript{6} Notes and HLC omit “will see” and simply read “see.” Ur has the extra “will”
\textsuperscript{7} Notes and HLC have “my faith in you is strong” while the Ur has “faith is you.”
(N 8:258) (Ur 519-520)

1 My trust in you is without limit,
2 and without the fear that you will hear me not. I thank the Father for your
3 loveliness, and for the many gifts that
4 you will let me offer to the Kingdom, in
5 honor of its wholeness that is of
6 God. (520)-347–
7
8 T 13 D 14. Praise be unto you, who
9 make the Father One with His Own
10 Son. Alone we are all lowly,
11 but together, we shine with brightness
12 so intense, that none of us alone
13 can even think on it. Before the
14 glorious radiance of the Kingdom,
15 guilt melts away, and, transformed
16 into kindness, will never more be
17 as
8 it was. Every reaction that
18 you experience will be so purified that
19 it is fitting as a hymn of praise
20 unto your Father. See only
21 praise of Him in what He has
22 created, for He will never cease
23 His praise of YOU. United in this
24 praise, we stand before the gates of
25 Heaven, where we will surely enter,

8 Ur changes “as” to “what”
in our blamelessness. God loves you.

Could I, then, lack faith in you, and love Him perfectly?

T 13 D 15. Forgetfullness and sleep, and even death, become the ego’s best advice for how to deal with the perceived and harsh intrusion of guilt on peace. Yet no-one sees himself in conflict, and ravaged by a cruel war, unless he believes that both “opponents” in the war are real.

Believing this, he must escape, for such a war would surely end his peace of mind, and so destroy him. But if he could but realize the war is between forces that are real and UNREAL powers, he could look upon himself, and SEE his freedom. No-one finds himself ravaged and torn in endless battles which he HIMSELF perceives as wholly without meaning. T 13 D 16. God would not have His Son embattled, and so His Son’s imagined “enemy,” which he made, is TOTALLY unreal.

You are but trying to escape a
T 13 E. The Guarantee of Heaven (*N 1156 8:260)  
(N 8:260) (Ur 520-521)

1 bitter war from which you HAVE escaped.
2 The war is gone. For you have heard
3 the hymn of freedom, rising unto
4 Heaven. Gladness and joy belong
5 to God for your release, because YOU made
6 it not. But, as you made not
7 freedom, so you made not a
8 war that could ENDANGER freedom.
9 Nothing destructive ever was, or will
10 be. The war, the guilt, the past are
11 gone as one, into the unreality from
12 whence they came. (521)348

T 13 E 1. When⁹ we are all united in
14 Heaven, you will value NOTHING that you
15 value here. For nothing that you
16 value here you value wholly, and so you
17 do not value it at all. Value is
18 where God placed it, and the value of
19 what God esteems CANNOT BE
20 JUDGED, for it HAS BEEN ESTABLISHED.
21 It is WHOLLY of value. It can merely be
22 appreciated OR NOT. To value it
23 partially is NOT TO KNOW ITS VALUE. In

⁹ Ur inserts “October 28, 1966”
(N 8:261) (Ur 521)

1 Heaven is everything God values, and
2 nothing else. Heaven is perfectly
3 unambiguous. Everything is clear and
4 bright, and calls forth ONE response. There
5 is no darkness, and there is no contrast. There
6 is no variation. There is no interruption.
7 There is a sense of peace so deep,
8 that no dream in this world has ever
9 **even brought** a dim imagining of what it is.
10 **T 13 E 2.** Nothing in this world can give
11 this peace, for nothing in this world is
12 wholly shared. Perfect perception
13 can merely show you what is **CAPABLE**
14 of being wholly shared. It can also
15 show you the **RESULTS** of sharing, while
16 you still remember the results of **NOT**
17 sharing. The Holy Spirit points quietly to
18 the contrast, knowing that you will
19 finally let Him judge the difference
20 FOR you, allowing Him to
21 demonstrate which **MUST** be true.
22 He has perfect faith in your final
23 judgment because He knows that **HE**
24 WILL MAKE IT FOR YOU. To doubt this would
be to doubt that His mission will be fulfilled. How is this possible, when His mission is of God?

T 13 E 3. You whose minds are darkened by doubt and guilt, remember this; God gave the Holy Spirit TO you, and gave HIM the mission to REMOVE all doubt, and every trace of guilt, that His dear Son has laid upon himself. IT IS IMPOSSIBLE THAT THIS MISSION FAIL. (522)349 Nothing can prevent what God would have accomplished from accomplishment.

Whatever your reactions to the Holy Spirit’s voice may be, whatever voice you choose to listen to, whatever strange thoughts may occur to you, God’s Will IS done. You WILL find the peace in which He has established you, because HE does NOT change His Mind. He is invariable as the peace in which you dwell, and of which the Holy Spirit reminds you.

T 13 E 4. You will not remember change
and shift in Heaven. You have need of
contrast only here. Contrast and
differences are necessary teaching
aids, for by them you learn what
to avoid, and what to seek. When
you have LEARNED this, you will find the
answer that makes the need
for ANY differences disappear.
Truth comes of its OWN will, unto
its own. When you have learned that
you BELONG to truth, it will flow
lightly over you, without a
difference of ANY kind. For you will
NEED no contrast to help you
realize that THIS IS WHAT YOU WANT,
and ONLY this.

Fear not the Holy Spirit will fail in
what your Father has given Him to
do. THE WILL OF GOD CAN FAIL IN
NOTHING. Have faith in only this
one thing, and it will be sufficient;
God wills you be in Heaven, and nothing
can keep you FROM it, or IT from
you. Your wildest misperceptions,
(N 8:264) (Ur 522-523)

1. your weird imaginings, your blackest
2. nightmares all mean nothing. They
3. will not prevail against the peace God
4. wills for you. The Holy Spirit WILL restore
5. your sanity, because insanity is NOT the
6. will of God. If that suffices
7. Him, it is enough for you. You
8. will NOT keep what God would
9. have removed, because it breaks
10. communication with you, with whom
11. He would communicate. His
12. Voice WILL be heard. (523)350

13. T 13 E 6. The communication link which
14. God Himself has placed
15. within you, joining your minds with
16. His, CANNOT be broken. You may
17. believe you WANT it broken, and this
18. belief DOES interfere with the
19. deep peace, in which the sweet and
20. constant communication which God
21. would SHARE with you, is known.
22. Yet His channels of reaching
23. out CANNOT be wholly closed, and
24. separated FROM Him. Peace
(N 8:265) (Ur 523)

1 will be yours, because His peace still
2 flows to you, from Him Whose
3 Will IS peace. YOU HAVE IT NOW.
4 The Holy Spirit will teach you how to USE it,
5 and by PROJECTING it, to learn that
6 it IS in you.
7 **T 13 E 7.** God willed you Heaven, and will
8 ALWAYS will you nothing else. The
9 Holy Spirit knows ONLY of His Will. There
10 is NO chance that Heaven will
11 not be yours, for God is sure,
12 and what He wills is sure as
13 He is. You will learn salvation,
14 because you will learn HOW TO SAVE.
15 It will not be possible to EXEMPT
16 YOURSELF from what the Holy Spirit wills
17 to teach you. Salvation is as
18 sure as God. His certainty
19 suffices. Learn that even the
20 darkest nightmare that disturbed
21 the mind of God’s sleeping Son,
22 holds no power over him. He
23 WILL learn the lesson of awaking.
24 God watches over him, and light
(N 8:266) (Ur 523-524)

1 surrounds him.
2 **T 13 E 8.** Can God’s Son lose himself
3 in dreams, when God has placed
4 WITHIN him the glad call to
5 awaken and be glad? He cannot
6 separate himself from what is
7 IN him. His sleep will not
8 withstand the call to wake. The
9 mission of redemption will be fulfilled,
10 as surely as the Creation will
11 remain unchanged throughout
12 eternity. You do NOT have to
13 know that Heaven is yours, to
14 MAKE it so. It IS so. But
15 the will of God must be accepted
16 AS your will, to KNOW it. The
17 Holy Spirit CANNOT fail to undo FOR you
18 everything (524)351 that you have learned that
19 teaches you what is NOT true
20 must be RECONCILED with truth.
21 This is the reconciliation which the ego would
22 substitute for your reconciliation
23 unto sanity and unto peace.
24 **T 13 E 9.** The Holy Spirit has a very different
kind of reconciliation in His mind for you, and one which He WILL effect, as surely as the ego will NOT effect what it attempts. Failure is of the ego, NOT of God. From Him you CANNOT wander, and there is no possibility that the plan the Holy Spirit offers to everyone, for the salvation OF everyone, will not be perfectly accomplished. You WILL be released, and you will not remember anything you made that was not created FOR you, and BY you in return. For how can you remember what was never true, or NOT remember what has always been? It is this reconciliation with truth, and ONLY truth, in which the peace of Heaven lies. (525)352
T 13 F. The Testimony of Miracles (*N 1166 9:3)  
(N 9:003) (Ur 525)

1 T 13 F 1. Yes, you are blessed indeed. But in  
2 this world, you do not know it. Yet you have the  
3 means for LEARNING it, and SEEING it  
4 quite clearly. The Holy Spirit uses logic as  
5 easily, and as well, as does the ego, except  
6 that HIS conclusions are NOT insane.  
7 They take a direction EXACTLY  
8 opposite, pointing as clearly to Heaven  
9 as the ego points to darkness and to death.  
10 We have followed much of the ego’s logic, and  
11 seen its logical conclusions. And  
12 HAVING seen them, we have realized that they  
13 can NOT be seen but in delusions.  
14 For there alone their SEEMING clearness  
15 SEEMS TO BE CLEARLY SEEN. Let us  
16 now turn AWAY from them, and follow  
17 the simple logic, by which the Holy Spirit teaches  
18 you the simple conclusions that speak  
19 for truth, and ONLY truth.  
20 T 13 F 2. If you are blessed and do not  
21 know it, you need to learn it MUST  
22 be so. The KNOWLEDGE is not taught,  
23 but its conditions MUST be acquired,  
24 for it is THEY that have been thrown

10 Ur inserts “November 2, 1966”
11 Ur inserts the word “have” here
(N 9:004) (Ur 525)

1 away. You CAN LEARN to bless, and CANNOT give
2 WHAT YOU HAVE NOT. If, then, you OFFER
3 blessing, it MUST have come FIRST TO
4 YOURSELF. And you must also have
5 ACCEPTED IT AS YOURS, for how
6 else could you GIVE IT AWAY? This
7 is WHY your miracles offer YOU the
8 testimony that YOU are blessed.
9 If what you offer IS complete forgiveness,
10 you MUST have LET GUILT GO, and
11 accepting the Atonement for yourself and teaching, learning
12 yourself you ARE guiltless. How
13 could you learn what has been done
14 for you, BUT WHICH YOU DO NOT KNOW, unless
15 you do what you would HAVE to do, if
16 it HAD BEEN done unto you?
17 This is indeed
18 T 13 F 3. INDIRECT proof of truth is
19 needed in a world made of denial,
20 and without direction. For denial is the
21 decision not to know. You will perceive
22 the need for this, if you will realize that to
23 DENY is the decision NOT to know. The logic
24 of the world MUST therefore lead to nothing,
(N 9:005) (Ur 525-526)

1 for its GOAL is nothing. If you decide
2 to have and give and BE nothing except a
3 dream, you MUST direct your thoughts
4 unto oblivion. And if you have and give
5 and are EVERYTHING, and ALL THIS HAS BEEN
6 DENIED, your thought system is
7 closed off, and wholly separated from the
8 truth. (526)353 This IS an insane world, which you
9 perceive and do not underestimate the
10 actual extent of its insanity. There is
11 no area of your perception that it has not
12 touched, and your dream IS sacred to you.
13 T 13 F 4. That is why God placed the Holy Spirit
14 WITHIN you, where YOU placed the dream.
15 Seeing is ALWAYS outward. Were
16 your thoughts wholly of YOU, the thought-
17 system which YOU have made, WOULD
18 be forever dark. The thoughts which
19 the mind of God’s Son projects, HAVE
20 all the power that he gives them.
21 The thoughts he shares with God are
22 BEYOND his belief, but those HE
23 made ARE his beliefs. And it is
24 THESE, and NOT the truth, that he has chosen
(N 9:006) (Ur 526)
1 to defend and love. They will not be
2 taken from him. But they CAN be
3 given up BY him, for the Source
4 of their undoing is IN him. There is
5 NOTHING in the world to teach him that
6 the logic of the world is totally insane,
7 and leads to nothing. But in
8 him who MADE this insane logic
9 and its ?????, there is One Who KNOWS
10 it leads to nothing, for He knows of
11 EVERYTHING.
12 T 13 F 5. Any direction which would\(^{12}\)
13 lead you where the Holy Spirit leads you NOT
14 goes nowhere. Anything you deny
15 which He knows to be true you have denied
16 YOURSELF, and He must therefore teach you NOT
17 to deny it. Undoing IS indirect, as
18 DOING is. You were created ONLY to create,
19 neither to see NOR do. These are but
20 INDIRECT expressions of the will to live, which
21 has been blocked by the capricious and
22 unholy whim of death and murder
23 that your Father shared not WITH you.
24 You have set yourselves the task of sharing
25 what can NOT be shared. And while

\(^{12}\) Ur replaces “would” with “will”
The Shorthand Notes Text Chapter 13

T 13 G. The Happy Learner (*N 1170 9:7)
(N 9:007) (Ur 526-527)

1 you think it possible to LEARN how to
2 do this, you will NOT believe all that
3 IS possible to learn to do.
4 T 13 F 6. The Holy Spirit, therefore, must begin His teaching,
5 by showing you what you can NEVER
6 learn. His MESSAGE is not indirect,
7 but He must introduce the simple
8 truth into a thought-system which
9 has become so (527)354 *senselessly*
10 complex¹³ that you CANNOT SEE that it means
11 nothing. HE merely looks at its
12 foundation, and DISMISSES it. But YOU,
13 who CANNOT undo what you have made, nor
14 escape the heavy burden of it’s
15 dullness that lies upon your minds,
16 cannot see THROUGH it. It DECEIVES you,
17 because you chose to deceive YOURSELVES.
18 Those who choose to BE deceived, will
19 merely ATTACK direct approaches,
20 which would seem but to ENCROACH
21 upon deception, and strike at it.
22 T 13 G 1. The Holy Spirit needs a happy
23 learner, in whom His mission can be
24 happily accomplished. You who are

¹³ Ur adjusts this to “twisted and so complex”
steadfastly devoted unto misery,
MUST first recognize that you ARE miserable and NOT happy. The Holy Spirit cannot teach WITHOUT this contrast, for you believe that misery IS happiness. This has so confused you, that you have undertaken to learn to do what you can NEVER do, believing that UNLESS you learn it you will NOT be happy. You do NOT realize that the foundation on which this most peculiar learning goal depends, means ABSOLUTELY NOTHING. This DOES make sense to you.

T 13 G 2. Have faith in nothing, and you will FIND the treasure that you sought. But you will add another burden to your mind, ALREADY burdened, or you would NOT have sought another. You will believe that NOTHING IS OF VALUE, and will VALUE it. A little piece of glass, a speck of dust, a body, or a war, are one to you. For if you value ONE thing made of
nothing, you HAVE believed that nothing
CAN be precious, and that you CAN learn
how to make the UNtrue real true. The
Holy Spirit, SEEING where you are, but KNOWING
you are elsewhere, begins His lesson
in simplicity with the fundamental
teaching that TRUTH IS TRUE.
This is the hardest lesson you will ever
learn, and in the end, the ONLY one. (528)-355–
T 13 G 3. Simplicity is very
difficult for twisted minds.
Consider all the distortions you have
made of nothing; all the strange
forms and feelings, and actions and
reactions, that you have woven out
of it. Nothing is so alien to
you as the simple truth and nothing
are you LESS inclined to listen to.
The contrast between what is true
and what is not is PERFECTLY
apparent, yet you do NOT see it.
The simple and the obvious are NOT
apparent to those who would
make palaces and royal robes of
nothing, believing they are kings with
golden crowns BECAUSE of them. All
dthis the Holy Spirit sees, and teaches simply
that ALL THIS IS NOT TRUE.

To these unhappy learners, who
would teach themselves nothing, and
delude themselves into believing
that it is NOT nothing, the Holy Spirit
says, with steadfast quietness,
"The truth is true. Nothing else
matters, nothing else is real,
and EVERYTHING beside it is not there.
Let Me make the one distinction
FOR you, which you CANNOT make, but
NEED to learn. Your faith in nothing
IS deceiving you. Offer your faith
to Me, and I will place it
gently in the holy place where
it belongs. You will find NO
deception there, but only the simple
Truth. And you will love it, because
you will UNDERSTAND it." Like you, the Holy Spirit
did NOT make truth. Like God,
He KNOWS it to be true. He
brings the LIGHT of truth into the darkness,
(N 9:015) (Ur 528-529)

1 And¹⁴ as it shines, YOUR BROTHERS see it, and, realizing that this light
2 is NOT what you have made, they see
3 in you MORE than YOU see. They
4 will be happy learners of the lesson
5 which this light brings to them, because
6 it teaches them release from nothing, and
7 from all the works of nothing. The heavy
8 chains which SEEM to bind them
9 until despair, they do NOT see as
10 nothing, until YOU bring the light TO them.
11 And THEN they see the chains have
12 disappeared, and so they MUST have been
13 nothing.
14 T 13 G 6. And YOU will see it WITH them.
15 BECAUSE you taught them gladness and
16 release, they will become YOUR teachers in
17 release and gladness. When you
18 teach ANYONE that truth is true,
19 YOU LEARN IT WITH HIM. And so you
20 learn (529)- 356 - that what seemed hardest was
21 the easiest.
22 Learn to be happy learners.
23 You will NEVER learn how to make

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¹⁴ The Notes and Ur are arranged in a different sequence here. We are using the Ur sequence and guessing, from the context, that the four pages 9:11-9:14 were inadvertently shuffled at some point in the history of this document.
nothing everything. But see that

deep HAS BEEN your goal, and RECOGNIZE

how foolish it has been. Be

glad it is undone, for, when you look

at it in simple honesty, it IS

undone. We said before, “be not

certain with nothing,” for you HAVE believed

that nothing COULD content you. IT

IS NOT SO. T13G7. If you would be a

happy learner, you must give EVERYTHING

that YOU have learned over to the Holy Spirit, to

be UNlearned FOR you. And THEN

begin to learn the joyous lessons that

come quickly, on the firm foundation

that truth is true. For what is

built there IS true, and BUILT on

truth. The universe of learning will open

up before you, in all its gracious

simplicity. With truth before you, you

will not look back. The happy learner

meets the conditions of learning here,

as he also meets the conditions

of knowledge in the Kingdom. T13G8. All

this lies in the Holy Spirit’s plan to free you

from the past, and open up the way to


15 Ur has the word “this” here but the glyph is clearly that for the word “that”
(N 9:017) (Ur 529)

freedom FOR you. For truth IS
true. What else could ever be,
or ever was? This simple lesson
holds the key to the dark door, which you
believe is locked forever. You MADE
this door OF nothing, and behind it IS
nothing. The key is only the light
which shines away the shapes and forms
and fears of nothing.

Accept this key to freedom,
from the hands of Christ, Who gives
it to you, that you may join Him
in the holy task of bringing light to
darkness. For, like your brothers,
YOU do not realize the light had
come, and freed you from the sleep of
darkness. T 13 G 9. Behold your brothers in
their freedom, and learn of them how
to be FREE of darkness. The light
in you will waken them, and they will not
leave YOU asleep. The Vision of Christ
is GIVEN the very instant that it is
perceived. Where everything is
clear, it is ALL holy. The quietness

16 Ur replaces “had” with “has”
of its simplicity is so compelling,
that you will realize IT IS IMPOSSIBLE
TO DENY THE SIMPLE TRUTH. For there
IS nothing else. God is everything, and
His Son is IN Him WITH everything.
Can he sing the dirge of sorrow, when
THIS is true? (530)- 357 -
T 13 H. The Decision for Guiltlessness (*N 1182 9:19)
(N 9:019) (Ur 530)

1 T 13 H 1. Learning\(^{18}\) will be commensurate with
2 motivation, and the interference in your motivation for
3 learning, is EXACTLY the same as that which
4 interferes with ALL your thinking. The happy
5 learner CANNOT FEEL GUILTY ABOUT LEARNING. This
6 is so ESSENTIAL to learning, that it should
7 never be forgotten. The guiltless learner
8 learns so easily, BECAUSE HIS THOUGHTS ARE
9 FREE. But this entails the recognition
10 that GUILT IS INTERFERENCE, NOT
11 SALVATION, and serves NO useful
12 function at all. T 13 H 2. You are accustomed to
13 using guiltlessness merely to offset the
14 pain of guilt, and do not look upon it
15 as having value IN ITSELF. You believe that
16 guilt AND guiltlessness are BOTH of
17 value, each representing an ESCAPE from
18 what the other does NOT offer you. You do NOT
19 want either alone, for without both,
20 you do not look upon see YOURSELVES
21 as whole, and therefore happy.
22 You are whole ONLY in your
23 guiltlessness, and only in your guiltlessness,
24 CAN you be happy. There IS no conflict
25 here. T 13 H 3. To wish for guilt in ANY way,

\(^{18}\) Ur inserts “November 6, 1966.”
in ANY form, will lose appreciation of the value of your guiltlessness, and push it from your sight. There is NO compromise that you can make with guilt, and escape from the pain which ONLY guiltlessness allays. Learning is living here, as creating is Being in Heaven. Whenever the pain of guilt seems to ATTRACT you, remember that, if you yield to it, you are deciding AGAINST your happiness, and will NOT learn how to be happy. Say, therefore, to yourself, gently, but with the conviction born of the love of God and of His Son:

The rest of the page is blank but the Ur has:

What I experience I will make manifest. If I am guiltless, I have nothing to fear. I choose to testify to my ACCEPTANCE of the Atonement, NOT FOR ITS REJECTION. I would accept my guiltlessness by making it manifest, and SHARING it. Let me bring peace to God’s Son from his Father.

(N 9:020) (Ur 530)

19 Notes and HLC both have this is as “lose.”
(N 9:011) (Ur 531)

1. T 13 H 4. Each day, each hour and minute, - even each second, - you are deciding between the crucifixion and the Resurrection; between the ego and the Holy Spirit. The ego is the choice for guilt, the Holy Spirit the decision for blamelessness. The power of decision is all that is yours. What you can decide BETWEEN is fixed, because there are no alternatives, EXCEPT truth and illusion. And there is no overlap between them, because they are opposites which CANNOT be reconciled, and CANNOT both be true. You are guilty OR guiltless, bound OR free, happy OR miserable.

21. Everyone you offer healing TO, returns it. Everyone you attack, KEEPS it and cherishes it by holding it AGAINST you. Whether he DOES this, or does it not, will make no difference. YOU WILL THINK HE DOES. It is impossible to offer WHAT YOU DO NOT WANT, without this penalty. The cost of giving IS receiving. Either it is a penalty from which you suffer, or the happy purchase of a treasure to hold dear.

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20. Ur inserts “Nov. 12, 1966”
21. Ur replaces “miserable” with “unhappy” and then adds the following g” T 13 H 5. The miracle teaches you that you have chosen guiltlessness, freedom, and joy. It is not a cause, but an EFFECT. It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt. “
1. **T 13 H 6.** No penalty is ever asked of God’s Son, except BY himself and OF himself. Every chance given to him to heal, is another opportunity to replace darkness with light, and fear with love. If he refuses it, he binds himself TO darkness because he did not choose to free his brother, and enter light WITH him. By GIVING power to nothing, he threw away the joyous opportunity to learn that nothing HAS no power. And, by NOT DISPELLING, darkness, HE became afraid of darkness AND of light. The joy of learning darkness has no power over the Son of God, is the happy lesson the Holy Spirit teaches, and would have YOU teach WITH Him. It is HIS joy to teach it, as it will be YOURS. **T 13 H 7.** The way to teach this simple lesson is merely this; guiltlessness IS invulnerability. Therefore, make your INVULNERABILITY manifest to everyone you meet, and teach him that, WHATEVER he may try to do to you, your perfect freedom from the belief that you can BE harmed, shows him HE
(N 9:013) (Ur 531-532)

1 is guiltless. He can do NOTHING that
2 can hurt you, and by refusing to
3 allow him to THINK HE CAN, you
4 teach him (532)-359- that the Atonement which you
5 have accepted22 IS ALSO HIS.
6 THERE IS NOTHING TO FORGIVE.
7 No-one can hurt the Son of God. His
8 guilt is WHOLLY without cause, and
9 being without cause, CANNOT exist.
10 T 13 H 8. God is the ONLY Cause, and guilt is
11 NOT of Him. Teach no-one
12 he has hurt you, for, if you do,
13 you teach YOURSELF that what is
14 NOT of God, HAS POWER OVER YOU.
15 THE CAUSELESS CANNOT BE. Do
16 not attest to it, and do not foster
17 belief in it in any mind.
18 Remember always MIND IS ONE,
19 and CAUSE IS ONE. You will learn
20 communication with this Oneness ONLY
21 when you learn to DENY the
22 causeless, and accept the Cause of
23 God as YOURS. The power that
24 God has given to His Son IS
25 his, and nothing else can His Son

22 Ur inserts “for yourself,”
(N 9:014) (Ur 532)

1 see, or choose to look upon, without
2 imposing on HIMSELF the penalty
3 of guilt, IN PLACE of all the happy
4 teaching the Holy Spirit would gladly
5 offer him.

6 T 13 H 9. Whenever you decide to
7 make decisions FOR YOURSELF, you are
8 thinking self-destructively, and the
9 decision WILL BE WRONG. It will hurt you,
10 because of the CONCEPT of decision which led to
11 it. It is not true that you can make
12 decisions BY yourself, or FOR
13 yourself alone. No thought of
14 God’s Son CAN be separate, or
15 isolated in its effects. Every
16 decision is made for the WHOLE SONSHIP,
17 directed in and out, and influencing a
18 constellation larger than anything you
19 ever dreamed of. Those who accept
20 Atonement, ARE invulnerable. But
21 those who believe they are guilty, WILL
22 respond to guilt, because THEY THINK IT IS
23 SALVATION, and will NOT refuse to see it, and
24 side WITH it. They BELIEVE that
INCREASING guilt is self-PROTECTION. And
they fail to understand the simple fact
that, what they do NOT want, MUST hurt
them.

All this arises because they do NOT
believe that WHAT THEY WANT IS GOOD
and\(^{23}\) will was given them BECAUSE it is
holy, and will bring TO them ALL that
they need, coming as naturally as
peace that knows no limits. There is
NOTHING their wills will not provide, that
offers them ANYTHING of value. But
because they do NOT understand their will, the Holy
Spirit quietly understands it\(^{24}\) FOR them,
and gives them what THEY will
without effort, strain, or the
impossible burden of deciding WHAT
THEY WANT AND NEED ALONE. It will
never happen that you will have to
make decisions FOR YOURSELF. You are
NOT bereft of help, and HELP THAT
KNOWS THE ANSWER. Would you be
content with little, which is all that YOU can
ALONE\(^{25}\) \((533)-360\) offer\(^{26}\) unto yourself, when
He Who GIVES YOU EVERYTHING will

\(^{23}\) \textit{Ur} replaces "and" with ". Yet"
\(^{24}\) Notes and HLC have "it" here ... obvious typo.
\(^{25}\) \textit{Ur} replaces "can AONE" with "ALONE can"
\(^{26}\) \textit{Ur} inserts Nov. 12, 1966
1 simply OFFER it TO you?
2 **T 13 H 11.** He will never ask what you have
done to make you worthy of the gift of
God. Ask it not therefore of yourselves.
3 Instead, accept His answer, for
4 He KNOWS you are worthy of everything
5 that God wills FOR you. Do not
6 try to escape the gift of God, which He
7 so freely and so gladly offers you.
8 He offers you but what God gave
9 Him FOR you. You need NOT
decide whether or not you are
10 DESERVING of it. GOD KNOWS THAT
11 YOU ARE. Would you deny the truth of
12 GOD’S decision, and place your
13 pitiful appraisal of yourself
14 in place of His calm and
15 unswerving value of His Son? NOTHING
16 can shake God’s conviction of the
17 perfect purity of everything that He
18 created, for it IS wholly pure.
19 Do not decide AGAINST it, for being
20 of Him it MUST be true.
(N 9:023) (Ur 533-534)

1. Peace abides in every mind that quietly accepts the plan that GOD has set for his Atonement, RELINQUISHING HIS OWN. You know NOT of Salvation, for you do NOT understand it. Make no decisions about what it is, or where it lies, but ask of the Holy Spirit EVERYTHING and leave ALL decisions to His gentle counsel. The One Who knows the plan of God which God would have you follow, can teach you what it IS. Only His wisdom is capable of guiding you to follow it. Every decision you undertake alone but signifies that you would define what Salvation is, and what you would be saved from. The Holy Spirit KNOWS that ALL Salvation is escape from guilt. You have no other "enemy," and against this strange distortion of the purity of the Son of God, the Holy Spirit is your ONLY friend. (534)#361

2. He is the strong protector of your innocence, which sets you free. And
(N 9:024) (Ur 534)

1 it is HIS decision to undo EVERYTHING that
2 would obscure your innocence from your
3 unclouded mind. Let Him therefore
4 be the only guide that you would follow
5 to salvation. He knows the way, and
6 leads you gladly on it. WITH Him,
7 you will not fail to learn what God
8 wills FOR you IS your will.
9 WITHOUT His guidance, you will think
10 you know alone, and will decide AGAINST
11 your peace, as surely as you
12 made the wrong decision in ever
13 thinking that Salvation lay in you
14 alone. Salvation is of Him to Whom
15 God GAVE it FOR you. He has
16 not forgotten it. Forget HIM not, and
17 He will make EVERY decision for you
18 for YOUR Salvation and the peace of God in you.
19 **T 13 H 14.** Seek not to appraise the worth
20 of God’s Son, whom He created
21 holy, for to do so is TO EVALUATE
22 HIS FATHER, and judge AGAINST Him.
23 And you WILL feel guilty for this
24 imagined “crime,” which no one in
25 this world, or Heaven, CAN POSSIBLY commit.
(N 9:025) (Ur 534-535)

1. God’s Spirit teaches only that
2. the “sin” of SELF replacement on the
3. throne of God is NOT a source of
4. guilt. What CANNOT happen
5. can have no effects to fear. Be
6. quiet in your faith in Him, Who
7. loves you, and would lead you out of
8. insanity. Madness may be
9. your CHOICE, but NOT your reality.
10. Never forget the Love of God, Who
11. HAS remembered you. For it is quite
12. impossible that He could ever
13. let His Son drop from His
14. loving Mind, wherein he was created
15. and where his abode was fixed in
16. perfect peace forever.
18. for me,” and it is done. For His
19. decisions are reflections of WHAT
20. GOD KNOWS ABOUT YOU, and in this
21. light, error of ANY kind becomes
22. impossible. Why would you
23. struggle so frantically to anticipate
24. all that you CANNOT know, (535)362 when ALL the
25. knowledge lies behind EVERY decision
(N 9:026) (Ur 535)

1. that the Holy Spirit makes FOR YOU? Learn
2. of His wisdom and His love, and teach
3. His answer to everyone who struggles
4. in the dark. For you decide for THEM AND
5. for yourself. How gracious is it to
6. decide all things through Him, Whose
7. equal love is given equally to
8. all alike. He leaves you no one
9. OUTSIDE yourself, alone WITHOUT
10. you. And so He gives you what is
11. yours, because your Father would
12. have you share it WITH him.
13. T 13 H 16. In everything be led by Him,
14. and do not reconsider. Trust Him
15. to answer quickly, surely, and with
16. love for everyone who will be
17. touched in any way by the decision.
18. And EVERYONE will be. Would you
19. take unto yourself the sole responsibility
20. for deciding what can bring ONLY
21. good to everyone? Would you
22. KNOW this? You taught YOURSELVES
23. the most unnatural habit of
24. NOT communicating with your Creator.
1 Yet you remain in close communication with Him
2 and with everything that is within Him, as
3 it is within YOURSELF. UNlearn isolation
4 through His loving guidance, and learn of
5 all the happy communication that you have
6 thrown away, but could NOT lose.
7 T 13 H 17. Whenever you are in doubt what you
8 should do, think of His Presence
9 in you, and tell yourself this and ONLY this:
10 “He leadeth me, and knows the way
11 which I know not. Yet
12 He will never KEEP from me what
13 He would have me LEARN. And so
14 I trust Him to communicate to me
15 all that He knows FOR me.”27 (536)363
16 T 1311. When you accept a brother’s
17 guiltlessness, you will SEE Atonement in
18 him. For, by proclaiming it in
19 HIM, you make it YOURS, and you WILL
20 see what you sought. You will not
21 see the symbol of your brother’s guiltlessness
22 shining within him, while you still believe
23 IT IS NOT THERE. HIS guiltlessness is
24 YOUR Atonement. Grant it to him, and

27 Ur inserts “Then let Him teach you quietly how to perceive your guiltlessness, which is ALREADY there.”
you will see the truth of what you have acknowledged.
Yet truth is offered FIRST, to be received,
even as God gave it first to His
Son. The first in time means nothing,
but the First in Eternity is God the Father,
Who is both First and One. Beyond the
First, there is no other, for there is no order,
no second or third, and nothing BUT the
First.

T 13 12. You who belong to the First Cause,
created by Him like unto Himself, and
part of Him, are more than merely
guiltless. The state of guiltlessness is
only the condition in which what is NOT there
has been REMOVED from the disordered mind
that THOUGHT it WAS. This state,
and only this, must YOU attain with God
beside you. For until you do, you will
still think that you are separate FROM
Him. You can feel His Presence
NEXT TO you, but CANNOT know that
you are one with Him. This needs not
to be taught. Learning applies ONLY
to the condition IN WHICH IT HAPPENS OF ITSELF.
(N 9:029) (Ur 536-537)

1. **T 1313.** When you have let all that has obscured the truth in your most holy mind be undone for you, and stand in Grace before your Father, He will give Himself to you, as He has ALWAYS done. Giving Himself is all He knows, and so it is ALL knowledge. For what He knows NOT cannot be, and therefore CANNOT BE GIVEN. Ask not to BE forgiven, for this has already been accomplished. Ask rather to LEARN forgiveness,³⁰ and restore WHAT ALWAYS WAS to your unforgiving mind. Atonement becomes real and visible, to them that USE it. On earth, it is your ONLY function, and you (537)₃⁶⁴ must learn that it is all you WANT to learn.

2. **T 1314.** You WILL feel guilty ‘til you learn this. For, in the end, whatever form it takes, your guilt arises from your failure to fulfill your function in God’s Mind with ALL OF YOURS. Can you ESCAPE this guilt by failing to fulfill your function HERE?

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³⁰ Ur changes “forgiveness” to “how to forgive”
(N 9:030) (Ur 537)

1 You need not understand creation, to do
2 what must be done, BEFORE that
3 knowledge would be meaningful to you.
4 God breaks no barriers; neither did He
5 MAKE them. When YOU release them,
6 they are gone. God will not fail, nor
7 ever has, in anything.
8 T 1315. Decide that God is right and
9 YOU are wrong, about yourself. He
10 created you out of Himself, but
11 still WITHIN Him. He knows what
12 you are. Remember that there is no
13 second to Him. There cannot therefore be
14 anyone WITHOUT His Holiness, nor
15 anyone unworthy of His perfect love.
16 Fail not in your function of loving in a
17 loveless place, made out of darkness
18 and deceit, for thus are
19 darkness and deception UNdone. FAIL
20 NOT YOURSELF, but instead, offer to
21 God AND YOU His blameless Son. For
22 this small gift of appreciation FOR His
23 love, God will Himself exchange
24 your gift for HIS.
(N 9:031) (Ur 537-538)

1 T1316. Before you make ANY decisions for
2 yourself, remember that YOU HAVE DECIDED
3 AGAINST YOUR FUNCTION IN HEAVEN, and
4 consider carefully whether you WANT
5 to make decisions here. Your function
6 here is only to decide AGAINST d
7 eciding what you want, in recognition
8 that YOU DO NOT KNOW. How, then,
9 CAN you decide what you should do?
10 Leave ALL decisions to the One Who speaks
11 for God, and for your function as He
12 KNOWS it. So will He teach you
13 to remove the awful burden you have laid
14 upon yourself, by loving not the Son
15 of God, and trying to teach him
16 guilt INSTEAD of love. Give up this
17 frantic and insane attempt (538)365 which
18 cheats you of the joy of living with your
19 God and Father, and awaking gladly to
20 His Love and Holiness, which join
21 together as truth in YOU, making
22 you One with Him.
23 T1317. When you have learned how ?? to
24 decide WITH God, ALL decisions
(N 9:032) (Ur 538)

1 become as easy and as right as breathing.
2 There is no effort, and you will be led as
gently, as if you were being carried
along a quiet path in summer.
5 Only your own volition seems to make
deciding hard. The Holy Spirit will not delay
at all in answering your EVERY question
what to do. He KNOWS. And He
will TELL you, and then do it FOR
you. You who are tired might
consider whether this is not more
restful than sleep. For you can
bring your guilt into sleeping, but
NOT into this.

24 <end of chapter 13>
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Chapter 14 – Bringing Illusions to Truth

T 14 A. Introduction (*N 1196 9:33)
(N 9:033) (Ur 539)

1 T 14 A 1. Unless¹ you are guiltless you cannot know
2 God, Whose Will is that you know Him.
3 Therefore, you MUST be guiltless. But, if
4 you do not accept the necessary conditions
5 for knowing Him, YOU HAVE DENIED HIM, and
6 do not recognize Him, though He is all
7 around you. He cannot be known
8 without His Son, whose guiltlessness
9 is² the condition for knowing Him.
10 Accepting His Son as guilty is
11 denial of the Father so complete
12 that knowledge is swept
13 away from recognition, in the very
14 mind where God Himself has
15 placed it. If you would but
16 listen, and learn how
17 impossible this is! Do not endow
18 Him with attributes YOU
19 understand. You made Him
20 not, and anything YOU understand
21 is not of Him.
22 T 14 A 2. Your task is not to make
23 reality. It is here, WITHOUT your
24 making, but NOT without YOU.

¹ Ur inserts “November 16, 1966.”
² Ur adds emphasis to this word
(N 9:034) (Ur 539)

1 You who have thrown your selves
2 away, and valued God so little,
3 hear me speak for Him, and for
4 yourselves. You cannot understand how
5 much your Father loves you, for
6 there is no parallel in your experience of
7 the world to help you understand it.
8 There is nothing on earth with which it
9 can compare, and nothing you have
10 ever felt, APART from Him, that
11 resembles it ever so faintly.
12 You cannot even give a blessing in
13 perfect gentleness. Would you
14 know of One Who gives
15 forever, and Who knows of nothing
16 EXCEPT giving?
17 T 14 A 3. The Children of Heaven live
18 in the light of the blessing of their
19 Father, because THEY KNOW THAT THEY
20 ARE SINLESS. The Atonement was
21 established as the means of
22 restoring guiltlessness to the
23 mind which has denied it,
24 and thus denied Heaven to
25 Itself. Atonement teaches you
T 14 B. Guilt and Guiltlessness (*N 1198 9:35)  
(N 9:035) (Ur 539-540)

1 the true condition of the Son of God.
2 It does NOT teach you what you are
3 or what your Father is. The Holy Spirit, Who
4 remembers this FOR you, merely
5 teaches you how to REMOVE the
6 blocks that stand between you and
7 what YOU know. His memory is
8 YOURS. If you remember what
9 you³ have made, you are remembering nothing.⁴

10 T 14 B 1. The guiltless and the guilty
11 are totally incapable of
12 understanding one (540)-367—another. Each perceives
13 the other AS LIKE HIMSELF, making
14 them unable to communicate,
15 because each sees the other UNLIKE the
16 way he sees himself. God
17 can communicate ONLY to the Holy Spirit in
18 your mind, because only He shares
19 the knowledge of what you are WITH God.
20 And only the Holy Spirit can
21 answer God for YOU, for only
22 He knows what God IS.
23 Everything ELSE, that YOU have
24 placed within your mind, CANNOT
25 exist, for what is not in

³ Ur emphasizes this word
⁴ Ur inserts “Remembrance of reality is in HIM, and THEREFORE in you.”
(N 9:036) (Ur 540)

1 communication with the Mind of God, has
2 never been. Communication with God is
3 Life. Nothing without it IS at all.
4 T14B2. The only part of your mind that
5 has reality, is the part that links
6 you still with God. Would you have
7 ALL of it transformed into a
8 radiant message of God’s
9 love, to share with all the lonely
10 ones, who have denied Him with you?
11 GOD MAKES THIS POSSIBLE. Would
12 you deny His yearning to be
13 known? You yearn for Him, as
14 He for you. This is forever
15 changeless. Accept, then, the
16 immutable. Leave the world of
17 death behind, and return quietly
18 to Heaven. There is NOTHING of value
19 here, and EVERYTHING of value
20 there. Listen to the Holy Spirit, and to
21 God through Him. He speaks of
22 you to YOU. There IS no guilt in
23 you, for God is blessed in His
24 Son, as the Son is blessed in Him.
T 14 B 3. Each one of you has a special part to play in the Atonement, but the message given to each to share is always the same; GOD’S SON IS GUILTLESS. Each one teaches the message differently, and learns it differently. But UNTIL he teaches it and learns it, he will suffer the pain of dim awareness, that his true function remains unfulfilled in him. The burden of guilt is heavy, but God would not have you bound by it. HIS plan for your awaking is as perfect as yours is fallible. You know not what you do, but He Who knows is with you. His gentleness is yours, and all the love you share with God, He holds in trust for you. He would teach you nothing except how to be happy.

T 14 B 4. Blessed Son of a wholly blessing Father, joy was created FOR you. Who can condemn whom God has blessed? There is nothing in the Mind of God that does not

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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.
share his shining innocence. Creation is the natural extension of perfect purity. Your only calling here is to devote yourself, with active willingness to the denial of guilt in ALL its forms. To accuse is NOT TO UNDERSTAND. The happy learners of the Atonement become the teachers of the innocence that is the RIGHT of all that God created. Deny them not what is their due, for you will not withhold it from them alone.

The inheritance of the Kingdom is the right of God’s Son, given him in his creation. Do not try to steal it from him, or you will ASK for guilt and WILL experience it. PROTECT his purity from every thought that would steal it away, and keep it from his sight. BRING INNOCENCE TO LIGHT, in answer to the call of the Atonement. Never allow purity to remain hidden, but shine away the heavy veils of guilt, within which the Son of God

(N 9:038) (Ur 541)
The Shorthand Notes  Text Chapter 14

(N 9:039) (Ur 541)

1 has hidden himself from his
2 own sight. We are all joined
3 in the Atonement here, and nothing else
4 can unite us in this world. So will the
5 world of separation slip away, and
6 full communication be restored between the
7 Father and the Son.
8 T 14 B 6. The miracle acknowledges
9 accurate the guiltlessness which MUST
10 have been denied to produce NEED
11 of healing. Do not withhold
12 this glad acknowledgment, for
13 hope of happiness, and release
14 from suffering of every kind, lies
15 in it. Who is there but wishes
16 to be free of pain? He may
17 not yet have learned HOW to
18 exchange his guilt for
19 innocence, nor realize that
20 ONLY in this exchange can freedom
21 from pain be his. Teach him
22 that this is so. Those⁶ who have failed
23 to learn need TEACHING, NOT attack.
24 To attack those who have need of
25 teaching is to fail to learn FROM them.

---

⁶ Ur inserts “But”
Teachers of innocence, each in his own way, have joined together, taking their part in the unified curriculum of the Atonement. There is no unity of learning goals apart from this. There is no conflict in this curriculum, which has ONE aim, however it is taught. Each effort made on its behalf is offered to the single purpose of RELEASE from guilt, to the eternal glory of God and His creation. And every teaching that points to this points straight to Heaven and to the peace of God. There is no pain, no trial, no fear, that teaching this can fail to overcome. The power of God Himself supports this teaching, and GUARANTEES its limitless results. Join your own efforts to the power that cannot fail, and MUST result in peace. No-one can be untouched by teaching such
as this. You will not see yourself
BEYOND the power of God if you
teach only this. You will NOT be
exempt from the effect of this most
holy lesson, which seeks but to
restore what is the right of
God’s creation. From everyone
whom you accord release from guilt,
you will INEVITABLY learn YOUR
innocence. The circle of Atonement
HAS no end. And you will find
ever-increasing confidence of
your safe inclusion in what is
for all, in everyone you bring
within its safety and its perfect
peace.

Peace, then, be unto
everyone who becomes a
teacher of peace. For peace
is the acknowledgment of perfect purity,
from which no-one is excluded.
Within its holy circle, is everyone
whom God created as His Son.
Joy is its unifying attribute,

---

(N 9:041) (Ur 542)

Ur replaces “of” with “in”
Ur has “acknowledgement” which makes sense here, but the handwritten word in the Notes does not at all look like it was originally intended to be “acknowledgement.” Just what it might have been intended to be is not clear at this time.
with no-one left outside, to suffer
guilt alone. The power of God
draws everyone to its safe
embrace of love and union.
Stand quietly within this
circle, and attract all who
believe themselves to be outside
to join your there. It is given you
to call all tortured minds to
join with you, in the safety of its
peace and holiness.
Abide with me within
it, as teachers of Atonement,
NOT of guilt. T 14 B 10. Blessed are
ye who teach with me. Our
power comes not of us, but of
our Father. In guiltlessness
we know Him, as He knows
us guiltless. I stand within
the circle, calling YOU to peace.
Teach peace with me, and stand
with me on holy ground. Remember
for everyone your Father’s power, that
He has given them. Believe

---

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
not that you cannot teach His perfect peace. Stand not outside, but join with me within. Fail not the only purpose to which MY teaching calls you. Restore to God His Son as He created him, by teaching (543)-370- him his innocence.

T 14 B 11. The crucifixion had no part in the Atonement. Only the Resurrection became my part in it. THAT is the symbol of the RELEASE from guilt, by guiltlessness. Whomever you perceive as guilty, you would crucify. But you RESTORE guiltlessness to whomever you SEE as guiltless. Crucifixion is ALWAYS the ego’s aim. It SEES AS GUILTY, and BY its condemnation IT WOULD KILL. The Holy Spirit sees only guiltlessness, and, in His gentleness He would RELEASE from fear, and re-establish the reign of love. The power of love is in His gentleness which is of God and therefore cannot crucify or suffer crucifixion. The temple you restore

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10 Ur replaces “or” with “nor” and inserts a comma before it.
(N 9:044) (Ur 543)

1 becomes YOUR altar, for it was re-built through
2 YOU. And everything you give to God
3 IS yours. Thus He creates, and
4 thus must YOU restore.

5 T 14 B 12. Each one you see you place within
6 the holy circle of Atonement, or leave
7 outside, judging him fit for
8 crucifixion or redemption. If you bring
9 him INTO the circle of purity, you will
10 rest there WITH him. If you
11 leave him without, you JOIN him
12 there. Judge not, except in quietness
13 which is NOT of you. Refuse to accept
14 anyone as WITHOUT the blessing of
15 Atonement, and bring him INTO
16 it by blessing him. Holiness MUST
17 be shared, for therein lies
18 everything that makes it holy.
19 Come gladly to the holy circle, and
20 look out in peace on all who
21 think they are outside. Cast
22 no-one out, for this is what HE
23 seeks along with you. Come, let us j
24 oin him in the holy place of peace,
25 which is for all of us, united as one
T 14 C. Out of the Darkness (*N 1208 9:45)
(N 9:045) (Ur 543-544)

1 within the cause of peace.(544)-371-

2

3 T 14 C 1. The\textsuperscript{11} journey that we undertake together
4 is the change of dark for light, of
5 ignorance for understanding. NOTHING YOU
6 UNDERSTAND IS FEARFUL. It is only in
7 darkness and in ignorance that you
8 perceive the frightening, and you shrink
9 away from it to further darkness. And
10 yet, it is only the hidden that CAN
11 terrify, NOT for what it IS, but
12 FOR its hiddenness. The obscure
13 is frightening, BECAUSE you do not
14 understand its meaning. If you did,
15 IT would be clear, and you would be
16 no longer in the dark. Nothing has
17 HIDDEN value, for what is
18 hidden CANNOT be shared, and so its
19 value is unknown. The hidden is
20 KEPT APART, but value ALWAYS
21 lies in joint appreciation. What
22 is concealed CANNOT be loved, and so it
23 MUST be feared.
24 T 14 C 2. The quiet light in which the Holy Spirit

\textsuperscript{11} Ur inserts “November 22, 1966”
(N 9:046) (Ur 544)

1 dwells within you, is merely perfect
2 openness, in which nothing is hidden,
3 and therefore nothing is feared. Attack
4 will ALWAYS yield to love, if it is
5 brought TO love, not hidden FROM
6 it. There is no darkness that the
7 light of love will not dispel,
8 unless it is concealed from love’s
9 beneficence. What is KEPT APART
10 from love CANNOT share its healing
11 power, because it has been separated
12 off, and KEPT IN DARKNESS. The
13 sentinels of darkness watch over
14 it carefully, and you who made
15 these guardians of illusion out of
16 nothing, are now AFRAID of them.
17 T 14 C 3. Would you continue to
18 give imagined power to these
19 strange ideas of safety? They
20 are neither safe nor unsafe. They
21 do not protect, NEITHER DO THEY
22 ATTACK. They DO nothing at
23 all, BEING nothing at all. As
24 guardians of darkness and of ignorance,
25 look to them ONLY for fear, for
what they keep obscure IS fearful.

Yet But let them go, and what WAS fearful, will be so no longer.

Without protection of obscurity,

ONLY the light of love remains,

for only this HAS meaning, and

CAN live in light. Everything

else MUST disappear. T 14 C 4. Death

yields to life, simply because

destruction IS NOT TRUE. The shining

light of guiltlessness shines

guilt away because, when they

are BROUGHT TOGETHER, the truth (545)- 372 - of

one MUST make the falsity of its

OPPOSITE perfectly clear. Keep not

guilt and guiltlessness APART, for

your belief that you can HAVE THEM BOTH, is

meaningless. All you have done by

keeping them apart is LOSE THEIR

MEANING, by confusing them with

each other. And so you do not

realize that only one means

ANYTHING, and the other is wholly

without sense of ANY kind.
(N 9:048) (Ur 545)

1 **T 14 C 5.** You have interpreted the separation as
2 a means which you have made for
3 BREAKING your communication with your Father.
4 The Holy Spirit re-interprets it as a
5 means of re-establishing what
6 has NOT been broken, but HAS
7 been made obscure. All things
8 you made have use to Him, for
9 His most holy purpose. He
10 KNOWS you are not separate from God,
11 but He perceives much in your mind
12 that lets you THINK you are. All
13 this, and nothing else, would
14 He separate FROM you. The
15 power of decision, which you made IN
16 PLACE of power of creation, He
17 would teach you how to use
18 ON YOUR BEHALF. You who made
19 it to crucify yourselves must
20 learn of Him how to apply it
21 to the holy cause of restoration.
22 **T 14 C 6.** You who speak in dark and
23 devious symbols, do not understand the
24 language you have made. It HAS no
25 meaning, for its purpose is NOT
(N 9:049) (Ur 545)

1 communication, but rather, the DISRUPTION
2 of communication. If the purpose of
3 language IS communication, how
4 can this tongue mean ANYTHING?
5 Yet even this strange and twisted
6 effort to communicate through NOT
7 communicating, holds enough of
8 love to MAKE IT MEANINGFUL, IF
9 ITS INTERPRETER IS NOT ITS MAKER.
10 You who made it are but expressing
11 CONFLICT, from which the Holy Spirit
12 would RELEASE you. Leave what
13 you would communicate to Him.
14 He will interpret it to you with
15 perfect clarity, for He knows
16 with Whom you ARE in perfect
17 communication.
18 **T 14 C 7.** You know not what you
19 say, and so you know not what
20 is said to you. But your
21 Interpreter perceives the meaning in
22 your alien language. He will not
23 attempt to communicate the meaningless.
24 But He WILL separate out
(N 9:050) (Ur 545-546)

1. all that HAS meaning, dropping
2. off all the rest, and offering your
3. true communication to those (546)-373- who
4. would communicate as truly
5. WITH you. YOU SPEAK TWO LANGUAGES
6. AT ONCE, and this MUST lead to
7. unintelligibility. But if one
8. means nothing, and the other EVERYTHING,
9. only that one is possible for
10. purposes of communication. The
11. other but INTERFERES with it.
12. T14C8. The Holy Spirit’s function is
13. ENTIRELY communication. He therefore
14. MUST remove whatever INTERFERES
15. with it, in order to RESTORE it. Therefore,
16. keep no source of interference
17. from His sight, for He will
18. NOT attack your sentinels. But
19. bring them TO Him, and let His
20. gentleness teach you that, in the
21. light, they are not fearful, and
22. CANNOT serve to guard the dark
23. doors behind which nothing at
24. all is carefully concealed. We
25. must open all doors, and let the light
come streaming through. There are no hidden chambers in God’s Temple. Its gates are open wide to greet His Son. No-one can fail to come where God has called him, if he close not the door himself upon His Father’s welcome.
T 14 D. Perception without Deceit (*N 1215 9:52)
(N 9:052) (Ur 547)

1 T 14 D 1. WHAT\textsuperscript{12} DO YOU WANT? Light or
darkness, knowledge or ignorance are
yours, but not both. Opposites must
be brought together, and not kept apart.
For their separation is only in your mind, and
they are reconciled by union, as YOU
are. In union, everything that is not
real MUST disappear, for truth IS union.
As darkness disappears in light, so
ignorance fades away when
knowledge dawns. Perception is the
medium by which ignorance is
BROUGHT to knowledge. But the
perception must be without deceit,
for otherwise, it becomes the messenger
of ignorance, rather than a helper
in the search for truth.

2 T 14 D 2. The search for truth is but the
honest searching out of everything
that INTERFERES with truth. TRUTH IS.
And can be neither lost, nor sought
nor found \underline{directly}. It is there,
wherever YOU are, being WITHIN you. But
it CAN be recognized or unrecognized,

\\textsuperscript{12} Ur inserts “November 23, 1966.”
real or false, to YOU. If you hide it,
it becomes unreal to you, BECAUSE you
hid it, and SURROUNDED IT WITH FEAR.
Under each cornerstone of fear, on which
you have erected your insane system of belief,
THE TRUTH LIES HIDDEN. Yet you cannot know
this, for, by HIDING truth in fear, you
see no reason to believe the more
you LOOK at fear, the LESS you see it,
and the clearer WHAT IT CONCEALS becomes.

It is not possible to convince the
unknowing that they know. From
their point of view, IT IS NOT TRUE. Yet
it IS true, because GOD knows it.
These are clearly opposite interpretations
viewpoints of what the unknowing
ARE. To God, unknowing is
impossible. It is therefore not a point of
view at all, but merely a belief
in something that does not exist. It is
only this BELIEF that the unknowing have,
and BY it, they are wrong about
themselves. They have DEFINED
themselves as they were NOT created. Their
creation was NOT a point of view, but
rather, a CERTAINTY. ----→

←--- Uncertainty BROUGHT to certainty
does not retain ANY conviction of
reality.

T 14 D 4. You must have noticed that the
emphasis has been on bringing
what is undesirable TO the desirable,
what you do NOT want to what
you DO. You will realize (548)-375- that salvation
MUST come to you this way, if you
consider what dissociation IS.
Dissociation is a distorted
process of thinking, whereby two
systems of belief, which CANNOT
coexist, are BOTH MAINTAINED.
It HAS BEEN recognized that, if they
were BROUGHT TOGETHER, their joint
acceptance WOULD become
impossible. But, if one is
kept in darkness FROM THE OTHER, their
SEPARATION seems to keep them
both alive, and equal in their reality.
Their JOINING thus becomes the source of
(N 9:055) (Ur 548)

1 fear, for, if they meet, acceptance
2 MUST be withdrawn from one of them.
3 T 14 D 5. You CANNOT have them both, for each
4 DENIES the other. Apart, this fact is lost,\(^\text{13}\)
5 for each, in a SEPARATE place, CAN be
6 endowed with firm belief. BRING
7 THEM TOGETHER, and the fact of their
8 complete incompatibility is instantly
9 apparent. One WILL go, BECAUSE
10 the other is seen in the SAME place.
11 Light cannot enter darkness, when a
12 mind BELIEVES in darkness, and will not
13 let it go. Truth does not
14 struggle \(\rightarrow\) AGAINST ignorance, and love does
15 not ATTACK fear. What needs
16 no protection, does not defend
17 itself. Defense was of YOUR making.
18 God knows it not.
19 T 14 D 6. The Holy Spirit uses defenses ON
20 BEHALF of truth, only because you
21 made them AGAINST it. His
22 perception of them, according to
23 HIS purpose, merely in changes
24 them into a CALL FOR what you
25 have ATTACKED WITH them. Defenses, like

\(^\text{13}\) Ur inserts “from sight”
everything you made, must be gently
turned to your own good, translated
by Him from means of self-
destruction, to means of preservation
and release. His task is mighty, but
the power of God is with Him. Therefore,
to Him, it is so easy, that it was
accomplished the instant it was given Him
for you.

Do not delay yourself\textsuperscript{14} in your
return to peace, by wondering how
He can fulfill what God has
given Him to do. Leave that to
Him Who knows! You are not asked to
do mighty tasks yourself. You are
merely asked to do the little He
SUGGESTS you do, trusting Him only
to the small extent of believing that
if He asks it, you can do it. You will
SEE how easily ALL that He
asks can be (549)-376- accomplished. He
asks of you but this; bring to Him
every secret you have locked away from
Him. Open every door to Him,
and bid Him enter the darkness and

\textsuperscript{14} Ur replaces “yourself” with “yourselves.”
lighten it away. 1

T 14 D 8. At YOUR request, He enters gladly. He brings the light to darkness, if you make the darkness OPEN to Him. But what you hide, He cannot look upon. For He sees instead FOR YOU, and unless you look WITH Him, He CANNOT see. The vision of Christ is not for Him alone, but for Him WITH YOU. Bring, therefore, all your dark and secret thoughts to Him, and look upon them WITH Him. He holds the light, and you the darkness. They CANNOT coexist, when both of you TOGETHER look on them. His judgment MUST prevail, and He will GIVE it to you, as you join your perception with to His. Joining with Him in seeing, is the way in which you learn to share with Him the interpretation of perception that leads to knowledge.

T 14 D 9. You cannot see alone. Sharing perception with Him Whom God has given you, teaches you how to RECOGNIZE what you see. It is the recognition
(N 9:058) (Ur 549)

1 that NOTHING you see means ANYTHING
2 alone. Seeing WITH Him will
3 SHOW you that all meaning, INCLUDING
4 YOURS, comes not from double vision,
5 but from the gentle fusing of
6 everything into one meaning, one
7 emotion and one purpose. God
8 has one Purpose, which He
9 shares with you. The single vision, which
10 the Holy Spirit offers you, will bring this
11 Oneness to your mind with clarity and
12 brightness so intense, you could not
13 wish, for all the world, not to accept
14 what God would have you have.
15 Behold your will, accepting it as
16 His, with all His love as yours.
17 All honor to you through Him, and
18 through Him unto God.
19 **T 14 D 10.** In the darkness you have obscured
20 the glory God gave you, and the
21 power that He bestowed upon
22 His guiltless Son. All that
23 lies hidden in every darkened
24 place shrouded in guilt, and in the dark
25 denial of innocence. Behind the
dark (550)-377- doors which you have closed lies nothing, 

BECAUSE 

nothing CAN obscure the gift of God. It is the 

CLOSING of the doors, that interferes with 

recognition of the power of God that shines 

in you. Banish not power from your 

mind, but let all that would hide 

your glory, be brought to the judgment 

of the Holy Spirit, and there undone. Whom He 

would save for glory IS saved 

for it. He has promised the Father 

that, through Him, you would be released 

from littleness to glory. 

T 14 D 11. To what He promised God, 

He is wholly faithful, for He 

shared WITH God the promise that was 

given to Him to share with YOU. He 

shares it still, FOR YOU. Everything 

that promises otherwise, great or small, 

however much or little valued, He 

will replace with the one promise GIVEN 

unto Him to lay upon the altar to your 

Father and His Son. No altar stands 

to God WITHOUT His Son. And 

NOTHING brought there that is not equally
(N 9:060) (Ur ---)
(N 9:061) (Ur 550)

1 worthy of BOTH together but will be REPLACED
2 by gifts wholly acceptable to Father AND to
3 Son. Can you offer guilt to God?
4 You cannot, then, offer it to His Son. For they
5 are NOT apart, and gifts to one ARE offered
6 to the other.

T 14 D 12. You know not God, because you
7 know not this. And yet you DO
8 know God, and ALSO this. All this is
9 safe WITHIN you, where the Holy Spirit shines.
10 He shines not in division, but in the
11 meeting-place where God, UNITED with
12 His Son, speaks to His Son THROUGH Him.
13 Communication between what cannot BE
14 divided CANNOT cease. The holy meeting-
15 place of the unseparated Father and His
16 Son lies in the Holy Spirit, and in YOU. All
17 interference in the communication that
18 God Himself wills with His Son is
19 quite impossible here. Unbroken and
20 uninterrupted love flows constantly
21 between the Father and the Son, as BOTH would
22 have it be. And so it IS.

T 14 D 13. Let your minds wander not
through darkened corridors, AWAY from Light’s center. You may choose to lead YOURSELVES astray, but you can only be BROUGHT TOGETHER by the Guide appointed FOR you. He will surely lead you to where God (551)-378- and His Son await your recognition. They are joined in giving you the gift of Oneness, before which ALL separation vanishes.

Unite with what you ARE. You CANNOT join with anything EXCEPT reality. God’s glory and His Son’s BELONG to you in truth. They HAVE no opposite, and nothing else CAN you bestow upon yourselves.

There is no substitute for truth. And truth will make this plain to you, as you are brought into the place where you must MEET with truth. And there you must be led, through gentle understanding, which can lead you nowhere else. Where God is, there are YOU. Such IS the truth. Nothing can change the knowledge GIVEN you by God into UNknowing. Everything God
created KNOWS its Creator. For this is how creation is accomplished, by the Creator and by His creations. In the holy meeting place are joined the Father and His creations, and the creations of His Son with them together. 

T 14 D 15. There is one link which joins them all together, holding them in the Oneness out of which creation happens. The link with which the Father joins Himself to those He gives the power to create LIKE Him can NEVER be dissolved. Heaven itself is union with ALL of creation, and with its One Creator. And Heaven remains the Will of God for YOU. Lay no gifts other than this upon your altars, for nothing can co-exist BESIDE it. Here, your meager offerings are BROUGHT TOGETHER with the gift of God, and only what is worthy of the Father will be accepted by the Son, for whom it was intended. To whom God gives Himself, He IS given. Your little gifts will vanish,
on the altar where He has placed His Own.
T 14 E. The Recognition of Holiness (*N 1228 9:65)  
(N 9:065) (Ur 552)

T 14 E 1. The\(^{15}\) Atonement does not MAKE 
1 holy. You were CREATED holy. It MERELY\(^{16}\) 
2 brings UNholiness TO holiness, or 
3 what you MADE, to what you ARE. The 
4 bringing together of truth and illusion, OF THE 
5 EGO AND GOD, is His the Holy Spirit’s only function. 
6 Keep not your making from your Father, for 
7 hiding it has cost you knowledge 
8 of Him, and of yourselves. The knowledge 
9 is safe, but wherein is YOUR 
10 safety, apart\(^{17}\) from it? The making of 
11 time to TAKE THE PLACE of timelessness 
12 lay in the decision to BE NOT as you 
13 WERE. Thus, truth was made 
14 past, and the present was dedicated to 
15 illusion. And the past, too, was 
16 changed, and INTERPOSED between 
17 what ALWAYS was, and NOW. The 
18 past that YOU remember NEVER was, and 
19 represents only denial of what 
20 ALWAYS was. 
21 T 14 E 2. Bringing the ego to God is but 
22 to bring error to truth, where it 
23 stands corrected, because it is the 

\(^{15}\) Ur inserts “November 26, 1966. 
\(^{16}\) UR does not emphasize this word 
\(^{17}\) Ur emphasizes this word
(N 9:066) (Ur 552)

1 OPPOSITE of what it meets, and is undone
2 because the CONTRADICTION can no longer stand.
3 How long can contradiction stand
4 when its impossible nature is
5 clearly revealed? What disappears
6 in light is NOT attacked. It merely
7 vanishes, because it is not true.
8 Different realities ARE meaningless,
9 for reality MUST be one. It
10 CANNOT change with time, or mood, or
11 chance. Its changelessness is
12 WHAT MAKES IT REAL. This CANNOT be
13 undone. Undoing is for UNreality.
14 And this, reality WILL do for you.
15 T 14 E 3. Merely by BEING WHAT IT IS
16 does truth release you from everything
17 that it is NOT. The Atonement is so
18 gentle, you need but whisper to it, and
19 all its power will rush to your
20 assistance and support. You are not
21 frail, with God beside you. And But
22 WITHOUT Him, you are nothing. The
23 Atonement OFFERS YOU GOD. The gift
24 which you refused is held by Him in you.
25 His Spirit holds it there FOR you.
(N 9:067) (Ur 552-553)

1 God has not left His altar, though
2 His worshippers placed other
gods upon it. The temple still
3 is holy, for the Presence that
dwells within it IS Holiness.
4 T 14 E 4. In the temple, holiness waits
quietly for the return of them that
who love it. For the Presence
knows they will return to purity and to
grace. The graciousness of God will
take them gently in, and cover
all their sense of pain and loss
with the immortal assurance of their
Father’s Love. There, fear of
death will be (553)-380- replaced with
joy of living. For God is Life,
and they abide IN Life. Life is
as holy as the Holiness by which
it was created. The Presence of Holiness
lives in everything that lives, for
Holiness CREATED life, and leaves
not what it created holy as
Itself.

? You on earth have no conception of.

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18 This phrase, crossed out here, is repeated at T 14 F 3 (9:71) four pages later.
(N 9:068) (Ur 553)

1 T14E5. In the world you, can become a
2 spotless mirror, in which the holiness
3 of your Creator shines forth from you
4 to all around you. You can REFLECT
5 HEAVEN here. But no reflections
6 of the images of other gods must
7 dim the mirror that would hold
8 God’s reflection it. 
9 can reflect Heaven or hell; God or
10 the ego. You need but leave the mirror
11 clean; and clear of all the images
12 of hidden darkness you have drawn
13 upon it. God will shine
14 upon OF Himself. Only the
15 clear reflection OF Himself can
16 BE perceived upon it. Reflections
17 are seen only in light. In darkness,
18 they are obscure, and their meaning
19 seems to lie only in shifting
20 interpretations, rather than in themselves.
21 T14E6. The reflection of God
22 NEEDS no interpretation. IT IS
23 CLEAR. Clear but the mirror, and
24 the message which shines forth
25 from what the mirror holds out for

19 Ur replaces the first “it” with “in” … an obvious correction.
20 Ur inserts “it” here, another obvious correction.
everyone to see, NO-ONE will fail to understand. It is the message that the Holy Spirit is holding to the mirror that is in HIM. He recognizes it because he has been taught his NEED for it, but knows not where to look to FIND it. Let him, then, see it in YOU, and share it WITH you. Could you but realize, for a single instant, the power of healing that the reflection of God, shining in YOU, can bring to all the world, you COULD not wait to make the mirror of your mind clean, to receive the image of the Holiness that heals the world.

The image of holiness that shines in YOUR mind is NOT obscure, and will NOT change. Its meaning, to those who look upon it is not obscure, for everyone perceives it AS THE SAME. They bring their DIFFERENT problems to its healing light, but ALL their problems are

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21 Ur replaces “They” with “All”
T 14 F. The Shift to Miracles (*N 1233 9:71)  
(N 9:070) (Ur 553-554)  
1 met ONLY with healing there. The response  
2 of holiness, to ANY form of error, is  
3 ALWAYS the same. There is no contradiction  
4 in what holiness CALLS FORTH. Its  
5 ONE response is healing, without ANY  
6 regard for what is brought TO it. (554)-381 -  
7 T 14 E 8. Those who have learned to  
8 offer ONLY healing, because of the reflection  
9 of holiness in them, are ready at  
10 last for Heaven. There, holiness  
11 is not a reflection, but rather the  
12 ACTUAL CONDITION of what was  
13 but reflected TO them here. God  
14 is no image, and His creations,  
15 as part of Him, hold Him  
16 in them in truth. They do  
17 not merely REFLECT the truth, for  
18 THEY ARE truth. T 14 F 1. When no  
19 perception stands between  
20 God and His Creation, or between  
21 His Children and their own, the  
22 knowledge of creation MUST continue  
23 forever. The reflections that you accept  
24 into the mirror of your minds in time,  
25 but bring eternity nearer or farther.
(N 9:071) (Ur 554)

1. **T 14 F 2.** But eternity ITSELF is beyond ALL time.
2. Reach out of time and touch it,
3. with the help of its reflection IN you,
4. and you will turn from time to holiness,
5. as surely as the reflection of
6. holiness calls everyone to lay all
7. guilt aside. Reflect the peace of
8. Heaven HERE, and bring this world
9. to Heaven. For the REFLECTION of
10. truth draws everyone TO
11. truth. And as they enter
12. INTO it, they leave ALL
13. reflections behind. In Heaven,
14. reality is SHARED, and not
15. reflected. By sharing its
16. reflection HERE, its truth
17. becomes the only perception which
18. the Son of God accepts. And
19. thus remembrance of His Father
20. dawns on him, and he can no
21. longer be satisfied with anything
22. but his own reality.
23. **T 14 F 3.** You on earth have no
24. conception of limitlessness, for the
world you seem to live in IS a world of limits. In this world, it is NOT true that anything without order of difficulty can occur. The miracle, therefore, has a unique function, and is motivated by a unique Teacher, Who brings the laws of another world to this one. The miracle is the one thing you can do that TRANSCENDS order, being based NOT on differences, but on equality. Miracles are NOT in competition, and the number you can do has NO limits is LIMITLESS. They can be simultaneous and legion. This is not difficult to understand, once you conceive of them as possible at all.

What is more difficult to grasp is the lack of order of magnitude, which stamps the miracle as something that MUST come from elsewhere, NOT from here. From the world’s viewpoint, this is quite impossible. You have experienced (555)-382 -- the lack of competition among your thoughts, which, even though they may conflict, can occur together to you together, and in great numbers. You are so used to
(N 9:073) (Ur 555)

1 this, that it can cause you little surprise.
2 Yet you are also used to classifying
3 some of your thoughts as more important,
4 larger, or better, wiser, or more
5 productive and valuable, than others. And
6 this is true about the thoughts that cross
7 the mind of those who think they live
8 apart. For some are reflections
9 of Heaven, while others are motivated
10 by the ego, which but SEEMS to think.
11 T 14 F 5. The result is a weaving, changing
12 pattern that never rests, and is never
13 still. It shifts unceasingly across the
14 mirror of your mind, and the reflections of
15 Heaven last but a moment, and grow
16 dim, as darkness blots them out.
17 Where there was light, darkness removes
18 it in an instant, and alternating
19 patterns of light and darkness,
20 darkness and light, sweep constantly
21 across your minds. The little sanity
22 that still remains is held together
23 by a sense of order which YOU
24 establish. That The very fact that
25 you can DO this, and bring ANY order into
(N 9:074) (Ur 555)

1. chaos, shows you that you are NOT an ego,
2. and that MORE than an ego MUST be in
3. you. For the ego IS chaos, and if it
4. were all of you, no order at all would be
5. possible.
6. **T 14 F 6.** But, though the order which you
7. impose upon your minds limits the ego,
8. IT ALSO LIMITS YOU. To order is to
9. judge, and to arrange BY judgment.
10. Therefore, it is NOT your function, but the Holy Spirit’s. It will
11. seem very difficult for you to learn that
12. YOU HAVE NO BASIS AT ALL for
13. ordering your thoughts. This lesson
14. the Holy Spirit teaches, by showing giving you
15. shining examples, to show you that
16. your way of ordering is wrong, but that
17. a better way is OFFERED you. The miracle
18. offers EXACTLY the same response to
19. EVERY call for help. IT DOES NOT
20. JUDGE THE CALL. It merely recognizes
21. what it IS, and answers accordingly.
22. It does NOT consider which call is
23. louder, or greater, or more important.
24. **T 14 F 7.** You may wonder how you, who
25. are still bound to judgment, can
(N 9:075) (Ur 555-556)

1 be asked to do that which requires no
2 judgment of your own. The answer is very simple.
3 The power of God, and NOT of you, engenders
4 miracles. The miracle ITSELF is but (556)-383 - the witness
5 that
6 you HAVE the power of God in you. That
7 is the reason that the miracle gives EQUAL
8 blessing to ALL who share in it, and
9 that is also why EVERYONE shares
10 in it. The power of God IS limitless.
11 And, being always maximal, it offers
12 EVERYTHING to EVERY call from ANYONE.
13 There is no order here. A call for help
14 is GIVEN help. The only judgment
15 involved at all is in the Holy Spirit’s one
16 division of thought into two categories of one
17 of love, and the other, the call for love.
18 T 14 F 8. You cannot safely make
19 this division, for you are much too
20 confused, either to recognize love, or
21 to believe that EVERYTHING else is
22 nothing but a NEED for love. You
23 are too bound to form, and NOT to
24 content.

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22 There is an interlinear markup which is not crossed out but which is also illegible
(N not present) (Ur 556)

What you CONSIDER content, is not content at all. It is merely form, and nothing else. For you do NOT respond to what a brother REALLY offers you, but only to the particular perception of his offering by which your EGO judges it. The ego is incapable of understanding content, and is totally unconcerned with it. To the ego, if the form is acceptable, the content MUST be. Otherwise, it will attack the form.

**T 14 F 9.** You who believe you understand something of the dynamics of the mind, let me assure you that you know NOTHING of it at all. For of yourselves, you COULD not know of it. The study of the ego is NOT the study of the mind. In fact, the ego enjoys the study of itself, and thoroughly approves the undertakings of the students who would analyze it, approving its importance. Yet they but study form, with meaningless content. For their teacher is senseless, though careful to conceal this fact behind a lot of words that sound impressive, but which lack ANY consistent sense when they are put together.

**T 14 F 10.** This is the characteristic of the ego’s judgments. SEPARATELY, they seem to hold, but PUT THEM TOGETHER, and the system of thought which arises from JOINING them, is incoherent and utterly chaotic. For form is not enough for meaning, and the underlying LACK of content, makes a cohesive system impossible. SEPARATION therefore remains the ego’s chosen condition. For no-one ALONE can judge the ego truly. But when two or more JOIN TOGETHER in searching for truth, the ego can no longer defend its lack of content. The fact of union tells them it is not true.

(557)- 384 -
(N 9:076) (Ur 557)

T 14 F 11. It is impossible to remember God in secret and alone. For remembering Him means you are NOT alone, and willing to remember it. Take no thought FOR YOURSELF, for no thought you hold IS for yourself. If you would remember your Father, let the Holy Spirit order your thoughts, and give only the answer with which He answers you.

Everyone seeks for love, as you do, and knows it not, unless he joins WITH you in seeking it. If you undertake the search TOGETHER, you bring with you a light so powerful, that what you see is GIVEN meaning. ???

The lonely journey fails, because it has EXCLUDED what it would FIND.

T 14 F 12. As God communicates to the Holy Spirit in you, so does the Holy Spirit TRANSLATE His communications THROUGH you, so YOU can understand them. God has no secret communications, for everything of Him is perfectly open, and freely
accessible to all, being FOR all.

Nothing lives in secret, and what you\textsuperscript{23} from the Holy Spirit IS nothing. Every interpretation you would lay upon a brother is senseless. Let the Holy Spirit SHOW HIM TO YOU, and teach you both his love and NEED for love. Neither his mind, NOR YOURS, holds but these.\textsuperscript{24}

The miracle is the recognition that this is true. T14 F13. Where there is love, your brother MUST give it to you, because of what it IS. And But where there is NEED for love, YOU must give it, because of what YOU are. Long ago we said this course will teach you what you are, restoring to you your identity. And we have already learned that this identity is shared. THE MIRACLE BECOMES THE MEANS OF SHARING.\textsuperscript{25} By SUPPLYING your identity, WHEREVER it is NOT recognized, but where it IS, YOU will recognize it. And God Himself, Who willed to be with His Son forever, will bless each recognition of His Son, with all the love He

\textsuperscript{23} Ur inserts “would hide”

\textsuperscript{24} Ur inserts “two orders of thought.”

\textsuperscript{25} Ur inserts “IT”
(N 9:078) (Ur 557)

1 holds for him. Nor will the power of
2 all His love be absent from any miracle
3 you offer TO His Son. How, then, can there
4 be ANY order of difficulty among them?
T 14 G. The Test of Truth (*N 1242 9:79)
(N 9:079) (Ur 558)

1 T 14 G 1. But\textsuperscript{26} the essential thing is learning
2 that YOU DO NOT KNOW. Knowledge is power, and
3 all power is of God. You who have tried to
4 keep power for yourselves, have lost
5 it. You still HAVE the power, but you have
6 interposed so much between it and your
7 AWARENESS of it, that you cannot use it.
8 EVERYTHING you have taught yourselves has
9 made your power more and more
10 obscure to you. You know not WHAT it is,
11 nor WHERE. You have made a SEMBLANCE
12 of power and a SHOW of strength so
13 pitiful that it MUST fail you. For
14 power is not seeming strength, and
15 truth is beyond a semblance of any
16 kind. T 14 G 2. Yet all that stands
17 between you and the power of God in you is but
18 your learning of the false, and your attempts
19 to UNDO THE TRUE. EVERYTHING YOU HAVE LEARNED
20 IS FALSE. Be willing, then, for ALL
21 of it to be undone, and be glad that
22 you are not bound to it forever. For you
23 have taught yourselves HOW TO IMPRISON
24 THE SON OF GOD, a lesson so unthinkable
25 that only the insane, in deepest sleep,

\textsuperscript{26} Ur inserts “December 5, 1966.
(N 9:080) (Ur 558)

1 could even DREAM of it. Can God
2 learn how NOT to be God? And can
3 His Son, GIVEN all power BY Him,
4 learn to be powerLESS? What have you
5 taught yourselves that you can possibly
6 prefer to keep, in place of what you HAVE
7 and what you ARE?
8 **T 14 G 3.** Atonement teaches you how to
9 escape forever from everything that you have
10 taught yourselves in the past, by
11 showing you ONLY what you ARE NOW.
12 Learning HAS BEEN accomplished,
13 BEFORE its effects are manifest.
14 Learning is therefore IN THE PAST, but its influence
15 DETERMINES the present, by giving it
16 whatever meaning it holds for you.
17 Your learning gives the present NO
18 MEANING AT ALL. Nothing you have
19 ever learned can help you understand
20 the present, or teach you how to
21 undo the past. Your past IS
22 what you have taught yourselves. **T 14 G 4.** LET IT
23 ALL GO. Do NOT attempt to understand
24 ANY event, or ANYTHING, or
25 ANYONE in its light, for the light of
(N 9:081) (Ur 558-559)

1 darkness, by which you TRY to see, can ONLY
2 obscure. Put no confidence\(^27\) in
3 darkness to illuminate your (559)-386- understanding,
4 for if you do, you CONTRADICT the light, and
5 thereby THINK you see the darkness. Yet
6 darkness cannot BE seen, for it is nothing
7 more than a condition in which
8 seeing becomes impossible. You who
9 have not yet brought ALL of the darkness
10 you have taught yourselves unto the light
11 in you, can hardly judge the truth and
12 value of this course. Yet God did
13 not abandon you. And so you have another
14 lesson, sent from Him, ALREADY
15 learned for every Child of Light,
16 by Him to Whom God gave it.
17 T14G5. This lesson shines with God’s glory,
18 for in it lies His power, which
19 He shares so gladly with His Son.
20 Learn of His happiness, which is yours.
21 But to accomplish this, all your dark
22 lessons MUST be brought willingly
23 to truth, and joyously laid down
24 held\(^28\) open to receive, not closed to take.

\(^27\) Ur inserts “at all”. In the Notes there is a curious mark which appears to be two horizontal lines crossing out something very small and illegible.

\(^28\) In place of “held” the Ur has “by hands” which words appear to have been left out of the Notes by mistake.
Every dark lesson that you bring to Him
Who teaches light, He will accept
FROM you, BECAUSE YOU DO NOT WANT IT.
And He will gladly EXCHANGE each
one for the bright lesson He has
learned FOR you. Never believe
that ANY lesson you have learned, APART
from Him, means ANYTHING.

You have one test, as sure as God,
by which to recognize if what
you learned is true. If you are WHOLLY
free of fear of any kind, and if
all those who meet, or even
THINK of you, SHARE in your perfect
peace, then you can be sure that
you have learned GOD’S lesson, and NOT
yours. Unless all this is true, there
ARE dark lessons in your minds, which
hurt and hinder you, AND EVERYONE
AROUND YOU. The ABSENCE of PERFECT
peace means but ONE thing; you
THINK you do not will for God’s
Son what His Father wills for
him. Every dark lesson
(N 9:083) (Ur 559-560)

1 teaches this, on one form or another. And
2 each bright lesson, with which the Holy Spirit will REPLACE
3 it the dark ones you do NOT accept and
4 hide, teaches you that you will WITH
5 the Father unto His Son.
6 T 14 G 7. Do not be concerned how
7 you can learn a lesson so COMPLETELY
8 different from everything you have taught
9 yourselves. How would you know?
10 Your part is very simple. You
11 need only recognize that
12 everything YOU learned you DO NOT
13 WANT. Ask to BE taught, and do
14 NOT use your experiences to confirm what
15 YOU have learned. When your peace is
16 threatened, and or disturbed in (560)-387- ANY
17 way, BY ANYTHING say to yourself, “I do not know
18 HOW29 TO RESPOND TO IT. And I will
19 not use my own past learning as
20 the light to guide me now.”
21 By this refusal to attempt to teach yourself
22 what you do not know, the Guide Whom
23 God has given you, will speak to you. HE will

29 Ur inserts here “what anything, INCLUDING THIS, means. And so I do NOT know”
(N 9:084) (Ur 560)

1. take His rightful place in your awareness
2. the instant YOU abandon it, and offer it to Him.
3. **T 14 G 8.** YOU cannot be your guide to miracles for
4. it is you who made them necessary. And, because
5. you did, the means on which you can DEPEND for
6. miracles has been provided FOR you.
7. God’s Son can make no needs His Father
8. will not meet, if he but turns\(^{30}\) to Him
9. ever so little. Yet He cannot COMPEL
10. His Son to turn to Him, and remain
11. Himself. It is impossible that God lose
12. His identity, for if He did, YOU WOULD
13. LOSE YOURS. And BEING yours, He
14. cannot change Himself, for your identity is\(^{31}\)
15. changeless. The miracle ACKNOWLEDGES
16. His changelessness, by seeing His Son
17. as he always was, and NOT as he
18. would make himself. The miracle
19. brings the effect which ONLY guiltlessness
20. CAN bring, and thus establishes the fact
21. that guiltlessness MUST BE.
22. **T 14 G 9.** How can you, so firmly bound to
23. guilt and committed so to remain,
24. establish FOR YOURSELF your guiltlessness?
25. This is impossible. But be sure that you

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\(^{30}\) *Ur* has “turn” in place of “turns” … possibly a copying mistake

\(^{31}\) *Ur* emphasizes this word.
(N 9:085) (Ur 560-561)
1. are willing to acknowledge that it IS impossible.
2. It is only because you think that you can run some
3. little part, or deal with
4. certain aspects of your lives alone that
5. **limits the Holy Spirit’s guidance.** Thus would
6. you make HIM undependable, and USE
7. this fancied undependability as an
8. excuse for keeping certain dark
9. lessons FROM Him. And by so
10. limiting the guidance that you would
11. ACCEPT, YOU are unable to DEPEND on
12. miracles, to answer ALL problems FOR you.
13. **T 14 G 10.** Do you think that what the Holy Spirit
14. would have you GIVE, He would withhold
15. from YOU? You have NO problems which He
16. cannot solve by offering YOU a miracle.
17. Miracles are for YOU. And EVERY
18. fear or pain or trial you have
19. HAS BEEN undone. HE has brought
20. ALL of them to light, having (561)-388- ACCEPTED
21. them INSTEAD of you, and recognized that they
22. never were. There ARE no dark lessons
23. He has not ALREADY lightened FOR
24. you. The lessons you would teach yourselves,
25. He has corrected already. They do

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32 Ur has instead “the guidance of the Holy Spirit is limited.”
33 Ur inserts “your”
(N 9:086) (Ur 561)
1 not exist in His Mind at all. For the past
2 binds HIM not, and therefore binds not you.
3 T 14 G 11. He does not see time as you do.
4 And each miracle He offers you, CORRECTS
5 your use of time, and makes it His. He
6 Who has freed you from the past, would
7 teach you you ARE free of it. He
8 would but have you accept His accomplishments
9 AS YOURS, because He did them FOR
10 you. And because He did, they ARE
11 yours. He has MADE you free of
12 what you made. You can deny Him, but
13 you CANNOT call upon Him in vain. He
14 ALWAYS gives what HE has made
15 IN PLACE of you. He would establish
16 His bright teaching so firmly in your
17 mind, that no dark lessons of
18 guilt can abide in what He has
19 established as holy by His Presence.
20 T 14 G 12. Thank God that He is
21 there, and works through you. And all His
22 works are yours. He offers YOU a
23 miracle, with every one you LET Him
24 do through you. God’s Son will ALWAYS
25 be indivisible. As we are held as
(N 9:087) (Ur 561)

1 one in God, so do we learn as one in
2 Him. God’s Teacher is as like to His
3 Creator as is His Son, and through His
4 Teacher does God proclaim His
5 Oneness AND His Son’s. Listen in silence,
6 and do NOT raise your voice against Him.
7 For He teaches the miracle of Oneness, and
8 before HIS lesson, division disappears.
9 Teach LIKE Him here, and you WILL remember
10 that you have ALWAYS created like your Father.
11 The miracle of creation has never ceased,
12 having the holy stamp of immortality upon
13 it. This is the Will of God for all
14 creation, and all creation joins in
15 willing this.
16 T 14 G 13. Those who remember always
17 that THEY know nothing, but who
18 have become willing to learn EVERYTHING,
19 will learn it. But whenever they
20 trust THEMSELVES, they will NOT learn.
21 They have destroyed their motivation
22 for learning, BY THINKING THEY
23 ALREADY KNOW. Think not you
24 understand ANYTHING, until you
pass the test of perfect peace, for
peace and understanding GO TOGETHER, and never can be found alone.
Each brings the other WITH it, for it is the law of God that they be not separate.
They are Cause and Effect, each to the other, so, where one is absent, the other CANNOT be.

T 14 G 14. Only those who see they CANNOT know, UNLESS the effects of understanding are with them, can really learn at all. And for this, IT MUST BE PEACE THEY WANT, and nothing else.
Whenever you think YOU know, peace will depart from you, because you have abandoned the Teacher of Peace. Whenever you fully realize that YOU KNOW NOT, peace will return, for you will have invited Him to do so, by abandoning the ego on behalf of Him. Call not upon the ego for ANYTHING. It is only that that you need do. The Holy Spirit will, OF HIMSELF, fill every mind that so makes room for Him. If you want peace, you
(N 9:089) (Ur 562)

1 MUST abandon the teacher of attack.
2 **T 14 G 15.** The Teacher of Peace can
3 NEVER abandon YOU. YOU can desert
4 HIM, but He will never reciprocate.
5 For His faith in you IS His
6 understanding. It is as firm as
7 is His faith in His Creator, and He
8 knows that faith in His Creator
9 MUST encompass faith in creation.
10 In this consistency, lies His holiness,
11 which He CANNOT abandon, for it is not His Will
12 to do so. With your perfection ever in
13 His sight, He gives the gift of
14 peace to everyone who perceives
15 the NEED for peace, and who would
16 have it. Make way for peace,
17 and it will come. For understanding
18 IS in you, and from it, peace
19 MUST come.
20 **T 14 G 16.** The power of God, from which
21 they both arise, is yours as surely as it is His. You
22 think you know Him not, only
23 because alone it is impossible to know
24 Him. But see the mighty works
that He will do through you, and you MUST
be convinced you did them through Him.
It is impossible to deny the Source of effects
so powerful, they COULD not be of
you. Leave room for Him, and you will
find yourself so filled with power
that NOTHING will prevail against your
peace. And this will be the test
by which you recognize that you HAVE
understood.
A Course in Miracles Volume I Chapter 15 Shorthand Notes Transcript

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Chapter 15 - The Purpose of Time

T 15 A. Introduction (*N 1253 9:90)
(N 9:091) (Ur 563)

1 T 15 A 1. Can you imagine what it
2 means to have no cares, no worries,
3 no anxieties, but merely to be perfectly
4 calm and quiet all the time? Yet that
5 is what time is for; to learn just
6 that, and nothing more. God’s
7 Teacher cannot be satisfied with His
8 teaching, until it constitutes ALL
9 your learning. He has not fulfilled
10 His teaching function until you
11 have become such consistent learners THAT
12 YOU LEARN ONLY OF HIM. When this
13 has happened, you will no longer
14 need a teacher, or time in which to
15 learn.
16 T 15 A 2. One of the sources of perceived
17 discouragement from which you suffer is
18 your belief that THIS TAKES TIME, and
19 that the final results of the Holy Spirit’s
20 teaching are far in the future. This is
21 not so. For the Holy Spirit USES time
22 in His OWN way, and is NOT
23 bound to it. Time is His friend
24 in teaching. It does not waste

¹ Ur inserts “December 7, 1966”
T 15 B. The Uses of Time (*N 1255 9:92) (N 9:092) (Ur 563)

1 Him, as it does you. But all the
2 waste that time seems to bring with
3 it, is due but to your identification with the
4 ego, who uses time to support
5 ITS belief in destruction. The ego, like the
6 Holy Spirit, uses time to convince you of the
7 inevitability of the goal and end of
8 learning. To the ego, the goal is death,
9 which IS its end. But to the Holy Spirit,
10 the goal is life, which HAS no end. T 15 B 1. The
11 ego IS an ally of time, but NOT a
12 friend. For it is as mistrustful of
13 death as it is of life, and what it
14 wants for you, IT cannot tolerate. The
15 ego wants YOU dead, but NOT
16 itself. The outcome of its strange
17 religion MUST therefore be the conviction
18 that it can pursue you BEYOND the
19 grave. And out of its unwillingness
20 for you to find peace, even in the d
21 earth it wants for you, it offers
22 you immortality in hell. It speaks to
23 you of Heaven, but assures you that
24 Heaven is not for you. How can the
guilty hope for Heaven?

The belief in hell is inescapable to those who identify with the ego. Their nightmares and their fears are all associated with it. The ego teaches that hell is in the future, for this is what all its teaching is directed to. Hell is its goal. For, although the ego aims at death and dissolution as an end, it does not believe it. The goal of death, which it craves for you, leaves it unsatisfied. No-one who follows the ego’s teaching is without the fear of death. If death were thought of merely as an end of pain, would it be feared?

We have seen this strange paradox in the ego’s thought-system before, but never so clearly as here. For the ego must seem to keep fear from you, to keep your allegiance. Yet it must engender fear in order to maintain itself. Again, the ego tries, and all too frequently succeeds, in doing both, but using dissociation.
for holding its contradictory aims
together, so that they SEEM to be
reconciled. The ego teaches thus: Death is
the end, as far as hope of Heaven
goes. But, because you and ITSELF cannot be
separated, and because it cannot conceive of its
OWN death, it will pursue you still,
BECAUSE YOUR GUILT IS ETERNAL.

Such is the ego’s version of immortality. And it is THIS the ego’s
version of time supports. The ego teaches that Heaven is here and
now, because the FUTURE is hell.
Even when it attacks so savagely
that it tries to take the life of
someone who hears it temporarily
as the ONLY voice, it speaks of hell
even to him. For it tells him
hell is HERE, and bids him leap
from hell into oblivion. The only time
the ego allows anyone to look upon
with some amount of equanimity is
the PAST. And even then, its
only value is that it is no more.
(N 9:095) (Ur 564-565)

T 15 B 5. How bleak and despairing is the ego’s use of time! And how TERRIFYING! For underneath its fanatical insistence that the past and future be the same, is hidden a far more insidious threat to peace. The ego does not advertise its final threat, for it would have its worshippers still believe that IT can offer the ESCAPE from it. But the belief in guilt MUST lead to the BELIEF IN HELL, and ALWAYS DOES. The only way in which the ego allows the fear of hell to be experienced is to BRING HELL HERE, but ALWAYS as a foretaste of the future. For no-one who considers himself as DESERVING hell, can believe that punishment will end in peace.(565)#392

T 15 B 6. The Holy Spirit teaches thus: There IS no hell. Hell is only what the ego has made OF THE PRESENT. The BELIEF in hell is what PREVENTS you from UNDERSTANDING the present, because YOU
ARE AFRAID OF IT. The Holy Spirit leads as steadily to Heaven, as the ego drives to hell. For the Holy Spirit, Who knows ONLY the present, uses it to UNDO the fear by which the ego would make the present useless. There is NO ESCAPE from fear, in the ego’s use of time. For time, according to its teaching, is nothing but a teaching device for COMPOUNDING guilt, until it becomes all-encompassing, and demands vengeance forever.

The Holy Spirit would undo ALL of this NOW. Fear is NOT of the present, but ONLY of the past and future, which do not exist. There is no fear in the present, when each instant stands clear and separated from the past, without its shadow reaching out into the future. Each instant is a clean, un tarnished birth, in which the Son of God emerges FROM the past, into the present. And the present EXTENDS FOREVER. It is so
(N 9:097) (Ur 565-566)

1. beautiful and so clean and free of guilt
2. that nothing but happiness is there.
3. No darkness is remembered, and his
4. immortality and joy are NOW.
5. **T 15 B 8.** This lesson takes NO
6. time. For what IS time, WITHOUT
7. a past and future? It HAS
8. taken time to misguide you so
9. completely, but it takes no
10. time at all to BE what you
11. ARE. Begin to practice the Holy Spirit’s
12. USE of time, as a teaching
13. aid to happiness and peace. Take
14. this very instant, NOW, and think of
15. it as ALL THERE IS of time. Nothing
16. can reach you here, out of the past, and
17. it is here that you are COMPLETELY
18. absolved, COMPLETELY free, and
19. WHOLLY without condemnation.
20. From this holy instant, wherein
21. holiness is born, you will go forth
22. in time without fear, and with
23. no sense of change WITH time. (566)393
24. **T 15 B 9.** Time is inconceivable
(N 9:098) (Ur 566)

1 without change, and holiness does
2 NOT change. Learn from this instant
3 more than merely hell does not
4 exist. IN THIS REDEEMING INSTANT
5 LIES HEAVEN. And Heaven does will
6 NOT change, for the birth into the
7 holy present is SALVATION from
8 change. But change is an
9 illusion, taught by those who
10 could not see themselves as
11 guiltless. There is no change in
12 Heaven, because THERE IS NO CHANGE IN
13 GOD.
14 T 15 B 10. In the holy instant, in which you
15 see yourself as bright with freedom,
16 you WILL remember God. For
17 remembering Him IS to remember
18 freedom. Whenever you are tempted
19 to be dispirited by the thought of
20 HOW LONG it would take to
21 change your mind so completely,
22 ask yourself, “How long is an
23 instant?” Could you not give
24 so SHORT a time to the Holy Spirit for
25 your Salvation? He asks no more,

2 Ur changes “But” to “And”
for He has no need of more.
It takes far longer to teach you
how to be willing to Give Him this,
than for Him to use this tiny
instant to offer you the whole of
Heaven. In exchange for this instant,
He stands ready to give you the
remembrance of Eternity.

T15B11. You will never give this holy
instant to the Holy Spirit on behalf of YOUR
release, while you are unwilling to
give it to your brothers on behalf of
THEIRS. For the instant of holiness
is SHARED, and CANNOT be yours alone.
Remember, then, when you are tempted
to attack a brother, that HIS instant
of release is YOURS. Miracles ARE the
instant of release you offer, and
will RECEIVE. They attest to YOUR
willingness to BE released, and to
offer time to the Holy Spirit, for HIS
use of it. How long is an
instant? It is as short for them³
as for you. Practice GIVING this

³ Ur adjusts this phrase to “your brothers, as it is for you”
blessed instant of freedom to
all who are ENSLAVED by time, and
thus make time their friend FOR them.

The Holy Spirit gives their blessed instant TO you, through your giving it. As you GIVE it, He offers it to YOU.

Be not unwilling to give what you would receive of Him, for you join WITH Him in giving. In the crystal cleanness of the instant of release you GIVE, is YOUR INSTANTANEOUS escape from guilt. You MUST be holy, if you OFFER holiness. How long is an instant? As long as it takes to re-establish perfect sanity, perfect peace, and perfect love for everyone, for God, and for YOURSELF. As long as it takes to remember immortality, and your immortal creations, who share it with you. As long as it takes to exchange hell for Heaven. Long enough to transcend ALL of the ego’s making, and ascend unto your Father.
T 15 C. Time and Eternity (*N 1264 9:101)
(line 24)[split paragraph]
(N 9:101) (Ur 567)

1 T 15 B 13. Time is your friend, if you leave it
to the Holy Spirit to use. He needs but
very little, to restore God’s Whole
power to you. He Who transcends
time FOR you, understands what it is
FOR. Holiness lies not in time, but in
Eternity. There never WAS an instant
in which God’s Son could lose his
purity. His changeless state
is BEYOND time, for his purity
remains forever beyond attack, and
without variability. Time stands
still in his holiness, and changes
not. And so it is no longer
time at all. For, caught
in the single instant of the eternal
sanctity of God’s creation, it is
TRANSFORMED into forever. T 15 B 14. GIVE the
eternal instant, that eternity may
be remembered FOR you, in that shining
instant of perfect release. Offer
the miracle of the holy instant THROUGH
the Holy Spirit, and leave His giving it to
you to Him. T 15 C 1. The Atonement is in
time, but not FOR time. Being
(N 9:102) (Ur 567)

1 for YOU, it is for the eternal. What
2 holds remembrance of God
3 CANNOT be bound by time. No more
4 are you. For, unless GOD is
5 bound, you CANNOT be. An instant,
6 offered to the Holy Spirit, is offered to God
7 on your behalf, and in that instant, you
8 will awaken gently in Him.
9 **T 15 C 2.** In the blessed instant you
10 will let go ALL your past learning,
11 and the Holy Spirit will quickly offer you the
12 WHOLE lesson of peace. What
13 can take time, when ALL the
14 obstacles to learning it have been
15 removed? Truth is so far
16 beyond time, that ALL of it
17 happens at once. For
18 as it was created one, so
19 its oneness depends not on time
20 at all. Be not concerned with
21 time, and fear not the instant of
22 holiness which will remove ALL fear.
23 For the instant of peace is
24 eternal, BECAUSE it is wholly WITHOUT
25 fear. It WILL come, being the
(N 9:103) (Ur 567-568)

1 lesson God gives you, through the Teacher
2 HE has appointed, to translate
3 time to eternity. (568)-395-
4 T 15 C 3. Blessed is God’s Teacher,
5 Whose joy it is to teach
6 God’s holy Son his holiness.
7 His joy is not contained in time.
8 His teaching is for you, BECAUSE
9 His joy is yours. Through Him, YOU
10 stand before God’s altar, where
11 He gently translated hell into
12 Heaven. For it is only in Heaven\(^4\)
13 God would have you be. How long
14 can it take, to be where God
15 would have you? For you ARE where
16 you have forever been, and will forever be.
17 All that you have, you have forever. The
18 blessed instant reaches out to
19 ENCOMPASS time, as God
20 extends Himself to encompass you.
21
22
23
24

\(^4\) Ur inserts “that”
(N 9:104) (Ur 568)

1 T 15 C 4. You who have spent days, hours, and
2 even years, in chaining your brothers
3 TO your egos, in an attempt
4 to support it, and uphold its
5 WEAKNESS, do not perceive the Source of
6 STRENGTH. In the holy instant, you will
7 unchain ALL of your brothers, and refuse
8 to support either THEIR weakness, OR
9 YOUR OWN. You do not realize how much
10 you have MISUSED your brothers, by seeing
11 them as sources of EGO support.
12 As a result, they witness TO the
13 ego in your perception, and SEEM to
14 provide reasons for NOT letting it
15 go. Yet they are far stronger,
16 and MUCH more compelling witnesses
17 for the Holy Spirit. And they support
18 His STRENGTH.
19 T 15 C 5. It is, therefore, your choice, whether they
20 support the ego or the Holy Spirit IN YOU.
21 And you will realize know which you have chosen
22 by THEIR reactions. A Son of God who
23 has been released through the Holy Spirit in a
24 brother, IF THE RELEASE IS COMPLETE, is
(N 9:105) (Ur 568-569)

1 ALWAYS recognized. He cannot BE denied.
2 As long as YOU remain uncertain, it
3 can be ONLY because you have not given COMPLETE
4 release. And, because of this, you have not yet
5 given one single instant COMPLETELY
6 to the Holy Spirit. For, when you HAVE, you will
7 be SURE you have. You will be sure,
8 because the witness TO Him will speak so
9 clearly OF Him, that you will hear
10 and UNDERSTAND.
11 T 15 C 6. You WILL doubt, until you
12 hear ONE witness whom you have
13 WHOLLY released through the Holy Spirit. And
14 then you will doubt no more. The holy
15 instant has not yet happened
16 to you. But it will, and you will
17 recognize it, with perfect certainty.
18 No gift of God is recognized in
19 any other (569)-396- way. You can practice the
20 mechanics of the holy instant, and will
21 learn much from doing so. But
22 its shining and glittering brilliance,
23 which will literally blind you to this world
24 by its OWN vision, you can NOT
25 supply. You do not understand the light
(N 9:106) (Ur 569)

1 by which you SEE. And here it is, ALL
2 in this instant, complete,
3 accomplished, and GIVEN WHOLLY.
4 T 15 C 7. Start NOW, to practice your
5 little part in SEPARATING OUT the holy
6 instant. You will receive very
7 specific instructions, as you go
8 along. To learn to separate out this
9 single second, and begin to
10 experience it as timeless, is to begin
11 to experience yourself as NOT separate.
12 Fear not that you will not be given
13 help in this. God’s Teacher and
14 His lesson will support your
15 strength. It is only your weakness
16 that will depart from you in this
17 practice, for it is the practice
18 of the power of God in you. Use
19 it but for one instant, and
20 you will never deny it again.
21 Who can deny the presence of
22 what the universe bows to, in
23 appreciation and gladness? Before
24 the recognition of the universe, which witnesses
25 to it, YOUR doubts MUST disappear.
26 (570)- 397 –
T 15 D. Littleness versus Magnitude  (*N 1270 9:107)  
(N 9:107) (Ur 570)

1 T 15 D 1. Be\(^5\) not content with littleness, but be
2 sure you understand what littleness is, and
3 why you could never BE content with it.
4 Littleness is the offering you gave YOURSELF. You
5 offered this in place of magnitude, AND ACCEPTED
6 IT. Everything in this world is little, because
7 it is a world made out of littleness, in the
8 strange belief that littleness CAN content
9 you. When you strive for anything in the
10 world, WITH THE BELIEF THAT IT WILL BRING YOU PEACE,
11 you are belittling yourself, and blinding yourself
12 to glory. Littleness and glory are the choices
13 open to your striving and your vigilance. You will
14 ALWAYS choose one AT THE EXPENSE of the other.
15 T 15 D 2. But what you do not realize, each
16 time you choose, is that your choice is
17 your evaluation OF YOURSELF. Choose
18 littleness, and you will NOT have peace, for you will
19 have judged yourself UNWORTHY of it. And
20 whatever you offer as a substitute, is much
21 too poor a gift to satisfy you. It is
22 essential that you accept the fact, and
23 do so\(^6\) gladly, that there is NO form of
24 littleness that can EVER content you.

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\(^5\) Ur inserts December 10, 1966”
\(^6\) Ur replaces “do so” with “accept it”
(N 9:108) (Ur 570)
1 You are free to try as many as you wish, but
2 all you will be doing is to delay your homecoming.
3 For you will be content ONLY in magnitude,
4 which IS your home.
5 T15D3. There is a deep responsibility you owe
6 yourself, and one which you must learn to remember
7 ALL the time. The lesson will seem hard at
8 first, but you will learn to love it, when you
9 see realize that it is true, and constitutes a
10 tribute to your power. You who have
11 sought AND FOUND littleness, remember
12 this: Every decision that you make stems
13 from WHAT YOU THINK YOU ARE, and represents the
14 value that you PUT upon yourself. Every
15 LITTLE thing you seed AND THINK YOU WANT,
16 DEFINES you as little to YOURSELF. Believe
17 the little can content you, and, by LIMITING
18 yourself, you will NOT be satisfied. For
19 your function is NOT little, and it is only by
20 accept finding your function, and fulfilling
21 it that you can ESCAPE from littleness.
22 T15D4. There is no doubt about what your
23 function IS, for the Holy Spirit KNOWS what
24 it is. There is no doubt about its
25 magnitude, for it reaches you through Him
(N 9:109) (Ur 570-571)

1. FROM Magnitude. You do not have to strive for it, because you HAVE it. All your striving must be directed AGAINST LITTENESS, for it DOES require vigilance to protect your magnitude in this world. To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot undertake. Yet it is asked of you, in tribute to your magnitude, and NOT your littleness. Nor is it asked of you alone.

T 15 D 5. The power of God will support every effort you make on behalf of the magnitude of His dear Son. Search for the little, and you DENY yourself His power. God is not willing that His Son be content with less than everything. For He is not content without His Son, and His Son cannot be content with less than His Father has given him. We asked you once before, “Would you be hostage to the ego or host to God?” Let this question be asked you by the Holy Spirit in you, EVERY time you make a decision.

For every decision you make DOES
(N 9:110) (Ur 571)

1 answer this, and invites sorrow or joy, accordingly.
2
3 **T 15 D 6.** When God GAVE Himself to you
4 in your creation, He ESTABLISHED you as
5 host to Him forever. He has NOT left
6 you, and YOU have not left HIM. All your
7 attempts to deny His magnitude, and make
8 His Son hostage to the ego, CANNOT
9 make little whom God has joined
10 with Him. Every decision you make
11 is made for Heaven or for hell, and will
12 bring you AWARENESS of what you decided
13 FOR. The Holy Spirit can hold your magnitude,
14 clean of ALL littleness, clearly and in
15 perfect safety in your minds, untouched
16 by every little gift the world of littleness
17 would offer you. But for this,
18 you cannot side AGAINST Him in what He wills
19 for you.
20 **T 15 D 7.** Decide for God through Him. For
21 littleness, and the belief that you can be CONTENT
22 with littleness, are the decisions YOU have
23 made about yourself. The power and the
24 glory that lie in you, from God are for all who, like you, perceive
(N 9:111) (Ur 571-572)

1 themselves as little, and have deceived themselves
2 into believing that littleness can be blown
3 up, BY THEM, into a sense of magnitude
4 that can content them. Neither GIVE
5 littleness, nor ACCEPT it. All honor is
6 due the host of God. Your littleness
7 deceives you, but your magnitude is of Him
8 Who dwells in you, and in Whom you dwell.
9 Touch no-one, then, with littleness, in the
10 Name of Christ, eternal Host unto
11 His Father.
12 (572)399
13 T 15 D 8. In this season, which celebrates the
14 birth of holiness into this world, join
15 with me who decided for holiness
16 for YOU. It is our task TOGETHER to
17 restore the awareness of magnitude, to
18 the host whom God appointed for
19 Himself. It is beyond ALL your
20 littleness to give the gift of God,
21 but NOT beyond YOU. For God
22 would give Himself THROUGH you.
23 He reaches from you to everyone,
24 and beyond everyone, to His Son’s
25 creations, but WITHOUT leaving you.

7 Ur inserts “December 12, 1966”
Far beyond your little world, but still in you, He extends forever. Yet He brings all his extensions to you, as host to Him.

T 15 D 9. Is it a sacrifice to leave littleness behind, and wander not in vain? It is not sacrifice to wake to glory. But it IS a sacrifice to accept anything LESS than glory.

Learn that you MUST be worthy of the Prince of Peace, born in you, in honor of Him Whose host you are. You know not what love means because you have sought to purchase it with little gifts, thus VALUING it too little to be able to understand its magnitude.

LOVE IS NOT LITTLE, and love dwells in you, for you are host to Him. Before the greatness that lives in you, your poor appreciation of yourself, and all the little offerings you have given, slip into nothingness.

T 15 D 10. Holy Child of God, when will you learn that ONLY holiness can content you, and give you peace? Remember
(N 9:113) (Ur 572-573)

1 that you learn not for yourself alone, no
2 more than I did. It is BECAUSE I learned
3 for YOU, that you can learn of ME. I
4 would but teach you what is yours,
5 so that, together, we can replace the
6 shabby littleness, that binds the host
7 of God to guilt and weakness, with the
8 glad awareness of the glory that is in
9 him. My birth in you is your awakening
10 to grandeur. Welcome me not into
11 a manger, but into the altar to
12 holiness, where holiness abides in
13 perfect peace. (573)400
14 T 15 D 11. My Kingdom is not of this
15 world, because it is in YOU. And
16 YOU are of your Father. Let us join in
17 honoring you, who MUST remain
18 forever BEYOND littleness. Decide
19 with me, who have decided to abide
20 with you. I will as my Father
21 wills, knowing His Will is constant,
22 and at peace forever with Itself. You
23 will be content with nothing BUT His
24 Will. Accept no less, remembering
25 that everything I learned is yours.
(N 9:114) (Ur 573)

1 What my Father loves, I love as He
does, and I can no more accept it as
what it is NOT, than He can. And
no more can YOU.
5 T 15 D 12. When you have learned to accept
what you are, you will make no more
gifts to offer to yourselves, for you
will know you are COMPLETE, in need of
nothing, and unable to accept
10 ANYTHING for yourself. But you will
11 gladly give, HAVING received.
12 The host of God need not seek to
13 find ANYTHING. If you are
14 wholly willing to leave Salvation
to the plan of God, and UNwilling to
15 attempt to grasp for peace
17 YOURSELF, Salvation will be GIVEN you.
18 But think not you can substitute YOUR
19 plan for His. Rather, join with
20 me in His, that we may release
21 all those who would be bound,
22 proclaiming together that the Son
23 of God is host to Him. T 15 D 13. Thus will
24 we let no-one forget what YOU would
25 remember. And thus WILL you remember
T 15 E. Practicing the Holy Instant (*N 1278 9:115)
(N 9:115) (Ur 573-574)

1 it. Call forth in everyone ONLY the
2 remembrance of God, and of the Heaven
3 that is in him. For where you
4 would help your brother be, there will
5 you think YOU are. Hear not his
6 call for hell and littleness, but
7 only his call for Heaven and
8 greatness. Forget not that his
9 call is yours, and answer him with
10 me. God’s power is forever on the
11 side of His host, for it protects
12 ONLY the peace in which He dwells.
13 And therefore it is with that you dwell, it is you
14 WITH Him. Lay not littleness before
15 His holy altar, which rises above the
16 stars, and reaches even to Heaven,
17 because of what is GIVEN it.
18 T 15 E 1. This course is not beyond
19 IMMEDIATE learning, unless you
20 prefer to believe that WHAT GOD
21 WILLS TAKES TIME. And this
22 means ONLY that you would
23 rather DELAY the recognition that
24 His Will IS so. The holy instant
25 is THIS (574)#401 one, and EVERY one. You want The
(N 9:116) (Ur 574)

1 one you WANT it to be, it IS. The one you
2 would NOT have it be, is lost to
3 you. YOU must decide on WHEN
4 it is. Delay it not. For
5 beyond the past and future, in which
6 you will NOT find it, it stands
7 in shimmering readiness for
8 your acceptance.
9 T I 5 E 2. Yet you cannot bring it
10 into glad awareness while you
11 do not want it, for it
12 holds the whole RELEASE from
13 littleness. Your practice MUST
14 therefore rest upon your willingness to
15 let all littleness go. The
16 instant in which magnitude will
17 dawn upon you, is but as far away
18 as is your DESIRE for it. As long
19 as you desire it not, and cherish
20 littleness instead, by so much is
21 it far from you. By so much
22 as you want it, will you bring it nearer.
23 Think not that you can find Salvation
24 in your own way, and HAVE it.
(N 9:117) (Ur 574)

1 T15E3. Give over EVERY plan that you have made for your Salvation, in exchange for God’s. HIS will content you, for there IS nothing else that can bring you peace. For peace is of God, and of no-one beside Him. Be humble before Him, and yet great IN Him. And value NO plan of the ego, BEFORE the plan of God. For you leave your place in His plan, which you MUST fulfill if you would join with me, empty by your decision to join in any plan BUT His. I call you to fulfill your holy part in the plan that He has given to the world, for its release from littleness. God would have His host abide in perfect freedom.

2 T15E4. Every allegiance to a plan of Salvation that is APART from Him, diminishes the value of His Will for you in your own mind. And yet, it is your mind that IS the host to Him. Would you learn how perfect and immaculate is the holy temple altar on

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8 Ur pluralizes this: “minds”
(N 9:118) (Ur 574-575)

1 which your Father has placed HIMSELF? This
2 you WILL recognize, in the holy instant in which you
3 willingly and gladly give over EVERY
4 plan but His. For there lies
5 peace, PERFECTLY clear, because you have
6 been willing to meet its conditions. (575)–402–
7 T 15 E 5. You can claim the holy instant
8 ANY time and ANYWHERE you want
9 it. In your practice, try to give
10 over EVERY plan you have accepted, for
11 finding magnitude in littleness.
12 IT IS NOT THERE. USE the holy instant ONLY to
13 recognize that you alone can know
14 not where it is, and can only
15 DECEIVE yourself. I stand within
16 the holy instant, as clear as you would have
17 me. And the extent to which you
18 learn to be willing to ACCEPT me,
19 IS the measure of the time in which
20 the holy instant will be yours. I call to you to
21 make the holy instant yours AT ONCE, for the
22 release from littleness in the mind of the host
23 of God, depends on willingness, and NOT on time.
The reason why this course is simple, is that TRUTH is simple. Complexity is of the ego, and is nothing more than the ego’s attempt to obscure the obvious. You could live forever in the holy instant, beginning now\(^9\) and reaching to eternity, but for a very simple reason. Do not obscure the simplicity of this reason, for, if you do, it will be ONLY because you prefer NOT to recognize it, and NOT to let it go. The simple reason, stated simply as what it is, is this: The holy instant is a time in which you receive AND GIVE perfect communication. This means, however, that it is a time in which your mind is OPEN, both to receive AND give. It is the recognition that all minds ARE in communication. It therefore seeks to CHANGE nothing but merely to ACCEPT everything.

How can you do this when you would prefer to have PRIVATE thoughts, AND KEEP THEM? The ONLY way you COULD do this, is to DENY the perfect communication that makes the holy instant WHAT IT IS. You BELIEVE that it is possible to harbor thoughts you would NOT share, and that Salvation lies in keeping your thoughts TO YOURSELF ALONE. For, in private thoughts, KNOWN ONLY TO YOURSELF, you think you find a way to keep what you would HAVE alone, and share what YOU would share. (576)#403 And then you wonder why it is that you are not in full communication with those around you, and with God, Who surrounds ALL of you together.

Every thought you would keep hidden shuts communication off, BECAUSE YOU WOULD HAVE IT SO. It is impossible to RECOGNIZE perfect communication, while BREAKING communication holds value to you. Ask yourselves honestly, “Would I WANT to have perfect communication, and am I WHOLLY willing to let EVERYTHING that INTERFERES WITH IT, go forever?” If the answer is “no,” then the Holy Spirit’s

\(^9\) Ur emphasizes BEGINNING NOW
readiness to GIVE it to you, is not enough to make it yours, for you are NOT ready to share it WITH Him. And it cannot come into a mind that has decided to OPPOSE it. For the holy instant is given and received with EQUAL willingness, being the acceptance of the SINGLE Will that governs ALL thought.

T 15 E 9. The necessary condition for the holy instant, does NOT require that you have no thoughts that are not pure. But it DOES require that you have none that you would KEEP. Innocence is not of your making. It is GIVEN you, the instant you would HAVE it. But it would not BE Atonement, if there were no NEED for Atonement. You will not be able to ACCEPT perfect communication, as long as you would HIDE it from yourself. For what you would hide IS hidden. In your practice, then, try only to be vigilant AGAINST DECEPTION, and seek not to PROTECT the thoughts you would keep unto yourself. Let the Holy Spirit’s purity shine them away, and bring ALL your awareness to the READINESS for purity He offers you. Thus will He make you ready to acknowledge that you ARE host to God, and hostage to no-one and to nothing.

What follows in the next three pages are duplicate images and the title page for Text 15a
T 15 F. The Holy Instant and Special Relationships (*N 1287 9:124) 
(N 9:124) (Ur 577)

1 T 15 F 1. The\(^{10}\) holy instant is the Holy Spirit’s most useful 
2 learning device for teaching you love’s 
3 meaning. For its purpose is to 
4 SUSPEND JUDGMENT ENTIRELY. Judgment 
5 ALWAYS rests on the past, for PAST 
6 experience is the basis on which you judge. 
7 Judgment becomes impossible without the past, 
8 for WITHOUT it you do NOT understand 
9 anything. You would make no 
10 ATTEMPT to judge, because it would be 
11 quite apparent to you that you do not 
12 know WHAT ANYTHING MEANS. You are 
13 afraid of this, because you believe that, 
14 WITHOUT THE EGO, all would be chaos. Yet I 
15 assure you that, without the ego, 
16 ALL WOULD BE LOVE. 
17 T 15 F 2. The past is the EGO’S chief learning 
18 device, for it is in the past that you learned 
19 to define your OWN needs, and acquired 
20 methods for meeting them ON YOUR OWN 
21 TERMS. We said before that, to 
22 limit love to PART of the Sonship, is to 
23 bring guilt into your relationships, and 
24 thus MAKE THEM UNREAL. If you 

\(^{10}\) Ur inserts December 14, 1966
(N 9:125) (Ur 577-578)

1 seek to separate out certain ASPECTS of the
totality, and look TO THEM to meet your imagined
needs, you are attempting to USE
SEPARATION TO SAVE YOU. How, then, could
guilt NOT enter? For separation IS the source of
guilt, and to APPEAL to it for salvation IS
TO BELIEVE YOU ARE ALONE.

T 15 F 3. To be alone IS to be guilty. For
to experience yourself AS alone, is to deny
the Oneness of the Father and His Son, and
thus to ATTACK REALITY. You cannot love
PARTS of reality, and understand
what love MEANS. If you would
love UNlike to God, Who KNOWS no
special love, how CAN you understand
it? To believe that SPECIAL relationships,
with SPECIAL love, can offer you salvation, IS
the belief that separation is salvation. For it is
the COMPLETE EQUALITY of the Atonement, in
which salvation lies. How can YOU decide
that special aspects of the Sonship CAN
GIVE YOU MORE THAN OTHERS? The past HAS
taught you this. But the holy instant teaches you
IT IS NOT SO. (578)#405

T 15 F 4. Because of guilt, ALL special
relationships have some elements of fear in them. And this is why they shift and change so frequently. They are NOT based on changeless love alone. And love, where fear has entered, CANNOT be depended on, because it is NOT perfect. In His function as Interpreter of what you have made, the Holy Spirit USES special relationships, which YOU have chosen to support the ego, as a learning experience which points to truth. Under His teaching, EVERY relationship becomes a lesson in love.

The Holy Spirit knows NO-ONE IS SPECIAL. But He also perceives that you have MADE special relationships, which He would purify, and NOT let YOU destroy. However UNholy the reason why you made them may be, He can TRANSLATE them into holiness, by removing AS MUCH FEAR AS YOU WILL to LET HIM. You can place ANY relationship, and be sure that it will NOT result in pain, if you offer Him your willingness TO HAVE IT SERVE NO NEEDS BUT HIS. All the guilt in it

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11 Ur inserts “under His care” which appears to be a correction.
arises from YOUR use of it. All the love, from His.

Do not, then, be AFRAID to let your

IMAGINED need, which would DESTROY the

relationship, go. Your ONLY need IS His.

Any relationship which you would

SUBSTITUTE FOR ANOTHER, has not

been offered to the Holy Spirit, for His use.

There IS no substitute for love. If you would

attempt to substitute ONE aspect of

love for ANOTHER, you have placed LESS

value on one, and MORE on another. You have

not only SEPARATED them, but have

also JUDGED AGAINST BOTH. Yet

you had judged against yourself FIRST,
or you would never have imagined

that you needed them AS THEY WERE

NOT. Unless you had seen

yourself as WITHOUT love, you

COULD not have judged them to be

LIKE you in lack.

The ego’s use of relationships

is so fragmented, that it

frequently goes even further;

one PART of one aspect suits

its purposes, while it prefers
DIFFERENT parts of another. Thus does
it ASSEMBLE reality to its own
capricious liking, offering for
YOUR seeking, a picture whose
likeness DOES NOT EXIST. For there
is nothing in Heaven OR earth that
it resembles, (579)#406 and so, however much
you seek for its reality, you CANNOT
find it, because it is NOT real.

Everyone on earth has formed
special relationships, and, although
this is not so in Heaven, the Holy Spirit knows
how to bring a touch of
Heaven to them here. In the holy instant, no-one
is special, for your PERSONAL needs
INTRUDE on no-one, to MAKE
them different. Without the
values from the past you WOULD
see them all the same, and LIKE
YOURSELF. Nor would you see
ANY separation between yourself
and them. In the holy instant, you see, in each
relationship, what it WILL be,
when you perceive ONLY the present.

God knows you NOW. He remembers
(N 9:129) (Ur 579)

1 NOTHING, having ALWAYS known you exactly as He
2 knows you now. The holy instant PARALLELS His
3 knowing, by bringing ALL perception
4 OUT of the past, thus removing the
5 frame of reference you have built, by which to
6 JUDGE your brothers. Once this is
7 gone, the Holy Spirit substitutes His
8 frame of reference FOR it. His
9 frame of reference is simply God.
10 The Holy Spirit’s timelessness lies \textit{simply in this} here. For in the holy instant, FREE of
11 the past, you see that LOVE IS IN YOU,
12 and you HAVE no need to look WITHOUT,
13 and snatch it guiltily from
14 where you THOUGHT it was.
15 \textbf{T 15 F 10.} ALL your relationships are
16 blessed in the holy instant, \textit{BECAUSE THE BLESSING IS}
17 NOT LIMITED. In the holy instant, the Sonship
18 gains AS ONE. And, \textit{UNITED in}
19 your blessing, it BECOMES one TO YOU.
20 The meaning of love is the meaning God
21 GAVE to it. Give to it ANY
22 meaning APART from His, and
23 it is IMPOSSIBLE to understand it.
Every brother God loves as He loves you; neither less nor more. HE NEEDS THEM ALL EQUALLY, and so do YOU.

In time, you have been told to offer miracles as Christ directs, and let the Holy Spirit bring to you those who are seeking you. But in the holy instant, you unite DIRECTLY with God, and ALL your brothers join in Christ. (580)#407

Those who are joined in Christ are in no way separate. For Christ is the Self the Sonship shares, as God shares His Self with Christ. Think you that you can judge the Self of God? God has created It BEYOND judgment, out of HIS need to extend His love. With Love in you, you HAVE no need EXCEPT TO EXTEND IT.

In the holy instant, there is no conflict of needs, for there is ONLY ONE. For the holy instant reaches to eternity, and to the Mind of God. And it is only there that love HAS meaning, and ONLY there CAN it be understood.
(N 9:131) (Ur 580)

1 T 15 F 12. It is impossible to use one relationship
2 AT THE EXPENSE of another, and NOT suffer
3 guilt. And it is equally impossible
4 to condemn PART of a relationship
5 and find peace WITHIN it. Under the
6 Holy Spirit’s teaching, ALL relationships
7 are seen as TOTAL commitments,
8 yet they do not conflict with one another in
9 ANY way. Perfect faith in each
10 one, for its ability to satisfy
11 you COMPLETELY, arises only
12 from perfect faith in YOURSELF. And
13 this you cannot have, while guilt remains.
14 And there WILL be guilt, as long
15 as you accept the possibility, AND
16 CHERISH IT, that you can make
17 a brother WHAT HE IS NOT, because
18 YOU would have him so.
19 T 15 F 13. You have so little faith in
20 yourself, because you are unwilling
21 to accept the fact that perfect
22 love is IN you. And so you
23 seek WITHOUT for what you
24 CANNOT find without. I
25 offer you MY perfect faith in you,

1 IN PLACE of all YOUR doubts. But
2 forget not that my faith MUST be
3 as perfect in ALL your brothers as
4 it is in you, or it would be
5 a limited gift to YOU. In the
6 holy instant, we SHARE our faith in
7 God’s Son, because we recognize,
8 together, that he is wholly worthy OF
9 it, and, in our appreciation of
10 his worth, we CANNOT doubt his holiness. And so we love him.(581)#408
11
12 T 15 G 1. All separation disa
13 vanishes, as holiness is shared.
14 For holiness is power, and by
15 SHARING it, it GAINS in strength.
16 If you seek for satisfaction in
17 gratifying your needs as YOU
18 perceive them, you MUST
19 believe that strength comes
20 from ANOTHER, and that WHAT YOU
21 GAIN HE LOSES. Someone
22 must ALWAYS lose, if you
23 perceive yourself as weak.
24 Yet there is another interpretation
25 of relationships, that TRANSCENDS
(N 9:133) (Ur 581)

1 the concept of the LOSS of power completely.

2 **T15G2.** You do NOT find it difficult to

3 believe that, when ANOTHER calls

4 on God for love, YOUR call

5 remains as strong. Nor do

6 you think that, by God’s

7 answer to HIM, YOUR hope of

8 answer is diminished. On the

9 contrary, you are far more

10 inclined to regard HIS

11 success, as witness to the

12 possibility of YOURS. That is

13 because you recognize, however dimly,

14 that God is an IDEA, and so

15 YOUR faith in Him is STRENGTHENED

16 by sharing. What you find

17 it difficult to accept is the fact

18 that, LIKE your Father, YOU are

19 an idea. And like Him, YOU can

20 give yourself COMPLETELY,

21 wholly without loss, and ONLY

22 WITH GAIN.

23 **T15G3.** Herein lies peace, for

24 here there IS no conflict. In the

25 world of scarcity, love HAS no
(N 9:134) (Ur 581-582)

1. meaning, and peace is impossible.
2. For gain and loss are BOTH accepted,
3. and so no-one is aware that
4. perfect Love is IN him. In the holy instant,
5. you recognize the IDEA of love in you,
6. and UNITE this idea with the Mind
7. that thought It, AND COULD
8. NOT RELINQUISH IT. By
9. HOLDING it within Itself, THERE
10. WAS no loss. The holy instant thus becomes
11. a lesson in how to hold ALL of
12. your brothers in YOUR mind, experiencing
13. not loss, but COMPLETION.
14. From this, it follows you can
15. ONLY give. And this IS
16. love, for this alone is natural,
17. under the laws of God. In the
18. holy instant, the laws of God prevail,
19. and only THEY have meaning. The
20. laws of this world cease to (582)# - 409 –
21. hold any meaning at all.
22. When the Son of God ACCEPTS
23. the laws of God as what he
24. gladly wills, it is impossible that
25. he be bound, or limited in
(N 9:135) (Ur 582)

1 ANY way. In this instant, he IS
2 as free as God would have
3 him be. For, the instant that he
4 refuses to BE bound, he is NOT
5 bound.
6 T 15 G 5. In the holy instant, nothing happens
7 that has not always been.
8 Only the veil, that has been
9 drawn ACROSS reality, is
10 lifted. Nothing has changed.
11 But the AWARENESS of changelessness
12 comes swiftly, as the veil of
13 time is pushed aside. No-
14 one who has not yet
15 experienced the lifting of the
16 veil, and felt himself
17 drawn irresistibly into the Light
18 behind it, can have faith
19 in love WITHOUT fear. Yet
20 the Holy Spirit GIVES you this faith, because
21 He offered it to me and I
22 ACCEPTED it.
23 T 15 G 6. Fear not the holy instant
24 will be denied you, for I denied
25 IT not. And, through me, the Holy Spirit
26 GAVE it unto you, as YOU will
(N 9:136) (Ur 582)

1 give it. Let no need that
2 YOU perceive, obscure your need of THIS.
3 For, in the holy instant, you will recognize the
4 ONLY need the aspects of the Son
5 of God share equally, and, BY
6 this recognition, you will join with me
7 in OFFERING what is needed. It is
8 through US that peace will come. Join
9 me in the IDEA of peace, for, in ideas,
10 minds CAN communicate.
11 T 15 G 7. If you would GIVE yourself\textsuperscript{12}
12 as your Father gives His
13 Self, you will learn to understand
14 Selfhood. And therein is love’s
15 meaning understood. But
16 remember that understanding is OF
17 THE MIND, and, ONLY of the mind.
18 KNOWLEDGE is therefore of the mind, and its
19 CONDITIONS are in the mind, WITH it.
20 If you were not ONLY an idea, and
21 NOTHING ELSE, you could not be in
22 full communication with all that
23 ever was. But, as long as you
24 prefer to be something else, or

\textsuperscript{12} Ur emphasizes this word
(N 9:137) (Ur 582-583)

1. would attempt to be NOTHING ELSE and
2. SOMETHING ELSE together, the language
3. of communication, WHICH YOU KNOW PERFECTLY, you
4. will not remember.

T 15 G 8. In the holy instant, God is remembered,
5. and the language of communication with ALL your
6. brothers, is remembered WITH Him. For
7. communication (583)# - 410 - is remembered TOGETHER, as
8. is truth. There is NO exclusion in
9. the holy instant, because the past is gone and
10. with it goes the whole basis FOR
11. exclusion. Without ITS source,
12. exclusion vanishes. And this
13. permits YOUR Source, and that of
14. all your brothers, to REPLACE it in
15. your awareness. God, and the power of
16. God, will take their rightful place
17. within you, and you will experience the
18. full communication of ideas with Idea
19. ideas. Through your ability to do this, you
20. will learn what you MUST be, because
21. you will begin to understand what your
22. Creator is, and what His creation
23. is, along WITH Him. (584)# - 411 -

1 T 15 H 1. Beyond\textsuperscript{13} the poor attraction of the special
2 love relationship, and ALWAYS obscured
3 by it, is the powerful attraction of the
4 Father for His Son. There is no
5 OTHER love that can satisfy you, because there
6 IS no other love. This is the ONLY
7 love that is fully given, AND FULLY
8 RETURNED. Being complete, it
9 asks nothing. Being wholly
10 pure, everyone joined in it HAS
11 everything. This is NOT the basis for
12 ANY love relationship in which the ego
13 enters. For EVERY relationship on which
14 the ego embarks IS special. The
15 ego establishes relationships ONLY
16 to GET something. And it would
17 keep the giver BOUND TO ITSELF, through guilt.
18 T 15 H 2. It is impossible for the ego to enter
19 into any relationship without anger,
20 for the ego believes that ANGER MAKES
21 FRIENDS. This is NOT its statement,
22 but it IS its purpose. For the ego
23 REALLY BELIEVES that it can
24 get, and KEEP, by MAKING GUILTY.

\textsuperscript{13} Ur inserts “December 16, 1966.”
This is its ONE attraction. An attraction so weak, that it would have no hold at all, except that NO-ONE RECOGNIZES IT. For the ego always SEEMS to attract through love, and has no attraction at all to anyone who perceives that IT ATTRACTS THROUGH GUILT. T 15 H 3. The sick attraction of guilt MUST be recognized FOR WHAT IT IS. For, having been made REAL to you, it is essential to look at it clearly, and, by withdrawing your INVESTMENT in it, to LEARN TO LET IT GO. No-one would choose to let go what he believes has value. Yet the attraction of guilt has value to you ONLY because you have NOT looked at what it IS, and have judged it as valuable COMPLETELY in the dark. As we bring it to light, your ONLY question will be why was it you EVER WANTED it. You have NOTHING to lose by looking open-eyed at this, for ugliness such as this belongs not in your holy mind. The host of God CAN have no REAL investment here.(585)- 412 –

14 Ur replaces "was it" with "it was"
The Shorthand Notes

Chapter 15 - 47

(N 9:140) (Ur 585)

1 **T15H4.** We said before that the ego attempts to maintain and INCREASE guilt, but in such a way, that you do NOT recognize what it would do to YOU. For it is the ego’s fundamental doctrine that, what you do to others, YOU HAVE ESCAPED. The ego wishes NO-ONE well. But its survival DEPENDS on your belief that YOU are exempt from its evil intentions. It counsels, therefore, that if you are HOST to it, IT will enable you to direct the anger that it holds outward, thus protecting YOU. And thus, it embarks on an endless, unrewarding chain of special relationships, forged out of anger, and dedicated to but one insane belief; that the more anger you invest OUTSIDE yourself, the safer YOU become.

21 **T15H5.** It is this chain that binds the Son of God to guilt, and it is this chain the Holy Spirit would REMOVE from his holy mind. For the chain of savagery belongs not around the
(N 9:141) (Ur 585)

1 chosen host of God, who CANNOT make himself
2 host to the ego. In the name of his
3 release, and in the Name of Him Who
4 would release him, let us look
5 more closely at the relationships that
6 the ego contrives, and let the Holy Spirit judge
7 them truly. For it is certain
8 that, if you LOOK at them, you will
9 offer them gladly TO Him. What
10 HE can make of them you do NOT know,
11 but you WILL become willing to learn, \(^{15}\) if you
12 are willing, first, to perceive what YOU
13 have made of them.
14 **T 15 H 6.** In one way or another, every
15 relationship which the ego makes is based
16 on the idea that, by SACRIFICING
17 itself, IT BECOMES BIGGER. The
18 “sacrifice,” which it regards as
19 purification, is actually the root of
20 its bitter resentment. For it
21 would much prefer to attack
22 directly, and avoid delaying what
23 it REALLY wants. Yet the ego
24 acknowledges “reality” as it sees
25 it, and recognizes that NO-ONE could

\(^{15}\) Ur replaces “learn” with “find out”
(N 9:142) (Ur 585-586)

interpret DIRECT attack as love. Yet
to make guilty IS direct attack, but
does not SEEM to be. For the
guilty EXPECT attack, and, having ASKED
for it, they are ATTRACTED to it.

T 15 H 7. In these insane relationships,
the attraction of what you do NOT
want seems to be much
stronger than the attraction of what
you DO. For each one thinks (586)- 413 - that
he has SACRIFICED something to the
other, AND HATES HIM FOR IT.
Yet this is what he thinks he
WANTS. He is NOT in love with
the other at all; he merely believes
he is IN LOVE WITH SACRIFICE. And
FOR this sacrifice, which he demanded
OF HIMSELF, HE demands the
other ACCEPT the guilt, and SACRIFICE
HIMSELF as well. Forgiveness becomes
impossible, for the ego believes
that to forgive another IS TO LOSE HIM.
For it is only by attack WITHOUT
forgiveness, that the ego can ensure
the guilt which holds ALL its
relationships together.

Yet they only SEEM to be together.

For relationships, to the ego, mean

ONLY that BODIES are together.

It is always PHYSICAL closeness

that the ego demands, and it does

not object where the mind goes, or

what it thinks, for this seems

unimportant. For, as long as

the BODY is there, to receive its

sacrifice, it is content. To the ego, THE

MIND IS PRIVATE, and only the body

can be shared. Ideas are

basically of no concern, except

as they draw the BODY of another

closer or farther. And it is in

these terms that it evaluates

ideas as “good” or “bad.”

What makes another guilty,

AND HOLDS HIM THROUGH GUILT, is “good.”

What releases him FROM guilt

is “bad,” because he would no

longer believe that BODIES

communicate, and so he would

be “gone.”
(N 9:144) (Ur 586-587)

1. **T 15 H 9.** Suffering and sacrifice are the gifts with which the ego would “bless” all unions. And those who are united at its altar ACCEPT suffering and sacrifice as the PRICE of union. In their angry alliances, born of the fear of loneliness, and yet dedicated to the CONTINUANCE of loneliness, they seek RELIEF from guilt, by INCREASING it in the other. For they believe that this DECREASES it in them. The other seems always to be attacking and wounding them, perhaps in little ways, perhaps “unconsciously,” yet never without demand of sacrifice. The fury of those who joined at the ego’s altar, far exceeds your awareness of it. For what the ego really, wants you do NOT realize.

2. **T 15 H 10.** Whenever you are angry, you can be sure that you have formed a special relationship which the ego has “blessed,” for anger IS its blessing. Anger takes many
(N 9:145) (Ur 587)

1 forms, but it cannot long deceive those
2 who will learn that LOVE BRINGS NO
3 GUILT AT ALL, and what brings
4 guilt CANNOT be love, and MUST be anger.
5 ALL anger is nothing more than an
6 attempt to MAKE SOMEONE FEEL
7 GUILTY, and this attempt is the
8 ONLY basis which the ego accepts for
9 special relationships. Guilt is the
10 only need the ego has, and, as long
11 as you identify WITH it, guilt will
12 remain ATTRACTIVE to you.
13 T 15 H 11. But remember this; to be WITH
14 A BODY is NOT communication. And
15 if you think it IS, you will feel
16 guilty about COMMUNICATION, and will
17 be AFRAID to hear the Holy Spirit, recognizing
18 in His voice, your OWN need to
19 communicate. The Holy Spirit CANNOT teach through
20 fear. And how can He
21 communicate with you, while you believe
22 that to communicate is to MAKE
23 YOURSELF ALONE? It is CLEARLY
24 insane to believe that by
25 communicating, you will be abandoned.
(N 9:146) (Ur 587)

1 And yet, you DO believe it. For you
2 think that your minds must be
3 kept PRIVATE, or you will LOSE them.
4 And, if your BODIES are together, your
5 minds remain your own.
6 **T 15 H 12.** The union of bodies thus
7 becomes the way in which you would
8 KEEP MINDS APART. For bodies
9 cannot forgive. They can do only as the
10 mind directs. The illusion of the
11 autonomy of the body, and ITS
12 ability to overcome loneliness, is
13 but the working of the ego’s plan
14 to establish its OWN autonomy.
15 As long as you believe that to be
16 with a body is companionship, you will
17 be COMPELLED to attempt to keep
18 your brother IN his body, HELD THERE
19 BY GUILT. And you will see
20 SAFETY IN GUILT, and DANGER IN
21 COMMUNICATION. For the ego will
22 ALWAYS teach that loneliness is
23 solved by guilt, and that communication
24 is the CAUSE of loneliness. And,
25 despite the evident insanity of this

1. lesson, YOU HAVE LEARNED IT.
2. T 15 H 13. Forgiveness lies in communication,
3. as surely as damnation lies in
guilt. It is the Holy Spirit’s teaching function
to instruct those who (588)-415-believe that
communication is damnation, that
communication is salvation. And
He will do so, for the power of God
in Him AND YOU is joined in
REAL relationship, so holy and so
strong, that it can overcome even
this, WITHOUT fear. It is through the holy instant
that what SEEMS impossible is
ACCOMPLISHED, making it evident
that it is NOT impossible. In the holy instant,
guilt holds NO attraction, since
communication HAS BEEN restored.
And guilt, whose ONLY purpose
was is to DISRUPT communication, HAS
no function here.

T 15 I 1. Here, there is no concealment, and
no private thoughts. The WILLINGNESS to
communicate attracts communication
to16 it, and overcomes loneliness
completely. There is complete

16 Ur emphasizes this word.
(N 9:148) (Ur 588)

1 forgiveness here, for there is no desire to
2 exclude ANYONE from your completion,
3 in sudden recognition of the value of his
4 part in it. In the protection of YOUR
5 wholeness, all are invited and
6 made welcome. And you understand
7 that YOUR completion is God’s,
8 Whose only need is to have you
9 Be complete. For your completion
10 MAKES you His, in YOUR awareness.
11 And here it is that you experience
12 yourself as you were created,
13 AND AS YOU ARE.
14 T 15 I 2. The holy instant does not REPLACE the need
15 for learning, for the Holy Spirit must
16 not leave you as your Teacher, until
17 the holy instant has extended far
18 beyond time. For a teaching
19 assignment such as His, He
20 must use EVERYTHING in this world
21 for your release. He must
22 side with EVERY sign or token of
23 your willingness to learn of Him
24 what truth MUST be. He is
25 swift to utilize WHATEVER you offer
(N 9:149) (Ur 588-589)

1 Him, on behalf of this. His concern
2 and care for you are limitless. In the face
3 of your fear of forgiveness, which He perceives
4 as clearly as He knows forgiveness
5 IS release, He will teach you to
6 remember always that forgiveness is
7 NOT your loss, BUT YOUR SALVATION. And that
8 in COMPLETE forgiveness, in which you
9 recognize that there is
10 nothing to forgive, YOU are absolved
11 completely.
12 **T 1513.** Hear Him gladly, and learn of
13 Him that you have need of no special (589)-416 –
14 relationships at all. You but seek
15 in them what you have THROWN AWAY.
16 And, through THEM, you will never learn
17 the value of what you have cast aside, but
18 what you still desire with all your
19 hearts. Let us join together in
20 making the holy instant all that there is, by
21 desiring that it BE all that there is.
22 God’s Son has such great need
23 of your willingness to strive for this, that
24 you cannot conceive of need so great.
25 Behold the only need that God and His
Son share, and will to meet together. You are not alone in this. The will of your creations call to you to share your will with them. Turn, then, in peace, from guilt to God and them.

Relate only with what will never leave you, and what you cannot leave. The loneliness of God's Son is the loneliness of His Father. Refuse not the awareness of your completion, and seek not to restore it to yourselves. Fear not to give redemption over to your Redeemer's love. He will not fail you, for He comes from One Who cannot fail.

Accept your sense of failure as nothing more than a mistake in what you are. For the holy host of God is beyond failure, and nothing that he wills can be denied. You are forever in a relationship so holy, that it calls to everyone to escape from loneliness, and join you in your Love. And where you are must everyone seek, and find you there.

Think but an instant on this;

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17 Agreement in number problem. "Will" is the subject, "call" the verb, and since will is singular, the verb must be "calls." FIP corrects this, though all other versions retain what we believe is a grammar error. It is the will that calls, not the creations which call, grammatically speaking.

18 Ur changes "ARE" to "WERE"
(N 9:151) (Ur 589-590)

1. God gave the Sonship to you, to
2. ensure your perfect creation. This was His
3. gift, for, as He withheld Himself
4. not from you, He withheld not His
5. creation. Nothing that ever was
6. created, but is not yours. Your relationships
7. are with the universe. And this universe,
8. being of God, is far more beyond the
9. petty sum of all the separate bodies YOU
10. perceive. For all its parts are
11. joined in God through Christ, where
12. they become like to their Father. For
13. Christ knows of no separation FROM
14. His Father, Who is His One
15. relationship, in which He gives as His
16. Father gives to Him. (590)-417-

T 15 16. The Holy Spirit is God’s attempt to
18. free you of what He does not
19. understand. And, because of the
20. Source of the attempt, IT WILL SUCCEED.
21. The Holy Spirit asks you to respond as God
22. does, for He would teach you
23. what YOU do not understand. God
24. would respond to EVERY need,
25. WHATEVER form it takes. And so
(N 9:152) (Ur 590)

1 He has kept this Channel open to receive
2 His communication to you, AND YOURS TO HIM.
3 God does NOT understand your problem in
4 communication, for He does NOT share it
5 with you. It is only YOU, who believe that
6 it IS understandable.
7 **T 1517.** The Holy Spirit KNOWS that it is not
8 understandable, and yet He UNDERSTANDS
9 it, because you have MADE it. In Him
10 alone, lies the awareness of what
11 God CANNOT know, and what YOU do NOT
12 understand. It is His holy function
13 to ACCEPT THEM BOTH, and, by removing
14 EVERY element of DISSagreement,
15 to join them into one. He will do this,
16 BECAUSE it is His function. Leave,
17 then, what seems to you to be impossible,
18 to Him Who knows it MUST be
19 possible, because it is the Will of God. And
20 let Him, Whose teaching is ONLY
21 of God, teach you the ONLY meaning
22 of relationships. For God Himself
23 created the only relationship that
24 HAS meaning, and that is His relationship
25 with YOU. **(591)-418-**
(N 9:153) (Ur 591)

1 T 1518. As⁹ the ego would limit your
2 perception of your brothers to the body,
3 so would the Holy Spirit RELEASE your
4 vision, and let you see the Great Rays
5 shining from them, so unlimited
6 that they reach to God. It is this
7 shift in vision that is
8 accomplished in the holy instant. Yet it is needful
9 for you to learn just what this
10 shift entails, so you will become
11 willing to make it permanent.
12 Given this willingness, it will NOT
13 leave you, for it IS permanent. For
14 once you have accepted it as the
15 ONLY PERCEPTION THAT YOU WANT, it is
16 translated into knowledge, by the part
17 that God Himself plays in the
18 Atonement, for it is the ONLY
19 step in it He understands.
20 Therefore, in this there will be NO delay, when
21 YOU are ready for it. God is
22 ready NOW, but YOU are not.
23 T 1519. Our task is but to
24 continue, as fast as possible,
25 the necessary process of looking straight

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¹⁹ Ur inserts: “December 18, 1966.”
²⁰ Ur changes “that” to “which”
(N 9:154) (Ur 591)

1 at ALL the interference, and seeing it EXACTLY
2 as it is. For it is impossible to recognize
3 as WHOLLY without gratification, WHAT
4 YOU THINK YOU WANT. The body is the symbol of the
5 ego, as the ego is the symbol of separation.
6 And both are nothing more than
7 attempts to LIMIT communication, and thereby
8 TO MAKE IT IMPOSSIBLE. For communication
9 MUST be UNlimited in order to HAVE meaning,
10 and DEPRIVED of meaning, it will NOT
11 satisfy YOU completely. Yet it
12 remains the ONLY means ??? by which
13 you CAN establish real relationships.
14 T 15 I 10. Real relationships HAVE no
15 limits, having been established by God.
16 In the holy instant, where the Great Rays REPLACE
17 the body in awareness, the recognition of
18 relationships WITHOUT limits is
19 given you. But to SEE this, it is
20 necessary to give up EVERY use the
21 ego has for the body, and to
22 accept the fact that the ego has
23 NO purpose you would SHARE
24 with it. For the ego would limit
25 everyone TO a body for ITS purposes,
and, while you think it HAS a purpose, you
will choose to utilize the means by which
IT tries to turn its purpose into
accomplishment. This will never BE
accomplished. T 15 I 11. Yet you have surely
recognized that the ego, whose goals
are altogether UNattainable, will
strive for them with all its might.
And will do (592)-419- so with the strength that YOU
have given it. Yet it is impossible to
DIVIDE your strength between Heaven and
hell, God and the ego, and RELEASE your
power unto creation, which is is21 the ONLY purpose
for which it was GIVEN you.22 Limits are
DEMANDED, representing the ego’s
demands to make little and ineffectual.
Limit your vision of a brother to his
body, which you WILL do, as long as you
would not release him FROM it, and
you have denied HIS gift to YOU. HIS BODY
CANNOT GIVE IT. And seek it not through
YOURS. T 15 I 12. But your minds are ALREADY
continuous, and THEIR union need only
be accepted, and the loneliness in Heaven
is gone.

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21 Ur changes “which is” to “that is”
22 Ur inserts: “For love would always give INCREASE.”
If you would but let the Holy Spirit tell you of the Love of God for you, and the need that your creations have to be with you forever, you would begin to experience the attraction of the Eternal. For no-one can hear Him speak of this, and long remain satisfied willing to linger here. For it IS your will to be in Heaven, where you are complete and quiet, in such sure and loving relationships, that ANY limits are impossible. Would you not exchange your little relationships for this? For the body IS little and limited, and only those whom you would see WITHOUT the limits that the ego would impose on them, can offer YOU the gift of freedom. You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you COULD see. But this you must remember; the attraction of guilt OPPOSES the attraction of God. His attraction for you remains unlimited, but, because your power, BEING His, is AS GREAT as His, you can TURN AWAY
T 15 J. The Time of Christ (*N 1320 9:157)
(N 9:157) (Ur 592-593)

1 from love. What you invest in guilt,
2 you withdraw from God. And your
3 sight grows weak and dim and limited, for
4 you have attempted to SEPARATE the Father
5 from the Son, and LIMIT their communication.
6 Seek not Atonement in FURTHER
7 separation. And limit not your
8 vision of God’s Son to what
9 INTERFERES with his release, and what the
10 Holy Spirit must UNDO to set him free.
11 For his belief in limits HAS
12 imprisoned him. (593)-420-
13 T 15 J 1. When the body ceases to
14 attract you, and when you place no
15 value on it as a means of
16 GETTING ANYTHING, then there will be
17 NO interference in 421 communication.
18 And your thoughts will be as free
19 as God’s. As you let the Holy Spirit
20 teach you how to use the body ONLY
21 for purposes of communication, and
22 RENOUNCE its use for separation
23 and attack, which the EGO sees in
24 it, you will learn you have no need of a
25 body at all. In the holy instant, there ARE no
bodies. And you experience ONLY the
attraction of God. Accepting it as
undivided, you join Him wholly, in an
instant. For you would place NO
limits on your union WITH Him. The
reality of THIS relationship becomes the
only truth that you could ever WANT.
ALL Truth IS here.

It IS in your power, IN TIME, to
delay the perfect union of the
Father and the Son. For in this
world, the attraction of guilt DOES
stand between them. Neither time
nor season means anything in
eternity. But here, it is the Holy Spirit’s
function to use them both, NOT
as the ego uses them. This is the
season when you would celebrate
my birth into this world. Yet you
know not how to do it. Let the Holy Spirit
teach you, and let ME celebrate
YOUR birth through Him. The only gift
I can accept of you, is the gift I
GAVE you. Release ME, as I
willed YOUR release. The time of
(N 9:159) (Ur 593-594)

1 Christ we celebrate TOGETHER. For it
2 HAS no meaning, if we are apart.
3 T 15 J 3. The holy instant is truly the time of Christ.
4 For, in this liberating instant, no
5 guilt is laid upon the Son of God,
6 and his unlimited power is thus
7 restored to him. What OTHER
8 gift can you offer me, when ONLY
9 THIS I will to offer YOU? And
10 to see me, is to see me in everyone,
11 and offer everyone the gift you offer
12 me. I am incapable of
13 receiving sacrifice as God is.
14 And every sacrifice you
15 ask of YOURSELF, you ask of
16 me. Learn NOW that sacrifice
17 of ANY kind, is nothing but a
18 LIMITATION IMPOSED ON GIVING.
19 And, BY this limitation, you have
20 limited YOUR acceptance of the gift I
21 offer YOU. (594)- 421 –
22 T 15 J 4. We who are one,
23 cannot give separately. When
24 you are willing to accept OUR
25 relationship AS REAL, guilt will
(N 9:160) (Ur 594)

1 hold NO attraction for you. For, in OUR
2 union, you will accept ALL of our
3 brothers. The gift of union is the only
4 gift that I was born to give. Give
5 it to ME, that YOU may have it.
6 The time of Christ is the time
7 appointed for the gift of freedom,
8 offered to everyone. And, by
9 YOUR acceptance of it, you have offered
10 it TO everyone. It IS in your
11 power to make this season holy.
12 For it is in your power to make the time
13 of Christ be NOW.
(N 9:161) (Ur 594)

1 T15J5. It\textsuperscript{23} is possible to do this all at once, because
2 there is but ONE shift in perception that is
3 necessary. For you made but ONE mistake.
4 It SEEMS like many, but it is all the same.
5 For, though the ego takes many forms, it is
6 ALWAYS the same idea. What is NOT love
7 is always fear, and nothing else. It is not
8 necessary to follow fear through all the
9 circuitous routes by which it
10 burrows underground, and hides in
11 darkness, to emerge in FORMS
12 quite different from what it IS.
13 It IS necessary to examine each one,
14 as long as you would retain the
15 PRINCIPLE which governs all of them.
16 But when you are willing to regard them,
17 NOT as separate, but as DIFFERENT
18 MANIFESTATIONS OF THE SAME IDEA, and
19 ONE YOU DO NOT WANT, they go together.
20 T15J6. The idea is simply this; you
21 believe that it is possible to be host to the
22 ego, or hostage to God. This is
23 the choice you think you have, and the decision
24 that you believe that you must make.
25 You see no other alternatives. For you

\textsuperscript{23} Ur inserts: “December 23, 1966.”
(N 9:162) (Ur 594)

1. can NOT accept the fact that SACRIFICE
2. GETS NOTHING. Sacrifice is so essential
3. to your thought-system, that salvation
4. APART from sacrifice means NOTHING to you.
5. Your confusion of sacrifice and love is so
6. profound that you cannot conceive of
7. love WITHOUT sacrifice. And it is THIS
8. that you must look at; SACRIFICE IS
9. ATTACK, NOT LOVE. If you would
10. accept but this ONE idea, your fear of
11. love would vanish.
12. T 15 J 7. Guilt CANNOT last, when the idea of
13. sacrifice has been removed. For, if
14. there MUST be sacrifice, as you are
15. convinced, someone must pay, and
16. someone must get. And the ONLY
17. question that remains to BE
18. decided is HOW MUCH is the
19. price, for getting WHAT. As
20. host to the ego, you believe that you
21. can give ALL your guilt away, WHATEVER
22. you think, and purchase peace. For
23. the payment DOES NOT SEEM TO BE
24. YOURS. While it is obvious that
25. the ego DOES demand payment, it
NEVER seems to be demanding it OF YOU.

For you are unwilling to **perceive** recognize

that the ego, which you INVITED, is treacherous only to those who think they are its host.

The ego will NEVER let you perceive this, for this recognition WILL make it homeless. For, when this recognition dawns clearly, you will NOT be deceived by ANY form the ego takes, to protect itself FROM your sight. Each form will be recognized as but a cover, for the one idea that hides them behind them all. That love demands sacrifice, and is therefore INSEPARABLE from attack and fear. And that GUILT IS THE PRICE OF LOVE, which MUST be paid BY fear.

How fearful, then, has God become to you, and how great a sacrifice do you believe His Love demands! For total love would demand total sacrifice. And so the ego seems to demand LESS of you than God, and of the two is judged as the LESSER of two.
(N 9:164) (Ur 595)

1 evils, one to be feared a little, but the Other
2 TO BE DESTROYED.
3 T15J9. For you see love AS DESTRUCTIVE, and
4 your only question is WHO is to be destroyed,
5 you or another? You seek to answer
6 this question in your special relationships, in
7 which you are both destroyer and destroyed IN
8 PART, but with the idea of being able to be
9 neither completely. And this you
10 think SAVES YOU FROM GOD, whose TOTAL
11 love would COMPLETELY destroy you. You
12 think that everyone OUTSIDE yourself
13 demands your sacrifice, but you do NOT see
14 that ONLY you demand sacrifice, and
15 ONLY of yourself. Yet the demand of
16 sacrifice is so savage and so fearful
17 that you CANNOT accept it WHERE IT IS.
18 But the REAL price of NOT accepting this
19 has been so great, that you have GIVEN GOD
20 AWAY, rather than look at it.
21 T15J10. For, if GOD would demand
22 total sacrifice of you, you thought it
23 safer to project Him outward and AWAY
24 from you, and NOT be host to Him.
25 For to Him you ascribed the EGO’S
treachery, inviting it to take His place, and
PROTECT you FROM Him. And you do not
recognize that it is WHAT YOU INVITED IN that
would destroy you, and DOES demand
total sacrifice of you. No partial
sacrifice will appease this savage guest, for
it is an invader who but SEEMS to
offer kindness, but ALWAYS to MAKE
THE SACRIFICE COMPLETE.

You will NOT succeed in being PARTIAL
hostage to the ego, for it keeps NO
bargains, and would leave you NOTHING.
Nor can you be partial HOST to it. T 15 J 11. You
will have to choose between TOTAL freedom
and TOTAL bondage, for there are no other
alternatives but these. You have tried many
compromises, in the attempt to avoid
recognizing the one decision that MUST be
made. And (597) - 424 - 425 yet, it is the RECOGNITION
of the decision, JUST AS IT IS, that
makes the decision so easy! Salvation
is simple, being of God, and therefore VERY
easy to understand. But do not try to
project it FROM you, and see it
OUTSIDE yourself. In YOU are both the question
T 15 K. The End of Sacrifice (*N 1329 9:166) (N 9:166) (Ur 597)

1 and the Answer; the demand for sacrifice and the peace
2 of God.
3

T 15 K 1. Fear not to recognize as SOLELY OF YOUR
4 MAKING the whole idea of sacrifice. And
5 seek not safety by attempting to PROTECT
6 yourself from where it is NOT. Your
7 brothers and your Father have become VERY
8 fearful to you, and you would bargain with them
9 for a few special relationships, in which you
10 think you see some scraps of safety. Do
11 not try longer to KEEP APART your
12 thoughts and the Thought that has
13 been GIVEN you. When they are brought together,
14 and perceived WHERE THEY ARE, the choice
15 BETWEEN them is nothing more than a
16 gentle awakening, and as simple as
17 opening your eyes to bright daylight,
18 when you have no more need of sleep.
19

T 15 K 2. The sign of Christmas is a star,
20 a light in darkness. See it not
21 OUTSIDE of yourself, but as shining
22 in the Heaven within, and accept it as
23 the sign the time of Christ has come.
24 He comes demanding NOTHING. No
25 sacrifice of ANY kind, of ANYONE, is
asked by Him. In His Presence, the whole
IDEA of sacrifice loses ALL meaning. For
He is Host to God. And you need but
invite Him in Who is there ALREADY,
by recognizing that His Host is One.
And no thought ALIEN to His Oneness can
abide with Him there. Love MUST
be total to give Him welcome, for the
Presence of holiness CREATES the holiness which
surrounds It. No fear can touch the
Host Who cradles God in the time of Christ.
For the Host is as holy as the Perfect
Innocence that He protects, and
Whose Power protects HIM.

This Christmas, give the Holy Spirit EVERYTHING
that would hurt you. LET yourself be
healed completely, that you may JOIN
with Him in healing. And let
us celebrate our release together,
by releasing everyone WITH us. Leave
nothing behind, for release is TOTAL.
And when you have accepted it WITH me,
you will GIVE it with me. All pain
and sacrifice and littleness will disappear
in OUR relationship, which is as innocent
as our relationship with our Father, and as powerful. Pain will be brought to us, and disappear in our presence. And, WITHOUT pain, there can BE no sacrifice. And WITHOUT SACRIFICE, there love MUST be.

You who believe that sacrifice IS love, must learn that sacrifice is separation FROM love. For sacrifice brings guilt, as surely as love brings peace.

Guilt is the CONDITION of guilt sacrifice, as peace is the condition for the awareness of your relationship with God. For through guilt, you EXCLUDE your Father and your brothers FROM yourself. And through peace, you will invite them back, and realize they are where your invitation bids them be. What you excluded from yourself seems fearful, for you ENDOWED it with fear, and tried to CAST IT OUT, though it was part of you. Who can perceive part of himself as loathsome, and live within himself in peace? And who can try to resolve the perceived conflict of Heaven and hell IN HIM by casting Heaven out, and GIVING IT the attributes of hell, WITHOUT experiencing
himself as incomplete and lonely?

As long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. And so long will you also perceive yourself as a VICTIM OF SACRIFICE, JUSTIFIED in sacrificing others. For who could thrust Heaven and its Creator aside, WITHOUT a sense of sacrifice and loss? And who can suffer sacrifice and loss, without attempting to RESTORE himself? Yet how could you accomplish this yourselves, when the basis of your attempts is the belief in the REALITY OF THE DEPRIVATION? For deprivation breeds attack, BEING the belief that attack IS justified. And, as long as you would RETAIN the deprivation, attack becomes salvation, and sacrifice becomes love.

So is it that, in all your seeking for love, YOU SEEK FOR SACRIFICE, and FIND it. Yet you find NOT love. For it is impossible to DENY what love IS, and still RECOGNIZE it. The meaning of love lies in what you have cast OUTSIDE yourself, and it HAS no
(N 9:170) (Ur 598-599)

1 meaning at all, APART from you.
2 It is what you preferred to KEEP, that has no
3 meaning. While all that you would
4 KEEP (599)- 426- AWAY holds all the meaning
5 of the universe, and holds the universe
6 together in its meaning. For, unless
7 the universe were joined in YOU, it would
8 be APART FROM God, and to be without
9 Him IS to be without meaning.
10 **T 15 K 7.** In the holy instant, the condition of love is
11 met, for minds are joined without
12 the body’s INTERFERENCE, and where there is
13 communication, there is peace. The Prince of
14 Peace was born to re-establish the
15 CONDITION of love, by teaching that
16 communication remains unbroken,
17 even if the body is destroyed, PROVIDED
18 THAT you see NOT the body as the
19 necessary means of communication. And
20 if you UNDERSTAND this lesson, you will
21 realize that, to sacrifice the BODY, is to
22 SACRIFICED NOTHING. And communication,
23 which MUST be of the mind, CANNOT be
24 sacrificed. Where, then, is sacrifice?
25 **T 15 K 8.** The lesson I was born to teach, and still
(N 9:171) (Ur 599)

1 would teach to all my brothers, is that
2 sacrifice is nowhere and love is
3 everywhere. For communication EMBRACES
4 EVERYTHING, and in the peace it re-establishes,
5 love comes of itself.
6 Let no despair darken the joy of
7 Christmas, for the time of Christ is
8 meaningless APART from joy. Let us
9 join in celebrating peace by demanding
10 no sacrifice of anyone, for so will you
11 offer me the love I offer you. What
12 can be more joyous than to
13 perceive WE ARE DEPRIVED OF
14 NOTHING? Such is the message of the time
15 of Christ, which I give you, that
16 YOU may give it, and return it to
17 the Father, Who gave it to me. T 15 K 9. For
18 in the time of Christ, communication with
19 Him is restored, and He joins us in
20 the celebration of His Son’s Creation.
21 God offers thanks to the holy host who
22 would receive Him, and let Him
23 enter, and abide where He would be.
24 And BY your welcome, does HE welcome
25 you into Himself. For what is contained in you
who welcome Him is RETURNED to Him. And we but celebrate HIS Wholeness, as we welcome Him into ourselves.\textsuperscript{24}
Those who receive the Father are one with Him, being host to Him Who created them. And by allowing Him to enter, the remembrance of the Father enters with Him, and with Him they remember the only relationship they ever had, and ever want to have.\textsuperscript{25}

\textsuperscript{25} While not present in the Notes, this segment shows up in paragraph T 15 K 9 in the Urtext.
This is the week-end in which a new year will be born from the time of Christ. I have perfect faith in you, to do all that you would accomplish. Nothing will be lacking, and you will MAKE COMPLETE, and NOT destroy. Say and UNDERSTAND this:

I give you the Holy Spirit as part of myself I know that you will be released, WHEN I WANT TO USE YOU TO IMPRISON MYSELF In the name of MY freedom I will your release Because I recognize that we will be released TOGETHER So will the year begin in joy and freedom. There is much to do, and we have been long delayed. Accept the holy instant as this year is born, and take your place, so long left unfulfilled, in the Great Awakening.

Make this year different, by making it ALL THE SAME. And let ALL your relationships be made holy FOR you. This is OUR will.

Amen.26

26 These three lines are not present in the Notes but are found in the Urtext at the end of T 15 K 10. The Urtext has the date “December 28, 1966”
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The Forgiveness of Illusions

Chapter 16 - The Forgiveness of Illusions


1. To empathize does NOT mean to JOIN IN SUFFERING, for this is what you must REFUSE to understand. This is the EGO’S interpretation of empathy, and is ALWAYS used to form a special relationship, in which SUFFERING is shared. The CAPACITY to empathize is VERY useful to the Holy Spirit, provided you let Him use it in His way.

HIS WAY IS VERY DIFFERENT. He does NOT understand suffering, and would have you teach IT IS NOT UNDERSTANDABLE. When He relates through you, He does NOT relate through the ego to another ego. He does NOT join in pain, knowing that HEALING pain is NOT accomplished by delusional attempts to ENTER INTO IT, and lighten it by SHARING the delusion.

T 16 A 2. The clearest proof that empathy, as the ego uses it, is DESTRUCTIVE, lies in the fact that it is applied ONLY to certain types of

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¹ Ur inserts December 30, 1966
² This sentence does not appear in the Urtext manuscript but is present in the Notes. It also shows up in the FIP 2nd Edition. It would appear that its omission was inadvertent.
(N 9:192) (Ur 601)

1 problems, and in certain people. These it
2 SELECTS OUT and JOINS FORM WITH.
3 And it NEVER joins, except to
4 strengthen itself. Having identified
5 with what it THINKS it understands,
6 it sees ITSELF, and would INCREASE
7 itself by sharing what is
8 LIKE itself. Make no
9 mistake about this maneuver;
10 the ego always EMPATHIZES TO
11 WEAKEN. And to weaken is
12 ALWAYS to attack.
13 T 16 A 3. You do NOT know what
14 empathizing means. But of this
15 you may be sure; if you will
16 merely sit quietly by, and let
17 the Holy Spirit relate THROUGH you, you will
18 EMPATHIZE WITH STRENGTH, and both
19 of you will gain in strength, and NOT
20 in weakness. Your part is
21 only to remember this; you do not
22 want anything that YOU value
23 to come of the encounter relationship.
24 You will neither to hurt it, NOR TO HEAL
25 IT in your own way. You do NOT
T 16 B. True Empathy (*N 1356 9:193)
(N 9:193) (Ur 601-602)

1 know what healing IS. All you have
2 learned of empathy IS FROM THE PAST.
3 And there is NOTHING from the past that you
4 would share, for there is nothing
5 there that YOU WOULD KEEP. (602)#429
6 T 16 A 4. Do 3 NOT use empathy to MAKE
7 THE PAST REAL, and so perpetuate it.
8 Step gently aside, and let the healing
9 be done FOR you. Keep but
10 one thought in mind, and do not
11 lose sight of it, however tempted you may be to judge the
12 situation,
13 and DETERMINE your response BY judging
14 it. Focus your mind only on
15 this;
16 “I am not alone, and I
17 would not intrude the past upon
18 my Guest. I have invited
19 Him, and He is here. I need
20 do nothing except NOT TO INTERFERE.”
21 T 16 B 1. True empathy is of Him Who
22 knows what it is. YOU will learn
23 HIS interpretation of it, if you
24 let Him use YOUR capacity for
25 strength, and NOT for weakness.

3 Ur inserts “December 30, 1966 (CONTINUED)
(N 9:194) (Ur 602)

1 T 16 B 2. He will NOT desert you, but be sure that
2 YOU desert not Him. Humility is
3 strength in this sense only; to
4 recognize and ACCEPT the fact that you do
5 NOT know, is to recognize and accept the
6 fact that He DOES know. You
7 are not sure that He will do His part,
8 because you have NEVER YET DONE YOURS
9 COMPLETELY. You will NOT know how
10 to respond to what you do NOT understand.
11 Be tempted not in this and yield not
12 to the ego’s triumphant use of
13 empathy, for ITS glory. The
14 triumph of weakness is NOT what
15 you would offer to a brother. And
16 yet you understand? know no triumph
17 but this. This is NOT knowledge, and the
18 form of empathy that would
19 bring it about, is so distorted
20 that it would imprison what it
21 would release.
22 T 16 B 3. The unredeemed cannot redeem.
23 Yet they HAVE a Redeemer.
24 Attempt to teach Him not. YOU are
25 the learner; HE the Teacher. Do not
confuse your role with His, for this will never bring peace to anyone. Offer your empathy to Him, for it is HIS perception and His STRENGTH that you would share. And let Him offer you HIS strength and HIS perception, to be shared THROUGH you. (603)#430 The meaning of love is lost in any relationship which looks to weakness, and hopes to find it there. The POWER of love, which IS its meaning, lies in the strength of God, which hovers over it and blesses it silently, by enveloping it in healing wings. LET THIS BE, and do not try to substitute YOUR “miracle” for this. T 16 B 4. We once said that, if a brother asks a foolish thing of you, to do it. But be certain that this does NOT mean to do a foolish thing that would hurt either him or you, for what would hurt one WILL hurt the other. Foolish requests ARE foolish, for the simple reason THAT THEY CONFLICT, because they
(N 9:196) (Ur 603-604)

1 contain an element of specialness.
2 Only the Holy Spirit recognizes foolish needs, AS
3 WELL AS real ones. And He will
4 teach you how to meet BOTH, without
5 losing either.
6 **T 16 B 5.** YOU will be able to do this ONLY IN
7 SECRECY. And you will think that,
8 by meeting the needs of one, you do
9 NOT jeopardize another, because you keep
10 them SEPARATE, and secret from each other.
11 This is NOT the way, for it leads
12 not to light and truth. No needs
13 will long be left unmet, if you
14 leave them ALL to Him Whose
15 FUNCTION is to meet them. This is
16 His function, and NOT YOURS. He
17 will NOT meet them secretly, for He
18 would share everything you give
19 through Him. And that is WHY He
20 gives it. What you give through
21 Him is for the whole Sonship,
22 NOT FOR PART OF IT. Leave Him
23 His function, for He WILL fulfill
24 it, if you but ask Him to enter
25 your relationships, and bless them FOR you. (604)#431

1 T 16 C 1. You⁴ still think holiness is difficult, because
2 you cannot see how it can be extended to
3 include EVERYONE, and you HAVE learned that
4 it MUST include everyone, to BE holy.
5 Concern yourselves not with the EXTENSION of
6 holiness, for the nature of miracles you
7 do NOT understand. Nor do you
8 DO them. It is their extension, far
9 beyond the limits you perceive, that
10 demonstrates you did NOT do them.
11 Why should you worry how the
12 miracle extends to all the Sonship,
13 when you do not understand the miracle
14 itself? One ATTRIBUTE is no
15 more difficult to understand than is the
16 whole. If miracles ARE at
17 all, their attributes would have to be
18 miraculous, being PART of them.
19 T 16 C 2. There is a tendency to fragment,
20 and then to be concerned about the
21 truth of just a little PART of the
22 whole. And this is but a way
23 of avoiding, or looking AWAY
24 FROM the whole, to what you think
25 you might be better able to

⁴ Ur inserts: “Jan. 1, 1967”
understand. And this is but another way in
which you would still try to keep
understanding TO YOURSELF. A better
and FAR more helpful way to think of
miracles is this: You do NOT understand them,
either in part OR whole. Yet you have
DONE them. Therefore, YOUR understanding CANNOT be
necessary. Yet it is still impossible to
accomplish what you do not understand. And so
there must be Something IN you that
DOES understand.

To you the miracle CANNOT seem
natural, because what you have done to
hurt your minds, has made THEM
so UNnatural that they do not remember
what is natural to them. And
when you are TOLD about it, you cannot
UNDERSTAND it. The recognition of the
part as whole, and of the whole in every
part, is PERFECTLY natural. For
it is the way GOD thinks, and what
is natural to Him, IS natural to you. WHOLLY
natural perception would show you
instantly that order of difficulty in
miracles is quite impossible, for it
(N 9:175) (Ur 604-605)

1 involves a contradiction of what miracles
2 MEAN. And, if you could understand their
3 MEANING, their ATTRIBUTES could hardly
4 cause you perplexity. (605)#432
5 **T 16 C 4.** You HAVE done miracles, but it is
6 QUITE apparent that you have NOT done
7 them alone. You have succeeded whenever
8 you have reached another mind, and JOINED
9 with it. When two minds join as
10 one, and share a single⁵ idea
11 equally, the first link in the awareness
12 of the Sonship as one has been
13 made. When you have made this joining,
14 as the Holy Spirit bids you, and have OFFERED it
15 to Him to use as HE knows
16 how, His natural perception of
17 your gift enables HIM to understand
18 it, and YOU to USE His understanding
19 on YOUR behalf. It is impossible to
20 convince you of the reality of what
21 has clearly BEEN accomplished,
22 through your willingness, as long as you
23 believe that YOU must understand
24 it, or else IT is not real.

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⁵ *Ur* replaces “a single” with “one”
T 16 C 5. You think your LACK of understanding is a LOSS to you, and so you are unwilling to believe that what HAS happened is true. Yet can you REALLY believe that all that has happened, EVEN THOUGH you do NOT understand it, HAS NOT HAPPENED? Yet this IS your position. You would have PERFECT faith in the Holy Spirit, and in the EFFECTS of His teaching, if you were not AFRAID to acknowledge what He taught you. For this acknowledgement MEANS that what has happened you do NOT understand, but that you are willing to ACCEPT it, BECAUSE it has happened. How can faith in reality be yours, while you are bent on making it UNreal? And are you REALLY safer in maintaining the UNreality of what has happened, than you would be in joyously accepting it FOR WHAT IT IS, and giving thanks for it?

T 16 C 6. Honor the truth that has been given you, and be glad you do NOT
understand it. Miracles are natural to God, and to the One Who speaks for Him. For His task is to TRANSLATE the miracle into the knowledge which it REPRESENTS, and which IS lost to you. Let HIS understanding of the miracle be enough for you, and do not turn away from all the witnesses that He has given you to His reality. (606)#433

NO evidence will convince you of the truth of what you do NOT want. Yet your relationship with Him IS real, and HAS been demonstrated. Regard this not with fear, but with rejoicing. The One you called upon IS with you. Bid Him welcome, and honor His witnesses, who bring you the glad tidings that He HAS come. T 16 C 7. It IS true, JUST AS YOU FEAR, that to acknowledge Him, IS to deny ALL that you think you know. But it was NEVER true. What gain is there to you in clinging to it, and denying the evidence for truth? For you have come too near to truth
(N 9:178) (Ur 605-606)
1 to renounce it now, and you WILL yield
2 to its compelling attraction. You can
3 delay this now, but only a little.
4 The host of God has called to you, and you
5 HAVE heard. Never again will you be
6 wholly willing NOT to listen. This is a
7 year of joy, in which your listening will
8 increase, and peace will grow with its
9 increase.
10 T 16 C 8. The power of holiness AND THE
11 WEAKNESS OF ATTACK, have BOTH been brought
12 into awareness. And this has been
13 accomplished in minds firmly
14 convinced that holiness is weakness, and
15 attack is power. Should not that
16 be a sufficient miracle to teach you
17 that your Teacher is NOT of you?
18 But remember also that, whenever
19 you have listened to HIS interpretation, the
20 results have brought YOU joy. Would
21 you PREFER the results of YOUR interpretation,
22 considering honestly what they have
23 been? God wills you better. Could
24 you not look with greater charity, on
25 whom God loves with perfect love? Do
not interpret AGAINST His love for you. For
you have many witnesses that speak of it
so clearly, that only the blind
and deaf could fail to see and hear them.

This year, determine NOT to deny
what has been given you BY God,
to use for Him. He has Himself
reminded you of Him. Awake and SHARE
it, for that is the only reason He has
called to you. His Voice has spoken
clearly, and yet you have so little faith in
what you heard, because you have preferred to
place (607)#434 still greater faith in the disaster
YOU have made. Today, let us
resolve TOGETHER to accept the joyful
tidings that disaster is NOT real, and
that reality is NOT disaster. Reality
is safe and sure and wholly kind to
everyone and everything. There is no greater
love than to accept this, and be glad.
For love asks only that YOU BE
HAPPY, and will GIVE you everything
that makes for happiness.

YOU HAVE NEVER GIVEN ANY

PROBLEM TO THE HOLY SPIRIT HE HAS NOT SOLVED.
T 16 D. The Reward of Teaching (*N 1343 9:160)  
(N 9:180) (Ur 607-608)

1  NOR will you ever do so. You have never tried to
2  solve ANYTHING yourself and been
3  successful. Is it not time you brought
4  these facts together, and made sense
5  of them? This is the year for the
6  application of the ideas that have been given
7  you. For the ideas are mighty forces,
8  to be USED, and not held idly by. They
9  have ALREADY proved their power sufficiently
10  for you to place your faith in THEM, and NOT
11  in their denial. This year, invest in
12  truth, and let it work in peace. Have
13  faith in what has faith in YOU. Think
14  what you have REALLY seen and heard, and
15  RECOGNIZE it. Can you BE alone, with
16  witnesses like these? (608)#435

T 16 D 1. You⁶ have taught well, and yet you have
18  not learned how to ACCEPT the comfort of
19  your teaching. If you will consider WHAT
20  you have taught, and how alien it is
21  to what you THOUGHT you knew, you will be
22  COMPELLED to recognize that your Teacher
23  came from BEYOND your thought-
24  system, and so could look upon it
25  fairly, and perceive it was untrue.

⁶ Ur inserts “January 2, 1967”
And He MUST have done so from the basis of a very different thought-system, and one with NOTHING IN COMMON WITH YOURS. For certainly, what He has taught, and what you taught with THROUGH Him, HAS nothing in common with what you taught BEFORE He came. And the results have been to bring peace where there was pain, and suffering has disappeared, to be replaced by joy.

You HAVE taught freedom, but you have NOT learned how to be free. We once said, “By their fruits ye shall know them, and they shall know themselves.” For it is certain that you judge YOURSELF according to your teaching. The ego’s teaching produces IMMEDIATE results, because ITS decisions are immediately but thoughtlessly ACCEPTED AS YOUR CHOICE. And this acceptance MEANS that you are willing to judge yourself accordingly. Cause and effect are very clear in the ego’s thought-system, because all your learning has been directed towards ESTABLISHING the relationship between them. And would you NOT have faith in what you have so
(N 9:182) (Ur 608-609)

1 diligently taught yourself to believe? But
2 remember how much care you have exerted in
3 choosing its witnesses, and in AVOIDING
4 those who spoke for the Cause of truth,
5 and ITS effects.
6 **T I6 D3.** Does not the fact that you have NOT learned
7 what you HAVE taught, show you that
8 you do NOT perceive the Sonship as one?
9 And does it not also show you
10 that you do not regard YOURSELF as one?
11 For it is impossible to teach successfully,
12 WHOLLY without conviction, and it is equally
13 impossible that conviction be OUTSIDE
14 you. You could never have taught
15 freedom, unless you DID believe in it.
16 And it MUST be that what you taught
17 CAME FROM YOURSELF. **(609)#436** And yet, this
18 self you clearly DO NOT KNOW, and do
19 not recognize EVEN THOUGH IT FUNCTIONS.
20 What functions, must be THERE. And
21 it is ONLY if you deny WHAT IT HAS DONE,
22 that you could possibly deny its presence.
23 **T I6 D4.** This is a course in how to KNOW
24 yourself. You have TAUGHT what you are,
25 but have NOT let what you are, teach YOU.
You have been VERY careful to avoid the obvious,
and NOT to see the REAL cause and effect
relationship that is PERFECTLY apparent.
Yet, within you, is EVERYTHING you taught.
What can it be, that has NOT
learned it? It must be this that is
REALLY outside yourself, NOT by your own
projection, BUT IN TRUTH. And it is this,
that you have TAKEN IN, that is NOT you.
What YOU accept into your minds, does not
REALLY change them. Illusions are but
beliefs in WHAT IS NOT THERE. And the
seeming conflict between truth and illusion
can ONLY be resolved by SEPARATING
YOURSELF FROM THE ILLUSION, and NOT from truth.

T 16 D 5. Your teaching has already DONE
this, for the Holy Spirit is PART OF YOU. Created
by God, He left neither God
nor His creation. He is both God and
you, as you are God and Him together.
For God’s answer to the separation
added more to you than you tried to
TAKE AWAY. He protected both your
creations AND you together, keeping
one with you what you would EXCLUDE.
And they will TAKE THE PLACE of what YOU 
took in, to replace THEM. They are 
QUITE real, and part of the self you do not 
know. And they communicate to you through the 
Holy Spirit, and their power and gratitude to you for THEIR 
creation, they offer gladly to your teaching 
of your self, who is their home. 
T 16 D 6. You who are host to God, are also 
host to THEM. For nothing real has 
ever left the mind of its Creator. And 
what is NOT real was NEVER there. You 
are NOT two selves in conflict. What is 
BEYOND GOD? If you who hold Him, and 
whom He holds, ARE the universe, all 
else must be OUTSIDE, where NOTHING 
is. (610)#437 YOU have taught this, and from far 
off in the universe, yet NOT beyond 
yourself, the witnesses to your teaching have 
gathered to help you learn. Their gratitude 
has joined with yours and God’s, to strengthen 
your faith in what you taught. FOR WHAT 
YOU TAUGHT IS TRUE. Alone, you stand 
OUTSIDE your teaching and APART from it. 
But WITH them, you MUST learn that 
you but taught YOURSELF, and LEARNED
(N 9:185) (Ur 610)

1 from the conviction you SHARED with them.
2 T 16 D 7. This year you will begin to learn, and
3 make learning COMMENSURATE with teaching.
4 You have CHOSEN this, by your own willingness to
5 teach. Though you seemed to suffer for
6 it, the joy of teaching will yet be yours.
7 For the joy of teaching is IN THE LEARNER, who
8 offers it to the teacher in gratitude, and
9 shares it WITH him. As you learn, your
10 gratitude to your SELF, Who teaches you
11 what He IS, will grow and help you
12 honor Him. And you will learn His
13 power and His strength and purity, and
14 love Him as His Father does. His
15 Kingdom has no limits and no end,
16 and there is nothing in Him that is not
17 perfect and eternal. All this is YOU,
18 and nothing OUTSIDE of this IS you. To
19 your most Holy Self all praise
20 is due, for what you are, and for
21 what He is Who created you AS
22 you are.
23 T 16 D 8. Sooner or later must everyone
24 bridge the gap which he imagines
25 exists between his selves. Each
(N 9:186) (Ur 610)

1 one builds this bridge, which CARRIES HIM
2 ACROSS the gap, as soon as he is
3 willing to expend some little effort
4 on behalf of bridging it. His
5 little efforts are powerfully supplemented
6 by the strength of Heaven, and by the
7 united will of all who make
8 Heaven what it is, being joined
9 within it. And so the one who
10 would cross over, is literally
11 transported there. Your bridge
12 is builded stronger than you think, and
13 your foot is planted firmly on it.
14 Have no fear that the attraction of
15 those who stand on the other side
16 and wait for you, will not draw you
17 safely across. For you WILL come
18 where you would be, and where your
19 Self awaits you.
(N 9:187) (Ur ---)

Text 15b
(N 9:188) (SM December 14 1966)

Nothing that relates to a SPECIFIC relationship belongs in the notes. But you HAVE been told that if you ask the Holy Spirit for SPECIFIC guidance in a SPECIFIC situation, He will give it to you very specifically. When you and Bill are ready to ask Him TOGETHER what you can do for Mike, He will tell you, if you make NO attempt to give the answer FOR Him. Prejudge His answer not, for if you do, you will NOT HEAR IT. But be sure of this!

The Holy Spirit will NEVER teach you to DISRUPT communication, but be wholly willing to let Him MAINTAIN it in HIS way. Mike is unhappy and afraid, because he thinks communication THROUGH THE BODY can be sought and FOUND. It is no harder for the Holy Spirit to teach him that communication is of the mind, and NOT the body than it is for Him to
teach it to you. The Holy Spirit will have no
difficulty, and much joy, if you
ALLOW Him to teach Mike this
THROUGH you. But be sure that you
are willing to learn it WITH him, or
you will INEVITABLY interfere with what
the Holy Spirit would have him learn with YOU.⁷

Mike WILL be released the instant
YOU AND BILL have NO investment in
keeping him OR YOURSELVES in prison.

⁷ While this material is not present in some copies of the Urtext Text volume, it does appear in typed form in the Urtext Special Messages collection bearing the date “December 14.” Its location in the Notes indicates that was December 14 of 1966, as adjacent material in the Notes is dated in the Urtext in December of 1966 and January of 1967. There are a number of sequencing questions in chapters 15 and 16 due to the fact that the sequence in the Urtext is different from that in the Notes and also is not entirely chronological based on the Urtext dates. Some material in the Special Messages collection is included in the MPF Urtext Text volume at the end of chapter 15 because it shows up in the HLC and in the later FIP editions, indicating that the Scribes considered it to be part of the Text when the HLC was compiled. Why it was separated out from the Urtext Text volume is not known.
(N 9:190) (Ur 600)

1 T 15 K 10. This is the weekend in which a new
2 year will be born from the time of Christ.
3 I have perfect faith in you to do all
4 that we would accomplish. Nothing will
5 be lacking and you will MAKE COMPLETE and
6 NOT destroy. Say and UNDERSTAND this:
7
8 I give you the Holy Spirit as part of myself
9 I know that you will be released, WHEN
10 I WANT TO USE YOU TO IMPRISON
11 MYSELF
12 In the name of MY freedom I
13 will your release
14 Because I recognize that we will
15 be released TOGETHER
16
17 So will the year begin in joy and
18 freedom. There is much to do, and we have
19 been long delayed. Accept the holy instant as
20 this year is born, and take your
21 place so long left unfulfilled,
22 in the Great Awakening.

Make this year different, by making it ALL THE SAME. And let ALL
your relationships be made holy FOR you. This is OUR will.

Amen.  

These three lines are not present in the Notes but are found in the Urtext at the end of T 15 K 10. The Urtext has the date “December 28, 1966.” Whether this material properly belongs in this location or at the end of chapter 15 where it is located in the Urtext is not entirely certain. It is included in both places due to this uncertainty.
T 16 E. Illusion and Reality of Love (*N 1360 9:197) (N 9:197) (Ur 611)

1 T 16 E 1. Be not afraid to look upon the
2 special hate relationship, for freedom lies
3 here. It would be impossible NOT to know the
4 meaning of love, EXCEPT FOR THIS. For the
5 special love relationship, IN WHICH THE MEANING OF
6 LOVE IS LOST, is undertaken SOLELY to
7 OFFSET this, but NOT to LET IT GO. Your
8 salvation will rise clearly before your
9 open eyes, as you look on this. YOU CANNOT
10 LIMIT HATE. The special love relationship will NOT
11 offset it, but will merely DRIVE IT
12 UNDERGROUND, and out of sight. It is
13 essential to bring it INTO sight, and to make
14 NO attempt to hide it. For it is the
15 attempt to BALANCE hate with love that
16 makes love meaningless to you.
17 T 16 E 2. The extent of the split that lies in
18 this you do NOT realize. And until you
19 do, the split will remain unrecognized, AND
20 THEREFORE UNHEALED. The symbols of hate
21 against the symbols of love play out a conflict
22 that does not exist. For symbols
23 STAND FOR SOMETHING ELSE, and the
24 SYMBOL of love IS without meaning,
25 if love is everything. You will go through

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9 Ur inserts: “January 5, 1967”
(N 9:198) (Ur 611)

this last undoing quite unharmed, and will
emerge AS YOURSELF. This is the last step in
the readiness for God. Be not unwilling
now, you are too near, and you WILL cross the bridge
in perfect safety, translated quietly
from war to peace. For the ILLUSION of love will
NEVER satisfy you. But its REALITY, which
awaits you on the other side, WILL give you everything.

T 16 E 3. The special love relationship is an attempt
to limit the destructive EFFECTS of hate,
by finding a haven in the storm
of guilt. It makes NO attempt
to RISE ABOVE the storm, into the sunlight.
On the contrary, it EMPHASIZES guilt
OUTSIDE the haven, by attempting to
build barricades AGAINST it, and
keep WITHIN them. The special love
relationship is NOT perceived as of\textsuperscript{10} value
IN ITSELF, but as a place of
safety, from which hatred is split off,
and KEPT APART. The special love
partner is acceptable ONLY as
long as he serves this purpose.
Hatred can enter, and, indeed, is
WELCOME in some ASPECTS of the

\textsuperscript{10} Ur has “a” instead of “of”
relationship, but it is still held together by the illusion of love. *(612)#439* If the illusion goes, the relationship *becomes* broken or becomes unsatisfying, on the grounds of DIS-illusionment.

**T 16 E 4.** LOVE IS NOT AN ILLUSION. It is a FACT. Where DISillusionment is possible, there was NOT love, but HATE. For hate IS an illusion, and what can change was NEVER love. It is certain that those who select certain ones as partners in ANY aspect of living, and use them for ANY purpose which they would NOT share with others, are trying to LIVE WITH guilt rather than DIE OF it. This is the choice they see. And love to them is only AN ESCAPE FROM DEATH. They seek it desperately, NOT in the peace in which it would gladly come quietly TO them. And when they find the fear of death is still upon them, the “love” relationship loses the illusion that it IS what it is NOT. For,
when the barricades against it are broken, fear
rushes in and hatred triumphs.

There are no triumphs of love. Only
hate is concerned with the triumph of
love at all. The ILLUSION of love CAN
triumph over the illusion of hate, but
ALWAYS at the price of MAKING
BOTH ILLUSIONS. As long as
the illusion of hatred lasts, so
long WILL love be an illusion to
you. And then the ONLY
choice that remains possible, is
which illusion you PREFER. There IS
no conflict in the choice between
truth and illusion. Seen in these
terms, NO-ONE would hesitate.

But conflict enters the instant the
choice seems to be one BETWEEN
ILLUSIONS, for this choice does NOT
matter. Where one choice IS as
dangerous as the other, the decision
MUST be one of despair.

Your task is NOT to seek for love,
but merely to seek and FIND all of the
barriers WITHIN YOURSELF that you have built
AGAINST it. It is NOT necessary to seek for
what is true, but it IS necessary to seek
for what is FALSE. Every illusion is one
of fear, WHATEVER form it takes. (613)#440 And
the attempt to escape from one illusion
INTO ANOTHER, MUST fail. If you seek
love OUTSIDE yourself, you can be sure certain
that you perceive hatred within, AND ARE
AFRAID OF IT. Yet peace will never
come from the ILLUSION of love, but ONLY from
its reality.
T 16 E 7. Recognize this, for it is true, and
truth MUST be recognized, if it is to be
distinguished from illusion: the special love
relationship is an attempt TO BRING LOVE INTO
SEPARATION. And, as such, it is
nothing more than an attempt to
bring love into fear, and MAKE IT
REAL IN FEAR. In fundamental
violation of love’s one condition,
the special love relationship would thus
ACCOMPLISH THE IMPOSSIBLE. How but
in illusion COULD this be done? It is
essential that we look VERY closely
at exactly what it is you THINK
(N 9:202) (Ur 613)

1 you can do, to solve a dilemma which seems very
2 real to you, but which does not exist. You have come
3 very close to truth. And only this stands
4 between you and the bridge that leads you into it.
5 Heaven waits silently, and your creations are
6 holding out their hands to help you cross, and
7 welcome them.
8 FOR IT IS THEY YOU SEEK. You seek
9 but for your own COMPLETION, and it is they
10 who render you complete. The special love
11 relationship is but a shabby substitute
12 for what makes you whole IN TRUTH,
13 NOT in illusion. Your relationship with them
14 IS without guilt, and THIS enables you
15 to look on all your brothers with gratitude,
16 because your creations were created in
17 union WITH them. Acceptance of your
18 creations IS the acceptance of the oneness
19 of creation, without which you would never
20 BE complete. No specialness can
21 offer you what God has given, and
22 what YOU are joined WITH Him in
23 giving. Across the bridge IS your
24 completion, for you will be WHOLLY
25 in God, willing for NOTHING special,
(N 9:203) (Ur 613–614)

1 but only to be wholly like unto Him,
2 completing Him by your completion. (614)#441
3 **T 16 E 9.** Fear not to cross to the abode of
4 peace and perfect holiness. Only
5 there is the completion of God and of
6 His Son established forever.
7 Seek not for this in the bleak world
8 of illusion, where nothing is
9 certain, and where everything fails
10 to satisfy. And, in the Name of
11 God, be wholly willing to
12 abandon ALL illusion. In any
13 relationship in which you are wholly
14 willing to accept completion, and
15 ONLY this, there is God completed,
16 and His Son WITH Him. The bridge
17 that leads to union IN YOURSELF,
18 MUST lead to knowledge, for
19 it was built with God beside you.
20 And will lead you straight to
21 Him, where YOUR completion rests,
22 WHOLLY compatible with His.
23 **T 16 E 10.** Every illusion which you
24 accept into your mind, BY JUDGING
25 IT TO BE ATTAINABLE, removes your
own sense of completion, and thus denies
the Wholeness of your Father. Every fantasy,
be it of love OR hate, DEPRIVES you of
knowledge. For fantasies ARE the
veil behind which truth is hidden.
To lift the veil, which seems so dark and
heavy, it is only needful to VALUE
truth beyond ALL fantasy, and to be
entirely UNwilling to settle for
illusion IN PLACE of truth. Would you
not go THROUGH fear to Love? For such
the journey SEEMS to be. Love calls,
though hate would bid you stay.
Hear not the call of hate, and see no
fantasies. For your completion lies
in truth, and NOWHERE ELSE. See in
the call of hate, and in every fantasy
that rises to delay you, but the
call for help, that rises ceaselessly
from you to your Creator. Would He not
answer you; whose completion is His?
He loves you, wholly WITHOUT illusion, as
you must love. For love IS wholly
without illusion, and therefore wholly
WITHOUT FEAR. Whom God remembers,
(N 9:205) (Ur 614-615)

1 MUST be whole. And God has NEVER
2 forgotten what makes HIM whole. In
3 YOUR completion lies the memory of HIS
4 wholeness, and His gratitude to you for
5 His completion. (615)#442

6 T 16 E 12. In His link with you lie both
7 His INABILITY to forget, and YOUR ability
8 to remember. In Him are joined your
9 WILLINGNESS to love, and all the love of God,
10 Who forgot you not. Your Father can
11 no more forget the truth in you, than
12 you can fail to remember it. The Holy Spirit is
13 the bridge to Him, made from your
14 willingness to UNITE with Him, and created
15 by His joy, in union WITH you. The
16 journey that SEEMED to be endless is
17 ALMOST complete, for what IS
18 endless is very near. YOU HAVE ALMOST
19 RECOGNIZED IT. Turn with me firmly
20 away from ALL illusion NOW, and
21 let nothing stand in the way of truth.
22 We will take the last foolish journey AWAY
23 FROM truth together. And then
24 TOGETHER we go straight to God, in joyous
25 answer to His call for His completion.
If special relationships of ANY kind would HINDER God’s completion, CAN they have any value TO YOU? What would interfere with God, MUST interfere with you. Only in time does interference in God’s completion SEEM to be possible. The bridge that He would carry you across, lifts you FROM time into eternity. Waken from time, and answer fearlessly the call of Him Who gave eternity to you in your creation. On this side of the bridge to timelessness, you understand nothing. But, as you step lightly across it, upheld by Timelessness, you are directed straight to the heart of knowledge. At Its center, and ONLY there, you are safe forever, BECAUSE YOU ARE COMPLETE FOREVER. There is no veil the love of God in us together CANNOT lift. The way to Truth is open. Follow it with me.

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11 Ur emphasizes this word.
T 16 F. Specialness and Guilt (*N 1370 9:207)  
(N 9:207) (Ur 615-616)  

1 T 16 F 1. In looking at the special relationship, it is  
2 necessary first to realize that it involves  
3 a great amount of pain. Anxiety,  
4 despair, guilt, and attack all enter  
5 into it, BROKEN INTO by periods in which  
6 they SEEM to be gone. All these  
7 must be understood for what they  
8 ARE. Whatever form they take,  
9 they are always an attack  
10 on the self, TO MAKE THE OTHER GUILTY. (616)#443 We  
11 have spoken of this before, but there are  
12 still some aspects of what is  
13 REALLY being attempted, that we  
14 have not touched on. Very simply, the  
15 attempt to make guilty is ALWAYS  
16 directed against God. For the ego  
17 would have you see Him, AND HIM  
18 ALONE, as guilty, leaving the  
19 Sonship OPEN to attack, and un-  
20 protected against it.
The special love relationship is the ego’s chief weapon for keeping you from Heaven. It does not appear to be a weapon, but if you consider how you value it, and why, you will realize what it must be. The special love relationship is the ego’s most boasted gift, and the one that has the most appeal to those unwilling to relinquish guilt. The “dynamics” of the ego are clearest here, for, counting on the attraction of this offering, the fantasies which center around this, are often quite open. Here, they are usually judged to be quite acceptable, and even natural. No-one considers it bizarre to love and hate together, and even those who believe that hate is “sin,” merely feel guilty, but do not correct it.

This is the “natural” condition of the separation. And those who learn that it is not natural at all, seem to be the unnatural ones. For this world is the opposite of Heaven, having been made to be its opposite.

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12 Ur inserts: January 6, 1967”
And EVERYTHING here takes a direction EXACTLY opposite to what is true. In Heaven, where the meaning of love is known, love is the same as UNION. Here, where the ILLUSION of love is accepted IN ITS PLACE, love is perceived as separation and EXCLUSION.

It is in the special relationship, born of the hidden wish for special love from God, that the ego’s hatred triumphs. For the special relationship is THE RENUNCIATION OF THE LOVE OF GOD, and the attempt for What He to secure ?? for the self the specialness that He denied. And it is essential (617)#444 to the preservation of the ego, that you believe this specialness is NOT hell, but HEAVEN. For the ego would never have you see that the separation can ONLY BE LOSS, being the one condition in which Heaven CANNOT be.

To everyone, Heaven is completion. There CAN be no disagreement on this, because both the ego AND the Holy Spirit accept it. They are, however, in complete DISagreement on what
(N 9:210) (Ur 617)

1 completion IS, and HOW it is accomplished.
2 The Holy Spirit knows that self completion lies
3 first in union, and then in the EXTENSION of
4 union. To the ego, completion lies in
5 triumph, and in the extension of the
6 “victory,” even to the final triumph
7 over God. In THIS it sees the
8 ultimate FREEDOM of the self, for
9 nothing would remain to interfere
10 with IT. And this IS its idea of
11 Heaven. From this it follows that
12 union, which is a condition in which
13 the EGO cannot interfere, MUST BE HELL.
14 T 16 F 6. The special relationship is a strange
15 and unnatural ego device for
16 joining hell and Heaven, and
17 making them indistinguishable. And
18 the attempt to find the imagined
19 “best” of BOTH worlds, has
20 merely led to FANTASIES of
21 both, and to the inability to perceive
22 either one AS IT IS. The special
23 relationship is the triumph of this confusion.
24 It is a kind of union from which
25 UNION IS EXCLUDED, and the BASIS for
the ATTEMPT at union RESTS on exclusion.

What better example could there be of the ego’s maxim, “Seek, and do NOT find?”

Most curious of all, is the concept of the self, which the ego fosters in the special relationship. This “self” SEEKS the relationship, to MAKE ITSELF COMPLETE. Yet, when it FINDS the special relationship in which it thinks it can ACCOMPLISH this, IT GIVES ITSELF AWAY, and tries to TRADE itself for the self of another. This is NOT union, for there is NO increase and NO extension.

Each partner tries to sacrifice the self he does NOT want, for one he thinks he would PREFER. And he feels guilty for the “sin” of TAKING, and of giving nothing of value in return. For how much value CAN he place upon a self that he would GIVE AWAY, to get a BETTER one?
The "better" self the ego seeks is ALWAYS one that is MORE special. And whoever SEEMS to possess a special self is "loved," FOR WHAT CAN BE TAKEN FROM HIM. Where both partners see this special self IN EACH OTHER, the EGO sees "a union made in Heaven." For NEITHER will recognize that HE HAS ASKED FOR HELL, and so he will NOT interfere with the ego’s ILLUSION of Heaven, which it offered him TO INTERFERE WITH HEAVEN. Yet if ALL illusions are of fear, and they CAN be of nothing else, the illusion of Heaven can be nothing more than an ATTRACTIVE form of fear, in which the guilt is buried deep, and rises in the form of "love."

The appeal of hell lies ONLY in the terrible attraction of guilt, which the ego holds out to those who place their faith in littleness. The conviction of littleness lies in

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13 Urtext has “is” in place of “can be.”
EVERY special relationship, for only the deprived COULD value specialness. The “demand” for specialness, and the perception of the GIVING of specialness AS AN ACT OF LOVE, would MAKE LOVE HATEFUL. And the REAL purpose of the special relationship, in strict accordance with the ego’s goal,¹⁴ is to DESTROY reality and SUBSTITUTE ILLUSION. For the ego is ITSELF an illusion, and ONLY illusions can BE the witnesses to its reality. T 16 F 10. If you perceived the special relationship as a triumph over God, WOULD YOU WANT IT? Let us not think of its fearful nature, nor of the guilt it MUST entail, nor of the sadness and the loneliness. For these are only ATTRIBUTES of the whole religion of the separation, and the total context in which it is thought to occur. The central theme in its litany to sacrifice is that GOD MUST DIE SO YOU CAN LIVE. And it is this theme that is

¹⁴ *Urtext* has “goals” instead of “goal”
acted out in the special relationship. Through the death of YOUR self, you think you can ATTACK another self, and snatch it FROM the other, to REPLACE the self that you despised. And you despise it BECAUSE YOU DO NOT THINK IT OFFERS YOU THE SPECIALNESS THAT YOU DEMAND. And, HATING it, YOU have made it little and unworthy, BECAUSE YOU ARE AFRAID OF IT.

How can you grant unlimited power to what you think you have ATTACKED? For so fearful has the truth become that, UNLESS it is weak, and little, and unworthy of value, you would not dare to look upon it. You think it safer to to endow the little self which YOU have made, with power you WRESTED FROM truth, triumphing over it, and leaving IT helpless. See how EXACTLY is this ritual enacted in the special relationship. An altar is erected IN BETWEEN two separate people, on
which each seeks to kill his self, and on

its\textsuperscript{15} body, raise another self that

TAKES HIS POWER FROM ITS DEATH.

Over and over and over, this ritual

is enacted. And it is NEVER completed,
nor ever will BE completed. For

the RITUAL of completion CANNOT complete,

and life arises not from death, nor

Heaven from hell. Whenever ANY

form of special relationship tempts you to

seek for love in ritual, remember

love is CONTENT, and NOT form of

ANY kind. The special relationship is a

RITUAL OF FORM, aimed at the

raising of the form to take the

place of God, at the EXPENSE of

content. There IS no meaning

in the form, AND THERE WILL NEVER BE. The

special relationship MUST be recognized for

what it is; a senseless ritual,
in which strength is extracted from the (620)#447

death of God \textit{symbolically},\textsuperscript{16} and

invested in His killer, as the sign

that form has triumphed over

content, and love has LOST its meaning.

\textsuperscript{15} Urtext has “his” instead of “its”

\textsuperscript{16} The word appears to be spelled “symbolically” in the manuscript and is corrected here. It is not present in the Urtext.
(N 9:216) (Ur 620)

1. Would you WANT this to be possible, even APART from its evident impossibility? For, if it WERE possible, you would have made YOURSELF helpless. God is not angry. He merely could not let this happen. You can NOT change His Mind. No rituals that you have set up, in which the dance of death delights you, can bring death to the Eternal. Nor can your chosen substitute for the Wholeness of God, have ANY influence at all upon It. See in the special relationship nothing more than a meaningless attempt to raise other gods before Him, and, by worshipping them, to obscure THEIR tininess, AND HIS GREATNESS. ????

2. In the name of YOUR completion, you do not WANT this. And every idol that you raise to place BEFORE Him, stands before YOU, in place of what YOU are. Salvation lies in the simple fact that illusions
(N 9:217) (Ur 620)

1. are NOT fearful, BECAUSE THEY ARE NOT TRUE. And they but
2. SEEM to be fearful to the extent to which
3. you fail to recognize them FOR WHAT
4. THEY ARE. And you WILL fail to do
5. this, to the extent to which you WANT them to be
6. true. And, to the same extent,
7. you are DENYING truth, and so are
8. making YOURSELF unable to make the
9. simple choice between truth and
10. illusion, fantasy and God.
11. T 16 F 15. Remember this, and you will have
12. no difficulty in perceiving the
13. decision as just what it IS,
14. and nothing more. The core of the
15. separation delusion lies simply
16. in the fantasy DESTRUCTION of love’s
17. meaning. And, unless its
18. meaning is RESTORED to you, you
19. CANNOT know yourself, who SHARE
20. its meaning. Separation is only the
21. decision NOT to know yourself.
22. Its whole thought-system is
23. a carefully-contrived learning
24. experience, designed to lead
25. AWAY from truth, and into fantasy. (621)#448
(N 9:218) (Ur 621)

1 For every learning that would hurt
2 you, God offers you correction, and
3 COMPLETE escape from ALL its
4 consequences.
5 T 16 F 16. The decision whether or not
6 to listen to this course and follow it,
7 is but the choice between truth and
8 illusion. For here IS truth,
9 SEPARATED from illusion, and NOT
10 confused with it at all. How
11 simple does this choice become
12 when it is perceived as only
13 what it is. For ONLY
14 fantasies made confusion in
15 choosing possible, and they
16 are totally UNreal. This
17 year is thus the time to
18 make the EASIEST decision that
19 ever confronted you, and also the
20 ONLY one. You will cross the bridge
21 into reality, simply because you will
22 recognize that God is on the
23 other side AND NOTHING AT ALL IS
24 HERE. It is impossible NOT to make the
25 natural decision, as this is realized. (622)#- 449 –

17 Utext inserts the word “Yet” at the start of this sentence.
T 16 G. The Bridge to the Real World (*N 1382 9:219)
(N 9:219) (Ur 622)

1 T 16 G 1. The\textsuperscript{18} search for the special relationship
2 is the sign that you equate your self with
3 the ego, and NOT with God. For the special relationship
4 has value ONLY to the ego. To IT,
5 UNLESS a relationship HAS special value,
6 IT HAS NO MEANING. And it perceives
7 ALL love as special. Yet\textsuperscript{19} this CANNOT
8 be natural, for it is UNlike the
9 relationship of God and His Son, and
10 ALL relationships that are unlike
11 this One, MUST be unnatural. For
12 God created love as He would have
13 it be, and GAVE it as it IS. Love
14 HAS no meaning except as its
15 Creator defined it, by His Will. It is
16 impossible to define it otherwise, and UNDERSTAND
17 it.

18 T 16 G 2. LOVE IS FREEDOM. To look for it
19 by placing yourself in BONDAGE, is
20 to SEPARATE yourself from it. For
21 the love of God, no longer seek
22 for union in separation, nor for
23 freedom in bondage! As you release,
24 so will you BE released. FORGET THIS NOT,
25 or love will be unable to find you, and

\textsuperscript{18} Ur inserts January 7, 1967.
\textsuperscript{19} Ur inserts a comma here
(N 9:220) (Ur 622)

1 comfort you. There is a way in which the Holy Spirit asks
2 YOUR help, if you would have His. The holy instant is
3 His most helpful tool in protecting you
4 from the attraction of guilt, the REAL lure
5 in the special relationship. You do NOT recognize that
6 this IS its REAL appeal, for the ego has
7 taught you that FREEDOM lies in it.
8 Yet, the closer you look at the special relationship, the
9 more apparent it becomes that it MUST
10 foster guilt, and therefore must IMPRISON.
11 The special relationship is totally without
12 meaning WITHOUT A BODY. And if
13 you VALUE it, you must also VALUE
14 THE BODY. And what you value, you WILL
15 keep. The special relationship is a device for
16 limiting YOUR self to a body, and for
17 limiting your perception of others to
18 THEIRS. The Great Rays would
19 establish the total LACK of
20 value of the special relationship, IF THEY
21 WERE SEEN. For, in seeing THEM, the
22 body WOULD disappear, BECAUSE ITS
23 VALUE WOULD BE LOST. And so
24 your whole INVESTMENT in seeing it
25 would be WITHDRAWN from it.

20 Ur inserts comma here
(N 9:221) (Ur 622-623)

1 T 16 G 4. YOU SEE THE WORLD YOU VALUE. On this side
2 of the bridge, you see (623) #-450- the world of separate
3 bodies, seeking to join each other in
4 SEPARATE UNIONS, and to become
5 one BY LOSING. When two INDIVIDUALS
6 seek to become ONE, they are
7 trying to DECREASE their magnitude.
8 Each would DENY his power, for
9 the SEPARATE union EXCLUDES THE UNIVERSE.
10 Far more is LEFT OUTSIDE than would
11 be taken in. For God is left
12 WITHOUT, and NOTHING taken in.
13 If one such union were made
14 IN PERFECT FAITH, the universe WOULD
15 enter into it. Yet the special relationship
16 which the EGO seeks, does NOT
17 include even ONE whole
18 individual. For the ego WANTS but
19 part of him, and sees ONLY this
20 part, and nothing else.
21 T 16 G 5. Across the bridge, it is so
22 different! For a time the body is
23 still seen, but NOT exclusively, as
24 it is seen here. For the little spark
25 that holds the Great Rays within it21

21 Ur inserts comma here
(N 9:222) (Ur 623)

1 is ALSO visible, and this spark cannot be
2 limited long to littleness. Once you have
3 crossed the bridge, the VALUE of the body
4 is so diminished in YOUR sight, that
5 you will see no need at all to MAGNIFY
6 it. For you will realize that the ONLY
7 value that the body has, is to enable you
8 to bring your brothers TO the bridge WITH
9 you. And to be RELEASED TOGETHER
10 there.
11 T 16 G 6. The bridge itself is nothing more
12 than a transition in your PERSPECTIVE of
13 reality. On this side, everything you
14 see is grossly distorted, and COMPLETELY
15 out of perspective. What IS little
16 and insignificant is magnified, and what
17 is strong and powerful, cut down to
18 littleness. In the transition, there is a
19 period of confusion, in which a sense of
20 actual disorientation seems to
21 occur. But fear it not, for it
22 means nothing more than that you
23 have been willing to LET GO your hold
24 on the distorted frame of reference22
25 that SEEMED to hold your world together.

22 Ur inserts comma.
This frame of reference is BUILT around the special relationship. Without THIS illusion, there can BE no meaning you would still seek here. Fear not that you will be abruptly lifted up, and hurled into reality. Time is kind, and, if you use it FOR reality, it will keep gentle pace with you, in your transition. The urgency is only in dislodging your minds from their FIXED POSITIONS here. This will not leave you homeless, and WITHOUT a frame of reference. The period of disorientation, which precedes the actual transition, is far shorter than the time it took to fix your minds so firmly on illusions. Delay will hurt you now MORE THAN BEFORE, ONLY because you realize it IS delay, and that escape from pain IS REALLY POSSIBLE. Find hope and comfort, rather than despair, in this: You could no longer find even the ILLUSION of love in ANY special relationship here. For you are no longer WHOLLY insane, and you WOULD recognize the guilt of SELF-betrayal FOR WHAT IT IS. Nothing you seek to

23 Well this one is tricky. The Urtext manuscript has “this:” and not the word “therefore.” In later versions the editors leave the colon but remove the paragraph break which would be most inappropriate after a colon. The Notes has a paragraph break specifically written in, however, making it difficult to suppose the paragraph break was an oversight. Just prior to the indicated paragraph break is a most unusual construction. It may have a colon followed by a period … very odd … or a slightly warped glyph for “therefore.” Since neither a colon followed by a paragraph break nor a colon followed by a period work at all well, while “therefore” works just fine, that might well be what was intended. The “this” then refers back to what was just discussed and not forward to what follows, which does seem more suitable in the context.
(N 9:224) (Ur 624)

1 strengthen, in the special relationship, is REALLY part
2 of you. And you cannot keep PART of the
3 thought-system that taught you it WAS
4 real, and understand the Thought that
5 REALLY knows what you are. You HAVE
6 allowed the Thought of your reality to enter
7 your minds, and, because YOU invited it,
8 it WILL abide with you. Your love for
9 it will not allow you to betray yourself,
10 and you COULD not enter into a relationship
11 WHERE IT COULD NOT GO WITH YOU, for you
12 would NOT be APART from it.
13 **T 16 G 9.** Be glad you have escaped the
14 mockery of salvation that the ego
15 offered you, and look not back with
16 longing on the travesty it made
17 of your relationships. Now, no-one
18 need suffer, for you have come too
19 far to yield to the illusion of the
20 beauty and holiness of guilt.
21 Only the wholly insane could look
22 on death and suffering, sickness and
23 despair, and see it thus. What
24 guilt has wrought is ugly,
25 fearful, and very dangerous. See no
(N 9:225) (Ur 624-625)

1 illusion of truth and beauty there. And be
2 you thankful that there IS a place
3 where truth and beauty wait for you.
4 T16G10. Go on to meet them gladly,
5 and learn how much awaits you, for
6 the simple willingness to give up
7 nothing, BECAUSE it is nothing. The
8 new perspective you will gain, from
9 crossing over, will be the understanding
10 of WHERE HEAVEN IS. From HERE,
11 it seems to be outside, and ACROSS the
12 bridge. But, as you cross to JOIN
13 it, IT will JOIN WITH YOU, and BECOME
14 ONE with you. And you will think,
15 in glad astonishment, that for all this,
16 YOU GAVE (625)-452- UP NOTHING! The joy of Heaven,
17 which HAS no limit, is INCREASED
18 with each light that returns, to take
19 its rightful place within it. Wait no
20 longer, for the Love of God and YOU. And
21 may the holy instant speed you on the way, as it
22 will surely do, if you but LET it come
23 to you.
The Holy Spirit asks only this little help of you. Whenever your thoughts wander to a special relationship which still attracts you, enter with Him into a holy instant, and there, let Him release you. He needs only your willingness to share His perspective, to give it to you completely. And your willingness need not be complete, because His is perfect. It is His task to atone for your unwillingness by His perfect faith. And it is His faith you share with Him there. Out of your recognition of your unwillingness for your release, His perfect willingness is given you. Call upon Him, for Heaven is at His call. And let Him call on Heaven for you. (626)- 453 -
T 16 H. The End of Illusions (*N 1389 9:227) (N 9:226) (Ur 626)

1. It is impossible to let the past go, WITHOUT relinquishing the special relationship. For the special relationship is an attempt to RE-ENACT the past, AND CHANGE IT. Imagined slights, remembered pain, past disappointments, perceived injustices and deprivations, all enter into the special relationship, which becomes a way in which you seek to restore your wounded SELF-esteem. What basis would you have for choosing a special partner, WITHOUT the past? EVERY such choice is made because of something “evil” in the past, TO WHICH YOU CLING, and for which must SOMEONE ELSE “atone.”

2. The special relationship TAKES VENGEANCE ON THE PAST. By seeking to remove suffering IN THE PAST, it OVERLOOKS the present, in its preoccupation with the past, and its TOTAL COMMITMENT to it. NO SPECIAL RELATIONSHIP IS EXPERIENCED IN THE PRESENT. Shades of the past envelop it, and make it what it is. It HAS no meaning in the present, and, if it means nothing NOW, it cannot have any REAL meaning at all. How can you change the past, EXCEPT in fantasy?

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24 Ur inserts “January 10, 1967.”
(N 9:227) (Ur 626)

1 And who can give you what you
2 think THE PAST deprived you of? The
3 past is nothing. Do not seek to
4 lay the blame for deprivation on it,
5 for the past IS GONE. T 16 H 3. You cannot
6 REALLY not let go what has gone already.\(^{25}\) It MUST be, therefore,
7 that YOU are maintaining the illusion
8 that it has NOT gone, because you think
9 it serves some purpose that you
10 WANT FULFILLED.
11 And it must also be that
12 this purpose COULD NOT BE FULFILLED
13 IN THE PRESENT, but ONLY in the past. Do
14 not underestimate the intensity of the
15 ego’s drive for vengeance on the
16 past. It is COMPLETELY savage,
17 and COMPLETELY insane. For the ego
18 remembers everything that YOU have
19 done that offended it, and
20 seeks retribution OF YOU. The
21 fantasies it brings to the special
22 relationships it chooses, in which to
23 act out its hate, are fantasies
24 of YOUR destruction.
25 T 16 H 4. For the ego holds

\(^{25}\) Ur replaces "gone already" with "ALREADY gone"
(N 9:228) (Ur 626-627)

1 the past AGAINST YOU, and, in your ESCAPE from (627)-454-
2 it, it sees ITSELF deprived of the
3 vengeance it believes that you so
4 justly merit.
5 Yet, without your ALLIANCE
6 in your own destruction, the ego could
7 not hold you to the past. In the special
8 relationship, YOU ARE ALLOWING YOUR DESTRUCTION
9 TO BE. NOT in the present BUT IN THE
10 PAST. That this is insane, is
11 obvious. But what is LESS
12 obvious to you, is that the PRESENT is
13 useless to you, while you pursue the
14 ego’s goal, as its ally. The past
15 is gone; seek not to preserve it in the
16 special relationship, which binds
17 you to it, and would teach you
18 that SALVATION is past, and that you
19 must RETURN to the past, to FIND
20 salvation. There is NO fantasy
21 that does not contain the dream
22 of retribution for the past. Would
23 you ACT OUT the dream, or let it go?
24 T 16 H 5. In the special relationship, it does not
25 SEEM to be an acting out of
(N 9:229) (Ur 627)

1 vengeance that you seek. And, even when
2 the hatred and the savagery break briefly\(^{26}\)
3 into awareness, the illusion of love is not
4 profoundly shaken. But the one
5 thing that the ego NEVER allows to
6 reach awareness, is that the special
7 relationship is the acting out of VENGEANCE ON
8 YOURSELF. Yet what else COULD
9 it be? In seeking the special relationship, you
10 look not for glory IN YOURSELF. You
11 have DENIED that it is there. And the
12 relationship becomes your SUBSTITUTE for
13 it. And vengeance becomes YOUR
14 substitute for Atonement, and
15 ESCAPE from vengeance becomes your LOSS.
16 **T 16 H 6.** Against the ego’s insane
17 notion of salvation, the Holy Spirit gently
18 lays the holy instant. We said before that
19 the Holy Spirit must teach through comparisons,
20 and uses opposites to point to
21 truth. The holy instant is the OPPOSITE of the
22 ego’s fixed belief in salvation
23 through vengeance for the past. In the
24 holy instant, it is ACCEPTED that the past
25 is gone, and WITH its passing, the

\(^{26}\) Ur inserts “through”
(N 9:230) (Ur 627-628)

1. drive for vengeance HAS BEEN uprooted,
2. and has disappeared. The stillness and the
3. peace of NOW, enfold you in perfect
4. gentleness. Everything is gone,
5. EXCEPTION THE TRUTH. T 16 H 7. For a time, you may
6. attempt to bring illusions INTO the holy instant,
7. to hinder your full awareness of the
8. COMPLETE DIFFERENCE, in ALL respects,
9. between your EXPERIENCE of truth and
10. illusion. But you will not (628)-455- attempt this
11. long. In the holy instant, the power of the Holy Spirit
12. WILL prevail, BECAUSE YOU JOINED
13. WITH HIM. The illusions you bring with
14. you, will weaken the EXPERIENCE of
15. Him for a while, and will prevent
16. you from KEEPING the experience in
17. your mind. Yet the holy instant IS eternal, and
18. your illusions of time will NOT
19. prevent the timeless from being
20. what it is, nor you from
21. EXPERIENCING it as it is.
22. T 16 H 8. What God has given you
23. is truly given. AND WILL BE
24. TRULY RECEIVED. For the God’s gifts of
25. God HAVE no reality, APART from
(N 9:231) (Ur 628)

1 your receiving them. YOUR receiving
2 completes HIS giving. You will
3 receive, BECAUSE it is His Will to give.
4 He gave the holy instant, to be given you.
5 And it is impossible that you receive it
6 not, BECAUSE He gave it. When
7 He willed that His Son be
8 free, His Son WAS free. In the holy instant i
9 s His reminder that His Son
10 will ALWAYS be EXACTLY as he
11 was created. And EVERYTHING the Holy Spirit
12 teaches you, is to remind you that you
13 HAVE received what God has given
14 you.
15 T 16 H 9. There is nothing you CAN hold against
16 reality. All that must be
17 forgiven are the ILLUSIONS you have held
18 against your brothers. Their reality
19 HAS no past, and ONLY illusions
20 can BE forgiven. God holds nothing
21 against ANYONE, for He is INCAPABLE
22 of illusions of ANY kind. Release your
23 brothers from the slavery of THEIR illusions,
24 by forgiving them for the illusions which
25 YOU perceive in them. Thus will you learn
(N 9:232) (Ur 628-629)

1. that YOU have been forgiven, for it is YOU who
2. offered THEM illusions. In the holy instant, this is
3. done for you IN TIME, to bring to you
4. the true condition of Heaven. **T 16 H 10.** Remember
5. that you ALWAYS choose between truth and
6. illusion, between the REAL Atonement that
7. would heal, and the ego’s “atonement,“
8. which\(^{27}\) would destroy.
9. The power of God, and all His Love,
10. without limit, will support you, as you
11. seek only your place in the plan of
12. Atonement arising from His Love. Be
13. an ally of God, and NOT the ego, in seeking
14. how Atonement can come to you.
15. His help suffices, for His Messenger
16. understands (629)-456- how to restore the Kingdom
17. TO you, and to place ALL your investment
18. in salvation in your relationship with
19. Him. **T 16 H 11.** Seek and FIND His message
20. in the holy instant, where ALL illusions are
21. forgiven. From here the miracle
22. extends to bless everyone, and to
23. resolve ALL problems; be they
24. perceived as great or small, possible
25. or impossible. There is NOTHING that will not

\(^{27}\) Ur has “that” instead of “which.”
(N 9:233) (Ur 629)

give place to Him, and to His majesty.

To join in close relationship with Him, is to accept relationships AS REAL. And, through THEIR reality, give over ALL illusions\(^2\)

for the reality of your relationship with God.

Praise be to your relationship with Him, and to no other. The truth lies here,

AND NOWHERE ELSE. You choose this, or NOTHING.

T 16 H 12. Forgive us our illusions, Father, and help us to accept our true relationship with You, in which there are NO illusions, and where none can ever enter. Our holiness is YOURS. What can there be in us that NEEDS forgiveness,

when YOURS is perfect? The sleep of forgetfullness is only the unwillingness to remember YOUR forgiveness and Your Love. Let us not wander into temptation, for the temptation of the Son of God is NOT Your Will. And let us receive ONLY what YOU have given, and accept but this into the minds which You created, and which You love. Amen.\(^2\) (630) #457

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\(^2\) Ur inserts a comma here

\(^2\) This closely parallels the Lord’s Prayer
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Chapter 17 - Forgiveness and Healing

T 17 A. Introduction (*N 1397 9:234)  
(N 9:234) (Ur 630)

1 T 17 A 1. The\(^1\) betrayal of the Son of God (630)457
2 lies only in illusions, and all his
3 “sins” are but his own imagining.
4 His REALITY is forever sinless. He
5 need not be forgiven but AWAKENED.
6 In his dreams he HAS betrayed
7 himself, his brothers and his
8 God. Yet what is done in
9 dreams has not been REALLY
10 done. It is impossible to convince
11 the DREAMER that this is so, for
12 dreams are what they are BECAUSE
13 of their illusion of reality. Only in
14 waking is the full release from them,
15 for only then does it become
16 PERFECTLY apparent that they had
17 NO effect on reality at all, AND
18 DID NOT CHANGE IT.

19 T 17 A 2. FANTASIES CHANGE REALITY.
20 That is their purpose. They CANNOT do so
21 IN reality, but they CAN do so
22 in the mind that would HAVE REALITY
23 DIFFERENT. It is, then, only your WISH
24 to change reality that is fearful,
25 because, BY your wish you think you have

\(^1\) Ur inserts “January 12, 1967”
The Shorthand Notes  

Chapter 17 - 2  

T 17 B. Fantasy and Distorted Perception (*N 1398 9:235) (N 9:235) (Ur 630)

1 ACCOMPLISHED what you wish. This strange  
2 position, in a sense, ACKNOWLEDGES your power,  
3 yet by DISTORTING it, and devoting  
4 it to “evil,” it also MAKES IT UNREAL.  
5 You cannot be faithful to two masters,² who  
6 ask of you conflicting things. What you  
7 use in fantasy, you DENY to truth.  
8 But what you GIVE to truth, to use FOR  
9 you, is SAFE from fantasy.  

T 17 B 1. When you maintain that there  
10 MUST be order of difficulty in miracles, all  
11 you mean is that there are some things  
12 you would WITHHOLD from truth. You  
13 believe that truth cannot deal with them,  
14 ONLY because YOU would keep them  
15 FROM truth. Very simply, your lack  
16 of faith in the Power that heals ALL  
17 pain, arises from YOUR wish to retain  
18 some ASPECTS of reality FOR FANTASY.  
19 If you but realized what this MUST do  
20 to your appreciation of the whole! What  
21 you RESERVE UNTO YOURSELF, you TAKE  
22 AWAY from Him Who would release  
23 you. Unless you GIVE IT BACK, it is  
24 inevitable that YOUR perspective on reality

² Matthew 6:24 No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
(N 9:236) (Ur 630-631)
1 be warped and uncorrected.(631)458
2 T 17 B 2. As long as you would have this
3 be, so long will the ILLUSION of order of
4 difficulty in miracles REMAIN with you.
5 For YOU have established this order in REALITY,
6 by giving some of it to one teacher, and
7 some to another. And so you learn to deal
8 with PART of truth in one way, and in
9 ANOTHER way the OTHER part. To
10 FRAGMENT truth is to DESTROY it
11 by rendering it meaningless. ORDERS
12 of reality is a perspective without
13 understanding, a frame of
14 reference FOR reality to which it
15 cannot REALLY be compared at all.
16 Think you that you can bring truth to
17 fantasy, and learn what truth
18 MEANS from the perspective of illusions?
19 T 17 B 3. Truth HAS no
20 meaning in illusion. The frame of
21 reference FOR its meaning MUST BE
22 ITSELF. When you try to bring
23 TRUTH to illusions, you are trying
24 to MAKE THEM REAL, and KEEP
25 them by JUSTIFYING your belief in them.
(N 9:237) (Ur 631)

1 But to give illusions to Truth is to enable
2 truth to teach that the ILLUSIONS are
3 unreal, and thus enable you to ESCAPE
4 from them. Reserve not one idea
5 aside from truth, or you ESTABLISH
6 orders of reality which MUST imprison
7 you. There IS no order in reality because
8 EVERYTHING there is true.
9 T 17 B 4. Be willing, then, to give
10 ALL you have held OUTSIDE the truth to
11 Him Who KNOWS the truth, and in
12 Whom all is brought to truth.
13 Salvation from separation will be COMPLETE,
14 or will not be at all. Be not
15 concerned with anything except your
16 willingness3 TO HAVE THIS BE ACCOMPLISHED.
17 HE will accomplish it; not you. But
18 forget not this; when you become
19 disturbed and lose YOUR peace of
20 mind because ANOTHER is attempting
21 to solve his problems through fantasy,
22 you are refusing to FORGIVE YOURSELF
23 for just this same attempt. And
24 you are holding BOTH of you AWAY
25 from truth, and from salvation. As you

\[1 \text{ Ur emphasizes YOUR WILLINGNESS}\]
T 17 C. The Forgiven World (*N 1401 9:238)  
(N 9:238) (Ur 631-632)  

1 FORGIVE him, you RESTORE to truth what  
2 was denied by BOTH OF YOU. And you  
3 WILL see forgiveness where YOU have  
4 given it. (632) - 459 -  

5  
6 T 17 C 1. Can⁴ you imagine how  
7 beautiful those you forgive will look to  
8 you? In no fantasy have you ever  
9 seen anything so lovely. Nothing  
10 you see here, sleeping or waking, comes  
11 near to such loveliness, and nothing will you  
12 value like unto this, nor hold so  
13 dear. Nothing that you remember, that  
14 made your heart seem to sing with joy,  
15 **happiness, will** has ever brought  
16 you even a little part of the happiness  
17 this sight will bring you. FOR YOU WILL  
18 SEE THE SON OF GOD. You will behold  
19 the beauty that the Holy Spirit loves to  
20 look upon, and that He thanks the  
21 Father for. He was created to see  
22 this FOR YOU, until you learned to  
23 see it for yourself. And all His  
24 teaching leads to seeing it and giving  
25 thanks with Him.

⁴ Ur inserts “January 13, 1967.”
This loveliness is NOT a fantasy. It is the real world, bright, and clean and new, with everything sparkling under the open sun. Nothing is hidden here, for everything has BEEN forgiven, and there ARE no fantasies to hide the truth. The bridge between that world and this is SO little and SO easy to cross that you could not believe it is the meeting place of worlds so different. Yet this little bridge is the strongest thing that touches on this world at all. This little step, so small it has escaped your notice, is a stride through time into eternity, and beyond all ugliness, into beauty that will enchant you, and will never cease to cause you wonderment at its perfection.

This step, the smallest ever taken by anything, is still the greatest accomplishment of all, in God’s plan of Atonement. All else is learned, but THIS is GIVEN, complete and wholly perfect. No-one but Him Who PLANNED salvation could
(N 9:240) (Ur 632-633)

1 complete it thus. The real world, in
2 its loveliness, YOU learn to reach. Fantasies
3 are all undone, no-one and nothing remains
4 still bound by them, and, by YOUR OWN
5 forgiveness, you are FREE TO (633)-460- SEE. And
6 WHAT you see is only what YOU HAVE
7 MADE, with the blessing of your forgiveness
8 on it. And§ with this final blessing
9 of God’s Son UPON HIMSELF, the
10 REAL perception, born of the new perspective
11 he has learned, has served its
12 purpose.
13 T 17 C 4. The stars will disappear in light,
14 and the sun, which opened up the world
15 to beauty, will vanish. Perception
16 will be meaningless, when it has been
17 perfected. For everything that has
18 been used for learning, will have no
19 function. Nothing will ever
20 change; no shifts nor shadings,
21 no differences, no variations that
22 made perception possible, will
23 occur. The perception of the real world will
24 be so short, that you will barely have
25 time to thank God for it. For

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§ Ur inserts a comma
(N 9:241) (Ur 634)

1. God will take the last step swiftly, when
2. you have reached the real world, and have been
3. made ready for Him.
4. **T 17 C 5.** The real world is attained simply
5. by the COMPLETE forgiveness of the old; the world
6. you see WITHOUT forgiveness. The Great
7. Transformer of perception will undertake
8. WITH you the careful searching of the mind
9. that MADE this world, and uncover TO YOU
10. the SEEMING reasons for your making it.
11. In the light of the REAL reason that He
12. brings, as you follow Him, He will
13. SHOW you that there is NO reason here
14. at all. Each spot HIS reason
15. touches, grows alive with beauty. And
16. what SEEMED ugly, in the darkness of your
17. LACK of reason, is suddenly released
18. to loveliness. Not even what the Son
19. of God made in insanity, could be
20. without a hidden spark of beauty,
21. that gentleness could release.
22. **T 17 C 6.** All this beauty will rise to
23. bless your sight, as you look upon the
24. world with forgiving eyes. For
25. forgiveness literally TRANSFORMS vision,
and lets you see the real world, reaching
quietly and gently across chaos, and
removing all illusions that had
twisted your perception, and fixed it on (634)-461—the past. The smallest leaf becomes a
thing of wonder, and a blade of grass
a sign of God’s perfection. From the
forgiven world, the Son of God is
lifted easily to his home. And
there, he knows that he has ALWAYS
rested there in peace. T17C7. Even salvation
will become a dream, and vanish from
his mind. For salvation IS the end
of dreams, and with the closing of the dream,
will have no meaning. Who, awake in
Heaven, COULD dream that there could
ever be NEED of salvation? How
much do you WANT salvation?
It will GIVE you the real world, trembling
with readiness to BE given you. The
eagerness of the Holy Spirit to give you this, is
so intense He would not wait,
although He waits in patience.
MEET His patience with your IMPatience
at delay in meeting Him. Go
(N 9:243) (Ur 634-635)

1 out in gladness to meet with your Redeemer,
2 and walk with Him, in trust, out of this
3 world, and into the real world of
4 beauty and forgiveness. (635)- 462 -
T 17 D. Shadows of the Past (*N 1407 9:244) (N 9:244) (Ur 635)

1 T 17 D 1. To forgive is merely to remember ONLY
2 the LOVING thoughts you gave in the past, and those
3 that were given you. ALL the rest, must be
4 forgotten. Forgiveness is a selective
5 remembering, based NOT on YOUR selection.
6 For the shadow figures YOU would make
7 immortal, ARE “enemies” of reality. Be
8 willing to forgive the Son of God for what
9 he did NOT do. The shadow figures are the
10 witnesses you bring WITH you, to demonstrate
11 he DID what he DID NOT. BECAUSE
12 you brought them, YOU WILL HEAR THEM. And
13 you who KEPT them BY YOUR OWN SELECTION,
14 do NOT understand how they came into
15 your minds, and what their purpose is.
16 T 17 D 2. THEY REPRESENT THE EVIL THAT YOU
17 THINK WAS DONE TO YOU. You bring them
18 with you ONLY that you may return evil
19 FOR evil, in hope hoping that THEIR
20 witness will enable you to think
21 guiltily of another, and NOT harm yourself.
22 They speak so clearly for the separation, that
23 no-one NOT obsessed with KEEPING
24 separation, COULD hear them otherwise.
(N 9:245) (Ur 635)

1 They offer you the “reasons” why you should enter
2 into unholy alliances, which support the ego’s
3 goals, and make your relationships the witness
4 to ITS power. It is these shadow figures which
5 would MAKE THE EGO HOLY in your sight, and
6 teach you what you do to keep IT safe, is really LOVE.
7 T 17 D 3. The shadow figures ALWAYS speak
8 for vengeance, and ALL relationships
9 into which they enter, are totally insane.
10 WITHOUT EXCEPTION, these relationships have, AS THEIR
11 PURPOSE, the EXCLUSION of the reality
12 the other, and the reality AND OF YOURSELF. That
13 is why you see IN BOTH what is not there,
14 and MAKE of both the slaves of vengeance.
15 And why whatever reminds you of your
16 PAST grievances, no matter how
17 distorted the associations by which you
18 ARRIVE at the remembrance may be,
19 ATTRACTS you, and seems to you to go by the
20 name of love. And, finally, why
21 all such relationships become the attempt at
22 union THROUGH THE BODY, for ONLY bodies
23 CAN be seen as means for vengeance.

8 Ur inserts a comma here
(N 9:246) (Ur 635-636)

1. **T 17 D 4.** That bodies are central to all unholy relationships is evident. Your OWN experience has taught you this. But what you do NOT realize, are (636)-463- ALL the reasons that go to MAKE the relationship unholy. For UNholiness seeks to RE-INFORCE itself, by gathering TO itself, what it perceives as LIKE itself, as holiness does. In the unholy relationship, it is NOT the body of the OTHER with which the union is attempted, but the bodies of those WHO ARE NOT THERE AT ALL. Even the BODY of the other, ALREADY a severely limited perception of him, is NOT the central focus as it is, or in entirety. What can be used for fantasies of vengeance, and what can be most readily associated with those on whom vengeance is REALLY sought, are centered on, and SEPARATED OFF, as being the only parts OF VALUE.

2. **T 17 D 5.** Every step taken in the making, the maintaining, and *finally* the breaking off of the unholy relationship, is a move toward further fragmentation and unreality. The shadow figures enter more and more, and the one in whom they SEEM to be, DECREASES
(N 9:247) (Ur 636)

in importance. Time is indeed unkind to the unholy relationship. For time IS cruel in the ego’s hands, as it is kind when used for gentleness. The attraction of the unholy relationship begins to fade and to be questioned, almost at once. Once it is formed, doubt MUST enter in, because its purpose IS impossible. The only such relationships which RETAIN the fantasies which center on them, are the ones which have been DREAMED of, but have NOT been made at all. T 17 D 6. Where NO reality has entered, there is NOTHING to intrude upon the DREAM of happiness. But consider what this means; the more of the REALITY that enters into the unholy relationship, the LESS SATISFYING it becomes. And the more the FANTASIES can encompass, the greater the satisfaction seems to be. The “ideal” of the unholy relationship thus becomes one in which the REALITY of the other does not enter at all, to “spoil” the dream. And the LESS the other REALLY brings to it, the “better” it becomes. Thus, does the attempt at union becomes a way of EXCLUDING even the one with whom the union

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9 Ur emphasizes ENTER AT ALL
(N 9:248) (Ur 636-637)

1 was sought. For it was FORMED to get him
2 OUT of it,¹⁰ and join with fantasies in
3 uninterrupted “bliss.” (637)- 464 –
4 T 17 D 7. How can the Holy Spirit bring HIS interpretation
5 of the body, as a means of communicating into
6 a relationships whose ONLY purpose is
7 SEPARATION from reality? What forgiveness
8 IS, enables Him to do so. If all
9 but loving thoughts have been forgotten,
10 what remains IS eternal, and the TRANSFORMED
11 past is made LIKE THE PRESENT. No longer
12 does the past CONFLICT with now. THIS
13 continuity EXTENDS the present, by
14 increasing its reality, AND ITS VALUE, in
15 your perception of it. In these loving thoughts
16 is the spark of beauty, hidden in the
17 ugliness of the unholy relationship in which the
18 HATRED is remembered, yet there to
19 COME ALIVE as the relationship is
20 given to Him Who GIVES it life and
21 beauty.
22 T 17 D 8. That is why Atonement
23 centers ON THE PAST, which is the SOURCE
24 of separation, and where it must be
25 undone. For separation must be

¹⁰ Ur emphasizes FORMED to GET HIM OUT OF IT
corrected WHERE IT WAS MADE. The EGO seeks to “resolve” ITS problems, NOT at their source, but where they were NOT made. And thus it seeks to guarantee there WILL be no solution. The Holy Spirit wills only to make HIS resolutions complete and perfect. And so He seeks and FINDS the source of problems WHERE IT IS, and there UNDOES it. And, with each step in HIS undoing, is the SEPARATION more and more undone, and UNION brought closer. HE is not at all confused by ANY “reason” for separation. ALL He perceives in it is that it MUST BE UNDONE.

T 17 D 9. Let Him uncover the hidden spark of beauty in your relationships, and SHOW it to you. Its loveliness will so attract you, that you will be unwilling ever to lose the sight of it again. And you will LET it transform the relationship, so you can see it more and more. For you will want it more and more, and become increasingly unwilling to LET it be hidden from you.

And you will learn to seek for, and

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11 Ur changes “reason” to “reasons”
(N 9:250) (Ur 637-638)

ESTABLISH, conditions in which this, beauty CAN be seen. All this you will do gladly, if you but let Him hold the spark before you, to light your way, and make it CLEAR to you.

T 17 D 10. God’s Son is one. And whom God has JOINED as one, the ego CANNOT break apart.\(^{12}\) The spark of holiness MUST be safe, however hidden it may be,\(^{(638)}\) - in EVERY relationship.

For the Creator of the one relationship, has LEFT no part of it without HIMSELF. THIS is the only part of the relationship the Holy Spirit sees, because He knows that ONLY this is true. YOU have made the relationship unreal, and THEREFORE unholy, by seeing it WHERE it is not, and as it IS not. Give the past to Him Who can change YOUR mind about it, FOR you. But first, be SURE you fully realize what YOU have made the past to REPRESENT, and why.

T 17 D 11. In brief, the past is NOW your justification for entering into a continuing, unholy alliance with the ego AGAINST THE PRESENT. For the

\(^{12}\) Matthew 19:6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.
present IS forgiveness. Therefore, the relationships which
the unholy alliance dictates are not
perceived NOR FELT as now. Yet the
frame of reference to which the present is REFERRED
for meaning, is an ILLUSION of the past, in
which those elements which FIT the purpose of
the unholy alliance are retained AND
ALL THE REST LET GO. And what is
thus LET GO,¹³ is all the truth the past
could ever OFFER to the present, as
witnesses for ITS reality, while what
is KEPT, but witnesses to the reality of dreams.

It is still up to you to choose to
be willing to join with truth or illusion.
But remember that to choose ONE, is
to LET THE OTHER GO. Which one you
choose, YOU will endow with beauty and
reality, because the choice DEPENDS on
which you value more. The spark of
beauty, or the veil of ugliness; the
real world, or the world of guilt
and fear; truth or illusion; freedom
or slavery, - it is all the same.
For you can NEVER choose EXCEPT
between God and the ego. Thought-systems

¹³ UR drops the emphasis here
(N 9:252) (Ur 638-639)

1 are but true or false, and all their ATTRIBUTES
2 come simply from what they ARE. Only
3 the Thoughts of God ARE true. And all
4 that follows FROM them, COMES FROM
5 what they are, and is as true as
6 is the holy Source from which they come.
7 T 17 D 13. My holy brothers, I would
8 enter into all your relationships, and
9 step between you and your fantasies. Let
10 MY relationship to you be REAL to you, and let me
11 bring REALITY to your perception of your brothers. They
12 (639)- 466- were not created to enable you to
13 HURT yourselves. through them. They were
14 created to CREATE with you. This is the
15 truth that I would interpose,
16 between you and your goal of madness.
17 Be not separate from me, and let
18 not the holy purpose of Atonement
19 be lost to you, in dreams of
20 vengeance. Relationships in which
21 such dreams are cherished have
22 EXCLUDED me. Let me enter, in
23 the Name of God, and bring YOU peace,
24 that YOU may offer peace to me. (640)467
T 17 E. Perception and the Two Worlds (*N 1416 9:253)
(N 9:253) (Ur 640)

1 T 17 E 1. God\textsuperscript{14} established His
2 relationship with you TO MAKE YOU HAPPY, and nothing
3 YOU do which does NOT share His purpose
4 CAN be real. The purpose GOD ascribed to
5 anything IS its only function. Because
6 of HIS reason for creating HIS relationship
7 with you, the function of relationships became
8 forever “to make happy.” AND
9 NOTHING ELSE. To fulfill this function, you
10 relate to your creations as GOD to HIS. For
11 nothing God created is APART from
12 happiness, and nothing God created but
13 \textit{wille} would EXTEND happiness, as its
14 Creator did. Whatever fulfills this
15 function NOT, CANNOT BE REAL.
16 T 17 E 2. In this world, it is impossible to
17 create. Yet it IS possible to make
18 happy. We have said repeatedly that the
19 Holy Spirit would not DEPRIVE you of your
20 special relationships, but would TRANSFORM them.
21 And by that, all that is meant is
22 that He will RESTORE to them the function
23 that was GIVEN them, by God. The function
24 YOU have given them is clearly NOT to

\textsuperscript{14} Ur inserts “January 17, 1967”
(N 9:254) (Ur 640-641)

1 make happy. But the holy relationship
2 SHARES God’s purpose, rather than aiming
3 to create make a SUBSTITUTE for it. Every
4 special relationship that YOU have made IS a substitute
5 for God’s Will, and glorifies yours instead
6 of His, BECAUSE OF THE DELUSION THEY ARE DIFFERENT.
7 T 17 E 3. You have VERY REAL relationships, even in this
8 world, which you do not recognize, simply
9 because you have raised their SUBSTITUTES to such
10 predominance that, when truth calls to
11 you, as it does constantly, YOU ANSWER
12 WITH A SUBSTITUTE. Every special relationship
13 which you have ever undertaken has, as its
14 fundamental purpose, the aim of
15 occupying your minds so completely that
16 YOU WILL NOT HEAR the call of truth. In a
17 sense, the special relationship was the EGO’S answer to
18 the creation of the Holy Spirit, Who was God’s
19 Answer to the separation. For, although the ego
20 did not understand WHAT had been created,
21 it WAS aware of threat. (641)468
22 T 17 E 4. The whole defense system
23 that the ego evolved, to PROTECT the
24 separation from the Holy Spirit, was in response to the
Gift with which God blessed it, and BY His blessing enabled it to be HEALED. This Blessing holds, WITHIN ITSELF, the truth about everything. And the truth is that the Holy Spirit IS in close relationship with you, because, in Him\textsuperscript{15} is your relationship with God restored to you. The relationship with Him has never been broken, because the Holy Spirit has not been separate from anyone SINCE the separation. And through Him, have all your holy relationships been carefully preserved, to serve God’s purpose FOR you.

\textbf{T17 E 5.} The ego IS hyperalert to threat, and the part of your mind into which the ego was accepted is VERY anxious to preserve its reason, AS IT SEES IT. It does NOT realize that it is totally insane. And YOU must realize JUST WHAT THIS MEANS, if YOU would be restored to sanity. The insane PROTECT their thought systems, BUT THEY DO IT INSANELY. And ALL their defenses are AS INSANE AS WHAT THEY ARE SUPPOSED TO PROTECT.

The separation has NOTHING in it, no PART, NO “reason,” and NO attribute, that is NOT insane. And its “protection” IS

\textsuperscript{15} \textit{UR} inserts a comma
(N 9:256) (Ur 641-642)

1 part of it, as insane as the whole.
2 T17E6. The special relationship, which is its chief
defense, MUST therefore be insane. You have but
little difficulty now in realizing that the
thought-system it protects, is but a
system of delusions. You recognize, at
least in general terms, that the ego is
insane. But the special relationship still
seems to you somehow TO BE DIFFERENT.
Yet we have looked at it far closer than
at many other ASPECTS of the ego’s
thought-system which you have been more willing
to let go. While this ONE remains, you
will not LET the others go. FOR THIS ONE
IS NOT DIFFERENT. RETAIN this one, and you HAVE retained
the whole. (642)469

T17E7. It is essential to realize that ALL
defenses DO what they would DEFEND.
The underlying basis for their effectiveness
is that they OFFER what they defend.
What they defend is placed IN them
for safe-keeping, and as THEY operate,
THEY BRING IT TO YOU. Every defense
operates BY GIVING GIFTS, and the gift is
ALWAYS a miniature of the thought-system
the defense protects, set in a golden frame. The
frame is very elaborate, all set with jewels,
and deeply carved and polished. Its purpose is
to be of value IN ITSELF, and to divert YOUR
attention from what it encloses. But
the frame WITHOUT the picture, you CANNOT have.
Defenses operate TO MAKE YOU THINK YOU CAN.
The special relationship has the most imposing
and deceptive frame of all the defenses
that the ego uses. Its thought-system
is offered here, surrounded by a
frame so heavy and so elaborate, that
the picture is almost obliterated by its
imposing structure. Into the frame are
woven all sorts of fanciful and
fragmented illusions of love, set with
dreams of sacrifice and self-aggrandizement,
and interlaced with gilded threads of self-
destruction. The glitter of blood shines like
rubies, and the tears are faceted like
diamonds, and gleam in the dim light in which the
offering is made.

LOOK AT THE PICTURE. Do
NOT let the frame distract you. This gift
(N 9:258) (Ur 642-643)

1 is given you for your damnation, and if you TAKE it,
2 you WILL believe that you are damned. YOU CANNOT
3 HAVE THE FRAME WITHOUT THE PICTURE. What you
4 VALUE is the FRAME, for THERE you see no
5 conflict. But the frame is only the wrapping
6 for the GIFT of conflict. THE FRAME IS NOT THE
7 GIFT. Be not deceived by the most
8 superficial ASPECTS of this thought-
9 system, for these aspects enclose the
10 whole, complete with EVERY aspect. Death
11 lies in this glittering gift. Let not your gaze
12 dwell on the hypnotic gleaming of the frame.
13 LOOK AT THE PICTURE, and realize that DEATH is offered you. (643)470
14 T 17 E 10. That is why the holy instant is so important
15 in the defense of truth. The truth
16 itself NEEDS no defense, but YOU
17 DO need to be protected defense
18 against your own ACCEPTANCE of the gift of
19 death. When you who ARE truth\(^\text{16}\)
20 accept an idea so DANGEROUS to
21 truth, YOU THREATEN TRUTH WITH DESTRUCTION.
22 And YOUR defense must now be
23 undertaken, TO KEEP TRUTH WHOLE.
24 The power of Heaven, the Love of God, the
25 tears of Christ and the joy of His

\(\text{16} \text{ Ur inserts a comma}\)
(N 9:259) (Ur 643-644)

1 Eternal Spirit are marshalled to defend
2 you from your own attack. For you attack
3 THEM, being PART of them, and they must
4 SAVE you, for they love themselves.
5
6 T 17 E 11. The Holy instant is a miniature of Heaven,
7 sent you FROM Heaven. It is a
8 picture, too, set in a frame. But if you
9 accept THIS gift, you will NOT see the frame
10 at all, because the gift can only BE
11 accepted through your willingness to focus ALL
12 your attention ON THE GIFT. The holy instant is
13 a miniature of eternity. It is a picture
14 of timelessness, set in a frame of time.
15 If you focus on the picture, you will realize
16 that it was only the frame that made you
17 THINK it was a picture. WITHOUT the frame,
18 the picture IS SEEN AS WHAT IT REPRESENTS.
19 For, as the whole thought-system of the ego lies
20 in ITS gifts, so the whole of Heaven lies in
21 this picture / gift instant, borrowed from
22 eternity, and set in time for YOU. (644)471
23
24 T 17 E 12. Two gifts are offered you.
25 Each is complete, and cannot be partially
26 accepted. Each is a picture of

17 Ur has “PICTURE” instead of “GIFT”
(N 9:260)(Ur 644)

1 all that you can have, SEEN VERY DIFFERENTLY. You
2 CANNOT compare their value by comparing
3 a picture to a frame. It MUST be the
4 PICTURES ONLY that you compare, or the
5 comparison is wholly without meaning.
6 Remember that it is the picture that is the
7 gift. And ONLY on this basis are you
8 REALLY free to choose. LOOK AT THE
9 PICTURES. BOTH of them. One is a
10 tiny picture, hard to see at all beneath
11 the heavy shadows of its enormous and dis-
12 proportionate enclosure. The other is lightly
13 framed, and hung in light, lovely to look
14 upon for what it IS.
15 T 17 E 13. You who have tried so hard, and are
16 STILL trying, to fit the better
17 picture into the wrong frame, and so combine
18 what cannot BE combined, accept this and be
19 glad; These pictures are each framed
20 perfectly, for what they represent.
21 One is FRAMED to be out of focus, and
22 NOT seen. The other is framed for perfect
23 clarity. The picture of darkness and of
24 death grows less convincing as you
25 search it out amid its wrappings. As
(N 9:261) (Ur 644-645)
1 each senseless stone that SEEMS to shine
2 in darkness from the frame is EXPOSED TO LIGHT,
3 it becomes dull and lifeless, and ceases to distract you
4 from the picture. And finally, you look upon the
5 PICTURE ITSELF, seeing at last that, unprotected
6 by its FRAME, it HAS no meaning.
7 T17E14. The other picture is lightly framed, for
8 time cannot contain eternity. There is NO
9 distraction here. The picture of Heaven and
10 eternity grows MORE convincing, as you
11 look at it. (645)472 And now, by REAL
12 comparison, a TRANSFORMATION of both
13 pictures can at last occur. And each is
14 given its RIGHTFUL place, when both are
15 seen IN RELATION TO EACH OTHER. The dark picture,
16 BROUGHT TO LIGHT, is NOT perceived as fearful. But
17 the fact that IT IS JUST A PICTURE is brought
18 home at last. And what you SEE there,
19 YOU will recognize as what it is; a picture
20 of what YOU THOUGHT WAS REAL, and nothing
21 more. For, BEHIND this picture, YOU WILL SEE NOTHING.
22 T17E15. The picture of light, in clear-cut and
23 unmistakable contrast, is transformed
24 into what lies BEYOND the picture. As
25 you look on THIS, you realize that IT IS NOT A
PICTURE, but a reality. This is no figured REPRESENTATION of a thought-system, but the Thought Itself. What IT represents is THERE. The frame fades gently, and God rises to your remembrance, offering you the whole of creation, in exchange for your little picture, wholly without value, and entirely deprived of meaning. As God ascends into HIS rightful place and you to yours, you will experience again the MEANING of relationship, and know it to be true. Let us ascend, in peace together, to the Father, by giving HIM ascendance in our minds. We will gain EVERYTHING by giving HIM the power and the glory, and keeping NO illusions of where they are. They ARE in us, through HIS ascendance. What He has given is HIS. It shines in every part of Him, as in the Whole. The whole reality of your relationship with Him lies in OUR relationship to one another. The holy instant shines alike on ALL relationships, for in it, they ARE one. For here is only healing, ALREADY complete and
(N 9:263) (Ur 645–646)

1 perfect. For here is God, and where HE is,
2 only the perfect and complete CAN be. (646)473

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The Shorthand Notes  
Text Chapter 17

T 17 F. The Healed Relationship (*N 1427 9:264)  
(N 9:264) (Ur 646)

1 T 17 F 1. The holy relationship is the EXPRESSION of the holy instant, in living in this world. Like EVERYTHING about salvation, the holy instant is a PRACTICAL device, WITNESSED by its results. The holy instant NEVER fails. The EXPERIENCE of it is ALWAYS felt. But, without EXPRESSION, IT IS NOT REMEMBERED. The holy relationship is a constant reminder of the experience in which the relationship became what it is. And, as the UNholy relationship is a continuing hymn of hate in praise of ITS maker, so is the holy relationship a **hymn of happy song** of praise to the REDEEMER of relationships. The holy relationship, a MAJOR step toward the perception of the real world, is LEARNED. It is the old, unholy relationship, transformed and seen anew.

17 T 17 F 2. The holy relationship is a phenomenal teaching accomplishment. In all its aspects, as it begins, develops, and becomes accomplished, it represents the **REVERSAL** of the unholy relationship. Be comforted in this; The ONLY difficult phase is the beginning. For here, the GOAL of the relationship is abruptly shifted to the EXACT OPPOSITE of what it was. This is the FIRST result of
OFFERING the relationship to the Holy Spirit, to use for HIS purposes.  
This invitation is ACCEPTED IMMEDIATELY, and the Holy Spirit wastes 
no time in introducing the practical results of 
asking Him to enter. AT ONCE, HIS 
goal REPLACES yours. 
T 17 F 3. This is accomplished very rapidly. 
But it makes the relationship seem disturbed, 
disjunctive and even quite distressing. 
The reason is quite clear. For the relationship, AS 
IT IS, is out of line with its own 
goal, and clearly unsuited to the purpose 
that has been ACCEPTED for it. In 
its UNholy condition, YOUR goal was all that 
SEEMED to give it meaning. Now, it 
seems to make NO sense. Many 
relationships have been broken off at this point, and 
the pursuit of the old goal re-established 
in ANOTHER relationship. For, once the unholy relationship 
has ACCEPTED the goal of holiness, it can 
never again be what it was. 
T 17 F 4. The temptation of the ego becomes extremely 
intense, with this shift in goals. For 
the relationship has NOT, as yet, been changed 
sufficiently to make its former goal 
completely WITHOUT attraction, and its
(N 9:266) (Ur 647)

1 structure is “threatened” by the recognition of
2 its inappropriateness for meeting its new
3 purpose. The conflict between the goal and
4 the structure of the relationship is SO apparent that
5 they CANNOT co-exist. Yet now, THE GOAL WILL NOT BE
6 CHANGED. Set firmly in the unholy relationship,
7 there IS no course except to CHANGE THE
8 RELATIONSHIP to find fit the goal. Until this
9 HAPPY solution is seen and accepted as
10 the ONLY WAY OUT of this conflict, the RELATIONSHIP
11 seems to be severely strained.

12 T17 F5. It would NOT be kinder to
13 shift the goal more slowly. For the
14 CONTRAST would be obscured, and the
15 ego given time to re-interpret
16 each slow step, according to its
17 liking. Only a radical shift
18 in purpose COULD induce a
19 COMPLETE change of mind about
20 what the whole relationship IS FOR. As
21 this change develops, and is finally
22 accomplished, it grows increasingly
23 beneficent and joyous. But, at the
24 beginning, the situation is experienced as very
25 precarious. A relationship, undertaken
by two individuals for their unholy purposes,
suddenly has HOLINESS for its goal.
T 17 F 6. As these two CONTEMPLATE their
relationship from the point of view of this new
purpose, they are inevitably appalled.
Their perception of the relationship may even become
quite disorganized. And yet, the
FORMER organization of their perception, no
longer serves the purpose THEY have
agreed to set. THIS IS THE TIME
FOR FAITH. You LET this goal be
set for you. That WAS an act of
faith. Do not ABANDON faith,
now that the REWARDS of faith are
being introduced. If you believed the
Holy Spirit was THERE to ACCEPT the relationship, why
would you now not STILL believe that He
is there, (648)475 to PURIFY what He has taken
under His guidance?
T 17 F 7. Have faith in EACH OTHER in
what but SEEMS to be a trying
time. THE GOAL IS SET. And
your relationship has SANITY as its
purpose. Now you find yourselves
in an INSANE relationship, RECOGNIZED as such
IN THE LIGHT OF ITS GOAL. Now the ego counsels thus; substitute for this ANOTHER relationship, to which your FORMER goal was QUITE appropriate. You can ESCAPE from your distress, ONLY BY GETTING RID OF EACH OTHER. You need not part entirely, if you choose not to do so. But you MUST exclude MAJOR AREAS of fantasy FROM each other, TO SAVE YOUR SANITY.

Hear not this now! Have faith in Him Who ANSWERED you. He heard; has He not been very explicit in His answer? You are NOT now wholly insane. Can you DENY that He HAS given a MOST explicit statement? Now He asks for faith a little longer, even in bewilderment. For this will go, and you will see the JUSTIFICATION for your faith emerge, to bring you shining conviction. Abandon Him not now, NOR EACH OTHER. This relationship HAS BEEN reborn as holy. Accept with gladness what you do not understand, and LET it be explained to you, as you
(N 9:269) (Ur 648-649)

1 perceive its purpose work in it, to MAKE
2 it holy.
3 T 17 F 9. You will find many opportunities to blame
4 EACH OTHER for the “failure” of your relationship. For it will
5 seem, at times, to have NO purpose. A
6 sense of aimlessness will come to haunt
7 you, and to remind you of all the ways you
8 once SOUGHT for satisfaction, and THOUGHT
9 you found it. Forget not now the misery
10 you REALLY found. And do not now
11 breathe life into your failing egos. For your
12 relationship has NOT been disrupted. IT HAS
13 BEEN SAVED. You are very new in the ways
14 of salvation, and think you have LOST your way.
15 YOUR way IS lost, but think not this is
16 LOSS. (649)476 T 17 F 10. In your newness, remember that you have
17 started again, TOGETHER. And take each
18 other’s hand, to walk together along a
19 road far more familiar than you now believe.
20 Is it not certain, that you will remember a goal
21 unchanged throughout eternity? For you
22 have chosen but the goal of God, from which your
23 true intent was NEVER absent. Throughout
24 the Sonship is the song of freedom heard,
(N 9:270) (Ur 649)

1 in joyous echo of your choice. You have joined with 
2 many, in the holy instant, and THEY have joined with you. 
3 Think not your choice will leave YOU comfortless. 
4 For God Himself has blessed your special 
5 relationship. JOIN in His blessing, and withhold 
6 not yours. upon it.¹ For all it needs 
7 now IS your blessing, that you may see 
8 that in it rests salvation. T 17 F 11. Condemn 
9 salvation not, for it HAS come to you. And 
10 welcome it TOGETHER, for it has come to 
11 JOIN you both together, in a relationship in which ALL 
12 the Sonship is together blessed. 
13 You undertook, TOGETHER to invite 
14 the Holy Spirit into your relationship. He could not have 
15 entered otherwise. And, though you have 
16 made many mistakes since then, 
17 you have also made enormous 
18 efforts to help Him do His work. 
19 And He has NOT been lacking 
20 in appreciation for all you have done for 
21 Him, nor does He see the mistakes 
22 at all. T 17 F 12. Have you been similarly 
23 grateful to each other? Have you con- 
24 sistently appreciated the GOOD efforts, 
25 and OVERLOOKED mistakes? Or has your

¹ While crossed out in the Notes as shown, the words “upon it” were added to the Urtext manuscript.
appreciation flickered and grown dim, in what
SEEMED to be the LIGHT of the mistakes?
You are now entering upon a
campaign to blame EACH OTHER for the
discomfort of the situation in which you find
yourselves. And by this LACK of
thanks and gratitude, you make YOURSELVES
unable to EXPRESS the holy instant, and thus
you lose sight of it. The experience of
an instant, HOWEVER compelling it
may be, is easily forgotten, if
you allow time to close over it.
It must be kept shining and
gracious, in your awareness of time,
but not CONCEALED within it. The
instant remains. But where are YOU?
To give thanks to each other is to
APPRECIATE the holy instant, and thus enable
its RESULTS to be accepted AND SHARED.
To ATTACK each other is not to LOSE the
instant, but TO MAKE IT POWERLESS IN
ITS EFFECTS. You HAVE received the holy instant, but you
have established a condition IN WHICH YOU CANNOT USE
IT. As a result, you do not realize
that it is WITH YOU STILL. And, by CUTTING
YOURSELF OFF from its EXPRESSION, you have
denied yourself its benefit. You REINFORCE
this, every time YOU ATTACK EACH OTHER, for the
attack MUST blind you to YOURSELF. And
it IS impossible to DENY yourself, and
recognize what has been given, and RECEIVED
by you.

T 17 F 14. You stand together in the holy Presence
of Truth Itself. Here is the goal, together
WITH you. Think you not the goal ITSELF
will gladly arrange the MEANS for its
accomplishment? It is just this
same DISCREPANCY between the purpose
that has BEEN accepted and the means
as they stand now, that SEEMS to
make you suffer, but which makes
Heaven glad. If Heaven were
OUTSIDE you, you could NOT share in
its gladness. But, because it is WITHIN,
the gladness, too, IS yours. You
ARE joined in purpose, but remain
still separate and divided on the
means.

Yet the GOAL is fixed, firm and
unalterable. And the means will surely
fall in place, BECAUSE the goal is sure. T 17 F 15. And
YOU will share the gladness of the Sonship
that it is so. As you begin to recognize,
and ACCEPT the gifts you have so freely given
to one EACH OTHER, you will also accept the
EFFECTS of the holy instant, and use them to
correct ALL your mistakes, and free you
from THEIR results. And, learning
this, you will have ALSO learned how to
release ALL the Sonship, and offer it in
gladness and thanksgiving to Him
Who gave you YOUR release, and Who
would EXTEND it through you. (651)478
T 17 G. Practical Forgiveness (*N 1437 9:274) (N 9:274) (Ur 651)

1 T 17 G 1. The practical application of the Holy Spirit’s purpose is extremely simple, but it IS unequivocal.
2 In fact, in ORDER to be simple, it MUST be unequivocal. The simple is merely what
3 is EASILY UNDERSTOOD, and for this, it is apparent that IT MUST BE CLEAR.
4 The setting of the Holy Spirit’s goal is GENERAL.
5 Now He will work WITH you, TO MAKE IT SPECIFIC, for application IS specific. There are certain VERY specific
6 guidelines He provides for ANY situation, but remember that you do not yet realize their universal
7 application. Therefore, it is essential, at this point, to use them in each situation separately, until you can more safely
8 look BEYOND each situation, in an understanding far broader than you now possess.
9 T 17 G 2. In any situation in which YOU are uncertain, the FIRST thing to consider, very simply, is, “What do I want
10 to come of this? What is it FOR?” The clarification of the goal
11 belongs at the BEGINNING, for it is this that
12 will DETERMINE the outcome. In the

20 UR inserts “Jan. 20, 1967”
ego’s procedure, this is reversed. The SITUATION becomes the determiner of the outcome, WHICH CAN BE ANYTHING. The reason for this disorganized approach is evident. The ego does not know what it WANTS to come of it. It IS aware of what it does NOT want, but only that. It has no POSITIVE goal at all.

T 17 G 3. Without a clear-cut, positive goal, set at the outset, the situation just seems to happen, and makes no sense until it has ALREADY HAPPENED. Then you look BACK at it, and try to piece together what it MUST have meant. AND YOU WILL BE WRONG. Not only is your judgment IN THE PAST, but you have no idea what SHOULD have happened. No goal was set, with which to bring the means IN LINE. And now, the only judgment LEFT to make is whether or not the ego LIKES it; is it acceptable, or does it call for vengeance. The absence of a \textit{clear}\footnote{The word is present in the Ur but crossed out. It appears here in the Notes as an interlinear insertion} criterion for outcome, SET IN ADVANCE, makes understanding doubtful (652)479 and evaluation impossible.
(N 9:276) (Ur 652)
1 T 17 G 4. The value of deciding, in advance,  
2 what you WANT to happen, is simply that  
3 you will perceive the situation as a means to MAKE  
4 it happen. You will therefore make every effort  
5 to OVERLOOK what interferes with the accomplishment  
6 of your objective, and concentrate on  
7 everything that helps you meet it. It is  
8 quite noticeable that THIS approach  
9 has brought you closer to the Holy Spirit’s  
10 SORTING OUT of truth and falsity. The  
11 "true" becomes what can be used  
12 to MEET the goal. The "false" becomes  
13 the useless FROM THIS POINT OF VIEW.  
14 The situation now HAS meaning, but only  
15 because the goal has MADE it meaningful.  
16 T 17 G 5. The goal of truth has further  
17 practical advantages. If the situation is used  
18 for truth and sanity, its outcome  
19 MUST be peace. And this is quite  
20 APART from what the outcome IS.  
21 For if peace is the CONDITION of truth and  
22 sanity, and CANNOT

22 This paragraph is repeated to this point in Volume 10 page 4. It’s also crossed out here in 9:276.
(N 10:3) (Ur 652-653)

T 17 G 5. The goal of truth has further practical advantages. If the situation is used for truth and
sanity, its outcome MUST be peace. And this is quite APART from what the outcome IS. For
if peace is the CONDITION of truth and sanity, and CANNOT be WITHOUT them, where peace is, they MUST
be. Truth comes of itself. If you experience PEACE, it is because the truth HAS come to you.
And you WILL see the outcome truly, for
deception can not prevail against you.
And you will RECOGNIZE the outcome, BECAUSE you are at peace. Here, again, you see the OPPOSITE of
the ego’s way of looking. For the EGO believes the SITUATION BRINGS the experience. The Holy Spirit knows the situation IS as the
goal determines it, and is experienced ACCORDING
to the goal.
T 17 G 6. The goal of truth REQUIRES FAITH.
Faith is implicit in the acceptance of the Holy Spirit’s purpose. AND THIS FAITH IS ALL-INCLUSIVE.
Where the goal of truth is set, there faith MUST be. The Holy Spirit sees the situation AS A WHOLE. The
goal establishes the fact that EVERYONE involved
in it WILL play his part in its accomplishment.
THIS IS INEVITABLE. No-one will fail in
anything. (653)480 This SEEMS to ask for faith BEYOND

23 Ur does not emphasize “situation”
you, and beyond what you can GIVE. But this is so
ONLY from the viewpoint of the ego, for the ego believes in
“solving” conflicts through FRAGMENTATION, and does NOT
perceive the situation as a whole. Therefore, it seeks to split
off SEGMENTS of the situation and deal with them SEPARATELY. For
it has faith in separation, and NOT in wholeness.

Confronted with any ASPECT of the situation
which SEEMS to be difficult, the ego will attempt to
TAKE THIS ASPECT ELSEWHERE, and resolve it
there. And it will SEEM to be successful.
Except that this attempt CONFLICTS WITH
UNITY, and MUST obscure the goal of truth.
And peace will not be experienced, EXCEPT
in fantasy. Truth has NOT come, because
faith has been DENIED, being WITHHELD
from where it rightfully belonged. Thus
do you LOSE the understanding of the situation the goal of truth
would bring. For fantasy solutions bring
but the ILLUSION of experience, and the illusion of
peace is NOT the condition in which the truth can enter.
The substitutes for ASPECTS of the
situation are the witnesses to your LACK of faith. They
demonstrate that you did NOT believe that the
solution AND THE PROBLEM were in the same
place. The problem WAS this lack of faith.
T 17 H. The Need for Faith (*N 1445 10:5)  
(N 10:5) (Ur 653-654)

1 And it is THIS you demonstrate, when you REMOVE  
2 it from its source, and place it elsewhere.  
3 As a result, YOU DO NOT SEE THE PROBLEM. Had you  
4 not lacked the faith it COULD be solved, the  
5 PROBLEM would be gone. And the situation would  
6 have been MEANINGFUL to you, because the INTERFERENCE  
7 in the way of understanding, would have been  
8 removed. To remove the problem ELSEWHERE is to  
9 KEEP it. For you remove yourself FROM it,  
10 and MAKE it unsolvable.

11 T 17 H 1. There is NO problem in ANY situation that  
12 faith will not solve. There is no SHIFT in any  
13 ASPECT of the problem, but will make SOLUTION  
14 IMPOSSIBLE. (654)481 For if you shift PART of a  
15 problem elsewhere, the meaning of the problem  
16 MUST be lost, and the SOLUTION to the problem  
17 is INHERENT in its meaning. Is it not possible  
18 that ALL your problems HAVE BEEN solved, but you have  
19 removed YOURSELF from the solution? Yet faith  
20 MUST be where something has BEEN  
21 done, and where you SEE it done. A situation  
22 is a relationship, being the joining of thoughts. If  
23 problems are perceived, it is because the thoughts are  
24 judged to be IN CONFLICT. But if the goal  
25 is TRUTH, this is impossible. Some idea
(N 10:6) (Ur 654)

1 of bodies MUST have entered, for minds can NOT attack.
2 T17H2. The thought of bodies IS the sign of
3 faithlessness, for bodies CANNOT solve anything.
4 And it is their INTRUSION on the relationship, an error in
5 YOUR thoughts ABOUT the situation, that then became the
6 JUSTIFICATION for your lack of faith. You WILL
7 make this error, but be not at all concerned
8 with that. The error does not matter. But 9
9 do not USE the error to what but SEEMS
10 to be to your advantage, for that DOES matter.
11 Faithlessness brought to faith, will never
12 interfere with truth. But faithlessness
13 used AGAINST truth will ALWAYS destroy
14 faith. If you lack faith, ask that it be
15 restored WHERE IT WAS LOST, and seek not to have
16 it MADE UP TO YOU elsewhere, as if you
17 had been unjustly DEPRIVED of it.
18 T17H3. Only what YOU have not given
19 CAN be lacking in ANY situation. But remember
20 this; the goal of holiness was set for YOUR
21 relationship, AND NOT BY YOU. YOU did not
22 set it, because holiness can NOT BE SEEN
23 except through faith, and your relationship was not holy BECAUSE
24 your faith in one another was so limited and little.
(N 10:7) (Ur 654-655)

1 Your faith must grow, to meet the goal that has been
2 set. The goal’s REALITY will call this forth. For
3 you will see that peace and faith will not come
4 separately. What situation can you be in WITHOUT
5 FAITH, and remain faithful to each other?
6 EVERY situation in which (655)482 you find yourselves, is but a means
7 to meet the purpose set for YOUR relationship.
8 See it as something ELSE, and you ARE faithless.
9 T 17 H 4. USE NOT YOUR FAITHLESSNESS. Let it
10 enter, and look upon it calmly, but DO NOT
11 USE IT. Faithlessness is the servant of
12 illusion, and wholly faithful to its master.
13 USE it, and it will carry you straight to
14 illusions. Be tempted not by what it
15 offers you. It interferes, not with the goal,
16 but with the VALUE of the goal TO YOU. Accept
17 not the illusion of peace it offers, but look
18 upon its offering, and recognize it IS
19 illusion. The GOAL of illusion is as closely
20 tied to faithlessness, as faith to truth.
21 If you lack faith in ANYONE to fulfill, AND
22 PERFECTLY, his part in ANY situation dedicated
23 IN ADVANCE to truth, YOUR dedication is divided.
24 And so you have been faithless TO EACH OTHER, and
25 USED your faithlessness AGAINST each other.
(N 10:8) (Ur 655-656)

T 17 H 5. No relationship is holy, unless its holiness goes with it EVERYWHERE. As holiness and faith go hand in hand, so must its faith go everywhere WITH it. The goal’s reality will call forth, AND ACCOMPLISH, every miracle needed for its fulfillment. Nothing too small or too enormous, nothing too insignificant or too imposing, too weak or too compelling, but will be gently turned to its use and purpose. The universe will serve it gladly, as it serves the universe. BUT DO NOT INTERFERE. The power set in you, in whom the Holy Spirit’s goal has been established, is so far beyond your little conception of the infinite, that you have no idea how great the strength that goes with you.

T 17 H 6. And you can use THIS in perfect safety. Yet, for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make IT useless, if you would use the faithlessness instead. But think on this, and learn the CAUSE of faithlessness; you think you hold against another what he has done to you. But what you REALLY blame him for is WHAT YOU DID TO HIM. It is not HIS past but YOURS, you hold

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24 The Urtext manuscript has the “an” crossed out and “the” penciled in. The Notes however has it as originally typed: “another.” We’re guessing that change was made at some later date and leaving what was originally typed.
(N 10:9) (Ur 656)

1 against him. And you lack faith in HIM, because of
2 what YOU were. Yet YOU are as innocent of what you
3 were, as HE is. What never was is causeless, and
4 IS NOT THERE to interfere with truth. There IS no cause for
5 faithlessness, but there IS a Cause for faith.

6 T 17 H 7. That Cause has entered ANY situation that
7 shares its purpose. The light of truth shines
8 from the center of the situation, and touches everyone
9 to whom the situation’s purpose calls. IT CALLS TO
10 EVERYONE. There is NO situation that does NOT
11 involve your WHOLE RELATIONSHIP, in every aspect and
12 complete in every part. You can leave NOTHING
13 of yourself outside it, and keep the situation holy.
14 For it shares the purpose of your whole
15 relationship, and derives its meaning FROM it.
16 Enter each situation with the faith that you would
17 give each other, or you ARE faithless to your own
18 relationship. YOUR faith will call the others to SHARE
19 your purpose, as this same purpose called
20 forth the faith in you.

21 T 17 H 8. And you will see the means you once
22 employed to lead you to illusions, transformed
23 to means for truth. Truth calls for faith,
24 and faith makes room FOR TRUTH. When
25 the Holy Spirit CHANGED the purpose of your relationship by exchanging
T 17 I. The Conditions of Forgiveness (*N 1450 10:10)  
(N 10:10)(Ur 656-657)  

1. The holy instant is nothing more than a special  
case, or an extreme example, of what  
EVERY situation is MEANT to be. The meaning  
that the Holy Spirit’s purpose has GIVEN it, is  
also given to EVERY situation. It calls  
forth just the same SUSPENSION of  
faithlessness, withheld and left UNUSED,  
that faith might answer to the call of  
truth. The holy instant is the shining example, the  
clear and unequivocal demonstration of the  
meaning of EVERY relationship, and EVERY situation  
SEEN AS A WHOLE. Faith has ACCEPTED
(N 10:11) (Ur 657)

1 every ASPECT of the situation, and faithlessness has
2 not forced ANY exclusion on it. It is a
3 situation of perfect peace, simply because YOU have LET IT
4 BE WHAT IT IS.
5 This simple courtesy is all the Holy Spirit
6 asks of you. Let Truth be what it
7 is. Do not INTRUDE upon it, do
8 not ATTACK it, do NOT interrupt its
9 coming. Let it encompass EVERY
10 situation, and bring you peace. Not even
11 faith is asked of you, for Truth asks
12 nothing. Let it enter, and IT will call
13 forth, and SECURE for you, the faith you
14 need for peace. But rise you not
15 AGAINST it, for against YOUR opposition it
16 CANNOT come. Would you not WANT to make a
17 holy instant of EVERY situation? For such is
18 the gift of faith, freely given wherever
19 faithlessness is laid aside, UNUSED.
20 And THEN the power of the Holy Spirit’s
21 purpose is free for use instead. This
22 power INSTANTLY transforms ALL
23 situations into one sure and continuous
24 means for ESTABLISHING His purpose,
25 and DEMONSTRATING its reality. What has
been DEMONSTRATED has called for faith,
and has been GIVEN it. Now it becomes
a fact, from which faith can no longer
BE withheld. The strain of REFUSING faith
to truth is very great enormous, and far more
greater than you realize. But to ANSWER truth with
faith entails no strain at all. (658)485
To you who have ACKNOWLEDGED the
call of your Redeemer, the strain of NOT
responding to His call SEEMS to be
GREATER than before. This is not so.
Before, the strain was there, but you attributed
it TO SOMETHING ELSE, believing that
the “something else” PRODUCED it.
This was NEVER true. But what the
“something else” produced was
sorrow and depression, sickness and
pain, darkness and dim imaginings
of terror, cold fantasies of fear,
and fiery dreams of hell. And it was all
nothing but the intolerable strain of your
refusal to give faith to truth, and see
its evident reality.
Such was the crucifixion of the Son of
God. His faithlessness did this to
(N 10:13) (Ur 658)

1 him. Think carefully before you let yourself
2 use faithlessness against him. For he IS
3 risen, and YOU have accepted the cause of his
4 awakening AS YOURS. You have assumed
5 your part in his redemption, and you are now
6 fully responsible to him. Fail him
7 not now, for it has been given you
8 to realize what your lack of faith in
9 him MUST mean to YOU. His salvation
10 is your ONLY purpose. See only this in
11 EVERY situation, and it WILL be a means
12 for bringing ONLY this.
13 T 17 16. When you accepted truth as the
14 goal for your relationship, you became givers of peace,
15 as surely as your Father gave peace
16 to YOU. For the goal of peace
17 cannot BE accepted, APART from its
18 conditions. And you had faith in
19 it, for no-one accepts what he
20 does NOT believe is REAL. YOUR PURPOSE
21 HAS NOT CHANGED, and WILL not
22 change, for you ACCEPTED what can
23 NEVER change. And nothing that
24 it needs to BE forever changeless
25 can you now WITHHOLD from it.

25 Ur inserts a comma here
(N 10:14) (Ur 658)
1 Your release is certain. Give as you have
2 received. And demonstrate that you have risen
3 FAR beyond ANY situation that could hold
4 you back, and keep you SEPARATE from Him
5 Whose call you answered. (659)486

T 18 A 1. To substitute is to ACCEPT INSTEAD.
1 If you would but consider exactly
2 what this entails, you would
3 perceive at once how much at variance this
4 is with the goal the Holy Spirit has given you and
5 would accomplish FOR you. To substitute is
6 to CHOOSE BETWEEN, renouncing one IN FAVOR
7 of the other. For this SPECIAL
8 purpose, one is judged more
9 valuable, and the other is REPLACED by
10 him. The relationship in which the substitution occurred
11 is thus fragmented, and ITS PURPOSE
12 SPLIT accordingly. To fragment IS
13 TO EXCLUDE, and substitution is the strongest
14 defense the ego has for separation.

T 18 A 2. The Holy Spirit NEVER substitutes. Where the
1 ego perceives one person as a
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Chapter 18 - The Dream and the Reality

T 18 A. Introduction (*N 1454 10:14)

(N 10:14) (Ur 659)

1 Your release is certain. Give as you have received. And demonstrate that you have risen FAR beyond ANY situation that could hold you back, and keep you SEPARATE from Him Whose call you answered. (659)486

T 18 A 1. To substitute is to ACCEPT INSTEAD.

If you would but consider exactly what this entails, you would perceive at once how much at variance this is with the goal the Holy Spirit has given you and would accomplish FOR you. To substitute is to CHOOSE BETWEEN, renouncing one IN FAVOR of the other. For this SPECIAL purpose, one is judged more valuable, and the other is REPLACED by him. The relationship in which the substitution occurred is thus fragmented, and ITS PURPOSE SPLIT accordingly. To fragment IS TO EXCLUDE, and substitution is the strongest defense the ego has for separation.

T 18 A 2. The Holy Spirit NEVER substitutes. Where the ego perceives one person as a

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1 Ur inserts “January 25, 1967”
The Shorthand Notes

(N 10:15) (Ur 659)

1 REPLACEMENT FOR another, the Holy Spirit sees them
2 joined and indivisible. He does not
3 judge BETWEEN them, KNOWING they are
4 one. Being united, they are one
5 BECAUSE THEY ARE THE SAME. Substitution is clearly
6 a process in which they are PERCEIVED AS DIFFERENT.
7 One would UNITE; the other SEPARATE.
8 NOTHING can come BETWEEN what God has
9 joined, and what the Holy Spirit sees as one.
10 But everything SEEMS to come
11 between the fragmented relationships the
12 ego sponsors, to destroy.
13 T 18 A 3. The one emotion in which substitution is
14 impossible, is love. But fear involves
15 substitution by definition, for it is
16 love’s REPLACEMENT. Fear is both a
17 fragmented AND FRAGMENTING emotion. It
18 SEEMS, to take ? many forms, and
19 each seems to require a DIFFERENT form
20 of acting out, for satisfaction. While
21 this appears to introduce quite
22 variable BEHAVIOR, a far more serious
23 effect lies in the fragmented PERCEPTION
24 from which the behavior stems. NO-ONE IS SEEN
25 COMPLETE. The body is emphasized, with
T 18 B. Substitution as a Defense (*N 1456 10:16)  
(N 10:16) (Ur 659-660)

special emphasis on certain parts, and used as the standard for comparison for either acceptance or rejection of suitability for acting out a special form of fear. (660) 487

T 18 B 1. You who believe that God is fear made but one substitution. It has taken many forms, because it was the substitution of illusions for truth, of fragmentation for wholeness. It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still is what it was. That one error, which brought truth to illusion, infinity to time, and life to death, was all you ever made. Your whole world rests upon it. Everything you see reflects it.

And every special relationship which you ever made is part of it.

T 18 B 2. You have expressed surprise at hearing how very different is reality from what you see. You do not realize the

2 Ur inserts “January 27, 1967”
enormity magnitude of that ONE error. It was so enormous vast and so COMPLETELY incredible, that from it, a world of total unreality HAD to emerge. What else COULD come of it? Its fragmented ASPECTS are fearful enough, as you begin to LOOK at them. But nothing you have ever seen BEGINS to show you the enormity of the ORIGINAL error, which seemed to cast you out of Heaven, to shatter knowledge into meaningless bits of dis-united perceptions, and TO FORCE YOU TO FURTHER SUBSTITUTIONS.

T 18 B 3. That was the first projection of error outward. The world arose to hide it, and became the screen on which it was projected, and drawn between you and truth. For truth extends INWARD, where the idea of loss is meaningless, and only INCREASE is conceivable. Do you REALLY think it strange that a world in which EVERYTHING is backward and upside-down, arose from this? IT WAS INEVITABLE. For truth brought to THIS could only remain within in
The Shorthand Notes

(N 10:18) (Ur 660-661)

quiet, and take no part in all the mad
projection by from which this world was made.
T 18 B 4. Call it not sin, but madness, for
such it was, and so it still remains.
Invest it not with guilt, for guilt implies
it was accomplished IN REALITY. And,
above all, BE NOT AFRAID OF IT. When
you seem to see some twisted form
of the original error rise to frighten you,
say only, “God is NOT fear, but
love,” and it will disappear. THE TRUTH
WILL SAVE YOU. It has NOT left you, (661)488 to
go out into the mad world and so DEPART
FROM YOU. Inward is sanity; INSanity
is OUTSIDE you. You but BELIEVE it is the
other way; that truth is OUTSIDE, and
error and guilt within.
T 18 B 5. Your little, senseless substitutions,
touched with insanity, and swirling lightly away
on a mad course like a feather dancing
insanely in the wind, HAVE no substance.
They fuse and merge and separate in
shifting and totally meaningless patterns,
which need not be judged at all. To judge
them INDIVIDUALLY is pointless. Their tiny differences

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3 Ur leaves “away” out and then adds “off” as a mark-up correction
(N 10:19) (Ur 661)

1 in form are not REAL differences at all. NONE OF
2 THEM MATTERS. THAT they have in common, and
3 nothing else, but what else is NECESSARY
4 to make them all the same? Let them go,
5 dancing in the wind, dipping and turning ‘til they
6 disappear from sight, far, far OUTSIDE you.
7 And turn you to the stately calm within, where
8 in holy stillness\[5\] dwells the living God you
9 never left, and Who never left you.
10 T 18 B 6. The Holy Spirit takes you gently by the hand,
11 and retraces WITH you your mad journey
12 OUTSIDE yourself, leading you gently
13 back to the truth and safety within. He
14 brings all your insane projections
15 and your wild substitutions which YOU have placed
16 OUTSIDE you, to the truth. Thus, He
17 REVERSES the course of insanity, and
18 restores you to reason. In your relationship where
19 He has taken charge of everything
20 at your request, He has set the course
21 inward, to the truth you SHARE. In the mad
22 world OUTSIDE you, nothing CAN be
23 shared, but only SUBSTITUTED,
24 and sharing and substituting have NOTHING in
25 common in reality.

4 Ur inserts a comma
5 Ur inserts a comma
Within yourselves, you love each other with perfect love. Here is holy ground, in which no substitutes can enter, and where only the TRUTH about each other can abide. Here you are joined in God, as much together as you are with Him. The original error has not entered here, nor ever will. Here is the radiant truth, to which the Holy Spirit committed your relationship. Let Him bring it here, where YOU would have it be. Give Him but a little faith in each other to help Him show you that no substitute you made for Heaven can keep you from it.

In you there is no separation, and no substitute can keep you from each other. Your reality was GOD’S creation, and HAS no substitute. You are so firmly joined in truth, that only God is there. And He could NEVER accept something else INSTEAD of you. He loves you both, equally and as one. And as He loves you, so you ARE. You are NOT joined

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6 Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exodus 3:5 And he said, Draw nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

7 Manuscript has “never” and the Notes might have the same, it is uncertain. Later editing changes this to “ever” from “never” which seems likely to be what was originally intended and at least is grammatically correct.

8 Ur replaces “committed” with “submitted”

9 Ur inserts a comma
together by illusions, but in the Thought so
holy and so perfect that illusions cannot
remain to darken the holy place in which you
stand together. God is with you, my brothers.
Let us join in Him in peace and gratitude,
and accept His gift of our most holy
and perfect reality, that we share in Him.

**T 18 B 9.** Heaven is restored to all the
Sonship through your relationship. For in it lies
the Sonship, whole and beautiful, safe in
your love. Heaven has answered quietly,
for all illusions have been gently brought
unto the truth in you, and Love has shined
upon you, blessing your relationship with truth. God and
His whole Creation has entered it
together. How lovely and how holy is your
relationship, with the truth shining upon
it! Heaven **looks upon** beholds it, and rejoices that
you have let it come to you. And God
Himself is glad that your relationship is
as it was created. The universe within you stands
with you together. And Heaven looks with love
on what is joined in it, along with its Creator.

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10 The handwriting is difficult to read and doesn’t look like “answered” to me
11 The Urtext manuscript reads “has.” The Notes is uncertain but could be “have.” **HLC** and **FIP** use “have” and grammar requires we use the plural “have” for the plural subject which is “God AND His whole Creation.”
(N 10:22) (Ur 662-663)

1 T 18 B 10. Whom God hath called ???
2 should hear no substitutes. Their call is but
3 an echo of the original error which shattered
4 Heaven. For what became of peace,
5 in those who heard? Return with me to
6 Heaven, walking together out of this world, and
7 through another to the loveliness and joy the other
8 holds within it. Would you still further
9 weaken and break apart what is already (663)490
10 broken and hopeless? Is it HERE that you
11 would look for happiness? Or would
12 you not prefer to HEAL what has been
13 broken, and join in making whole what
14 has been ravaged by separation and disease?
15 T 18 B 11. You have been called, together, to
16 the most holy function that this world
17 contains. It is the ONLY one that has
18 no limits, and that reaches out
19 to every broken fragment of the Sonship,
20 with healing and uniting comfort. This is
21 offered YOU, in your holy relationship.
22 Accept it HERE, and you WILL give as you
23 have accepted and received. The peace of God is given
24 you, with the glowing purpose in which you
25 join. The holy light that brought you
T 18 C. The Basis of the Dream (N* 1463 10:23)
(N 10:23) (Ur 663–664)

1 together MUST extend, as YOU accept it. (664)491

T 18 C 1. Does¹² not a world that seems
2 quite real arise in dreams? But
3 think what this world is. It is clearly
4 NOT the world you saw BEFORE you slept.
5 Rather, it is a DISTORTION of the world,
6 planned solely around what you
7 would have PREFERRED. Here, you are “free”
8 to make over whatever SEEMED to
9 attack you, and CHANGE it into a TRIBUTE to
10 your ego, which was outraged by the attack.
11 This would not be YOUR wish unless you
12 saw yourself AS ONE with the ego, which
13 ALWAYS looks upon itself, and therefore on you,
14 as UNDER attack, and highly VULNERABLE to it.
15
T 18 C 2. Dreams are chaotic BECAUSE they
16 are governed by your conflicting wishes.
17 And therefore they have NO concern with what
18 is true. They are the best example you could
19 have of how perception can be utilized
20 to substitute illusions for truth. You
21 do not take them seriously on awaking,
22 because the fact that, in them, reality is so
23 OUTRAGEOUSLY violated, becomes apparent.

¹² Ur inserts “January 30, 1967”
(N 10:24) (Ur 664)

1 Yet they ARE a way of LOOKING at the world,
2 and CHANGING it TO SUIT THE EGO BETTER. They
3 provide STRIKING examples, both of the ego’s INABILITY
4 to tolerate reality, and your willingness to
5 CHANGE reality on its behalf.

6 T 18 C 3. You do not find the differences between
7 what you see in sleep and on awaking
8 disturbing. You recognize that what
9 you see on waking is blotted out in
10 dreams. Yet, on awakening, you do
11 NOT expect it to be gone. In dreams,
12 YOU arrange everything. People BECOME what
13 you would have them be, and what they
14 do YOU order. No limits on
15 substitution are laid upon you;
16 for a time, it seems as if the world were
17 GIVEN you, to make it what you will. You do
18 NOT realize that YOU are ATTACKING it, trying
19 to triumph over it and MAKE it serve you.

20 T 18 C 4. Dreams are perceptual temper
21 tantrums, in which you literally scream, “I
22 want it THUS!” And thus it seems to
23 be. And yet, the dream can NOT escape
24 its origin. Anger and fear pervade it,
25 and in an instant the illusion of satisfaction
is invaded by the illusion of terror. For the dream of your ability to control reality by substituting a world that you prefer is terrifying. Your attempts to blot out reality are very fearful, but this you are not willing to accept. And so you substitute the fantasy that reality is fearful, not what you would do to it. And thus is guilt made real.

Dreams show you that you have the power to make a world as you would have it, and that, because you want it, you see it. And while you see it, you do not doubt that it is real. Yet here is a world, clearly within your mind, that seems to be outside. You do not respond to it as though you made it, nor do you realize that the emotions which the dream produces must come from you. It is the figures in the dream, and what they do that seem to make the dream. You do not understand that you are making them act out for you, for if you did, the guilt would not be theirs, and the illusion of satisfaction would be gone.

In dreams these features are not obscure.
You seem to waken, and the dream is gone. But what you fail to understand recognize is that what CAUSED the dream, has NOT gone with it. Your WISH to make another world that is NOT real, REMAINS with you. And what you seem to WAKE to, is but another FORM of this same world you see in dreams. All your time is spent in dreaming. Your sleeping and your waking dreams have different forms, and that is all. THEIR CONTENT IS THE SAME. They are your protest AGAINST reality, and represent your fixed and insane wish to CHANGE it. In your WAKING dreams, the special relationship has a special place. It is the means by which you try to make your SLEEPING dreams COME TRUE. From this, you do not waken. And it is this that keeps you asleep. The special relationship is your DETERMINATION to keep your hold on unreality, and to PREVENT yourself from waking. And while you see more VALUE in sleeping than in waking, you will NOT let go of it. The Holy Spirit, ever practical in His wisdom, ACCEPTS your dreams, and uses them (666)493 as means for
(N 10:27) (Ur 666)
1 WAKING. YOU would have used them to
2 remain ASLEEP.
3 T 18 C 8. We once said that the first change,
4 before dreams disappear, is that your dreams
5 of fear are changed to HAPPY dreams. That
6 is what the Holy Spirit does in your special relationship. He
7 does NOT destroy it, nor snatch it away
8 from you. But He does use it differently,
9 as a help to make HIS purpose REAL
10 to you. Your special relationships will remain, NOT as
11 a source of pain and guilt, but as a
12 source of joy and freedom. It will NOT be
13 for you alone, for therein lay its misery.
14 As its UNholiness kept it as a thing
15 apart, its HOLINESS will become an offering
16 to everyone.
17 T 18 C 9. Your special relationship will be a means
18 for UNDOING guilt in everyone blessed
19 through your holy relationship. It will be a happy
20 dream, and one which you will SHARE with all
21 who come within your sight. Through it,
22 the blessing that the Holy Spirit has laid
23 upon it, will be EXTENDED. Think
24 not that He has forgotten anyone, in
25 the purpose He has given you. And think
(N 10:28) (Ur 666–667)

1 not that He has forgotten YOU, to
2 whom He GAVE this gift. He uses
3 everyone who calls on Him, as means
4 for the salvation of everyone. And He
5 will waken everyone through you, who offered
6 your relationship to Him.
7 T 18 C 10. If you but recognized His gratitude!
8 ?? Or mine through His! For we are
9 joined as one in purpose, being of
10 one mind with Him. Let not the dream
11 take hold to close your eyes. It is
12 not strange that dreams can make a
13 world that is unreal. The WISH to
14 make it IS incredible. Your relationship has
15 become one in which the wish has been
16 REMOVED, because its purpose has been
17 changed from one of dreams to one of truth.
18 You are not sure of this, because you think it may be
19 THIS that is the dream.
20 You are so used to choosing between
21 dreams, you do not see that you have made,
22 at last, the choice between the truth and ALL
23 ILLUSIONS. (667)494 T 18 C 11. Yet Heaven IS sure. THIS
24 IS NO DREAM. Its coming means
25 that you have chosen truth, and it has
come, because you have been willing to let your special relationship meet its conditions. In your relationship, the Holy Spirit has gently laid the real world; the world of happy dreams, from which awaking is so easy and so natural. For, as your sleeping and waking dreams represent the same wishes in YOUR mind, so do the real world and the truth of Heaven join in the Will of God. The dream of waking is easily transferred to its reality. For this dream comes from your will, JOINED with the Will of God. And what THIS will would HAVE accomplished, has never NOT been done.

(N 10:29) (Ur 667)
T 18 D. Light in the Dream (*N 1470 10:29)
(N 10:30) (Ur 668)

1 T 18 D 1. You¹³ who have spent your lives in 
bringing truth to illusion, reality to fantasy, 
HAVE walked the way of dreams. For you have 
gone from waking to sleeping, and on and 
on to a yet deeper sleep. Each dream 
has led to other dreams, and every fantasy 
that SEEMED to bring a light into the 
darkness but made the darkness deeper. 
Your GOAL was darkness, in which no ray 
of light could enter. And you sought a 
blackness so complete that you could 
hide from truth forever, in complete 
insanity. What you forgot was simply that 
God ?² can NOT destroy Himself. The 
light is IN you. Darkness can COVER it, but 
CANNOT put it out.

²⁰ T 18 D 2. As the light comes nearer, you WILL 
rush to darkness, shrinking from the truth, 
sometimes retreating to the lesser forms of 
fear, and sometimes to stark terror. But 
you WILL advance, because your goal IS the 
advance from fear to truth. YOU 
KNOW THIS. The goal which you accepted 
IS the goal of knowledge, for which 
you signified your willingness. Fear seems

¹³ Ur inserts “Feb. 2, 1967”
(N 10:31) (Ur 668-669)

1 to live in darkness. When you are afraid, YOU HAVE
2 STEPPED BACK. Let us then join quickly
3 in an instant of light, and it will be enough
4 to remind you that your goal IS light. Truth
5 has rushed to meet you, since YOU
6 called upon it.
7 T 18 D 3. If you knew Who walks beside
8 you on THIS way, which YOU have chosen, fear
9 would be impossible. You do NOT know,
10 because the journey into darkness has been
11 long and cruel, and you have gone deep into
12 it. A little flicker of your eyelids,
13 closed so long, has not yet been
14 sufficient to give you confidence in
15 your selves, so long despised. You
16 go TOWARD love, still hating it, a
17 little, and TERRIBLY afraid of its
18 judgment upon you. And you do
19 NOT realize that you are NOT afraid of
20 love, but only OF WHAT YOU MADE OF IT. (669)496
21 T 18 D 4. You are advancing to
22 love’s MEANING, and away from
23 ALL illusions in which you have surrounded
24 it. When you retreat to the illusions,
25 YOUR FEAR INCREASES, for there is little
(N 10:32) (Ur 669)

1 doubt that what YOU think it means
2 IS fearful. But what is that to us who
3 travel surely and very swiftly AWAY from
4 fear? You who hold each other’s hand
5 also hold mine, for when you joined
6 each other you were not alone. Do you believe
7 that I would LEAVE you in the darkness you
8 agreed to leave with ME? In your relationship is
9 this world’s light. And fear MUST
10 disappear before you now.
11 **T 18 D 5.** Be tempted not to snatch
12 away the gift of faith you offered to each other.
13 You will succeed only in frightening
14 yourselves. The gift is given forever, for
15 God Himself received it. You CANNOT
16 take it back. YOU HAVE ACCEPTED GOD.
17 The holiness of your relationship is established in
18 Heaven. You do not realize WHAT
19 you accepted, but remember that your
20 understanding is NOT necessary. All that
21 was necessary was merely the desire WISH to
22 understand. That wish was the DESIRE
23 TO BE HOLY. The will of God IS granted
24 you. For you desire the only thing you
25 ever had, or ever were.
(N 10:33) (Ur 669-670)

1. Each instant that we spend together will teach you that this goal is possible, and will strengthen your DESIRE to reach it. And in your desire, lies its accomplishment. YOUR desire is now in COMPLETE accord with all the power of the Holy Spirit’s Will. No little faltering footsteps that you may take can separate your desire from His Will, and from His STRENGTH. I hold your hand as surely as you agreed to take each other’s. YOU WILL NOT SEPARATE for I stand with you, and walk with you in your advance to truth. And where we go we carry God with us. (670)497

2. In your relationship, you have joined with me in bringing Heaven to the Son of God, who hid in darkness. You have been willing to bring the darkness to light, and this willingness has given strength to everyone who would REMAIN in darkness. Those who would see WILL see. And they will join with me in carrying THEIR light into the darkness, when the darkness in them has
(N 10:34) (Ur 670)
1 is OFFERED to the light, and is removed forever.
2 My need for you, joined with me in the
3 holy light of your relationship, is YOUR need for salvation.
4 Would I not give you what you gave to me?
5 For when you joined each other, you answered ME.
6 T18D8. You who are now the bringers of
7 salvation have the function of bringing
8 light to darkness. The darkness in you HAS
9 been brought to light. Carry it
10 back TO darkness14 from the holy instant to which
11 you BROUGHT it. We are made whole in
12 our desire to make whole. Let not
13 time worry you, for all the fear that
14 you experience is really past. Time
15 has been re-adjusted to help us
16 do, together, what your separate pasts would
17 hinder. You have gone PAST fear, for
18 no two minds can JOIN in the desire for
19 love without love’s joining THEM.
20 T18D9. Not one light in Heaven but that?
21 goes NOT with you. Not one ray that
22 shines forever in the Mind of God but but
23 shines NOT on you. Heaven is JOINED with you
24 in your advance to Heaven. When
25 such great light has joined with you

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14 Ur inserts a comma
to give the little spark of your desire the power of 
God Himself, can YOU remain in darkness? 
You are coming home together, after a long 
and meaningless journey which you undertook 
apart, and which led nowhere. You have 
FOUND each other, and will light each other’s way. 
And from this light will the Great Rays 
extend back into darkness and forward 
unto God, to shine away the past and 
so make room for His Eternal Presence, 
in which everything is radiant in the light.

(N 10:35) (Ur 670)
T 18 E. The Little Willingness (*N 1476 10:36)  
(N 10:36) (Ur 671)

1 T 18 E 1. The\textsuperscript{15} holy instant is the RESULT of your determination to be holy. It is the ANSWER. The desire \textit{to have it} and the willingness to let it come PRECEDE its coming. YOU prepare your minds for it only\textsuperscript{16} to the extent of RECOGNIZING that you want it above all else. It is not necessary that you do more; indeed, it is necessary that you realize that you can NOT do more. Do not attempt to give the Holy Spirit what He does NOT ask, or you will add the ego unto Him, and CONFUSE THE TWO. He asks but little. It is HE Who adds the greatness and the might. He JOINS with you to make the holy instant far greater than you can understand. T 18 E 2. It is your realization that you NEED do so little that enables HIM to give so much. Trust not your good intentions. They are not enough. But trust IMPLICITLY your willingness, whatever else may enter. Concentrate only on this, and be NOT disturbed that shadows surround it. THAT IS WHY YOU CAME. If you could come WITHOUT them, you would not

\textsuperscript{15} Ur inserts “February 5, 1967.

\textsuperscript{16} Ur emphasizes this word
(N 10:37) (Ur 671)

1 NEED the holy instant. Come to it not in arrogance,
2 assuming that YOU must achieve the state
3 its coming brings with it. The miracle of the
4 holy instant lies in your willingness to let IT
5 be what it is. And in your willingness
6 for THIS, lies also your acceptance of
7 yourself as YOU were meant to be.

T 18 E 3. Humility will NEVER ask mean ask that
8 you remain content with littleness. But
9 it DOES require that you be NOT content
10 with less than greatness which comes
11 NOT of you. Your difficulty with the
12 holy instant arises from your fixed conviction
13 that you are not WORTHY of it. And what
14 is this but the determination to BE
15 as you would MAKE YOURSELF? God
16 did not create His dwelling-place
17 unworthy of Him. And if you
18 believe He cannot enter where
19 He wills to be, you MUST be
20 INTERFERING with His Will.
21 You do not need the strength
22 of willingness to come from you, but
23 only from HIS Will. T 18 E 4. The holy instant does
(N 10:38) (Ur 671-672)

1 NOT come from your little willingness
2 alone. It is ALWAYS the result of your
3 SMALL willingness COMBINED with the
4 unlimited power of HIS Will. You have
5 been wrong in thinking that it is (672) - 499 - needful
6 to prepare YOURSELF for Him. It is
7 impossible to make arrogant preparations
8 for holiness, and NOT believe that
9 it is up to you to establish the conditions
10 for peace.
11 GOD HAS ESTABLISHED THEM.
12 They do Not wait upon your willingness
13 for what they ARE. Your willingness is
14 needed ONLY to make it possible to
15 TEACH you what they are. T 18 E 5. If you
16 maintain you are unworthy of LEARNING
17 this, you are INTERFERING with the lesson by
18 believing that YOU MUST MAKE THE LEARNER
19 DIFFERENT. You did NOT make the learner,
20 nor CAN you make him different.
21 Would you FIRST make a miracle of
22 yourself, and THEN expect one to
23 be made FOR you? You merely
24 ask the QUESTION. The answer is GIVEN.
25 Seek not to ANSWER it, but merely
(N 10:39) (Ur 672)

1 RECEIVE the answer AS it is given.
2 In preparing for the holy instant, do NOT
3 attempt to make yourself holy to be
4 READY to receive it. That is but to
5 confuse YOUR role with His. Atonement CANNOT
6 come to those who think that THEY must
7 first atone, but only to those who
8 offer it NOTHING MORE than simple
9 willingness to MAKE WAY for it.
10 T 18 E 6. Purification is of God alone. And THEREFORE
11 for you. Rather than seek to prepare
12 YOURSELF for Him, try to think thus:
13 “I who am host to God AM worthy
14 of Him.
15 He Who ESTABLISHED His dwelling-
16 place in me created it as He would
17 have it be.
18 It is not needful that I make it
19 ready for Him, but only that I
20 DO NOT INTERFERE with His plan to
21 RESTORE to me my own AWARENESS of
22 my readiness, which is eternal.
23 I need ADD nothing to His plan,
24 But to RECEIVE it, I must be
25 willing NOT to substitute my own IN PLACE
(N 10:40) (Ur 672-673)

1 of it.”

2 And that is all. Add MORE, and
3 you will merely TAKE AWAY the little that is
4 asked. Remember YOU MADE GUILT, and
5 that your plan for the ESCAPE from guilt
6 has been to bring Atonement TO it,
7 and MAKE SALVATION FEARFUL. And it is
8 ONLY fear that you will add, if you prepare
9 YOURSELF for love. The preparation for the holy instant
10 belongs to Him Who gives it. RELEASE (673) - 500 –
11 yourselves to Him Whose function IS
12 release. Do NOT assume His function
13 FOR Him. Give Him but what He
14 asks, that you may learn how LITTLE
15 is your part, and how great is HIS.
16 It is this that makes the holy instant so
17 easy and so natural. YOU make it
18 difficult, because you insist there MUST be
19 more that you need do. You find it
20 hard to ACCEPT the idea that you need give
21 so LITTLE, to receive so much. It is very
22 difficult for you to realize that it is NOT
23 personally insulting that YOUR contribution
24 and the Holy Spirit’s are so EXTREMELY disproportionate.
25 You are still convinced your understanding is a

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17 Ur has “difficult” in place of “hard”
18 Ur inserts “And” before “it”
19 Ur has “hard” in place of “difficult”
T 18 F. The Happy Dream (*N 1481 10:41)
(N 10:41) (Ur 673)

1 powerful contribution to the truth, and MAKES IT WHAT
2 IT IS. Yet we have emphasized that YOU need
3 understand nothing. Salvation is easy
4 JUST BECAUSE it asks nothing that you cannot give
5 RIGHT NOW.
6 T 18 E 9. Forget not that it has been
7 your decision to make EVERYTHING that is
8 natural and easy for you IMPOSSIBLE. What
9 you believe to be impossible WILL BE, if God so
10 wills it, but you will remain quite
11 UNAWARE of it. If you believe the holy instant is
12 difficult FOR YOU, it is because YOU have become the
13 arbiter of what is possible, and remain
14 UNWILLING to give place to One Who
15 KNOWS. The whole belief in orders of
16 difficulty in miracles is centered on
17 this. Everything God wills is not only
18 possible, BUT HAS ALREADY HAPPENED. And
19 that is WHY the past has gone. It NEVER
20 HAPPENED in reality.
21 Only in your minds, WHICH
22 THOUGHT IT DID, is its undoing needful.
23 T 18 F 1. Prepare you NOT for the undoing
24 of what never was. If you already

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20 Ur removes emphasis from this phrase
21 Ur changes this to “NOW.” The entire emphasis here is that “you” cannot prepare, an emphasis reversed in the Ur by mistake.
(N 10:42) (Ur 673–674)

1 UNDERSTOOD the difference between truth and illusion,
2 Atonement would HAVE no meaning. The holy instant,
3 your holy relationship, the Holy Spirit’s teaching, and
4 all the means by which salvation is accomplished
5 would have no PURPOSE. For they are all
6 but ASPECTS of the plan to change your
7 dreams of fear to happy dreams, from
8 which you waken easily to knowledge.
9 Put yourself NOT in charge of this, for
10 you can NOT distinguish between advance and
11 retreat. Some of your greatest advances YOU
12 have judged as failures, and some of your
13 deepest retreats YOU have evaluated as success. (674) – 521 –
14 Never approach the holy instant AFTER
15 you have tried to remove all fear and hatred
16 from your mind. That is ITS
17 function. Never attempt to
18 OVERLOOK your guilt BEFORE you ask the
19 Holy Spirit’s help. Forgiveness is HIS
20 function. Your part is only to
21 offer Him a LITTLE willingness to
22 LET Him remove all fear and hatred,
23 and to BE forgiven. On your little
24 faith, joined with HIS understanding,

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22 Ur inserts a comma here
23 Ur removes emphasis on “purpose”
24 Ur replaces “Forgiveness” with “That”
(N 10:43) (Ur 674)

1. HE will build your part in the Atonement, and
2. MAKE SURE that you fulfill it easily. And
3. WITH Him, YOU will build a ladder planted
4. in the solid rock of faith, and rising even
5. to Heaven. 25
6. T 18 F 3. Through your holy relationship, reborn and
7. blessed in every holy instant which you did
8. NOT arrange, thousands will rise to
9. Heaven WITH you. Can YOU plan
10. for THIS? Or could you PREPARE
11. yourselves for such a function?
12. Yet it IS possible, because God wills
13. it. Nor will He change His Mind
14. about it. The means and purpose
15. BOTH belong to Him. You have
16. accepted one; the other will be
17. provided. A purpose such as this,
18. WITHOUT the means, IS inconceivable.
19. HE will provide the means to ANYONE
20. who SHARES His purpose.
21. T 18 F 4. HAPPY DREAMS COME TRUE.
22. NOT because they are dreams, but
23. only because they are HAPPY.
24. And so they MUST be loving.

25 Ur inserts “Nor will you use it to ascend to Heaven alone.”
Their message is, ‘Thy Will be done,’ and NOT, “I want it otherwise.” The alignment of means and purpose is an undertaking IMPOSSIBLE for you to understand. You do not even realize you HAVE accepted the Holy Spirit’s purpose as your own. And you would merely bring UNholy means to its accomplishment. The little faith it needed to change the purpose, is all that is required to RECEIVE the means and USE them.

It is no dream to love your brother as yourself. Nor is your holy relationship a dream. All that remains of dreams within it is that it is still a SPECIAL relationship. Yet it is VERY useful to the Holy Spirit, Who has a special FUNCTION here. It will become the HAPPY dream through which He can spread joy to thousands on thousands who believe that love is fear, NOT happiness. Let Him fulfill the function that He GAVE to your relationship by ACCEPTING it FOR you. And NOTHING will be wanting that

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26 Ur omits comma
27 Mark 12:29-31 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
28 Notes has a mark at this Ur page break indicating cognizance of this Ur page break.
T 18 G. Dreams and the Body (*N 1485 10:45) (N 10:45) (Ur 675-676)

1 would make of it what HE would have it be. 29 (676)503

T 18 G 1. THERE 30 IS NOTHING OUTSIDE YOU. That

1 is what you must ultimately learn, for it is in that

realization that the Kingdom of Heaven is restored

to you. For God created only this, and He

did not depart from it, nor leave it

separate from Himself. The Kingdom of Heaven

is the dwelling place of the Son of God,

who left not his Father, and dwells

not apart from Him. Heaven is not a

place nor a condition. It is merely

an awareness of perfect Oneness, and the

knowledge that this Oneness there is nothing

else. Nothing OUTSIDE THIS Oneness, and

NOTHING ELSE within.

T 18 G 2. What could God give, but

knowledge of Himself? What else IS there

to give? The belief that you could

give AND GET something, else,

something OUTSIDE yourself, has

cost you the awareness of Heaven, and the

loss of knowledge of your identity. And


29 Ur inserts T 18 F 6. When 29 you feel the holiness of your relationship is threatened by ANYTHING, stop instantly and offer the Holy Spirit your willingness, IN SPITE of fear, to let Him exchange this instant for the holy one which YOU would rather have. He will NEVER fail in this. But forget not that your relationship IS ONE, and so it MUST be that whatever threatens the peace of one is an equal threat to the other. The power of joining, AND ITS BLESSING, lies in the fact that it is now impossible for either of you to experience fear alone, or to attempt to DEAL with it alone. Never believe that this is necessary, or even possible.

T 18 F 7. But, just as THIS is impossible, so is it equally impossible that the holy instant come to either of you WITHOUT the other. And it WILL come to both at the REQUEST of either. Whichever is saner at the time when threat is perceived, should remember how deep is his indebtedness to the other, and how much gratitude is due him. AND BE GLAD that he can pay his debt, by bringing happiness to both. Let him remember this, and say:

“I desire this holy instant for myself
That I may SHARE it with my brother, whom I love.
It is not possible that I can have it WITHOUT him, nor he without me.
Yet it is WHOLLY possible for us to SHARE it NOW.
And so I choose THIS instant as the one to offer to the Holy Spirit, That His blessing may descend on us, and keep us BOTH in peace.”

30 Ur inserts “[Feb.?] 12, 1967
The Shorthand Notes

(N 10:46) (Ur 676–677)

1. you have done a stranger thing than you yet realize. You have displaced your guilt to your
3. bodies, FROM YOUR MINDS. Yet a body
4. CANNOT be guilty, for it can do nothing of itself. You who think you hate your
6. bodies, deceive yourselves. YOU HATE YOUR MINDS, for guilt has entered into
8. them, and they would remain separate,
9. which they CANNOT DO.

10. T18G3. Minds ARE joined; bodies are not.
11. Only by assigning to the mind the properties
12. OF THE BODY, does separation SEEM to be possible.
13. And it is MIND that seems to be fragmented
14. and private and ALONE. Its guilt, which
15. KEEPS it separate, is projected to the
16. body, which suffers and dies, BECAUSE
17. IT IS ATTACKED to hold the separation in the mind,
18. and let it NOT KNOW its unity. Mind
19. cannot attack, but it CAN make fantasies,
20. and direct the body to act them out.
21. But it is never what the BODY does
22. that seems to satisfy. Unless the mind
23. BELIEVES the body is ACTUALLY acting out
24. ITS fantasies, it (677)504 will attack the body by
25. INCREASING the projection of its guilt upon it.
(N 10:47) (Ur 677)

1  **T 18 G 4.** In this, the mind is CLEARLY delusional.
2  It cannot attack, but maintains it CAN,
3  and USES what it does to hurt the body,
4  to PROVE it can. The mind **can not** attack, but it CAN deceive itself.
5  And this is ALL it does, when it believes
6  it has attacked the body, It CAN
7  project its guilt, but it will NOT
8  lose it through projection. And though
9  it clearly can MISPERCEIVE the function of
10  the body, it CANNOT change its function
11  from what the Holy Spirit ESTABLISHES it
12  to be. The body was NOT made by love.
13  But love does not condemn it, and
14  can use it lovingly, respecting what
15  the Son of God has made, and using it
16  to SAVE him from illusions.
17  **T 18 G 5.** Would you not have the instruments
18  of separation RE-INTERPRETED as
19  means for salvation, and USED for
20  purposes of love? Would you not
21  welcome AND SUPPORT the shift from
22  fantasies of vengeance to *(the hope of)*
23  RELEASE from them?
(N 10:48) (Ur 677–678)

1 Your PERCEPTION of the body can clearly
2 be sick, but project this not upon
3 the body. For your wish to make
4 destructive what CANNOT destroy, can have
5 no REAL effect at all. And what
6 God created is only what He
7 would have it be, being His Will.
8 T 18 G 6. You cannot make His Will
9 destructive. You can make FANTASIES,
10 in which your will CONFLICTS with His, but
11 that is all. It is insane to use the
12 body as the scapegoat for guilt;
13 DIRECTING its attack, and BLAMING it
14 for what you wished it to do.
15 IT IS IMPOSSIBLE TO ACT OUT FANTASIES.
16 For it is still the FANTASIES you want, and
17 they have nothing to do with what the
18 body does. (678)505 IT does not dream
19 of them, and they but make IT a
20 liability, where it COULD be an
21 asset. For fantasies have made the
22 body your “enemy,” weak, vulnerable,
23 and treacherous, “worthy” of the hate which
24 you invest in it.

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31 Ur has “your” instead of “the”
(N 10:49) (Ur 678)

1 T 18 G 7. How has this served you? You have
2 IDENTIFIED with this thing you hate, the
3 instrument of vengeance, and the
4 perceived source of your guilt. YOU have
5 done this to a thing that has no
6 meaning, proclaiming it to be the
7 dwelling place of the Son of God, and
8 turning it AGAINST him. This is
9 the host of God that YOU have made.
10 And neither God nor His most
11 holy Son can enter an abode
12 which harbors hate, and where you
13 have sown the seeds of vengeance,
14 violence, and death.
15 T 18 G 8. This thing you made to serve
16 your guilt, stands between you and other
17 minds. The minds ARE joined, but
18 you do not IDENTIFY with them. You SEE
19 yourself as locked in a separate prison,
20 remote and unreachable, incapable
21 of reaching out as being reached.
22 You HATE the prison that you made, and
23 would destroy it. Yet you would
24 NOT escape from it, leaving it
25 unharmed, WITHOUT your guilt upon it.
(N 10:50) (Ur 678-679)

1 But only thus CAN you escape. The home of
2 vengeance is not yours; The place you
3 set aside to house your hatred is NOT
4 a prison, but an ILLUSION OF YOURSELF.
5 T 18 G 9. The body is a limit imposed on
6 the universal communication which is an eternal
7 property of mind. But the communication
8 is INTERNAL. Mind reaches to ITSELF.
9 It is NOT made up of different PARTS,
10 which reach each other. It does not go
11 OUT. Within (679)506 ITSELF, it HAS no
12 limits, and there is nothing OUTSIDE it. It
13 encompasses EVERYTHING. It encompasses
14 you ENTIRELY; you within it, and it within
15 you. There IS nothing else, anywhere
16 or ever. The body is OUTSIDE you, and
17 SEEMS to surround you, shutting you off
18 from others, and keeping you APART from them,
19 and them from you.
20 T 18 G 10. IT IS NOT THERE. There IS no barrier
21 between God and His Son, nor can His Son
22 be separated from himself, except
23 in illusion. This is NOT his reality, though
24 he believes it IS. Yet this could
25 only BE, IF God were wrong. God
would have had to create DIFFERENTLY, and to have separated HIMSELF from His Son, to make this possible. He would have had to create DIFFERENT things, and to establish different ORDERS of reality, only SOME of which were love. Yet love must be forever like itself, changeless forever, and forever WITHOUT alternative. And so it is.

YOU cannot put a barrier around yourself, because God placed none between HIMSELF and you. Your hand can stretch out, and reach to Heaven. You whose hands are joined have begun to reach BEYOND the body, but NOT outside yourselves. To reach your shared identity TOGETHER. Could this be OUTSIDE you? Where God is not? Is He a body, and did He create you as He is not, and where He CANNOT be? You are surrounded ONLY by Him. What limits CAN there be on you, whom HE encompasses?

Everyone has experienced what he would call a sense of being transported BEYOND himself.
(N 10:52) (Ur 679-680)

1 This feeling of liberation far exceeds the dream
2 of freedom sometimes experienced in
3 special relationships. It is a sense of actual
4 escape from limitations. (680)507 If you see will
5 consider what this “transportation” really
6 entails, you will realize that it is a
7 sudden unawareness of the body, and a
8 joining of your self and something else,
9 in which your mind enlarges to encompass
10 it. It becomes part of you, as you
11 unite with it. And both become whole,
12 as neither is perceived as separate.
13 T 18 G 13. What really happens is
14 that you have given up the illusion of a
15 limited awareness, and lost your fear of
16 union. The love that instantly replaces
17 it extends to what has freed you,
18 and unites you with it. And, while
19 this lasts, you are not uncertain of your
20 identity, and would not limit it. You
21 have escaped from fear to peace, asking
22 no questions of reality, but merely
23 accepting it. You have accepted this
24 instead of the body, and have let yourself
25 be one with something beyond it, simply
(N 10:53) (Ur 680-681)

1 by NOT letting your mind be limited BY it.

2 T 18 G 14. This can occur REGARDLESS of the

3 physical distance that SEEMS to be

4 between you and what you join; REGARDLESS of your

5 respective positions in space; and of

6 your differences in size and seeming quality.

7 Time is not relevant; it can occur with

8 something past, present, or anticipated.

9 The “something” can be ANYTHING and ANYWHERE;

10 a sound, a sight, a thought, a

11 memory, even a more GENERAL idea,

12 WITHOUT specific reference. But, in every

13 case, you join it without RESERVATION, because

14 you love it, and would BE with it. And so you

15 rush to meet it, letting your limits melt

16 away, suspending ALL the “laws” your body

17 obeys, and gently SETTING THEM ASIDE. (681)508

18 T 18 G 15. There is no violence at all in this

19 escape. The body is NOT attacked, but

20 merely PROPERLY PERCEIVED. It does not

21 limit you, merely because YOU would not have

22 it so. You are not really “lifted out”

23 of it; it cannot CONTAIN you. You

24 go where you would be; GAINING, NOT

25 losing, a sense of self. In these instants
of release from physical restrictions, you experience
much of what happens in the holy instant; the lifting
of the barriers of time and space, the sudden
experience of peace and joy, and, above all,
the LACK of awareness of the body, and of the
questioning WHETHER OR NOT ALL THIS IS
POSSIBLE. It IS possible, BECAUSE YOU WANT IT.

The sudden EXPANSION of the self
that takes place with your DESIRE for it,
is the irresistible appeal the holy instant holds. It
calls to you to be yourself, **in within** its safe
embrace. There are the laws of limit
lifted FOR you, to welcome you to
openness of mind and freedom. Come
to this place of refuge, where you can be
yourself in peace. NOT through destruction,
NOT through a “breaking out,” but merely
by a quiet “melting in.” For peace
will join you there, **bec** simply because
YOU have been willing to let go the limits
YOU have placed on love, and JOINED it
where it is, and where it led you, in
answer to its gentle call to be at peace.\[32\]

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\[32\] Ed. Note 6 March 2006, Doug Thompson. Next 3 pages from Special Messages out of temporal and numerical order in HLC. It is the HLC sequence and chapter/section headings and order being used here. The dating and pagination indicate this material arrived between T 22 F and T 22 G.
T 18 H. "I Need Do Nothing" (*N 1689 11:64)

SPECIAL MESSAGE May 31, 1967 (682)(631 a)
(N ---)(Ur 682)

T 18 H 1. You still have too much faith in the body as a source of strength. What plans do you make that do NOT involve its comfort or protection or enjoyment in some way? This makes it an end and not a means in your interpretation, and this ALWAYS means YOU STILL FIND SIN ATTRACTIVE. No-one accepts Atonement for himself who still accepts sin as his goal. You have thus not met your one responsibility. Atonement is not welcomed by those who PREFER pain and destruction.

T 18 H 2. You have made much progress, and are really trying to make still more, but there is one thing you have never done; not for one instant have you utterly forgotten the body. It has faded at times from your sight, but it has not yet COMPLETELY DISAPPEARED. You are not asked to let this happen for more than an instant, but it is in this instant that the miracle of Atonement happens. Afterwards, you will see the body again, but never quite the same. And every instant that you spend WITHOUT awareness of it gives you a different view of it, when you return.

T 18 H 3. At no SINGLE instant does the body exist at all. It is always remembered or anticipated, but NEVER experienced just now. Only its past and future make it seem real. Time controls it entirely. For sin is never present. In any SINGLE instant, the attraction of guilt would be experienced as pain and nothing else, and would be avoided. IT HAS NO ATTRACTION NOW. Its whole attraction is imaginary, and therefore MUST be thought of from the past, or in the future.

T 18 H 4. It is impossible to accept the holy instant WITHOUT RESERVATION unless, JUST FOR AN INSTANT, you are willing to see no past or future. You cannot PREPARE for it without placing it in the FUTURE. Release is given you the INSTANT you desire it. Many have spent a lifetime in preparation, and have, indeed, achieved their instants of success. This course does not attempt to teach more than they learned in time. But it does aim at SAVING time.
T 18 H 5. You are attempting to follow a very long road to the goal you have accepted. It is extremely difficult to reach Atonement by fighting against sin. Enormous effort is expended in the attempt to make holy what is hated and despised. Nor is a lifetime of contemplation, and long periods of meditation aimed at DETACHMENT from the body necessary. All such attempts will ultimately succeed, because of their purpose. But the means are tedious and very time consuming, for all of them LOOK TO THE FUTURE for release from a state of present unworthiness and inadequacy.

T 18 H 6. Your way will be different. NOT in purpose, but in means. A HOLY RELATIONSHIP IS A MEANS OF SAVING TIME. One instant spent TOGETHER restores the universe to BOTH of you. You ARE prepared. Now you need but remember YOU NEED DO NOTHING. It would be FAR more profitable now merely to concentrate on this, than to consider what you SHOULD do.

T 18 H 7. When peace comes at last to those who wrestle with temptation, and fight against giving in to sin; when the light comes at last into the mind given to contemplation, or when the goal is finally achieved by anyone, it ALWAYS comes with just ONE happy realization, -- "I need do nothing." Here is the ultimate release that everyone will one day find in his own way, at his own time. We do not need this time. Time has been SAVED for you, because you are together. This is the special means this course is using, to save you time.

T 18 H 8. You are not making use of the course if you insist on using means that have served others well, neglecting what was made for YOU. Save time for me by only this one preparation, and practice doing NOTHING ELSE. "I need do nothing" is a statement of allegiance, a truly undivided loyalty. Believe it for just one instant, and you will accomplish more than is given to a century of contemplation, or of struggle against temptation.
T 18 H 9. To DO anything involves the body. And, if you recognize you NEED do nothing, you HAVE withdrawn the body’s value from your mind. Here is the quick and open door through which you slip past centuries of effort, and ESCAPE from time. This is the way in which sin loses ALL attraction RIGHT NOW. For here is time denied, and past and future gone. Who need do nothing has no need for time. To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. Into this place the Holy Spirit comes, and there abides.

T 18 H 10. He will remain when you forget, and the body’s activities return to occupy your conscious mind. But there will always be this place of rest, to which you can return. And you will be more aware of the quiet center of the storm, than all its raging activity. This quiet center, IN WHICH YOU DO NOTHING, will remain with you, giving you rest in the midst of every busy doing on which you are sent. For, FROM this center, will you be directed how to use the body sinlessly. It is this center, from which the body is ABSENT, that will keep it so, in your awareness of it.

(685) a 509
T 18 I. The Purpose of the Body (*N 1495 10:55)  
(N 10:55) (Ur 685)

1  **T 18 I.** It\textsuperscript{33} is only the awareness of the body  
that makes love seem limited. For the body IS  
a limit on love. The belief in limited  
love was its origin, and it was MADE to  
limit the UNlimited. Think not that this is  
merely allegorical; for it was made to  
limit YOU. Can you who see \textit{yourself}\textsuperscript{34}  
WITHIN a body, know yourself AS AN  
IDEA? Everything you recognize you  
identify by EXTERNALS, something OUTSIDE  
itself. You cannot even think of GOD  
without a body, or some form you think  
you recognize. The body cannot KNOW. And while  
you limit your awareness to its tiny senses,  
you will not see the grandeur that surrounds you.  

2  **T 18 I 2.** God cannot come into a  
body, nor can you join Him there.  
Limits on love will ALWAYS seem to  
shut Him out, and to keep you APART  
from Him. The body is a tiny fence  
around a little part of a glorious  
and completely limitless idea. It  
draws a circle, infinitely small, around  
a very little segment of Heaven, splintered  
from the whole, proclaiming that, within it\textsuperscript{35} is

\textsuperscript{33} Ur inserts “Feb. 16, 1967”  
\textsuperscript{34} Ur replaces “yourself” with “yourselves”  
\textsuperscript{35} Ur inserts a comma here
(N 10:56) (Ur 685-686)

1 YOUR Kingdom, where God can enter not.
2 Within this kingdom the ego rules, and cruelly.
3 And, to defend this little speck of dust,
4 bids you fight against the universe.
5 T 18 I 3. This fragment of your mind is such a
6 tiny part of it that, could you but
7 appreciate the whole, you would see instantly
8 it is that it is like the smallest sunbeam
9 is to the sun. Or like the faintest ripple
10 on the surface of the ocean. In its
11 amazing arrogance, this tiny sunbeam
12 has decided it IS the sun; this almost
13 imperceptible ripple hails itself as the
14 ocean. Think how alone and frightened
15 is this little thought, this infinitesimal
16 illusion, holding itself apart, against the
17 universe. The sun becomes the sunbeam’s “enemy,”
18 which would devour it. And the ocean
19 terrifies the little ripple, and “wants” to
20 swallow it. (686) b 510
21 T 18 I 4. Yet neither sun nor ocean
22 is even aware of all this strange and
23 meaningless activity. They merely
24 continue, unaware that they are feared
25 and hated by a tiny segment of themselves.
(N 10:57) (Ur 686)

1. Even that segment is not LOST to them,
2. for it could not survive APART from
3. them And what IT thinks it is in
4. no way changes its total dependence
5. on them FOR ITS BEING. Its whole
6. existence still remains IN THEM. Without
7. the sun, the sunbeam WOULD be gone; the
8. ripple WITHOUT the ocean IS inconceivable.

T 1815. Such is the strange position in which
9. those in a world inhabited by bodies
10. seem to be.³⁶ Find themselves. Each body seems to
11. house a SEPARATE mind, a DISCONNECTED
12. thought, living alone and in no way
13. joined to the Thought by which it was
14. created. Each tiny fragment seems
15. to be self-contained, needing each
16. other for SOME things, but by no
17. means TOTALLY dependent on their
18. One Creator for EVERYTHING. And
19. needing the whole to give them ANY
20. meaning, for by themselves, they
21. DO mean nothing. Nor HAVE they any
22. life apart, and by themselves.
23. T 1816. Yet, like the sun and ocean, your
24. Self continues, unmindful that this tiny

³⁶ This is a curious editing change. The Urtext contains the original, crossed out form, not the edited form, suggesting this editing change was made after the material was transcribed or that Schucman decided against keeping the change at the time of transcription.
(N 10:58) (Ur 686-687)

1. part regards ITSELF as you. It is not missing; it could not EXIST if it were separate, nor would the whole BE whole without it. It is not a separate kingdom, ruled by an IDEA of separation from the rest. Nor does a fence surround it, preventing it from JOINING with the rest, and keeping it apart from its Creator. This little aspect is NO DIFFERENT from the whole, being continuous with it, and at one with it. It leads no separate life, because its life \( \text{lies in}^{37} \) the Oneness in which its being was created.

2. T 18 I 7. Do not accept this little, fenced-off aspect as your Self. The sun and ocean are as nothing, beside what YOU are. The sunbeam sparkles only in the sunlight, and the ripple dances as it rests upon the ocean. Yet in neither sun nor ocean is the power that rests in you. Would you remain WITHIN your tiny kingdom, a sorry king, a bitter ruler of all he surveys, who \( (687) c 511 \) looks on nothing, but who would still die to DEFEND it?

3. This little self is NOT your kingdom. Arched high above it, and surrounding it, with

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37 This is another curious situation … originally written “life is the oneness” the word “is” is crossed out and is replaced with “lies in” and “oneness” is capitalized. In the Ur this changes again and becomes “is in the Oneness” so we see that part of the editing change is kept in the Ur but part is not.
(N 10:59) (Ur 687)

1 love, is the glorious whole, which offers all its
2 happiness and deep content to EVERY part.
3 **T 1818.** The little aspect that you think you set
4 apart is no exception. Love knows no
5 bodies, and reaches to everything created
6 like itself. Its total lack of limit
7 IS its meaning. It is COMPLETELY
8 impartial in its giving, encompassing
9 ONLY to preserve and KEEP COMPLETE what
10 it would give. In your tiny
11 kingdom you have so little! Should it
12 not then be there that you would call
13 on love to enter? Look at the desert,
14 dry and unproductive, scorched and joyless,
15 that makes up your little kingdom. And
16 realize the life and joy that love would
17 bring to it, from where IT comes, and
18 where it would return WITH you.
19 **T 1819.** The Thought of God surrounds your
20 little kingdom, waiting at the barrier
21 you built, to come in and shine upon
22 the barren ground. See how life
23 springs up everywhere! The desert
24 becomes a garden, green and deep and
25 quiet, offering rest to those who

---

38 Ur inserts a comma here
39 Ur inserts a comma here
lost their way, and wander in the dust. Give
them a place of refuge, prepared by love
for them, where once a desert was. And
every one you welcome will bring love with
him, from Heaven for you. They enter
one by one into this holy place, but they will
not depart as they had come, alone.

T 18 I 10. The love they BROUGHT with them
will STAY with them, as it will stay with
YOU. And, under its beneficence, your
little garden will expand, and reach out
to everyone who thirsts for living
water, but has grown too weary to
go on alone. Go out and FIND them,
for they bring your Self with them.
And lead them gently to your quiet
garden, and receive their blessing there. So
will it grow, and stretch across the desert,
leaving no lonely little kingdoms locked
away from love, and leaving YOU outside. (688) d 512
And you will RECOGNIZE yourself, and see your little
garden gently transformed into the
Kingdom of Heaven, with all the love of its
Creator shining upon it.
(N 10:61) (Ur 688)

1 T 18 I 11. The holy instant is your invitation to love, to enter
into your bleak and joyless kingdom,
and transform it into a garden of peace
and welcome. Love’s answer is inevitable.
It will come, because you came WITHOUT
the body, and interposed no barriers which
would INTERFERE with its glad coming.
In the holy instant, you ask of love only what it
offers everyone, neither less nor more.
Asking for EVERYTHING, you will RECEIVE it.
And your shining Self will lift the tiny
aspect that you tried to hide from
Heaven, straight into Heaven. No part of
love calls on the whole in vain. No son of
God remains OUTSIDE His Fatherhood.

T 18 I 12. Be sure of this; love has
entered your special relationship, and entered
fully, at your weak request. You do
NOT recognize that love has come, because
you have not yet let go of ALL the
barriers you hold against EACH OTHER.
And you will NOT be able to give
love welcome separately. You
could no more know God alone,
than He knows you without your brother.
(N 10:62) (Ur --)

Text 16b
T 18 J. The Delusional Thought System (N* 1503 10:63) (N 10:63) (Ur 688–689)

1 But, TOGETHER, you could no more be
2 UNAWARE of love, than love could know
3 you not, or fail to recognize ITSELF
4 in you.
5 T 18 I 13. You have reached the end of an
6 ancient journey not realizing yet that
7 it is over. You are still worn and
8 tired, and the desert’s dust still seems
9 to cloud your eyes, and keep you sightless.
10 Yet He Whom you welcomed has
11 come to you, and would welcome
12 YOU. He has waited long to
13 give you this. Receive it now of
14 Him, for He would have you KNOW
15 Him. Only a little wall of dust
16 still stands between you. Blow on it
17 lightly and with happy laughter, and it will
18 fall away. And walk into the
19 garden love has prepared for BOTH of you. (689)513
20 T 18 J 1. You have been told to bring the
21 darkness to the light, and guilt to
22 holiness. And you have also been told
23 that error must be corrected
24 at its source. Therefore, it is the tiny
25 part of yourself,40 the little thought

40 Ur has this as two words “your self” which may be a typing mistake
that seems split off and separate, that the Holy Spirit
needs. The rest is fully in God’s
keeping, and needs no guide. But
this wild and delusional thought needs
help, because, in its delusions, it thinks
it is the Son of God, whole and omnipotent,
sole ruler of the kingdom it set apart,
to tyrannize by madness into obedience
and slavery.

T 18 J 2. This is the LITTLE part of you, you
think you stole from Heaven. Give
it back to Heaven. Heaven has
not lost it, but YOU have lost sight of
Heaven. Let the Holy Spirit remove it from the
withered kingdom in which you set it
up, surrounded by darkness,
guarded by attack, and reinforced
by hate. Within its barricades is
still a tiny segment of the Son of God,
complete and holy, serene and unaware
of what you think surrounds it. Be
you not separate, for the One Who DOES
surround it has brought union to
you, returning your little offering of darkness
to the Eternal Light. (690)514
(N 10:65) (Ur 690)

1 T 18 J 3. How 41 is this done? It is extremely simple, being based on what this little kingdom really IS. The barren sands, the darkness, and the lifelessness are seen only through the body’s eyes. ITS vision IS distorted, and the messages IT transmits to you, who MADE it to limit your awareness, ARE little and limited, so fragmented that they are meaningless. From the world of bodies, MADE by insanity, insane messages seem to be returned to the mind which made it. And these messages bear witness to this world, pronouncing it as true. For YOU sent forth these messengers, to bring this BACK to you.

T 18 J 4. Everything these messages relay to you is quite external. There are NO messages that speak of what lies underneath, for it is NOT the body that could speak of this. Its eyes perceive it not, its senses remain quite UNAWARE of it, its tongue can not relay ITS messages. Yet God can bring you there, if you are willing to follow the Holy Spirit through seeming terror, trusting Him not to abandon you, and LEAVE you there. For it is not

41 Ur inserts “Feb. 20, 1967”
(N 10:66) (Ur 690-691)

1 HIS purpose to frighten you, but only YOURS.
2 YOU are severely tempted to abandon HIM at the
3 outside ring of fear. But HE would lead
4 you safely through, and FAR beyond.
5 T 18 J 5. The circle of fear lies just below the
6 level the body sees, and SEEMS to be the whole
7 foundation on which the world is based.
8 Here are all the illusions, all the twisted
9 thoughts, all the insane attacks, the
10 fury, vengeance, and betrayal that are
11 made to keep the guilt in place, so that
12 the world could RISE from it, and keep IT
13 hidden. Its SHADOW rises to the surface,
14 enough to hold its most external
15 manifestations42 in darkness, and to bring
16 despair and loneliness to it, and keep it
17 joyless. But its INTENSITY is veiled by
18 its heavy coverings, and kept APART from
19 what was made to keep it hidden. (691)515
20 T 18 J 6. The body cannot see this, for the body
21 AROSE from this for its protection, which
22 must ALWAYS depend on keeping it
23 NOT seen. The body’s eyes will NEVER look
24 on it. Yet they will SEE what it
25 dictates. The body will remain guilt’s

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42 The Urtext manuscript has this singular, but the Notes and HLC have it pluralized, which appears more correct.
(N 10:67) (Ur 691)

1 messenger, and will act as it directs, as long
2 as YOU believe that guilt is real. For the
3 REALITY of guilt is the illusion which seems
4 to make it heavy and opaque, impenetrable,
5 and a REAL foundation for the ego’s thought-
6 system. Its thinness and transparency are not
7 apparent, until you see the light BEHIND it.
8 And then you see it as a fragile veil, before
9 the light.

10 This heavy-seeming barrier, this
11 artificial floor that looks like rock, is
12 like a bank of low, dark clouds
13 that seems\(^{43}\) to be a solid wall
14 before the sun. Its impenetrable
15 appearance is WHOLLY an illusion. It
16 gives way softly to the mountain tops
17 that rise above it, and has no
18 power at all to hold back anyone
19 willing to climb above it, to see the
20 sun. It is not strong enough to stop a
21 button’s fall, nor hold a feather.
22 Nothing can rest upon it, for it is but an
23 ILLUSION of a foundation. Try but to
24 touch it, and it disappears; attempt to
25 grasp it, and your hands hold nothing.

\(^{43}\) Ur has “seem” instead of “seems” making it “clouds seem” instead of the original “bank […] seems”
(N 10:68) (Ur 691-692)

T 18 J 8. Yet in this cloud bank it is easy to see a whole world rising. A solid mountain range, a lake, a city, all arise in your imagination, and FROM the clouds, the messengers of your perception return to you, assuring you that it is all THERE. Figures stand out and move about, actions seem real, and forms appear and shift from loveliness to the grotesque. And back and forth they go, as long as you would play the game of children’s “make believe.” Yet, however long you play it, and regardless of how much imagination you bring to it, you do NOT confuse it with the world below, nor seek to make it real. (692)516

T 18 J 9. So should it be with the dark clouds of guilt, no more impenetrable and no more substantial. You will NOT bruise yourself against them, in traveling through. Let your Guide TEACH you their UNsubstantial nature, as He leads you PAST them. For BENEATH them is a world of light, whereon they cast no shadows. Their shadows lie upon the world BEYOND them,
still FURTHER from the light. But from them TO
the light, their shadows CANNOT fall. This world
of light, this bright circle of brightness, is the
real world, where guilt meets with forgiveness.
Here, the world OUTSIDE is seen anew,
WITHOUT the shadow of guilt upon it.
T 18 J 10. Here are YOU forgiven, for here you have
given everyone. Here is the new
perception, where everything is bright
and shining with innocence, washed in the
waters of forgiveness, and cleansed of
every evil thought you laid upon it.
Here there is no attack upon the Son of
God, and YOU are welcome. here. Here
is your innocence, waiting to
clothe you and protect you, and make you
ready for the final step in the journey
inward. Here are the dark and heavy
garments of guilt laid by, and
gently replaced by purity and joy.
T 18 J 11. Yet even forgiveness is not the
end. Forgiveness DOES make lovely,
but it does NOT create. It IS
the source of healing, but it is the
MESSENGER of love, and not its Source.
T 18 K. The Passing of the Dream (*N 1510 10:70)  
(N 10:70) (Ur 692-693)

1 Here you are led, that God Himself can  
2 take the final step unhindered. For  
3 here does nothing INTERFERE with love, letting  
4 it be Itself. A step BEYOND this  
5 holy place of forgiveness. A step still  
6 further inward, but one you CANNOT  
7 take, transports you to something  
8 COMPLETELY different. Here is the Source  
9 of light; nothing perceived, forgiven, or^{44}  
10 transformed. But merely KNOWN.

11 T 18 K 1. This course will LEAD to  
12 knowledge, but knowledge itself is  
13 is still beyond the scope of our  
14 curriculum. Nor is there any need for  
15 us to try to speak of what must  
16 forever lie beyond words. We  
17 need remember only that (693)517 whoever  
18 attains the real world, beyond which  
19 learning cannot go, WILL go beyond  
20 it, but in a different way. For learning  
21 Where learning ends, there God begins,  
22 for learning ends before Him Who is  
23 complete where He begins, and where  
24 there IS no end.

^{44} Ur changes “or” to “nor”
(N 10:71) (Ur 693)

1 T 18 K 2. It is not for us to try to dwell on what cannot BE attained. There is too much to learn. The readiness for knowledge still must be attained. Love is not learned.

5 Its meaning lies in Itself. And learning ends when you have recognized all it is NOT. That is the INTERFERENCE; that is what needs to be undone.

9 Love is not learned, because there never WAS a time in which you knew it not. Learning is useless in the Presence of your Creator, Whose ACKNOWLEDGMENT of you, AND YOURS OF HIM, so FAR transcends ALL learning, that EVERYTHING you learned is meaningless, replaced forever by the knowledge of love and its One meaning.

17 T 18 K 3. Your relationship has been uprooted from the world of shadows, and its unholy purpose has been safely brought through the barriers of guilt, washed with forgiveness, and set shining and firmly rooted in the world of light. From there it calls to you to follow the course it took, lifted high above the darkness, and gently placed before the gates of Heaven.
The holy instant in which you were united, is but a messenger of love, sent from BEYOND forgiveness to REMIND you of all that lies beyond it. Yet it is THROUGH forgiveness that it will BE remembered. T 18 K 4. And when the memory of God has come to you, in the holy place of forgiveness, you will remember nothing else. And memory will be as useless as learning, for your ONLY purpose will be creating. Yet this you cannot know, until every perception has been cleansed and purified, and finally removed forever. Forgiveness removes ONLY the UNtrue, lifting the shadows from the world, and carrying it, safe and sure within its gentleness, to the bright world of new and clean perception. There is YOUR purpose now. And it is there that peace awaits you.
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A Course in Miracles Volume I Chapter 19 Shorthand Notes Transcript

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Chapter 19 - Beyond the Body

T 19 A. Introduction (*N 1513 10:73)  
(N 10:73) (Ur 694)

1 T 19 A 1. We said before that, when a situation has been dedicated WHOLLY to truth, peace is inevitable. Its attainment is the criterion by which the wholeness of the dedication can be safely assumed. Yet we also said that peace without faith will NEVER be attained, for what is WHOLLY dedicated to truth as its onlyoal is BROUGHT to truth BY faith. This faith encompasses EVERYONE involved, for only thus the situation is perceived as meaningful and as a WHOLE. And everyone must BE involved in it, or else YOUR faith is limited, and your dedication incomplete.

1640

2 These words are not emphasized in the Urtext

T 19 A 2. Every situation, properly perceived, becomes an opportunity to heal the Son of God. And he is healed BECAUSE you offered faith to him, GIVING1 him to the Holy Spirit and RELEASING him from every demand your ego would make of him. Thus do you SEE HIM FREE, and in this vision does the Holy Spirit SHARE. And since He SHARES it He HAS given it, and so He healed THROUGH YOU. It is this JOINING Him, in a UNITED purpose, that MAKES THIS PURPOSE REAL,2

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1 This word is not emphasized in the Urtext
2 These words are not emphasized in the Urtext
T 19 B. Healing and the Mind (*N 1514 10:74) 
(N 10:74) (Ur 694-695)
1 because YOU make it WHOLE. And this IS healing.
2 The BODY is healed BECAUSE YOU CAME WITHOUT IT,
3 and joined the Mind in which all healing rests.
4 T 19 B 1. The body cannot heal, because it cannot
5 MAKE ITSELF SICK. It NEEDS no healing.
6 Its health or sickness depends ENTIRELY on
7 how the mind perceives it, and the purpose
8 that the mind would use it FOR. And it
9 IS obvious that a segment of the mind CAN
10 see itself as SEPARATED from the Universal
11 Purpose. When this occurs, the body becomes
12 its weapon, used AGAINST this Purpose,
13 to DEMONSTRATE the “fact” that separation HAS
14 occurred. The body thus becomes the instrument
15 of illusion, acting accordingly; 3 SEEING what
16 is not there, HEARING what truth has never
17 said, and BEHAVING INSANELY, being imprisoned
18 BY insanity. (695)519
19 T 19 B 2. Do not overlook our earlier
20 statement that faithlessness leads straight
21 to illusions. For faithlessness IS the perception
22 of a brother AS a body, and the body CANNOT
23 be used for purposes of union. If,
24 then, you SEE him as a body, YOU have
25 established a condition in which UNITING with him

3 Urtext has a comma here
(N 10:75) (Ur 695)

becomes impossible. Your FAITHLESSNESS to him has
separated you from him, and kept you BOTH apart
from being healed. Your faithlessness
has thus opposed the Holy Spirit's purpose, and
brought illusions, CENTERED ON THE BODY, to
stand BETWEEN you. And the body WILL seem
to be sick, for you have made of it an
“enemy” of healing, and the OPPOSITE of truth.

T 19 B 3. It CANNOT be difficult to realize that
faith MUST be the opposite of faithLESS.¹
But the difference in how they operate is
less apparent, though it follows directly
from the fundamental difference in what they
ARE. Faithlessness would always
LIMIT AND ATTACK; faith would remove
ALL limitations, and MAKE WHOLE. Faithlessness
would destroy and SEPARATE; faith would
unite and HEAL. Faithlessness would
interpose illusions between the Son of God
and his Creator; faith would remove
ALL obstacles that SEEM to rise
between them. Faithlessness is wholly
dedicated to illusions; faith wholly to truth.

T 19 B 4. A PARTIAL DEDICATION IS IMPOSSIBLE.

¹ Ur has “faithLESSness” instead of “faithLESS”
(N 10:76) (Ur 695-696)

1. ABSENCE of truth. Both cannot BE together, nor
2. perceived in the SAME PLACE. To dedicate
3. yourself to BOTH\(^5\) is to set up a goal
4. forever impossible to attain. For PART
5. of it is sought through the body, THOUGHT OF as
6. a means for seeking out reality through
7. ATTACK. While the OTHER part would
8. HEAL, and therefore calls upon the mind, and NOT the
9. body. The INEVITABLE compromise is the
10. belief that the BODY must be healed, and
11. NOT the mind. For this divided goal has
12. given both an EQUAL reality, and can
13. SEEM to be possible only if the mind is
14. limited TO the body, and divided into little
15. parts with SEEMING wholeness, but WITHOUT
16. CONNECTION. (696)520

17. T 19 B 5. This will NOT harm the body. But it
18. WILL keep the delusional thought-system IN
19. THE MIND. Here, then, is healing needed.
20. And it is here that healing IS. For
21. God gave healing not APART from
22. sickness, nor established remedy
23. where sickness CANNOT be. They ARE
24. together, and when they are SEEN together, ALL
25. attempts to KEEP both truth AND illusion in the

\(^{5}\) Ur inserts comma
The Shorthand Notes  

(N 10:77) (Ur 696)

1 mind, where both MUST be, are recognized
2 as DEDICATION TO ILLUSION. And GIVEN UP
3 when BROUGHT to truth, and seen as totally
4 UNRECONCILABLE with truth, in ANY aspect,
5 or in any WAY.
6 T 19 B 6. Truth and illusion HAVE no connection.
7 This will remain FOREVER true, however
8 much YOU seek to connect them. But
9 ILLUSIONS are ALWAYS connected, AS IS
10 TRUTH. Each is united, a COMPLETE
11 thought-system, but totally DIS-
12 connected to EACH OTHER. Where there is NO
13 overlap, there separation MUST be complete.
14 And to perceive THIS is to recognize where
15 separation IS, and WHERE IT MUST BE
16 HEALED. The RESULT of an idea is NEVER
17 separate from its source. The IDEA of
18 separation PRODUCED the body, and remains connected
19 TO it, MAKING it sick because of its
20 identification WITH it.
21 T 19 B 7. You THINK you are PROTECTING the
22 body by HIDING this connection. For
23 this concealment SEEMS to keep your
24 identification safe from the “attack” of truth.
25 If you but understood how much this
(N 10:78) (Ur 696-697)

1 strange concealment has hurt your mind, and
2 how confused your own identification has
3 become to you, BECAUSE of it,\(^6\) you do NOT
4 see how great the devastation wrought
5 by your faithlessness. For faithlessness IS
6 an attack, which SEEMS to be justified
7 BY ITS RESULTS. For, by WITHHOLDING
8 faith, you SEE what IS unworthy
9 of it, and CANNOT look beyond the
10 barrier to what is joined with YOU.

T 19 B 8. To have faith is to heal. It is the sign
12 that you HAVE accepted the Atonement for
13 yourself, and would therefore share it. By
14 faith, you OFFER the gift of freedom from the
15 past, which you have RECEIVED. You do NOT
16 use ANYTHING your brother has done
17 before, to condemn him NOW. You
18 freely choose to OVERLOOK (697)\(^5\)\(^2\) his errors,
19 looking PAST all barriers between
20 your self and his, and seeing them
21 AS ONE. And in that One, you see
22 your faith is FULLY justified. There
23 IS no justification for faithlessness.
24 But faith is ALWAYS justified.

T 19 B 9. Faith is the OPPOSITE of fear,

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\(^6\) Ur has an exclamation mark instead of a comma and begins a new sentence with “You”
as much a part of love, as fear is
of attack. Faith is the acknowledgment
of UNION. It is the gracious recognition acknowledgment
of everyone as a Son of your most
loving Father, loved like by Him
like you. And therefore loved by you
as yourself. It is HIS Love that
joins you, and FOR His Love, you
would keep no-one separate
from YOURS. Each one APPEARS
just as he is perceived in the holy instant,
united in YOUR purpose to be RELEASED
from guilt. And in YOUR faith he IS
released. You saw the Christ in him,
and he was healed, because you looked on
what makes faith FOREVER justified
in EVERYONE. T 19 B 10. Faith is the gift of God,
through Him Whom God has GIVEN you.
Faithlessness looks upon the Son of God,
and judges him UNWORTHY of forgiveness.
But, through the eyes of faith, the Son of God
is seen ALREADY forgiven, free of all the guilt he
laid upon himself. Faith sees him
only NOW, because it looks not to the past
to judge him, but would see in him

\[7\text{Very oddly, our copy of the manuscript has “like” crossed out and “as” handwritten in. All other versions have it as “like” so we leave it as originally typed, as did the Scribes themselves when they copied this to the HLC.}\]
ONLY what it would see in YOU.

It sees NOT through the body's eyes, nor looks
to bodies for its justification. It is the
messenger of the NEW perception, sent forth
to gather witnesses unto its coming, and
to return their messages to YOU.

Faith is as easily exchanged
for knowledge as is the real world. For
faith ARISES from the Holy Spirit's perception,
and is the sign you share it WITH Him.

Faith is a gift you offer to the Son of God
THROUGH Him, and WHOLLY acceptable to his
Father as to him. And therefore
offered YOU. Your holy relationship, with its NEW
purpose, offers you faith to give unto
EACH OTHER. Your faithlessness had
driven you APART, and so you did not RECOGNIZE
salvation in each other. But faith UNITES
you in the holiness you see, NOT through the body's
eyes, but in the sight of Him Who (698)522
joined you, and in Whom YOU are united.

Grace is not given to a BODY, but to
a MIND. And the mind that RECEIVES
it, looks INSTANTLY beyond the body,
and sees the holy place where IT was healed.
(N 10:80) (Ur 698)

1 THERE is the altar where the grace was given, in which
2 IT stands. Do you, then, offer grace and
3 BLESSING to each other, for you stand at the
4 SAME altar, where grace was laid
5 for BOTH of you. And be you healed
6 by grace TOGETHER, that YOU may heal
7 through faith.
8 T 19 B 13. In the holy instant, you stand before the
9 altar God has raised unto
10 himself⁸ and BOTH of you. Lay
11 faithlessness aside, and come to
12 it TOGETHER. There will you see the
13 miracle of your relationship, as it was
14 MADE AGAIN through faith. And there
15 it is that you will realize that there is NOTHING
16 faith can NOT forgive. NO
17 error INTERFERES with its calm
18 sight, which brings the miracle of
19 healing with equal ease to ALL of them.
20 For what the messengers of love are
21 sent to do THEY DO. Returning the
22 glad tidings that it was done, to
23 you who stand before the altar,⁹ from
24 which they were sent forth, TOGETHER.

⁸ Ur capitalizes “himself” quite appropriately
⁹ Ur omits this comma
(N 10:82) (Ur 698)

1 T 19 B 14. As faithlessness will keep your little kingdoms barren and separate,
2 so will faith help the Holy Spirit prepare the ground for the most holy garden
3 that He would make of it. For faith brings peace, and so it calls on truth to enter By making lovely that and make still lovelier
4 and make lovely, what has already BEEN prepared for loveliness. Truth FOLLOWS faith and peace, completing the process of making lovely that they begin. For faith is still a learning goal, no longer needed when the lesson has been learned.
5 But Truth will stay forever. T 19 B 15.
6 Let, then, your dedication be to the eternal. And learn how NOT to interfere with it, and make it slave to time.
7 For what you think you do to the eternal, you do to YOU. Whom God created as His Son is slave to no-one,\(^\text{10}\) being lord of all, along with his Creator. You CAN enslave a body, but an IDEA is free,

\(^{10}\) Ur has ‘nothing’

1 INCAPABLE of being kept in
2 prison, or limited in ANY way, (699)523
3 EXCEPT BY THE MIND THAT THOUGHT IT.
4 For it remains JOINED to its source, which
5 is its jailor or its liberator,
6 according to which it chooses as ITS purpose
7 FOR ITSELF.¹¹

¹¹ Ur inserts “Feb. 24, 1967”
(N 10:84) (Ur 699)

1 T 19 C 1. It is ESSENTIAL that error be not
c 2 confused with “sin.” And it is this
d 3 distinction which makes salvation possible.
e 4 For error can be corrected, and the
f 5 wrong made right. But sin,
g 6 were it possible, WOULD be irreversible.
h 7 The belief in “sin” is necessarily based on the firm
i 8 conviction that minds, NOT bodies,
j 9 can attack. And thus the mind
k 10 IS guilty, and will forever so so
l 11 remain, unless a mind NOT part
m 12 of it can give it absolution. Sin
n 13 calls for punishment, as error for
o 14 correction. And the belief that punishment
p 15 IS correction, is clearly insane.
q 16 T 19 C 2. Sin is not error. For sin
r 17 entails an arrogance which the idea
s 18 of error lacks. To sin would be
t 19 to violate reality, AND TO SUCCEED.
u 20 Sin is the proclamation that
w 21 attack is real, and guilt is JUSTIFIED.
x 22 It assumes the Son of God IS guilty,
y 23 and has thus SUCCEEDED in losing his
z 24 innocence, and making of himself
a 25 what God created NOT. Thus is
(N 10:85) (Ur 699-700)

1 creation seen as NOT eternal, the Will of
2 God open to opposition AND DEFEAT. Sin
3 is the “grand illusion” underlying ALL the
4 ego's grandiosity. For BY it, God
5 HIMSELF is changed, and rendered
6 incomplete.

T 19 C 3. The Son of God CAN be
7 mistaken; he CAN deceive himself;
8 he can even turn the power of his
9 mind AGAINST himself. But
10 he can NOT sin. There is
11 NOTHING he can do that would
12 REALLY change his reality in
13 ANY way, nor make him
14 REALLY guilty. That is what
15 sin WOULD do, for such is its
16 PURPOSE. Yet, for all the wild
17 insanity inherent in the whole IDEA
18 of sin, IT IS IMPOSSIBLE. For the
19 wages of sin IS death, and how
20 can the immortal die? (700)524

T 19 C 4. A MAJOR tenet in the ego's
22 insane religion is that sin is NOT
23 error, but TRUTH. And it is

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12 Ur inserts “and” after the comma
13 Romans 6:23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.
INNOCENCE that would deceive. PURITY
is seen as arrogance, and the acceptance
of the self AS SINFUL is perceived as
holiness. And it is this doctrine
that REPLACES the reality of the Son
of God, as his Father created
him, and willed that he be
forever. Is this HUMILITY?
Or is it rather an attempt
to wrest creation AWAY from
truth, and keep it separate?

ANY attempt to re-
interpret sin as error is
wholly indefensible to the ego. The
IDEA of sin is WHOLLY sacrosanct
in its thought-system, and quite
unapproachable except through
reverence.\textsuperscript{14} It is the most "holy"
concept in the ego's system; lovely
and powerful, wholly true\textsuperscript{15} and
NECESSARILY protected with every
defense at its disposal. For
here lies its \textsuperscript{st} "best"
defense, which all the others serve. Here
is its armor, its protection, and the

\textsuperscript{14} Ur inserts "and awe"
\textsuperscript{15} Ur inserts a comma here
(N 10:87) (Ur 700)

1 fundamental PURPOSE of the special
2 relationship, in its interpretation.
3 T 19 C 6. It can indeed be said
4 the ego MADE its world on sin.
5 Only in such a world COULD
6 everything be upside-down. This
7 IS the strange illusion which makes
8 the clouds of guilt seem heavy
9 and impenetrable. The solidness this
10 world's foundation SEEMS to have
11 is FOUND in this. For sin HAS
12 changed creation from an Idea
13 of God to an IDEAL the EGO
14 wants;-- a world IT rules, made
15 up of bodies, mindless, and capable
16 of COMPLETE corruption and decay.
17 T 19 C 7. If this is a MISTAKE, it
18 can be undone easily by truth.
19 ANY mistake can be corrected,
20 if TRUTH be left to judge it.
21 But, if the mistake is given the
22 STATUS of truth, to what CAN
23 it be brought? The holiness of
24 sin is kept in place by just this
25 strange device. As TRUTH, it IS
(N 10:88) (Ur 700-701)

1. inviolate, and everything is brought to IT
2. for judgment. As a MISTAKE, IT
3. must be brought to truth. It is
4. impossible to have faith in sin, for sin IS
5. faithlessness. But it IS possible to
6. have faith that a MISTAKE can be corrected. (701)525
7. T 19 C 8. There is no stone in all the ego's
8. embattled citadel more heavily defended than
9. the idea that sin is real; the
10. NATURAL expression of what the
11. Son of God has MADE himself
12. to be, AND WHAT HE IS. To the ego,
13. THIS IS NO MISTAKE. For this IS its
14. reality; this is the "truth," from
15. which escape will ALWAYS be
16. impossible. This is his past, his
17. present, and his future. For he
18. has somehow managed to
19. corrupt his Father, and
20. change His Mind COMPLETELY.
21. Mourn then the death of God, Whom
22. sin has killed! T 19 C 9. And this
23. WOULD be the ego's wish, which, in
24. its madness, it thinks it has
25. ACCOMPLISHED. Would you not RATHER
(N 10:89) (Ur 701-702)
1 that all this be nothing more than a
2 MISTAKE, ENTIRELY correctable, and
3 so easily escaped from that its whole
4 correction is like walking through a mist into the
5 sunlight? For that is all it IS. Perhaps
6 you would be tempted to AGREE with the
7 ego, that it is far better to be sinful
8 than be mistaken. But think you carefully
9 before you allow yourself to make
10 this choice. Approach it not lightly, for
11 it IS the choice of hell or Heaven. (702)526
T 19 D. The Unreality of Sin (*N 1530 10:90) (N 10:90) (Ur 702)

1. The 16 attraction of sin guilt is thought to be 17 in sin, NOT error. Sin will be repeated, BECAUSE of this attraction. Fear can become so acute that the sin is denied the acting out, but, while the guilt REMAINS attractive, the mind will suffer, and not let go the IDEA of the sin. For guilt still calls to it, and the mind hears it and yearns for it, making itself a willing captive to its sick appeal.

2. Sin is an idea of evil that cannot BE corrected, and will be forever DESIRABLE. As an ESSENTIAL part of what the ego thinks you ARE, you will ALWAYS want it. And only an AVENGER, with a mind UNLIKE your own, could stamp it out through FEAR.

3. The ego does not think it possible that love, NOT fear, is really called upon by sin, AND ALWAYS ANSWERS. For the ego brings sin to FEAR, demanding punishment. But punishment is but another form of guilt's protection. For what is DESERVING punishment, must have been REALLY DONE. Punishment is always the great preserver of sin; treating it with respect, and honoring its enormity.

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16 Ur inserts “Feb. 27, 1976”
17 Ur replaces “thought to be” with “found”
(N 10:91) (Ur 702-703)

1 What must be punished, MUST BE TRUE.
2 And what is true MUST be eternal, and
3 WILL be repeated endlessly. For what
4 you think is real YOU WANT, and will NOT
5 let it go.
6 T 19 D 3. An ERROR, on the other hand, is NOT
7 attractive. What you see clearly AS A
8 MISTAKE, you WANT corrected. Sometimes
9 a sin can be repeated over and over,
10 with OBVIOUSLY distressing results, but
11 WITHOUT the loss of its appeal. And
12 suddenly you change its status from a
13 sin to a MISTAKE. Now you will NOT
14 repeat it; you will merely stop, and
15 let it go. UNLESS THE GUILT REMAINS.
16 For then you will but change the FORM of
17 sin, granting that it was an error, but
18 KEEPING IT UNCORRECTABLE. This is not
19 really a change in your perception, for it
20 is SIN that calls for punishment, NOT error. (703)527
21 T 19 D 4. The Holy Spirit CANNOT punish sin. Mistakes
22 He recognizes, and would correct them all,
23 as God entrusted Him to do. But
24 SIN He knows not, nor can He
25 RECOGNIZE mistakes that cannot be corrected.

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18 Ur inserts comma here
(N 10:92) (Ur 703)

1 For a mistake that cannot be corrected is
2 MEANINGLESS to Him. Mistakes are FOR
3 correction. They call for NOTHING ELSE.
4 What calls for punishment, must call for
5 NOTHING. Yet every mistake MUST be
6 a call for love. What, then, is sin?
7 What COULD it be but a mistake
8 you would keep hidden; a call for help
9 that you would keep UNHEARD, and thus
10 UNANSWERED?
11 T 19 D 5. In time, the Holy Spirit CLEARLY sees
12 the Son of God can make mistakes. On this,
13 you SHARE His vision. Yet you do NOT
14 share His recognition of the difference
15 between time and eternity. The Holy Spirit knows
16 that time is for CORRECTION. And
17 when correction is completed, time
18 IS eternity. Time is like a
19 downward spiral, that seems to
20 travel down from a long, unbroken
21 line, along another plane, but which
22 in no way BREAKS the line, or interferes
23 with its smooth continuousness. Along the spiral,
24 it SEEMS as if the line MUST have been
25 broken, but, at the LINE, its wholeness is
apparent.  

T 19 D 6. Everything seen from the spiral is 
misperceived. But, as you approach the 
line, you realize that IT was not affected 
by the drop into another plane at all. 
But, FROM this plane, the LINE seems 
discontinuous. And this is but an 
error in perception, which can be easily 
corrected IN THE MIND, although the body's 
eyes will see no change. The eyes 
see many things the mind corrects, and 
YOU respond, NOT to the eyes' illusions, 
BUT TO THE MIND'S CORRECTIONS. You SEE 
the line as broken, and as you shift to 
different aspects of the spiral, the line looks 
different. Yet in your mind is One Who KNOWS 
it is unbroken, and forever changeless. (704)528 

T 19 D 7. This One can teach you how 
to look on time differently, and to 
see BEYOND it. But NOT while you 
believe in sin. In error, yes, for this 
CAN be corrected by the mind. But 
sin is the belief that YOUR perception 
is UNCHANGEABLE, and that the MIND 
must ACCEPT AS TRUE what it is
(N 10:94) (Ur 704)

1 told THROUGH it. If it does not obey, the
2 MIND is judged insane. The ONLY power
3 that could CHANGE perception is thus
4 kept impotent, held to the body by the
5 FEAR of changed perception, which
6 its Teacher, Who is One with it, would
7 bring.
8 **T 19 D 8.** When you are tempted to
9 believe that sin is real, remember this:
10 If sin is real, both God AND YOU are
11 not. If creation is EXTENSION, the Creator
12 MUST have extended HIMSELF, and it is
13 impossible that what is PART of Him is
14 totally unlike the rest. If sin is
15 real, God must be at war
16 **WITHIN HIMSELF.** HE must be
17 split, and torn between good and evil;
18 partly sane and partially insane.
19 For He must have created what wills to
20 destroy Him, and HAS THE POWER TO DO SO.
21 Is it not EASIER to believe that YOU have
22 been mistaken, than to believe in this?
While you believe that YOUR reality, OR YOUR BROTHER'S, is bounded by a body, you will believe in sin. While you believe that BODIES can unite, you will find guilt attractive, and believe that sin is precious. For the belief that bodies LIMIT the mind leads to a perception of the world in which the PROOF of separation seems to be everywhere. And God and His creation seem to be split apart, and overturned. For sin would PROVE what God created holy could not prevail against it, nor remain ITSELF before its power. Sin is perceived as mightier than God, before which God HIMSELF must bow, and offer His creation to its conqueror. Is this humility, or madness? If sin were real it would forever be beyond the hope of healing. For there would be a power BEYOND God's, capable of making another will, which could attack His Will, and OVERCOME it. And give His Son a will APART from His, and STRONGER.

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19 Ur has “its power” typed originally and then overtyped with “the power of sin.”
(N 10:96) (Ur 705)

1 And each part of His fragmented creation
2 would have a DIFFERENT will OPPOSED to
3 His, and in eternal opposition to Him AND
4 TO EACH OTHER.
5
6 T 19 D 11. Your holy relationship has, as its
7 purpose now, the goal of proving THIS
8 is impossible. Heaven has smiled
9 upon it, and the belief in sin has been
10 uprooted in its smile of love. You
11 see\(^{20}\) it still, because you do not realize
12 that its FOUNDATION has gone. Its
13 SOURCE has been removed, and so it
14 can be cherished but a little while,
15 before it vanishes. Only the habit of
16 LOOKING for it still remains. And
17 yet you look with Heaven's smile upon
18 your lips, and Heaven's blessing on
19 your sight. T 19 D 12. You will NOT see it
20 long. For, in the NEW perception, the
21 mind CORRECTS it when it SEEMS
22 to be seen, and it becomes invisible. But
23 ERRORS are quickly recognized, and
24 quickly given to correction, to be
25 healed, NOT hidden. YOU will be
26 healed of sin and all its ravages, the

\(^{20}\) Ur underlines “see”
(N 10:97) (Ur 705-706)

1 INSTANT that you give it no power
2 over EACH OTHER. And you will HELP each
3 other overcome MISTAKES, by joyously
4 RELEASING one another from the belief in sin.
5 In the holy instant, you will see the smile of Heaven
6 shining on BOTH of you. And you will
7 shine upon each other, in glad acknowledgment
8 of the grace that has been GIVEN you.
9 T 19 D 13. For sin will NOT prevail against a
10 union Heaven has smiled upon.
11 Your perception was HEALED in that²¹
12 holy instant Heaven gave you.
13 Forget what you HAVE seen, and raise
14 your eyes, in faith, to what you
15 now CAN see. The barriers to
16 Heaven will disappear before your
17 holy sight. For you who were
18 sightless have been GIVEN vision, and
19 you CAN see. Look not for what has
20 been REMOVED, but for the glory that
21 has been RESTORED, for you to see. (706) - 530 –
22 Look upon your Redeemer, and behold what
23 He would show you in each other. And
24 let not sin arise again, to blind your
25 eyes. For sin would keep you separate, but

²¹ Ur has “the”
(N 10:98) (Ur 706)

1 your Redeemer would have you look upon each
2 other as yourself.
(N 10:99) (Ur 706)

1 T 19 D 14. Your relationship is now a temple of healing,
2 a place where all the weary ones can
3 come and find rest. Here is the rest that
4 waits for all, after the journey. And
5 it is brought NEARER to all, by your
6 relationship. As this peace expands,
7 from deep inside yourselves, to
8 embrace ALL the Sonship and give it
9 rest, it will encounter many obstacles.
10 Some of them, YOU will try to interpose.
11 Others will seem to arise from
12 elsewhere; from your brothers, and from
13 various aspects of the world OUTSIDE.
14 But peace will gently cover them,
15 extending past, COMPLETELY unhindered.
16 T 19 D 15. The extension of the Holy Spirit's purpose,
17 from YOUR relationship to others, to
18 bring them gently IN, has
19 already begun. This is the way in
20 which He will bring means and goal in
21 line. The peace He laid, deep
22 within BOTH of you, will quietly
23 extend to EVERY aspect of your
24 lives, surrounding both of you
25 with glowing happiness, and the calm

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22 Ur inserts "February 28, 1967."
(N 10:100) (Ur 706-707)

1 awareness of COMPLETE protection. And
2 you will carry its message of love and
3 safety and freedom to everyone who
4 draws nigh unto your temple,
5 where healing waits for him.
6 **T 19 D 16.** You will NOT wait to
7 give him this. For you will
8 CALL to him and he will
9 answer, RECOGNIZING in your call the
10 call of God. And you will draw
11 him in and give him rest, as
12 it was given YOU. All this will you
13 do. But the peace that already
14 lies deeply within, must first
15 expand, and FLOW ACROSS the obstacles
16 YOU place before it. THIS IT
17 WILL DO. For nothing **that is**
18 undertaken WITH the Holy Spirit, remains
19 unfinished. You can indeed be
20 sure of NOTHING you see OUTSIDE
21 you, but of this you CAN be sure. (707) - 531 –
22 **T 19 D 17.** The Holy Spirit asks that you offer Him
23 a resting-place, where YOU will
24 rest in Him. He answered you,
25 and entered your relationship. Would you not

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23 *Ur* has something crossed out which might be “that is”
(N 10:101) (Ur 707)

1. now RETURN His graciousness, and enter
2. into a relationship with Him? For it is
3. HE Who offered YOUR relationship the gift of
4. holiness, without which it would have
5. been forever impossible to appreciate each other.
6. The gratitude you owe to Him, He asks
7. but that YOU receive, FOR Him. And  
8. when you look with gentle graciousness upon
9. EACH OTHER, you ARE beholding Him. For
10. you are looking where He IS, and NOT apart
11. from you.
12. You CANNOT see the Holy Spirit, but
13. you CAN see your brothers truly.
14. And the light in them will show you all
15. that you NEED to see. When the peace
16. in you has been extended to
17. encompass EVERYONE, the Holy Spirit's function
18. here will be accomplished. What
19. NEED is there for SEEING, then? When
20. God has taken the last step Himself,
21. the Holy Spirit will gather ALL your thanks and
22. gratitude that you have offered Him,
23. and lay them gently before His
24. Creator, in the Name of His most
25. holy Son. And the Father will ACCEPT them,

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24 Ur inserts comma here
25 Ur does not emphasize “each other”
T 19 E. Obstacles to Peace –I The Desire to Get Rid of it
(N 10:102) (Ur 707-708)

1 in HIS Name. What need is there of
2 seeing, in the presence of HIS gratitude? (708)532
3 **T 19 E 1.** The\(^{26}\) first obstacle that peace
4 must flow across is your desire to get
5 RID of it. For it cannot extend,
6 UNLESS you keep it. YOU are the center from
7 which it radiates outward, to call the others
8 IN. You are its home; its tranquil
9 dwelling-place, from which it gently
10 reaches out, but NEVER leaving YOU.
11 If YOU would make it homeless, how
12 can it abide within the Son of God?
13 If it would spread across the whole
14 creation, it MUST begin with you.
15 And, FROM you, reach to everyone
16 who calls, and bring him rest by J
17 OINING you.
18 **T 19 E 2.** Why would you want peace
19 homeless? What do you think that it
20 must DISPOSSESS, to dwell in you?
21 What SEEMS to be the cost you are so
22 unwilling to pay? The little barriers of
23 sand still stand between you. Would
24 you reinforce them NOW? You are NOT

\(^{26}\) Ur inserts “March 1, 1967”
asked to let them go for yourselves alone.

Christ asks it of you, for HIMSELF. He
would bring peace to everyone. And how
can He do this, EXCEPT through you?
Would you let a little bank of sand, a
wall of dust, a tiny seeming barrier
stand between your brothers and salvation?

And yet it IS this little
remnant of attack you cherish still
against each other, that is the first
obstacle the peace in you encounters, in its
going forth. This little wall of hatred
would STILL oppose the Will of God, and
keep It limited. The Holy Spirit's purpose rests
in peace within you. Yet you are STILL
unwilling to let it JOIN you wholly.
You still oppose the Will of God, just by
a little. But that little IS a limit
you would place upon the whole. God's
Will is One, NOT many. It HAS no
opposition, for there is none BESIDE It.

What you would still contain
behind your little barrier, and keep
SEPARATE from each other, is mightier than
the universe. For it would HOLD BACK
(N 10:104) (Ur 708-709)

1 the universe AND ITS CREATOR. This little wall would
2 hide the purpose (709)533 of Heaven, and keep it
3 FROM Heaven. Would you thrust
4 salvation AWAY from the GIVER of
5 salvation? For such have YOU
6 become. Peace could no more DEPART
7 from you than from God. Fear not
8 this little obstacle. It can NOT contain
9 the Will of God. Peace WILL flow
10 across it, and join you WITHOUT hindrance.
11 T 19 E 5. Salvation cannot BE withheld from you. It
12 IS your purpose. You CANNOT will APART
13 from this. You HAVE no purpose apart from
14 each other, nor apart from the one you
15 asked the Holy Spirit to SHARE with you. The
16 little wall will fall away so quietly,
17 beneath the wings of peace! For it will
18 send its messengers from you to all the
19 world. And barriers will fall
20 away before their coming, as easily
21 as those which YOU would interpose will
22 be surmounted. To overcome the world is no
23 more difficult than to surmount your little
24 wall. For in the miracle of YOUR relationship, WITHOUT
25 this barrier, is EVERY miracle contained.
T 19 E 6. There is no order of difficulty in miracles, for they ARE all the same. Each is a gentle WINNING OVER, from the appeal of guilt to the appeal of love. How can this FAIL to be accomplished, WHEREVER it is undertaken? Guilt can raise no REAL barriers against it. And all that seems to stand between you MUST fall away, because of the appeal YOU answered. And from you who answered, He Who answered you would call. His home is in your holy relationship. Do not attempt to stand BETWEEN Him and His holy purpose, for it IS yours. But let Him quietly EXTEND the miracle of your relationship to everyone CONTAINED in it, as it was given.

T 19 E 7. There is a hush in Heaven, a happy expectancy, a little pause of gladness, in acknowledgment of the journey's end. For Heaven knows you well, as you know Heaven. No illusions stand between you. Look not upon the little (710)534 wall of shadows. The sun has risen OVER it. How can a shadow KEEP you from the sun? No more can
(N 10:106) (Ur 710)

1. YOU be kept by shadows from the
2. light in which illusions end. EVERY miracle
3. is but the end of an illusion. Such was the journey;
4. such its ending. And in the goal of truth,
5. which you ACCEPTED, must ALL illusions end.

T 19 E 8. The little, insane wish to get
7. rid of Him Whom you invited IN, and
8. push Him OUT, MUST produce
9. conflict. As you look upon the world,
10. this little wish, uprooted and floating
11. aimlessly, can land and settle
12. briefly upon ANYTHING. For it HAS
13. no purpose now. BEFORE the Holy Spirit
14. entered to abide with you, it SEEMED to
15. have a MIGHTY purpose; the fixed
16. and unchangeable dedication to sin and its
17. results. Now it is aimless, wandering
18. pointlessly, causing no more than
19. tiny interruptions in love's appeal.

T 19 E 9. This feather of a wish, this
21. tiny illusion, this microscopic remnant
22. of the belief in sin, is all that
23. remains of what once SEEMED to
24. be the world. It is no longer an
25. unrelenting barrier to peace. Its
(N 10:107) (Ur 710)

1 pointless wandering makes its results
2 APPEAR to be more erratic and unpredictable
3 than before. Yet what COULD be
4 more unstable than a tightly-
5 organized delusional system? Its
6 SEEMING stability is its pervasive
7 WEAKNESS, which extends to EVERYTHING.
8 The VARIABILITY which the little remnant induces²⁷
9 merely indicates its LIMITED results.
10 T 19 E 10. How mighty can a little
11 feather be, before the great wings of
12 truth? Can it oppose an eagle's
13 flight, or hinder the advance of
14 summer? Can it interfere with the
15 EFFECTS of summer's sun upon a
16 garden covered by the snow?
17 See but how easily this little
18 whisp²⁸ is lifted up and carried
19 away, never to return. And
20 part with it in gladness, not regret.
21 For it is nothing in itself, and STOOD
22 FOR nothing when you had greater
23 faith in its protection. Would you not
24 rather greet the summer sun, than fix your
25 gaze upon a disappearing snowflake, and

²⁷ Ur inserts a comma here.
²⁸ Originally written “whisp,” this is an apparent typo since the word intended would appear to be “wisp.”
T 19 F. The Attraction of Guilt (*N 1548 10:108) 
(N 10:108) (Ur 710-711) 

1. shiver in remembrance of the winter's cold? (711)535

2. ---------------------------------------------

T 19 F 1. The\(^{29}\) attraction of guilt produces 

3. fear of love. For love would 

4. NEVER look on guilt at all. It is the 

5. NATURE of love to look upon ONLY 

6. the truth, for there it sees itself, 

7. with which it would unite in holy union 

8. and completion. As love must look 

9. past fear, so must fear see 

10. love not. For love contains the 

11. END of guilt, as surely as 

12. fear DEPENDS on it. Love is 

13. attracted ONLY to love. Overlooking 

14. guilt completely, IT SEES NO FEAR. 

15. Being wholly without attack, it 

16. COULD not be afraid. 

17. T 19 F 2. Fear is attracted to what 

18. love sees NOT. And each believes 

19. that what the other looks upon does 

20. not exist. Fear looks on guilt 

21. with just the same devotion that love 

22. looks on itself. And each has 

23. many messengers which they send 

24. forth, and which return to them with 

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\(^{29}\) Ur inserts “March 3, 1967”
(N 10:109) (Ur 711)

1 messages written in the language in which their going forth was asked. Love's messengers are gently sent, and return with messages of love and gentleness. The messengers of fear are harshly ordered to seek out guilt, and cherish every scrap of evil and sin that they can find, losing none on pain of death, and laying them respectfully before their lord and master.

10 T 19 F 3. Perception cannot obey two masters, each asking for messages of different things, in different languages. What fear would feed upon, love overlooks. What fear DEMANDS, love cannot even SEE. The fierce attraction that guilt holds for fear is wholly absent from love's gentle perception. What love would look upon is meaningless to fear, and quite invisible. Relationships in this world are the result of how the world is seen. And this depends on which emotion was called on to send its messengers to look upon it, and return with word of what they saw.

30 Ur inserts "of them"
31 Ur inserts a comma here
(N 10:110) (Ur 711-712)

1 T 19 F 4. Fear's messengers are trained through terror, and they tremble when (712)536 their master calls upon them to serve him. For fear is merciless even to its friends. Its messengers steal guiltily away in hungry search of guilt, for they are kept cold and hungry, and made very vicious by their master, who allows them to feast only upon what they return to him. No little shred of guilt escapes their hungry eyes. And in their savage search for sin, they pounce on any living thing they see, and carry it screaming to their master, to be devoured.

T 19 F 5. Send not these savage messengers into the world, to feast upon it, and to prey upon reality. For they will bring you word of bones and skin and flesh. They have been taught to seek for the corruptible, and to return with gorges filled with things decayed and rotting. To them, such things are beautiful, because they seem to allay their savage pangs of hunger. For they are frantic with the pain of fear, and would

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32 Ur has “rotted” instead of “rotting”
(N 10:111) (Ur 712)

1 avert the punishment of him who sends them forth, by offering him what THEY hold dear.
2 T 19 F 6. The Holy Spirit has given you love's messengers,
3 to send INSTEAD of those YOU trained through fear. THEY are as eager to return to
4 you what they hold dear, as are the others. If you send THEM forth, they
5 will see only the blameless and the beautiful,
6 the gentle and the kind. They will be as
7 careful to let no little act of
8 charity, no tiny expression of
9 forgiveness, no little breaths\(^\text{33}\) of love,
10 escape their notice. And they will return, with all the happy things they
11 found, to share them lovingly with you.
12 Be not AFRAID of them. They offer you salvation. Theirs are the messages of
13 SAFETY. For THEY see the world as kind.
14 T 19 F 7. If you send forth ONLY the
15 messengers the Holy Spirit gave you, WANTING
16 no messages but theirs, you will
17 see fear no more. The world will
18 be transformed before your sight, cleansed
19 of all guilt, and softly brushed with
20 beauty. The world contains no fear

\(^{33}\)The manuscript says “breathe” which is a verb, and a noun is needed here, so we have some sort of copying mistake. The Notes says “breaths” so this has been changed to reflect the original.
(N 10:112) (Ur 712)

1 that YOU laid not upon it. (713)537 And none you
2 cannot ask love's messengers to REMOVE
3 from it, and be see it still. The Holy Spirit
4 has given you HIS messengers, to send
5 each other, and return to each with what
6 love sees. They have been given to
7 REPLACE the hungry dogs of fear you sent
8 instead. And they go forth to signify the
9 END of fear.
10 T 19 F 8. Love, too, would set a feast
11 before you, on a table covered
12 with a spotless cloth, set in a quiet
13 garden, where no sound but
14 singing and a softly joyous whispering
15 is ever heard. This is a feast
16 which honors your holy relationship, and at
17 which everyone is welcomed as an
18 honored guest. And in a holy instant grace is said
19 by everyone together, as they join
20 in gentleness before the table of
21 communion. And I will join you there,
22 as long ago I promised, and promise
23 still. For in your new relationship am I
24 made welcome, and where I am made
25 welcome, there I AM. (714)538

34 The Notes has a number of numerals written here and there which often correspond to Urtext page breaks and consist of at least one of the numbers written on that page. In this case we find the number “557” written but that number does not appear on our copy of the Urtext manuscript, rather the only number is 538. This would suggest that the Notes were here being compared to some other early scribal draft and this note provides some documentary evidence of there being another copy we have not yet seen. This is also where our copy of the Notes ceases to correspond at all to the Urtext, which is a rather curious coincidence.
March 6, 1967

T 19 F 9. I am made welcome in the state of grace, which means YOU HAVE AT LAST FORGIVEN ME. For I became the symbol of your sin, and so I had to die INSTEAD of you. To the ego, sin MEANS death, and so Atonement IS ACHIEVED THROUGH MURDER. Salvation is looked upon as a way by which the Son of God was killed, instead of YOU. Yet would I offer you my BODY, you whom I love, KNOWING its littleness? Or would I teach that bodies cannot keep us apart? Mine was of no greater value than yours; no better means for the COMMUNICATION of salvation, but NOT its Source.

T 19 F 10. No one can die for anyone, and death does not atone for sin. But you can LIVE to show it is not REAL. The body DOES appear to be the symbol of sin, while you believe that it can get you what you want. While you believe that it can give you pleasure, you will ALSO believe that it can bring you pain. To think you could be satisfied and happy with so little, IS to hurt yourself. And to LIMIT the happiness that you would have, CALLS upon pain to fill your meager store, and make your lives complete. This IS completion, as the ego sees it. For guilt creeps in where happiness has been removed, and SUBSTITUTES for it.

T 19 F 11. Communion is another kind of completion, which goes beyond guilt BECAUSE it goes beyond the body. Communion comes with peace, and peace MUST transcend the body.

T 19 G. Obstacles to Peace – II. The Belief the Body is Valuable for What it Offers (*N not present in Notes)

T 19 G 1. We said that peace must first surmount the obstacle of your desire to get rid of it. Where the attraction of guilt holds sway, peace is NOT WANTED. The second obstacle that peace must flow across, and closely related to the first, is the belief that the body is valuable FOR WHAT IT OFFERS. For here is

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35 In this one sentence Jesus challenges both the traditional Jewish sacrificial cult whereby the slaughter of the "scapegoat" or sacrificial animal was believed to expiate the sin of the community, along with the early Jewish interpretation of the crucifixion, in which Jesus’ execution was seen as a kind of human sacrifice to atone for the sins of the world. This particular form of “blood and suffering” Christology whereby God punished His Son for our errors has, like the earlier animal sacrifice cultus with which it shares the same atavistic bloody-mindedness and body fetishes, is frequently described as an error, this being just one example. The next sentence points to a common thread in ACIM’s treatment of this issue, it’s not the dying but the living that matters, not the crucifixion that contains power but rather the resurrection.
1 the attraction of guilt MADE MANIFEST in the body, and SEEN in
2 it.
T 19 G 2. THIS is the value that you think peace would ROB you of. This is what you believe that it would dispossess, and leave YOU homeless. And it is this for which YOU would deny a home to peace. This “sacrifice” you feel to be too great to make, too much to ask of you. Is it a SACRIFICE, or a RELEASE? What has the body REALLY given you, that justifies your strange belief that in it lies salvation? Do you not see that this is the belief in DEATH? Here is the focus of the perception of Atonement as murder. Here is the SOURCE of the idea that love is fear.

T 19 G 3. The Holy Spirit's messengers are sent far beyond the body, calling the mind to join in holy communion, and be at peace. Such is the message that I gave them, for YOU. It is only the messengers of FEAR that see the body, for they look for what can suffer. Is it a sacrifice to be REMOVED from what can suffer? The Holy Spirit does not DEMAND you “sacrifice” the hope of the body's pleasures. It HAS no hope of pleasure. But neither can it bring you fear of pain. Pain is the ONLY “sacrifice” the Holy Spirit asks. And this He WOULD remove.

T 19 G 4. Peace is extended from you only to the eternal. And it reaches out FROM the eternal in YOU. It flows across all else. The second obstacle is no more solid than the first. For you will neither to get rid of peace, nor to LIMIT it. What are these obstacles that you would interpose between peace and its going forth, but barriers you place between your will and its accomplishment? You WANT communion, NOT the feast of fear. You WANT salvation, NOT the pain of guilt. AND YOU WANT YOUR FATHER, NOT a little mound of clay, to be your home.

T 19 G 5. In your holy relationship is your Father's Son. He has NOT lost communion with Him. NOR WITH HIMSELF. When you agreed to join each other, you acknowledged this is so. This has NO cost. But it HAS release from cost. You have paid very dearly for your illusions. And NOTHING you have paid for brought you peace. Are you not GLAD that Heaven can not BE sacrificed?
And sacrifice can not BE asked of you? There IS no obstacle that you can place before our union, for in your holy relationship I am there ALREADY. We will surmount all obstacles TOGETHER, for we stand WITHIN the gates, and not outside.

19 G 6. How easily the gates are opened from within, to let peace through to bless the tired world! Can it be difficult for us to walk past barriers together, when you have JOINED the Limitless? The end of guilt is in your hands, to give. Would you stop now, to LOOK for guilt in each other? Let me be to you the symbol of the END of guilt, and look upon each other, as you would look on me. Forgive me for all the sins you think the Son of God committed. And in the light of your forgiveness, he will remember who he is, and forget what never was.

19 G 7. I ask for your forgiveness, for if YOU are guilty, so must I be. And if I surmounted guilt and overcame the world, you were WITH me. Would you see in me the symbol of guilt, or of the END of guilt? Remembering that what I signify to you, you see within YOURSELF? From your holy relationship, Truth proclaims the truth, and Love looks on itself. Salvation flows from deep within the home you offered to my Father and to me. And we are there together, in the quiet communion in which the Father and the Son are joined.

19 G 8. Oh come ye faithful, to the holy union of the Father and Son in YOU. And keep YOU not apart from what is offered you, in gratitude for giving peace its home in Heaven. Send forth to all the world the joyous message of the end of guilt, and all the world will answer. Think of your happiness, as everyone offers you witness of the end of sin, and shows you that its power is gone forever. Where can guilt be, when the belief in sin is gone? And where is death, when its great advocate is heard no more?

36 1 Corinthians 15:53-57 For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ.
Forgive me your illusions, and release me from punishment for what I have NOT done. So will YOU learn the freedom that I taught, by teaching freedom to each other, and so releasing me. I am within your holy relationship, yet you would imprison me behind the obstacles you RAISE to freedom, and bar my way to YOU. Yet it is not possible to keep AWAY One Who is there ALREADY. And IN Him, it IS possible that our communion, where we are ALREADY joined, will be the focus of the new perception that will bring light to all the world, contained in YOU.

**T 19 H. Pleasure and Pain (**N not present in Notes**)**

**T 19 H 1.** Your little part is but to give the Holy Spirit the whole IDEA of sacrifice. And to ACCEPT the peace He gave, instead. WITHOUT the limits that would hold its extension back, and so would limit YOUR awareness of it. For what He gives MUST be extended, if YOU would have its limitless power, and use it for the Son of God's release. It is not THIS you would be rid of, and having it, you CANNOT limit it. If peace is homeless, so are you. And so am I. And He Who IS our Home, is homeless WITH us.

**T 19 H 2.** Is this your will? Would you forever be a wanderer in search of peace? Would you invest your hope of peace and happiness in what MUST fail? Faith in the eternal is ALWAYS justified, for the eternal is forever kind, infinite in its patience, and wholly loving. It will accept you wholly, and give you peace. But it can unite only with what ALREADY is at peace in you, immortal as itself. The body can bring you neither peace nor turmoil; not pain nor joy. It is a means, and NOT an end. It HAS no purpose of itself, but only what is GIVEN it to do. The body will seem to BE whatever is the means for reaching the goal that you ASSIGN to it.

**T 19 H 3.** Only the mind can set a purpose, and only mind can see the means for its accomplishment, and justify its use. Peace and guilt are both conditions of the mind, to be ATTAINED. And these conditions are the home of the emotion that called them forth, and therefore is COMPATIBLE with it. But think you
which it is that is compatible with YOU. Here is your choice, and it IS free. But all that LIES in it WILL come with it. And what you think you are can NEVER be APART from it.

T 19 H 4. The body is the great SEEMING betrayer of faith. In it lies disillusionment and the seeds of faithlessness. But ONLY if you asked of it what it CANNOT give. Can YOUR mistake be reasonable grounds for your depression and disillusionment, and for retaliative attack on what you think has failed you? Use not your ERROR as the justification for your faithlessness. You have NOT sinned, but you HAVE been mistaken in what is faithful. And the correction of YOUR mistake will GIVE you grounds for faith.
March 9, 1967

T 19 H 5. It is impossible to seek for pleasure through the body, and NOT find pain. It is essential that this relationship be understood, for it is one the ego sees as proof of sin. It is not REALLY punitive at all. It is but the inevitable result of equating yourself WITH the body, which is the INVITATION to pain. For it invites FEAR to enter, and become your PURPOSE. The attraction of guilt MUST enter with it, and WHATEVER fear directs the body to do IS therefore painful. It will share the pain of ALL illusions, and the illusion of pleasure will BE the same as pain.

T 19 H 6. Is not this inevitable? Under fear's orders, the body WILL pursue guilt, serving its master, whose attraction to guilt maintains the whole illusion of his existence. This, then, IS the attraction to PAIN. Ruled by THIS perception, the body becomes the servant of pain, seeking it dutifully, and obeying the idea that pain IS pleasure. It is this IDEA that underlies all of the ego's heavy investment in the body. And it is this insane relationship which it keeps hidden, and yet feeds upon. To YOU, it teaches that the body's pleasure is happiness. But to ITSELF it whispers, “It is death.”

T 19 H 7. Why should the body be ANYTHING to you? Certainly what it is MADE of is not precious. And, just as certainly, IT has no feeling. It transmits TO YOU the feelings that you WANT. Like any communication medium, the body receives and sends the messages that it is given. It has NO feeling for them. All of the feeling with which they are invested is given by the sender and the receiver. The ego and the Holy Spirit both recognize this. And both also recognize that here, THE SENDER AND RECEIVER ARE THE SAME. The Holy Spirit TELLS you this with joy. The ego HIDES it, for it would keep you unaware of it.

T 19 H 8. Who would send messages of hatred and attack, if he but understood he sends them to HIMSELF? Who would accuse, make guilty and condemn HIMSELF?
The ego's messages are ALWAYS sent AWAY from you, in the belief that, for your message of attack and guilt, will someone OTHER than yourself suffer. And, even if YOU suffer, yet someone ELSE will suffer more. The great deceiver recognizes that this is not so, but, as the “enemy” of peace, it urges you to SEND OUT all your messages of attack and free YOURSELF. And, to convince you this is possible, it bids the body search for pain in attack upon another, calling it pleasure, and OFFERING it to you as freedom FROM attack.

T 19 H 9. Hear not its madness, and believe not the impossible is true. Forget not that the ego has DEDICATED the body to the goal of sin, and places in it ALL its faith that this can be accomplished. Its sad disciples chant the body's praise continually, in solemn celebration of the ego's rule. Not one but MUST believe that YIELDING to the attraction of guilt is the ESCAPE from pain. Not one but MUST regard the body as himself, WITHOUT which he would die, and yet WITHIN which is his death equally inevitable.

T 19 H 10. It is not given to the ego's disciples to realize that they have dedicated themselves to death. This has been OFFERED them, but they have not accepted it. And what is offered must also be received, to be truly given. For the Holy Spirit, too, is a communication medium, receiving from the Father, and offering His messages unto the Son. Like to the ego, the Holy Spirit is both the sender and receiver. For what is sent through Him RETURNS to Him, seeking itself along the way, and FINDING what it seeks. So does the ego FIND the death it seeks, returning it to YOU.
T 19 I. Obstacles to Peace – III. The Attraction of Death (*N not present in Notes)

March 10, 1967

T 19 I. To you, into whose special relationship the Holy Spirit entered, it IS given to release and be released from the dedication to death. For it was offered you, and you ACCEPTED. But you must learn still more about this strange devotion, for it contains the third of the obstacles that peace must flow across. No-one can die, unless he chooses death. What seems to be the FEAR of death, is really its ATTRACTION. Guilt, too, is feared and fearful. Yet it could have no hold at all, except on those who are attracted to it, and seek it out. So it is with death. Made by the ego, its dark shadow falls across all living things, because the ego is the “enemy” of life.

T 19 I. And yet, a shadow cannot kill. What is a shadow to the living? They but walk past, and it is gone. But what of those whose dedication it is NOT to live? The black-draped “sinners,” the ego's mournful chorus, plodding so heavily AWAY from life, dragging their chains and marching in the slow procession that honors their grim master, lord of death. Touch any one of them with the gentle hand of forgiveness, and watch the chains fall away, along with YOURS. See him throw aside the black robe he was wearing to his funeral, and hear him laugh at death. The sentence sin would lay upon him, he can escape with your forgiveness.

T 19 I. This is NOT arrogance. It is the Will of God. What is impossible to you who choose His Will as yours? What is death to you? Your dedication is NOT to death, nor to its master. When you accepted the Holy Spirit's purpose in place of the ego's, you RENOUNCED death, exchanging it for life. We know that the RESULT of an idea leaves not its source. And death is the result of the thought we call the ego, as surely as life is the result of the Thought of God.
T 19 J. The Incorruptible Body (*N not present in Notes)

545 [split paragraph]

T 19 J 1. From the ego came sin and guilt and death, in OPPOSITION to life and innocence, and to the Will of God Himself. Where can such opposition lie, but in the sick minds of the insane, dedicated to madness, and set AGAINST the peace of Heaven?
T 19 J 2. One thing is sure; God, Who created neither sin nor death, wills not that you be bound by them. He knows of neither sin NOR its result. The shrouded figures in the funeral procession march not in honor of their Creator, Whose Will it is they LIVE. They are not following it; they are OPPOSING it. And what is the black-draped body they would bury? A body THEY dedicated to death, a symbol of corruption, a sacrifice to sin, OFFERED to sin to feed upon, and keep ITSELF alive. A thing condemned, damned by its maker, and lamented by every mourner who looks upon it as himself.

T 19 J 3. You who believe you have condemned the Son of God to this ARE arrogant. But you who would RELEASE him are but honoring the Will of his Creator. The arrogance of sin, the pride of guilt, the sepulchre of separation, all are part of your unrecognized dedication to death. The glitter of guilt you laid upon the body would KILL it. For what the ego loves, it kills for its obedience. But what obeys it not, it CANNOT kill. You have ANOTHER dedication which would keep the body incorruptible and perfect, as long as it is useful for your holy purpose.

T 19 J 4. The body no more dies than it can feel. IT DOES NOTHING. Of itself, it is neither corruptible nor incorruptible. IT IS NOTHING. It is the result of a tiny, mad IDEA of corruption, WHICH CAN BE CORRECTED. For God has ANSWERED this insane idea with His Own, an Answer which left Him not, and therefore brings the Creator to the awareness of every mind which heard His Answer, and ACCEPTED it. You who are dedicated to the incorruptible, have been given, through YOUR acceptance, the power to RELEASE from corruption. What better way to teach the first and fundamental principle in a course on miracles than by showing you the one that SEEMS to be the hardest can be accomplished FIRST?
T 19 J 5. The body can but serve your purpose. As you look upon it, so will it seem to be. Death, were it true, would be the final and complete disruption of communication, which IS the ego's goal. Those who fear death see not how often and how loudly they CALL to it, and bid it come to SAVE them from communication. For death is seen as SAFETY, the great dark savior from the light of truth, the answer to the Answer, the silencer of the Voice that speaks for God. Yet the retreat to death is NOT the end of conflict. Only God's ANSWER is its end.

T 19 J 6. The obstacle of your seeming love for death, which peace must flow across, SEEMS to be very great. For in it lies hidden all the ego's secrets, all its strange devices for deception, all its sick ideas and weird imaginings. Here is the final end of union, the triumph of the ego's making over creation, the victory of lifelessness on life Itself. Under the dusty edge of its distorted world, the ego would lay the Son of God, slain by its orders, proof in his decay that God Himself is powerless before the ego's might, unable to protect the life that He created, against the ego's savage wish to kill.

T 19 J 7. My brothers, children of our Father, this is a DREAM of death. There is no funeral, no dark altars, no grim commandments, nor twisted rituals of condemnation, to which the BODY leads you. Ask not release of IT. But FREE it from the merciless and unrelenting orders you laid upon it, and forgive it what you ordered it to do. In its exaltation, you COMMANDED it to die, for only death COULD conquer life. And what but insanity could look upon the defeat of God, and think it REAL?
T 19 J 8. The fear of death will go as its appeal is yielded to love's REAL attraction. The end of sin, which nestles quietly in the safety of your relationship, protected by your union, ready to grow into a mighty force for God, is very near. The infancy of salvation is carefully guarded by love, preserved from every thought that would attack it, and quietly made ready to fulfill the mighty task for which it was GIVEN you. Your new-born purpose is nursed by angels, cherished by the Holy Spirit, and protected by God Himself. It NEEDS not your protection; it is YOURS. For it is deathless, and within it lies the END of death.

T 19 J 9. What danger can assail the wholly innocent? What can attack the guiltless? What fear can enter and disturb the peace of sinlessness? What has been given you, even in its infancy, is in full communication with God AND you. In its tiny hands, it holds, in perfect safety, every miracle you will perform, held out to YOU. The miracle of life is ageless, born in time, but nourished in eternity. Behold this infant, to whom you gave a resting place by your forgiveness of EACH OTHER, and see in it the Will of God. Here is the babe of Bethlehem reborn. And everyone who gives him shelter will follow him, NOT to the cross, but to the Resurrection and the Life.

T 19 J 10. When anything seems to you to be a source of fear, when any situation strikes you with terror and makes your body tremble and the cold sweat of fear comes over it, remember it is ALWAYS for one reason; the ego has perceived it as a symbol of fear, a sign of sin and death. Remember, then, that neither sign nor symbol should be CONFUSED with source, for they must STAND FOR something OTHER than themselves. Their meaning CANNOT lie in them, but must be sought in what they REPRESENT. And they may thus mean everything or nothing, according to the truth or falsity of the IDEA which they reflect.
Confronted with such seeming uncertainty of meaning, judge it not. Remember the holy Presence of the One GIVEN you to be the Source of judgment. Give it to Him to judge FOR you, and say:

"Take this from me and look upon it, judging it for me. Let me not see it as a sign of sin and death, nor use it for destruction. Teach me how NOT to make of it an OBSTACLE to peace, But let You use it FOR me, to FACILITATE its coming."
**T 19 K. Obstacles to Peace - IV. The Fear of God (N not present in Notes)**

March 13, 1967

_T 19 K 1._ What would you see, WITHOUT the fear of death? What would you feel and think, if death held NO attraction for you? Very simply, YOU WOULD REMEMBER YOUR FATHER. The Creator of life, the Source of everything that lives, the Father of the Universe, and of the Universe of universes, and of everything that lies even BEYOND them, would you remember. And, as this Memory rises in your mind, peace must still surmount a final obstacle, AFTER which is salvation completed, and the Son of God ENTIRELY restored to sanity. For here, your world DOES end.

_T 19 K 2._ The fourth obstacle to be surmounted, hangs like a heavy veil before the face of Christ. Yet, as His face rises beyond it, shining with joy because He is in His Father's love, peace will lightly brush the veil aside and run to meet Him, and to JOIN with Him at last. For this dark veil, which seems to make the face of Christ Himself like to a leper's, and the bright rays of His Father's Love which light His face with glory appear as streams of blood, fades in the blazing light BEYOND it, when the fear of death is gone.

_T 19 K 3._ This is the darkest veil, -- upheld by the belief in death, and protected by its attraction. The dedication to death and to its sovereignty is but the solemn vow, the promise made in secret to the ego, never to lift this veil, not to approach it, nor even to SUSPECT that it is there. This is the secret bargain, made with the ego, to keep what lies BEYOND the veil forever blotted out and unremembered. Here is your promise never to allow union to call you OUT of separation; the great amnesia in which the memory of God seems quite forgotten; the cleavage of your Self from you; THE FEAR OF GOD, the final step in your dissociation.
T 19 K 4. See how the belief in death would seem to “save” you. For, if this is gone, what can you fear but life? It is the attraction of death that makes life seem to be ugly, cruel, and tyrannical. You are no more afraid of death than of the ego. These are your chosen FRIENDS. For, in your secret alliance with them, you have agreed never to let the fear of God be lifted, so you could look upon the face of Christ, and join Him in His Father. Every obstacle that peace must flow across is surmounted in just the same way; the fear that RAISED it yields to the love beneath, and so the fear is gone. And so it is with this.

T 19 K 5. The desire to get rid of peace and drive the Holy Spirit FROM you, fades in the presence of the quiet recognition that you love Him. The exaltation of the body is given up in favor of the Spirit, which you love as you could NEVER love the body. And the appeal of death is lost forever, as love's attraction stirs and calls to you. From BEYOND each of these OBSTACLES to love, Love Itself has called, and each has been surmounted by the power of the attraction of what lies BEYOND. Your WANTING fear SEEMED to be holding them in place. Yet, when you heard the voice of love BEYOND them, you answered, and they disappeared.

T 19 K 6. And now you stand in terror before what you swore never to look upon. Your eyes look down, remembering your promise to your “friends.” The “loveliness” of sin; the delicate appeal of guilt, the “holy” waxen image of death, and the fear of vengeance of the ego you swore in blood not to desert, all rise and bid you NOT to raise your eyes. For you realize that if you look on THIS and LET the veil be lifted, THEY WILL BE GONE FOREVER. All of your “friends,” your “protectors,” and your “home,” will vanish. Nothing that you remember NOW, will you remember.
It seems to you the world will utterly abandon you, if you but raise your eyes. Yet all that WILL occur is YOU will leave the world forever. This is the re-establishment of YOUR will. Look upon it, open-eyed, and you will nevermore believe that you are at the mercy of things BEYOND you, forces you can NOT control, and thoughts that come to you AGAINST your will. It IS YOUR WILL TO LOOK ON THIS. No mad desire, no trivial impulse to forget again, no stab of fear, nor the cold sweat of seeming death, CAN stand against your will. And what attracts you from BEYOND the veil, is also deep WITHIN you, unseparated from it, and COMPLETELY One.

Forget not that you came this far TOGETHER. And it was surely NOT the ego that led you here. No obstacle to peace can BE surmounted through ITS help. IT does not open up its secrets, and bid you look at them, and go BEYOND them. IT would not have you see its weakness and learn it has NO power to KEEP you from the truth. The Guide Who brought you here REMAINS with you, and when you raise your eyes, you WILL be ready to look on terror with no fear at all. But first, lift up your eyes and look upon each other in innocence, born of COMPLETE forgiveness of each other's illusions, and through the eyes of faith, which see them not.

No-one can look upon the fear of God unterrified, unless he has ACCEPTED the Atonement, and learned illusions are not real. No-one can stand before this obstacle alone, for he could not have REACHED it unless his brother walked beside him. And no-one would dare to LOOK on it, without COMPLETE forgiveness of his brother in his heart. Stand you here a while, and tremble not. You will be ready. Let us join together in a holy instant, here in this place where the purpose, GIVEN in a holy instant, has led you. And let us join in faith that He Who brought us here together will OFFER you the innocence you need, and that you will ACCEPT it for my love and His.
March 17, 1963

T 19 L.3. Nor is it POSSIBLE to look on this too soon. This is the place to which everyone must come, when he is ready. Once he has found his brother, he IS ready. But merely to REACH a place is not enough. A journey without a purpose is still meaningless. And even when it is over, it seems to make no sense. How can you KNOW that it is over, unless you realize its purpose IS accomplished? Here, with the journey's end before you, you SEE its purpose. And it is here you choose whether to look upon it, or wander on, only to return and make the choice again.

T 19 L.4. To look upon the fear of God DOES need some preparation. Only the sane can look on stark insanity and raving madness with pity and compassion, but NOT with fear. For only if you SHARE in it does it seem fearful. And you DO share in it until you look upon each other with perfect faith and love and tenderness. Before complete forgiveness, you still stand unforgiving. You are afraid of God BECAUSE you fear each other. Those you do not forgive, YOU FEAR. And no-one reaches love, with FEAR beside him.

T 19 L.5. This brother, who stands beside you, still seems to be a stranger. You do NOT know him, and your INTERPRETATION of him is VERY fearful. And you attack him still, to keep what seems to be YOURSELF unharmed. Yet in his hands IS your salvation. You see his madness, which you hate because you SHARE in it. And all the pity and forgiveness that would HEAL it, gives way to fear. Brothers, you NEED forgiveness of each other. For you will share in madness or in Heaven TOGETHER. And you will raise your eyes in FAITH together, or not at all.

T 19 L.6. Beside each of you is one who offers you the chalice of Atonement, for the Holy Spirit is in him. Would you hold his sins AGAINST him, or accept his gift to YOU? Is this giver of Salvation your friend or enemy? Choose which he is, remembering that you will RECEIVE of him according to your choice.
He has IN HIM the power to forgive YOUR sins, as you for HIM. 
Neither can give it to himself alone. And yet your Savior stands 
beside each one. Let him be what he IS, and seek not to make of 
love an enemy.

T 19 L 7. Behold your Friend, the Christ Who stands beside you. How 
holy and how beautiful He is! You THOUGHT He sinned, because you 
cast the veil of sin upon Him to HIDE His loveliness. Yet still 
He holds forgiveness out to you, to SHARE His holiness. This 
“enemy,” this “stranger” still offers you salvation as His 
Friend. The “enemies” of Christ, the worshippers of sin, know 
not Whom they attack. This is your brother, crucified by sin, 
and waiting for release from pain. Would you not OFFER him 
forgiveness, when only he can offer it to you?

T 19 L 8. For HIS redemption he will give you yours, as surely as 
God created every living thing, and loves it. And he will give 
it truly, for it will be both offered and RECEIVED. There is no 
grace of Heaven that you cannot OFFER to each other, and receive 
from your most holy Friend. Let him withhold it not, for by 
receiving it, you offer it to HIM. And he WILL receive of you 
what YOU received of him. Redemption has been given you to give 
EACH OTHER, and thus receive it. Whom you forgive IS free. And 
what you give, YOU SHARE. Forgive the sins your brother THINKS 
he has committed, and all the guilt YOU see in him.

T 19 L 9. Here is the holy place of RESURRECTION, to which we come 
again; to which we will RETURN until redemption is accomplished 
AND RECEIVED. Think who your brother IS, before you would 
condemn him. And offer thanks to God that he is holy, and has 
been given the gift of holiness for YOU. Join him in gladness, 
and remove all trace of guilt from his disturbed and tortured 
mind. Help him to lift the heavy burden of sin you laid upon 
him, and he ACCEPTED as his own, and toss it lightly and with 
happy laughter AWAY from him. Press it not like thorns against 
his brow, nor nail him to it, unredeemed and hopeless.
T 19 L 10. Give each other faith, for faith and hope and mercy ARE yours to give. Into the hands that give, the gift is given. Look on your brother, and see in him the gift of God you would RECEIVE. It is almost Easter, the time of Resurrection. Let us give redemption to each other, and SHARE in it, that we may rise as one in resurrection, and not SEPARATE in death. Behold the gift of freedom that I gave the Holy Spirit, for BOTH of you. And be you free together, as you offer TO the Holy Spirit this SAME gift, and, giving it, receive it OF Him, in RETURN for what you gave.

T 19 L 11. He leadeth you and me together, that we might meet here, in this holy place, and make the SAME decision. Free your brother here, as I freed you. Give him the self-same gift, nor look upon him with condemnation of ANY kind. See him as guiltless as I look on you, and OVERLOOK the sins he THINKS he sees within himself. Offer each other freedom and complete release from sin, here in the garden of seeming agony and death. So will we prepare TOGETHER the way unto the Resurrection of God's Son. And let him rise again to glad remembrance of his Father, Who knows no sin, no death, but ONLY life eternal.

T 19 L 12. Together we will disappear into the Presence BEYOND the veil, not to be lost, but FOUND; not to be seen, but to be KNOWN. And, knowing, nothing in the plan God has established for salvation will be left undone. This is the journey's purpose, WITHOUT which IS the journey meaningless. Here is the Peace of God, given to you eternally by Him. Here is the rest and quiet that you seek, the REASON for the journey from its beginning. Heaven is the gift you OWE each other, the debt of gratitude you offer to the Son of God, in thanks for what he is, and what his Father created him to be.
T 19 L 13. Think carefully how you would look upon the giver of this gift, for as you look on HIM, so will the gift ITSELF appear to be. As HE is seen as either the giver of guilt or of salvation, so will his OFFERING be seen, and so RECEIVED. The crucified give pain, because they ARE in pain. But the redeemed give joy, because they have been HEALED of pain. Everyone gives as he receives, but HE must choose what it will BE that he receives. And he will RECOGNIZE his choice by what he gives, and what is given HIM. Nor is it given anything in hell or Heaven to INTERFERE with his decision.

T 19 L 14. You came this far because the journey WAS your choice. And no-one undertakes to do what he believes is meaningless. What you had faith in still is faithful, and watches over you in faith so gentle, yet so strong, that it would lift you far beyond the veil, and place the Son of God safely within the sure protection of his Father. Here is the ONLY purpose that gives this world, and the long journey THROUGH this world, whatever meaning lies in them. Beyond this, they ARE meaningless. You stand together, still without conviction they HAVE a purpose. Yet it is GIVEN you to SEE this purpose in your holy Friend, and RECOGNIZE it as your own.
A Course in Miracles Volume I Chapter 20 Shorthand Notes Transcript

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Note: None of the Notes for Chapter 20 have been located as of yet so this chapter is simply the Urtext Manuscript.
Chapter 20 - The Promise of the Resurrection

T 20 A. Introduction (*N not present in Notes)

March 19, 1967

T 20 A 1. This is Palm Sunday, the celebration of victory, and the acceptance of the truth. Let us not spend this holy week brooding on the crucifixion of God's Son, but happily in the celebration of his release. For Easter is the sign of peace, not pain. A slain Christ has no meaning. But a RISEN Christ becomes the symbol of the Son of God's forgiveness upon himself; the sign he looks upon himself as healed and whole. [split paragraph]

T 20 B. Holy Week (*N not present in Notes)

T 20 B 1. This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. Let no dark signs of crucifixion intervene between the journey and its purpose; between the ACCEPTANCE of the truth and its EXPRESSION.

T 20 B 2. This week we celebrate eternal life, NOT death. And we honor the perfect PURITY of the Son of God, and NOT his sins. Offer each other the gift of lilies, NOT the crown of thorns; the gift of love, and NOT the “gift” of fear. You stand beside each other, thorns in one hand and lilies in the other, uncertain which to give. Join now with me, and throw away the thorns, offering the lilies to REPLACE them. This Easter I would have the gift of your forgiveness, offered by you to me, and RETURNED by me to you. We CANNOT be united in crucifixion and in death. Nor can the Resurrection be complete 'til YOUR forgiveness rests on Christ, along with mine.

T 20 B 3. A week is short, and yet this holy week is the symbol of the whole journey that the Son of God has undertaken. He started with the sign of victory, the promise of the Resurrection, ALREADY given him. Let him not wander into the temptation of crucifixion, and DELAY him there. Help him go in peace BEYOND it, with the light of his own innocence lighting his way to his redemption and release. Hold him not back with thorns and nails, when his redemption is so near. But let the whiteness of your shining gift of lilies speed him on his way to Resurrection.
Easter is not the celebration of the COST of sin, but of its END. If you see glimpses of the face of Christ behind the veil, looking between the snow white petals of the lilies you have received and GIVEN as your gift, you will behold each other's face and RECOGNIZE it. I was a stranger, and you took me in, not knowing who I was. But, for your gift of lilies, you WILL know. In your FORGIVENESS of this stranger, alien to you and yet your ancient Friend, lie HIS release, and YOUR redemption WITH him. The time of Easter is a time of JOY, and not of mourning. Look on your risen Friend, and celebrate his holiness, along with me. For Easter is the time of YOUR salvation, along with mine.
T 20 C. Thorns and Lilies (*N not present in Notes)

March 26, 1967

T 20 C 1. Look upon all the trinkets made to hang upon the body or cover it, or for its use. See all the useless things made for its eyes to see. Think on the many offerings made for its pleasure, and remember all these were made to make seem lovely what you hate. Would you employ this hated thing to draw your brother to you, and to attract HIS body's eyes? Learn you but offer him a crown of thorns, not recognizing it for what it is, and trying to justify your OWN interpretation of its value by HIS acceptance. Yet still the gift proclaims his worthlessness to YOU, as his acceptance and delight acknowledges the lack of value HE places on himself.

T 20 C 2. Gifts are not made through bodies, if they be truly given and received. For bodies can neither offer nor accept; hold out or take. Only the mind can value, and only the mind decides on what it would receive and give. And every gift it offers depends on what it WANTS. It will adorn its chosen home most carefully, making it ready to RECEIVE the gifts it wants, by offering them to those who come unto its home, or those it would ATTRACT to it. And there they will exchange their gifts, offering and receiving what their minds judge to be worthy of them.

T 20 C 3. Each gift is an EVALUATION of the receiver AND THE GIVER. No-one but sees his chosen home an altar to HIMSELF.¹ No-one but

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¹ In the second sentence we read: “No-one but sees his chosen home an altar to HIMSELF.” We have a prepositional deficit here. There are at least two simple ways to fix this:

1) No one but sees in his chosen home an altar to Himself … or

2) No one but sees his chosen home as an altar to Himself.

FIP chooses the second. After careful examination of the context, it appears that the “chosen home” (which can be the body, and in this example is) is not the altar per se, but that altars reside within homes. Homes are not altars, but they may contain altars. We thus feel that if the grammar is to be corrected, it should be in the manner of example 1, above, “No one but sees in his chosen home an altar to Himself,” believing the FIP editors erred here.

HOWEVER! There is poetic meter to consider. The original, with prepositional deficit, is better Iambic Pentameter than EITHER correction for grammar. This raises an issue which recurs, when grammar “errors” are required to preserve Iambic Pentameter, should they be left uncorrected? At
seeks to DRAW to it the worshippers of what he placed UPON it, making it WORTHY of their devotion. And each has set a light upon his altar, that they may see what he has placed upon it, and take it for their own. Here is the value that you lay upon your brother, and on YOURSELF. Here is your gift to BOTH;
your judgment upon the Son of God for what he is. Forget not that it is YOUR Savior to whom the gift is offered. Offer him thorns, and YOU are crucified. Offer him lilies, and it is YOURSELF you free.

T 20 C 4. I have great need for lilies, for the Son of God has not forgiven me. And can I offer HIM forgiveness, when he offers thorns to me? For he who offers thorns to anyone is against me still, and who is whole WITHOUT him? Be you his Friend for me, that I may be forgiven, and you may look upon the Son of God as whole. But look you first upon the altar in your chosen home, and see what you have laid upon it, to offer me. If it be thorns, whose points gleam sharply in a blood-red light, the body is your chosen home, and it is separation that you offer me.

T 20 C 5. And yet the thorns are gone. Look you still closer at them now, and you will see your altar is no longer what it was. You look still with the body's eyes. And they CAN see but thorns. But you have asked for AND RECEIVED another sight. Those who accept the Holy Spirit's purpose as their own, share also in His vision. And what enables Him to SEE His purpose shine forth from every altar, now is yours as well as His. He sees NO strangers only dearly loved and loving Friends. He sees no thorns, but only lilies, gleaming in the gentle glow of peace that shines on everything He looks upon and loves.

T 20 C 6. This Easter, look with DIFFERENT eyes upon each other. You HAVE forgiven me. And yet, I cannot USE your gift of lilies, while you see them not. Nor can YOU use what I have given, unless
you SHARE it. The Holy Spirit's vision is no idle gift, no plaything to be tossed about a while and laid aside. Listen and hear this carefully, nor think it but a dream; -- a careless thought to play with, or a toy you would pick up from time to time and then put by. For if you do, so will it be to you. You have the vision to look past ALL illusions. It has been given you to see no thorns, no strangers, and NO obstacles to peace.

T 20 C 7. The fear of God is NOTHING to you now. Who is afraid to look upon illusions, KNOWING his Savior stands beside him? WITH him, your vision has become the greatest power for the UNDOING of illusion that God Himself could give. For what God gave the Holy Spirit, YOU have received. The Son of God looks unto YOU for his release. For you have asked for AND BEEN GIVEN the strength to look upon this final obstacle, and see no thorns nor nails to crucify the Son of God, and crown him king of death. Your chosen home is on the other side, BEYOND the veil. It has been carefully prepared for you, and it is ready to receive you now.

T 20 C 8. You will not see it with the body's eyes. But all you need, you have. Your home has called to you since time began, nor have you ever failed entirely to hear. You heard, but knew not HOW to look, nor WHERE. And now you KNOW. In you the knowledge lies, ready to be unveiled and freed from all the terror that kept it hidden. There IS no fear in love. The song of Easter is the glad refrain the Son of God was NEVER crucified. Let us lift up our eyes together, not in fear, but FAITH. And there WILL be no fear in us, for in our vision will be NO illusions. Only a pathway to the open door
of Heaven, the home we share in quietness, and where we live in
gentleness and peace, as One together.

T 20 C 9. Would you not have your holy brother lead you there? His
innocence will light your way, offering you its guiding light and
sure protection, and shining from the holy altar within him, where
you laid the lilies of forgiveness. Let him be to you the Savior
from illusions, and look on him with the new vision that looks
upon the lilies, and brings YOU joy. We go beyond the veil of
fear, lighting each other's way. The holiness that leads us is
WITHIN us, as is our home. So will we find what we were MEANT to
find, by Him Who leads us.

T 20 C 10. This is the way to Heaven and to the peace of
Easter, in which we join in glad awareness that the Son of God is
risen from the past, and has awakened to the present. Now is he
free, unlimited in his communion with all that is within him. Now
are the lilies of his innocence untouched by guilt, and perfectly
protected from the cold chill of fear and withering blight of sin
alike. Your gift has saved him from the thorns and nails, and his
strong arm is free to guide you safely through them, and BEYOND.
Walk with him now rejoicing, for the Savior from illusions has
come to greet you, and lead you home with HIM.

T 20 C 11. Here is your Savior and your Friend, RELEASED from
crucifixion through YOUR vision, and free to lead you now where HE
would be. He will not leave you, nor forsake the Savior from HIS
pain. And gladly will you walk the way of innocence together,
singing as you behold the open door of Heaven, and
RECOGNIZE the home that called to you. Give joyously to one another the freedom and the strength to lead you there. And come before each other's holy altar, where the strength and freedom wait, to offer and receive the bright awareness that leads you home. The lamp is lit in both of you, for one another. And by the hands that GAVE it to each other, shall both of you be led past fear to Love.
T 20 D 1. The belief in sin is an ADJUSTMENT. And an adjustment is a CHANGE, a shift in perception, or a belief that what was so before has been made DIFFERENT. Every adjustment is therefore a DISTORTION, and calls upon defenses to uphold it AGAINST reality. Knowledge requires NO adjustment, and, in fact, is lost if any shift or change is undertaken. For this reduces it at once to mere perception; a way of LOOKING in which CERTAINTY is lost, and DOUBT has entered. To this IMPAIRED condition are adjustments necessary. BECAUSE THEY ARE NOT TRUE. Who need adjust to truth, which calls upon only what he IS, to understand?

T 20 D 2. Adjustments of ANY kind are of the ego. For it is the ego's fixed belief that all relationships DEPEND upon adjustments, to make of them what it would have them be. DIRECT relationships, in which there are NO interferences, are ALWAYS seen as dangerous. The ego is the self-appointed mediator of ALL relationships, making whatever adjustments it deems necessary, and INTERPOSING them BETWEEN those who would meet, to keep them separate and PREVENT their union. It is this studied interference which makes it difficult to recognize your holy relationship for what it is.

T 20 D 3. The holy do not interfere with truth. They are NOT afraid of it, for it is WITHIN it that they RECOGNIZED their holiness, and rejoiced at what they saw. They looked on it directly, WITHOUT attempting to ADJUST themselves to it, or it to them. And so they saw that it was IN them, NOT deciding first where they would have it be. Their looking merely asked a question, and it was WHAT THEY SAW that answered . YOU make the world and THEN adjust to it. AND IT TO YOU. Nor is there any difference between yourself and it in your perception, WHICH MADE THEM BOTH.
T 20 D 4. A simple question yet remains, and NEEDS an answer. Do you LIKE what you have made? A world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer, before it overtakes you, and you disappear. YOU MADE THIS UP. It is a picture of what you think YOU are; of how you SEE yourself. A murderer IS frightened, and those who kill FEAR death. All these are but the fearful thoughts of those who would adjust themselves to a world MADE fearful by their adjustments. And they look out in sorrow from what is sad WITHIN, and see the sadness THERE.

T 20 D 5. Have you wondered what the world is REALLY like? How it would look through HAPPY eyes? The world you see is but a judgment on YOURSELF. IT is not there at all. But judgment lays a sentence on it, JUSTIFIES it, and MAKES IT REAL. Such is the world you see; a judgment on yourself, and made by YOU. This sickly picture of yourself is carefully preserved by the ego, whose image it IS and which it loves, and placed OUTSIDE you, in the world. And TO this world must YOU adjust, as long as you believe this picture IS outside, and has you at its mercy.

T 20 D 6. This world IS merciless, and, were it outside you, you SHOULD indeed be fearful. But it is YOU who made it merciless. And now, if mercilessness SEEMS to look back at you, IT CAN BE CORRECTED. Who, in a holy relationship, can long remain unholy? The world the holy see is one with them, just as the world the ego looks upon is like itself. The world the holy see is beautiful because they see their innocence in it. They did not TELL it what it was. They did not make adjustments to fit their orders. They gently questioned it and whispered, “what are you?” And He Who watches over all perception answered.
T 20 D 7. Take not the judgment of the world as answer to the question, “what am I?” The world BELIEVES in sin, but the belief that made it as you see it, is NOT outside you. Seek not to make the Son of God ADJUST to his insanity. There IS a stranger in him, who wandered carelessly into the home of Truth, and who will wander off. He came WITHOUT a purpose. But he will not remain before the shining light the Holy Spirit offered, and you accepted. For there the STRANGER is made homeless, and YOU are welcome. Ask not this transient stranger, “who am I?” He is the only thing in all the universe that does not know.

T 20 D 8. Yet it is he you asked, and it is to HIS answer you would adjust. This one wild thought, fierce in its arrogance and yet so tiny and so meaningless it slips unnoticed through the universe of truth, becomes your guide. To it you turn, to ask the MEANING of the universe. And of the one blind thing in all the seeing universe you ask, “how shall I look upon the Son of God?” Does one ask judgment of what is totally BEREFT of judgment? And if you HAVE, would you BELIEVE the answer? And ADJUST to it as if it were the truth? The world you look on IS the answer that it gave you. And YOU have given it power to ADJUST the world to MAKE its answer true.

T 20 D 9. You asked this puff of madness for the meaning of your unholy relationship, and adjusted it according to its insane answer. How happy did it make you? Did you meet with joy, to bless the Son of God, and give him thanks for all the happiness he held out to you? Did you RECOGNIZE each other as the eternal gift of God to you? Did you see the holiness that shone in both of you, to bless the other? That is the purpose of your HOLY relationship. Ask not the means of its attainment of the one thing that still would have it be unholy. Give it NO power to ADJUST the means and end.
Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. It takes a while for them to understand what freedom IS. You groped but feebly in the dust and found each other's hand, uncertain whether to let it go, or to take hold on life so long forgotten. Strengthen your hold, and raise your eyes unto your strong companion, in whom the meaning of your freedom lies. He seemed to be crucified beside you. And yet his holiness remained untouched and perfect, and with him beside you shall you this day enter with him to Paradise, and know the peace of God.

Such is my will for BOTH of you, and for each of you for one another, and for HIMSELF. Here there is only holiness, and joining without limit. For what is Heaven but union, direct and perfect, and WITHOUT the veil of fear upon it? Here are we one, looking with perfect gentleness upon each other, and on ourselves. Here, all thought of ANY separation between us becomes impossible. You who were prisoners in separation are now made free in Paradise. And here would I unite with you, my friends, my brothers, and my Self. Your gift unto each other has given me the certainty our union will be soon. Share then this faith with me, who KNOW that it is justified.

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2 Luke 23:39-43 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.
There is no fear in perfect love, BECAUSE it knows no sin. And it MUST look on others as on itself. Looking with charity within, what can it fear WITHOUT? The innocent see safety, and the pure see God within His Son, and look unto the Son to lead them to the Father. And where else would they go, but where they will to be? Each of you now will lead the other to the Father, as surely as God created His Son holy, and kept him so. In your brother is the light of God's eternal promise of YOUR immortality. See HIM as sinless, and there can BE no fear in you.

1 John 4:18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.
Matthew 5:8 Blessed are the pure in heart: for they shall see God.
John 14:9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?
T 20 E. Entering the Ark (*N not present in Notes)

April 5, 1967

T 20 E 1. Nothing can hurt you, unless you give it the power to do so. For YOU give power as the laws of this world INTERPRET giving; as you give, you LOSE. It is not up to you to give power at all. Power is of God, given by Him, and RE-AWAKENED by the Holy Spirit, Who knows that, as you give you GAIN. He gives NO power to sin, and therefore it HAS none. Nor to its results, as this world sees them; sickness and death and misery and pain. These things have not occurred, because the Holy Spirit sees them not, and gives no power to their seeming source. Thus would He keep you free of them.

T 20 E 2. Being without illusion of what you are, the Holy Spirit merely gives everything to God, Who has already given AND RECEIVED all that is true. The UNtrue He has neither received NOR given. Sin has no place in Heaven, where its results are alien, and can no more enter than can their source. And therein lies your need to see your brother sinless. In him is Heaven. See sin in him INSTEAD, and Heaven is lost to YOU. But see him as he IS, and what is yours shines from him to you.

T 20 E 3. Your Savior gives you ONLY love. But what you would RECEIVE of him, is up to you. It lies in him to overlook ALL your mistakes, and therein lies his OWN salvation. And so it is with YOURS. Salvation is a lesson in giving, as the Holy Spirit interprets it. It is the re-awakening of the laws of God in minds that have established OTHER laws, and given them power to enforce what God created not. Your insane laws were made to GUARANTEE that you would make mistakes, and give them power over you by ACCEPTING their results as your just due.
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T 20 E 4. What COULD this be but madness? And is it THIS that you would see within your Savior FROM insanity? He is as free from this as you are, and in the freedom that you see in HIM, you see your own. For this you SHARE. What God has given follows HIS laws, and His alone. Nor is it possible for those who follow them to suffer the results of any other source. Those who choose freedom will experience only ITS results. Their power is of God. And they will give it only to what GOD has given, to SHARE with them.

T 20 E 5. Nothing but this can touch them, for they see ONLY this, sharing their power according to the Will of God. And thus their freedom is established AND MAINTAINED. It is upheld through ALL temptations to imprison and to BE imprisoned. It is THEM, who learned of freedom, that you should ask what freedom IS. Ask not the sparrow how the eagle soars, for those with little wings have not accepted for THEMSELVES the power to share with you. The sinless give as they received. See, then, the power of sinlessness within your brother, and share with him the power of the RELEASE from sin you offered HIM.

T 20 E 6. To each who walks this earth in seeming solitude is a Savior given, whose special function here is to release him, and so to free himself. In the world of separation, each is appointed separately, though they are all the same. But those who KNOW that they are all the same, need not salvation. And each one FINDS his Savior, when he is ready to look upon the face of Christ, and see Him sinless. The plan is not of you, nor need you be concerned with anything except the part that has been given YOU to learn. For He Who knows the rest will see to it WITHOUT your help. But think not that He does not need your part, to help Him with the rest. For in your part lies ALL of it, without which is no part complete, nor is the whole completed WITHOUT your part. The ark of peace is entered two by two,⁶ yet the beginning of another world goes with them. Each holy relationship

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⁶ Genesis 7:7-9 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah.
must enter here, to learn its special function in the Holy Spirit's plan, now that it SHARES His purpose. And as this purpose is fulfilled, a new world rises, in which sin can enter not, and where the Son of God can enter WITHOUT fear. And where he rests a while, to forget imprisonment, and to remember freedom.

**T 20 E 7.** How can he enter, to rest and to remember, without YOU? Except you be there, he is NOT complete, and it is his COMPLETION that he remembers there. This is the purpose GIVEN you. Think not that your forgiveness of each other serves but you two alone. For the whole new world rests in the hands of every two who enter here, to rest. And as they rest, the face of Christ shines on them, and they remember the laws of God, forgetting all the rest, and yearning only to have His laws perfectly fulfilled in them and all their brothers.

**T 20 E 8.** Think you, when this has been achieved, that you will rest WITHOUT them? You could no more leave one of them outside than I could leave you and forget part of myself. You may wonder how you can BE at peace when, while you are in time, there is so much that must be done BEFORE the way to peace is open. Perhaps this seems impossible to YOU. But ask yourself if it is possible that GOD would have a plan for your salvation that does NOT work. Once you accept HIS plan as the ONE function that you would fulfill, there WILL be nothing else the Holy Spirit will not ARRANGE for you, WITHOUT your effort.

**T 20 E 9.** He will go before you, making straight your path, and leaving in your way no stones to trip on, and no obstacles to bar your way. NOTHING you need will be denied you. Not one seeming difficulty but will melt away BEFORE you reach it. You need take thought for nothing, careless of everything except the only purpose that you would fulfill. As THAT was given you, so will its fulfillment be. God's guarantee will hold against
ALL obstacles, for it rests on certainty and NOT contingency. IT RESTS ON YOU. And what can be more certain than the Son of God?

T 20 F. Heralds of Eternity (*N not present in Notes)

T 20 F 1. In this world, God's Son comes closest to himself in a holy relationship. There he begins to find the certainty his Father has in him. And there he finds his function of restoring his Father's laws to what was held OUTSIDE them, and finding what was lost. Only in time can anything BE lost, but never lost forever. So do the parts of God's Son gradually join in time, and with each joining is the end of time brought nearer. Each miracle of joining is a mighty herald of eternity. No-one who has a single purpose, unified and sure, can BE afraid. No-one who SHARES his purpose with him can NOT be one with him.

T 20 F 2. Each herald of eternity sings of the end of sin and fear. Each speaks in time of what is far BEYOND it. Two voices, raised together, call to the hearts of everyone, and let them beat as one. And in that single heart beat is the unity of love proclaimed and given welcome. Peace to your holy relationship, which has the power to hold the unity of the Son of God together. You give to one another for EVERYONE. And in your gift is everyone made glad. Forget not Who has given YOU the gifts you give. And through your NOT forgetting this, will you remember Who gave the gifts to Him to give to you.

T 20 F 3. It is impossible to over-estimate your brother's value. Only the ego does this, but all it means is that it WANTS the other for ITSELF, and therefore values him too little. What is inestimable clearly cannot BE evaluated. Do you recognize the fear that rises from the meaningless attempt to judge what lies so far BEYOND your judgment you cannot even SEE it? Judge not what is invisible to you, or you will NEVER see it. But wait in patience for its coming. →
It will be GIVEN you to see your brother's worth, when all you WANT for him is peace. And what you want for HIM, you will receive.

April 6, 1967

**T 20 F 4.** How can you estimate the worth of him who offers peace to you? What would you want EXCEPT his offering? His worth has been established by his Father, and you will RECOGNIZE it as you receive his Father's gift through him. What is in him will shine so brightly in your grateful vision, that you will merely love him, and be glad. You will not think to judge him. Who would SEE the face of Christ, and yet insist that judgment still has meaning? For this insistence is of those who do NOT see. Vision OR judgment is your choice, but never BOTH of these.

**T 20 F 5.** Your brother's body is as little use to you as it is to him. When it is used ONLY as the Holy Spirit teaches, it has no function. For minds NEED not the body to communicate. The sight that SEES the body, has no use which serves the purpose of a holy relationship. And while you look upon each other thus, the means and end have NOT been brought in line. Why should it take so many holy instants to let this be accomplished, when one would do? There IS but one. The little breath of eternity that runs through time like golden light is all the same. Nothing before it; nothing afterwards.

**T 20 F 6.** You look upon each holy instant as a DIFFERENT point in time. IT NEVER CHANGES. All that it ever held or will ever hold is here right now. The past takes nothing FROM it, and the future will ADD no more. Here, then, is EVERYTHING. Here is the loveliness of your relationship, with means and ends in perfect harmony ALREADY. Here is the perfect faith that you will one day offer to each other, ALREADY offered you. And here the limitless forgiveness you will give each other is ALREADY given; the face of Christ you yet will look upon ALREADY seen.
T 20 F 7. Can you EVALUATE the giver of a gift like this? Would you EXCHANGE this gift for ANY other? This gift returns the laws of God to your remembrance. And merely BY remembering them, the laws that held you prisoner to pain and death MUST be forgotten. This is no gift your brother's BODY offers you. The veil that hides the gift hides him as well. He IS the gift, and yet he knows it not. No more do you. And yet have faith that He Who sees the gift in BOTH of you, will offer and receive it for you BOTH. And through His vision will YOU see it, and through His understanding RECOGNIZE it, and love it as your own.

T 20 F 8. Be comforted, and feel the Holy Spirit watching over you, in love and perfect confidence in what He sees. He knows the Son of God. And shares his Father's certainty the universe rests in his gentle hands in safety and in peace. Let us consider now what he must learn, to SHARE his Father's confidence in him. What IS he, that the Creator of the universe should offer it to him, and KNOW it rests in safety? He looks upon himself not as his Father knows him. And yet it is impossible the confidence of God should be misplaced.

T 20 G. The Temple of the Holy Spirit (*N not present in Notes)

T 20 G 1. The meaning of the Son of God lies solely in his relationship with his Creator. If it were elsewhere, it WOULD rest upon contingency, but there IS nothing else. And this is wholly loving and forever. Yet has the Son of God invented an unholy relationship between him and his Father. His REAL relationship is one of perfect union, and unbroken continuity. The one he made is partial, self-centered, broken into fragments and full of fear. The one created by his Father is wholly self-encompassing and self-EXTENDING. The one he made is wholly self-DESTRUCTIVE and self-limiting.
April 7, 1967

**T 20 G 2.** Nothing can show the contrast better than the experience of both a holy and an unholy relationship. The first is based on love, and rests on it serene and undisturbed. THE BODY DOES NOT INTRUDE UPON IT. Any relationship in which the body enters is based, NOT on love, but on idolatry. Love wishes to be known, COMPLETELY understood, and shared. IT HAS NO SECRETS; nothing that it would keep apart and hide. It walks in sunlight, open-eyed and calm, in smiling welcome, and in sincerity so simple and so obvious it cannot BE misunderstood.

**T 20 G 3.** But idols do not share. Idols ACCEPT, but never make return. They can BE loved, but cannot love. They do not understand what they are offered, and any relationship in which they enter, has LOST its meaning. The love of THEM has MADE love meaningless. They live in secrecy, hating the sunlight, and happy in the body's darkness, where they can hide, and keep their secrets hidden, along with them. And they have NO relationships, for no-one else is welcome there. They smile on no-one, and those who smile on them they do not see.

**T 20 G 4.** Love has no darkened temples, where mysteries are kept obscure and hidden from the sun. IT DOES NOT SEEK FOR POWER, but for RELATIONSHIPS. The body is the ego's chosen weapon for seeking power THROUGH relationships. And its relationships MUST be unholy, for what they ARE, it does not even SEE. It wants them solely for the offerings on which its idols thrive. The rest it merely throws away, for all that IT could offer, is seen as valueless. Homeless, the ego seeks as many bodies as it can collect, to place its idols in, and so establish them as temples to itself.

**T 20 G 5.** The Holy Spirit's temple is NOT a body, but a RELATIONSHIP. The body is an isolated speck of darkness; a hidden secret room, a tiny spot of senseless mystery, a meaningless enclosure carefully protected, yet
hiding nothing. Here, the unholy relationship escapes reality, and seeks for crumbs to keep itself alive. Here it would drag its brothers, holding them here in its idolatry. Here it is “safe,” for here love CANNOT enter. The Holy Spirit does not build His temples where love can never be. Would He Who SEES the face of Christ choose as His home the only place in all the universe where it can NOT be seen?

**T 20 G 6.** You CANNOT make the body the Holy Spirit's temple, and it will NEVER be the seat of love. It is the home of the idolater, and of love's CONDEMNATION. For here is love made fearful, and hope abandoned. Even the idols that are worshipped here are shrouded deep in mystery, and kept APART from those who worship them. This is the temple dedicated to no relationships, and no return. Here is the “mystery” of separation perceived in awe and held in reverence. What God would have NOT be, is here kept “safe” from Him. But what you do NOT realize is what you fear within your brother, and would not SEE in HIM, is what makes God seem fearful and kept unknown.

**T 20 G 7.** Idolaters will ALWAYS be afraid of love. For nothing so severely threatens them as love's approach. Let love draw near them and OVERLOOK the body, as it will surely do, and they retreat in fear, feeling the seeming firm foundation of their temple begin to shake and loosen. Brothers, you tremble with them. But what you fear is but the herald of escape. This place of darkness is NOT your home. Your temple is NOT threatened. You are idolaters no longer. The Holy Spirit's purpose lies safe in your RELATIONSHIP, and NOT your bodies. You have ESCAPED the body. Where you are now, the BODY cannot enter, for the Holy Spirit has set HIS temple there.

**T 20 G 8.** There is no order in relationships. They either ARE, or not. An unholy relationship is NO relationship. It is a state of isolation, which SEEMS to be what it is NOT. No more than that. The instant that the
mad idea of making your relationship with God unholy seemed to be possible, ALL relationships were made meaningless. In that unholy instant time was born, and bodies made to house the mad idea, and give it the ILLUSION of reality. And so it SEEMED to have a home, that held together for a little while in time, and vanished. For what could house this mad idea AGAINST reality, but for an instant?

T 20 G 9. Idols MUST disappear, and leave no trace behind their going. The unholy instant of their seeming power is frail as is a snowflake, but without its loveliness. Is this the substitute you WANT, for the eternal blessing of the holy instant, and its unlimited beneficence? Is the malevolence of the unholy relationship, so seeming powerful and so bitterly misunderstood, and so invested in FALSE attraction, your preference to the holy instant, which offers peace and understanding? Then lay aside the body and quietly TRANSCEND it, rising to welcome what you REALLY want. And from His holy temple look you not back on what you have awakened FROM. For no illusions CAN attract the minds that have TRANSCENDED them, and left them far behind.

T 20 G 10. The holy relationship reflects the TRUE relationship the Son of God has with his Father in reality. The Holy Spirit rests within it, in the certainty it will endure forever. Its firm foundation is eternally upheld by truth, and love shines on it with the gentle smile and tender blessing it offers to its own. Here the unholy instant is exchanged in gladness for the holy one of safe return. Here is the way to true relationships held gently open, through which you walk together, leaving the body thankfully behind, and resting in the Everlasting Arms.\(^1\) Love's arms are open to receive you, and give you peace forever.

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\(^1\) 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.
T 20 G 11. The body is the ego's idol; the belief in sin made flesh, and then projected outward. This produces what SEEMS to be a wall of flesh AROUND the mind, keeping it prisoner in a tiny spot of space and time, beholden unto death, and given but an instant in which to sigh and grieve and die in honor of its master. And this unholy instant SEEMS to be life. An instant of despair, a tiny island of dry sand, bereft of water, and set uncertainly upon oblivion. Here does the Son of God stop briefly by, to offer his devotion to death's idols, and then pass on.

T 20 G 12. And here he is more dead than living. But it is also here he makes his choice again, between idolatry and love. Here it is given him to choose to spend this instant paying tribute to the body, or LET himself be given freedom from it. Here he can ACCEPT the holy instant, offered him to REPLACE the unholy one he chose before. And here can he learn relationships are his SALVATION, NOT his doom. You who ARE learning this may still be fearful, but you are NOT immobilized. The holy instant IS of greater value now to you than its unholy seeming counterpart, and you HAVE learned you REALLY want but one.

T 20 G 13. This is no time for sadness. Perhaps confusion, but hardly discouragement. YOU HAVE A REAL RELATIONSHIP. And it HAS meaning. It is as like your real relationship with God, as equal things are like themselves. Idolatry is past and meaningless. Perhaps you fear each other a little yet; perhaps a shadow of the fear of God remains with you. But what is that to those who have been given one TRUE relationship, BEYOND the body? Can they be long held back from looking on the face of Christ? And can they long withhold the memory of their relationship with their Father FROM themselves, and keep remembrance of His Love APART from their awareness?
T 20 H 1. We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you ONLY joy. But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose. Being so simple and direct, this course has NOTHING in it that is not consistent. The SEEMING inconsistencies, or parts you find more difficult than others, are merely indications of areas where means and end are still discrepant. And this produces great discomfort. This NEED not be. This course requires almost NOTHING of you. It is impossible to imagine one that asks so little, or could offer more.

T 20 H 2. The period of discomfort that follows the sudden change in a relationship from sin to holiness, should now be almost over. To the extent you still experience it, you are REFUSING to leave the means to Him Who changed the purpose. You recognize you WANT the goal. Are you not also willing to ACCEPT the means? If you are not, let us admit that YOU are inconsistent. A purpose is ATTAINED by means. And if you WANT a goal, you MUST be willing to want the means as well. How can one be sincere and say, “I want this above all else, and yet I do not want to learn the means to get it?”

T 20 H 3. To obtain the GOAL, the Holy Spirit indeed asked little. He asks no more to give the means as well. The means are second to the goal. And, when you hesitate, it is because the PURPOSE frightens you, and NOT the means. Remember this, for otherwise you will make the error of believing the MEANS are difficult. Yet how CAN they be difficult if they are merely GIVEN you? They GUARANTEE the goal. And they are PERFECTLY in line with it. Before we look at them a little closer, remember that if you think THEY are impossible, your wanting of the PURPOSE has been shaken. For if a GOAL is possible to reach, the means to do so MUST be possible as well.
T 20 H 4. It IS impossible to see your brother sinless, and yet to look upon him as a body. Is this not perfectly consistent with the goal of holiness? For holiness is merely the result of letting the effects of sin be lifted, so what was ALWAYS true is RECOGNIZED. To see a SINLESS body is impossible. For holiness is POSITIVE, and the body is merely neutral. It is NOT sinful, but neither is it sinless. As nothing, which it IS, the body cannot meaningfully be invested with attributes of Christ OR of the ego. EITHER must be an error, for both would place the attributes where they cannot BE. And BOTH must be undone, for purposes of truth.

T 20 H 5. The body IS the means by which the ego tries to make the unholy relationship seem real. The unholy instant IS the time of bodies. But the PURPOSE here is sin. It cannot BE attained but in illusion. And so the illusion of a brother as a body is quite in keeping with the purpose of unholiness. BECAUSE of this consistency, the means remain unquestioned while the end is cherished. Vision adapts to wish, for sight is ALWAYS secondary to desire. And if you see the body, you have chosen judgment, and NOT vision. For vision, like relationships, HAS no order. You either SEE, or not.

T 20 H 6. Who sees a brother's body has laid a JUDGMENT on him, and sees him not. He does not REALLY see him as sinful; he does not see him at all. In the darkness of sin, he is INVISIBLE. He can but be IMAGINED in the darkness, and it is here that the illusions you hold about him are NOT held up to his reality. Here are illusions and reality kept SEPARATED. Here are illusions NEVER brought to truth, and ALWAYS hidden from it. And here, in darkness, is your brother's reality IMAGINED as a body, in unholy relationships with other bodies, serving the cause of sin an instant, before he dies.

T 20 H 7. There is indeed a difference between this vain imagining and vision. The difference lies not in THEM, but in their purpose. Both are but MEANS, each one appropriate to the end for which it is employed. Neither can serve
the purpose of the other, for each one is a CHOICE of purpose, employed on its behalf. Either is meaningless WITHOUT the end for which it was intended, nor is it valued as a SEPARATE thing, APART from the intention. The means seem real because the GOAL is valued. And judgment HAS no value unless the GOAL is sin. The body can NOT be looked upon EXCEPT through judgment. To see the body is the sign that you LACK vision, and have DENIED the means the Holy Spirit offers you, to serve HIS purpose.

T 20 H 8. How can a holy relationship achieve its purpose through the means of sin? Judgment you taught YOURSELF; vision is learned from Him Who would UNDO your teaching. HIS vision cannot see the body, BECAUSE IT CANNOT LOOK ON SIN. And thus it leads you to reality. Your holy brother, sight of whom is YOUR release, is no illusion. Attempt to see him not in darkness, for your imaginings about him WILL seem real there. You CLOSED your eyes to shut him out. Such was your PURPOSE, and while this purpose seems to have ANY meaning, the means for its attainment will be evaluated as WORTH the seeing, and so you will NOT see.

T 20 H 9. Your question should not be, “How can I see my brother without the body?” Ask only, “Do I REALLY wish to see him sinless?” And, as you ask, forget not that HIS sinlessness is YOUR escape from fear. Salvation is the Holy Spirit's goal. The means is vision. For what the seeing look upon IS sinless. No-one who loves can judge, and what he sees is FREE of condemnation. And what he sees he did NOT make, for it was GIVEN him to see, as was the vision which made his seeing possible.

T 20 I. The Vision of Sinlessness (*N not present in Notes)

580 [split paragraph]

T 20 I 1. Vision will come to you at first in glimpses, but they will be enough to show you what is given YOU who see your brother sinless.

T 20 I 2. Truth is restored to you through your desire, as it was lost to you through your desire for something ELSE. Open the holy place which you closed off by VALUING the something else, and what was never lost will
quietly return. It HAS been saved for you. Vision would not be necessary, had judgment not been made. Desire now its whole undoing, and it is done FOR you. Do you not WANT to know your own identity? Would you not happily exchange your doubts for certainty? Would you not willingly be FREE of misery, and learn again of joy? Your holy relationship offers all this to you. As IT was given you, so will be its EFFECTS.

T 20 I 3. And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. Rejoice in what is yours but for the asking. And think not that you need make either means OR end. All this is GIVEN you, who would but SEE your brother sinless. All this is GIVEN, waiting on your desire but to RECEIVE it. Vision is freely given to those who ask to see. Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision, and to rejoice in, along with Him. For peace will come to all who ask for it with real desire and sincerity of purpose, SHARED with the Holy Spirit, and at one with Him on what salvation IS.

T 20 I 4. Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. And place NO value on your brother's body, which held him to illusions of what he is. It is HIS desire to see his sinlessness, as it is YOURS. And bless the Son of God in your relationship, nor see in him what you have MADE of him. The Holy Spirit GUARANTEES that what God has willed and given shall be yours. This is YOUR purpose now, and the vision that makes it yours is ready to be given. You have the vision that enables you to see the body not.
And as you look upon each other, you will see an altar to your Father, holy as Heaven, glowing with radiant purity, and sparkling with the shining lilies you laid upon it.

T 20 I 5. What can you value more than this? Why do you think the body is a better home, a safer shelter for God's Son? Why would you rather look on IT than on the truth? How can the engine of destruction be PREFERRED, and chosen to REPLACE the holy home the Holy Spirit offers, where HE will dwell WITH you? The body is the sign of weakness, vulnerability and LOSS of power. Can such a Savior HELP you? Would you turn, in your distress and need for help, unto the HELPLESS? Is the pitifully LITTLE the perfect choice to call upon for strength? Judgment WILL seem to make your Savior weak. But it is YOU who need his strength.

T 20 I 6. There is no problem, no event or situation, no perplexity, that vision will not solve. All is redeemed, when looked upon with vision. For this is not YOUR sight, and brings with it the laws beloved of Him Whose sight it IS. Everything looked upon with vision falls gently into place, according to the laws brought TO it by His calm and certain sight. The end, for everything HE looks upon, is ALWAYS sure. For it will meet His purpose, seen in UNADJUSTED form, and suited perfectly to meet it. Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze.

T 20 I 7. What can the body's eyes perceive, with power to CORRECT? Its eyes ADJUST to sin, unable to overlook it in ANY form, and
seeing it EVERYWHERE, in EVERYTHING. Look through ITS eyes, and EVERYTHING will stand condemned before you. All that could SAVE you, you will never see. Your holy relationship, the SOURCE of your salvation, will be DEPRIVED of meaning, and its most holy purpose bereft of means for its accomplishment. Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws.
April 14, '67

**T 20 I 8.** What if you recognized this world is a hallucination? What if you REALLY understood you made it up? What if you realized that those who SEEM to walk about in it, to sin and die, attack and murder and destroy themselves, are WHOLLY unreal? Could you have FAITH in what you see, if you ACCEPTED this? AND WOULD YOU SEE IT? Hallucinations disappear when they are RECOGNIZED for what they are. This IS the healing and the remedy. Believe them not, and they ARE gone. And all YOU need to do is recognize YOU DID THIS. Once you ACCEPT this simple fact, and take unto YOURSELF the power you gave them, YOU are released from them.

**T 20 I 9.** One thing is sure; hallucinations serve a purpose, and when that PURPOSE is no longer held, THEY disappear. Therefore, the question never is whether you want THEM, but ALWAYS do you want the purpose that they serve? This world SEEMS to hold out many purposes, each different, and with different values. Yet they are all the same. Again, there is no order, but a SEEMING hierarchy of values. Only two purposes are possible. And one is sin; the other holiness. Nothing is in between, and which you choose determines what you see. For what you see is merely HOW you elect to meet your goal.

**T 20 I 10.** Hallucinations serve to meet the goal of madness. They are the means by which the OUTSIDE world, projected from within, ADJUSTS to sin, and SEEMS to witness to its reality. It still is true that nothing IS without. Yet, upon nothing, are ALL projections made. For it is the PROJECTION which gives the "nothing" ALL the meaning that it holds. What has NO meaning, cannot BE perceived. And meaning ALWAYS looks within, to find itself. And THEN looks out. ALL meaning that you give the world outside, must thus reflect the sight you saw WITHIN. Or better, IF you saw at all, or merely judged AGAINST.
T 20 I 11. Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations, that show you all fearful outcomes of imagined sin, into the calm and reassuring sights with which He would replace them. These gentle sights and sounds are looked on happily, and heard with joy. They are HIS substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. They step AWAY from sin, reminding you that it is NOT reality that frightens you, and that the errors which you made CAN be corrected.

T 20 I 12. When you have looked on what seemed terrifying, and SEEN it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and WATCHED them change to quiet views of gardens under open skies, with clear life-giving water running happily beside them in dancing brooks that never waste away; who need PERSUADE you to accept the gift of vision? And AFTER vision, who is there who COULD refuse what MUST come after? Think but an instant just on this. YOU can behold the holiness God gave His Son. And NEVER need you think that there IS something else for you to see.
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Chapter 21 - The Inner Picture

T 21 A. Introduction (*N not present in Notes)

April 16, 1967

T 21 A 1. Projection makes perception; the world you see is what you GAVE it, nothing more than that. But, though it is no MORE than that, it is NOT less. Therefore, to YOU, it IS important. It is the witness to your state of mind, the OUTSIDE picture of an INWARD condition. As a man thinketh, so does he perceive. Therefore, seek not to change the WORLD, but will to change your mind ABOUT the world. Perception is a RESULT, and NOT a cause. And that is WHY order of miracles is meaningless. EVERYTHING looked upon with vision is healed and holy. NOTHING perceived without it means anything. And where there is no meaning, there is chaos.

T 21 A 2. Damnation is your judgment on YOURSELF. And this you WILL project upon the world. See IT as damned, and all you see is what YOU did to hurt the Son of God. If you behold disaster and catastrophe, you tried to crucify him. If you see holiness and hope, you joined the Will of God to set him free. There is no choice that lies between these two decisions. And you will see the WITNESS to the choice you made, and learn from this to RECOGNIZE the one you made. The world you see but shows you how much joy YOU have allowed yourself to see in you, and to accept as YOURS. And, if this IS its meaning, then the power to GIVE it joy MUST lie WITHIN you.

T 21 B. The Imagined World (*N not present in Notes)

T 21 B 1. Never forget the world the sightless “see” MUST be imagined. And what it REALLY looks like IS unknown to them. They must infer what COULD be seen, from evidence forever indirect, and RECONSTRUCT their inferences as they stumble and fall because of what they did NOT recognize, or walk unharmed through open doorways that they THOUGHT were closed. And so it is with
you. You do NOT see. Your cues for inference are wrong, and so you stumble and fall down upon the stones you did not recognize. But fail to be aware you CAN go through the doors you THOUGHT were closed, but which stand open before unseeing eyes, waiting to WELCOME you.

T 21 B 2. How foolish it is to attempt to judge what could be seen instead. It is not necessary to IMAGINE what the world must look like. It must be SEEN, before you recognize it for what it is. You can be SHOWN which doors are open, and you can SEE where safety lies. And which way leads to darkness; which to light. Judgment will ALWAYS give you false directions. But vision SHOWS you where to go. Why should you guess? There is no NEED to learn through pain. And gentle lessons are acquired joyously, and are remembered gladly. What gives you happiness you WANT to learn, and NOT forget.

T 21 B 3. It is not this you would deny. YOUR question is whether the means by which this course is learned WILL bring the joy it promises. If you BELIEVED it would, the LEARNING of it would be NO problem. You are not happy learners yet, because you still remain uncertain that vision gives you MORE than judgment does, and you HAVE learned that both you CANNOT have. The blind become ACCUSTOMED to their world by their adjustments TO it. They think they know their way about in it. They learned it not through joyous lessons, but through the stern necessity of limits they believed they could not overcome. And, STILL believing this, they hold those lessons dear, and cling to them BECAUSE they cannot see.

T 21 B 4. They do not understand the lessons KEEP them blind. This they do NOT believe. And so they keep the world they learned to
“see” in their imagination, believing that their choice is that, or nothing. They hate the world they learned through pain. And everything they think is in it, serves to remind them that THEY are incomplete and bitterly deprived. Thus they DEFINE their life and where they live it, ADJUSTING to it as they think they must, afraid to lose the little that they have. And so it is with all who see the body as all they have, and all their brothers have. They try to reach each other, and they fail. And fail again. And they ADJUST to loneliness, believing that to KEEP the body is to SAVE the little that they have.

T 21 B 5. Listen, and try to think if you remember what we will speak of now. Listen, -- perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar. Like a song whose name is long forgotten, and the circumstances in which you heard completely unremembered. Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place, or anything particular. But you remember, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there, and listened with you.

T 21 B 6. The notes are nothing; yet you have kept them with you, not for themselves, but as a soft reminder of what would make you weep, if you remembered how dear it was to you. You COULD remember, yet you are afraid, believing you would lose the world you learned since then. And yet you know that nothing in the world you learned is half so dear as this. Listen, and see if you remember an ancient song you knew so long ago, and held more
The edges of the circle disappear, and what is in it no longer is contained at all. The light expands and covers everything, extending to infinity, forever shining, and with no break or limit anywhere. Within it, EVERYTHING is joined in perfect continuity. Nor is it possible to imagine that anything COULD be outside. For there IS nowhere that this light is not. This is the vision of the Son of God, whom you know well. Here is the sight of him who knows his Father. Here is the memory of what you ARE; a PART of this, with ALL of it within you, and JOINED to all of it as surely as all is joined to you.

ACCEPT the vision that can show you this, and NOT the body. You KNOW the ancient song, and know it well. Nothing will ever be as dear to you as is this ancient hymn of love the Son of God sings to his Father still. And now the blind can see, for that same song they sing in honor of their Creator, gives praise to them as well. The blindness that they made will not withstand the memory of this song. And they will look upon the vision of the Son of God, remembering who he is they sing of. What is a miracle, but this remembering? And who is there in whom this memory lies not? The light in one, awakens it in all. And, when you see it in each other, you ARE remembering for everyone.
T 21 C. The Responsibility for Sight (*N not present in Notes)

April 18, 1967

T 21 C 1. We have repeated how little is asked of you to learn this course. It is the same small willingness you need to have your whole relationship transformed to joy. The LITTLE gift you offer to the Holy Spirit, for which He gives you EVERYTHING. The very little, on which salvation rests. The tiny change of mind by which the crucifixion is changed to Resurrection. And, being true, it is so simple that it cannot fail to be COMPLETELY understood. Rejected, yes, but NOT ambiguous. And, if you choose AGAINST it now, it will NOT be because it is obscure, but rather that this LITTLE cost seemed, in YOUR judgment, to be TOO MUCH to pay for peace.

T 21 C 2. This is the ONLY thing that you need do for vision, happiness, release from pain, and the COMPLETE escape from sin, ALL to be given you. Say ONLY this, but MEAN it with NO reservations, for here the power of salvation lies:

“I AM responsible for what I see. I CHOSE the feelings I experience, and I DECIDED ON the goal I would achieve. And everything that SEEMS to happen TO me, I ASKED FOR and received as I had asked.”

Deceive yourself no longer that you are helpless in the face of what is done TO you. Acknowledge but that YOU have been mistaken, and ALL effects of your mistakes will disappear.

T 21 C 3. It is impossible the Son of God be merely driven by events OUTSIDE him. It is impossible that the happenings that come to him were NOT his choice. His power of decision is the DETERMINER of every situation in which he seems to FIND himself by chance or accident. No accident or chance is POSSIBLE within the universe as God created it, OUTSIDE of which is nothing. Suffer, and YOU decided sin was your goal. Be happy, and you GAVE the power of decision to Him Who MUST decide for God for you. This is the little gift you offer to the Holy Spirit, and even this He gave to you to give yourself. For, BY this gift, is given you the power to release your Savior, that HE...
may give salvation unto YOU.

**T 21 C 4.** Begrudge not, then, this little offering. WITHHOLD it, and you keep the world as now you see it. GIVE IT AWAY, and everything YOU see goes with it. Never was so much given for so little. In the holy instant is this exchange effected and MAINTAINED. Here is the world you do NOT want, brought to the one you DO. And here the one you do is GIVEN you, BECAUSE you want it. But, for this, the POWER of your wanting must first be RECOGNIZED. You must accept its STRENGTH, and NOT its weakness. You must perceive that what is strong enough to MAKE a world, can let it go. And CAN accept correction, if it is willing to see that it was wrong.

**T 21 C 5.** The world you see is but the idle witness that you were RIGHT. This witness is insane. You trained it in its testimony, and, as it gave it BACK to you, you listened and convinced yourself that what it saw was true. YOU DID THIS TO YOURSELF. See only this, and you will also see how circular the reasoning on which your “seeing” rests. This was NOT given you. This was your GIFT to you AND TO YOUR BROTHER. Be willing, then, to have it taken FROM him, and be replaced with truth. And, as you look upon the change in HIM, it will be given you to see it in YOURSELF.
April 20, 1967

**T 21 C 6.** Perhaps you do not see the need for you to give this little offering. Look closer, then, at what it IS. And, very simply, see in it the whole exchange of separation for salvation. All that the ego is, is an idea that it is possible that things should\(^1\) HAPPEN to the Son of God, WITHOUT his will. And thus, without the Will of his Creator, Whose Will cannot BE separated from his own. This is the Son of God's REPLACEMENT for his will, a mad revolt against what must forever be. This is the statement that he HAS the power to make God powerLESS. And so to take it from HIMSELF, and leave himself WITHOUT what God has willed FOR him.

**T 21 C 7.** This is the mad idea you have enshrined upon your altars, AND WHICH YOU WORSHIP. And anything that threatens this, seems to ATTACK your faith. For here it is invested. Think not that you are faithless, for your belief and trust in THIS is strong indeed. The Holy Spirit can GIVE you faith in holiness, and vision to see it, easily enough. But you have not left open and unoccupied the altar where the gift belongs. Where THEY should be, YOU have set up your idols to something ELSE. This OTHER will, which seems to TELL you what must happen, you GAVE reality. And what would SHOW you otherwise must therefore seem unreal.

**T 21 C 8.** All that is asked of you is to MAKE ROOM for truth. You are NOT asked to make or do what lies BEYOND your understanding. All you are asked to do is LET IT IN. Only to stop your INTERFERENCE with what will happen OF ITSELF. Simply to recognize again the presence of what you THOUGHT you gave away. Be willing, for an instant, to leave your altars free of what YOU placed upon them and what is REALLY there you CANNOT fail to see. The holy instant is NOT an instant of creation, but of RECOGNITION. For recognition comes of vision and SUSPENDED judgment. Then only is it possible to look within and see what MUST be there, plainly in sight, and wholly INDEPENDENT of inference and judgment.

\(^1\) FIP changes this to “could” … we need to check Notes
April 21, 1967

**T 21 C 9.** Undoing is not YOUR task, but it IS up to you to welcome it or not. Faith and desire go hand in hand. For everyone believes in what he wants. We have already said that wishful thinking is how the ego deals with what it wants, to make it so. There is no better demonstration of the power of wanting, and therefore of FAITH, to make its goals seem real and possible. Faith in the UNreal leads to ADJUSTMENTS of reality, to make it fit the goal of madness. The goal of sin induces the perception of a fearful world, to JUSTIFY its purpose. What you desire, you WILL see. And if its reality is false, you will UPHOLD it by NOT realizing all the adjustments YOU have introduced, to MAKE it so.

**T 21 C 10.** When vision is DENIED, confusion of cause and effect becomes inevitable. The PURPOSE now becomes to KEEP OBSCURE the cause of the effect, and make effect appear to BE a cause. This seeming independence of effect enables it to be regarded as STANDING BY ITSELF, and capable of serving as a CAUSE of the events and feelings its maker thinks IT causes. Long ago, we spoke of your desire to create your own Creator, and be father and not Son to Him. This is the same desire. The Son is the effect, whose Cause he would deny. And so he seems to BE the cause, producing real EFFECTS.

**T 21 C 11.** Nothing can have effects WITHOUT a cause, and to confuse the two is merely to fail to understand them both. It is as needful that you recognize you MADE the world you see, as that you recognize that you did NOT create yourself. THEY ARE THE SAME MISTAKE. Nothing created NOT by your Creator, has ANY influence over you. And if you think what YOU have made can TELL you what you see and feel, and place your faith in its ability to do so, you ARE denying your Creator, and BELIEVING that you made yourself. For, if you think the world you made has power to make you what IT wills, you ARE confusing Son and Father; effect and Source.
T 21 C 12. The Son's creations ARE like his Father's. But, in creating THEM, the Son does not delude himself that he is INDEPENDENT of his Source. His union with It is the SOURCE of his creating. APART from this, he HAS no power to create, and what he makes is meaningless. It changes NOTHING in creation, depends ENTIRELY upon the madness of its maker, and can NOT serve to justify the madness. Your brother thinks he made the world with you. Thus he denies creation. With you, he thinks the world he made, made HIM. Thus he denies he MADE it.

T 21 C 13. Yet the truth is you were both created by a loving Father, Who created you together and as one. SEE what “proves” otherwise, and you DENY your whole reality. But grant that EVERYTHING that seems to stand BETWEEN you, keeping you from each other and separate from your Father, YOU MADE IN SECRET, and the instant of release has come to you. ALL its effects are gone, because its source has been uncovered. It is its seeming INDEPENDENCE of its source that kept you prisoner. This IS the same delusion that YOU are independent of the Source by which YOU were created, and have never left.
T 21 D. Faith, Belief and Vision (*N not present in Notes)

April 23, 1967

T 21 D 1. All special relationships have sin as their goal. For they are BARGAINS with reality, toward which the seeming union is adjusted. Forget not this; to bargain is to set a limit, and any brother with whom you have a limited relationship YOU HATE. You may attempt to KEEP the bargain in the name of fairness, sometimes demanding payment of your self, perhaps more often of the other. And in this “fairness,” you attempt to ease the guilt that comes from the accepted PURPOSE of the relationship. And that is why the Holy Spirit must change its purpose, to make it useful unto HIM, and harmless unto YOU.

T 21 D 2. If you ACCEPT this change, you have accepted the IDEA of making room for truth. The SOURCE of sin is gone. You may IMAGINE that you still experience its effects, but it is NOT your purpose. And you no longer WANT it. No-one allows a purpose to be REPLACED while he DESIRES it. For nothing is so cherished and protected, as is a goal the mind accepts. This it will follow, grimly or happily, but ALWAYS with faith, and with the persistence that faith INEVITABLY brings. The power of faith is NEVER recognized, if it is placed in sin. But it is ALWAYS recognized, if it is placed in love.

T 21 D 3. Why is it strange to you that faith can move mountains? This is indeed a little feat for such a power. For faith can keep the Son of God in chains, as long as he believes he IS in chains. And, when he is RELEASED from them, it will be simply because he no longer BELIEVES in them, WITHDRAWING faith that they can hold him, and placing it in his freedom INSTEAD. It is impossible to
place equal faith in opposite directions. What faith you give to sin, you TAKE AWAY from holiness. And what you offer holiness, has been REMOVED from sin.

**T 21 D 4.** Faith and belief and vision are the means by which the goal of holiness is reached. Through them, the Holy Spirit leads you to the real world, and AWAY from all illusions where your faith was laid. This is HIS direction, the only one He ever sees. And, when you wander, He REMINDS you there IS but one. HIS faith and HIS belief and vision, are all for you. And, when you have accepted them completely, INSTEAD of yours, you will have need of them no longer. For faith and vision and belief are meaningful only BEFORE the state of certainty is reached. In Heaven they are unknown. Yet Heaven is REACHED through them.

**T 21 D 5.** It is impossible that the Son of God LACK faith. But he CAN choose where he would have it BE. Faithlessness is not a lack of FAITH, but faith in NOTHING. Faith given to illusions does NOT lack power, for, BY it, does the Son of God believe that he is powerless. Thus is he faithless to HIMSELF, but STRONG in faith in his illusions ABOUT himself. For faith, perception, and belief YOU made, as means for LOSING certainty, and finding sin. This mad direction was your CHOICE, and by your FAITH in what you chose, you made what you desired.

**T 21 D 6.** The Holy Spirit has a use for all the means for sin by which you sought to FIND it. But, as HE uses them, they lead AWAY from sin, because His PURPOSE lies in the OPPOSITE direction. He sees the MEANS you use, but NOT the purpose for which you made them. He would not take them FROM you, for He sees their value as a means for what HE wills for you. You made perception, that
you might choose among your brothers, and seek for sin with them. The Holy Spirit sees perception as a means to teach you that the vision of a HOLY relationship is all you WANT to see.

T 21 D 7. Then will you give your faith to holiness, desiring and BELIEVING in it, BECAUSE of your desire. Faith and belief become ATTACHED to vision, as all the means that once served sin are REDIRECTED now toward holiness. For what you think is sin is LIMITATION; and whom you try to limit to the body YOU HATE BECAUSE YOU FEAR. In your refusal to forgive him, you would CONDEMN him to the body, because the means for sin is dear to you. And so the BODY has your faith and your belief. But HOLINESS would set your brother free, removing hatred by removing fear, NOT as a symptom, but at its source.

T 21 D 8. Those who would free their brothers from the body, can HAVE no fear. They have renounced the means for sin, by choosing to let all limitations be REMOVED. Desiring to look upon their brothers in holiness, the power of belief and faith goes far BEYOND the body, SUPPORTING vision, NOT obstructing it. But first they chose to RECOGNIZE how much their faith had limited their understanding of the world, DESIRING to place its power elsewhere, should another point of view be GIVEN them. The miracles that follow this decision, are also born of faith. For all who choose to look AWAY from sin ARE given vision, and ARE led to holiness.
(N 10:128) (Ur 775)

1. Those who believe in sin MUST think the Holy Spirit asks for sacrifice. For this is how
2. they think THEIR purpose is accomplished.
3. Brothers, the
1 Holy Spirit KNOWS that
2 sacrifice brings NOTHING. He makes
3 no bargains. And if you seek to
4 limit Him, you will hate Him BECAUSE
5 YOU ARE AFRAID. The gift that He has
6 given you is more than ANYTHING that
7 stands this side of Heaven. The instant
8 for its recognition is at hand. Join
9 your awareness to what has been
10 ALREADY joined. The faith you give each
11 other CAN accomplish this. For He
12 Who LOVES the world is seeing it FOR
13 you, without one spot of sin upon
14 it, and in the innocence which makes the sight
15 of it as beautiful as Heaven.
16 T 21 D 10. Your faith in sacrifice has
17 given it great power in your sight.
18 Except you do not realize you CANNOT see,
19 BECAUSE of it. For sacrifice MUST be
20 exacted OF a body, and by ANOTHER
21 body. The mind could neither ask it
22 nor RECEIVE it of itself. And no (more could the body.)
23 (776)597
The INTENTION is in the mind, which tries to USE the body to carry out the means for sin, in which the MIND believes. Thus is the JOINING of mind and body an INESCAPABLE belief of those who value sin. And so is sacrifice INVARIBLY a means for limitation. And thus for hate.

**T 21 D 11.** Think you the Holy Spirit is concerned with THIS? He GIVES not what it is His purpose to lead you FROM. You THINK He would deprive you FOR YOUR GOOD. But “good” and “deprivation” are opposites, and CANNOT meaningfully join in ANY way. It is like saying that the moon and sun are one BECAUSE they come with night and day. And so they MUST be joined. Yet sight of one is but the sign the other has DISAPPEARED from sight. Nor is it possible that what GIVES light, be one with what DEPENDS on darkness to be seen. Neither demands the SACRIFICE of the other. Yet on the ABSENCE of the other does each depend.

**T 21 D 12.** The body was made to BE a sacrifice to sin. And, in the darkness so it still is seen. Yet in the light of vision it is looked upon quite differently. You CAN have faith in it to serve the Holy Spirit's goal. And give it power to serve as means to help the blind to see. But, in their seeing, they look PAST it, as do you. The faith and the belief you gave it BELONG beyond. You gave perception and belief and faith from mind TO body. Let them now be given BACK to what PRODUCED them, and can use them still to SAVE itself from what it made.
T 21 E. The Fear to Look Within (*N 1569 10:129)
(N 10:129) (Ur 777)

1 T 21 E 1. (777)598 The\(^2\) Holy Spirit will NEVER teach you that you are
2 sinful. ERRORS He will correct, but this makes
3 no-one fearful. You are indeed afraid to
4 look within, and see the sin you THINK is there. This
5 you would NOT be fearful to admit. Fear in
6 association with sin the ego deems quite
7 appropriate, and smiles approvingly. IT has
8 no fear to let you feel ashamed. It doubts
9 not your belief and faith in sin. Its temples
10 do not shake because of THIS. Your faith that
11 sin is there but witnesses your desire that it
12 BE there to see. This merely SEEMS to be the
13 source of fear. Remember that the ego is
14 NOT alone. Its rule IS tempered.
15 And its unknown “Enemy,” Whom it cannot
16 even see, it FEARS.
17
18 T 21 E 2. Loudly the ego tells you NOT to look
19 inward, for if you do, your eyes will light
20 on sin, and God will strike you blind.
21 This you believe, and so you do NOT look.
22 Yet this is NOT the ego's hidden fear, nor
23 YOURS who serve it. Loudly indeed
24 the ego claims it IS. TOO loudly and
25 TOO often. For underneath this
26 constant shout and frantic proclamation,

\(^2\) Ur inserts “April 24, 1967”
The Shorthand Notes

(N 10:130) (Ur 777-778)

1 the ego is NOT certain it is so. Beneath your fear to look within because of sin is
2 yet ANOTHER fear, and one which makes the ego tremble. What if you looked within, and
3 saw NO sin? This "fearful" question is
4 one the ego NEVER asks. And you who ask it now ARE "threatening" the ego's whole
5 defensive system too seriously for it
to bother to PRETEND it is your friend.

T 21 E 3. Those who have joined their brothers HAVE
11 detached themselves from their belief that their identity lies in the ego. A holy relationship is one
12 in which you join with what IS part of you in TRUTH. And your belief in sin has been
15 already shaken, nor are you now
16 ENTIRELY unwilling to look within and see it NOT. Your liberation still is only
18 partial; still limited and incomplete,
19 yet born WITHIN you. Not wholly
20 mad, you HAVE been willing to look on
21 much of your insanity, and RECOGNIZE its madness. (778)599 Your faith is moving
23 inward, PAST insanity, and on to reason. And what your reason tells you now,
25 the ego would not hear.
The Holy Spirit's purpose was accepted by the part of your mind the ego knows not of. No more did YOU. And yet this part, with which you now identify, is NOT afraid to look upon ITSELF. It KNOWS that it is sinless. How otherwise COULD it be have been willing to see the Holy Spirit's purpose as its own? This part has seen your brother, and RECOGNIZED him perfectly, since time began. And it desired nothing but to JOIN with him, and to be free again, as once it was. It has been waiting for the birth of freedom; the ACCEPTANCE of release to come to you. And now you recognize that it was NOT the ego that joined the Holy Spirit's purpose, and so there MUST be something else.

Think not that THIS is madness. For this your REASON tells you. And it follows PERFECTLY from what you have ALREADY learned. There is NO inconsistency in what the Holy Spirit teaches. This is the reasoning of the SANE. You have perceived the EGO'S madness, and NOT been made afraid, because you did not choose to SHARE in it.
(N 10:132) (Ur 778-779)

1. At times it still deceives you. Yet, in your saner moments, its ranting strikes no terror in your hearts. For you have realized that all the gifts it would withdraw from you in rage at your “presumptuous” wish to look within, you do not WANT. The few remaining trinkets still seem to shine and catch your eye. And Yet you would not “sell” Heaven to have them.

2. And now the ego IS afraid. But what it hears in terror, the OTHER part hears as the sweetest music; the song it longed to hear since first the ego came into your minds. The ego's weakness is ITS strength. The song of freedom, which sings the praises of ANOTHER world, brings to it hope of peace. For it REMEMBERS Heaven. And now it sees that Heaven HAS come to earth at last, from which the ego's rule has kept it out so long. Heaven has come because it (779)600 found a home in your relationship on earth.

3. And earth can hold no longer what has been GIVEN Heaven as its own.

4. T 21 E 7. Look gently on each other, and
(N 10:133) (Ur 779)

1 remember the ego's WEAKNESS is revealed
2 in BOTH your sight. What it would keep
3 apart has met and joined, and looks
4 upon the ego unafraid. Little children,
5 **feit** innocent of sin, follow in gladness
6 the way to certainty. Be not held
7 back by fear's insane insistence
8 that sureness lies in doubt. This HAS
9 no meaning. What matters it to
10 you how loudly it is proclaimed?
11 The senseless is not made meaningful
12 by repetition and by clamor. The quiet
13 way is open. Follow it happily, and
14 question not what MUST be so.

(780)601
T 21 F. Reason and Perception (*N 1574 10:134) (N 10:134) (Ur 780)

1 T 21 F 1. Perception\(^3\) selects, and MAKES the world you see. It literally PICKS IT OUT, as mind directs it. The laws of size and shape and brightness would hold, perhaps, if other things were equal. They are NOT equal. For what you look FOR you are far more likely to discover, REGARDLESS of its color, shape, or size, than what you would prefer to OVERLOOK. The still small Voice for God, is NOT drowned out by all the ego's raucous screams and senseless ravings, to those who WANT to hear. Perception is a choice, and NOT a fact.

2 T 21 F 2. But on this choice depends far more than you may realize as yet. For, on the voice you choose to hear, and on the sights you choose to see, depends ENTIRELY your whole belief of what you ARE. Perception is a witness but to this, and never to reality. Yet it can show you the conditions in which AWARENESS of reality is possible, or those where it could NEVER be.

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\(^3\) Ur inserts “April 25, 1967”
Reality needs no cooperation from you, to be itself. But your awareness of it NEEDS your help, because it IS your choice.

Listen to what the ego says, and see what it DIRECTS you see, and it is sure that you will see YOURSELF as tiny, vulnerable, and afraid. You WILL experience depression, a sense of worthlessness, and feelings of impermanence and unreality. You WILL believe that you are helpless prey to forces far beyond your own control, and far more powerful than you. And you WILL think the world you made directs your destiny. For this will be your FAITH. But never believe, because it is your faith, it makes REALITY. There is ANOTHER vision and ANOTHER voice, in which your freedom lies, awaiting but your choice. And, if you place your faith in them, you will perceive ANOTHER Self in YOU.
(N 10:136) (Ur 781)

1 T 21 F 4. This older self sees miracles as natural. They are as simple and as natural to it as breathing to the body. They are the OBVIOUS response to calls for help, the ONLY one it makes.

2 Miracles seem unnatural to the ego, because it does not understand how SEPARATE minds can influence each other. Nor COULD they do so. But minds can not BE separate. This other self is PERFECTLY aware of this. And thus it recognizes that miracles do NOT affect ANOTHER'S mind, only its OWN. They always change YOUR mind. There IS no other.

4 Ur inserts “April 26, 1967”
(N 10:137) (Ur 781)

1 T 21 F 5. You do not realize the whole extent to
2 which the idea of separation has
3 INTERFERED with reason. Reason lies in the
4 other self you have CUT OFF from your
5 awareness. And nothing you have
6 allowed to STAY in it is CAPABLE
7 of reason. How can the segment of the
8 mind DEVOID of reason understand
9 what reason IS? Or grasp the
10 information it would give? All
11 sorts of QUESTIONS may arise it is in
12 it, but, if the basic question stems
13 from REASON, it will not ask it. Like
14 ALL that stems from reason, the basic question
15 is obvious, simple, and remains unasked.
16 But think not reason could not ANSWER it.
17 T 21 F 6. God's plan for your salvation
18 could not have been established
19 WITHOUT your will and your consent. It
20 MUST have been accepted by the Son
21 of God, for what God wills for
22 him, he MUST receive. For God
23 wills not, apart from him.
24 Nor does the Will of God wait
25 upon time to be accomplished.
(N 10:138) (Ur 781-782)

1 Therefore, what JOINED the Will of God MUST be in
2 you, and must in you NOW, being eternal.
3 You MUST have set aside a place in
4 which the Holy Spirit can abide, and where He IS.
5 He must HAVE BEEN there since the need
6 for Him arose, and was fulfilled in
7 the same instant.
8 T 21 F 7. Such would your REASON tell
9 you, if you listened. Yet such is
10 clearly NOT the ego's "reasoning." Its
11 alien nature, TO THE EGO, is proof you
12 will NOT find the answer there. Yet
13 if it MUST be so, it must exist.
14 And, if it exists FOR you, and
15 has your freedom as the purpose
16 GIVEN it, you MUST be (782)603 free to
17 FIND it. God's plan is simple;
18 NEVER circular, and NEVER Self-
19 defeating. He has no Thoughts
20 except the Self-EXTENDING, and in this,
21 YOUR will MUST be included. Thus
22 there MUST be a part of you that KNOWS
23 His Will and SHARES It.
24 T 21 F 8. It is NOT meaningful to
25 ask if what MUST be is so.
(N 10:139) (Ur 782)

1 But it IS meaningful to ask why you are
2 UNAWARE of what is so. For this
3 MUST have an answer, if the plan of
4 God for your salvation is complete. And
5 it must BE complete, because its
6 Source knows not of incompletion.
7 Where would the answer BE, but in
8 the Source? And where are YOU
9 but there, where this same Answer
10 is? Your identity, as much
11 a true EFFECT of this same Source
12 as is this Answer, must therefore be
13 TOGETHER and the SAME.
14 T 21 F 9. Oh yes, you know this.
15 And more than this alone. But
16 any part of knowledge threatens
17 dissociation as much as ALL of
18 it. And all of it will COME with
19 any part. Here is the part you CAN
20 accept. What reason points
21 to, you CAN see, because the witnesses
22 on its behalf ARE clear. Only
23 the TOTALLY insane can disregard
24 them. And you HAVE gone past
25 this. Reason is a means which serves
(N 10:140) (Ur 782)

1 the Holy Spirit's purpose in its OWN right. It
2 is not RE-INTERPRETED and RE-DIRECTED from the
3 goal of sin, as are the others. For
4 reason is BEYOND the ego's range of means.
5 **T 21 F 10.** Faith and perception and belief can
6 be misplaced, and serve the great
7 deceiver's needs, as well as truth.
8 But reason has no place at
9 all in madness, nor can it be
10 ADJUSTED to fit its ends.
11 Faith and belief are STRONG in
12 madness, guiding perception toward
13 what the mind has valued. But
14 reason enters NOT AT ALL in this.
15 For the perception would fall away
16 at once, if reason were applied.
17 There IS no reason in insanity, for it
18 depends ENTIRELY on reason's absence.
19 The ego NEVER uses it, because it does
20 not realize that it EXISTS.
21 **T 21 F 11.** The partially insane have⁵
22 access to it. And only they have
23 NEED of it. KNOWLEDGE does not
24 depend on it, and madness keeps
25 it OUT. The part of mind where

⁵ Ur underlines this word.
(N 10:141) (Ur 782-783)

1 reason lies was dedicated, by your
2 will in union with your Father's, to (783)604 the
3 UNDOING of insanity. Here was the
4 Holy Spirit's purpose accepted and accomplished,
5 both at once. Reason is ALIEN to
6 insanity, and those who use it
7 have gained a means which cannot BE
8 applied to sin. Knowledge is far beyond
9 attainment of ANY kind. But
10 reason CAN serve to open doors
11 you closed AGAINST it.
12 T 21 F 12. You have come very close to
13 this. Faith and belief have shifted,
14 and you HAVE asked the question that the ego
15 will NEVER ask. Does not your
16 reason tell you now the question MUST
17 have come from something that you
18 do NOT know, but must BELONG
19 to you? Faith and belief, upheld
20 by reason, CANNOT fail to
21 lead to changed perception. And,
22 in THIS change, is room made
23 way for vision. Vision extends
24 BEYOND itself, as does the purpose which
25 it serves, and ALL the means for its accomplishment.
26 (784)605
T 21 G. Reason and Correction (*N 1582 10:142)  
(N 10:142) (Ur 784)

1 T 21 G 1. Reason\(^6\) cannot see sin, but
2 CAN see errors, and LEADS to their
3 correction. It does not WANT to keep
4 them. It does not value THEM, but their
5 CORRECTION. But reason will also tell
6 you when you THINK you sin you call for
7 help, but if you will not ACCEPT the help
8 you call for, you will not believe that it is yours to
9 give. And so you WILL not give it,
10 thus MAINTAINING the belief. For
11 uncorrected error of ANY kind deceives
12 you about the power that is IN you, to MAKE
13 correction. If it CAN correct, and YOU
14 allow it not to do so, you deny it to
15 yourself AND TO YOUR BROTHER. And\(^7\) if he
16 SHARES this same belief, you BOTH will think
17 that you are damned.
18 T 21 G 2. This you COULD spare him AND
19 YOURSELF. For reason would not
20 make way for correction in you
21 alone. Correction cannot BE
22 accepted OR REFUSED by you, without
23 your brother. SIN would maintain you can.
24 But reason tells you that you CANNOT see
25 your brother OR yourself as sinful,

\(^6\) Ur inserts “May 1, 1967”
\(^7\) Ur inserts a comma here
and still perceive the other innocent. Who looks
upon himself as guilty, and sees a
sinless world? And who can see
a sinful world, and look upon
himself APART from it? Sin would
maintain you MUST be separate. But
REASON tells you that this must be WRONG.

If you are joined, how COULD
it be that you have private thoughts? And
how COULD thoughts that enter into what
but SEEMS like yours alone, have no
effect at all on what IS yours? If
minds are joined, this IS impossible.
No-one can think but for himself, as
God thinks not without His Son. Only
were both IN BODIES could this be.
Nor could one mind think only for
itself, unless the body WERE the mind.
For ONLY bodies can be separate,
and therefore UNREAL. The home of madness CANNOT
be the home of reason. Yet it is easy
to LEAVE the home of madness, if you see reason.

You do not leave insanity
by GOING somewhere else. You leave it
simply by accepting reason\(^8\) where madness

\(^8\) Ur inserts a comma here
Was. Madness and reason see the same things, but it is certain that they look upon them differently. Madness is an attack on reason, that drives it out of mind, and takes its place. Reason does not attack, but takes the place of madness quietly, replacing madness if it be the will of the insane to listen to it. But the insane know not their will. For they believe they see the body, and let their madness tell them it is real. Reason would be incapable of this. And, if you would defend the body against your reason, you will not understand the body or yourself. T 21 G 5. The body does not separate you from your brother. And, if you think it does, you are insane. But madness has a purpose, and believes it also has the means to make its purpose real. To see the body as a barrier between what reason tells you must be joined, must be insane. Nor could you see it, if you heard the voice of reason. What can there be that stands between what is continuous? And, if there is nothing in between, how can what enters part be kept away from other parts? Reason would
(N 10:145) (Ur 785)

tell you this. But think what you must
RECOGNIZE, if it be so. If you choose sin INSTEAD
of healing, you would condemn the Son of God
to what can NEVER be corrected.

T 21 G 6. You tell him, **BY your choice**, that he
is damned; separate from you and from his
Father, forever and without a hope of
safe return. You **TEACH** him this, and you will
LEARN of him EXACTLY what you taught.

For you can teach him only that he **IS**
as you would **HAVE** him. And what you
chose he be\(^9\) is but your choice for **YOU**.

Yet think not this is fearful. That you are **JOINED to**
him is but a fact, **NOT** an interpretation. How
can a fact be fearful, unless it **DISAGREES**
with what you hold more dear than truth?
Reason will tell you that this fact is your **RELEASE**.

Neither your brother nor yourself can be
attacked alone. But neither can
accept a miracle instead, **WITHOUT the**
other being blessed by it, and **HEALED of pain**.

T 21 G 7. Reason, **like love**, would **REASSURE**
you, and **NOT** seek to frighten you. The power to
HEAL the Son of God is given you, **BECAUSE he**
MUST be one with you. You **ARE** responsible for how

\(^9\) Ur inserts a comma here
he sees himself. But reason tells you it is
GIVEN you to change his whole mind, which
is one with YOU, in just an instant. And
ANY instant serves to bring COMPLETE
correction of his errors, and make him
whole. The instant that you choose to let
YOURSELF be healed, in that (786)607 same instant
is his whole salvation seen as complete
WITH yours. Reason is given you to UNDERSTAND
that this is so. For reason, kind as is the
purpose for which it is the means, leads steadily
AWAY from madness, toward the goal of truth.

T 21 G 8. And here you will lay down the
burden of DENYING truth. THIS is the burden
that is terrible, and NOT the truth. That you are
JOINED is your salvation; the gift of Heaven,
NOT the gift of fear. Does Heaven seem
to be a BURDEN to you? In madness, yes;
and yet what madness sees, MUST be
dispelled by reason. Reason assures
you Heaven is what you WANT, and ALL you
want. Listen to Him Who SPEAKS
with reason, and brings YOUR reasoning in line with
HIS. Be willing to let reason be the
means by which He would direct you how to leave
(N 10:147) (Ur 786)

1 INSANITY behind. Hide not BEHIND insanity,
2 in order to ESCAPE from reason.
3 T 21 G 9. What madness would CONCEAL,
4 the Holy Spirit still holds out, for everyone
5 to look upon with gladness. You ARE your
6 brother's Savior. He is YOURS.
7 Reason speaks happily indeed of
8 this. This gracious plan was given love
9 by Love. And what Love plans is
10 like Itself in this: Being united,
11 It would have you learn what YOU
12 must be. And being ONE with It,
13 it MUST be given you to give what IT
14 has given, and gives still. Spend
15 but an instant in the glad ACCEPTANCE
16 of what is given you to give your brother, and
17 learn, with him, what has been given BOTH
18 of you.
19 T 21 G 10. To give is no MORE blessed than
20 to receive. But neither is it LESS.
21 The Son of God is ALWAYS blessed as
22 one. And, as his gratitude
23 goes out to you who blessed him,
24 reason will tell you that it CANNOT be
25 you stand APART from blessing. The
gratitude he offers you reminds you of the
thanks your Father gives you for
completing HIM. And here alone
does reason tell you that you can understand
what you MUST be. Your Father is as close to
you as is your brother. Yet what is there that
could be nearer you, than is your Self?(787)608

The power that YOU have over the Son of
God is NOT a threat to his reality. It
but ATTESTS to it. Where COULD his
freedom lie but in himself, if he be free
ALREADY? And who could bind him
but HIMSELF, if he DENY his freedom?
God is not mocked; no more His Son
can BE imprisoned, save by his
own desire. And it is BY his own
desire that he is freed. Such is his
STRENGTH, and NOT his weakness. He IS
at his own mercy. And where he
CHOoses to be merciful, there is he
free. But where he chooses to condemn
instead, there is he held a prisoner,
waiting in chains his pardon on HIMSELF
10
to set him free.

(788)609

10 Ur inserts a comma here

1 T 21 H 1. Do you not see that all your misery comes from the strange belief that you are powerless? BEING HELPLESS IS THE COST OF SIN. Helplessness is sin's CONDITION; the ONE requirement that it demands, to be believed. Only the helpless COULD believe in it. Enormity has no appeal, save to the little. And only those who FIRST believe that they are little, could SEE attraction there. Treachery to the Son of God is the defense of those who do NOT identify with him. And you are FOR him or AGAINST him; either you love him or attack him; protect his unity, or see him shattered and slain by your attack.

T 21 H 2. No-one believes the Son of God is powerless. And those who see themselves as helpless MUST believe that they are NOT the Son of God. What can they BE, except his enemy? And what can they do but ENVY him his power, and BY their envy, make themselves AFRAID of it? These are the dark ones, silent and afraid, alone and not communicating,

\[11\text{ }Ur\text{ inserts "May 5, 1967"} \]
fearful the power of the Son of God will strike them dead, and raising up their helplessness AGAINST him. They join the army of the powerless, to wage their war of vengeance, bitterness, and spite on him, to make him one with THEM.

Because they do not know that they are one with HIM, they know not WHOM they hate. They are indeed a sorry army, each one as likely to attack his brother or turn upon himself, as to remember they THOUGHT they had a common cause. Frantic and loud and strong the dark ones SEEM to be. Yet they know not their enemy, EXCEPT THEY HATE HIM. In hatred they HAVE come together, but have NOT joined EACH OTHER. For, had they done so, hatred would be impossible.

The army of the powerless MUST be disbanded in the presence of STRENGTH.

Those who are strong are NEVER treacherous, because they have no need to DREAM of power, and to act out their dream. How would an army ACT in
(N 10:151) (Ur 789)

1 dreams? Any way at all. They could
2 be seen attacking ANYONE, with ANYTHING.
3 Dreams have no REASON in them. A
4 flower turns into a poisoned
5 spear, a child becomes a giant, and
6 a mouse roars like a lion. And
7 LOVE IS TURNED TO HATE as easily.
8 This is no army, but a madhouse.
9 What SEEMS to be a planned attack
10 is bedlam. The army of the powerless is
11 weak indeed. It has no weapons,
12 and it has no enemy.
13 T 21 H 5. Yes, it can overrun the world,
14 and SEEK an enemy. But it can
15 never FIND what is not there. Yes,
16 it can DREAM it found an enemy,
17 but this will shift even as it attacks,
18 so that it runs at once to find
19 another, and never comes to rest in victory.
20 And, as it runs, it turns against
21 itself, thinking it caught a
22 glimpse of the great enemy that
23 always eludes its murderous attack
24 by turning into someone else. How
25 treacherous does this enemy appear,
(N 10:152) (Ur 789-790)

1 who changes so, it is impossible even to
2 RECOGNIZE him! Yet hate MUST have a
3 target. There can BE no faith in sin
4 without an enemy.
5 **T 21 H 6.** Who that believes in sin would DARE
6 believe he has NO enemy? COULD he
7 admit that no-one MADE him powerless?
8 Reason would surely bid him seek
9 no longer what is NOT THERE to find. Yet
10 first he must be WILLING to perceive
11 a world where it is NOT. It is NOT
12 necessary that he understand HOW
13 he can see it. Nor should he try.
14 For, if he focuses on what he CANNOT
15 understand, he will but EMPHASIZE his
16 helplessness, and let sin tell him his
17 enemy must be HIMSELF. But let
18 him only ask himself these questions, which he MUST
19 decide to have it done FOR him:(790)611
20 "Do I DESIRE a world I rule,
21 instead of one where I AM ruled?
22 Do I DESIRE a world where I
23 am powerful, instead of helpless?
24 Do I DESIRE a world in which
25 I have NO enemies, and CANNOT sin?
(N 10:153) (Ur 790)

1 And do I WANT to see what
2 I denied, BECAUSE it is the truth?"
3 T 21 H 7. You have ALREADY answered the first three
4 questions, but not yet the last. For this one
5 still seems fearful, and UNLIKE the others.
6 Yet reason would assure you they are
7 all the SAME. We said this year would
8 emphasize the sameness of things that
9 ARE the same. This final question which is
10 indeed the last you need decide, still
11 seems to hold a threat the rest have
12 lost for you. And this imagined
13 difference attests to your belief that
14 TRUTH may be the enemy you yet
15 may find. Here, then, would
16 seem to be the last remaining hope of
17 finding sin, and NOT accepting power.
18 T 21 H 8. Forget not that the choice of truth
19 or sin, power or helplessness, IS the
20 choice of whether to attack or HEAL.
21 For healing comes of POWER, and ATTACK
22 of helplessness. Whom you attack, you
23 CANNOT want to heal. And whom you
24 would have healed, MUST be the one
25 you chose to be PROTECTED from attack.
And what IS this decision, but the choice whether to see him through the body's eyes, or let him be REVEALED to you through vision? HOW this decision leads to its effects is NOT your problem. But what you WANT to see, MUST be your choice. This is a course in CAUSE, and NOT effect.(791)612

T 21 H 9. Consider carefully your answer to the last question you have left unanswered still. And let your reason tell you that it MUST be answered, and IS answered in the other three. And then it WILL be clear to you that, as you look on the EFFECTS of sin, in ANY form, all you need do is simply ask yourself, “Is this what I WOULD see? Do I WANT this?” This is your one decision; this the CONDITION for what occurs. It IS irrelevant to HOW it happens, but NOT to WHY. You HAVE control of this. And if you CHOOSE to see a world WITHOUT an enemy, in which you are NOT helpless, the MEANS to see it WILL be given you.

(792)613
(N 10:155) (Ur 792)

1 T 21 H 10. Why is the final question so important? Reason will tell you why.
2 It IS the same as are the other three, EXCEPT IN TIME.
3 The others are decisions which can be made, and then UNmade, and made again. But truth
4 is CONSTANT, and implies a state where
5 vacillations are impossible. You can
6 desire a world you rule, which rules you not,
7 and CHANGE your mind. You can desire to
8 exchange your helplessness for power, and
9 LOSE this same desire as a little glint
10 of sin attracts you. And you can want to
11 see a sinless world, and let an “enemy”
12 tempt you to use the body's eyes, and CHANGE
13 what you desire.
14 T 21 H 11. In CONTENT all the questions ARE the
15 same. For each one asks if you are
16 willing to exchange the world of sin for
17 the real world what the Holy Spirit sees. For it IS this the
18 world of sin denies. And therefore those
19 who look on sin ARE seeing the DENIAL
20 of the real world. Yet the last question
21 adds the WISH FOR CONSTANCY in your desire
22 to see the real world, so the desire becomes the
23 ONLY one you have. By answering the final

12 Ur inserts “May 6 1967”
(N 10:156) (Ur 792)
1 question “yes,” you add SINCERITY to the decisions
2 that you have ALREADY made to all the rest. For
3 only then have you RENOUNCED the option to change
4 your mind AGAIN. When it is THIS you do NOT want,
5 the rest are really answered.
6 **T 21 H 12.** Why do you think you are uncertain
7 the others HAVE been answered? COULD it be
8 necessary they be ASKED so often,
9 if they HAD? Until the last decision
10 has been made, the answer IS both
11 yes and no. For you HAVE answered “yes,”
12 without perceiving that yes MUST
13 mean NOT NO. No-one decides
14 AGAINST his happiness. But he
15 MAY do so, if he does not know
16 he DOES it. And, if he sees
17 his happiness as ever-changing, now
18 this, now that, and now an elusive
19 shadow attached to nothing, he DOES
20 decide against it.
21 **T 21 H 13.** Elusive happiness, or
22 happiness in changing forms that
23 shift with time and place, is an illusion
24 that has no meaning. Happiness MUST
25 be constant, because it is ATTAINED by
T 21 I. The Inner Shift (*N 1597 10:157)  
(N 10:157) (Ur 792-793)

giving up the wish for the INconstant. Joy cannot  
be perceived, EXCEPT through constant vision.
And constant (793)614 vision can be given only  
those who WISH for constancy. The power of  
the Son of God's desire remains the proof  
that he is wrong who sees himself as helpless.
Desire what you will, and you shall look on it,  
and think it real. No thought but has the  
power to release or kill. And none can  
leave the thinker's mind, or leave him unaffected.

T 21 I 1. Are thoughts, then, dangerous? To  
bodies, YES. The thoughts that seem to kill  
are those which teach the thinker that he  
CAN be killed. And so he dies13  
BECAUSE of what he learned. He goes  
from life to death, the final proof he  
valued the inconstant more than constancy.  
Surely he THOUGHT he wanted happiness.  
Yet he did NOT desire it BECAUSE it was the  
truth, and therefore MUST be constant. The  
constancy of joy is a condition quite  
alien to your understanding. Yet, if you  
could even imagine what it MUST  
be, you would DESIRE it, although you  
UNDERSTAND it not.

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13 Ur inserts a comma here
\[(N 10:158) (Ur 793)\]

1 T 21 I 2. The constancy of happiness has
2 NO exceptions, no change of ANY
3 kind. It is unshakable as is the Love of
4 God for His Creation. Sure in its
5 vision as its Creator is in what
6 He KNOWS, it looks on everything and
7 SEES it is the same. It sees NOT the
8 ephemeral, for it DESIRES that
9 everything be like itself, and SEES it
10 so. NOTHING has power to confound
11 its constancy, because its OWN desire
12 can not BE shaken. It comes as
13 surely unto those who see the final
14 question is NECESSARY to the rest, as
15 peace MUST come to those who choose
16 to heal, and NOT to judge.
17 T 21 I 3. Reason will tell you that you CANNOT
18 ask for happiness inconstantly.
19 For, if what you desire you RECEIVE,
20 and happiness IS constant, then you
21 need ask for it but ONCE, to have
22 it ALWAYS. And, if you do NOT have it
23 always, being what it IS, you
24 did NOT ask for it. For no-one fails
25 to ASK for his desire of SOMETHING he
believes holds out some promise of
the power of GIVING it. He may be
wrong in WHAT he asks, WHERE, and
OF WHAT. Yet he WILL ask, because
desire IS a request, an ASKING FOR,
and made by one whom God Himself will
never fail to answer. (794) 615

T 21 I 4. God has ALREADY given him
all that he REALLY wants. But what
he is uncertain of, God CANNOT give.
For He does NOT desire it while he
REMAINS uncertain, and God's giving
MUST be incomplete unless it is
RECEIVED. You who complete His
Will and ARE His happiness, whose
will is powerful as His, -- a power
that is NOT lost in your illusions, -- think
carefully why it should be you have not
yet decided how you would answer the
final question. Your answer to the others
has made it possible to help you be but
partially insane. And yet it is the final
one that REALLY asks if you are
willing to be WHOLLY sane.
(N 10:160) (Ur 794)

1 T 21 I 5. What is the holy instant but God's
2 appeal to you to RECOGNIZE what He has
3 given you? Here is the great appeal to
4 reason; the awareness of what is ALWAYS
5 there to see; the happiness that COULD be
6 ALWAYS yours. Here is the CONSTANT
7 peace you could experience forever. Here
8 is what denial has denied, REVEALED
9 to you. For here the final question is
10 ALREADY answered, and what you ASKED
11 for, GIVEN. Here is the future NOW, for
12 time is powerless BECAUSE of your
13 desire for what will NEVER change. For
14 you HAVE asked that nothing STAND BETWEEN
15 the holiness of your relationship, and your AWARENESS of its
16 holiness.
17
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Chapter 22 - Salvation and the Holy Relationship

T 22 A. Introduction (*N 1601 10:161)  
(N 10:161) (Ur 795)

1 T 22 A 1. Take¹ pity on yourselves, so long  
enslaved. Rejoice whom God hath  
joined have come together, and need no longer  
look on sin APART. No two can  
look on sin TOGETHER, for they COULD  
never see it in the same place and time.  
Sin is a strictly INDIVIDUAL perception,  
SEEN in the other, yet BELIEVED by each to  
be within HIMSELF. And each one seems to make  
a DIFFERENT error, and one the other² cannot understand.  
Brothers, it IS the same, MADE by the same,  
and forgiven FOR its maker in the SAME way.  
T 22 A 2. The holiness of your relationship forgives you BOTH,  
undoing  
the effects of what you both believed AND saw.  
And, with their going, is the NEED for sin gone WITH them.  
Who has a need for sin?  
Only the lonely and alone, who see their  
brothers DIFFERENT from themselves. It is this  
DIFFERENCE, seen but not real, that makes  
the need for sin, not real but  
seen, seem justified. And all this WOULD  
be real, if sin were so. For an unholy  
relationship is BASED on differences, where each one  
thinks the OTHER has what HE has NOT.  
T 22 A 3. They come together, each to complete

¹ Ur inserts “May 7, 1967”
² Ur has “the other” while the Notes doesn’t have those words. They are included because they are needed to make the sentence make sense.
(N 10:162) (Ur 795-796)

1 HIMSELF and ROB the other. They stay until they
2 think there's nothing left to steal, and then move
3 on. And so they wander through a world of
4 strangers, UNLIKE themselves, living with their
5 bodies perhaps beneath a common roof that shelters
6 neither; in the same room and yet a world apart.
7 A holy relationship starts from a different
8 premise. Each one has looked within,
9 and seen NO lack. ACCEPTING his completion,
10 he would EXTEND it by JOINING with
11 another, whole as himself. T 22 A 4. He sees
12 NO DIFFERENCES between these selves, for
13 differences are ONLY of the body. Therefore, he looks
14 on nothing he would TAKE. He (796)-617- denies
15 NOT his own reality BECAUSE it is the truth. And
16 He unites because UNLESS HE DOES, the truth
17 Would NOT be true. Just under Heaven
18 does he stand, but close enough NOT
19 to return to earth. For this relationship HAS
20 Heaven's holiness. How far from
21 home can a relationship so like to Heaven BE?
22 Think what a holy relationship can
23 teach! Here is BELIEF in differences undone.
24 Here is the FAITH in differences shifted to
25 sameness. And here is sight of differences
transformed to VISION. T 22 A 5. And reason now can lead you to the logical conclusion of your union. IT must extend, as YOU extended when you joined. It must reach out BEYOND itself, as YOU reached out beyond the body, to LET yourselves be joined. And now the sameness which you saw extends, and finally removes ALL sense of differences, so that the sameness that lies beneath them all becomes apparent. Here is the golden circle, where you RECOGNIZE the Son of God. For what is born into a holy relationship can NEVER end.
(N 10:164) (Ur 797)

1 T 22 B 1. Let reason take another step. If
2 you attack whom God would heal, and hate
3 the one He loves, then you and your Creator have a
4 DIFFERENT will. Yet, if you ARE His Will, what
5 you MUST then believe is that you are NOT
6 yourself. You can, indeed, believe this, and you DO.
7 And you HAVE faith in this, and see much
8 evidence on its behalf. And where, you
9 wonder, does your strange uneasiness, your
10 sense of being disconnected, and your
11 haunting fear of lack of meaning in
12 yourself arise? It is as though you
13 wandered in, without a plan of any
14 kind except to wander off, for only
15 that seems certain.
16 T 22 B 2. Yet we have heard a very similar
17 description earlier. But it was NOT of you.
18 And yet, this strange idea which it DOES
19 accurately describe, you think IS you.
20 Reason would tell you that the world you
21 see through eyes that are not yours, MUST
22 make no sense to you. To whom would
23 vision such as this send BACK
24 its messages? Surely not you, whose
25 sight is wholly INDEPENDENT of the eyes

3 Ur inserts “May 13, 1967”
(N 10:165) (Ur 797)

which look upon the world. If this is NOT your vision, what can it show to YOU? The brain can NOT interpret what YOUR vision sees. This YOU would understand. The brain interprets to the body, of which it is a part. But what IT says, YOU cannot understand.

T 22 B 3. Yet you have LISTENED to it. And long and hard you TRIED to understand its messages. You did not realize it is IMPOSSIBLE to understand what fails ENTIRELY to REACH you. You have received NO messages at all you understood. For you have listened to what can never communicate at all. Think, then, what ?????? happened. Denying what you are, and firm in faith that you are something ELSE, this something else, which you have MADE to be yourself, BECAME your sight. Yet it MUST be the SOMETHING ELSE who sees, and, as NOT YOU, explains its sight TO you.

T 22 B 4. YOUR vision would, of course, render this quite unnecessary. But, if your eyes are closed, and you have called upon this thing to lead you, asking it to
(N 10:166) (Ur 797-798)

1 EXPLAIN to you the world IT sees, you have no reason
2 NOT to listen, nor to suspect that what it
3 tells you is NOT true. Reason would tell you
4 that it CAN'T be true, BECAUSE you do
5 not understand it. GOD HAS NO SECRETS.
6 He does NOT lead you through a world of
7 misery, waiting (798)618 to tell you, at the journey's
8 end, why He DID this to you. What could
9 be secret from His Will? Yet you believe
10 that YOU have secrets. What could your
11 secrets BE except ANOTHER will, that is
12 your own, APART from His?
13 T 22 B 5. Reason would tell you that this is
14 no SECRET, that need be hidden as a
15 sin. But a MISTAKE indeed! Let
16 not your fear of sin protect it from
17 correction, for the attraction of guilt is
18 ONLY fear. Here is the ONE emotion that
19 YOU made, WHATEVER it may seem to be.
20 And it IS the emotion of secrecy, of
21 private thoughts, AND OF THE BODY. This is the
22 ONE emotion that opposes love, and
23 ALWAYS leads to sight of differences,
24 and LOSS of sense of sameness. Here is
25 the ONE emotion that keeps you blind,
(N 10:167) (Ur 798)

1 dependent on the self you think you made, to
2 lead you through the world it made for you.
3 T 22 B 6. YOUR sight was GIVEN you, along with
4 everything that you CAN understand. You will
5 perceive NO difficulty in understanding what
6 this vision tells you. For everyone sees
7 ONLY what he thinks he IS. And
8 what YOUR sight will show, you will
9 understand BECAUSE it is the truth. Only YOUR
10 vision can convey to YOU what YOU
11 can see. It reaches you directly, WITHOUT
12 a need to be INTERPRETED to you. What
13 NEEDS interpretation MUST be alien. Nor
14 will it EVER be made understandable,
15 by an interpreter you cannot understand. Of
16 all the messages you have received and failed to
17 understand, this course alone is OPEN to your
18 understanding, and CAN be understood.
19 T 22 B 7. This IS your language. You do not
20 understand it yet, only because your whole
21 communication is like a baby's.
22 The sounds a baby makes, and what he hears,
23 are highly unreliable, meaning DIFFERENT
24 things to him at different times. Neither the sounds
25 he hears, nor sights he sees, are

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4 Ur inserts an additional “you” before the comma
(N 10:168) (Ur 798–799)

1 stable yet. Yet what he hears and
2 does not understand WILL BE his native
3 tongue, through which he will communicate with those
4 around him, and they with him. And the strange,
5 shifting ones he sees about him will become
6 to him his comforters, and he will recognize his
7 home, and see them there WITH him. (799)619
8 T 22 B 8. So, in each holy relationship, is the ability
9 to communicate INSTEAD of separate reborn.
10 Yet a holy relationship, so recently reborn
11 itself from an unholy relationship, and yet
12 more ancient than the old illusion
13 that it has replaced, IS like a baby now,
14 in its rebirth. Yet, in this infant is YOUR
15 vision returned to you, and he will speak the
16 language BOTH of you can understand. He
17 is not nurtured by the “something else” you
18 THOUGHT was you. He was not GIVEN there,
19 nor was received by anything EXCEPT
20 yourself. For no two people CAN unite
21 EXCEPT through Christ, Whose vision sees them
22 one.
23 T 22 B 9. Think what is GIVEN you, my
24 holy brothers. This child will teach you
25 what you do not understand, and make it
(N 10:169) (Ur 799)

1 plain. For his will be no alien tongue.
2 He will need NO interpreter to you. For
3 it was YOU who taught him what he
4 knows, BECAUSE you knew it. He could
5 not come to anything BUT you, NEVER to
6 something else. Where Christ has
7 entered, no-one is alone, for never could
8 He find a home in separate ones. Yet
9 must He be reborn into His ancient
10 home, so seeming new and yet as old
11 as He, a tiny newcomer, dependent on the
12 holiness of your relationship, to let Him live.
13 T 22 B 10. Be certain that God does not entrust
14 His Son to the unworthy. Nothing but
15 what is PART of Him is worthy of
16 BEING joined. Nor is it possible that
17 anything NOT part of Him CAN join.
18 Communication MUST have been restored
19 to those that join, for this they COULD
20 not do through bodies. What, then, HAS
21 joined them? Reason will tell you that
22 they MUST have seen each other through a
23 vision NOT of the body, and communicated in
24 a language the body does not speak. Nor
25 could it be a fearful sight or sound
that drew them gently into one. Rather, in each, the other saw a perfect shelter where his Self could be reborn in safety and in peace. Such did his reason tell him; such he believed BECAUSE it is the truth.

T 22 B 11. Here is the first DIRECT awareness perception that you have made. You made it through awareness older than perception, and yet reborn in just an instant. For what is time to what was ALWAYS so? Think what that instant brought; the RECOGNITION that the “something else” you thought was you (800)620 IS AN ILLUSION. And truth came instantly to show you where your self MUST be. It is denial of ILLUSIONS that calls on truth. For to deny illusions is to recognize that FEAR is meaningless. Into the holy home where fear is powerless, love enters thankfully, grateful that it is one with you who joined to LET it enter.

T 22 B 12. Christ comes to what is LIKE Himself; the same, NOT different. For He is ALWAYS drawn unto Himself. What is as like Him as a holy relationship? And
what draws YOU together, draws HIM to you.

Here is His sweetness, and His gentle innocence PROTECTED from attack. And here can He RETURN in confidence,

for faith in one another is ALWAYS faith in Him. You are indeed correct in looking on each other as His chosen home. For here you willed WITH Him and with His Father. This IS your Father's Will for you, and yours WITH Him. And who is drawn to Christ is drawn to God,

as surely as both are drawn to every holy relationship, the home prepared for them as earth is turned to Heaven.

(N 10:171) (Ur 800)

Ur has the word “what” but the Notes doesn’t. It’s included because it is required to make the sentence sensible.
T 22 C. Your Brother's Sinlessness (*N 1612 10:172)
(N 10:172) (Ur 801)

1 T 22 C 1. The\textsuperscript{6} OPPOSITE of illusions is not
disillusionment, but truth. Only to the ego, to which
TRUTH is meaningless, do they APPEAR to be
the only alternatives, and DIFFERENT from each other.
In truth, they are the SAME. Both bring the
same amount of misery, though each one
SEEMS to be the way to lose the misery the other
brings. EVERY illusion carries pain
and suffering in the dark folds of the
heavy garments with which it hides its
nothingness. Yet, in these dark and heavy
garments, are those who SEEK illusions
covered, and hidden from the joy of truth.
Truth is the opposite of illusions, \textit{BECAUSE}
it offers joy.

2 T 22 C 2. What else \textit{BUT} joy could be
the opposite of misery? To leave one kind
of misery and seek another, is hardly
an ESCAPE. To change ILLUSIONS is to
make NO change. The search for
joy \textit{IN MISERY} is senseless. For how
COULD joy be found in misery?
All that is possible in the dark world of
misery is to select some ASPECTS out
of it, see them as DIFFERENT, and

\textsuperscript{6} \textit{Ur} inserts “May 15, 1967”
DEFINE the difference as joy. Yet to PERCEIVE a difference where none exists will surely fail to MAKE a difference. Illusions carry ONLY guilt and suffering, sickness and death, to their believers. The FORM in which they are accepted is irrelevant. NO form of misery, in reason's eyes, CAN be confused with joy.

Joy is eternal. You can be sure indeed that any seeming happiness that does not last is really fear. Joy does NOT turn to sorrow, for the eternal cannot change. But sorrow CAN be turned to joy, for time gives way to the eternal. Only the timeless must remain unchanged. But everything in time can CHANGE with time. Yet, if the change be real and not IMAGINED, illusions MUST give way to truth, and not to other dreams which are but equally unreal. THIS is no difference. Reason will tell you that the ONLY way to escape from misery is to RECOGNIZE it, AND GO THE OTHER WAY.

Truth is the same and misery the same, but they ARE different from each other. In EVERY way, in every INSTANCE,

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Ur has “which” instead of “that”
and WITHOUT EXCEPTION. To believe that one exception can exist, is to confuse what IS the same with what is different. ONE illusion, cherished and defended AGAINST the truth, makes ALL truth meaningless and ALL illusions real. Such is the power of belief. It CANNOT compromise. And faith in innocence IS faith in sin, if the belief excludes ONE living thing, and holds it out, APART from its forgiveness. Both reason AND the ego will tell you this. But what they MAKE of it, is NOT the same.

The ego will assure you now that it is IMPOSSIBLE for you to see NO guilt in anyone. And, if THIS vision is the ONLY means by which ESCAPE from guilt can be attained, then the belief in sin must be eternal. Yet reason looks on this in another way. For reason sees the SOURCE of an idea as what will make it true or false. This MUST be so, if the idea is LIKE its source.

Therefore, says reason, if escape from guilt was given to the Holy Spirit as His purpose, and by One to Whom NOTHING He wills CAN BE impossible, the means for its
(N 10:175) (Ur 802-803)

1 attainment are MORE than possible. They
2 must be THERE, and YOU must HAVE them.
3 T 22 C 6. This is a crucial period in this
4 course. For here, the separation of
5 you and the ego MUST be made complete.
6 For, if you HAVE the means to let the Holy Spirit's
7 purpose be accomplished, they CAN
8 be used. And, THROUGH their use, will you
9 gain faith in them. Yet, to the ego,
10 they MUST be impossible, and no-one
11 undertakes to do what holds NO
12 hope of EVER being done. You
13 KNOW what your Creator wills is
14 possible. But what you MADE,
15 believes it is not so. Now MUST you
16 choose between yourself and this8
17 ILLUSION of yourself. NOT both, but ONE.
18 T 22 C 7. There is no point in trying to
19 avoid this ONE decision. It MUST
20 be made. Faith and belief can
21 fall to either side, but reason tells
22 you that misery lies ONLY on one
23 side, and joy upon the other. FORSAKE
24 NOT NOW EACH OTHER. (803)623 For you who ARE the same
25 will NOT decide alone. OR DIFFERENTLY.

8 The Urtext manuscript is typed “and ILLUSION” with “the” handwritten in between. The Notes rather clearly shows the glyph for “this” however so we’ve gone with that correction.
Either you give each other life or death; either you
are each other's Savior or his judge, offering him
sanctuary or condemnation. This course
will be believed ENTIRELY, or not at all. For it is
wholly true or wholly false, and CANNOT be but
partially believed. And you will either ESCAPE
from misery entirely, or not at all.

Reason will tell you that there IS no
middle ground where you can pause
uncertainly, waiting to choose between the joy
of Heaven and the misery of hell. UNTIL you
choose Heaven, you ARE in hell and misery.
There is no PART of Heaven you can take, and weave
into illusions. Nor is there ONE illusion you can
enter Heaven WITH. A Savior cannot BE
a judge, nor mercy condemnation. And
vision CANNOT damn, but ONLY bless.
Whose function is to save, WILL save. HOW
He will do it IS beyond your understanding, but
WHEN must be your choice. For time YOU
made, and time you CAN command. You are no more
a slave to time than to the world you made.

Let us look closer at the whole
illusion that what you made has power to
enslave its maker. This is the SAME

(N 10:176) (Ur 803)
(N 10:177) (Ur 803-804)

1 belief that CAUSED the separation. It is the
2 meaningless idea that thoughts can LEAVE
3 the thinker's mind, be DIFFERENT from it,
4 AND IN OPPOSITION to it. If this were true,
5 thoughts would not be the mind's extensions, but its
6 ENEMIES. And here we see again another
7 form of the same fundamental illusion we have
8 seen many times before. ONLY if it were
9 possible the Son of God could LEAVE his
10 Father's Mind, make himself DIFFERENT,
11 and OPPOSE His Will, would it be possible
12 that the self he made, and all IT made,
13 should be his master.
14 **T 22 C 10.** Behold the great projection, but
15 look on it with the decision that it MUST
16 BE HEALED, and NOT with fear. NOTHING you
17 made has ANY power over you, unless
18 you still would be APART from your
19 Creator, and with a will OPPOSED to His. For
20 ONLY if you would believe His Son
21 COULD be His enemy, does it (804)624 SEEM
22 POSSIBLE that what YOU made is YOURS.
23 YOU would condemn His joy to
24 misery, and make HIM different. And
25 all the misery you made has been your own.
Are you not GLAD to learn it is not true? Is it not welcome news to hear NOT ONE of the illusions that you made REPLACED the truth?

T 22 C 11. Only YOUR thoughts have been impossible. Salvation CANNOT be. It IS impossible to look upon your Savior as your enemy, and RECOGNIZE him. Yet it IS possible to recognize him for what he IS, if God would have it so. What God has given to your holy relationship IS THERE. For what He gave the Holy Spirit to give to you, He GAVE.

Would you not look upon the Savior Who has been given you? And would you not exchange, in gratitude and gladness, the function of an executioner YOU gave him, for the one he has in truth? Receive of him what God has given him for you, NOT what YOU tried to give.

T 22 C 12. Beyond the bodies that you interposed between you, and shining in the golden light that reaches it from the bright endless circle that extends forever, is your holy relationship, beloved of God, and holy as Himself. How still it rests, in time and yet beyond, immortal yet on earth. How great the power that lies
in it. Time waits upon its will, and earth
will BE as it would HAVE it be. Here is no
SEPARATE will, nor the desire that ANYTHING
be separate. Its will HAS no exceptions, and
what it wills is true. Every illusion
brought to its forgiveness is gently OVER-
LOOKED, and disappears. For, at its center,
Christ has been reborn, to light His home
with vision that overlooks the world.

T 22 C 13. Would you not have this holy home
be yours as well? No misery is here
but ONLY joy. All you need do to dwell
in quiet here with Christ is SHARE His
vision. Quickly and gladly is His
vision given to anyone who is but
WILLING to see his brother sinless. And
no-one CAN remain beyond this willingness,
if YOU would be released entirely from
ALL effects of sin. Would you have
PARTIAL forgiveness for yourself? Can
YOU reach Heaven while a single sin
still tempts you to remain in misery?
Heaven is the home of perfect purity. And God
created it for YOU. Look at your holy brother,
sinless as yourself, and let him LEAD you there. (805)625
T 22 D. Reason and the Holy Relationship (*N 1620 10:180)
(N 10:180) (Ur 805)

1 T 22 D 1. The introduction of reason into the ego's thought system is the beginning of its undoing.
2 For reason and the ego are CONTRADICTORY.
3 Nor is it possible for them to co-exist in your AWARENESS. And reason's goal IS to
4 make plain, and therefore obvious. You can SEE reason. This is not a play on
5 words, for here is the beginning of a vision that has meaning. Vision
6 is sense, quite literally. If it is not the body's sight, it MUST be
7 understood. FOR IT IS PLAIN, and what
8 is obvious is NOT ambiguous. It
9 CAN be understood. And here do
10 reason and the ego separate, to go their DIFFERENT ways.

17 T 22 D 2. The ego's whole continuance depends on its belief you cannot learn this course. SHARE this belief, and
18 reason will be unable to SEE your errors, and make way for their correction. For reason SEES THROUGH
19 errors, telling you what you THOUGHT was real is not. Reason CAN see the
difference between sin and mistakes,
(N 10:181) (Ur 805-806)

1 because it WANTS correction. Therefore it tells you
2 what you thought was uncorrectable,
3 CAN be corrected. And therefore MUST have
4 been an error. The ego's OPPOSITION to
5 correction leads to its fixed belief in
6 sin, and DISREGARD of errors. IT looks
7 on NOTHING that can be corrected.
8 T 22 D 3. Thus does the ego damn, and reason
9 save. Reason is not salvation in itself, but
10 it MAKES WAY for peace, and brings you to
11 a state of mind in which salvation can be
12 given you. Sin is a block, set like a
13 heavy gate, locked and WITHOUT a key,
14 across the road to peace. No-one who
15 looks on it without the help of reason, would
16 TRY to pass it. The body's eyes behold it
17 as solid granite, so thick it would
18 be madness to ATTEMPT to pass it. Yet
19 reason sees through it easily BECAUSE it is an
20 error. The FORM it takes can not
21 conceal its emptiness from REASON'S eyes.
22 T 22 D 4. ONLY the form of error attracts the ego. Meaning
23 it does not RECOGNIZE, and does not know if it is there
24 or not. Everything which the body's eyes can
25 see (806)626 is a mistake, an error in perception,
(N 10:182) (Ur 806)

1 a distorted fragment of the whole, without the
2 meaning that the whole would give. And yet
3 mistakes, regardless of their form, can be
4 corrected. Sin is but error in a special
5 form the ego venerates. It would preserve
6 ALL errors, and make them sins. For here
7 is its OWN stability, its heavy anchor
8 in the shifting world it made; the rock
9 on which its church is built, and
10 where its worshippers are bound to
11 bodies, and believe the body's freedom is their own.
12 T 22 D 5. Reason will tell you that the FORM of
13 error is not what makes it different a mistake.
14 If what the form CONCEALS is a mistake,
15 the FORM can not prevent correction. The
16 body's eyes see ONLY form. They
17 cannot see BEYOND what they were MADE to
18 see. And they were made to look on
19 error, and NOT see past it. Theirs is
20 indeed a strange perception, for
21 they can see ONLY illusions, unable
22 to look beyond the granite block of
23 sin, and stopping at the outside FORM
24 of nothing. To this distorted form of
25 vision, the OUTSIDE of everything, the wall
(N 10:183) (Ur 806)

that stands between you and the truth, is wholly true.

Yet how can sight which stops at nothingness, as if it WERE a solid wall, see truly? It is HELD BACK by form, having been made to guarantee that nothing else BUT form will be perceived. These eyes, made NOT to see, will NEVER see. For the idea they represent left not its maker, and it is their maker that sees through them. What was its maker's GOAL, but not to see?

For THIS the body's eyes are perfect means. But NOT for seeing. See how the body's eyes rest on externals, and CANNOT go beyond. Watch how they STOP at nothingness, unable to go BEYOND the form to meaning.

Nothing so blinding as perception of form. For sight of form MEANS understanding HAS BEEN obscured. Only MISTAKES have different forms, and so they CAN deceive. You CAN change form, BECAUSE it is not true. It COULD not be reality, BECAUSE it can be changed. Reason will tell you that, if form is NOT reality, it MUST be

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9 The grammar here is odd, and is improved if we make it “Nothing is so blinding as …” but the Notes and all versions have it the same way.
an illusion. And is Not THERE to see. (807)627 And, IF you see it, you MUST be mistaken, for you are seeing what can NOT be real, as if it were. What cannot see BEYOND what is not there, MUST be distorted perception. And must perceive illusions AS THE TRUTH. Could it, then, RECOGNIZE the truth?

T 22 D 8. Let not the FORM of his mistakes keep you from him whose holiness is YOURS. Let not the vision of his holiness, the sight of which would show you YOUR forgiveness, be kept from you by what the body's eyes CAN see. Let your awareness of your brother NOT be blocked by your perception of his sins, and of his body. What is there in him that you would attack, EXCEPT what you associate with his body, which YOU believe can sin? BEYOND his errors is his holiness, and YOUR salvation. You gave him not his holiness, but tried to see your sins in him, to save yourself. And yet his holiness IS your forgiveness. Can YOU be saved by making sinful the one whose holiness IS your salvation?

T 22 D 9. A holy relationship, however newly born, must value holiness above all
else. Unholy values will produce confusion, and IN AWARENESS. In an unholy relationship, the other each one is valued BECAUSE he seems to justify the other's sin. He sees within the OTHER what impels him to SIN AGAINST HIS WILL. And thus he lays his sins upon the other, and is ATTRACTED to him to PERPETUATE his sins. And so it MUST become impossible for each to see HIMSELF as causing sin, by his DESIRE to have sin real. Yet reason sees a holy relationship as what it IS; a common state of mind, where both give errors gladly to correction, that both may happily be healed as one.

(808)808 a [?]
T 22 E. The Branching of the Road (*N 1628 11:3)  
(N Not present) (Ur 808)  

[Special Message: March 11, 1968]  

March 11, 1968  

T 22 E 1. Special Message:  
When you come to the place where the branch in the road is quite apparent, you cannot go ahead. You MUST go one way or the other. For now, if you go straight ahead, the way you were going before you came to the branch, YOU WILL GO NOWHERE. The whole purpose of coming this far is to decide WHICH BRANCH YOU WILL TAKE FROM HERE ON. The way you came no longer matters. IT CAN NO LONGER SERVE.  

T 22 E 2. No-one who reaches this far CAN make the wrong decision. But he CAN delay. And there is no part of the journey that seems more hopeless and futile than standing where the road branches, and not deciding which way to go. It is only the first few steps along the right way that seem hard, because you HAVE chosen, but you still think you can go back and make the other choice.  

T 22 E 3. This is not so. A choice made with the power of Heaven to uphold it cannot BE undone. Your way IS decided.  

T 22 E 4. There will be nothing you will NOT be told, if you acknowledge this.  

(809)628
(N 11:003) (Ur 809)

1 T 22 E 5. And\(^{10}\) so you stand, here in this holy
2 place, before the veil of sin that \textit{stand hangs}
3 between you and the face of Christ. LET it
4 be lifted! Raise it together, for it is but
5 a veil that stands between you. Either
6 alone will see it as a solid block,
7 nor realize how thin the drapery that
8 separates you now. Yes,\(^{11}\) it IS almost
9 over, \textit{IN YOUR AWARENESS}. And peace has
10 reached you even here, \textit{BEFORE} the veil.
11 Think what will happen after! The love of
12 Christ will light YOUR faces, and shine from
13 them into a darkened world that \textit{NEEDS}
14 the light. And, from this holy place, He will
15 return with you, not leaving it or you.
16 T 22 E 6. YOU will become His messengers,
17 returning Him unto Himself. Think of
18 the loveliness that \textit{YOU} will see, who walk
19 with Him! And think how beautiful
20 will each of you look to the other! How happy
21 you will be to be \textit{TOGETHER}, \textit{after \textbf{such}} a long
22 and lonely \textit{a} journey where you walked
23 alone! The gates of Heaven, open
24 now for you, will you now open to the
25 sorrowful. And none who looks upon

\(^{10}\) Ur inserts “May 24, 1967”

\(^{11}\) The \textit{Notes} and \textit{Urtext} have this as shown, while the \textit{HLC} and \textit{FIP} replace “Yes” with “Yet.”
(N 11:004) (Ur 809-810)

the Christ in you but will rejoice. How beautiful
the sight you saw beyond the veil, which you
will bring to light the tired eyes of those
as weary now as once you were. How
thankful will they be to see you come
among them, offering Christ's forgiveness to dispel
their faith in sin.

T 22 E 7. Every mistake you make the other will
gently have corrected FOR you. For, in his
sight, your loveliness is HIS salvation,
which he would PROTECT from harm. And
each will be the other's strong protector from
EVERYTHING that seems to rise between
you. So shall you walk the world with me,
whose message has not yet been
given everyone. For you are here to let it
be RECEIVED. God's offer still is
open; yet it waits acceptance. From
you who have accepted it, is it received.
Into your joined hands is it safely given.
For you who SHARE it have become its willing
guardians and protectors. (810)629

T 22 E 8. To all who share the love of God
the grace is given to be the givers of what they have
received. And so they learn that it is theirs
forever. All barriers disappear before their coming, as every obstacle was finally surmounted that seemed to rise and block THEIR way before. This veil you lift together opens the way to truth to more than you. Those who would let illusions be lifted from their minds are this world's Saviors, walking the world with their Redeemer, and carrying His message of hope and freedom and RELEASE from suffering to everyone who NEEDS a miracle to save him.

T 22 E 9. How EASY is it to offer this miracle to everyone! No-one who has received it for himself COULD find it difficult. For, BY receiving it, he learned it was not given him alone. Such is the function of a holy relationship; to RECEIVE together, and give as you received. Standing BEFORE the veil, it still seems difficult. But hold out your JOINED hands and touch this heavy-seeming block, and you will learn how easily your fingers slip through its nothingness. It is no solid wall. And only an illusion stands between you and the holy Self.
T 22 F. Weakness and Defensiveness (*N 1631 11:6)  
(N 11:006) (Ur 810-811)

1 you share. (811)630

2

3 T 22 F 1. How does one overcome illusions?  
4 Surely not by force or anger. Nor by  
5 OPPOSING them in ANY way. Merely by  
6 letting reason tell you that they CONTRADICT  
7 reality. They GO AGAINST what must  
8 be true. The opposition comes from THEM, and NOT reality.  
9 Reality opposes nothing. What merely  
10 is, NEEDS no defense, and offers none. Only  
11 illusions need defense, BECAUSE OF WEAKNESS.  
12 And how CAN it be difficult to walk the  
13 way of truth, when only WEAKNESS  
14 interferes? YOU are the strong ones in this  
15 seeming conflict. And you need NO  
16 defense. Everything that needs defense  
17 YOU DO NOT WANT. For anything that needs  
18 defense will WEAKEN you.  
19 T 22 F 2. Consider what the ego wants  
20 defenses FOR. ALWAYS to justify what  
21 GOES AGAINST the truth, flies in the face of  
22 reason, AND MAKES NO SENSE. Can this BE  
23 justified? What can this be, except an  
24 invitation to insanity, to save you FROM the  
25 truth? And what would you be SAVED

12 Ur inserts “May 25, 1967”
(N 11:007) (Ur 811)

1 from, but what you FEAR? Belief in sin
2 needs GREAT defense, and at ENORMOUS cost.
3 All that the Holy Spirit offers must be DEFENDED
4 AGAINST, and SACRIFICED. For sin is carved
5 into a block out of YOUR peace, and
6 laid BETWEEN you and its return. Yet how
7 can peace BE so fragmented? It is
8 STILL whole, and NOTHING has been TAKEN
9 FROM it.
10 T 22 F 3. See how the means and the material of
11 evil dreams are nothing! In truth, you
12 stand together, with NOTHING in between.
13 God holds your hands, and what can separate
14 whom He has joined as one with
15 Him? It is your Father Whom you would
16 defend against. Yet it remains
17 impossible to keep Love out. God rests
18 with you in quiet, undefended and wholly
19 undefending. For in this quiet state
20 alone is strength and power. Here
21 can NO weakness enter, for here is
22 no attack, and therefore no illusions. Love
23 rests in CERTAINTY. Only UNcertainty
24 can BE defensive. And ALL uncertainty
25 is doubt about YOURSELF. (812)631
(N 11:008) (Ur 812)

1. **T 22 F 4.** How weak is fear; how little
2. and how meaningless! How insignificant
3. before the quiet strength of those whom
4. Love has joined! This is your “enemy;” a
5. frightened mouse which would
6. attack the universe. How likely is it
7. that it will SUCCEED? Can it be
8. difficult to disregard its feeble squeaks
9. that tell of its omnipotence, and would
10. drown out the hymn of praise to its
11. Creator that every heart throughout
12. the universe forever sings as one?
13. Which IS the stronger? Is it this tiny
14. mouse, or everything that God created?
15. You are NOT joined together by this mouse, but
16. by the Will of God. And can a
17. mouse BETRAY whom God has joined?
18. **T 22 F 5.** If you but RECOGNIZED how little
19. stands between you and your AWARENESS of your
20. union! Be not deceived by the illusions
21. it presents of size and thickness, weight,
22. solidity, and firmness of foundation.
23. Yes, to the body's eyes it looks like an
24. enormous, solid body, immovable as
25. is a mountain. Yet, within YOU, there is
(N 11:009) (Ur 812)

1 a force which NO illusions can resist. This body
2 only SEEMS to be immovable. This force
3 IS irresistible in truth. What, then,
4 MUST happen when they come together? Can
5 the illusion of immovability be long
6 defended for what is quietly PASSED
7 THROUGH, and GONE BEYOND?
8 T 22 F 6. Forget not, when you feel the need
9 arise to be defensive about ANYTHING,
10 you have identified YOUR SELF with an
11 illusion. And therefore feel that you are weak,
12 BECAUSE YOU ARE ALONE. This is the cost of ALL
13 illusions. Not one but rests on the
14 belief that you are separate. Not one
15 that does not SEEM to stand,
16 heavy and solid and unmovable, between
17 you and your brother. And not one that truth
18 can NOT pass over lightly, and so easily
19 that you MUST be convinced, in spite of
20 what you THOUGHT it was, that it was nothing.
21 If you forgive each other, this MUST happen.
22 For it IS your unwillingness to overlook what
23 seems to stand between you that makes it
24 look impenetrable, and DEFENDS the illusion of
25 its immovability.(813)632
T 22 G. Freedom and the Holy Spirit (*N 1635 11:10)
(N 11:010)(Ur 813)

1 T 22 G 1. Do\textsuperscript{13} you want freedom of the body, or of the
2 mind? For both you cannot have. Which do you
3 value? Which is your goal? For one you see
4 as means; the other, end. And one must
5 serve the other, and LEAD to its predominance, increasing
6 ITS importance by DIMINISHING its own.
7 Means serve the end, and as the end is
8 reached, the value of the means decreases, and
9 is eclipsed entirely when they are
10 recognized as functionless. No-one but
11 yearns for freedom, and tries to find it. But
12 he will seek for it where he believes it IS,
13 and CAN be found. He will believe it possible
14 of mind OR body, and he will make the other
15 SERVE his choice, as means to find it.
16 T 22 G 2. Where freedom of the BODY has been
17 chosen, the mind is used \textit{seen} as MEANS,
18 whose value lies in its ability to contrive
19 ways to achieve the body's freedom. Yet
20 freedom of the body HAS no meaning. And
21 so the mind is DEDICATED to serve illusions.
22 This is a situation SO contradictory and SO
23 impossible that anyone who chooses this
24 has NO idea of what is valuable. Yet
25 even in this confusion, so profound it cannot

\textsuperscript{13} Ur inserts “June 3, 1967”
BE described, the Holy Spirit waits in gentle patience,
as certain of the outcome as He is sure of
His Creator's love. He knows this mad
decision was made by one as dear to His Creator
as Love is to Itself.

Be not disturbed at all to think
how He can change the role of means and
end so easily in what God loves, and
would have free forever. But be you, rather,
grateful that YOU can be the means to serve
His end. This is the ONLY service which
leads to freedom. To serve THIS end, the
body MUST be perceived as (814)633 sinless,
BECAUSE the goal is sinlessness. The LACK of
contradiction makes the soft transition from
means to end as easy as is the shift
from hate to gratitude before forgiving
eyes. You WILL be sanctified by one
another, using your bodies ONLY to serve the
sinless. And it will be IMPOSSIBLE for you to
hate what serves what you would HEAL.

This holy relationship, lovely in its innocence,
mighty in strength, and blazing with a
light far brighter than the sun which
lights the sky YOU see, is chosen of your Father
(N 11:012) (Ur 814)

1 as a means for His Own plan. Be thankful
2 that it serves yours not at all. Nothing
3 entrusted to it can BE misused. And
4 nothing given it but WILL be used. This
5 holy relationship has the power to heal ALL pain,
6 REGARDLESS of its form. Neither of you
7 alone can serve at all. Only in your
8 JOINT will does healing lie. For here
9 YOUR healing is, and here will YOU accept
10 Atonement. And in your healing IS the Sonship
11 healed, BECAUSE your wills are joined.
12 T 22 G 5. Before a holy relationship, there IS
13 no sin. The FORM of error is no longer
14 seen. And reason, joined with love, looks
15 quietly on ALL confusion, observing
16 merely, “this was a mistake.” And then
17 the same Atonement YOU accepted in YOUR
18 relationship<sup>14</sup> CORRECTS the error, and lays a part of
19 Heaven in its place. How blessed are
20 you, who let this gift be given! Each
21 part of Heaven that you bring, is given
22 YOU. And every empty place in
23 Heaven that you filled again with the
24 Eternal Light YOU bring, shines now
25 on YOU. The means of sinlessness can

<sup>14</sup> Ur inserts a comma here
know no fear, because they carry ONLY love with them.

T 22 G 6. Children of peace, the light HAS come to you. The light you bring you do NOT recognize, and yet you will remember. Who can deny HIMSELF the vision that he brings to others? And who would fail to recognize a gift he let be laid in Heaven through HIMSELF? The gentle service that you give the Holy Spirit IS service to yourself.

You who are now HIS means must love all that He loves. And what you bring is YOUR remembrance of everything that is eternal. No trace of anything in time can long remain in minds that serve the timeless. And NO illusion can disturb the peace of a relationship which has become the MEANS of peace.

T 22 G 7. When you have looked upon each other with COMPLETE forgiveness, from which NO error is excluded and NOTHING kept hidden, what mistake can there be ANYWHERE you can NOT overlook? What form of suffering could BLOCK your sight, preventing you from seeing PAST it? And what illusion COULD there be
(N 11:014) (Ur 815-816)

1 you will NOT recognize as a mistake; a shadow
2 through which you walk COMPLETELY undismayed?
3 God would let NOTHING interfere with those
4 whose wills are His. And they will
5 RECOGNIZE their wills are His, BECAUSE they
6 serve His Will. AND SERVE IT WILLINGLY.
7 How can it NOT be theirs? And COULD
8 remembrance of what they are be long
9 delayed?
10 (816)635

11

12 T 22 G 8. You\textsuperscript{15} will see your value through each
13 other's eyes, and each one is released as
14 he beholds his Savior IN PLACE of the
15 attacker who he THOUGHT was there. Through this
16 releasing is the world released. This is
17 YOUR part in bringing peace. For you
18 have asked what is your function here,
19 and have been answered. Seek not to
20 change it, nor to substitute ANOTHER
21 goal. This one was GIVEN you, and ONLY this.
22 Accept this one, and serve it willingly,
23 for what the Holy Spirit does with the gifts
24 you give each other, to whom He
25 offers them, and where and when, is up to

\textsuperscript{15} Ur inserts “June 5, 1967”
(N 11:015) (Ur 816)

1 Him.

2 **T 22 G 9.** He will bestow them where they are received and welcomed. He will use every one of them for peace. Nor will one little smile, or willingness to overlook the tiniest mistake, be lost to anyone. What can it be but universal blessing to look on what your Father loves with charity?

3 EXTENSION of forgiveness is the Holy Spirit's function. Leave this to Him.

4 Let YOUR concern be only that you give TO Him that which can BE extended. Save no dark secrets that He cannot use. But offer Him the tiny gifts He can extend forever.

5 **T 22 G 10.** He will take every one, and make of it a potent force for peace. He will withhold no blessing from it, or limit it in any way. He will join to it ALL the power that God has given Him, to make each little gift of love a source of healing for
(N 11:016) (Ur 816)

for\textsuperscript{16} everyone. Each little gift you offer
to the other lights up the world. Be
not concerned with darkness; look AWAY
from it, and TOWARD each other. And let
the darkness be dispelled by Him Who
knows the light, and lays it gently in
each gentle smile of faith and con-
fidence with which you bless each other.

\textsuperscript{16} That’s right, the word is repeated across the page break in the manuscript
(N 11:017) (Ur 817)

1. **T 22 G 11.** On your learning depends
2. the welfare of the world. And it is only
3. arrogance that would DENY the power
4. of your will. Think you the Will of God is
5. powerLESS? Is this HUMILITY? You do not
6. see what this belief has done. You
7. see yourself as vulnerable,
8. frail, and easily destroyed. And
9. at the mercy of countless attackers
10. more powerful than you. Let us look
11. straight at how this error came
12. about, for here lies buried the heavy
13. anchor that seems to keep the fear of
14. God in place, unmovable and solid as
15. a rock. While this remains, so will it
16. seem to be.

17. **T 22 G 12.** Who can attack the Son of God,
18. and NOT attack his Father? How can
19. God's Son be weak and frail and
20. easily destroyed, UNLESS HIS FATHER
21. IS? You do NOT see that EVERY sin and
22. EVERY condemnation which you perceive and
23. justify IS an attack upon your Father.
24. And that is WHY it has not happened,
25. nor COULD be real. You do not see that

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17 Ur inserts “June 8, 1967”
(N 11:018) (Ur 817)

1 this is your attempt, BECAUSE you think the Father and the Son
2 are separate. And you MUST think that they
3 are separate, BECAUSE OF FEAR. For it
4 SEEMS safer to attack another or
5 yourself, than to attack the great Creator
6 of the universe, Whose power you KNOW.
7 T 22 G 13. If you were one with Him, AND
8 RECOGNIZED THIS ONENESS, you would know
9 His power is YOURS. But you will NOT
10 remember this, while you believe attack
11 of ANY kind means ANYTHING. It is
12 unjustified in ANY form, BECAUSE
13 it has no meaning. The only way it
14 COULD be justified is if each one of you
15 were SEPARATE from the other, and all
16 were separate from your Creator. For ONLY
17 then would it be possible to attack a
18 part of the creation WITHOUT the
19 whole; the Son WITHOUT the Father. And
20 to attack another, WITHOUT yourself;
21 or hurt yourself, without the other
22 feeling pain.
23 T 22 G 14. And this belief, you WANT. Yet
24 wherein lies its value, EXCEPT in the
25 desire to attack in safety? Attack is
(N 11:019) (Ur 817-818)

1 neither safe nor dangerous. IT IS IMPOSSIBLE.
2 And this is so, BECAUSE the universe is one.
3 You would not (818)637 choose attack on its
4 reality, if it were not ESSENTIAL to attack
5 to see it SEPARATE FROM ITS CREATOR. And
6 thus it seems as if Love could
7 attack, AND BECOME FEARFUL. Only
8 the DIFFERENT can attack. So you conclude,
9 BECAUSE you can attack, you must be
10 DIFFERENT. Yet does the Holy Spirit explain
11 this differently. BECAUSE you are NOT different,
12 you CAN NOT ATTACK.
13 T 22 G 15. Either position is a logical
14 conclusion, if only the different can attack.
15 Either could be maintained, BUT
16 NEVER BOTH. The ONLY question to be
17 answered to decide which MUST be
18 true, is WHETHER YOU ARE DIFFERENT. From the
19 position of what YOU understand, you seem
20 to BE. And THEREFORE can attack. Of the
21 alternatives, this SEEMS more natural,
22 and more in line with your experience. And
23 therefore it is necessary that you have OTHER experiences,
24 more in line with truth, to teach you what
25 IS natural and true. This is the function of your
holy relationship. For what ONE thinks, the OTHER will experience WITH him. What can this mean, EXCEPT your minds are one?

Look not with fear upon this happy fact, and think not that it lays a heavy burden on you. For, when you have ACCEPTED it with gladness, you will realize that your relationship is a reflection of the union of the Creator and His Son. From loving minds, there IS no separation.

And every thought in one brings gladness to the other, BECAUSE they are the same. Joy is unlimited, BECAUSE each shining thought of Love EXTENDS its Being, and creates more of Itself. There is no difference ANYWHERE within it. For every thought is like Itself.

The light that joins you shines throughout the universe. And, BECAUSE it joins you, so it makes you one with your Creator. And, in HIM, is all creation joined. Would you REGRET you cannot fear alone, when your relationship can also teach the
power of love is there, which makes ALL fear impossible? Do not attempt to keep a little of the ego with this gift. For it was given to be USED, and NOT obscured. What teaches you you CANNOT separate, DENIES the ego. Let TRUTH decide if you be different or the same, and TEACH you which is true.
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Chapter 23 - The War Against Yourself

T 23 A. Introduction (*N 1647 11:22)
(N 11:022) (Ur 819)

1 T 23 A 1. Do you not see the OPPOSITE of frailty and weakness is sinlessness?
2 INNOCENCE IS STRENGTH, and nothing ELSE is strong. The sinless cannot fear.
3 And fear of any kind is weakness. The show of strength attack would use
4 to COVER frailty conceals it not. For how can the unreal BE hidden? No-
5 one is strong who has an enemy.
6 And no-one can attack, unless
7 he thinks he HAS. Belief in enemies
8 is therefore the belief in WEAKNESS. And what
9 is weak is NOT the Will of God. Being
10 OPPOSED to It, it is Its “enemy.” And
11 God is feared, as an OPPOSING will.
12 T 23 A 2. How strange indeed becomes this war against Yourself! You will believe
13 that EVERYTHING you use for sin can
14 hurt you, AND BECOME YOUR ENEMY. And
15 you will fight AGAINST it, and try to
16 weaken it, BECAUSE of this. And you
17 will think that you succeeded, and
18 attack again. It is as certain you will
19 fear what you attack, as it is sure
20 that you will love what you perceive as sinless.

1 Ur inserts “June 12, 1967”
2 Ur does not emphasize this word
3 Ur inserts a comma
(N 11:023) (Ur 819-820)

1 He walks in peace who travels
2 sinlessly along the way Love shows
3 him. For Love walks WITH him there,
4 PROTECTING him from fear. And he will see
5 ONLY the sinless, who can NOT attack.
6 **T 23 A 3.** Walk you in glory, with your head
7 held high, and fear no evil. The
8 innocent are safe, because they SHARE
9 their innocence. Nothing they see is harmful,
10 for their AWARENESS of the truth releases
11 everything from the illusion of harmfullness.
12 And what SEEMED harmful now
13 stands shining in their innocence,
14 released from sin and fear, and happily
15 returned to love. They share the
16 strength of love BECAUSE they looked
17 on innocence. And every error
18 disappeared, because they saw it not.
19 Who looks for glory finds it where
20 it IS. Where COULD it be but in the
21 innocent? (820)639

22 **T 23 A 4.** Let not the little nuisances and
23 interferers pull you toward littleness.
24 There CAN be no attraction of guilt in
25 innocence. Think what a happy

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1 The *Urtext* manuscript has a comma here, but all other versions make it a period, including the *Notes.*

2 *Ur* inserts comma
world you walk, with truth beside you! Do
not give up this world of freedom, for a
little sigh of seeming sin, nor for
a tiny stirring of guilt's attraction.
Would you, for all these **little and** meaningless
distraction,\(^6\) lay Heaven aside? Your
destiny and purpose are far beyond them,
in the clean peace where littleness does
not exist. Your purpose is at variance with
littleness of any kind. And so it is at
variance with sin.

**T 23 A 5.** Let us not let littleness lead
God's Son into temptation. His
glory is **BEYOND** it, measureless and
timeless as is Eternity. Do not let
time intrude upon your sight of him.
Leave him not frightened and alone in his
temptation. But help him rise
above it, and perceive the light of
which he is a part. YOUR innocence will
light the way to his, and so is YOURS
protected, and KEPT in your awareness.
For who can know his glory, and
perceive the little and the weak about
him? Who can walk trembling in a

\(^6\) *Ur* rewrites this as “for all these meaningless distractions,”
fearful world, and realize that Heaven's glory shines in him? Nothing around you but is PART of you. Look on it lovingly, and see the light of Heaven in it. So will you come to understand all that is given you. In kind forgiveness will the world sparkle and shine, and everything you once thought sinful now will be re-interpreted as part of Heaven. How beautiful it is to walk, clean and redeemed and happy, through a world in bitter need of the redemption that your innocence bestows upon it! What can you value MORE than this? For here is YOUR salvation and YOUR freedom. And it MUST be complete, if YOU would recognize it.

7 The Urtext manuscript does not have an exclamation point here, just a period. However, both the Notes and the HLC do have an exclamation point, suggesting it was omitted in error.
T 23 B. The Irreconcilable Beliefs (*N 1652 11:27)
(N 11:026) (Ur 821)

1 T 23 B 1. The memory of God comes to the quiet mind. It CANNOT come where there is conflict,
2 for a mind at war against itself remembers not Eternal Gentleness. The means of war
3 are NOT the means of peace. And what the warlike would remember is NOT love. War
4 is impossible unless belief in VICTORY is cherished. Conflict WITHIN you MUST
5 imply that you believe the ego has the power
6 TO BE VICTORIOUS. Why else would you identify with it? Surely you realize the
7 ego IS at war with God. Certain it is it HAS no enemy. But just as
8 certain is its fixed belief it has an enemy that it MUST overcome, and
9 WILL SUCCEED.
10 T 23 B 2. Do you not realize a war against
11 yourself would BE a war on God? Is
12 victory CONCEIVABLE? And, if it were, is this
13 a victory that you would WANT? The death
14 of God, if it were possible, would be YOUR death.
15 Is this a VICTORY? The ego ALWAYS marches
16 to defeat, BECAUSE it thinks that triumph
17 over you is possible. And God thinks
18 otherwise. This is no war. Only the mad

8 Ur inserts June 20, 1967
(N 11:027) (Ur 821-822)

1 belief the Will of God can be attacked and
2 overthrown. You may IDENTIFY with this
3 belief, but never will it be more than
4 madness. And fear will reign in madness, and
5 will SEEM to have succeeded in replacing replaced love there.
6 This is the conflict's PURPOSE. And to those who
7 think that it is possible, the means seem real.
8 T 23 B 3. Be certain that it is impossible
9 God and the ego, or yourself and it, will
10 EVER meet. You SEEM to meet, and make
11 your strange alliances, on grounds that have
12 no meaning. For your beliefs converge
13 upon the body, the ego's chosen home, which you
14 believe is YOURS. You meet at first of
15 a mistake,-- an error in your self-
16 appraisal. The ego joins with an ILLUSION
17 of yourself you SHARE with it. And yet,
18 illusions cannot join. They ARE the
19 same, and they are nothing. Their joining
20 lies in nothingness; (822)641 two are as meaningless
21 as one, or as a thousand. The ego joins
22 with nothing, BEING nothing. The victory it
23 seeks is meaningless as is itself.
24 T 23 B 4. Brothers, the war against yourself
25 is almost over. The journey's end is at the
place of peace. Would you not now ACCEPT
the peace offered you here? This enemy you fought
as an INTRUDER on your peace is here
transformed before your sight into the GIVER of
your peace. Your “enemy” was God Himself, to
Whom all conflict, triumph, and attack of
ANY kind are all unknown. He
loves you perfectly, completely, and
eternally. The Son of God at war with his
Creator is a condition as ridiculous
as nature roaring at the wind in anger, and
proclaiming that it is part of itself no
longer.

Could nature possibly ESTABLISH this.\(^9\)
and make it true? Nor IS\(^10\) it up to you
to say what shall be part of you, and
what is kept apart. The war against
yourself was undertaken to teach the Son
of God that he is NOT himself, and NOT
his Father's Son. For this, the memory
of his Father MUST be forgotten. It
IS forgotten in the body's life, and, if you think
you ARE a body, you will believe you HAVE
forgotten it. But truth can never
be forgotten by ITSELF. And you have NOT
forgotten what you are. Only a strange illusion of yourself, a wish to triumph OVER what you are, remembers not.

The war against yourself is but the battle of two illusions, struggling to make them DIFFERENT from each other, in the belief the one which conquers will be true. There IS no conflict between them and the TRUTH. Nor ARE they different from each other. Both are NOT true. And so it matters not what form they take. What made them is insane, and they remain part of what made them. Madness holds out no menace to reality, and has no influence upon it. Illusions CANNOT triumph over truth, nor can they threaten it in any way. And the reality which they deny is NOT a part of them.

What YOU remember IS a part of you. For you MUST be as God created you. Truth does not fight against illusion, nor do illusions fight against the truth. Illusions battle ONLY with themselves. Being fragmented, they fragment. But truth is indivisible, and FAR beyond their
little reach. You will remember what you know
when you have learned you CANNOT be in
conflict. One ILLUSION about yourself
can battle with another, yet the war of two
illusions is a state where NOTHING HAPPENS.
There is no victor, and there is no victory. And truth
stands radiant, APART from conflict, untouched
and quiet, in the peace of God.

Conflict must be between two
FORCES. It can NOT exist between one
power and nothingness. There is nothing you
COULD attack that is not part of you.
And, BY attacking it, you make two
illusions of yourself, IN CONFLICT with each
other. And this occurs whenever you
look on ANYTHING that God created
with anything but love. Conflict is
fearful, for it is the birth of fear. Yet
what is born of nothing cannot WIN
reality through battle. Why would you fill your
world with conflicts with yourself? Let all this
madness be undone for you, and turn in peace
to the remembrance of God, still shining in
your quiet mind.

See how the conflict of illusions
disappears, when it is brought to truth! For it seems real ONLY as long as it is seen as war between CONFLICTING truths, the conqueror to be the truer, the MORE real, the VANQUISHER of the illusion that was LESS\textsuperscript{11} real, MADE an illusion by defeat. For conflict is the choice BETWEEN illusions, one to be crowned as real, the other vanquished and despised. Here will the Father NEVER be remembered. Yet NO illusion can invade His home, and drive Him out of what He loves forever. And what He loves MUST be forever quiet and at peace, BECAUSE it \textsuperscript{824}643 is His home. And you who are beloved of Him are no illusions, being as true and holy as Himself.

\textbf{T 23 B 10.} The stillness of your certainty of Him and of yourself is home to both of you, who dwell as one, and NOT apart. Open the doors of His most holy home, and let forgiveness sweep away all trace of the belief in sin that keeps God homeless, and His Son with Him. You are not strangers in the house of God.

\textsuperscript{11} \textit{Ur} does not emphasize this word
(N 11:032) (Ur 824)

1 Welcome your brother to the home where God
2 has set him in serenity and peace, and
3 dwells with him. Illusions have no place
4 where Love abides, protecting you from
5 EVERYTHING that is not true. You dwell in peace
6 as limitless as its Creator. And
7 EVERYTHING is given those who would
8 remember Him.

9 **T 23 B 11.** Over His home the Holy Spirit watches,
10 sure that its peace can never BE
11 disturbed. How can the resting place of God
12 turn on itself, and seek to overcome the
13 One Who dwells there? And think
14 what happens when the house of
15 God perceives itself divided. The
16 altar disappears, the light grows
17 dim, the temple of the Holy One
18 becomes a house of sin. And
19 nothing is remembered, EXCEPT
20 illusions. Illusions CAN conflict,
21 because their forms ARE different. And they
22 do battle ONLY to establish which
23 FORM is true.

24 **T 23 B 12.** Illusion meets illusion;
25 truth, itself. The meeting of illusions
(N 11:033) (Ur 824)

leads to war. Peace looking on itself
EXTENDS itself. War is the condition
in which fear is born,\(^ {12} \) and grows and seeks to
dominate. Peace is the state where
love abides, and seeks to share
itself. Conflict and peace are opposites;
where one abides, the other CANNOT be;
where either goes, the other disappears.
So is the memory of God obscured in
minds that have become illusion's
battleground. Yet far beyond this
senseless war it shines, ready to BE
remembered when you side with peace.

\(^ {12} \) The comma is scratched out in the Notes
T 23 C. The Laws of Chaos (*N 1660 11:35)
(N 11:034) (Ur 825)

1. T 23 C 1. The\textsuperscript{13} “laws of chaos” CAN be brought to light, though NEVER understood. Chaotic laws are hardly meaningful, and therefore out of reason’s sphere. Yet they APPEAR to constitute an obstacle to reason and to truth. Let us, then, look upon them calmly, that we may look BEYOND them, understanding what they ARE, NOT what they would maintain. It IS essential it be understood what they are FOR, because it is their PURPOSE to make meaningless, and to ATTACK the truth. Here are the laws that rule the world you made. And yet they GOVERN\textsuperscript{14} nothing, and need NOT be broken; merely looked upon and gone beyond.

2. T 23 C 2. The first chaotic law is that the truth is different for everyone. Like all these principles, this one maintains that each is separate, and has a different set of thoughts which SETS HIM OFF from others. This principle evolves from the belief there is a hierarchy of illusions; some are MORE valuable,

\textsuperscript{13} Ur inserts “June 28, 1967”

\textsuperscript{14} Ur does not emphasize this word
and THEREFORE true. And each establishes this FOR
HIMSELF, and MAKES it true by
his attack on what another
values. This is justified BECAUSE the
values differ. And those who
hold them SEEM\(^{15}\) to be unlike, and THEREFORE
enemies.

T 23 C 3. Think how this SEEMS to
interfere with the first principle of
miracles. For this establishes
degrees of TRUTH among illusions,
making it appear that some are
HARDER to be overcome than others.
If it were realized that they are all the
same and EQUALLY untrue, it would
be easy, then, to understand that
miracles apply to ALL of them.
Errors of ANY kind can be corrected,
BECAUSE they are untrue. When brought
to truth, instead of to each other,\(^{16}\) they
merely disappear. No PART of nothing
CAN\(^{17}\) be more resistant to the truth
than can another.\(^{826}\)645

T 23 C 4. The second law of chaos, dear
indeed to every worshipper of sin, is

\(^{15}\) Originally underlined, the underline is scratched out in the Notes
\(^{16}\) Ur emphasizes “TO EACH OTHER”
\(^{17}\) Originally underlined, the underline is scratched out in the Notes
that each one MUST sin, and therefore DESERVES attack and death. This principle, closely related to the first, is the demand that errors call for punishment, and NOT correction. For the DESTRUCTION of the one who makes the error places him BEYOND correction, and beyond forgiveness. What he has done is thus interpreted as an irrevocable sentence on himself, which God Himself is powerless to overlook. Sin cannot BE remitted, being the belief the Son of God can make mistakes for which his own destruction becomes inevitable.

Think what this SEEMS to do to the relationship between the Father and the Son. Now it appears that they can NEVER be One again. For One must ALWAYS be condemned, AND BY THE OTHER. Now are they different, and ENEMIES. And THEIR relationship is one of opposition, just as the separate aspects of the Son meet ONLY to conflict, but NOT to join. One becomes weak, the other strong by his\textsuperscript{18} DEFEAT.

\textsuperscript{18} The words “BY HIS” are emphasized in the \textit{Ur}
(N 11:037) (Ur 826)

1 And fear of God, and of each other, now
2 appears as sensible, made real by
3 what the Son of God has done, both
4 to himself AND his Creator.
5 T 23 C 6. The arrogance on which the laws
6 of chaos stand could not be more
7 apparent than emerges here. Here is
8 a principle which would define
9 what the CREATOR of reality must be;
10 what He MUST think, and what He
11 must believe; and how He must
12 RESPOND, believing it. It is not
13 seen as even necessary that He
14 be ASKED\textsuperscript{19} about the truth of what
15 has been established for His
16 belief. His Son can TELL Him
17 this, and He has but the choice
18 whether to take his word for it,
19 or be mistaken.
20 T 23 C 7. This leads directly to the third
21 preposterous belief that seems to make
22 chaos eternal. For, if God
23 cannot BE mistaken, then He
24 must accept His Son's belief in
25 what he is, and HATES\textsuperscript{20} him for it.

\textsuperscript{19} Ur does not emphasize this word
\textsuperscript{20} Ur has “HATE”
See how the fear of God is REINFORCED by this third principle. Now it becomes IMPOSSIBLE to turn to Him for help in misery. For now He has become the "enemy" Who "caused" it, and to Whom appeal is useless. Nor can salvation lie within the Son, (827)646 whose every aspect seems to be at war with Him, and JUSTIFIED in its attack.

And now is conflict made inevitable, and beyond the help of God. And now salvation MUST remain impossible, because the Savior HAS become the enemy. There can be NO release and NO escape. Atonement thus becomes a myth, and vengeance, NOT forgiveness, is the Will of God.

From where all this begins, there IS no sight of help that can succeed. ONLY destruction can BE the outcome. And God Himself SEEMS to be siding with it, to overcome His Son. Think not the ego will enable you to find ESCAPE from what it wants. THAT is the function of this course, which does NOT value what

21 The Urtext does not capitalize "him" here although the HLC and FIP both do. Since the pronoun rather clearly refers to God, capitalization does seem to be consistent with Schucman's style conventions and its omission appears to be inadvertent.
(N 11:039) (Ur 827–828)

1 the ego cherishes. (828)647

2 T 23 C 9. The ego values only what it TAKES. This leads to the fourth law of chaos which, if the others are accepted, MUST be true. This seeming law is the belief you HAVE what you have taken. By this, another's loss becomes your gain, and thus it fails to recognize that you can never “take away” save from YOURSELF. Yet all the other laws must lead to this. For enemies do NOT give willingly to one another, nor would they seek to SHARE the things they value. And what your ENEMIES would keep from you must BE worth having, just BECAUSE they keep it hidden from your sight.

3 T 23 C 10. All of the mechanisms of insanity madness are seen emerging here. The “enemy,” made strong by keeping hidden the valuable inheritance which should be yours; your JUSTIFIED possession and attack for what has been withheld; and the inevitable loss the enemy MUST suffer, to save YOURSELF.

Thus do the guilty ones protest their
innocence. Were they not forced into this foul attack by the unscrupulous behavior of the enemy, they would respond with only kindness. But, in a savage world, the kind cannot survive. So they MUST take, or else be taken FROM.

And now there is a vague, unanswered question, not yet “explained.” What IS this precious thing, this priceless pearl, this hidden secret treasure, to be wrested in righteous wrath from this most treacherous and cunning enemy? It must be what you want, and never found. And now you “understand” the reason WHY you found it not. For it was TAKEN from you by the enemy, and hidden where you would not think to look. He hid it in his BODY, making it the cover for his guilt; the hiding place for what belongs to YOU. (829)648

Now must his body be destroyed and sacrificed, that you may find that which BELONGS to you.

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24 Ur replaces “find” with “have”
(N 11:041) (Ur 829)

1 His treachery DEMANDS his death, that YOU
2 may live. And you attack only in self-
3 defense. But what is it you want, that
4 NEEDS his death? Can you be sure your
5 murderous attack IS justified, unless
6 you know what it is FOR? And here
7 a final principle of chaos comes to
8 the “rescue.” It holds there is a SUBSTITUTE for
9 love. This is the “magic” that will cure
10 all of your pain; the missing factor in your
11 madness THAT MAKES IT SANE. THIS
12 is the reason why you must attack. HERE
13 is what makes your vengeance justified.
14 T 23 C 13. Behold, unveiled, the ego's
15 secret gift, torn from your brother's body;
16 hidden there in malice and in hatred for
17 the one to whom the gift belonged. HE
18 would deprive you of the secret
19 ingredient which would give meaning
20 to your life. The substitute for love, born of
21 your enmity to one another, MUST be
22 salvation. IT has no substitute, and
23 there IS only one. And ALL
24 relationships have but the purpose of seizing
25 it, and making it your own. Never is

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21 Originally underlined, the underline is scratched out in the Notes
26 Ur has “belongs” instead of “belonged”
(N 11:042) (Ur 829-830)

1 your possession made complete. And never
2 will your brother cease his own attack on YOU,
3 for what you stole. Nor will God end
4 His vengeance upon both, for, in His
5 madness, HE must have this substitute for
6 **Him** love, and kill you both.
7 **T 23 C 14.** You who believe you walk in
8 sanity, with feet on solid ground, and
9 through a world where meaning **CAN** be
10 found, consider this: These ARE the
11 laws on which your “sanity” appears
12 to rest. These ARE the principles which make
13 the ground beneath your feet seem solid.
14 And it IS here you look for meaning.
15 These are the laws YOU made for your
16 salvation. They hold in place the
17 substitute for Heaven that you prefer. This
18 is their PURPOSE; they were MADE for this.
19 There is no point in asking what they (830)649
20 MEAN.\(^\text{28}\) This is apparent. The MEANS of
21 madness MUST be insane. Are you as
22 certain that you realize the GOAL is madness?
23
24
25

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\(^{21}\) *Ur* inserts “June 30, 1967”

\(^{28}\) *Ur* omits emphasis on this word
NO-ONE wants madness, nor does anyone cling to his madness if he sees that this is what it IS. What PROTECTS madness is the belief THAT IT IS TRUE. It is the FUNCTION of insanity to TAKE THE PLACE of truth. It must be seen AS truth, to be believed. And, if it IS the truth, then must its opposite, which was the truth before, be madness now. Such a reversal, COMPLETELY turned around, with madness sanity, illusions true, attack a kindness, hatred love, and murder benediction, IS the goal the laws\textsuperscript{29} of chaos serve. These are the means by which the laws of God APPEAR to be reversed. Here do the laws of sin APPEAR to hold love captive, and let sin go free. These do not SEEM to be the goals of chaos. For, by the great reversal, they appear to be the laws of ORDER. How could it NOT be so? Chaos is lawlessness, and HAS no laws. To be believed, its SEEMING laws must be perceived as REAL. Their goal of madness MUST be seen as sanity. And fear, with ashen lips and sightless

\textsuperscript{29} Ur replaces “laws” with “goals"
(N 11:044) (Ur 830-831)

1 eyes, blinded and terrible to look upon,
2 is lifted to the throne of love, its dying
3 conqueror, its substitute, the savior from
4 salvation. How lovely do the laws of
5 fear make death appear! Give thanks
6 unto the hero on love's throne, who saved
7 the Son of God for fear and death!
8 T 23 C 17. And yet, how can it be
9 that laws like these can BE believed?
10 There is a strange device that makes
11 this possible. Nor is it unfamiliar; we
12 have seen how it APPEARS to function
13 many times before. In truth, it does
14 NOT function, yet in dreams, where
15 ONLY shadows play the major roles, it
16 seems most powerful. No law of
17 chaos COULD compel belief, but
18 for the emphasis on form, and ^30 DISREGARD
19 OF CONTENT. No-one who thinks that
20 one of them is true SEES WHAT IT
21 says. Some FORMS it takes seem (831)650
22 to have meaning, and that is all.
23 T 23 C 18. How can some FORMS of
24 murder NOT mean death? Can an
25 attack in ANY form be love? What FORM

^30 Ur adds emphasis to “AND”
of condemnation is a blessing? Who makes his
Savior powerless, and FINDS salvation?
Let not the FORM of the attack on him deceive
you. You CANNOT seek to harm him, and be
saved. Who can find SAFETY from
attack by turning on himself? How
can it matter what the FORM this madness
takes? It is a judgment that
defeats ITSELF, condemning what it
says it wants to save. Be not deceived
when madness takes a form you think is
lovely. What is intent on your destruction,
is NOT your friend.

You would maintain, and think it
ture, that you do NOT believe such
senseless laws, nor act upon them.
And, when you look at what they
SAY, they CANNOT be believed. Brothers,
you DO believe them. For how else
could you PERCEIVE the form they take, with
content such as this? Can ANY
form of this be tenable? Yet you
believe them FOR the forms they take,
and DO NOT RECOGNIZE the content. IT
never changes. Can you paint rosy lips
(N 11:046) (Ur 831-832)

1. upon a skeleton, dress it in loveliness,
2. pet it and pamper it, AND MAKE IT LIVE?
3. And can you be content with an illusion
4. that YOU are living?
5. **T 23 C 20.** There IS no life outside of
6. Heaven. Where God created life, there
7. life must be. In ANY state apart from
8. Heaven, life is illusion. At best, it
9. SEEMS like life; at worst, like death.
10. Yet both are judgments on what is
11. NOT life, equal in their inaccuracy and
12. lack of meaning. Life not in Heaven
13. is impossible, and what is NOT\(^{31}\) in Heaven
14. is not ANYWHERE. Outside of Heaven,
15. only the conflict of illusions stands;
16. senseless, impossible, and beyond ALL\(^{32}\)
17. reason, and yet perceived as an
18. eternal BARRIER to Heaven. Illusions
19. ARE but forms. Their content is NEVER true.(832)651
20. **T 23 C 21.** The laws of chaos govern ALL
21. illusions. Their forms conflict, making
22. it SEEM quite possible to value some
23. above the others. Yet each one rests
24. as surely on the belief the laws of
25. chaos ARE the laws of order, as do the others.

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\(^{31}\) The emphasis is crossed out
\(^{32}\) The emphasis is crossed out
(N 11:047) (Ur 832)

1 Each one upholds these laws completely, offering
2 a certain witness that these laws are true.
3 The seeming gentler FORM of the attack is
4 no less certain in its witnessing, OR
5 ITS RESULTS. Certain it is illusions will
6 bring fear, because of the beliefs that
7 they imply, NOT for their form. And
8 lack of faith in ANY form in love, in
9 ANY form, attests to chaos AS REALITY.
10 T 23 C 22. From the belief in sin, the faith in
11 chaos MUST follow. It is BECAUSE
12 it follows that it seems to be a
13 logical conclusion; a valid step
14 in ordered thought. The steps to
15 terror chaos DO follow neatly from their
16 starting-point. Each is a different
17 form in the progression of truth's
18 reversal, leading still deeper into
19 terror, and AWAY from truth. Think
20 not one step is smaller than
21 another, nor that from one the
22 return is easier.33 The whole descent
23 from Heaven lies in each one. And
24 where your thinking starts, there must
25 it end.

33 Ur replaces this with “return from one is easier.”
(N 11:048) (Ur 832)

1 T 23 C 23. Brothers, take not one step in the
descent to hell. For, HAVING\textsuperscript{34} taken
one, you will NOT RECOGNIZE the others\textsuperscript{35} for what
ythey are. And they WILL follow. Attack
in ANY form has placed your foot
upon the twisted stairway that leads
FROM Heaven. Yet, any instant, it
is possible to have this all undone. How
can you know whether you chose the
stairs to Heaven or the way to hell?
Quite easily. What do you feel? Is
peace in your awareness? Are you CERTAIN
which way you go? And are you sure
the goal of Heaven CAN be reached?
If not, you walk alone. Ask, then, your
Friend to JOIN with you, and GIVE you certainty
of where you go.

\textsuperscript{34} The emphasis is crossed out
\textsuperscript{35} Ur changes “others” to “rest”
T 23 D. Salvation Without Compromise (*N 1674 11:49) (N 11:049) (Ur 833)

1 T 23 D 1. Is\textsuperscript{36} it not true you do NOT recognize 
2 atta some of the forms attack can 
3 take? If it is true attack in ANY form 
4 will hurt you, and will do so just as much 
5 as in another form which you DO recognize, then 
6 it MUST follow that you do not always 
7 RECOGNIZE the source of pain. ATTACK IN 
8 ANY FORM IS EQUALLY DESTRUCTIVE. Its 
9 PURPOSE\textsuperscript{37} does not change. Its sole 
10 intent is murder, and what FORM of 
11 murder can serves to cover the massive 
12 guilt and frantic fear of punishment the 
13 murderer MUST feel? He may deny 
14 he IS a murderer, and justify his savagery 
15 with smiles as he attacks. T 23 D 2. Yet he will 
16 suffer, and will look on his intent in 
17 nightmares, where the smiles are gone, and 
18 where the purpose rises to meet his horrified 
19 awareness, and to pursue him still. For no-one 
20 THINKS\textsuperscript{38} of murder, and escapes the guilt the 
21 THOUGHT\textsuperscript{39} entails. If the INTENT is death, 
22 what matter the form it takes? Is death 
23 in ANY form, however lovely and even 
24 charitable it may SEEM to be, a blessing 
25 and a sign the Voice for God speaks through you to your 

\textsuperscript{36} Ur inserts “July 10, 1967”
\textsuperscript{37} The emphasis is crossed out
\textsuperscript{38} The emphasis is crossed out
\textsuperscript{39} Ur omits emphasis
brother? The wrapping does not make the gift you
give. An empty box, however beautiful and
gently given, still contains nothing.\textsuperscript{40} And
neither the receiver NOR THE GIVER is long deceived.
WITHHOLD forgiveness from your brother, and you ATTACK
him. You GIVE him nothing, and receive of
him but what you gave.

\textbf{T 23 D 3.} Salvation is no compromise of any
kind. To compromise is to accept but
PART of what you want; to take a little,
and GIVE UP the rest. Salvation gives up
nothing. It is complete for everyone.

Let the IDEA of compromise but enter, and
the awareness of salvation's PURPOSE is
lost, because it is not recognized. It is
DENIED where compromise has been
accepted. For compromise is the belief
SALVATION is impossible. It would
maintain you can attack a little, love a
little, AND KNOW THE DIFFERENCE. Thus it
would (834)\textsuperscript{653} teach a little of the same can
still be different, and yet? the same remain intact,
as one. Does this make sense? Can it
BE understood?

\textbf{T 23 D 4.} This course is easy just BECAUSE it

\textsuperscript{40} Ur uses a comma instead of a full stop here
(N 11:051) (Ur 834)

1 makes no compromise. Yet it SEEMS difficult
2 to those who still believe that COMPROMISE\textsuperscript{41} is
3 possible. They do NOT see that, if it
4 is, SALVATION IS ATTACK. Yet it is
5 certain the belief that\textsuperscript{42} salvation is impossible can
6 NOT uphold a quiet, calm assurance
7 it has come. Forgiveness cannot BE withheld
8 a little. Nor is it possible to attack
9 for this and love for that, and UNDERSTAND
10 forgiveness. Would you not WANT to recognize
11 assault upon your peace in ANY form,
12 if only thus does it become impossible
13 that YOU lose sight of it? It CAN be
14 kept shining before your vision, forever
15 clear and NEVER out of sight, if YOU defend it not.
16 \textbf{T 23 D 5.} Those who believe that peace
17 can BE defended, and that attack is JUSTIFIED
18 on its behalf, can NOT perceive it
19 lies within them. How COULD they
20 know? Could they ACCEPT forgiveness
21 side by side with the belief that
22 murder takes some forms by which
23 their peace is SAVED? Would they
24 be WILLING to accept the fact their savage
25 purpose is directed against themselves?

\textsuperscript{41} Ur does not emphasize this word
\textsuperscript{42} There are several words crossed out and replaced here … but it seems no change was really made in the end
(N 11:052) (Ur 834)

1. No-one unites with enemies, nor is at one with
2. them in purpose. And no-one COMPROMISES
3. with an enemy but hates him still, for
4. what he KEPT from him. Mistake not
5. truce for peace, nor compromise for the
6. ESCAPE from conflict.
7. T 23 D 6. To be RELEASED from conflict means
8. that IT IS OVER. The door is open; you have LEFT
9. the battleground. You have NOT lingered there
10. in cowering hope, because the guns are stilled
11. an instant and the fear that haunts the
12. place of death is not apparent, that it
13. will not return. There IS no place of safety
14. in a battleground. You can look down on it
15. in safety from above, and NOT be touched.
16. But, from within it, you can find NO
17. Safety there. Not one tree left standing
18. still will shelter you. And Not one
19. illusion of safety and protection stands against the
20. faith in murder. Here stands the body,
21. torn between (835)654 the natural desire to communicate,
22. and the unnatural intent to murder and to die.
23. T 23 D 7. Think you the FORM that murder takes
24. can offer safety? Can guilt be
25. ABSENT from a battlefield? Do not remain
T 23 E. The Fear of Life (*N 1678 11:52)  
(N 11:053) (Ur 835)

1 in conflict, for there IS no war without attack.
2 T 23 E 1. The fear of God is fear of life, and\textsuperscript{43} NOT of death.
3 Yet He remains the only place of safety.
4 In Him is no attack, and no illusion in
5 any form stalks Heaven. Heaven is WHOLLY
6 true. No difference enters. And
7 what is ALL the same can not conflict.
8 You are NOT asked to fight AGAINST your
9 wish to murder. But you ARE asked to
10 realize the FORM it takes conceals the
11 SAME intent. And it is THIS you fear, and
12 NOT the form.
13 T 23 E 2. What is NOT love IS murder.
14 What is not loving MUST be an attack.
15 EVERY illusion is an assault on truth.
16 And every one does violence on to the
17 IDEA of love, because it SEEMS to
18 be of equal truth. What can be
19 EQUAL to the truth, yet different? Murder
20 and love are incompatible. Yet, if
21 they BOTH are true, then must they
22 be the SAME, and indistinguishable from
23 one another. So WILL they be, to those
24 who see God's Son a body. For
25 it is NOT the body that is like the Son's

\textsuperscript{43} The glyph for “and” here may be crossed out in the Notes manuscript, it is not entirely clear
(N 11:054) (Ur 835-836)

1 Creator. And what is lifeless cannot
2 BE the Son of Life.
3 **T 23 E 3.** How can a body be extended
4 to hold the universe? Can IT create,
5 and BE what it creates? And can
6 it offer its creation ALL that it is,
7 and NEVER suffer loss? God does not
8 share His function with a body. He
9 GAVE the function to create unto His
10 Son, BECAUSE it is His Own. It is NOT
11 sinful to believe the function of the Son is
12 murder. But it IS insanity.
13 What is the same can HAVE no different
14 function. Creation is the means for
15 God's extension. And what is His
16 MUST be His Son's as well. Either
17 the Father AND the Son are murderers, or
18 neither is. Life makes not death,
19 creating like itself. **(836)655**

20 **T 23 E 4.** The lovely light of your relationship IS like
21 the love of God. It cannot yet assume
22 the holy function God gave His
23 Son, for your forgiveness of one another
24 is not complete as yet. And
25 so it cannot be extended to **all**
(N 11:055) (Ur 836)

1 ALL creation. Each form of murder and
2 attack that still attracts you, and that you
3 do not recognize for what it is, limits
4 the healing and the miracles you HAVE the power
5 to extend to all. Yet does the Holy Spirit
6 understand how to increase your little gifts,
7 and make them mighty. Also does He
8 understands how your relationship is raised
9 ABOVE the battleground, IN it no more.
10 T 23 E 5. This is your part; to realize that
11 murder, in ANY form, is NOT your will. The OVERLOOKING
12 of the battleground is now your purpose. Be
13 lifted up, and from a higher place,
14 look down upon it. From there, will
15 your perspective be quite different. Here,
16 in the midst of it, it DOES seem real.
17 Here you have CHOSEN to be part of it. Here
18 murder IS your choice. Yet, from above, the
19 choice is miracles, INSTEAD of murder.
20 And the perspective COMING FROM this
21 choice shows you the battle is NOT real, and
22 easily escaped. Bodies may battle, but
23 the clash of forms is meaningless. And it
24 IS over, when you realize it never was begun.
25 T 23 E 6. How can a battle be perceived
(N 11:056) (Ur 836-837)

1 as nothingness, when you ENGAGE in it? How
2 can the truth of miracles be RECOGNIZED, if
3 murder is your choice? When the temptation to attack
4 rises to make your mind darkened and
5 murderous, remember you CAN see the battle from
6 above. Even in forms you do NOT recognize,
7 the signs you know. There is a stab of pain,
8 a twinge of guilt, and, above all, a LOSS
9 OF PEACE. This you know well. When it occurs,
10 leave not your place on high, but quickly
11 choose a miracle INSTEAD of murder.
12 And God Himself and all the lights in\textsuperscript{44}
13 Heaven, with Him, will gently lean to you,
14 and hold you up. For you have chosen to remain
15 where He would have you. And NO illusion c
16 an attack the peace of God TOGETHER with His Son. (837)656
17 T 23 E 7. See no-one from the battleground,
18 for there you look on him from nowhere. You have
19 NO reference point from where to look, where
20 meaning can be given what you see.
21 For only bodies COULD attack and
22 murder, and if this is your purpose, then
23 you MUST be one with them. Only a PURPOSE
24 unifies, and those who share a purpose have a mind as one.
25 The body HAS no purpose of
26 itself. itself, and MUST be solitary. From

\textsuperscript{44} Ur replaces “in” with “of”
(N 11:057) (Ur 837)

below, it cannot BE surmounted. From above,
the limits it exerts on those in battle still,
are gone and NOT perceived. The body stands
between the Father and the Heaven He created for
His Son. BECAUSE it has no purpose.

T 23 E 8. Think what is given those who
share their Father's purpose, and who KNOW
that it is theirs! They want for nothing.
Sorrow of any kind is inconceivable. Only
the Light they love is in awareness, and only
Love shines upon them forever. It is their
past, their present, and their future. Always the
same, eternally complete, and wholly
shared. (And) they KNOW it is impossible
their happiness could EVER suffer
change of any kind. Perhaps you think the
battleground CAN offer something that you
can win. CAN it be anything that
offers you a perfect calmness, and a sense of
love so deep and quiet that no touch of
doubt can EVER mar your certainty? And
that will last forever?

T 23 E 9. Those with the strength of God in their
awareness could never THINK of battle.
What COULD they gain **win** but LOSS of their
(N 11:058) (Ur 837)

1 perfection? For everything fought for on the
2 battleground is of the body; something it
3 seems to offer or to own. No-one who
4 knows that he has everything could seek
5 for limitation, nor COULD he value
6 the body's offerings. The senselessness of
7 conquest is quite apparent from the quiet
8 sphere above the battleground. What
9 can conflict with everything? And
10 what is there that offers LESS yet could
11 be wanted MORE? Who, with the love of God
12 upholding him, could find the choice of
13 miracles or murder hard to make?
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25 (838)657
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Chapter 24 - Specialness and Separation

T 24 A. Introduction (*N 1684 11:59)  
(N 11:059) (Ur 838)

1  T 24 A 1. Forget\(^1\) not that the motivation for this course is the attainment and the KEEPING of the state of peace. Given this state, the mind is quiet, and the condition in which God is remembered is attained. It is not necessary to tell Him what to do. He will not fail. Where He can enter, there He is already. And can it be He can NOT enter where He wills to be? Peace will be yours BECAUSE it is His will.

2  Can you believe a shadow can hold back the Will that holds the universe secure? God does not wait upon illusions to let Him be Himself. No more His Son. They ARE. And what illusion that idly seems to drift between them has power to defeat what IS Their Will?

3  T 24 A 2. To learn this course requires willingness to question EVERY value that you hold. Not one can be kept hidden and obscure, but it will jeopardize your learning. NO belief is neutral; every one has power to dictate each decision you make. For a decision is a CONCLUSION, based on EVERYTHING that you believe. It is the OUTCOME of belief, and follows it as surely as does

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\(^1\) *Ur* inserts “July 17, 1967”
T 24 B. Specialness as a Substitute for Love (*N 1685 11:60)

(N 11:060) (Ur 838-839)

1 suffering follow sin guilt, and freedom sinlessness.
2 There IS no substitute for peace. What God
3 creates has NO alternative. The truth
4 arises from what He knows. And your decisions
5 come from your beliefs as certainly as all
6 creation rose in His Mind BECAUSE of what
7 He knows.
8 T 24 B 1. Love IS extension. To withhold the
9 smallest gift is not to know love's purpose.
10 Love offers everything forever. Hold back
11 but ONE belief, ONE offering, and love is
12 gone, because you asked a substitute to take
13 its place. And now must war, the
14 SUBSTITUTE for peace, come with the one
15 alternative that you CAN choose for love.
16 Your CHOOSING it has given it ALL the
17 reality it seems to have. Beliefs will never
18 OPENLY attack each other, because conflicting
19 outcomes ARE impossible. But an
20 UNRECOGNIZED (839)#658 belief is a decision to war in secret,
21 where the results of conflict are kept unknown
22 and NEVER brought to reason, to be considered
23 sensible or not.
24 T 24 B 2. And many senseless outcomes
25 HAVE been reached, and meaningless decisions
(N 11:061) (Ur 839)

1 have been made and kept hidden, to
2 become beliefs now GIVEN power to
3 direct all subsequent decisions. Do Mistake
4 you not misjudge the power of these hidden
5 warriors to disrupt your peace. For it IS
6 at their mercy while you² decide to leave it there.
7 The secret enemies of peace, your least decisions
8 to choose attack³ instead of love, unrecognized and but
9 swift to challenge YOU to combat and to violence
10 far more inclusive than you think, are there
11 by your election. Do not deny their presence,
12 nor their terrible results. All that can
13 BE denied is their REALITY, but NOT their outcome.
14 T 24 B 3. All that is ever cherished as
15 a hidden belief, to be defended
16 though unrecognized, is FAITH IN SPECIALNESS.
17 This takes many forms, but ALWAYS
18 clashes with the reality of God's creation,
19 and with the grandeur which He gave His Son.
20 What else COULD justify attack?
21 For who could hate someone whose whose
22 Self is his, and which He KNOWS? Only
23 the special COULD have enemies, for they are
24 different, and NOT the same. And difference of
25 ANY kind imposes orders of reality, and a need to

² In an odd construction, the words “while you” are bracketed and followed by “leave it there.” Above the line is inserted “as long as you decide to”
³ The words “swift and” were originally written, then crossed out and replaces with “instead of love”
(N 11:062) (Ur 839)

1 judge that cannot BE escaped. What God created
2 cannot be attacked, for there is nothing in the universe
3 unlike itself.
4 T 24 B 4. But what is different CALLS for
5 judgment, and this MUST come from someone
6 “better,” someone incapable of being like
7 what he condemns, “above” it, sinless
8 BY COMPARISON with it. And thus does
9 specialness become a means and end at
10 once. For specialness not only sets
11 apart, but serves as grounds from which
12 attack on those who seem “beneath” the
13 special one is “natural” and “just.” The
14 special ones feel weak and frail BECAUSE
15 of differences. For what would make them
16 special IS their enemy. Yet they PROTECT
17 its enmity, and call it “friend.” On its
18 behalf they fight against the universe, (840)#659 for nothing
19 in the world they value more.
20 T 24 B 5. (*N 11:62) Specialness is the great dictator
21 of the wrong decisions. Here is the grand
22 illusion of what you are and what your
23 brother is. And here is what MUST
24 make the body dear, and WORTH preserving.
25 SPECIALNESS MUST BE DEFENDED. Illusion
(N 11:119) (Ur 840) out of sequence

1 CAN attack it, and they DO. For what your
2 brother MUST become, to KEEP your specialness,
3 IS an illusion. He who is “worse” than you
4 MUST be attacked, so that your
5 specialness can live on his defeat.
6 For specialness is triumph, and its
7 victory IS his defeat and shame. How can
8 he live, with all your sins upon him? And
9 who MUST be his conqueror but you?
10 **T 24 B 6.** Would it be POSSIBLE for you to hate
11 your brother if you were like him? COULD you
12 attack him if you realized you **take** journey
13 WITH him, to a goal that is the SAME? Would
14 you not help him reach it, in every way you
15 could, if his attainment of it were
16 yours? You ARE his enemy in specialness; his
17 Friend in a SHARED purpose. Specialness
18 can NEVER share, for it depends on
19 goals that you ALONE can reach. And
20 he must NEVER reach them, or YOUR
21 goal is jeopardized. Can love HAVE meaning
22 where the goal is triumph? And what
23 decision CAN be made for this, that
24 will NOT hurt you?
25 **T 24 B 7.** Your brother is your Friend BECAUSE his
(N 11:118) (Ur 840) out of sequence

1 Father created him like you. There IS
2 no difference. You have been GIVEN to each other
3 that love might be extended, NOT cut
4 off from one another. What you KEEP is lost to you.
5 God gave you both Himself. And to remember
6 this is now the ONLY purpose that you share.
7 And so it is the only one you HAVE.
8 Could you attack each other if you chose to
9 see NO specialness of any kind between
10 you? Look fairly at whatever makes
11 you give each other partial welcome, or
12 would let you think that you are better off
13 apart. Is it not ALWAYS your belief your
14 specialness is LIMITED by your relationship?
15 And is not THIS the “enemy” that makes you both
16 illusions to each other? (841)#660

T 24 B 8. The fear of God and of each other
17 comes from each unrecognized belief in
18 specialness. For each demands the other
19 bow to it AGAINST HIS WILL. And God
20 Himself must honor it, or suffer
21 vengeance. Every twinge of
22 malice, or stab of hate, or wish to
23 separate arises here. For here the
(N 11:117) (Ur 841) out of sequence

1 purpose that you share becomes obscured from
2 BOTH of you. You would oppose this course
3 because it teaches you, YOU ARE ALIKE. You have
4 NO purpose that is not the same. And
5 none your Father does not share with you.
6 For your relationship has been made clean of special
7 goals. And would you now DEFEAT the
8 goal of holiness that Heaven gave it?
9 **T 24 B 9.** What perspective can the special
10 have that does NOT change with every
11 seeming blow, each slight, or fancied
12 judgment on itself? Those who are
13 special MUST defend illusions against the
14 truth. For what is specialness
15 but an attack upon the Will of God? You
16 love your brother not while it is this you would
17 defend AGAINST him. This is what HE
18 attacks and YOU protect. Here is the
19 ground of battle which you wage
20 against him. Here MUST he be
21 your enemy, and NOT your Friend. Never
22 can there be peace among the different.
23 He is your friend BECAUSE you are the same.(842)#661
T 24 C. The Treachery of Specialness (*N 1695 11:70)  
(N 11:70) (Ur 842)

1 T 24 C 1. Comparison\textsuperscript{4} MUST be an ego device, for love makes none. Specialness ALWAYS makes comparisons. It is ESTABLISHED by a lack seen in another, and maintained by searching for and keeping clear in sight all lacks it can perceive. This does it seek, and this it looks upon. And ALWAYS whom it thus diminishes would be your Savior, had you not chosen \textit{decided} to make of him a tiny measure of your specialness instead. Against the littleness you see in him you stand as tall and stately, clean and honest, pure and unsullied by comparison with what you see.

T 24 C 2. Nor do you understand it is YOURSELF that you diminish thus. Pursuit of specialness is always at the cost of peace. Who can attack his Savior, and cut him down, and recognize his strong support? Who can detract from his omnipotence, and SHARE his power? And who can use him as the gauge of littleness, and be RELEASED from limits? You have a function

\textsuperscript{4} \textit{Ur} inserts “August 7, 1967”
(N 11:71) (Ur 842-843)

1 in salvation. ITS pursuit will bring you
2 joy. But the pursuit of specialness MUST
3 bring you pain. Here is a purpose goal that
4 would defeat salvation, and thus run
5 COUNTER to the Will of God. To value specialness
6 is to esteem an alien will, to which illusions
7 of yourself ARE dearer than the truth.
8 T 24 C 3. Specialness is the idea of sin MADE
9 REAL. Sin is impossible even to imagine,
10 without this base. For sin rose from
11 it, out of nothingness, an evil flower with
12 no roots at all. Here is the self-
13 made savior, the creator who creates
14 UNLIKE the Father, and which made
15 His Son like to itself, and NOT like
16 unto Him. His SPECIAL sons are
17 many, NEVER one, each one in exile from
18 himself and Him of Whom they are
19 a part. Nor do they love the Oneness
20 which created them as One with Him.
21 They chose their specialness INSTEAD of Heaven,⁵
22 and INSTEAD of peace, and wrapped it
23 carefully in sin, to keep it “safe” from truth.(843)#662
24 T 24 C 4. You are NOT special. If you think
25 you are, and would defend your specialness against

⁵ Ur omits this comma
(N 11:72) (Ur 843)
1 the truth of what you REALLY are, how can you
2 know the truth? What answer that the Holy Spirit
3 gives can reach you, when it is your specialness
4 to which you listen, and which asks AND ANSWERS?
5 Its tiny answer, soundless in the melody
6 which pours from God to you eternally
7 in loving praise of what you are, is all
8 you listen to. And that vast song
9 of honor and of love for what you are
10 seems silent and unheard before
11 ITS mightiness. You strain your ears to hear
12 ITS soundless voice, and yet the Call of
13 God Himself is soundless to you.
14 **T 24 C 5.** You CAN defend your specialness,
15 but never will you hear the Voice for God
16 beside it. They speak a different language,
17 and they fall on different ears. To every
18 special one a DIFFERENT message, and one with DIFFERENT
19 meaning, is the truth. Yet how CAN
20 truth be different to each one? The special
21 messages the special hear convince them THEY
22 are different and apart; each in his special
23 sins and safe from love, which does not
24 see his specialness at all. Christ's Vision
25 IS their enemy, for it sees not what
what THEY would look upon. And it
WOULD show them that the specialness they
think they see IS an illusion.
T 24 C 6. What would they see instead?
The shining radiance of the Son of God,
so like his Father that the memory of
Him springs instantly to mind. And
with this memory, the Son remembers his
own creations, as like to him as
he is to his Father. And all the world
he made, and all his specialness, and all
the sins he held in its defense
AGAINST himself, will vanish as his
mind accepts the truth about himself,
as it returns to take their place. This is the only
“cost” of truth. You will no longer see what
never was, nor hear what makes no
sound. Is it a sacrifice to give up
nothing, and to receive the Love of God forever?
T 24 C 7. You who have chained your Savior to your
specialness, and given it HIS place, remember
this: He has NOT lost the power to forgive
you all the sins you think you placed between
him and the function of salvation GIVEN (844)#663 him
for you. Nor will you CHANGE his function,
(N 11:74) (Ur 844)

1 any more than you can change the truth in
2 him and in yourself. But be you certain
3 that the truth is just the same in both. It
4 gives no different messages, and has ONE
5 meaning. And it is one you BOTH can
6 understand, and one which brings release
7 to BOTH of you. Here stands your brother with the
8 key to Heaven in his hand, held out to
9 you. Let not the dream of specialness
10 remain between you. What is one IS joined
11 in truth.

12 T 24 C 8. Think of the loveliness that you will
13 see within yourself, when you have looked
14 on him as on a Friend. He IS the
15 enemy of specialness, but ONLY friend to
16 what is real in you. Not one attack
17 you thought you made on him has
18 taken from him the gift that God
19 would have him give to you. His need
20 to give it is as great as yours to
21 have it. Let him forgive you all your specialness,
22 and make you whole in mind, and one
23 with him. He waits for your
24 forgiveness only that he may return it
25 unto you. It is not God Who has
condemned His Son. But ONLY you, to
save his specialness, and kill his Self.

T 24 C 9. You have come far along the
way of truth; too far to falter now.

Just one step more, and every vestige
of the fear of God will melt away in
love. Your brother's specialness and yours
ARE enemies, and bound in hate to kill
each other and DENY they are the same.

Yet it is not illusions that have reached
this final obstacle that seems to make
God and His Heaven so remote that
they cannot be reached. Here, in this
holy place, does truth stand waiting
to receive you both in silent blessing, and in
peace so real and so encompassing that
NOTHING stands outside.

T 24 C 10. Leave all illusions of yourself
OUTSIDE this place, to which you come
in hope and honesty. Here is your
Savior FROM your specialness. He is in
need of your acceptance of himself
as part of you, as you for his.

You are alike to God as God
is to Himself. He is not
(N 11:76) (Ur 844-845)

1 not special, for He would not keep one
2 part of what He is unto Himself,
3 NOT given to His Son, but kept (845)#664 for
4 Him alone. And it is this you fear; for if
5 He is not special, then He willed His Son
6 be like Him, and your brother IS like you.
7 Not special, but possessed of everything,
8 INCLUDING you.
9 T 24 C 11. Give him but what he
10 has, remembering God gave Himself
11 to BOTH of you in equal love, that
12 both might share the universe with Him
13 Who chose that love could never
14 be divided and kept separate from
15 what it IS and must forever be. You
16 ARE your brother's; part of love was not
17 DENIED to him. But can it be that
18 YOU have lost because HE is complete?
19 What has been given him makes
20 YOU complete, as it does him.
21 God's love gave you to him and him to
22 you, BECAUSE He gave Himself. What is
23 the same as God IS One with Him. And
24 ONLY specialness could make the truth of
25 God and you AS One seem anything BUT Heaven.
(N 11:77) (Ur 845)

1 And the hope of peace at last in sight.
2 T 24 C 12. Specialness is the seal of treachery upon
3 the gift of love. Whatever serves its
4 purpose MUST be given to kill.
5 No gift that bears its seal but
6 offers treachery to giver and receiver.
7 Not one glance from eyes it
8 veils but looks on sight of
9 death. Not one believer in its
10 potency but seeks for bargains
11 and for compromise that would
12 establish sin as\(^6\) love's substitute, and
13 serve it faithfully. And no relationship
14 that holds its purpose dear but
15 clings to murder as safety's weapon,
16 and the great defender of all illusions
17 from the "threat" of love.
18 T 24 C 13. The hope of specialness makes it
19 seem possible God made the body
20 as the prison-house which keeps
21 His Son from Him. For it DEMANDS
22 a special place God cannot enter,
23 and a hiding-place where none is
24 welcome but your tiny self. Nothing
25 is sacred here but unto you, and you

\(^6\) The word "as" does not appear in the Urtext manuscript, but it is present as a shorthand glyph in the Notes. Because it is rather required to make this sentence grammatically correct, this apparent inadvertent omission is replaced. Both the HLC and FIP omit "as."
alone, apart and separate from all
your brothers; safe from ALL intrusions of
sanity upon illusions; safe from God,
and safe for conflict everlasting. (846)#665
Here are the gates of hell you closed
upon yourself, to rule in madness
and in loneliness your special kingdom,
APART from God, AWAY from truth and from salvation.
The key you threw away God
gave your brother, whose holy
hands would offer it to you, when
you were ready to accept His plan
for your salvation in place of yours.
How could this readiness be reached
save through the sight of all your misery,
and the awareness that your plan has failed, and
will forever fail to bring you peace and
joy of ANY kind? Through this despair
you travel now, yet it is but ILLUSION
of despair. The death of specialness is
NOT your death, but your awaking into
Life Eternal. You but emerge from an
illusion \textit{yourself} of what you are, to
the acceptance of yourself as God created you. (847)#666
T 24 D. The Forgiveness of Specialness (*N 1704 11:79)
(N 11:79) (Ur 847)

1 August 15, 1967
2 T 24 D 1. Forgiveness is the end of specialness.
3 Only illusions can BE forgiven, and then they disappear.
4 Forgiveness is release from ALL illusions, and that is why
5 it is impossible but PARTLY to forgive. No-one
6 who clings to ONE illusion can see himself
7 as sinless, for he holds one error to
8 himself as lovely still. And so he
9 calls it “unforgivable,” and makes
10 it sin. How can he then give
11 HIS forgiveness wholly, when he
12 would not receive it for himself? For
13 it is sure he WOULD receive it
14 wholly, the instant that he gave it
15 so. And thus HIS secret guilt
16 would disappear, forgiven by himself.
17 T 24 D 2. Whatever form of specialness you cherish,
18 you have made a sin. Inviolate it
19 stands, strongly defended with all your
20 puny might against the Will of God.
21 And thus it stands against
22 YOURSELF, YOUR enemy, NOT
23 God's. So does it seem to split
24 you off from God, and make you separate
25 from Him as its defender. YOU
26 would protect what God created not.
And yet this idol that seems to GIVE you power has taken it away. For you have given your brother's birthright\textsuperscript{7} to it, leaving HIM alone and unforgiven, and yourself in sin beside him, both in misery, before the idol that can save you not. 

\textbf{T 24 D 3.} It is not YOU that is so vulnerable and open to attack that just a word, a little whisper that you do not like, a circumstance that suits you not, or an event that you did not anticipate upsets your world, and hurls it into chaos. Truth is not frail. Illusions leave it perfectly unmoved and undisturbed. But specialness is NOT the truth in you. IT can be thrown off balance by ANYTHING. What rests on nothing NEVER can be stable. However large and over-blown it SEEMS to be, it still must rock and turn and whirl about with every breeze. \textbf{T 24 D 4.} Without foundation nothing is secure. Would God have left His Son in such a state, where safety HAS no meaning? 

No, -- His Son is safe, resting on

\textsuperscript{7} \textit{Genesis 25:33} And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
(N 11:81) (Ur 847-848)

1. Him. It is your specialness that is attacked
2. by everything that walks and breathes, or
3. creeps or crawls, or even lives at all.
4. Nothing (848)#667 is safe from its attack, and it
5. is safe from nothing. It will forever
6. more BE unforgiving, for that is what
7. it IS. A secret vow that what
8. God wants for you will never be, and
9. that your will OPPOSES  His forever. Nor
10. is it possible the two can ever be the
11. same again, while specialness stands
12. like a flaming sword of death
13. between them, and makes them enemies.
14. T 24 D 5. God asks for your forgiveness. He
15. would have no separation, like an alien
16. will, rise between what He wills for
17. you, and what YOU will. THEY are the
18. same, for neither one wills specialness.
19. How could they will the death of love
20. itself? Yet they are powerless to
21. make attack upon illusions. They are
22. NOT BODIES; as One Mind they wait
23. for all illusions to be BROUGHT to them,
24. and left behind. Salvation challenges not
25. even death. And God Himself,

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8 Ur does not emphasize this word
9 Ur renders this “and that you will oppose His Will forever.”
(N 11:82) (Ur 848)
1 Who knows that death is NOT your will, must
2 say, “Thy will be done,” because YOU
3 think it is.
4 T 24 D 6. Forgive the great Creator of the universe,
5 the Source of life, of love and holiness, the
6 perfect Father of a perfect Son, for your
7 illusions of your specialness. Here is the hell you
8 chose to be your home. Seek not your Father
9 here. He chose not this for you. Ask
10 not He enter this. The way is barred to
11 love and to salvation. Yet if you would
12 release your brother from the depths of hell,
13 you have forgiven Him Whose Will it is
14 you rest forever in the arms of peace, in
15 perfect safety, and without the heat and
16 malice of one thought of specialness to
17 mar your rest. Forgive the Holy One the
18 specialness He could not give, and yet you
19 made instead.
20 T 24 D 7. The special ones are all asleep,
21 surrounded by a world of loveliness
22 they do not see. Freedom and peace and joy
23 stand there, beside the bier on which
24 they sleep, and call them to come
25 forth and waken from their dream of
(N 11:83) (Ur 848-849)

1. death. Yet they hear nothing. They are
2. lost in dreams of specialness. They hate
3. the call that would awaken them. And
4. they curse God because He did not make their
5. dream reality. Curse God and die, but
6. not by Him Who made not death, but
7. only in the dreams. Open your eyes a little; (849)#668
8. see the Savior God gave to you that you
9. might look on him, and give him back
10. his birthright. It is YOURS. T 24 D 8. The slaves
11. of specialness will yet be free. Such is the Will of
12. God, and of His Son. Would God condemn
13. HIMSELF to hell and to damnation? And do
14. YOU will that this be done unto your
15. Savior? God calls to you from him
16. to join His Will to save you BOTH from hell.
17. Look on the print of nails upon his
18. hands that he holds out for your
19. forgiveness. God asks your mercy upon
20. His Son, and on Himself. Deny them
21. not. They ask of you but that
22. your will be done. They seek your love
23. that you may love yourself. Love not
24. your specialness instead of them. The print
25. of nails are on your hands as well. Forgive your Father

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10 Job 2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.
11 Genesis 25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
12 We have an agreement in number grammar problem here. It has to be “prints of nails are” or “print of nails is.” Both Notes and Urtext have this problem. FIP resolves it by changing “are” to “is.”
T 24 E. Specialness and Salvation (*N 1709 11:84)  
(N 11:84) (Ur 849-850)

1 it was NOT His Will that you be crucified. (850)#669

2

3 T 24 E 1. Specialness\(^{13}\) is a lack of trust in
4 anyone except yourself. Faith is
5 invested in yourself alone. Everything
6 else becomes your enemy, feared and
7 attacked, deadly and dangerous,
8 hated and worthy only of destruction.
9 Whatever gentleness it offers is but
10 deception, but its hate is real.
11 In danger of destruction, it MUST
12 kill, and YOU are drawn to it, to
13 kill it first. And such is
14 guilt's attraction. Here is
15 death enthroned as savior;
16 crucifixion is now redemption, and salvation
17 can ONLY mean destruction of the
18 world, EXCEPT YOURSELF.

19 T 24 E 2. What could the purpose of the body
20 be BUT specialness? And it is this that makes
21 it frail and helpless in its own
22 defense. It was CONCEIVED to make YOU frail
23 and helplessness. The goal of separation is its curse.
24 But bodies HAVE no goal. Purpose
25 is of the mind. And minds can

\(^{13}\) Ur inserts “August 17, 1963[?].”
(N 11:85) (Ur 850)
1 change, as they desire. What they ARE, and
2 all their attributes, CANNOT change. But
3 what they hold as purpose CAN
4 be changed, and body states must
5 shift accordingly. Of itself, the body
6 can do nothing. See it as means to
7 hurt, and it is hurt. See it as means
8 to heal, and it is healed.
9 **T 24 E 3. YOU CAN BUT HURT**
10 YOURSELF. This has been oft repeated,
11 but is difficult to grasp as yet. To
12 minds intent on specialness, it is
13 impossible. But to those who wish
14 to heal and NOT attack, it is quite obvious.
15 The purpose of attack is in the MIND, and its
16 effects are felt but where it IS.
17 Nor is mind limited; so must it
18 be that harmful purpose hurts
19 the mind AS ONE. Nothing could
20 make LESS sense to specialness. Nothing
21 could make MORE sense to
22 miracles. For miracles are merely change
23 of purpose from hurt to healing.
24 **T 24 E 4. This shift in purpose DOES**
25 “endanger” sep specialness, but only in
(N 11:86) (Ur 850-851)

1 the sense that all illusions are “threatened”
2 by the truth. They will NOT stand
3 before it, yet what comfort has
4 ever been in them, that you would keep
5 the (851)#670 gift your Father asks from Him, and
6 give it there instead? Given to
7 HIM, the universe is yours. Offered
8 to THEM, no gifts can be returned.
9 What you have given specialness has left
10 you bankrupt, and your treasure-house
11 barren and empty, with an open door
12 inviting everything that would disturb
13 your peace to enter and destroy.
14 T 24 E 5. Long ago we said consider
15 not the means by which salvation is attained
16 or14 how to reach it. But DO
17 consider, and consider well, whether it
18 be your WISH that you might see your
19 brother sinless. To specialness the answer
20 MUST be “no.” A sinless brother IS
21 its enemy, while sin, if it were
22 possible, WOULD be its friend. Your
23 brother's “sins” would justify itself,
24 and GIVE it meaning that the truth
25 denies. All that is real proclaims his

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14 Ur inserts a comma and changes “or” to “nor”
(N 11:87) (Ur 851)

1. sinlessness. All that is false proclaims his sins as real. If HE is sinful, then is YOUR reality not real, but just a dream of specialness which lasts an instant, crumbling into dust.

6. **T 24 E 6.** Do not defend this senseless dream, in which God is bereft of what He loves, and you remain beyond salvation. Only this is certain, in this shifting world which has NO meaning in reality: When peace is not with you ENTIRELY, and when you suffer pain of ANY kind, you have beheld some sin within your brother, AND HAVE REJOICED at what you thought was there. Your specialness seemed safe BECAUSE of it. And thus you saved what YOU appointed to be your savior, and crucified the one whom God has given you instead. So are you bound with him, for you ARE one with him. And so is specialness HIS enemy, and YOURS as well.

25. (852)#671
T 24 F. The Resolution of the Dream (*N 1713 11:88)
(N 11:88) (Ur 852)

1. The Christ in you is very still. He looks
2. on what He loves, and knows it as Himself.
3. And thus does He rejoice at what
4. He sees, because He knows that it is one
5. with Him, and with His Father. Specialness, too,
6. takes joy in what it sees, although it is
7. not true. Yet what you seek for IS
8. a source of joy, as you conceive it.
9. What you wish IS true for you. Nor
10. is it possible that you can wish for something
11. and LACK faith that it is so. WISHING
12. MAKES REAL, as surely as does
13. Will create. The power of a wish
14. upholds illusions as strongly as does
15. love extend Itself. Except that
16. one deludes; the other heals.

T 24 F 2. There is no dream of specialness, however
17. hidden or disguised its form, however
18. lovely it may seem to be, however
19. much it delicately offers the hope
20. of peace and the escape from pain, in
21. which you suffer not your condemnation.
22. In dreams effect and cause are inter-
23. changed, for here the maker of the
24. dream believes that what he made

15 Ur inserts “August 28, 1967”
16 Ur inserts a comma
17 Ur capitalizes “love”
(N 11:89) (Ur 852-853)

1 is happening TO him. He does NOT realize
2 he picked a thread from here, a scrap
3 from there, and wove a picture out of
4 nothing. For the parts do NOT belong
5 together, and the whole contributes nothing
6 to the parts to GIVE them meaning.
7 T 24 F 3. Where could your peace
8 arise BUT from forgiveness? The Christ in you
9 looks ONLY on the truth, and sees no
10 condemnation that could NEED
11 forgiveness. HE is at peace BECAUSE
12 He sees no sin. Identify with Him,
13 and what has He that you have not?
14 He is your eyes, your ears, your hands, your
15 feet. How gentle are the sights He
16 sees, the sounds He hears. How
17 beautiful His hand that holds
18 His brother's, and how lovingly He
19 walks beside him, showing him
20 what CAN be seen and heard, and where
21 he will see nothing, and there IS no sound to hear.(853)#672
22 T 24 F 4. Yet let your specialness direct his
23 way, and YOU will follow. And both will
24 walk in danger, each intent, in the dark
25 forest of the sightless, unlit but
(N 11:90) (Ur 853)

1 by the shifting, tiny gleams that spark an
2 instant from the fireflies of sin and then go
3 out, to lead the other to a nameless
4 precipice and hurl him over it. For
5 what can specialness delight in but to kill?
6 What does it seek for but the sight
7 of death? Where does it lead but to
8 destruction? Yet think not that it
9 looked upon your brother FIRST, nor hated
10 him BEFORE it hated you. The sin its
11 eyes behold in him, and love to look upon
12 it saw in you, and looks on still with joy.
13 T 24 F 5. Yet IS it joy to look upon
14 decay and madness, and believe this
15 crumbling thing, with flesh already
16 loosened from the bone and sightless holes
17 for eyes, is like yourself? Rejoice
18 you HAVE no eyes with which to see; no ears
19 to listen, and no hands to hold nor
20 feet to guide. Be glad that
21 only\(^{18}\) Christ can lend you His, while
22 you have need of them. They are
23 illusions, too, as much as yours.
24 And yet, because they serve a different
25 purpose, the strength their PURPOSE holds

\(^{18}\) Ur underlines “only”
(N 11:91) (Ur 853-854)

1 is given THEM. And what THEY see and
2 hear and hold and lead is given light,
3 that YOU may lead as you were led.

T 24 F 6. The Christ in you is very still. He
4 knows where you are going, and He leads
5 you there in gentleness and blessing all the
6 way. His love for God replaces
7 ALL the fear you thought you saw in you within yourself.
8 His holiness shows you Himself in him
9 whose hand you hold, and whom you lead
10 to Him. And what you see IS like
11 yourself. For what but Christ IS
12 there to see and hear and love, and follow you
13 home? He looked upon you FIRST, but
14 recognized that you were not complete. And
15 so He sought for your completion in each
16 living thing that He beholds and loves.
17 And seeks it still, that each might
18 offer YOU the Love of God.(854)#673

T 24 F 7. Yet is He quiet, for He
20 knows that Love is in you now, and safely
21 held in you by that same hand that holds
22 your brother's hand in yours own. His Christ's
23 hand holds all His brothers in Himself.
24 He gives them vision for their sightless eyes,
(N 11:92) (Ur 854)

1 and sings to them of Heaven, that their ears
2 may hear no more the sound of battle and (the
3 call) of death. He reaches through them, holding
4 out His hand, that everyone may bless
5 all living things, and see their holiness. And
6 He rejoices that these sights are YOURS, to
7 look upon with Him and share His joy. His
8 perfect LACK of specialness He offers
9 you, that you may save all living
10 things from death, receiving from each one
11 the gift of Life that your forgiveness offers to your Self.

12 T 24 F 8. The sight of Christ is all there is to see.
13 The song of Christ is all there is to hear. The hand
14 of Christ is all there is to hold. There is no
15 journey but to walk with Him. You who would be
16 content with specialness, and seek salvation in
17 a war with Love, consider this.\(^\text{19}\) The holy
18 Lord of Heaven has Himself come down
19 to you to offer you your own completion. What
20 is His is yours, because in your completion
21 is His Own. He Who willed not to be
22 without His Son could never will that
23 you be Brotherless. And would He give
24 a Brother unto you except he be
25 as perfect as yourself, and just as like

\(^{19}\) The Urtext manuscript has a semi-colon, but all other versions, including the Notes, have a colon. The semi-colon would appear to be a typing mistake.
(N 11:93) (Ur 854-855)

1 to Him in holiness as YOU must be?
2 T 24 F 9. There must be doubt BEFORE there can
3 be conflict. And EVERY doubt must be
4 about yourself. Christ HAS no
5 doubt, and from His certainty His
6 quiet comes. He will exchange His
7 certainty for ALL your doubts, if you
8 agree that He is one with you, and that
9 this Oneness is *forever* endless, timeless, and
10 within your grasp BECAUSE your hands are
11 His. He is within you, yet He
12 walks beside you and before,
13 leading the way that He must go to
14 find Himself complete. His
15 quietness becomes YOUR certainty. And
16 where is doubt, when certainty has
17 come?

25 *(855) #674*
T 24 G. Salvation from Fear (*N 1719 11:94) (N 11:94) (Ur 855)

1 T 24 G 1. Before your brother's holiness the world is still, and peace descends on it in gentleness and blessing so complete, that not one trace of conflict still remains to haunt you in the darkness of the night. He is your Savior from the dreams of terror. He is the healing of your sense of sacrifice, and fear that what you have will scatter with the wind, and turn to dust. In him is your assurance God is here, and with you now.

2 While he is what he is, you can be sure that God is knowable, and WILL be known to you. For He could never leave His own creation. And the sign that this is so lies in your brother, offered you that all your doubts about yourself may disappear before his holiness.

3 T 24 G 2. See in him God's creation. For in him his Father waits for your acknowledgment that He created YOU as part of Him. Without you, there would be a lack in God, a Heaven incomplete, a Son without a Father. There could be no universe, and no reality.

4 For what God wills is whole, and part

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20 Ur inserts “Sept. 25, 1967”
1 of Him BECAUSE His Will is One. Nothing
2 alive that is not part of Him, and nothing
3 is but IS alive in Him. Your brother's
4 holiness shows you that God is One with
5 him AND you; that what he has
6 is yours BECAUSE you are not separate from him OR from
7 his Father.
8 T 24 G 3. Nothing is lost to you in all the
9 universe. Nothing that God created
10 has He failed to lay before you
11 lovingly, as yours forever. And
12 no thought within His Mind is
13 absent from your own. It is His Will you
14 SHARE His love for you, and look upon
15 yourself as lovingly as He conceived
16 of you before the world began, and as He
17 knows you still. God changes not His
18 Mind about His Son with passing
19 circumstance which has no
20 meaning in eternity where He abides,
21 and you with Him. Your brother IS as He
22 created him. And it is this that saves
23 YOU from a world that He created not.(856)#675
24 T 24 G 4. Forget not that the healing of
25 God's Son is all the world is for. That
(N 11:96) (Ur 856)

1 is the ONLY purpose the Holy Spirit sees in it, and
2 thus the only one it HAS. Until you
3 see the healing of the Son as all you wish
4 to be accomplished by the world, by time,
5 and ALL appearances, you will NOT know the
6 Father OR yourself. For you will use the
7 world for what is NOT its purpose,
8 and will NOT escape its laws of violence and
9 death. Yet it is GIVEN you to be BEYOND
10 its laws in ALL respects, in EVERY way, and
11 EVERY circumstance; in ALL temptation
12 to perceive what is NOT there, and ALL belief
13 God's Son can suffer pain because he
14 sees himself as he is not.
15 T 24 G 5. Look on your brother, and behold in him
16 the whole reversal of the laws that SEEM
17 to rule this world. See in his freedom
18 YOURS, for such it IS. Let not
19 his specialness obscure the truth in him, for
20 not one law of death you bind him to will
21 YOU escape. And not one sin you see in
22 him but keeps you BOTH in hell. Yet
23 will his perfect sinlessness RELEASE you
24 both, for holiness is quite impartial,
25 with one judgment made for all it looks
(N 11:97) (Ur 856-857)

1 upon. And that is made, not of itself, 
2 but through the Voice that speaks for God in 
3 everything that lives, and shares His Being. 
4 T 24 G 6. It is HIS sinlessness that eyes that 
5 see can look upon. It is HIS loveliness 
6 they see in everything. And it is HE 
7 they look for everywhere, and find no 
8 sight or place or time where He is 
9 NOT. Within your brother's holiness, the 
10 perfect frame for YOUR salvation and the 
11 world's, is set the shining memory of 
12 Him in Whom your brother lives, and you 
13 along with him. Let not your eyes be 
14 blinded by the veil of specialness that hides 
15 the face of Christ from him, and you as 
16 well. And let the fear of God no longer 
17 hold the vision you were MEANT to see from 
18 you. Your brother's BODY shows not Christ to you. 
19 He IS set forth within his holiness. 
20 T 24 G 7. Choose, then, his body OR his holiness 
21 as what you WANT to see, and which you 
22 choose is yours to look upon. Yet 
23 will you choose in countless (857)#676 situations, 
24 and through time which seems to have no end, 
25 until the truth be your decision. For
eternity is NOT regained by still one more
denial of the Christ in him. And where is
YOUR salvation, if he is but a body?
Where is YOUR peace, but in his holiness?
And where is God Himself but in
that part of Him He set forever
within in your brother's holiness, that YOU might see
the truth about yourself set forth at
last in terms you recognized and understood?
Your brother's holiness is sacrament
and benediction unto YOU. His errors
can NOT withhold God's blessing from
himself, nor you who see him truly. His mistakes
can cause delay, which it is given
YOU to take from him, that both
may end a journey that has never
been begun, and NEEDS no end. What
never was is NOT a part of you. Yet
will you think it is, until you realize
that it is not a part of him who
stands beside you. He is the mirror
of yourself, wherein you see the judgment
you have laid on BOTH of you. The Christ in
you beholds his holiness. Your specialness
looks on his body, and beholds him not.
(N 11:99) (Ur 857-858)

1 T 24 G 9. See him as what he IS, that
2 YOUR deliverance may not be long. A
3 senseless wandering, without a purpose
4 and without achievement accomplishment of any kind, is
5 all the other choice can offer you.
6 Futility of function not fulfilled will
7 haunt you while your brother lies asleep,
8 'til what has been assigned to you is
9 done, and he is risen from the past. He
10 who condemned himself, and you as well, is
11 given you to save from condemnation,
12 along with you. And both shall see
13 God's glory in His Son, whom you
14 mistook as flesh, and bound to laws
15 that have NO power over him at all.
16 T 24 G 10. Would you not gladly realize
17 these laws are not for YOU? Then
18 see HIM not as prisoner to them.
19 It CANNOT be what governs part of
20 God holds not for all the rest.
21 You place YOURSELF under the laws
22 you see as ruling HIM. Think, then,
23 how great the Love of God for YOU
24 must be, that (858)#677 He has given you
25 a part of Him, to save from pain
and give YOU happiness. And never doubt
but that your specialness will disappear before
the Will of God Who loves each part of
Him with equal love and care. The Christ in
you CAN see your brother truly. And
would you decide AGAINST the
holiness He sees?

Specialness is the function that you gave
yourself. It stands for you alone,
as self-created, self-maintained,
in need of nothing, and unjoined with
anything beyond the body. In its eyes,
you are a separate universe, with all the power
to hold itself complete within
itself, with every entry shut against
intrusion, and every window barred against the
light. Always attacked and
always furious, with anger always
fully justified, you have pursued this goal
with vigilance you never thought to
yield, and effort that you never thought
to cease. And all this grim determination
was for this: YOU WANTED SPECIALNESS TO BE THE TRUTH.

Now you are merely asked that you
pursue another goal with far LESS
vigilance, with little effort and with little time,
and with the power of God maintaining it, and
promising success. Yet, of the two, it is THIS
one you find more difficult. The SACRIFICE of
self you understand, nor do you deem THIS
cost too heavy. But a tiny willingness,
a nod to God, a greeting to the Christ in
you, you find a burden wearisome and
tedious, too heavy to be borne. Yet, to
the dedication to the truth as GOD established
it, NO sacrifice is asked, NO strain called
forth, and all the power of Heaven and the
might of truth itself is given to
provide the means, and GUARANTEE the goal's
accomplishment.

T 24 G 13. You who believe it easier to
see your brother's body than his holiness,
be sure you understand what made this
judgment. Here is the voice of specialness is heard clearly
heard, judging AGAINST the Christ,
and setting forth, for YOU, the purpose that
you CAN attain, and what you can NOT do.
Forget not that this (859)#678 judgment MUST
apply to what you do with IT as your
ally. For what you do through Christ it
T 24 H. The Meeting-Place (*N 1727 11:102) (N 11:102) (Ur 859-860)

1 does not know. To Him, this judgment makes
2 no sense at all, for ONLY what His
3 Father wills is possible, and there IS no
4 alternative for Him to see. Out of His
5 LACK of conflict comes your peace. And
6 from His purpose come the means for
7 effortless accomplishment and rest. (860)#679
8

T 24 H 1. How\(^21\) bitterly does everyone
9 tied to this world defend the specialness he WANTS
10 to be the truth! His wish is law to him, and he
11 obeys. Nothing his specialness demands does
12 he withhold. Nothing it needs does he
13 deny to what he loves. And, while it
14 calls to him, he hears no other Voice. No
15 effort is too great, no cost too much, no
16 price too dear, to save his specialness from the least
17 slight, the tiniest attack, the whispered
18 doubt, the hint of threat, or anything but
19 deepest reverence. This is your son, beloved
20 of you as you are to your Father. Yet it stands
21 in place of your creations, who ARE Son to
22 you, that you might SHARE the Fatherhood of
23 God, not snatch it FROM Him.
24

T 24 H 2. What IS this son that you have made to be

\(^{21}\) Ur inserts “Sept. 27, 1967”
(N 11:103) (Ur 860)

1 your strength? What is this child of earth,
2 on whom such love is lavished? What is
3 this parody of God's creation, that takes
4 the place of YOURS? And where are THEY,
5 now that the host of God has found
6 another son that he prefers to them?
7 The memory of God shines not alone. What
8 is within your brother still contains ALL of
9 creation, everything created and creating,
10 born and unborn as yet, still in the future
11 or apparently gone by. What is in him
12 is changeless, and YOUR changelessness is
13 recognized in its acknowledgment. The holiness
14 in you belongs to him. And, BY your seeing
15 it in him, returns to YOU.

T 24 H 3. All of the tribute you have given specialness
17 belongs to him, and thus returns to you. All of
18 the love and care, the strong protection, the
19 thought by day and night, the deep
20 concern, the powerful conviction this
21 is you, belong to him. Nothing you
22 gave to specialness but is HIS due. And
23 nothing due him is NOT due to you.
24 How will you KNOW your worth, while
25 specialness claims you instead? How can
(N 11:104) (Ur 860-861)

1 you FAIL to know it, in his holiness? Seek not
2 to make your specialness the truth, for, if it were,
3 you would be lost indeed. Be
4 thankful, rather, it is given you to see (861)#680
5 his holiness BECAUSE it is the truth.
6 And what is true in him MUST be
7 as true in you.
8 T 24 H 4. Ask yourself this: CAN YOU
9 PROTECT THE MIND? The body, yes, a little;
10 not from time, but temporarily. And much
11 you think to save, you hurt. What would
12 you save it FOR? For, in that choice,
13 lie both its health AND healing harm. Save
14 it for show, as bait to catch another
15 fish, to house your specialness in better style,
16 or weave a frame of loveliness around
17 your hate, and you condemn it to
18 decay and pain. And, if you see this
19 purpose in your brother's, such is your
20 condemnation of your own. Weave
21 rather, then, a frame of holiness
22 around him, that the truth may shine in
23 him, and give YOU safety from decay.
24 T 24 H 5. The Father keeps what HE
25 created safe. YOU cannot touch it with
(N 11:105) (Ur 861)

1 the false ideas you made, BECAUSE it was created
2 not by you. Let not your foolish fancies frighten
3 you. What is immortal cannot BE attacked;
4 what is but temporal HAS no effect. Only
5 the PURPOSE that you see in it has meaning,
6 and, if THAT is true, its safety rests
7 secure. If not, it HAS no purpose,
8 and is means for nothing. Whatever is
9 perceived as means for truth SHARES in
10 its holiness, and rests in light as safely
11 as Itself. Nor will that light go out
12 when it is gone. Its holy purpose GAVE to it
13 immortality, setting another light in
14 Heaven, where your creations recognize a gift
15 from YOU, a sign that you have NOT forgotten them.
16 The test of EVERYTHING on earth
17 is simply this: “What is it FOR?”
18 The answer makes it what it IS for
19 you. It has NO meaning of itself,
20 yet you can GIVE reality to it, according
21 to the purpose which YOU serve. Here,
22 YOU are but means, along with
23 it. God is a Means as well as
24 End. In Heaven, means and end are
25 one, and One with Him. This is the state of
true creation, found not within time, but in eternity. To no-one here is this describable. Nor is there any way to learn what this condition means. Not 'til you go PAST learning to the Given; not 'til you make again (862)#681 a holy home for YOUR creations is it understood. A co-creator with the Father must have a Son. Yet must this Son have been created like Himself. A perfect Being, all-encompassing and all-encompassed, nothing to add and nothing taken FROM; not born of size nor weight nor time, nor held to limits or uncertainties of ANY kind. Here do the means and end unite as One, nor does this One have any end at all. All this is true, and yet it has no meaning to anyone who still retains one unlearned lesson in his memory; one thought with purpose still uncertain, or one wish with a divided aim. This course makes no attempt to teach what cannot easily be learned. Its scope does not exceed your own.
(N 11:107) (Ur 862)

1 Except to say that what is yours will come
to you when you are ready. Here, are the
means and purpose separate, because they
were so made and so perceived. And
therefore do we deal with them as if they
were. It is essential it be kept in
mind that ALL perception still is
upside-down, until its PURPOSE
has been understood. Perception does
not SEEM to be a means. And it is this
that makes it hard to grasp the whole
extent to which it MUST depend on
what you use it FOR.

T 24 H 9. Perception seems to TEACH you
what you see. Yet it but witnesses
to what YOU taught. It is the outward
picture of a wish, an image that
you WANTED to be true. Look at
yourself, and you will see a body.
Look at this body in a different
light, and it looks different. And without
a light, it seems that it is gone.
Yet you are reassured that it is there,
because you still can feel it with your hands,
and hear it move.
Here is an image that you WANT to be yourself. It is the means to make your wish come true. It GIVES the eyes with which you look on it, the hands that feel it, and the ears with which you listened to the sounds it makes. IT PROVES ITS OWN REALITY TO YOU. Thus is the body made a THEORY of yourself, with NO provisions made for evidence BEYOND itself, and NO escape within (863)#682 its sight. Its course is sure, when seen through its own eyes. It grows and withers, flourishes and dies. And you can not conceive of you APART from it. You brand it sinful, and you hate its acts, judging it evil. Yet your specialness whispers, “Here is my own beloved son, with whom I am well pleased.”

Thus does the son become the MEANS to serve his father's purpose. NOT identical, not even like, but still a means to offer to the father WHAT HE WANTS. Such is the travesty on God's creation. For, as His Son's creation gave HIM joy, and witness to HIS Love and shared HIS Purpose, so

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22 Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
The Shorthand Notes

Text Chapter 24

(N 11:109) (Ur 863)
1 does the body testify to the idea that made
2 it, and speak for ITS reality and truth. And
3 thus are two sons made, and BOTH
4 appear to walk this earth without a
5 meeting place, and NO encounter. One
6 do you see OUTSIDE yourself, your OWN
7 beloved son. The other rests within, His
8 Father's Son, within your brother as he is
9 in you. (864)#683

10 T 24 H 12. Their\textsuperscript{23} difference does not lie in how they look,
11 or where they go, or even what they
12 do. THEY SHARE A DIFFERENT PURPOSE. It is
13 this that joins them to their like, and
14 separates each from all aspects with a
15 DIFFERENT purpose. The Son of God retains
16 his Father's Will. The son of man
17 perceives an alien will, AND WISHES IT WERE
18 SO. And thus does his perception
19 serve his wish, by giving it APPEARANCES
20 of truth. Yet can perception serve
21 ANOTHER goal. It is not bound to specialness,
22 but by your choice. And it IS
23 given you to make a different choice,
24 and use perception FOR A DIFFERENT PURPOSE.
25 And what you see will serve that purpose\textsuperscript{24}

\textsuperscript{23} Ur inserts “Sept. 29, 1967”
\textsuperscript{24} chapter 24 ends with one line on the next page “well, and prove ITS own reality to you.”
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Chapter 25 - The Remedy


1 well, and prove ITS own reality to you.¹
2 T 25 A 1. The Christ in you inhabits NOT a
3 body. Yet He IS in you. And thus
4 MUST it be that YOU are not within a body.
5 What is within you CANNOT be outside. And
6 it is certain that YOU cannot be APART from what
7 is at the very CENTER of your life. What
8 gives you life cannot be housed
9 in death. NO MORE CAN YOU. Christ
10 is within a frame of holiness, whose
11 ONLY purpose is that He may be made
12 manifest to those who know Him not;
13 that He may call to them to
14 come to Him, and see Him where
15 they THOUGHT their bodies were.
16 Then will their bodies melt away, that
17 they may frame His holiness in
18 them.
19 T 25 A 2. No-one who carries Christ
20 in him can fail to recognize
21 Him everywhere. EXCEPT IN
22 BODIES. And, as long as they
23 believe THEY are in bodies, where
24 they think they are He CANNOT
25 be. And so they carry Him

¹ This is actually the last line of chapter 24
unknowingly, and do not make Him manifest. And thus they do not recognize Him where He IS. The son of man is NOT the risen Christ. Yet does the Son of God abide EXACTLY where he is, and walks with him, within his holiness, as plain to see as is his specialness set forth within his body. (865)#684

T 25 A 3. The body needs NO healing. But the mind that thinks it IS a body is sick indeed! And it is here that Christ sets forth the remedy. His PURPOSE folds the body in His light, and fills it with the holiness that shines from HIM. And nothing that the body says or does but makes HIM manifest. To those who know Him not it carries Him, in gentleness and love, to heal their minds. Such is the mission that your brother has for YOU. And such it MUST be that YOUR mission is for HIM.
T 25 B. The Appointed Task (*N 1737 11:112)  
(N 11:112) (Ur 865)  

1 T 25 B 1. It CANNOT be that it is difficult hard to  
2 do the task that Christ appointed  
3 you to do, since it is HE that does it.  
4 And, in the DOING of it, will you learn the  
5 body merely SEEMS to be the means  
6 to do it. For the Mind is HIS.  
7 And so it MUST be yours. HIS  
8 holiness directs the body THROUGH the  
9 mind at one with Him. And  
10 YOU are manifest unto your holy  
11 brother, as he to you. Here  
12 is the meeting of the holy Christ unto  
13 Himself. Nor ANY differences  
14 perceived to stand between the  
15 aspects of His holiness, which  
16 meet and join, and raise Him to  
17 His Father, whole and pure, and  
18 worthy of His Everlasting Love.  
19 T 25 B 2. How can you manifest the  
20 Christ in you, EXCEPT you look on  
21 holiness, and see Him there? Perception  
22 tells you YOU are manifest in what you  
23 see. Behold the body, and you WILL believe  
24 that you are there. And every body that you  
25 look upon reminds you of yourself; YOUR
(N 11:113) (Ur 865-866)

1. sinfullness, YOUR evil, and, above all YOUR death.
2. And would you not despise the one who tells you this, and seek HIS death instead? The message and the messenger ARE one. And you MUST see your brother as yourself.
3. Framed in his body you will see YOUR sinfullness, wherein YOU stand condemned.
4. Set in his holiness, the Christ in him proclaims HIMSELF as you.

T 25 B 3. Perception is a choice of what you want YOURSELF to be; the world you WANT to live in, and the state in which you think your mind will be content and satisfied. It chooses where you think your safety lies, AT YOUR DECISION. It reveals yourself to you, as YOU would have you be. (866)#685 And ALWAYS is it faithful to your purpose, from which it never separates, nor gives the slightest witness unto anything the purpose IN YOUR MIND upholdeth not.

Perception is a PART of what it is your purpose to behold, for means and end are NEVER separate. And thus you learn what SEEMS to have a life.
(N 11:114) (Ur 866)

1 APART has none.
2 T 25 B 4. YOU are the means for God. NOT separate, nor with a life apart from His. HIS Life is manifest in you who are His Son. Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete It wishes ONLY that It may release ALL that It looks upon unto Itself. Its radiance shines through each body that it looks upon, and brushes ALL its darkness into light merely by looking PAST it TO the Light. The veil is lifted through Its gentleness, and NOTHING hides the face of Christ from its beholders. And BOTH of you stand there before Him now, to let HIM draw aside the veil that SEEMS to keep you separate and apart.

(867)#686
(N 11:115) (Ur 867)

1 T 25 B 5. Since² you believe that YOU are separate,
2 Heaven presents itself to you as separate, too.
3 NOT that it is the truth, but that the link
4 that has been given you to JOIN the
5 truth may reach to you through what you
6 understand. Father and Son and Holy Spirit are as
7 One, as all your brothers join as one
8 in truth. Christ and His Father NEVER have
9 been separate, and Christ abides within
10 your understanding, in the part of you that SHARES
11 His Father's Will. The Holy Spirit links the other
12 part, the tiny, mad desire to be separate,
13 different, and special, TO the Christ, to make the
14 Oneness clear to what is REALLY One.
15 In this world, this is not understood, but CAN
16 be taught.
17 T 25 B 6. The Holy Spirit serves Christ's purpose in
18 your mind, so that the aim of specialness CAN
19 be corrected where the error lies. Because
20 His purpose still is One with both the
21 Father AND the Son, He KNOWS the Will of
22 God, and what you REALLY will. But this is
23 understood by mind PERCEIVED as one,
24 AWARE that it is one, AND SO EXPERIENCED.
25 It is the Holy Spirit's function to teach you HOW this

² Ur inserts “October 2, 1967”
(N 11:116) (Ur 867-868)

1 Oneness is experienced; WHAT you must do that
2 it can BE experienced; and WHERE you should
3 go to do it. All this takes note of
4 time and place AS IF they were discrete, for
5 while YOU think that part of YOU is
6 separate, the concept of a Oneness
7 JOINED as one is meaningless.

8 T 25 B 7. It is apparent that a mind so
9 split could NEVER be the teacher of the
10 Oneness Which unites ALL things
11 within Itself. And so what IS
12 within this mind, and DOES unite all
13 things together MUST be its
14 teacher. Yet must It use the
15 language which this mind can
16 understand in the condition which it THINKS
17 it is. And It must use all
18 learning to transfer illusions TO the
19 truth, taking all FALSE ideas of
20 what you are, and leading you BEYOND
21 them to the truth that IS beyond them.
22 All this can very simply be reduced
23 to this: What is the same can NOT be
24 different, and what is One can NOT
25 have separate parts. (868)#687)
T 25 C. The Savior from the Dark (*N 1746 11:121) (N 11:121) (Ur 868)

1. T 25 C 1. Is it not evident that what the body's eyes perceive FILLS YOU WITH FEAR? Perhaps you think you find a hope of satisfaction there. Perhaps you fancy to attain some peace and satisfaction in the world as YOU perceive it. Yet it MUST be evident the outcome DOES NOT CHANGE. Despite your hopes and fancies, ALWAYS does despair result. And there is NO exception, nor will there ever be. The ONLY value that the past can hold is that you learn it gave you NO rewards that you would WANT to keep, for only thus will you be WILLING to relinquish it, and have it gone forever.

2. T 25 C 2. Is it not strange that there should still be any hope of satisfaction you still should cherish any still some hope of satisfaction from the world you see? In NO respect, at ANY time or place, has ANYTHING but fear and guilt been your reward. How long is needed for you to realize the chance of CHANGE in this regard is hardly

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3 Ur inserts “October 5, 1967”
worth delaying change that might
result in better outcome? For one
thing is sure; the way YOU see, and long
HAVE seen, has gives NO support to base
your future hopes, and NO suggestions of
success at all. To place your hopes where
no hope lies MUST make you hopeless.
Yet is this hopelessness your choice, while
you would seek for hope where none
is EVER found.

T 25 C 3. Is it not ALSO true that you have
found some hope APART from this;
some glimmering, inconstant,
wavering, yet dimly seen, that
hopefulness IS warranted, on
grounds that are NOT in this world?
And yet your hope that they may
STILL lie here prevents you still
from giving up the hopeless and
unrewarding task you set YOURSELF.
Can it make sense to hold the
fixed belief that there IS reason
to uphold pursuit of what has
ALWAYS failed, on grounds that
it will suddenly succeed, and bring
what it has NEVER brought before? (869)#688

T 25 C 4. Its\textsuperscript{4} past HAS failed. Be
glad that it is gone within your mind to
darken what IS there. Take not the
form for content, for the form is but
a MEANS for content. And the
frame is but a \textit{way} means to hold
the picture up, so that it can be
seen. A frame that HIDES the
picture HAS no purpose. It
cannot BE a frame if IT is
what you see. WITHOUT the picture
is the frame without its meaning. Its
PURPOSE is to set the PICTURE off, and
NOT itself. Who hangs an
empty frame upon a wall, and
stands before it, deep in reverence,
as if a masterpiece were there to
see?

T 25 C 5. Yet, if you see your brother
as a body, it IS but this you do.
The masterpiece that God has set
within this frame is all there IS
to see. The body holds it, for a
while, without obscuring it in any

\textsuperscript{4} Ur inserts “Oct. 8, 1967"
(N 11:124) (Ur 869)

way. But what God has created
NEEDS no frame, for what He has
created HE supports, and frames
within Himself. His masterpiece He
offers YOU to see. And would
you rather see the frame INSTEAD of
this? And see the picture not at
all? The Holy Spirit is the frame God set
around the part of Him that YOU
would see as separate. Yet its
frame is JOINED to its Creator, One
with Him AND with His masterpiece.

T 25 C 6. This IS its purpose, and you do NOT
make the frame INTO the picture5 when
you choose to see it in its place.
The frame that God has given it
but serves HIS purpose, not yours
APART from His. It is your SEPARATE purpose
that OBSCURES the picture, and cherishes
the frame INSTEAD of it. But God has
set His masterpiece within a frame
that will endure forever, when yours
has crumbled into dust. But think
you not the picture is destroyed in ANY way.
What God creates is safe from ALL

5 Ur inserts a comma
(N 11:125) (Ur 869-870)
corruption, unchanged and perfect in eternity. (870) #689

T 25 C 7. Accept HIS frame instead of yours,
and you WILL see the masterpiece. Look at its
loveliness, and understand the Mind that
thought it, NOT in flesh and bones, but in
a frame **holiness** as lovely as Itself.
Its holiness lights up the sinlessness the
frame of darkness hides, and casts a
veil of light across the picture's face,
which but reflects the light which shines
from it to its Creator. Think not this
face was ever darkened because YOU
saw it in a frame of death. God kept
it safe that YOU might look on it, and
SEE the holiness that He has given it.
Within the darkness see the Savior FROM the
dark, and understand your brother as his
Father's Mind shows him to you.

T 25 C 8. He will step forth from darkness
as you look on him, and YOU will see the dark
no more. The darkness touched him not,
nor you who BROUGHT him forth for
YOU to look upon. His sinlessness but
pictures YOURS. His gentleness becomes
YOUR strength, and BOTH will gladly look
(N 11:126) (Ur 870-871)

1 within and see the holiness that MUST be there
2 BECAUSE of what you looked upon in him. HE
3 is the frame in which YOUR holiness is set,
4 and what God gave him MUST be given
5 you. However much he overlooks the
6 masterpiece in him, and sees only a frame
7 of darkness, it is still YOUR only function to
8 behold in him what he sees not. And
9 in this seeing is the vision SHARED that
10 looks on Christ INSTEAD of seeing death.
11 T 25 C 9. How could the Lord of Heaven
12 NOT be glad if you appreciate His
13 masterpiece? What COULD He do
14 but offer thanks to you, who love His Son
15 as He does? Would He not
16 make KNOWN to you His Love, if you
17 but SHARE His praise of what
18 He loves? God cherishes (871)#690 creation
19 as the perfect Father that He is. And
20 so His joy is made complete when
21 any part of Him JOINS in His praise,
22 to SHARE His joy. This brother is His
23 perfect gift to you. And He is
24 glad and thankful when you thank His
25 perfect Son for being what he IS.

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6 Ur inserts comma
7 Ur inserts comma
(N 11:127) (Ur 871)

1 And ALL His thanks and gladness shine
2 on you who would COMPLETE His joy,
3 along with Him.
4 T 25 C 10. And thus is YOURS completed.
5 Not one ray of darkness can be seen
6 by those who will to make their Father's
7 happiness complete, and theirs along with His.
8 The gratitude of God Himself is freely
9 offered to everyone who shares His Purpose.
10 It was not His Will to be alone. And
11 neither is it YOURS. Forgive your brother,
12 and you CANNOT separate yourself from him,
13 nor from his Father. YOU need NO
14 forgiveness, for the wholly pure have never
15 sinned. Give, then, what He has
16 given you, that YOU may see His
17 Son as one, and thank his Father,
18 as He thanks YOU. Nor believe
19 that all His praise is given not to you.
20 For what you give is HIS, and giving
21 it, you learn to understand His gift to you.
22 And give the Holy Spirit what He offers
23 unto the Father AND the Son alike. T 25 C 11. Nothing
24 has power over you EXCEPT His Will AND
25 yours, who but EXTEND His Will.
(N 11:128) (Ur 871-872)

1 It was for this YOU were created, and your brother
2 WITH you, and ONE with you. YOU are the same, as
3 God Himself is One, and NOT divided in His
4 Will. And YOU must have one purpose,
5 since He gave the same to BOTH of you.
6 His Will is brought together as you join in
7 will that you be made complete by
8 offering completion to your brother. See not in him
9 the sinfullness HE sees, but give him
10 honor that you may esteem yourself AND
11 him. To each of you is given the power of salvation,
12 that escape from darkness into light be
13 yours to share, (872)#691 that you may see as one
14 what never HAS been separate, nor
15 apart from ALL His Love as given
16 equally.
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25 (873)#692
(N 11:129) (Ur 873)

1 T 25 D 1. To⁸ the extent to which you value guilt,
2 to that extent will you perceive a world
3 in which attack is justified. To the extent to which
4 you recognize that guilt is meaningless,
5 to that extent will you perceive attack
6 cannot BE justified. This is in strict
7 accord with vision's FUNDAMENTAL
8 law: You see what you believe is there,
9 and you believe it there because you WANT it there.
10 Perception HAS no other law than this.
11 The rest but stem from this, to hold it
12 up and offer it support. This is
13 perception's form, adapted to this
14 world, of God's more basic law;
15 that Love creates Itself, and
16 nothing BUT Itself.
17 T 25 D 2. God's laws do not obtain
18 directly to a world perception
19 rules, for such a world could
20 not have been created by the Mind
21 to which perception has no
22 meaning. Yet are His laws
23 reflected everywhere. NOT
24 that the world where this reflection
25 is, is real at all. ONLY because

⁸ Ur inserts October 12, 1967"
(N 11:130) (Ur 873)

1 His Son BELIEVES it is, and from His Son's belief He COULD not let Himself be separate entirely. He could not enter His Son's insanity with him, but He could be sure His sanity went there WITH him, so he could not be lost forever in the madness of his wish.

8 **T 25 D 3.** Perception rests on choosing;

9 knowledge does not. Knowledge has but one law BECAUSE it has but One Creator. But this world has two who made it, and they do NOT see it as the same. To each it has a DIFFERENT purpose, and to each it is a perfect means to serve the goal for which it is perceived. For specialness it is the perfect frame to set it off; the perfect battleground to wage its wars, the perfect shelter for the illusions which it would make real. Not one but it upholds in its perception; not one but can be fully justified.
(N 11:131) (Ur 873-874)

1 T 25 D 4. There is another Maker of the world, the
2 simultaneous Corrector of the mad
3 belief that ANYTHING could be
4 established and maintained without
5 some link that kept it still
6 within the Laws of God. NOT as the
7 Law Itself (874)#693 upholds the universe
8 as God created it. But in some
9 form adapted to the need the Son of
10 God believes he has. Corrected
11 error IS the error's end. And thus
12 has God protected still His
13 Son, even in error. There IS another
14 purpose in the world that error
15 made because it has another
16 Maker, Who CAN reconcile its
17 goal with His Creator's Purpose.
18 T 25 D 5. In His perception of the world,
19 nothing is seen but justifies
20 forgiveness and the sight of perfect
21 sinlessness. Nothing arises but
22 is met with instant and complete
23 forgiveness. Nothing remains an
24 instant, to obscure the sinlessness
25 that shines unchanged, beyond
(N 11:132) (Ur 874)

1 the pitiful attempts of specialness to
2 put it out of mind, where it MUST
3 be, and light the BODY up INSTEAD of
4 it. The lamps of Heaven are NOT for
5 it to choose to see them where it
6 will. If it elects to see them
7 elsewhere from their home, as if
8 they lit a place where they could
9 never be, AND YOU AGREE, with its
10 perception, then must the Maker of the
11 world correct your error, lest you still
12 remain in darkness, where the lamps
13 are NOT.
14 T 25 D 6. Everyone here has entered
15 darkness, yet no-one has entered
16 it alone. Nor need he stay
17 more than an instant. For he has
18 come with Heaven's help within him,
19 ready to lead him OUT of
20 darkness into light at ANY
21 time. The time he chooses can
22 be ANY time, for help is there,
23 awaiting but his choice. And
24 when he chooses to AVAIL himself of
25 what is given him, then will he see
(N 11:133) (Ur 874-875)

1 each situation that he thought before was
2 means to justify his anger, turned to
3 an event which justifies his love.
4 T 25 D 7. He will hear plainly that
5 the calls to war he heard before
6 are really calls to peace. He will
7 perceive that where he gave
8 attack is but another altar
9 where he can, with equal ease and FAR
10 more happiness, bestow forgiveness.
11 And he will re-interpret ALL
12 temptation as just another
13 chance to bring him joy. (875)#694
14 How CAN a misperception be a
15 sin? Let ALL your brother's
16 errors be to you nothing except
17 a chance for YOU to see the
18 workings of the Helper given YOU to
19 see the world HE made, instead
20 of yours.
21 T 25 D 8. What, then, is justified?
22 WHAT DO YOU WANT? For these two
23 questions ARE the same, and\(^9\) when
24 you see them AS the same, your
25 choice is made. For it is

\(^9\) Ur inserts comma
(N 11:134) (Ur 875)

1 SEEING them as one that brings release from the belief there are two ways to see. This world has much to offer to your peace, and many chances to extend your own forgiveness on YOURSELF. Such its PURPOSE is, to those who WANT to see peace and forgiveness descend on THEM, and offer THEM the light. The Maker of the world of gentleness has perfect power to offset the world of violence and hate that SEEMS to stand BETWEEN you and His gentleness. It is not there in His forgiving eyes. And THEREFORE it need not be there in yours.

18 T 25 D 9. Sin is the fixed belief perception CANNOT change. What has been damned IS damned, and damned forever, BEING FOREVER UNFORGIVABLE.

22 If, then, it IS forgiven, sin's perception MUST have been wrong. And thus is change made possible. The Holy Spirit,

25 too, sees what HE sees as far
(N 11:135) (Ur 875-876)

1 beyond the chance of change. But on His
2 Vision sin can NOT encroach. For sin
3 HAS BEEN corrected by His sight. And
4 thus IT MUST HAVE BEEN AN ERROR, NOT
5 a sin. For what it claimed could
6 never be, HAS BEEN. Sin is ATTACKED
7 by punishment, and so PRESERVED. But to
8 FORGIVE it is to change its state from
9 error into truth.
10 T 25 D 10. The Son of God could NEVER
11 sin, but he CAN wish for what
12 would hurt him. And he HAS
13 the power to think he CAN BE hurt.
14 What could this be EXCEPT a
15 misperception of himself? Is this a sin or
16 a mistake; forgivable or not?
17 Does he need help or condemnation?
18 Is it YOUR purpose that he be
19 saved or damned? Forgetting not
20 that what he is to YOU will make
21 this (876)#695 choice YOUR future.
22 For you MAKE IT NOW, the instant
23 when ALL time becomes a means
24 to reach a goal. Make, then, your choice,
(N 11:136) (Ur 876-877)

1 but recognize that, in this choice, the
2 purpose of the world you see is chosen,
3 and WILL be justified.

(877)#696
T 25 E. The Joining of Minds (*N 1762 11:137)  
(N 11:137) (Ur 877)

1  T 25 E 1. Minds that are joined, AND RECOGNIZE THEY ARE, can feel no guilt. For they can NOT attack, and they REJOICE that this is so, seeing their safety in this happy fact. Their joy is in the INNOCENCE they see. And thus they seek for it, because it is their PURPOSE to behold it and rejoice. Everyone seeks for what will bring him joy as he defines it. It is NOT the aim, as such, that varies. Yet it IS the way in which the aim is seen that makes the choice of means inevitable, and beyond the hope of change UNLESS THE AIM IS CHANGED. And THEN the means are chosen once again, as what will bring rejoicing is defined ANOTHER way, and sought for differently.

19  T 25 E 2. Perception's basic law could thus be said: “You will rejoice at what you see BECAUSE you see it TO rejoice.” And, while you think that suffering and sin will bring you joy, so long will they be there for you to see. Nothing is harmful or

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10 Ur inserts October 17, 1967"
beneficent APART from what you wish. It is
your wish that MAKES it what
it is in its effect on you, BECAUSE
you chose it as a means to
GAIN these same effects,
believing them to be the bringers of
rejoicing and of joy. Even in Heaven
does this law obtain. The Son of
God creates to bring him joy,
sharing his Father's purpose in
his own creation, that his joy
might be increased, and God's along
with his.(878)#697

T 25 E 3. You makers of a world that is
not so, take rest and comfort in another
world where peace abides. This world
you bring with you to all the weary eyes and
tired hearts that look on sin
and beat its sad refrain. From
you can come their rest. From you
can rise a world they will rejoice
to look upon, and where their hearts are
glad. In you there is a Vision which
extends to all of them, and covers them
in gentleness and light. And in this widening

11 The Urtext manuscript, the HLC and FIP all put a sentence break here. The Notes doesn’t put a full stop here however and rather obviously the clause beginning with “BECAUSE” is a subordinate clause modifying the first clause and is not a stand-alone sentence. We consider the sentence break here to be a typo, one which went uncorrected in later editing, and restore the material to the original form in the Notes.
12 Ur inserts “Oct. 23, 1967”
world of light the darkness they THOUGHT
was there is pushed away, until it is but
distant shadows, far away, not
long to be remembered, as the sun “shines”
them to nothingness.

And all their evil thoughts and
sinful hopes, their dreams of guilt
and merciless revenge, and every wish
to hurt and kill and die, will disappear
before the sun you bring. Would you
not do this, for the Love of God?
And for YOURSELF? For think
what it would do for YOU.
YOUR evil thoughts that haunt
YOU now will seem increasingly
remote, and far away from YOU.
And they go farther and farther
off, because the sun in you has risen that
they may be pushed away before
its light. They linger for a little
while, a LITTLE while, in twisted forms
too far away for recognition, and
are gone forever.

And in the sunlight YOU will
stand in quiet, unafraid in innocence
(N 11:140) (Ur 878-879)

1 and wholly unafraid. And from you will the
2 rest YOU found extend, so that
3 YOUR peace can never fall away,
4 and leave YOU homeless. Those who
5 offer peace to everyone have found
6 a home in Heaven the world can
7 NOT destroy. For it is large
8 enough to hold the world within its
9 peace. In YOU is all of Heaven;
10 every leaf that falls is given life
11 in you. Each bird that ever
12 sang will sing again in you.
13 And every flower that ever bloomed
14 has saved its perfume and its
15 loveliness for you. (879)#698

16 T 25 E 6. What aim can supersede
17 the Will of God and of His Son,
18 that Heaven be restored to him
19 for whom it was created as his
20 ONLY home? Nothing before and nothing
21 after it. No other place, no
22 other state nor time. Nothing
23 beyond nor nearer. Nothing else.
24 In ANY form. This can YOU
25 bring to ALL the world, and ALL the thoughts
T 25 F. The State of Sinlessness (*N 1766 11:141)  
(N 11:141) (Ur 879-880)

1. that entered it, and were mistaken for
2. a little while. How better could your
3. OWN mistakes be brought to truth
4. than by your willingness to bring the
5. light of Heaven with you, as you walk
6. BEYOND the world of darkness into
7. light?

8.

9.

10. T 25 F 2. Attack makes Christ your
11. enemy, and God along with Him. MUST
12. you not be afraid, with enemies like
13. these? And must you not be fearful of
14. YOURSELF? For you HAVE hurt
15. yourself, and made your Self your
16. enemy. And now you MUST believe
17. you are not you, but¹³ alien to yourself
18. and “something else,” a “something”
19. to be feared instead of loved.
20. Who would attack whatever he sees
21. as wholly innocent? And who, BECAUSE
22. he wishes to attack, can FAIL to think it
23. MUST be guilty, to DESERVE the wish and
24. leave HIM innocent? And who would
25. see the Son of God as innocent, and wish him dead?

¹³ Ur inserts “something”
(N 11:142) (Ur 880-881)

1 T 25 F 3. Christ stands before you both, each time you look on one another. He has NOT gone because your eyes are closed. But what is there to see by searching for your Savior, seeing Him through sightless eyes? It is NOT Christ you see by looking thus. It is the enemy, CONFUSED with Christ, you look upon. And HATE BECAUSE there is no sin in him for you to see. Nor do you hear his plaintive call, unchanged in content in WHATEVER form the call is made, that you UNITE with him, and JOIN with him (881)#700 in innocence and peace. And yet, beneath the ego's senseless shrieks, such IS the Call that God has given him, that YOU might hear in him His Call to YOU, and answer by returning unto God what is His own.

18 T 25 F 4. The Son of God asks only this of you; that you return to him what is his due, that you may SHARE in it with him. Alone, does NEITHER have it. So must it remain useless to both. Together, it will give to each an EQUAL strength to save the other, and save himself along WITH him. FORGIVEN by you, your Savior offers YOU salvation. CONDEMNED by
(N 11:143) (Ur 881)

1. you, he offers death to you. In everyone you see but the reflection of what you chose to have HIM be to you. If you decide against his proper function, the ONLY one he really has in truth, you are depriving him of all the joy he WOULD have found if he fulfilled the role God gave to him. But think not Heaven is lost to him alone. Nor can it be regained unless the way is shown to him through YOU, that YOU may find it, walking by his side.

11. IT IS no sacrifice that he be saved, for BY his freedom will you gain your own. To let HIS function be fulfilled is but the means to let YOURS be. And so you walk towards Heaven or towards hell, but NOT alone.

17. How beautiful his sinlessness will be, when you perceive it! And how much great will be YOUR joy when he is free to offer you the gift of sight God gave to him for you.

21. He HAS no need but this; that you allow him freedom to complete the task God gave to him. Remembering but this; that what HE does YOU do, along with him.

25. And AS you see him, so do YOU
define (882)#701 the function he will have for you, until you
see him differently, and LET him be what God
APPOINTED that he be to you.

Against the hatred that the Son of God
may cherish toward himself is God
believed to be without the power to save what
He created from the pain of hell. But in
the love he shows himself is God made
free to LET His Will be done. In each of
you, you see the picture of your OWN
belief of¹⁴ what the Will of God MUST
be for you. In YOUR forgiveness will you
understand His Love for you. Through your
ATTACK, believe He hates you, thinking
Heaven must be hell. Look once again
upon your brother, NOT without the understanding
that he is the way to Heaven or to hell, as
YOU perceive him. But forget not this; the
role you give to him is given YOU, and YOU will
walk the way you pointed out to him, BECAUSE
it is your judgment made upon¹⁵ yourself.

¹⁴ The HLC changes the word “of” here to “in” which does better reflect common English usage. It is very clearly “of” in both the Notes and the Urtext manuscripts, however, and given this segment is intensely poetic in structure, it may well be that the uncommon, but not incorrect usage was intentional.

¹⁵ Originally typed “made on yourself” which is also what the Notes suggests, the “on” was crossed out by hand and “made upon” written in by hand.
T 25 G. The Special Function (*N 1770 11:145)
(N 11:145) (Ur 883)

T 25 G 1. The¹⁶ grace of God rests gently on forgiving eyes, and everything they look on speaks of Him to the beholder. He can see no evil; nothing in the world to fear, and no-one who is different from himself. And, as he loves them, so he looks upon HIMSELF with love and gentleness. He would no more condemn himself for HIS mistakes than damn another. He is not an arbiter of vengeance, nor a punisher of sin. The kindness of his sight rests on himself with all the tenderness it offers others. For he would ONLY heal and ONLY bless. And, being IN ACCORD with what God wills, he HAS the power to heal and bless all those he looks on with the grace of God upon his sight.

T 25 G 2. Eyes become used to darkness, and the light of brilliant day seems painful to the eyes long grown¹⁷ accustomed to the dim effects perceived at twilight. And they turn away from sunlight, and the clarity it brings to what they look upon. Dimness

¹⁶ Ur inserts “Nov. 3, 1967”
¹⁷ Ur has “grown long” instead of “long grown”
seems better; easier to see, and better recognized. Somehow, the vague and more obscure seems EASIER to look upon; LESS painful to the eyes than what is wholly clear and unambiguous. Yet this is NOT what eyes are FOR. And who can say that he PREFERENCES the darkness, and maintain he WANTS to see? The WISH to see calls down the grace of God upon your eyes, and brings the gift of light that makes sight possible. Would you behold your brother? God is glad to have you look on him. He does not will your Savior be unrecognized by you. Nor does He will that he remain without the function that He gave to him. Let him no more be lonely, for the lonely ones are those who see no function in the world for them to fill; no place where they are needed, and no aim which ONLY they can perfectly fulfill.(884)#703

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18 Ur replaces “Would” with “Will”
(N 11:147) (Ur 884)

1 T 25 G 4. Such is the Holy Spirit's kind perception of specialness; His use of what you made, to heal INSTEAD of harm.
2 To each He gives a special function in salvation he alone can fill;
3 a part for ONLY him. Nor is the plan complete until he finds his special function, and fulfills the part assigned to him,
4 to make himself complete within a world where incompletion rules.
5 Here, where the laws of God do NOT prevail in perfect form, can he yet do ONE perfect thing, and make ONE perfect choice.
6 And, BY this act of special faithfullness, to one perceived as OTHER than himself, he learns the gift was given TO himself, and so they MUST be one.

T 25 G 5. Forgiveness is the ONLY function meaningful in time. It is the means the Holy Spirit uses to TRANSLATE specialness from sin into salvation. Forgiveness is for all. But, when it RESTS on all, it is complete, and every
(N 11:148) (Ur 884)

1 function of this world completed with it.
2 Then is time no more. But WHILE in
3 time, there is still much to do. And each
4 must do what is allotted him, for\(^{19}\) on
5 HIS part, does ALL the plan depend.
6 He HAS a special part in time, for
7 so he chose, and choosing it, made it
8 for himself. His wish was not denied, but
9 changed in form, to let it serve his
10 brother AND himself, and thus become
11 a means to save INSTEAD of lose.
12 T 25 G 6. Salvation is no more than
13 a reminder this world is NOT your
14 home; its laws are NOT imposed
15 on you, its values are NOT yours.
16 And nothing that you THINK you see in
17 it is REALLY there at all. And this
18 is seen AND UNDERSTOOD as each one
19 takes his part in its UNDOING, as
20 he did in MAKING it. He
21 HAS the means for either, as he
22 always did. The specialness he chose to
23 HURT himself did God appoint to be the
24 means for his salvation, from the very
25 instant that the choice was made. His

\(^{19}\) Ur inserts comma
special sin was made his special grace. His special hate became his special love. (885)#704

The Holy Spirit needs YOUR special function, that HIS may be fulfilled. Think not you lack a special value here. You wanted it, and it IS given you. ALL that you made can serve salvation easily and well. The Son of God can make NO choice the Holy Spirit can not employ on his BEHALF, and NOT against himself. Only in darkness does your specialness APPEAR to be attack. In light, you see it is your SPECIAL FUNCTION in the plan to save the Son of God from ALL attack, and let him understand that he is safe, as he has ALWAYS been, and will remain in time and in eternity alike. This is the function given each of you for one another. Take it gently, then, from one another's hand, and let salvation be perfectly fulfilled in BOTH of you. Do this ONE thing, that EVERYTHING be given you.

(886)#705
T 25 H. Commuting the Sentence (*N 1775 11:150)
(N 11:150) (Ur 886)

1 T 25 H 1. And, if the Holy Spirit can commute each
2 sentence that you laid upon yourself, and change it to into a blessing, then it
3 CANNOT be a sin. Sin is ONE
4 thing in all this world that CANNOT change. It is immutable. And ON
5 its changelessness the world depends.
6 The magic of the world can SEEM to
7 hide the pain of sin from sinners,
8 and deceive with glitter and with guile.
9 Yet each one knows the cost of sin
10 is death. And so it IS. For
11 sin is a REQUEST for death, a wish
12 to make this world's foundation sure
13 as love, dependable as Heaven,
14 and as strong as God Himself.
15 The world IS safe from love to everyone
16 who thinks sin possible. Nor WILL
17 it change.
18
19 T 25 H 2. Yet IS it possible what
20 God created NOT should SHARE
21 the attributes of His creation, when
22 it OPPOSES it in every way?
23 It CANNOT be the “sinner's” wish
24 for death is just as strong

\[\mbox{20 Ur inserts “November 9, 1967”}\]
(N 11:151) (Ur 886)

1 as is His Will for Life. Nor CAN
2 the basis of a world He did NOT
3 make be firm and sure as Heaven.
4 How COULD it be that hell and Heaven are the
5 same? And is it possible that
6 what He did NOT will can NOT
7 be changed? What is immutable
8 BESIDES His Will? And what
9 can share Its attributes
10 EXCEPT Itself? What wish can
11 rise AGAINST His Will, and BE
12 immutable?
13 T 25 H 3. If you could realize NOTHING
14 is changeless BUT the Will of God²¹
15 this course would not be difficult
16 for you. For it is this that you do
17 not believe. Yet there is nothing
18 ELSE you COULD believe, if you but
19 looked at what it really IS.
20 Let us go back to what we said
21 before, and think of it more
22 carefully. It MUST be so
23 that either God is mad, or
24 is this world a place of madness.
25 Not ONE Thought of His makes

²¹ Ur inserts comma
(N 11:152) (Ur 886-887)

1 ANY sense at all within this world.
2 And NOTHING that the world believes as
3 true has ANY meaning in His
4 Mind at all. (887)#706
5 T 25 H 4. What makes no sense at all and
6 has no meaning is madness
7 insanity. And what is madness
8 CANNOT be the truth. If ONE
9 belief so deeply valued here
10 were true, then every Thought
11 God ever had is an
12 illusion. And if but ONE
13 Thought of His is true, then
14 ALL beliefs the world gives
15 ANY meaning to are false, and
16 make no sense at all. This
17 IS the choice you make. Do not attempt
18 to see it differently, nor twist it
19 into something it is not. For only
20 THIS decision CAN you make. The rest
21 is up to God, and NOT to you.
22 T 25 H 5. To justify ONE value that the
23 world upholds is to DENY your Father's
24 sanity AND YOURS. For God and His
25 beloved Son do NOT think differently.
(N 11:153) (Ur 887)
1 And it is the AGREEMENT of their Thought that
2 makes the Son a co-creator with the
3 Mind Whose Thought created him.
4 And if he chooses to believe ONE
5 thought OPPOSED to truth, he has
6 decided he is NOT his Father's Son,
7 because the Son is mad, and sanity must
8 lie apart from both the Father AND the Son.
9 THIS YOU BELIEVE. Think not that this
10 belief depends upon the form it takes.
11 Who thinks the world is sane in any
12 way; is justified in ANYTHING it
13 thinks, or is maintained by ANY
14 form of reason, believes this to be true.
15 T 25 H 6. Sin is not real BECAUSE the
16 Father and the Son are NOT insane. This
17 world is meaningless BECAUSE it rests on
18 sin. Who could create the changeless
19 if it does NOT rest on truth? The
20 Holy Spirit HAS the power to change the whole
21 foundation of the world you see to
22 something else; a basis NOT
23 insane, on which a sane perception
24 can be based, another world perceived.
25 And one in which is nothing contradicted

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22 Ur inserts comma
that would lead the Son of God to
sanity and joy. Nothing attests to death
and cruelty; to separation and to differences.
For here is everything perceived as one,
and no-one loses, that each one may
gain.\(888)\#707

Test EVERYTHING that you believe
against this ONE requirement. And
understand that everything that meets
this ONE demand is worthy of your
faith. But nothing else. What
is not love is sin, and either one perceives
the other as insane and meaningless.
Love is the basis for a world perceived
as wholly mad to sinners, who
believe theirs is the way to sanity. But
sin is equally insane within the sight
of love, whose gentle eyes would
look BEYOND the madness, and rest
peacefully on truth. Each sees a
world immutable, as each defines
the changeless and eternal truth of
what YOU are. And each reflects
a view of what the Father and the Son
MUST be, to make that viewpoint
meaningful and sane.
(N 11:155) (Ur 888)

1. **T 25 H 8.** Your special function is the special form in which the fact that God is NOT insane appears most sensible and meaningful to you. The CONTENT is the same. The FORM is suited to your special needs, and to the special time and place in which you think you find yourself, and where you can be free of place and time, and ALL that you believe must limit you. The Son of God can NOT be bound by time or place, or anything God did NOT will. Yet, if His Will is seen as madness, then the FORM of sanity which makes it most acceptable to those who ARE insane requires special choice. Nor CAN this choice be made BY the insane, whose problem IS their choices are NOT free, and made with reason in the light of sense.

2. **T 25 H 9.** It WOULD be madness to entrust salvation to the insane. BECAUSE He is not mad, has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity.

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23 The manuscript has “in” originally typed, crossed out and replaced with “by” in handwriting. The Notes has the glyph for “to” here, making it “be bound to time or place” originally.
(N 11:156) (Ur 888-889)

1 as his salvation. To this One is given the
2 choice of form most suitable to him; one
3 which will NOT attack the world he sees, but
4 enter into it in quietness, and SHOW
5 him it is mad. This One but points to an
6 ALTERNATIVE, ANOTHER way of looking
7 at what he has seen before, and
8 recognizes as the world in which he
9 lives, and THOUGHT he understood before.
10 Now MUST he question this, because the (889)#708
11 form of the alternative is one which
12 he can NOT deny, nor overlook,
13 nor fail completely to perceive and
14 see at all.
15 T 25 H 10. To each his special function
16 is designed to be perceived as possible,
17 and more and more desired, as it PROVES
18 to him that it is an alternative he
19 WANTS. From this position does his
20 sinfullness, and ALL the sin he sees
21 within the world, offer him less and less.
22 Until he comes to understand
23 it COST him sanity, and stands
24 BETWEEN him and whatever hope he
25 has of BEING sane. Nor is he
(N 11:157) (Ur 889)
1 left without ESCAPE from madness, for
2 he has a special part in EVERYONE'S
3 escape. He can no more be left
4 outside, WITHOUT a special function
5 in the hope of peace, than could the
6 Father overlook His Son, and pass
7 him by in careless thoughtlessness.
8 T 25 H 11. What is dependable EXCEPT
9 His Love? And where does sanity
10 abide EXCEPT in Him? The One Who
11 speaks for Him can show you this,
12 in the alternative He chose especially
13 for you. It is God's Will that you
14 remember this, and so emerge from
15 deepest mourning into perfect joy.
16 Accept the function that has been
17 assigned to you in God's own
18 plan to show His Son that
19 hell and Heaven are different; NOT
20 the same. But that, in Heaven
21 THEY are all the same, WITHOUT
22 the differences that WOULD have
23 made a hell of Heaven, and a
24 heaven of hell, had such insanity
25 been possible.
(N 11:158) (Ur 889-890)

1 T 25 H 12. The whole belief that someone loses but reflects the underlying tenet God must be insane. For in this world it seems that one must gain BECAUSE another loses. If THIS were true, then God is mad indeed. But what IS this belief, except a form of the more basic tenet, “Sin is real, and rules the world?” For every little gain, must someone lose, and pay exact amount amount in blood and suffering. For otherwise would evil triumph, and destruction be the total cost of any gain at all. You who believe that God is mad, look carefully at this, and understand that it MUST be that EITHER God OR this must (890)#709 be insane, but hardly both.

T 25 H 13. Salvation is rebirth of the idea no-one CAN lose for ANYONE to gain. And everyone MUST gain, if anyone WOULD BE a gainer. Here is sanity restored. And on this single

24 The Urtext manuscript has a comma, but the following word “And” is capitalized. The Notes has a full stop here so we’re thinking this comma was a typo which was meant to be a period.
(N 11:159) (Ur 890)

1 rock of truth can faith in God's
2 eternal saneness rest, in perfect confidence
3 and perfect peace. Reason is satisfied,
4 for ALL insane beliefs can be corrected
5 here. And sin MUST be impossible,
6 if THIS is true. This is the rock on which
7 salvation rests; the vantage point from which the
8 Holy Spirit gives meaning and direction to the
9 plan in which your special function has a
10 part. For here your special function
11 is made whole, because it shares the
12 FUNCTION of the whole.
13 T 25 H 14. Remember ALL temptation is but
14 this; a mad belief that God's
15 insanity would make YOU sane25
16 and GIVE you what you want. That
17 either God OR you must LOSE to
18 madness, because your aims can NOT
19 be reconciled. Death demands
20 life, but life is NOT maintained
21 at ANY cost. No-one CAN suffer
22 for the Will of God to be fulfilled.
23 Salvation IS His Will BECAUSE you share
24 it. NOT for you alone, but for the
25 Self which IS the Son of God. He

25 Ur inserts comma

1 CANNOT lose, for if he could, the loss
2 would be his Father's, and in Him NO
3 loss is possible. And this is sane BECAUSE
4 it is the truth. (891)#710

T 25 II. The Holy Spirit can use ALL that you give to
8 Him for your salvation. But He CANNOT
9 use what you withhold. For He can
10 NOT take it from you, WITHOUT your willingness.
11 For, if He did, you would believe He
12 wrested it from you AGAINST your will. And
13 so you would not learn it IS your will
14 to be without it. You need not give
15 it to Him WHOLLY willingly, for if
16 you could, you had no need for Him.
17 But this He needs; that you PREFER He
18 take it, than that you keep it for
19 yourself alone, and recognize that
20 what brings loss to no-one YOU
21 WOULD NOT KNOW. This much is
22 necessary to add to the idea no-one CAN
23 lose for you to gain. And nothing more.
24 T 25 II. Here is the ONLY principle
25 salvation needs. Nor is it necessary

26 Ur inserts “November 13, 1967”
27 Subjunctive mood, not a tense error.
(N 11:161) (Ur 891)

1. that your faith in it be strong, unswerving, and without attack from all beliefs opposed to it. You HAVE no fixed allegiance. But remember salvation is not needed by the saved. You are NOT called upon to do what one divided still against himself WOULD find impossible. Have little faith that wisdom COULD be found in such a state of mind.

2. But be you thankful that only little faith is ASKED of you. What BUT a little faith remains to those who still believe in sin? What COULD they know of Heaven and the justice of the saved?

3. There is a kind of justice in salvation of which the world knows nothing. To the world, justice and VENGEANCE are the same, for sinners see justice ONLY as their punishment, perhaps sustained by someone ELSE, but NOT escaped. The laws of sin DEMAND a victim.

4. WHO it may be makes little difference. But death MUST be the cost and MUST be paid. This is NOT justice, but insanity. Yet how could
(N 11:162) (Ur 891-892)

1. justice BE defined WITHOUT insanity, where
2. love means hate, and death is seen as
3. victory and triumph over eternity and
4. timelessness and life?
5. T 2514. You who know not of justice still
6. can ask, and learn the answer. Justice
7. looks on all in the same way. It is NOT
8. just that one should lack for what
9. another has. For that is vengeance28
10. in WHATEVER form it takes. Justice
11. demands NO sacrifice, for ANY
12. sacrifice is made that sin MAY BE
13. PRESERVED and KEPT. (892)#711 It is a payment
14. offered for the cost of sin, BUT NOT
15. THE TOTAL COST. The rest is taken from
16. another, to be laid beside your LITTLE
17. payment, to “atone” for all that
18. you would keep and NOT give up. So
19. is the victim seen as PARTLY you,
20. with someone ELSE by far the greater
21. part. And in the TOTAL cost, the
22. greater his, the less is yours. And
23. justice, being blind, is satisfied
24. by being paid, it matters not by whom.
25. T 2515. Can this BE justice? God

28 Ur inserts comma
(N 11:163) (Ur 892)

1 knows not of this. But justice DOES He
2 know, and knows it well. For He is wholly
3 fair to everyone. Vengeance is alien
4 to His Mind BECAUSE He knows of
5 justice. To be just is to be fair, AND NOT
6 be vengeful. Fairness AND vengeance are
7 impossible, for each one contradicts the other, and
8 denies that it is real. It is impossible for you to
9 SHARE the Holy Spirit's justice, with a mind that
10 can conceive of specialness at all. Yet
11 how could HE be just, if He
12 condemns a sinner for the crimes he did
13 not do, but THINKS he did? And where
14 would justice be if He demanded of the ones
15 obsessed with the idea of punishment
16 that they lay it aside, unaided, and
17 perceive it is not true?
18 T 25 I 6. It is extremely hard for
19 those who still believe sin meaningful
20 to understand the Holy Spirit's justice. They
21 believe He shares their OWN confusion, and
22 can NOT avoid the vengeance that their
23 own belief in justice MUST entail.
24 And so they fear the Holy Spirit, and perceive
25 the wrath of God in Him. They are
(N 11:164) (Ur 892-893)
1 unjust indeed to Him. Nor can they trust
2 Him NOT to strike them dead with
3 lightening bolts torn from the fires of Heaven
4 by God's Own angry hand. They DO
5 believe that Heaven is hell, and ARE afraid
6 of love. And deep suspicion and the
7 chill of fear come over them when they
8 are told that they have NEVER sinned.
9 Their world DEPENDS on sin's stability.
10 And they perceive the “threat” of what God
11 KNOWS as justice to be more destructive
12 to themselves and to their world than vengeance, which
13 they understand and love. (893)#712
14 T 2517. So do they think the LOSS of
15 sin a curse. And flee the blessing of
16 the Holy Spirit as if He were a messenger
17 from hell, sent from above in
18 treachery and guile, to work God's
19 vengeance on them in the guise of a
20 deliverer and friend. What COULD He
21 be to them except a devil dressed
22 to deceive, within an angel's cloak?
23 And what escape has He for
24 them, except a door to hell that
25 SEEMS to look like Heaven's gate?
(N 11:165) (Ur 893)

Yet justice cannot punish those who ask for punishment, but have a Judge Who knows that they are wholly innocent in truth. In justice He is bound to set them free, and give them all the honor they deserve, and have denied themselves because they are not fair, and cannot understand that they are innocent.

T 25 18. Love is not understandable to sinners. Because they think that justice is split off from love, and stands for something else. And thus is love perceived as weak and vengeance strong. For love has lost when judgment left its side, and is too weak to save from punishment.

But vengeance without love has gained in strength by being separate and apart from love. And what but vengeance now can help and save, while love stands feebly by, with helpless hands, bereft of justice and vitality, and powerless to save? What can love ask of you who think that all of this is true?
(N 11:166) (Ur 893-894)

1 Could He, in justice AND in love believe in
2 your confusion you HAVE much to give?
3 T2519. You are NOT asked to trust Him
4 far. No further than what you SEE
5 He offers you, and what you recognize
6 you COULD not give yourself. In God's
7 Own justice does He recognize all
8 you deserve, but understands as well that
9 you can NOT accept it for yourself.
10 It is His Special Function to hold out
11 to you the gifts the innocent DESERVE. And
12 every one that you accept brings joy
13 to Him AS WELL as you. He knows
14 that Heaven is richer made by each one
15 you accept. And God rejoices as
16 His Son receives what loving
17 justice KNOWS to be his due. For
18 love and justice are NOT different.
19 BECAUSE they are the same, does mercy
20 stand at God's right hand, and
21 GIVE the Son of God (894)#713 the power to forgive
22 HIMSELF of sin.
23 T25110. To him who merits EVERYTHING,
24 how can it be that ANYTHING is
25 kept FROM him? For that would
(N 11:167) (Ur 894-895)

1 be injustice, and unfair indeed to all the
2 holiness that IS in him, however much
3 he recognize it not. God knows of NO
4 injustice. He would not allow His Son
5 be judged by those who seek his death,
6 and COULD not see his worth at all.
7 What honest witnesses could THEY call
8 forth, to speak on his behalf? And
9 who would come to plead FOR him\textsuperscript{29} and not
10 AGAINST his life? No justice would
11 be given him by you. Yet God
12 ensured that justice WOULD be
13 done unto the Son He loves, and would
14 protect from ALL unfairness you might seek
15 to offer, believing vengeance IS his proper due.\textsuperscript{(895)#714}
16 T 25 I 11. As\textsuperscript{30} specialness cares not
17 who pays the cost of sin, so it BE
18 paid, the Holy Spirit heeds not who looks
19 on innocence at last, provided it
20 IS seen and recognized. For just
21 ONE witness is enough, if he sees
22 truly. Simple justice asks no more.
23 Of each one does the Holy Spirit ask if he
24 will be that one, so justice
25 may return to love, and there be satisfied.

\textsuperscript{29} Ur inserts comma
\textsuperscript{30} Ur inserts “November 14, 1967”
(N 11:168) (Ur 895)

1 Each special function He allots is but
2 for this; that each one learn that love and
3 justice are NOT separate. And both
4 are strengthened by their union with the each other. Without
5 love is justice prejudiced and weak. And
6 love WITHOUT justice is impossible. For
7 love is fair, and cannot chasten
8 without cause. What cause can BE
9 to warrant an attack upon the innocent? In
10 justice, then, does love correct mistakes,
11 but NOT in vengeance. For that would be
12 unjust to innocence.
13 T 25 I 12. You can be perfect witness
14 to the power of love AND justice, if
15 you understand it is impossible the Son of God
16 COULD merit vengeance. You need
17 NOT perceive31 in every circumstance32 that
18 this is true. Nor need you look to
19 your experience WITHIN the world, which
20 is but shadows of all that is
21 REALLY happening within yourself. The
22 understanding that you need comes NOT of
23 you, but from a larger Self, so
24 great and holy that He COULD not
25 doubt His innocence. Your special

31 Ur inserts comma
32 Ur inserts comma
(N 11:169) (Ur 895-896)

1. function is a call to Him, that He may
2. smile on you whose sinlessness He
3. shares. HIS understanding will be YOURS. And
4. so the Holy Spirit's Special Function has been
5. fulfilled. God's Son has found a witness
6. unto his sinlessness, and NOT his sin. How
7. LITTLE need you give the Holy Spirit, that simple justice
8. may be given YOU.

T 25 I 13. Without impartiality there IS no

10. justice. How CAN specialness be
11. just? Judge not because you cannot, NOT
12. because you are a miserable sinner too. (896)#715
13. How can the special REALLY understand that
14. justice is the same for everyone? To take
15. from one to give another MUST be an
16. injustice to them both, since they are
17. equal in the Holy Spirit's sight. Their Father
18. gave the SAME inheritance to both. Who
19. would have more OR less is not aware
20. that he has everything. He is no
21. judge of what MUST be another's
22. due, because he thinks HE is deprived.
23. And so MUST he be envious, and
24. try to TAKE AWAY from whom he judges.
25. He is NOT impartial, and CANNOT fairly
(N 11:170) (Ur 896)

1 see another's rights BECAUSE his own have
2 been obscured to him.
3 **T 25 I 14.** You have the right to all the universe; to
4 perfect peace, complete deliverance
5 from ALL effects of sin, and to the life
6 eternal, joyous, and complete in EVERY
7 way, as God appointed for His
8 holy Son. This is the ONLY justice
9 Heaven knows, and all the Holy Spirit brings
10 to earth. Your special function shows you
11 nothing else BUT perfect justice
12 CAN prevail for you. And you ARE
13 safe from vengeance in ALL forms.
14 The world deceives, but it can NOT
15 replace God's justice with a version
16 of its own. For only love IS
17 just, and CAN perceive what justice
18 must accord the Son of God. Let
19 love decide, and never fear that you,
20 in your unfairness, will deprive yourself
21 of what GOD'S justice has allotted you.
22
23
24
25 **(897)#716**
(N 11:171) (Ur 897)

1 T 25 J 1. What\textsuperscript{33} can it be but arrogance
to think your little errors CANNOT be undone
by Heaven's justice? And what
COULD this mean, except that they are
sins, and NOT mistakes, forever uncorrectable,
and to be met with vengeance, NOT with
justice? ARE you willing to be released
from ALL effects of sin? You CANNOT answer
this until you see all that the answer
MUST entail. For if you answer “yes,”
this means you will forego ALL values of
this world, in favor of the peace of Heaven.
Not one sin would you retain. AND NOT
ONE DOUBT THAT THIS IS POSSIBLE will
you hold dear, that sin be kept in place.
You mean that truth has greater
value now than ALL illusions. And
you recognize that truth must be
REVEALED to you, because YOU know not what it IS.

20 T 25 J 2. To give reluctantly is not to
gain the gift. BECAUSE YOU ARE RELUCTANT TO
ACCEPT IT. It IS saved for you,
until reluctance to receive it disappears,
and you are WILLING it be given you.
God's justice warrants gratitude, NOT fear.

\textsuperscript{33} Ur inserts “November 21, 1967”
(N 11:172) (Ur 897)

1 Nothing you give is lost to you or anyone, but
2 cherished and preserved for you in Heaven,
3 where all the treasures given to God's
4 Son are kept for him, and offered
5 anyone who but holds out his
6 hand in willingness they be received.
7 Nor is the treasure LESS as it is given
8 out. Each gift received but
9 ADDS to the supply. For God IS fair.
10 He does not fight AGAINST His Son's
11 reluctance to perceive salvation as a gift from
12 Him. Yet would His justice not be
13 satisfied until it is received by everyone.
14 T 25 J 3. Be certain any answer to a
15 problem the Holy Spirit solves will ALWAYS be
16 one in which NO-ONE loses. And
17 this MUST be true BECAUSE He asks
18 no sacrifice of anyone. An
19 answer which demands the slightest loss
20 to ANYONE has not RESOLVED the
21 problem, but has added TO it,
22 and made it greater, HARDER
23 to resolve, AND MORE UNFAIR. It is impossible
24 the Holy Spirit could SEE unfairness as a
25 resolution. To Him, what is unfair must
(N 11:173) (Ur 897-898)

1 be corrected BECAUSE it is unfair. And EVERY
2 error is a perception in which one, at least, is
3 seen unfairly. Thus is justice NOT accorded
4 to the Son of God. When ANYONE (898)#717 is seen as
5 losing, HE HAS BEEN CONDEMNED. And
6 punishment becomes his due, INSTEAD of justice.
7 T 25 J 4. The sight of innocence makes
8 punishment impossible, and justice sure. The
9 Holy Spirit's perception leaves no GROUNDS for
10 an attack. Only a LOSS could
11 justify attack, and loss of ANY kind He
12 cannot see. The world solves problems in the
13 other\(^34\) way. IT sees a resolution as
14 a state in which it is DECIDED who shall
15 win and who shall lose; HOW MUCH the
16 one shall take, and HOW MUCH can
17 the loser still defend. Yet does the
18 problem still remain unsolved, for
19 ONLY justice can set up a state
20 in which there IS no loser; no-one left
21 unfairly treated and deprived, and thus
22 with grounds for vengeance. Problem
23 SOLVING can NOT be vengeance, which
24 at most best can bring another problem ADDED to the
25 first, in which the murder is not obvious.

\(^34\) Ur replaces “the other” with “another”
(N 11:174) (Ur 898)

1 T 25 J 5. The Holy Spirit's problem solving is the way
2 in which the problem ENDS. It has been solved
3 BECAUSE it has been met with justice. And
4 UNTIL it has, it will recur because it
5 has NOT yet been solved. The principle
6 that justice MEANS no-one can lose
7 is crucial to this course. For miracles
8 DEPEND on justice. NOT as it is seen
9 through this world's eyes, but as God
10 knows it, and as knowledge is
11 reflected in sight the Holy Spirit gives.
12 NO-ONE deserves to lose. And what
13 would be UNJUST to him can NOT
14 occur. Healing must be for everyone
15 BECAUSE he does not merit an attack of any
16 kind. What order CAN there be in
17 miracles, unless someone deserves to
18 suffer MORE, and others LESS? And is
19 this justice to the wholly innocent?
21 It is NOT a special gift to some, to be
22 WITHHELD from others as LESS worthy,
23 MORE condemned, and thus APART from
24 healing. Who is there who can
25 be separate from salvation, if its
PURPOSE is the end of specialness? Where is salvation's justice if SOME errors are unforgivable, and WARRANT vengeance IN PLACE of healing and return of peace? Salvation cannot SEEK to help God's Son be MORE unfair than HE has sought to be. (899)#718 If miracles, the Holy Spirit's gift, were given specially to an elect and special group, and kept APART from others those who are as LESS deserving, then is He ALLY to specialness.

What He cannot perceive He bears no witness to. And everyone is EQUALLY entitled to His gift of healing and deliverance and peace.

T25J7. To give a problem to the Holy Spirit to solve FOR you means that you WANT it solved. To keep it for yourself to solve WITHOUT His help is to decide it should remain UNsettled, UNresolved, and lasting in its power of injustice and attack. No-one can BE unjust to you, unless you have decided first to BE unjust. And then MUST problems rise to block your way, and peace be scattered by the winds of hate.
Unless you think that ALL your brothers have an
equal right to miracles with you, you will not claim
YOUR right to them, because you were unjust to one
with EQUAL rights. Seek to deny, and you WILL
feel denied. Seek to deprive, and you
HAVE BEEN deprived.

A miracle can NEVER be received
because another could receive it NOT. Only
forgiveness OFFERS miracles. And pardon
MUST be just to everyone. The little problems
that you keep and hide become your secret
sins BECAUSE you did not choose to let
them be removed FOR you. And
so they gather dust and grow,
until they cover EVERYTHING that
you perceive, and leave you fair to
no-one. Not ONE right do
YOU believe you have. And bitterness,
with vengeance justified and mercy lost,
condemns you as UNWORTHY of
forgiveness. The unforgiven HAVE no
mercy to bestow upon another. That
is why your sole responsibility MUST
be to take forgiveness for yourself.

The miracle that you receive you
(N 11:177) (Ur 899-900)

1 GIVE. Each one becomes an illustration of
2 the law on which salvation rests;
3 that justice MUST be done to all, if
4 ANYONE is to be healed. No-one can
5 lose, and everyone MUST benefit. Each
6 miracle is an example of what
7 justice can accomplish, when it is offered
8 to everyone alike. It is received and GIVEN
9 equally. It IS awareness that giving and
10 receiving ARE the same. BECAUSE it does not
11 make the same unlike,(900)#719 it sees no
12 differences where none exist. And
13 thus it is the SAME for everyone, because
14 it sees no differences in THEM. Its
15 offering is universal.35 And it
16 teaches but one message. What is
17 God's BELONGS to everyone, and IS
18 his due.

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35 Ur has no sentence break here, just a comma
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T 26 K. The Remaining Task (N* 1862 11:236)..................................................................... 59
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Chapter 26 - The Transition

T 26 A. Introduction (*N 1803 11:178)

T 26 B. The “Sacrifice” of Oneness (*N 1803 11:178)
(N 11:178) (Ur 901)

1 T 26 A 1. In¹ the “dynamics” of attack is sacrifice
2 a key idea. It is the pivot upon which ALL
3 compromise, ALL desperate attempts to strike
4 a bargain, and ALL conflicts achieve a
5 seeming balance. It is the symbol of the central
6 theme that someb SOMEBODY MUST LOSE.
7 Its focus on the BODY is apparent, for
8 it is ALWAYS an attempt to LIMIT LOSS.
9 The body is ITSELF a sacrifice; a giving
10 up of power, in the name of saving
11 just a little for yourself. To see
12 a brother in ANOTHER body, SEPARATE from yours, is the
13 expression of a wish to see a little PART of
14 him, and sacrifice the rest. Look at the world, and
15 you will see nothing attached to ANYTHING
16 beyond itself. All seeming entities can
17 come a little nearer, or go a little
18 farther off, but CANNOT join.
19 T 26 B 1. The world you see is based on
20 SACRIFICE of oneness. It is a picture of
21 a COMPLETE disunity and total LACK of
22 joining. Around each entity is built a
23 wall so seeming solid that it looks as
24 if what is inside can never reach
25 without, and what is out can never

¹ Ur inserts “November 27,1967”
reach and join with what is locked away
within the wall. Each part must SACRIFICE
the other part to keep itself complete. For if
they joined, each one would LOSE its own
identity, and BY their separation are their selves
maintained. The little that the body fences off
BECOMES the self, preserved through sacrifice of all the
rest. And all the rest must LOSE this little
part, remaining incomplete to keep its own
identity intact.

T 26 B 2. In THIS perception of your self the BODY'S
loss would be a sacrifice indeed.
And sight of bodies becomes the sign that
sacrifice IS limited, and something still
remains for you alone. And FOR this little
to belong to you, are limits placed on
EVERYTHING outside, just as they are
on everything you think is YOURS. For
giving and receiving ARE the same. And to
ACCEPT the limits of a body is to
IMPOSE these limits on each brother whom you
see. For you MUST see him as you see
yourself. The body IS a loss, and CAN
be made to sacrifice. And while you
see your brother as a body,(902)#721 APART from you
and separate in his cell, you are demanding sacrifice of him AND you.

T 26 B 3. What greater sacrifice could be demanded than that God's Son perceive himself without his Father? And his Father be without His Son? Yet EVERY sacrifice demands that they be separate and without the other. The memory of God MUST be denied, if ANY sacrifice is asked of ANYONE.

What witness to the wholeness of God's Son is seen within a world of separate bodies, however much he witnesses to truth? He is INVISIBLE in such a world. Nor can his song of union and of joy be heard at all. Yet is it given him to make the world recede before his song and sight of him REPLACE the body's eyes.

T 26 B 4. Those who would see the witnesses to truth INSTEAD of to illusion merely ask that they might see a PURPOSE in the world that gives it sense and makes it meaningful.
(N 11:181) (Ur ---)
(N 11:182) (Ur 902)

1 WITHOUT your special function HAS this world no meaning for you. Yet it can become
2 a treasure house as rich and limitless as Heaven Itself. No instant passes
3 here in which your brother's holiness can NOT be seen, to add a limitless supply to
4 every meager scrap and tiny crumb of
5 happiness that you allot yourself. You CAN lose sight of oneness, but can NOT
6 make sacrifice of its reality. Nor
7 can you LOSE what you would sacrifice,
8 nor keep the Holy Spirit from His task of
9 showing you that it has NOT been lost.
10 T 26 B 5. Hear, then, the song your brother
11 sings to you. And LET the world
12 recede,² and TAKE the rest his witness
13 offers on behalf of peace. But
14 judge him not, for you will hear no song
15 of liberation for yourself, nor see
16 what it is given him to witness to, that
17 YOU may see it and rejoice WITH him.
18 Make not his holiness a sacrifice to
19 your belief in sin. You sacrifice YOUR innocence
20 with his, and die each time you see in him a
21 sin deserving death. Yet every

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² Originally typed “you see” it is corrected by handwriting to “recede” which agrees with the Notes.
(N 11:183) (Ur 902-903)

1 instant can you be reborn, and given life
2 again. His holiness gives life to you,
3 who CANNOT die because his sinlessness
4 is known to God, and (903)#722 can no more be
5 sacrificed by you than can the
6 light in you be blotted out because he
7 sees it not.

8 **T 26 B 6.** You who would make a
9 sacrifice of life, and make your eyes and
10 ears bear witness to the death of God
11 and of His holy Son, think not that you
12 have power to make of them what God
13 willed not they be. In Heaven
14 God's Son is NOT imprisoned in a
15 body, nor is sacrificed in solitude to
16 sin. And as he is in Heaven³
17 so MUST he be eternally and
18 everywhere. He is the same
19 forever. Born again each instant,
20 untouched by time, and FAR beyond
21 the reach of ANY sacrifice of life OR death.
22 For neither did he make, and only
23 ONE was given him, by One Who
24 KNOWS His gifts can NEVER suffer
25 sacrifice and loss.

³ Ur inserts comma
(N 11:184) (Ur 903)

1 T26 B7. God's justice rests in
gentleness upon His Son, and keeps
him safe from ALL injustices the
world would lay upon him. COULD
it be that YOU could make his
sins reality, and sacrifice His
Father's Will for him? Condemn
him not by seeing him within the rotting
prison where he sees himself.

10 It is your special function to ensure the
door be opened, that he may
come forth to shine on you, and
give you back the gift of freedom by
receiving it of you. What is the Holy Spirit's
Special Function but to release the
holy Son of God from the imprisonment
he made, to KEEP himself from
justice? Could YOUR function be a
task apart and SEPARATE from His Own?

(904)#723
T 26 C. The Forms of Error (*N 1810 11:185)
(N 11:185) (Ur 904)

1 T 26 C 1. It\textsuperscript{4} is NOT difficult to understand the reasons why
2 you do not ask the Holy Spirit to solve ALL problems for
3 you. HE has not a greater difficulty in
4 resolving some than others. Every problem
5 is the SAME to Him, because each one is solved
6 in just the SAME respect, and through the SAME
7 approach. The aspects that NEED solving do
8 not change, whatever FORM the problem seems to
9 take. And it is NOT the form that CAN be
10 solved. A problem can appear in MANY
11 forms, and it will do so WHILE THE PROBLEM
12 LASTS.\textsuperscript{5} It serves no purpose to attempt to
13 solve it in a SPECIAL form. It WILL recur,
14 and then recur again and yet again, until
15 it has been answered for ALL time, and
16 will not rise again in ANY form. And ONLY
17 then are you RELEASED from it.
18 T 26 C 2. The Holy Spirit offers you release from EVERY
19 problem that you think you have. They are the
20 SAME to Him, because each one, regardless of
21 the form it seems to take, is a demand that
22 someone suffer loss, and make a sacrifice
23 that you might gain. And, when the
24 situation is worked out so NO-ONE loses, is the
25 problem gone, because it was an error in

\textsuperscript{4} Ur inserts “November 28, 1967”
\textsuperscript{5} Ur removes emphasis from this phrase
perception, which now has been corrected. One mistake is NOT more difficult for Him to bring to truth than is another. For there IS but one mistake; the whole idea that loss is possible, and COULD result in gain for anyone. If THIS were true, then God WOULD be unfair; sin WOULD be possible, attack be justified, and vengeance fair. This ONE mistake, in ANY form, has ONE correction. There IS no loss; to think there IS, is a mistake.

You HAVE no problems, though you THINK you have. And yet you COULD not think so, if you saw them vanish one by one, WITHOUT regard to size, complexity, or place and time, or ANY attribute which you perceive that makes each one seem different from the rest. Think not the limits YOU impose on what you see can limit God in ANY way. The miracle of justice can correct ALL errors. Every problem IS an error. It does injustice to the Son of God, and therefore is not true. The Holy Spirit does not evaluate injustices as great or small, or more or less. They have NO properties to Him. They are mistakes from which the Son of God
(N 11:187) (Ur 905)

1 IS suffering, but needlessly. And so He
2 takes the thorns and nails away. He does not
3 pause to judge whether the hurt be large or
4 little. He makes but one judgment; that to
5 hurt God's Son MUST be unfair, and therefore is not so.
6 T 26 C 4. You who believe it safe to give but
7 SOME mistakes to be corrected while you keep
8 the others to yourself, remember this: Justice
9 is total. There IS no such thing as
10 partial justice. If the Son of God is
11 guilty, then is he condemned, and he
12 DESERVES no mercy from the God of justice.
13 But ask not God to punish
14 him because YOU find him
15 guilty, and would have him die. God
16 OFFERS you the means to see his innocence.
17 Would it be fair to punish him because
18 you will not LOOK at what is there to see?
19 Each time you keep a problem for
20 YOURSELF to solve, or judge that it is one
21 which HAS no resolution, you have
22 made it great, and past the hope of
23 healing. You deny the miracle of
24 justice CAN be fair.
25 T 26 C 5. If God is just, then CAN there
(N 11:188) (Ur 905-906)

1. be NO problems that justice cannot solve.
2. But YOU believe that some injustices
3. ARE fair and good, and necessary to preserve
4. yourself. It is THESE problems that you think
5. are great, and cannot BE resolved.
6. For there are those you WANT to suffer
7. loss, and NO-ONE whom you wish to be
8. preserved from sacrifice entirely. Consider
9. once again your special function. ONE
10. is given you to see in him his perfect
11. sinlessness. And you will ASK no
12. sacrifice of him, because you could not
13. will he suffer loss. The miracle of justice you
14. call forth will rest on you as surely as on
15. him. Nor will the Holy Spirit be content until
16. it is received by everyone. For what you give to
17. Him IS everyone's, and BY your giving it
18. can He ensure that everyone receives it equally.

T 26 C 6. Think, then, how great your OWN

19. release will be, when you are willing to
20. receive correction for ALL your problems.
21. You will not keep ONE, for pain in ANY
22. form you will not WANT. And you will see
23. each little hurt dissolve before the Holy Spirit's
24. gentle sight. For all of them ARE

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Ur replaces ‘dissolve’ with ‘resolved’
(N 11:189) (Ur 906)

1 little in His sight and worth no more than
2 just a tiny sigh, before they disappear\(^7\)
3 to be forever undone and unremembered. What
4 seemed once to be a SPECIAL problem,
5 a mistake WITHOUT a remedy, or an
6 affliction WITHOUT a cure\(^8\) has been
7 transformed into a universal blessing.
8 Sacrifice is gone. And in its place, the
9 Love of God can be remembered, and will
10 shine away all memory of sacrifice and loss.
11 T 26 C 7. He cannot BE remembered
12 until justice is loved INSTEAD of feared.
13 He cannot be unjust to anyone or
14 anything, because He knows that EVERYTHING
15 that is belongs to Him, and has will
16 forever be as He created it. Nothing
17 He loves but MUST be sinless and
18 beyond attack. Your special function
19 opens wide the door beyond which is the
20 memory of His Love kept perfectly
21 intact and undefiled. And all you need
22 to do is but to wish that Heaven be
23 given you instead of hell, and every
24 bolt and barrier that seems to hold the
25 door securely barred and locked, will

\(^7\) Ur inserts comma
\(^8\) Ur inserts comma
merely fall away, and disappear. For it is NOT your Father's Will that you should offer or receive LESS than He gave, when He created you in perfect Love.

T 26 D 1. Complexity⁹ is not of God. How COULD it be, when all He knows is One? He knows of ONE Creation, ONE reality, ONE truth, and but ONE Son. Nothing CONFLICTS with Oneness. How, then, COULD there be complexity in Him? What IS there to decide? For it is CONFLICT that makes choice complex. The truth is simple; it is one, WITHOUT an opposite. And how could strife enter in its simple Presence, and bring complexity where Oneness is? The truth makes NO decisions, for there is nothing to decide BETWEEN. And ONLY if there were could choosing be a necessary step in the advance toward Oneness. What is everything leaves room for NOTHING ELSE.

T 26 D 2. Yet is this magnitude beyond the scope of this curriculum. Nor is it necessary we dwell on anything that cannot be immediately grasped. There is a borderland of thought that stands between this world and Heaven. It is not

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⁹ Ur inserts “December 1, 1967”
a place, and WHEN you reach it is APART from time. Here is the meeting place where thoughts are brought TOGETHER; where conflicting values MEET, and ALL illusions are laid down beside the truth, where they are judged to be untrue. This borderland is just beyond the gate of Heaven. Here is every thought made pure and wholly simple. Here is sin denied, and everything that IS received instead. 

This is the journey's end. We have referred to it as the “real world.” And yet there is a contradiction here, in that the words imply a LIMITED reality, a PARTIAL truth, a SEGMENT of the universe made true. This is because knowledge makes NO attack upon perception. They are brought together, and only ONE continues past the gate where Oneness is. Salvation IS a borderland\textsuperscript{10} where place and time and choice have meaning still, and yet it can be seen that they are temporary, OUT

\textsuperscript{10} Ur inserts comma
(N 11:193) (Ur 907-908)

1 of place, and EVERY choice has been
2 ALREADY made. (908)#727
3 T 26 D 4. Nothing the Son of God believes
4 can be destroyed. But what is truth
5 to him must be brought to the last comparison
6 that he will ever make; the last evaluation
7 that will be possible, the final judgment
8 upon this world. It is the judgment of the truth
9 upon illusion, of knowledge on
10 perception; THIS IT HAS NO MEANING AND
11 DOES NOT EXIST. This is NOT your decision.
12 It is but a simple statement of
13 a simple fact. But in this world there
14 ARE no simple facts, because what is the
15 same and what is different remain
16 unclear. The one ESSENTIAL thing to make
17 a choice at all is this distinction.
18 And herein lies the difference between the
19 worlds. In this one, choice IS made
20 impossible. In the real world,
21 is choosing simplified.
22 T 26 D 5. Salvation stops just short of
23 Heaven, for only perception NEEDS
24 salvation. Heaven was never lost, and so
25 can not be saved. Yet who
can make a choice BETWEEN the wish
for Heaven and the wish for hell, unless
he recognizes they are NOT the same? This
difference is the learning goal this course has
set. It will not go beyond this aim.
Its ONLY purpose is to teach what is
the same and what is different, leaving
room to make the only choice that CAN
be made. There is no basis
FOR choice in this complex and
over-complicated world. For no-one
understands what is the same, and seems
to choose where no choice really is.
The real world is the area of choice
made real, NOT in the outcome, but
in the perception of alternatives FOR choice.

That there IS choice is an
illusion. Yet, within this ONE
lies the undoing of every illusion,
NOT excepting this. Is not this like your
special function, where the separation is
undone by change of PURPOSE
in what once was specialness, and
now IS union? ALL illusions are
but one. And, in the recognition this is so¹¹

¹¹ Ur inserts comma
(N 11:195) (Ur 908-909)

lies the ability to give up ALL attempts to
choose BETWEEN them, and make them
different. How simple is the choice
between two things so clearly UNalike.
There IS no conflict here. No
sacrifice (909)#728 is possible in the relinquishment
of an illusion RECOGNIZED as such.
Where ALL reality has been withdrawn
from what was NEVER true, can it BE
hard to give it up, and choose what
MUST be true?

(910)#729
T 26 E. Where Sin Has Left (*N 1821 11:196)  
(N 11:196) (Ur 910)

1. Forgiveness\(^{12}\) is this world's equivalent of Heaven's justice. It translates the world of sin into a simple world, where justice can be reflected from BEYOND the gate behind which total lack of limits lies. Nothing in boundless love could NEED forgiveness. And what is charity WITHIN the world gives way to simple justice past the gate that opens into Heaven. No-one forgives unless he has believed in sin, and STILL believes that he has much to be forgiven. Forgiveness thus becomes the means by which he learns HE has done nothing to forgive. Forgiveness always rests upon the one who offers it, until he sees HIMSELF as needing it no more. And thus is he returned to his REAL function of creating, which his forgiveness offers him again.

2. Forgiveness turns the world of sin into a world of glory, wonderful to see. Each flower shines in light, and every bird sings of the joy of Heaven. There is no sadness and there is no parting here, for everything is TOTALLY forgiven.

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\(^{12}\) *Ur* inserts “December 4, 1967”
(N 11:197) (Ur 910)

1 And what has been forgiven MUST join,
2 for nothing stands BETWEEN, to keep
3 them separate and apart. The sinless
4 MUST perceive me—? they¹³ are one, for nothing
5 stands between¹⁴ to push the other off.¹⁵
6 And in the space which sin left vacant
7 do they JOIN as one, in gladness
8 recognizing what is part of them
9 has NOT been kept apart and separate.
10 The holy place on which you stand is but the
11 space that sin has left. And here
12 you see the Face of Christ arising in its
13 place.

14 T 26 E 3. Who could behold the Face
15 of Christ, and NOT recall His
16 Father as He really is? Who
17 could fear love, and stand upon
18 the ground where sin has left a
19 place for Heaven's altar to rise
20 and tower far above the world, and
21 reach beyond the universe to touch the
22 heart of ALL creation? What IS
23 Heaven, but a song of gratitude and
24 love and praise, by everything created,
25 to the Source of its creation? The holiest

¹³ In the Ur the word “that” is inserted between the lines before “they”
¹⁴ Ur inserts comma
¹⁵ Ur has comma instead of sentence break here.
(N 11:198) (Ur 910-911)

1 of altars is set where once was sin believed
2 to be. For here does every light of
3 heaven come, to be rekindled and
4 increased in joy. For here is what was
5 lost to them restored, and all their
6 radiance made whole again. (911)#730

7 T 26 E 4. Forgiveness brings no little
8 miracles to lay before the gate of
9 Heaven. Here the Son of God Himself
10 comes to receive each gift that brings him
11 nearer to his home. Not one is lost, and
12 none is cherished more than any other.
13 Each reminds him of His Father's
14 Love as surely as the rest. And
15 each one teaches him that what he
16 fears he loves the most. What BUT
17 a miracle could change his mind\(^{16}\)
18 so that he understands that love
19 cannot BE feared? What other
20 miracle is there but this? And what
21 else NEED there be, to make the space
22 between you disappear? Where sin once
23 was perceived will rise a world which will
24 become an altar to the truth. And YOU will
25 join the lights of Heaven there, and sing their

\(^{16}\) Ur inserts comma
(N 11:199) (Ur 911)

1 song of gratitude and praise. T 26 E 5. For as they
2 come to YOU to be complete, so will you go
3 with them. For no-one hears the song
4 of Heaven, and remains without a voice
5 that adds its power to the song, and
6 makes it sweeter still. And each
7 one joins the singing at the altar which
8 was raised within the tiny spot that sin
9 proclaimed to be its own. And what
10 WAS tiny then has soared into a
11 magnitude of song, in which the universe
12 has joined with but a single voice.
13 This tiny spot of sin that stands
14 between you still is holding back the
15 happy opening of Heaven's gate.
16 How LITTLE is the hindrance which
17 withholds the wealth of Heaven from
18 you. And how GREAT will be the
19 joy in Heaven when you join the mighty
20 chorus to the Love of God.
21
22
23
24
25 (912)#731
T 26 F. The Little Hindrance (*N 1825 11:200)
(N 11:200) (Ur 912)

1. A\textsuperscript{17} little hindrance can seem large
indeed to those who do not understand that
miracles are all the same. But teaching
that is what this course is FOR. That
is its only purpose, for only that
is all there is to learn. And you can learn
it many different ways. All learning is
a help or hindrance to the gate of
Heaven. Nothing in between is possible.

There are TWO teachers only, who point in
different ways. And you will go along the way
your chosen teacher leads. There are but TWO
directions you can take, while time
remains and choice is meaningful. For
never will another road be made\textsuperscript{18}
except the way to Heaven. You but choose
whether to go TOWARDS Heaven, or away
to nowhere. There is nothing else to choose.

2. Nothing is ever lost but time,
which, in the end, IS nothing. It is but
a little hindrance to eternity, quite
meaningless to the real Teacher of the
world. But since you DO believe in
its reality, why should you waste it
going nowhere, when it CAN be used

\textsuperscript{17} Ur inserts “December 10, 1967”
\textsuperscript{18} Ur inserts comma
(N 11:201) (Ur 912-913)

1 to reach a goal as high as learning can
2 achieve? Think not the way to Heaven's
3 gate is difficult at all. Nothing you
4 undertake with certain purpose and high
5 resolve and happy confidence, holding
6 each other's hand and keeping step to
7 Heaven's song, is difficult to do. But it IS
8 hard indeed to wander off, alone and
9 miserable, down a road which leads to
10 nothing, and which HAS no purpose.
11 T 26 F 3. God gave His Teacher to
12 REPLACE the one you made, NOT to CONFLICT with
13 it. And what He would replace
14 HAS BEEN replaced. Time lasted
15 but an instant in your mind, with NO
16 effect upon eternity. And so is
17 ALL time past,¹⁹ and everything EXACTLY
18 as it was before the way to nothingness
19 was made. The tiny tick of time, in which (913)#732
20 the first mistake was made, and ALL of
21 them within that ONE mistake, held also
22 the Correction for that one, and ALL of
23 them that came within the first.
24 And in that tiny instant time was
25 gone, for that was all it ever was.

¹⁹ The Urtext manuscript has “passed” while the Notes and HLC have “past” which appears more correct.
What God gave Answer to IS answered,
and IS gone.

To you who still believe you live in
time, and know not it is gone, the Holy Spirit
still guides you through the infinitely small
and senseless maze you still perceive in
time, though it has long since
gone. You think you live in what
is past. Each thing you look upon
you saw but for an instant, long
ago, before its unreality gave way
to truth. Not one illusion still
remains unanswered in your mind.
Uncertainty was brought to Certainty
so long ago that it is hard indeed
to hold it to your heart, as if it were
before you still. The tiny instant you
would keep and make eternal passed
away in Heaven too soon for
anything to notice it had come.

What disappeared too quickly
to affect the simple knowledge of the Son of
God, can hardly still be there
for you to choose to be your teacher. Only
in the past, - an ancient past, too short

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20 Ur inserts comma
21 Ur inserts comma
(N 11:203) (Ur 913-914)

1 to make a world in answer to creation, – did
2 this world APPEAR to rise. So VERY long
3 ago, for such a tiny interval of time,
4 that not one note in Heaven's song
5 was missed. Yet, in each unforgiving
6 act or thought, in every judgment, and
7 in all belief in sin is that one
8 instant still called back, as if it
9 could be made again in time. You
10 keep an ancient memory before your
11 eyes. And he who lives in memories
12 alone is unaware of where he IS.\textsuperscript{22} (914)#740

T 26 F 6. Forgiveness is the great release
from time. It is the key to learning that the
past is over. Madness speaks
no more. There IS no OTHER teacher
and no OTHER way. For what has been
undone no longer is. And who can
stand upon a distant shore, and
dream himself across an ocean, to a
place and time that have long since gone
by? How REAL a hindrance can
this dream be to where he really IS?
For this is fact, and does NOT change
whatever dreams he has. Yet can he

\textsuperscript{22} {\textit{Ed Note:} The \textit{Urtext} manuscript pagination jumps from 732 to 740. s}
still IMAGINE he is elsewhere, and in another time.
In the extreme, he can delude himself that this is
true, and pass from mere imagining into
belief and into madness, quite convinced that
where he would prefer to be, he IS.

T 26 F 7. Is this a HINDRANCE to the place
whereon he stands? Is any echo from the past
that he may hear a fact in what is
there to hear where he is now? And
how much can his own delusions
about time and place affect a change
in where he REALLY is? The unforgiven is
a voice that calls from out a past
forever more gone by. And everything
which points to it as real is but a
wish that what is gone could be
made real again, and seen as here and
now, in place of what is REALLY
now and here. Is this a HINDRANCE to the
truth the past has gone, and CANNOT
be returned to you? And do you WANT
that fearful instant kept, when
Heaven seemed to disappear, and God
was feared and made a symbol of your hate?

T 26 F 8. Forget the time of terror that
(N 11:205) (Ur 914-915)

1 has been so long ago corrected and undone.
2 Can sin withstand the Will of God Himself? Can it be up to you to see the past, and put it in the present? You can NOT go back. And everything that points the way in the direction of the past but sets you on a mission whose accomplishment can ONLY be unreal. (915)#741
3 Such is the justice your ever-loving Father has ensured MUST come to you. And from your own unfairness unto yourself has He protected you. You CANNOT lose your way, because there is no Way but His, and nowhere CAN you go, except to Him.
4 Would He allow His Son to lose his way along a road long since a distant memory of a time gone by?
5 **T 26 F 9.** This course will teach you ONLY what is now. A dreadful instant in a distant past, now perfectly corrected, is of no concern or value. Let the dead and gone be peacefully forgotten. Resurrection has come to take its place. And now
you are a part of Resurrection, NOT of death.
No past illusions have the power to keep you in
a place of death, a vault God's Son
entered an instant, to be instantly
restored unto His Father's Perfect Love.
And how can he be kept in chains
long since removed, and gone forever from
his mind? The Son that God created
is as free as God created him. He was
reborn the instant that he chose to die instead of live. And will you not forgive
him now, because he made an error in past that God remembers not, and is not there?
T 26 F 10. Now are you shifting back and forth,
between the past and present. Sometimes
the past seems real, as if it WERE the
present. Voices FROM the past are
heard, and then are doubted. You
are like to one who still hallucinates,
but lacks conviction in what he
perceives. This is the borderland between the
worlds, the bridge between the past and
present. Here the shadow of the past
remains, but still a present light
is dimly recognized. Once it is seen,

\[\textit{(N 11:206) (Ur 915)}\]

\(^{23}\) \textit{Ur} inserts comma
\(^{24}\) \textit{Ur} replaces “a” with “the”
(N 11:207) (Ur 915-916)

1. this Light can never be forgotten. It
2. MUST draw you from the past into the present, where
3. you really ARE. The shadow voices do not
4. CHANGE the laws of time or of eternity.
5. They come from what is past and gone, but
6. hinder not the true existence of the here and now. 916)#742
7. T 26 F 11. The real world is the second part of
8. the hallucination time and
9. death are real, and have existence which can be
10. perceived. This terrible illusion was
11. denied in but the time it took
12. for God to give His Answer to
13. illusion for ALL time and EVERY
14. circumstance. And then it was
15. no more, to be experienced as there.
16. Each day, and every minute in
17. each day, and every instant that
18. each minute holds, you but relive that25
19. single instant when the time of
20. terror was replaced by love. And
21. so you die each day to live again, until
22. you cross the gap between the past and
23. present, which is NOT a gap at all.
24. T 26 F 12. Such is each seeming life; a seeming
25. from birth to death, and on to life again, a

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25 Ur has “the” instead of “that”
(N 11:208) (Ur 916)

1 repetition of an instant gone by long
2 ago, which CANNOT be relived. And ALL of
3 time is but the mad belief that what
4 is over is still here and now. Forgive the
5 past and let it go, for it IS gone.
6 You stand no longer on the ground
7 that lies between the worlds. You HAVE gone
8 on, and reached the world that lies at
9 Heaven's gate. There IS no hindrance
10 to the Will of God, nor any need that
11 you repeat again a journey that was
12 over long ago. Look gently on each other,
13 and behold the world in which perception of
14 your hate has been transformed into a
15 world of love.
T 26 G. The Appointed Friend (*N 1834 11:209)  
(N 11:209) (Ur 917)

1 T 26 G 1. Anything\(^{26}\) in this world that you believe  
2 is good and valuable and worth striving for  
3 can hurt you, and will do so. NOT because it  
4 has the power to hurt, but just because  
5 YOU have denied it is but an illusion,  
6 AND MADE IT REAL. And it IS real  
7 to you. It is NOT nothing. And  
8 through its perceived reality has  
9 entered all the world of sick  
10 illusions. All belief in sin, in power  
11 of attack, in hurt and harm, in sacrifice  
12 and death, has come to you. For no-one  
13 can make one illusion real, and still  
14 escape the rest. For who can choose  
15 to keep the ones which he prefers, and  
16 find the safety that the truth alone  
17 can give? Who can believe illusions are  
18 the same, and still maintain that even one  
19 is best?  
20 T 26 G 2. Lead not your little lives in  
21 solitude, with one illusion as your only  
22 friend. This is no friendship worthy  
23 of God's Son, nor one with which he could  
24 remain content. But God has  
25 given him a better Friend, in whom

\(^{26}\) Ur inserts “December 14, 1967”
all power in earth and Heaven rests. The one illusion that you THINK is friend obscures HIS grace and majesty from you, and keeps his friendship and forgiveness from your welcoming embrace. Without him you are friendless. Seek not another friend to take his place. There IS no other friend. What God appointed HAS no substitute. And what illusion CAN replace the truth?

Who dwells with shadows is alone indeed, and loneliness is NOT the Will of God. Would you allow one shadow to usurp the throne that God appointed for your Friend, if you but realized ITS emptiness has left YOURS empty and unoccupied? Make NO illusion friend, for if you do, it CAN but take the place of him whom God has called your Friend. And it is he who is your ONLY Friend in truth. He brings you gifts that are not of this world, and only he, to whom they have been
(N 11:211) (Ur 917)

given, CAN make sure that you
receive them. He will place them on
YOUR throne, when you make room for
him on his.
T 26 H. Review of Principles (*N 1837 11:212)  
(N 11:212) (Ur 918)

1 T 26 H 1. This\textsuperscript{27} is a course in miracles. And,  
2 as such, the laws of healing must be  
3 understood before the purpose of the course can be  
4 accomplished. Let us review the  
5 principles that we have covered, and  
6 arrange them in a way that  
7 summarizes all that must occur  
8 for healing to be possible. For  
9 when it once is possible, it MUST  
10 occur. ALL sickness comes from  
11 separation. When the separation is denied,  
12 it goes. For it IS gone as soon  
13 as the idea which brought it has  
14 been healed and been replaced by  
15 sanity. Sickness and sin are seen  
16 as consequence and cause, in a relationship  
17 kept hidden from awareness, that it  
18 may be carefully preserved from reason's  
19 light.

20 T 26 H 2. Guilt ASKS FOR punishment,  
21 and its request is granted. NOT  
22 in truth, but in the world of  
23 shadows and illusions BUILT on sin.  
24 The Son of God perceives what he would  
25 see, because perception IS a wish

\textsuperscript{27} Ur inserts “December 21, 1967”
(N 11:213) (Ur 918)

1 fulfilled. Perception changes, MADE to take
2 the place of changeless knowledge. Yet is
3 truth unchanged. It cannot BE perceived,
4 but only known. What is perceived takes
5 many forms, but NONE has meaning.
6 Brought to truth, its senselessness is quite
7 apparent. Kept APART from truth, it
8 SEEMS to have a meaning and be real.
9 Perception's laws are OPPOSITE to truth, and
10 what IS true of knowledge is NOT true
11 of ANYTHING that is apart from it. Yet
12 has God given Answer to the world of
13 sickness, Which applies to ALL its forms.
14 **T 26 H 3.** God's Answer is eternal, though
15 It operates in time, where It is
16 needed. But, because It IS of God,
17 the laws of time do not affect Its
18 workings. It is in this world, but
19 NOT a part of it. For It is real,
20 and dwells where all reality MUST
21 be. Ideas leave not their source, and
22 their effects but SEEM to be apart
23 from them. Ideas are of the mind. What
24 is projected OUT, and seems to be
25 EXTERNAL to the mind, is NOT outside
(N 11:214) (Ur 918–919)

1 at all, but an effect of what is
2 in, and has NOT left its source.
3 God's Answer lies where the belief in
4 sin MUST be, for only there can
5 its effects be utterly undone, and
6 without cause.(919)#745

7 T 26 H 4. Perception's laws must be
8 reversed, because they ARE reversals
9 of the laws of truth. The laws of truth
10 FOREVER will be true, and cannot BE
11 reversed;28 yet can be SEEN as
12 upside down. And ?? this must
13 be corrected where the illusion of
14 reversal lies. It is impossible that
15 one illusion be LESS amenable to
16 truth than are the rest. But
17 it IS possible that some are given
18 greater VALUE, and less willingly
19 OFFERED to truth for healing and for
20 help. NO illusion has ANY truth
21 in it. Yet it appears some are
22 MORE true than others, although this
23 clearly makes no sense at all.
24 All that a hierarchy of illusions can
25 show is PREFERENCE, NOT reality.

28 The Urtext manuscript has a full stop here. In the Notes however, the full stop glyph is crossed out and a semi-colon inserted. Rather obviously, a full stop is not appropriate, indeed no punctuation is absolutely necessary, but a semi-colon is preferable to a full stop. We are therefore counting this a typo and restoring the Notes reading.
(N 11:215) (Ur 919)

1 T 26 H 5. What relevance has preference to the truth? Illusions are illusions, and are false. Your preference gives them NO reality. Not one is true in ANY way, and all must yield with equal ease to what God gave as Answer to them all.

2 God's Will is One. And ANY wish that SEEMS to go against\textsuperscript{29}

3 His Will has NO foundation in the truth. Sin is not error, for it goes BEYOND correction to impossibility. Yet the belief that it is real has made some errors seem forever PAST the hope of healing, and the lasting grounds for hell.

4 If this were so, would Heaven be opposed by its own opposite, as real as it.

5 T 26 H 6. Then would God's Will be split in two, and all creation be subjected to the laws of two opposing powers, until God becomes impatient, splits the world apart, and relegates attack unto Himself.

\textsuperscript{29} Ur emphasizes this word
(N 11:216) (Ur 919-920)

1 Thus has He lost His Mind, proclaiming
2 sin has taken His reality from Him,
3 and brought His Love at last to
4 vengeance' heels. For such an
5 insane picture, an insane defense
6 can be expected, but can NOT
7 establish that the picture must be
8 true. Nothing GIVES meaning
9 where no meaning IS. And truth
10 needs NO defense to make it true.
11 Illusions HAVE no witnesses, and no effects.
12 Who looks on them is but deceived.
13 T 26 H 7. Forgiveness is the only function
14 here, and serves to bring the joy this world
15 denies to every aspect of
16 God's Son where sin was thought
17 to rule. Perhaps you do not see the
18 role forgiveness plays in ending
19 death, and ALL beliefs (920)#746 that rise
20 from mists of guilt. Sins are
21 beliefs which you impose between
22 your brother and yourself. They limit
23 you to time and place, and give
24 a little space to you; ANOTHER
25 little space to him.
(N 11:217) (Ur 920)

1 This separating off is symbolized, in your
2 perception, by a body which is
3 clearly separate and a thing apart.
4 Yet what this symbol REPRESENTS is but
5 your wish to BE apart and separate.
6 T 26 H 8. Forgiveness TAKES AWAY what
7 stands between your brother and
8 yourself. It is the wish that you
9 be JOINED with him, and NOT alone.
10 We call it “wish” because it still
11 conceives of other choices, and
12 has not yet reached beyond
13 the world of choice entirely.
14 Yet is this wish in line with Heaven's
15 state, 30 and not in OPPOSITION to God's
16 Will. Although it falls far
17 short of giving you your full
18 inheritance, it DOES remove the
19 obstacles which YOU have placed between
20 the Heaven where you are, and RECOGNITION
21 of where and what you are. Facts
22 are unchanged. But facts can be
23 denied and thus unknown, though
24 they were known BEFORE they were denied.
25

30 Originally typed “Heaven’s gate” handwriting corrects this to the Notes reading which is “Heaven’s state.”
Salvation, perfect and complete, asks but a LITTLE wish that what is true be true. A LITTLE willingness to overlook what is not there. A LITTLE sigh that speaks for Heaven as a preference to this world which death and desolation seem to rule. In joyous answer will creation rise within you, to REPLACE the world you see with Heaven, wholly perfect and complete. What is forgiveness, but a willingness that truth be true? What can remain unhealed and broken from a Unity Which holds all things within Itself? There is NO sin. And EVERY miracle is possible the INSTANT that the Son of God perceives his wishes and the Will of God are One.

(N 11:218) (Ur 920–921)

(921)#747
(N 11:219) (Ur 921)

1 T 26 H 10. What is the Will of God? He wills
2 His Son have everything. And this He
3 guaranteed when He created him
4 AS everything. It is impossible that anything
5 be lost, if what you HAVE is what you ARE.
6 This is the miracle by which creation
7 became YOUR function, sharing it with God.
8 It is not understood APART from Him, and therefore
9 has no meaning in this world.
10 Here does the Son of God ask NOT
11 too much, but FAR too little.
12 He would sacrifice his own
13 identity WITH everything, to find a
14 LITTLE treasure of his own. And
15 this he cannot do, without a sense
16 of isolation, loss, and loneliness. This
17 IS the treasure he has sought to find.
18 And he COULD only be afraid of it.
19 T 26 H 11. Is fear a treasure? Can
20 uncertainty be what you WANT?
21 Or is it a mistake about your
22 will, and what you REALLY are?
23 Let us consider what the error IS, so it can
24 be corrected, NOT protected. Sin is
25 belief attack can be projected

31 Ur inserts “December 25, 1967"
(N 11:220) (Ur 921-922)

1 OUTSIDE the mind where the belief arose. Here
2 is the firm conviction that ideas CAN leave
3 their source made real and meaningful.
4 And FROM this error does the world of
5 sin and sacrifice arise. This world is
6 an attempt to prove your innocence, while
7 cherishing attack. Its failure lies
8 in that you STILL FEEL guilty, though
9 without understanding WHY.
10 Effects are SEPARATED from their source. They
11 SEEM to be BEYOND you to control or to
12 prevent.
13 **T 26 H 12.** What has been KEPT apart
14 can never join. Cause and effect
15 are one, NOT separate. God
16 wills you learn what always has
17 been true. That he created you
18 as part of Him, and this must
19 still be true BECAUSE ideas leave
20 not their source. Such is creation's
21 law; that each idea (922)#748 the mind conceives
22 but ADDS to its abundance,
23 NEVER takes away. This is as true
24 of what is idly wished as what
25 is truly willed, because the mind can
wish to be deceived, but CANNOT make it be what it is not. And to believe ideas can leave their source is to invite illusions to be true, WITHOUT SUCCESS. Nor never will success BE possible in trying to deceive the Son of God. T 26 H 13. The miracle is possible when cause and consequence are brought together, NOT kept separate. The healing of effect WITHOUT the cause can merely shift effects to other forms. And this is NOT release. God's Son could never be content with LESS than full salvation, and ESCAPE from guilt. For otherwise he still demands that he must make SOME sacrifice, and thus denies that EVERYTHING is his, unlimited by loss of any kind. A tiny sacrifice is just the same in its EFFECTS as is the WHOLE idea of sacrifice. If loss in ANY form is possible, then is God's Son made incomplete and not himself. Nor will he know himself, nor recognize his will. He has foresworn his Father AND himself, and made them both his enemy in hate.
T 26 H 14. Illusions serve the purpose they were MADE to serve. And FROM their purpose, they derive whatever meaning that they seem to have. God gave to ALL illusions that were made ANOTHER purpose that would justify a miracle, WHATEVER form they took. In every miracle ALL healing lies, for God gave Answer to them all as one. And what is one to Him must BE the same. If you believe what is the same is different, you but deceive yourself. What God calls made? one will be forever one, NOT separate. His Kingdom IS united; thus it was created, and thus will it ever be. The miracle but calls your ancient name, which you WILL recognize because the truth is in your memory. And to this name your brother calls (923)#749 for his release and yours.

Heaven is shining on the Son of God. Deny him not, that YOU may be released.

T 26 H 15. Each instant is the Son of God reborn, until he chooses NOT to die again. In every wish to hurt he chooses death, instead of what his Father wills for him. Yet every instant offers life to him, because his Father wills...
(N 11:223) (Ur 923)

that he should live. In crucifixion is redemption laid, for healing is not needed where there is no pain or suffering. Forgiveness is the ANSWER to attack of any kind. So is attack deprived of its effects, and hate is answered in the name of love. To you to whom it has been given to save the Son of God from crucifixion and from hell and death, all glory be forever. For you HAVE power to save the Son of God, because His Father willed that it be so. And in your hand does ALL salvation lie, to be both offered and received as one.

T 26 H 16. To use the power God has given you as He would have it used is natural. It is NOT arrogant to be as He created you, or to make use of what He gave to answer all His Son's mistakes, and set him free. But it IS arrogant to LAY ASIDE the power that He gave, and choose a little, senseless wish instead of what He wills. The gift of God to you is limitless. There is NO circumstance it cannot answer, and NO problem which is not resolved within its gracious light. Abide in peace, where God would have you be. And be the means whereby your

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32 Ur adds emphasis to this word
33 Ur adds emphasis to this word
(N 11:224) (Ur 923–924)

1 brother finds the peace in which YOUR wishes are fulfilled.
2 Let us unite in bringing blessing to the world
3 of sin and death. For what can save each one
4 of us, can save us all. There is no
5 difference among God’s Sons the Sons of God. T 26 H 17. The Unity that
6 specialness denies will save them all, for what
7 is One can HAVE no specialness. And EVERYTHING
8 belongs to each of them. No wishes lie between
9 a brother and his own. To get from one is to
10 deprive them all. And yet to bless but
11 one gives blessing (924)#750 to them all as one.
12 Your ancient name belongs to everyone,
13 as theirs to you. Call on your brother's
14 name, and God will answer, for on Him
15 you call. Could He refuse to answer, when
16 He has ALREADY answered all who call
17 on Him? A miracle can make no
18 change at all. But it CAN make
19 what always has been true be
20 RECOGNIZED by those who know it not. And
21 by this little gift of truth but let to be itself;
22 the Son of God allowed to be himself, and all
23 creation freed to call upon the Name of God
24 as one.
25 (925)#751
T 26 I. The Immediacy of Salvation (*N 1850 11:225)  
(N 11:225) (Ur 925)

1 T 26 I. The one remaining problem that you have
2 is that you see an interval between the
3 TIME when you forgive, and will receive the
4 benefits of trust. This but reflects the little
5 you would keep between YOURSELVES that
6 you might be a LITTLE separate. For
7 time and space are ONE illusion, which
8 takes different forms. If it has been
9 projected BEYOND your minds, you think of
10 it as time. The nearer it is brought to
11 where it IS, the more you think of it
12 in terms of space. There is a DISTANCE
13 you would keep apart from one another. And
14 this space you see as time, because you
15 still believe you are EXTERNAL to each other. This
16 makes trust impossible. And you can NOT
17 believe that trust would settle every
18 problem NOW.
19 T 26 I 2. Thus do you think it SAFER to
20 remain a LITTLE careful and a LITTLE
21 watchful of interests perceived as separate.
22 From this perception, you can not conceive
23 of gaining what forgiveness offers NOW.
24 The interval you think lies in between the
25 giving and receiving of the gift SEEMS to be one

34 Ur inserts “December 29, 1967”
35 Ur inserts comma
(N 11:226) (Ur 925)

1 in which you sacrifice, and suffer loss. You see
2 EVENTUAL salvation; not IMMEDIATE results.
3 Salvation IS immediate. Unless you so perceive
4 it, you WILL be afraid of it, believing that
5 the risk of loss is great between the time
6 its PURPOSE is made yours, and its
7 EFFECTS will come to you. In this form
8 is the error still obscured that is the SOURCE
9 of fear. Salvation WOULD wipe out the
10 space you see between you still, and let you
11 INSTANTLY become as one. And it is HERE you
12 fear the loss would lie.
13 T 26 13. Do not project this fear to time,
14 for time is NOT the enemy that you
15 perceive. Time is as neutral as the
16 body is, except in terms of what you
17 see it FOR. If you would keep a
18 little SPACE between you still, you
19 want a little TIME in which forgiveness
20 is withheld a little while. This makes
21 the interval BETWEEN the time in which forgiveness
22 is withheld and given seem dangerous,
23 with terror justified. But SPACE
24 between you is apparent NOW, and cannot BE
25 perceived in future time. No more can it
(N 11:227) (Ur 925-926)

1 be OVERLOOKED, except within the present. (926)#752
2 FUTURE loss is not your fear. But PRESENT
3 joining IS your dread.
4 T2614. Who can feel desolation except
5 NOW? A FUTURE cause as yet HAS
6 no effects. And therefore MUST it be
7 that, if you fear, there is a PRESENT cause.
8 And it is THIS that needs correction, NOT
9 a future state. The plans YOU make for
10 safety all are laid within the future,
11 where you CANNOT plan. No purpose
12 has been GIVEN it as yet, and what
13 WILL happen has as yet no cause.
14 Who can predict effects without a
15 cause? And who could fear effects
16 UNLESS he thought they had BEEN
17 caused and judged disastrous NOW?
18 Belief in sin arouses fear, and like its
19 cause, is looking forward; looking back,
20 but OVERLOOKING what is here and now.
21 T2615. Yet only here and now its
22 cause must be, if its effects ALREADY
23 have been judged as fearful. And, in
24 overlooking THIS, is it protected and kept
25 separate from healing. For a miracle is
NOW. It stands ALREADY there, in present grace, within the only interval of time which sin and fear have overlooked, but which is all there IS to time. The working out of ALL correction takes no time at all. But the ACCEPTANCE of the working out can SEEM to take forever. The change of purpose the Holy Spirit brought to your relationship has IN it all effects that you \textbf{do} will see. They can be looked at NOW. Why wait 'til they unfold in time, and fear they may NOT come, although already THERE? 

\textbf{T 26 I 6.} You have been told that everything brings good that comes from God. And yet it SEEMS as if this is not so. Good in disaster's form is difficult to credit in advance. Nor is there really SENSE in this idea. Why SHOULD the good appear in evil's form? And is this not deception if it does? Its CAUSE is here, if it appears at all. Why are not its effects apparent, then? Why in the future? And you seek to be content with sighing, and with “reasoning,” you do not understand it now,
(N 11:229) (Ur 926-927)

but WILL some day. And THEN its
meaning will be clear. This is NOT reason,
for it is unjust, and clearly hints at
punishment until the time of liberation is at
hand. (927)#753

1 T 26 17. Given a change of purpose for
the good, there is NO reason for an interval
in which disaster strikes, to be perceived
as good some day, but now in
form of pain. This is a SACRIFICE of
now, which COULD not be the cost
the Holy Spirit asks for what he gave
WITHOUT a cost at all. Yet this
illusion has a cause which,
though untrue, must be ALREADY in your
mind. And THIS illusion is but one
effect which it engenders, and one form in which
its outcome is perceived. This interval
in time, when retribution is perceived
to be the form in which the good appears, is but
one aspect of the little space that
lies between you, unforgiven still.

2 T 26 18. Be not content with future
happiness. It has NO meaning, and is
NOT your just reward. For you have cause
(N 11:230) (Ur 927)

1 for freedom NOW. What profits freedom
2 in a prisoner's form? Why SHOULD
3 deliverance be disguised as death?
4 Delay is senseless, and the reason that
5 would maintain effects of PRESENT
6 cause must be delayed until a
7 FUTURE time is merely a denial of the
8 fact that consequence and cause MUST
9 come as one. Look not to time, but to the
10 little space between you still, to
11 be delivered FROM. And do not let it
12 be DISGUISED as time, and so preserved;
13 BECAUSE its form is changed, and what it
14 IS cannot be recognized. The Holy Spirit's
15 purpose now is yours. Should not
16 His happiness be yours as well?

(928)#754

36 UR adds emphasis to this word
T 26 J. For They Have Come (*N 1856 11:231) (N 11:231) (Ur 928)

1 T 26 J 1. Think\(^37\) but how holy you
2 must be, from whom the Voice for
3 God calls lovingly unto your
4 brother, that you may awake in him
5 the Voice that answers to YOUR call.
6 And think how holy HE must be, when in
7 him sleeps your OWN salvation,
8 with HIS freedom joined. However
9 much you wish he be condemned,
10 God is in him. And never will you
11 know He is in YOU as well,
12 while you attack His chosen home,
13 and battle with His host. Regard him
14 gently. Look with loving eyes on him
15 who carries Christ within him, that
16 you may behold His glory, and rejoice
17 that Heaven is NOT separate from you.
18 T 26 J 2. Is it too much to ask a little
19 trust for him who carries Christ to
20 you, that you may be forgiven
21 ALL your sins, and left without a
22 single one you cherish still. Forget
23 not that a shadow held between
24 your brother and yourself obscures the
25 Face of Christ and memory of God.

\(^37\) Ur inserts “January 2, 1968”
(N 11:232) (Ur 928)

1 And would you trade Them for an ancient
t2 hate? The ground whereon you stand is holy
t3 ground

38 BECAUSE of Them Who, standing

4 there with you, have blessed it with THEIR

5 innocence and peace. The blood of hatred

6 fades, to let the grass grow green

7 again, and let the flowers be all white

8 and sparkling in the summer sun. What

9 was a place of death has now become

10 a living temple in a world of light.

11 T 26 J 3. Because of Them. It is Their

12 Presence Which has lifted holiness

13 again to take its ancient

14 place upon an ancient throne.

15 Because of Them have miracles sprung

16 up as grass and flowers on the

17 barren ground which hate had

18 scorched and rendered desolate.

19 What hate has wrought have

20 They undone. And now you

21 stand on ground so holy

22 Heaven leans to join with it, and make

23 it like Itself. The shadow of an

24 ancient hate has gone, and all the

25 blight and withering have passed forever

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38 Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said,
Moses, Moses. And he said, Here am I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Chapter 26 - 55 10/6/2009 Chapter 26 - 55
(N 11:233) (Ur 928–929)
1 from the land where They have come. (929)#755
2 T 26 J 4. What is a hundred or a
3 thousand years to Them, or tens of
4 thousands? When They come,
5 time's purpose is fulfilled. What
6 never WAS passes to nothingness
7 when They have come. What hatred
8 claimed is given up to love, and
9 freedom lights up every living
10 thing and lifts it into Heaven, where
11 the lights grow ever brighter as
12 each one comes home. The incomplete
13 is made complete again. And
14 Heaven's joy has been increased
15 because what is its own has been
16 restored to it. The bloodied earth is
17 cleansed, and the insane have shed their
18 garments of insanity, to join Them
19 on the ground whereon you stand.
20 T 26 J 5. Heaven is grateful for this
21 gift of what has been withheld
22 so long. For They have come to
23 gather in Their Own. What has
24 been blocked is opened; what was
25 held APART from light is given up
(N 11:234) (Ur 929)

1. that light may shine on it, and leave
2. no space nor distance lingering
3. between the light of Heaven and the world.
4. The holiest of all the spots on earth is
5. where an ancient hatred has
6. become a present love. And
7. They come quickly to the living
8. temple, where a home for Them
9. has been set up. There is no place
10. in Heaven holier. And They HAVE come
11. to dwell within the temple offered them,
12. to be THEIR resting place as well as
13. YOURS.
14. T 26 J 6. What hatred has released
15. to love becomes the brightest light
16. in Heaven's radiance. And all the
17. lights in Heaven brighter grow in
18. gratitude for what has been restored.
19. Around you angels hover lovingly,
20. to keep away all darkened
21. thoughts of sin, and KEEP the light
22. where it has entered in. Your
23. footprints lighten up the world, for
24. where you walk forgiveness goes with you.
25. No-one on earth but offers thanks to
(N 11:235) (Ur 929-930)

1 one who has restored his home, and
2 sheltered him from bitter winter and the
3 freezing cold. And shall the Lord of Heaven
4 and His Son give LESS in gratitude for so
5 much MORE? (930)#756

6 T 26 J 7. Now is the temple of the living
7 God rebuilt as host again to
8 Him by Whom it was created. Where
9 He dwells, His Son dwells with Him,
10 NEVER separate. And They give
11 thanks that They are welcome made
12 at last. Where stood a cross
13 stands now the risen Christ, and ancient
14 scars are healed within His sight.
15 An ancient miracle has come to bless,
16 and to REPLACE an ancient enmity that
17 came to kill. In gentle gratitude do
18 God the Father AND the Son return to what
19 is Theirs, and will forever be. Now is the
20 Holy Spirit's purpose done. For They have
21 come! For They have come at last!

25 (931)#757
T 26 K. The Remaining Task (N* 1862 11:236) (N 11:236) (Ur 931)

1 T 26 K 1. What, then, remains to be undone, for you to REALIZE Their Presence? Only this; you have a DIFFERENTIAL view of WHEN attack is justified, and WHEN you think it is unfair, and NOT to be allowed. When you perceive it AS unfair, you think that a response of anger now is just. And thus you see what IS the same as DIFFERENT. Confusion is not limited. If it occurs at all, it WILL be total. And its presence, in WHATEVER form, will hide Their Presence. They are known with clarity, or not at all. Confused perception will block knowledge. It is NOT a question of the SIZE of the confusion, or HOW MUCH it interferes. Its simple PRESENCE shuts the door to Theirs, and keeps Them there unknown.

20 T 26 K 2. What does it MEAN if you perceive attack in certain FORMS to be unfair to you? It means that there MUST be some forms in which YOU THINK IT FAIR. For otherwise, how could some be evaluated as

39 Ur inserts “January 8, 1968”
(N 11:237) (Ur 931)

1 UNfair? Some, then, are GIVEN meaning,
2 and perceived as sensible. And only SOME
3 are seen as meaningLESS. And this
4 DENIES the fact that ALL are senseless;
5 EQUALLY without a cause or consequence,
6 and CANNOT have effects of ANY kind. Their
7 Presence is obscured by ANY veil which
8 stands between Their shining innocence
9 and your awareness it is your own,
10 and EQUALLY belongs to every living thing
11 along with you. God limits not. And
12 what is limited can NOT be Heaven. So
13 it MUST be hell.
14 T 26 K 3. Unfairness and attack are ONE
15 mistake, so firmly joined that where
16 one is perceived, the other MUST be seen.
17 You cannot BE unfairly treated. The
18 belief you ARE is but another form of the
19 idea you are deprived by some ONE
20 NOT yourself. PROJECTION of the cause
21 of sacrifice is at the root of everything
22 perceived to be unfair, and NOT your just
23 deserts. Yet it is YOU who ask this
24 of yourself, in deep injustice to the Son of
25 God. You HAVE no enemy except yourself,
(N 11:238) (Ur 931-932)

1 and you are enemy indeed to him, because you do not
2 know him AS yourself. What COULD be
3 more unjust than that he be deprived
4 of what he IS, denied the right to be himself,
5 and asked to sacrifice his Father's Love and
6 yours, as NOT his due? (932)#758
7 T 26 K 4. Beware of the temptation to
8 perceive yourself unfairly treated. In this
9 view, you seek to find an innocence
10 which is NOT Theirs, but yours alone,
11 and at the cost of someone ELSE'S guilt.
12 Can innocence be purchased by the
13 giving of YOUR guilt to someone else?
14 And IS this innocence, which your
15 attack on him attempts to get?
16 Is it not retribution for your own
17 attack upon the Son of God you seek? Is
18 it not SAFER to believe that you are
19 innocent of this, and victimized DESPITE your
20 innocence? Whatever way the game of
21 guilt is played, THERE MUST BE LOSS.
22 Someone must LOSE his innocence that
23 someone ELSE can take it from him,
24 making it his own.
25 T 26 K 5. You think your brother is unfair to
(N 11:239) (Ur 932)

1 you BECAUSE you think that one must be
2 unfair to MAKE the other innocent. And in
3 this game do you perceive one PURPOSE of
4 your whole relationship. And this you seek to
5 ADD unto the purpose GIVEN it. The Holy Spirit's
6 purpose is to let the Presence of your holy
7 Guests be known to you. And TO this purpose
8 nothing CAN be added, for the world is
9 purposeless except for this. To add or
10 take away from this ONE goal is but
11 to take away ALL purpose from the world,
12 and from yourself. And each unfairness
13 that the world appears you-laid to lay
14 upon you, you have laid on it, by rendering
15 it purposeless, without the function that the
16 Holy Spirit sees. And simple justice has
17 been thus denied to every living thing
18 upon the earth.
19 T 26 K 6. What this injustice does to you
20 who judge unfairly, and who see as
21 you have judged, you cannot calculate. The world
22 grows dim and threatening, and not a
23 trace of all the happy sparkle
24 that salvation brought can you perceive40
25 to lighten up your way. And so you see

40 Ur inserts comma
YOURSELF deprived of light, abandoned to the dark, unfairly left without a purpose in a futile world. The world is fair because the Holy Spirit has brought injustice to the Light within, and there has ALL unfairness been dissolved,\(^{41}\) and been REPLACED with justice and with love. If you perceive injustice anywhere, you need but say, \((933)\#759\) “By this do I DENY the Presence of the Father and the Son. And I would rather know of Them than see injustice, which Their Presence shines away.”

\(^{41}\) \textit{Ur} has “resolved” instead of “dissolved”
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Chapter 27 - The Body and the Dream

T 27 A. Introduction (*N 1868 12:3) (N 12:003) (Ur 934)

1 T 27 A 1. The\textsuperscript{1} wish to be unfairly treated is a compromise attempt that would COMBINE attack and innocence. Who can combine the wholly incompatible, and make a unity of what can NEVER join? Walk you the gentle way, and you will fear no evil and no shadows in the night. But place no terror symbols on the path, or you will weave a crown of thorns from which your brother and yourself will NOT escape. You CANNOT crucify yourself alone. And if you are unfairly treated, he MUST suffer the unfairness that you see. You CANNOT sacrifice yourself alone. For sacrifice is total. If it could occur at all, it would entail the whole of God's creation, and the Father with the sacrifice of his beloved Son.

T 27 A 2. In your RELEASE from sacrifice is HIS made manifest, and shown to be his own. But every pain you suffer do you see as proof that HE is guilty of attack. Thus would you make yourself to be the sign that he has LOST his innocence, and need

\textsuperscript{1} Ur inserts “January 19, 1967”
T 27 B. The Picture of the Crucifixion (*N 1869 12:4)  
(N 12:004) (Ur 934)

1 but look on you to realize that HE has  
2 been condemned. And what to YOU  
3 has been unfair will come to HIM in  
4 righteousness. The unjust vengeance that  
5 you suffer now belongs to HIM, and  
6 when it RESTS on him, are YOU  
7 set free. Wish not to make yourself  
8 a living symbol of his guilt, for  
9 you will NOT escape the death you make  
10 for him, and in HIS innocence you  
11 find your own.  
12 **T 27 B 1.** Whenever you consent to suffer pain,  
13 to be deprived, unfairly treated, or in need  
14 of ANYTHING, you but accuse your brother of  
15 attack upon God's Son. You hold a  
16 picture of your crucifixion before his  
17 eyes, that he may see his sins  
18 are writ in Heaven in your blood and  
19 death, and go before him, closing off the  
20 gate, and damning him to hell. Yet  
21 this is writ in hell and NOT in Heaven, where  
22 you are BEYOND attack, and prove his  
23 INNOCENCE. The picture of yourself you  
24 offer him you show YOURSELF, and give it  
25 all your faith. The Holy Spirit offers you, to give to him, a
picture of yourself in which there is NO pain and NO reproach at all. And what was martyred to his guilt becomes the perfect witness to his innocence.

T 27 B 2. The power of witness is beyond belief, because it brings conviction in its wake. The witness is believed BECAUSE he points beyond himself, to what he REPRESENTS. A sick and suffering you but represents your brother's guilt; the witness which you send, lest he forget the injuries he gave, from which you swear he never will escape. This sick and sorry picture YOU accept, if only it can serve to punish him. The sick are merciless to everyone, and in contagion do they seek to kill. Death seems an easy price, if they can say, “Behold me, brother, at your hand I die.” For sickness is the witness to his guilt, and death would prove his errors MUST be sins. T 27 B 3. Sickness is but a “little” death; a form of vengeance not yet total. Yet it speaks with certainty for what it represents. The bleak and bitter picture you have sent your brother, YOU have looked upon in grief.
(N 12:006) (Ur 935)

1 And everything that it has shown to him have you believed, BECAUSE it witnessed to the guilt in him, which you perceived and loved. Now the in the hands made gentle by His touch, the Holy Spirit lays a picture of a DIFFERENT you. It is a picture of a body still, for what you REALLY are can not be seen nor pictured. But THIS one has NOT been used for purpose of attack, and therefore never suffered pain at all. IT witnesses to the eternal truth that you can not BE hurt, and points BEYOND itself to both YOUR innocence and HIS. T 27 B 4. Show THIS unto your brother, who will see that every scar is healed, and every tear is wiped away in laughter and in love. And he will look on his forgiveness there, and with healed eyes will look BEYOND it, to the innocence that he beholds in you. Here is the proof that he has NEVER sinned; that NOTHING that his madness bid him do was ever done, or ever had effects of any kind. That NO reproach he laid upon his heart was EVER justified, and NO attack can touch him with the poisoned sting of fear. Attest
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\[(N \ 12:007) \ (Ur \ 935-936)\]

1 his \(936\)#762 innocence and NOT his guilt. YOUR healing is
2 his comfort and HIS health. BECAUSE it proves
3 illusions were not true.
4 \textbf{T 27 B 5.} It is not Will for Life, but wish for
deaht, that is the motivation for this world.
5 Its ONLY purpose is TO PROVE GUILT REAL.
6 No worldly thought or act or feeling
7 has a motivation other than this one. These
8 are the witnesses that are called forth to
9 be believed, and lend conviction to the system
10 \textbf{or idea} they speak for and represent.
11 And each has many voices, speaking to
12 your brother and yourself in different tongues.
13 And yet to both the message is the same.
14 Adornment of the body seeks to show how
15 lovely are the witnesses for guilt. Concerns
16 about the body demonstrate how frail and
17 vulnerable is your life; how easily destroyed
18 is what you love. Depression speaks of
19 death and vanity of real concern with
20 anything at all.
21 \textbf{T 27 B 6.} The strongest witness to futility,
22 which bolsters all the rest and helps them
23 paint the picture in which sin is justified,
24 is sickness in whatever form it takes.
The sick have reason for each one of their unnatural desires and strange needs. For who could live a life so soon cut short, and NOT esteem the worth of passing joys? What pleasures COULD there be that will endure? Are not the frail ENTITLED to believe that every stolen scrap of pleasure is their righteous payment for their little lives? Their death will pay the price for all of them, if they enjoy the benefits or not. The end of life must come, whatever way that life be spent. And so take pleasure in the quickly passing and ephemeral. These are NOT sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike, within the termination of the grave. If this were true, there WOULD be reason to remain content to seek for passing joys, and cherish little pleasures where you can. But in this picture is the body NOT perceived as neutral and WITHOUT a goal inherent in itself. For it becomes the symbol of
(N 12:009) (Ur 936-937)

reproach, (937)#763 the sign of guilt whose consequences
still are there to see, so that the cause
can NEVER be denied. Your function is to
PROVE to him that sin can HAVE no cause.
How futile MUST it be to see yourself
a picture of the proof that what your
function IS can never be.

T 27 B 8. The Holy Spirit’s picture changes not
the body into something it is not. It only
takes away from it ALL signs of
accusation and of blamefullness.
Pictured WITHOUT a purpose, it is seen
as neither sick nor well, nor bad
nor good. No grounds are offered
that it may be judged in ANY
way at all. It has no life,
but neither is it dead. It stands
apart from ALL experience of fear
OR love. For now it witnesses to
NOTHING yet, its purpose being
open, and the mind made free again
to choose what it is FOR. Now it is
not condemned, but waiting for a
purpose to be GIVEN, that it may
fulfill the function that it will receive.
(N 12:010) (Ur 937)

1 **T 27 B 9.** Into this empty space, from
2 which the GOAL of sin has been
3 removed, is Heaven free to be
4 remembered. Here its peace can
5 come, and perfect healing take the
6 place of death. The body can become
7 a sign of life, a promise of
8 redemption, and a breath of immortality
9 to those grown sick from\(^2\) breathing in the
10 fetid scent of death. Let it
11 have healing as its PURPOSE. Then will
12 it send forth the message it received,
13 and by its health and loveliness proclaim
14 the truth and value that it represents.
15 Let it receive the power to represent an
16 endless life, forever unattacked. And
17 to your brother let its message be, “Behold
18 me, brother, at your hand I live.”
19 **T 27 B 10.** The simple way to let this be
20 achieved is merely this; to let the body
21 have no purpose from the past, when you
22 were sure you KNEW its purpose
23 was to foster guilt. For this insists your
24 crippled picture is a lasting sign
25 of what it represents. This leaves

\(^2\) Ur replaces “from” with “of”
(N 12:011) (Ur 937-938)

1 no space in which a DIFFERENT view, ANOTHER
2 purpose, can be given it. You do
3 NOT know its purpose. You but gave
4 ILLUSIONS of a purpose to a thing you
5 made to hide your function from
6 yourself. This thing WITHOUT a purpose
7 CANNOT hide the function that the Holy Spirit
8 gave. Let, then, ITS purpose and YOUR
9 function both be reconciled at last,
10 and seen as one.

(938)#764
T 27 C. The Fear of Healing (*N 1877 12:12)  
(N 12:012) (Ur 938)  

1 **T 27 C 1.** Is healing frightening? To  
2 many, yes. For accusation is a bar to  
3 love, and damaged bodies ARE accusers.  
4 They stand firmly in the way of trust and  
5 peace, proclaiming that the frail can  
6 HAVE no trust, and that the damaged HAVE  
7 no grounds for peace. Who has been  
8 injured BY his brother, and could  
9 love and trust him still? He HAS  
10 attacked, and will attack again.  
11 Protect him not, because your damaged body  
12 shows that you must be protected  
13 FROM him. To forgive may be  
14 an act of charity, but NOT his due.  
15 He may be PITIED for his guilt,  
16 but NOT exonerated. And if you  
17 forgive him his transgressions, you but ADD  
18 to all the guilt that he has really earned.  
19 **T 27 C 2.** The unhealed CANNOT pardon.  
20 For they are the witnesses that  
21 pardon is unfair. They would  
22 retain the CONSEQUENCES of the  
23 guilt they overlook. Yet no-one  
24 CAN forgive a sin which he believes  
25 is real. And what has consequences

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3 *Ur* inserts “January 22, 1968”
(N 12:013) (Ur 938)

1 MUST be real, because what it has DONE is there
to see. Forgiveness is NOT pity, which but
seeks to pardon what it knows to be the truth.
Good cannot BE returned for evil, for
forgiveness does not first ESTABLISH sin,
and THEN forgive it. Who can say and
MEAN, "My brother, you have injured me, and
yet, because I am the BETTER of the two, I
pardon you my hurt." HIS pardon and YOUR
hurt can NOT exist together. One DENIES
the other, and MUST make it false.

T 27 C 3. To witness sin, and yet forgive it, is
a paradox which reason cannot see. For it
maintains what has been done to you
DESERVES no pardon. And, by GIVING it, you
grant your brother mercy, but retain the proof
he is not REALLY innocent. The sick remain
accusers. They cannot forgive their
brothers AND themselves as well. For
no-one in whom true forgiveness reigns
CAN suffer. He holds not the proof of
sin, before his brother's eyes. And thus
he MUST have overlooked it, and removed it
from his own. Forgiveness CANNOT be
for one, and not the other. Who forgives IS
healed. And in his healing lies the PROOF that he has truly pardoned, and retains no trace of condemnation that he still would hold against himself or any living thing.

**T 27 C 4.** Forgiveness is not real UNLESS it brings a healing to your brother AND yourself. YOU must attest his sins had no effect on YOU, to demonstrate they were not real. How else COULD he be guiltless? And how COULD his innocence be justified UNLESS his sins have no effect to WARRANT guilt? Sins are beyond forgiveness just BECAUSE they would entail effects which CANNOT be undone and overlooked entirely. In their UNDOING lies the proof that they were merely errors. LET yourself be healed, that you may be forgiving, offering salvation to your brother AND yourself. A broken body shows the mind has NOT been healed. A miracle of healing proves that separation is WITHOUT effect.

**T 27 C 5.** What you would prove to him you would will believe. The power of witness COMES from your belief. And everything you say or do or think but testifies
(N 12:015) (Ur 939)

1 to what you teach to him. Your body can be means
2 to teach that it has never suffered pain because
3 of him. And in its healing can it
4 offer him mute testimony to his
5 innocence. It is THIS testimony that
6 can speak with power greater than a
7 thousand tongues. For here is his
8 forgiveness PROVED to him. A miracle can
9 offer nothing LESS to him than it has
10 given unto you. So does your healing
11 show your mind is healed, and has forgiven
12 what he did NOT do. And so is HE
13 convinced his innocence was never lost,
14 and healed along with you.
15 **T 27 C 6.** Thus does the miracle undo
16 all things the world attests can never
17 BE undone. And hopelessness and death
18 MUST disappear before the ancient
19 clarion call of life. This call has
20 power FAR beyond the weak and miserable
21 cry of death and guilt. The ancient
22 Calling of the Father to His Son, and of the Son
23 unto his own, will yet be the last
24 trumpet that the world will ever hear.
25 Brother, there is no death. And this you learn
(N 12:016) (Ur 939-940)

1 when you but wish to show your brother
2 that you had no hurt of him. He
3 thinks your blood is on his hands,
4 and so he stands condemned. But
5 it is given you (940)#766 to SHOW him, by your healing,
6 that his guilt is but the fabric of a
7 senseless dream.
8 T 27 C 7. How just are miracles! For
9 they bestow an equal gift of
10 **mirae** full deliverance from guilt
11 upon your brother AND yourself.
12 YOUR healing saves HIM pain, as well
13 as you. And YOU are healed BECAUSE
14 you wished him well. This is the
15 law the miracle obeys: that
16 healing sees no specialness at
17 all. It does NOT come from
18 pity, but from love. And love
19 would prove ALL suffering is but
20 a vain imagining, a foolish wish
21 with NO effects. Your health is a result
22 of your desire to see your brother with no
23 blood upon his hands,\(^4\) nor guilt
24 upon his heart made heavy with the
25 proof of sin. And what you wish is GIVEN you to see.

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\(^4\) The *U*text manuscript has the singular “hand” typed here. The *Notes* has the plural, “hands” and the *HLC* corrects it to “hands.” We’re calling this a typo in the *U*text and we’re agreeing with the *Notes* and the *HLC* that it was meant to be plural.
(N 12:017) (Ur 940)

1 T27C8. The "cost" of your serenity is his. This is the
2 "price" the Holy Spirit and the world interpret
differently. The world perceives in it
4 a statement of the "fact" that your
5 salvation SACRIFICES his. The Holy Spirit
6 knows YOUR healing is the witness UNTO
7 his, and CANNOT be apart from
8 him at all. As long as he
9 consents to suffer, YOU will be unhealed.
10 But you can show him his
11 suffering is purposeless and wholly
12 without cause. Show him YOUR healing,
13 and he will consent no more to
14 suffer. For his innocence HAS BEEN
15 established in your sight AND his.
16 And laughter will REPLACE your sighs
17 BECAUSE God's Son remembered that
18 he IS God's Son.
19 T27C9. Who, then, fears healing?
20 Only those to whom their brother's
21 sacrifice and pain is seen to represent their
22 own serenity. There helplessness and
23 weakness represent grounds on which
24 they justify his pain. The constant
25 sting of guilt he suffers serves

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5 The Ur replaces "There" with "Their." Either word words grammatically and logically.
to prove that he is slave, and they are
free. The constant pain THEY suffer
demonstrates that they are free
BECAUSE they hold him bound. And sickness
is desired to prevent a shift of
balance in the sacrifice. How could the
Holy Spirit be deterred an instant, even less,
to reason with an argument for
sickness such as this? And need
YOUR healing be delayed because you
pause to listen to insanity?

(941)#767
(N 12:019) (Ur 941)

1 T 27 C 10. Correction\(^6\) is NOT your function. It
2 belongs to One Who knows of fairness, 
3 NOT of guilt. If you assume correction's 
4 role, you LOSE the function of forgiveness. 
5 No-one can forgive until he learns 
6 correction is BUT to forgive, and NEVER 
7 to accuse. Alone, you CANNOT see they are 
8 the same, and therefore is correction NOT of you. 
9 Identity and function are the same, and 
10 BY your function do you know yourself. 
11 And thus, if you confuse your function with the 
12 function of Another, you MUST be 
13 confused about yourself and who you 
14 are. What is the separation but a wish to 
15 take God's Function from Him and DENY 
16 that it is His? Yet if it is NOT His 
17 it is not YOURS, for YOU must lose what 
18 you would take away. 
19 T 27 C 11. In a split mind, identity 
20 MUST seem to be divided. Nor can 
21 anyone perceive a function unified 
22 which has conflicting purposes and 
23 different ends. Correction, to a mind 
24 so split, MUST be a way to punish 
25 sins you think are YOURS in

\(^6\) Ur inserts “January 24, 1968”
someone else. And thus does he become
your victim, NOT your brother, DIFFERENT from you
in that he is MORE GUILTY, thus in need
of your correction, as the one MORE INNOCENT
than he. This splits HIS function
off from yours, and gives you both a
DIFFERENT role. And so you CANNOT be
perceived as one, and with a single
function that would MEAN a
shared identity with but ONE end.

\textbf{T 27 C 12.} Correction YOU would do MUST
separate, because that is the function
given it BY you. When you perceive
correction is the SAME as pardon,
then you also know the Holy Spirit's Mind and
yours are One. And so your OWN
identity is found. Yet must He
work with what is GIVEN Him, and you
allow Him only HALF your mind.
And thus He represents the OTHER
half, and seems to have a DIFFERENT
purpose from the one you cherish\textsuperscript{7} and
you THINK is yours. Thus does your
function seem DIVIDED, with a half
\textbf{IN OPPOSITION} to a half. And these

\textsuperscript{7} Ur inserts comma
(N 12:021) (Ur 941–942)
1 two halves appear to represent a split
2 within a self perceived as two. (942)#768
3 **T 27 C 13.** Consider how this self
4 perception MUST extend, and do not
5 overlook the fact that EVERY thought
6 extends, because that is its purpose,
7 being what it really IS. From an
8 idea of self AS TWO, there comes
9 a NECESSARY view of function split
10 BETWEEN the two. And what you would
11 correct is only HALF the error, which
12 you think is ALL of it. Your
13 BROTHER'S sins become the central
14 target for correction, lest your
15 errors and his own be seen as one.
16 YOURS are mistakes, but HIS
17 are sins, and NOT the same as yours.
18 HIS merit punishment, while yours,
19 in fairness, should be overlooked.
20 **T 27 C 14.** In THIS interpretation of correction,
21 your own mistakes you will not even SEE.
22 The FOCUS of correction has been placed
23 OUTSIDE yourself, on one who
24 CANNOT be a part of you while
25 this perception lasts. What is
(N 12:022) (Ur 942)

condemned can never be returned to its
accuser, who has hated it, AND
HATES IT STILL. This is your brother, focus
of your hate, unworthy to be part of you, and
thus OUTSIDE your self, the other
half, which is denied. And only
what is left, WITHOUT his presence
is perceived as ALL of you. To this
remaining half the Holy Spirit must represent
the OTHER half, until you recognize it IS the
other half. And this He does by
giving BOTH of you a function that
is one, NOT different.

T 27 C 15. Correction IS the function given
both, but neither one alone. And
when it is fulfilled as SHARED, it
MUST correct mistakes in both of
you. It CANNOT leave mistakes in
one unhealed, and make the other free. THAT
is DIVIDED purpose, which can not
BE shared, and so it CANNOT be the
function which the Holy Spirit sees as
His. And you can rest assured
that He will NOT fulfill a function
that He cannot understand, and

Ur inserts comma
recognize as His. For only thus can He keep YOURS preserved intact, DESPITE your separated\(^9\) view of what your function IS. If He UPHELD divided function, you were lost indeed. His INABILITY to see His goal divided and distinct for each of you preserves your Self from being unaware made aware of any function OTHER than Its Own. (943)#769

And thus is healing given BOTH of you. Correction MUST be left to One Who knows correction and forgiveness ARE the same. With HALF a mind\(^{10}\) this is NOT understood. Leave, then, correction to the Mind That IS united, functioning as One BECAUSE It is not split in purpose, and conceives a single function as Its ONLY one. Here is the function GIVEN It accepted as its Own perceived conceived to be Its Own, and NOT apart from that Its Giver keeps BECAUSE it has been shared. In His ACCEPTANCE of this function lies the means whereby your mind is unified. His SINGLE purpose unifies the halves of you that you perceive as separate.

\(^9\)The \textit{Urtext} manuscript has this as “separate view” which the \textit{HLC} changes to “separate views” which sounds better. However the \textit{Notes} as it as “separated view” which is a rather different idea and which fits the context much better. We’re thus calling this a typing mistake in the \textit{Urtext} and restoring it to the \textit{Notes} reading by changing “separate” to “separated” here.

\(^{10}\)\textit{Ur} inserts comma
(N 12:024) (Ur 943)

And each forgives the other, that he may accept his OTHER half as PART of him.

1. **T 27 D 1.** Power\(^{11}\) can NOT oppose. For
2. opposition would WEAKEN it, and weakened
3. power is a contradiction in ideas.
4. Weak strength is meaningless. And
5. power used to weaken is EMPLOYED to
6. limit. Thus it MUST be limited
7. and weak, because that is its purpose.
8. Power is UNopposed, to be itself. No
9. weakness CAN intrude upon it
10. without changing what it IS, to
11. something it is not. To weaken IS
12. to limit, and impose an opposite
13. that *contrasts* CONTRADICTS the concept
14. it attacks. And BY its contradiction
15. does it JOIN to the idea a something
16. it is not, and make it unintelligible.
17. Who can understand a double
18. concept, such as “weakened-
19. power,” or as “hateful-love?”

20. **T 27 D 2.** You have decided that your brother
21. IS a symbol for a “hateful-
22. love,” a “weakened-power,” and,
23. above all, a “living-death.” And
24. so he has NO meaning to you, for
25. he stands for what is

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\(^{11}\) *Ur* inserts “Jan. 26, 1968”
meaningless. He represents a double thought, where half is cancelled out by the remaining half. Yet even this is quickly contradicted by the half it cancelled out, and so they BOTH are gone. And now he stands for nothing. Symbols which are but made to represent ideas that cannot BE, but must stand for empty space and nothingness. Yet nothingness and empty space can NOT be interference. What CAN interfere with the awareness of reality is the belief that there is SOMETHING THERE. The picture of your brother that you see means nothing. There is nothing to attack or to deny; to love or hate, or to endow with power or to see as weak. The picture has been wholly cancelled out, because it symbolized a contradiction which cancelled out the THOUGHT it represents. And thus the picture has no cause at all. Who can perceive effect WITHOUT a cause? What can the causeless BE but nothingness.
(N 12:027) (Ur 944-945)

1 The picture of your brother that you see is wholly
2 absent, and has never been. Let, then, the
3 empty space it occupies be RECOGNIZED
4 as vacant, and the time devoted to its
5 seeing be perceived as idly spent, a
6 time unoccupied. (945)#771
7 T 27 D 4. An empty space that is NOT
8 seen as filled, an unused interval of
9 time NOT seen as spent and fully
10 occupied, become a silent invitation
11 to the truth to enter, and to make Itself
12 at home. No preparation CAN be
13 made that would enhance the
14 invitation's true real appeal. For what
15 you leave as vacant GOD will fill, and
16 where HE is, there MUST the truth
17 abide. Unweakened Power, with NO o
18 pposite, is what creation IS. For this
19 there are NO symbols. Nothing points
20 BEYOND the truth, and what can
21 stand for MORE than everything?
22 Yet true undoing must be kind, and so
23 the first replacement for your picture is
24 ANOTHER picture, of ANOTHER kind.
25 T 27 D 5. As nothingness can not BE
(N 12:028) (Ur 945)
1 pictured, so there IS no symbol for totality.
2 Reality is ultimately known WITHOUT a form,
3 unpictured and unseen. Forgiveness is not
4 yet a Power known as wholly free of
5 limits. Yet it sets no limits YOU have
6 chosen to impose. Forgiveness is the means by
7 which the truth is represented TEMPORARILY.
8 It lets the Holy Spirit make EXCHANGE of
9 pictures possible, until the time when
10 aids are meaningless, and learning done.
11 No learning aid has use which can
12 extend BEYOND the goal of learning.
13 When its aim HAS BEEN accomplished,
14 it is functionless. Yet\textsuperscript{12} in the learning
15 interval, it HAS a use which now
16 you fear, but yet will love.
17 \textbf{T 27 D 6}. The picture of your brother GIVEN
18 you to occupy the space so lately
19 left unoccupied and vacant, will not
20 need defense of ANY kind. For
21 you will give it OVERWHELMING preference.
22 Nor delay an instant in deciding
23 that it is the ONLY one you want.
24 It does NOT stand for double
25 concepts. Though it is but HALF

\textsuperscript{12} Ur inserts comma
The Shorthand Notes  Text Chapter 27

(N 12:029) (Ur 945-946)

1 a picture, and IS incomplete, WITHIN itself it is
2 the same. The other half of what it
3 represents remains unknown, but is
4 NOT cancelled out. And thus is God
5 left free to take the final step Himself.
6 For this you need NO pictures and NO
7 learning aids. And what will ultimately
8 take the place of EVERY learning aid
9 will merely BE. (946)#772

10 T 27 D 7. Forgiveness vanishes and symbols
11 fade, and nothing that the eyes have ever
12 seen, or ears have heard, remains to be
13 perceived. A Power wholly limitless
14 has come, NOT to destroy, but to
15 RECEIVE Its Own. There is no
16 CHOICE of function anywhere. The
17 choice you fear to lose you never HAD.
18 Yet only this APPEARS to interfere
19 with power unlimited and SINGLE
20 thoughts, complete and happy,
21 WITHOUT opposite. You do not
22 know the peace of power which
23 opposes NOTHING. Yet no OTHER
24 kind can be at all. Give welcome
25 to the Power beyond forgiveness, and beyond.
(N 12:030) (Ur 946)

1 the world of symbols and of limitations. He
2 would merely BE, and so He merely IS.
T 27 E. The Quiet Answer (*N 1896 12:31)  
(N 12:030) (Ur 947)

1. T27 E 1. In quietness are all things  
answered, and is every problem quietly  
resolved. In conflict there can BE no  
answer and no resolution. For its  
PURPOSE is to make NO resolution  
possible, and to ensure NO answer will  
be plain. A problem set in conflict  
HAS no answer, for it is seen in  
different ways. And what would be  
an answer from one point of view is  
NOT an answer in another light. You  
ARE in conflict. Thus it must be  
clear you cannot answer anything  
at all, for conflict HAS no  
limited effects. Yet, if God gave an  
Answer, there MUST be a way in which  
your problems are resolved, for what He  
wills already has been done.

2. T27 E 2. Thus it MUST be that time  
is not involved, and every problem can  
be answered now. Yet it must also  
be that in your state of mind,  
solution is impossible. Therefore, God must have  
given you a way of reaching to ANOTHER  
state of mind, in which the answer is ALREADY

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13 Ur inserts “January 30, 1968”
(N 12:032) (Ur 947)

1 THERE. Such is the Holy Instant. It is here
2 that ALL your problems should be
3 brought and LEFT. Here they BELONG, for
4 here THEIR answer is. And where its
5 answer is, a problem MUST be
6 simple and be easily resolved. It
7 MUST be pointless to attempt to solve
8 a problem where the answer cannot
9 be. Yet, just as surely, it
10 MUST be resolved, if it is brought
11 to where the answer IS.
12 **T 27 E 3.** Attempt to solve NO problems
13 but within the Holy Instant's surety. For
14 there the problem WILL be answered and
15 resolved. Outside, there will be no
16 solution, for there IS no answer
17 there that could be found. Nowhere
18 outside a single simple question
19 is ever ASKED. The world can ONLY
20 ask a double question, with MANY
21 answers, none of which will do. It
22 does not ask a question to BE answered, but
23 only to restate its point of view.
24 All questions asked within this world
25 are but a way of LOOKING, NOT a question
(N 12:033) (Ur 947-948)

1 asked. A question asked in hate cannot be
2 answered, because it IS an answer in itself.
3 A double question asks and answers, both
4 attesting the same thing, in different form. (948)#774
5 T 27 E 4. The world asks but one question.
6 It is this: "Of these illusions, which of them are true?
7 Which ones establish peace and offer joy?
8 And which can bring escape from all the
9 pain of which this world is made?" Whatever
10 form the question takes, its purpose is the same.
11 It asks but to ESTABLISH sin is real,
12 and answers in the form of preference. "Which
13 sin do you prefer?" That is the one that you
14 should choose. The OTHERS are not true.
15 What can the body get that you would
16 want the most of all? It is your servant and
17 your friend. But tell it what you want,
18 and it will serve you lovingly and well. And
19 this is NOT a question, for it TELLS you
20 WHAT you want, and WHERE to go to ask for it.
21 It leaves no room to question its beliefs,
22 except that what it states takes
23 question's FORM.
24 T 27 E 5. A pseudo-question has no
25 answer. It DICTATES the answer, even as
it asks. Thus is all questioning within the world a form of propaganda for itself. Just as the body's witnesses are but the senses from WITHIN itself, so are the answers to the questions of the world contained within the questions. Where answers represent the QUESTIONS they add nothing new, and nothing has been learned. An HONEST question is a learning tool which asks for something that you do NOT know. It does NOT set conditions for response, but merely asks what the RESPONSE should be. And no-one in a conflict state is free to ASK this question, for he does not WANT an honest answer, where the conflict ENDS. T27 E 6. Only within the Holy Instant can an honest question honestly be asked. And from the meaning of the QUESTION does the meaningfullness of the answer come. Here is it possible to separate your wishes FROM the answer, so it can be GIVEN you, and also be RECEIVED. The answer is provided everywhere, but it is only here it can be HEARD. An honest answer asks NO sacrifice, because it answers questions truly
(N 12:035) (Ur 948-949)

1 asked. The questions of the world but ask of whom
2 is sacrifice demanded, asking NOT if
3 sacrifice is meaningful at all. And
4 so, UNLESS the answer tells “of whom,”
5 it will remain unrecognized, unheard, and
6 thus the QUESTION is preserved intact, because
7 it gave the answer to ITSELF. (949)#775

T 27 E 7. The Holy Instant is the interval in which the mind
9 is still enough to hear an answer
10 that is NOT entailed within the
11 question asked. It offers something new
12 and DIFFERENT from the question. How COULD it be
13 answered, if it but repeats
14 itself. Therefore, attempt to solve NO
15 problem in a world from which the answer
16 has been barred. But bring the
17 problem to the only place which holds
18 the answer lovingly FOR you. Here are the
19 answers which will SOLVE your problems, because
20 they stand APART from them, and see
21 what CAN be answered; what the QUESTION is.
22 Within the world, the answers merely raise
23 ANOTHER question, though they leave the first
24 unanswered. In the holy instant, you can bring the question TO
25 the answer, and receive the answer that was MADE for you.
26 (950) #776
T 27 F. The Healing Example (*N 1901 12:36) (N 12:036) (Ur 950)

1 T 27 F 1. The\textsuperscript{14} ONLY way to heal is to be healed.  
2 The miracle extends WITHOUT your help. But  
3 you ARE needed that it can BEGIN. ACCEPT  
4 the miracle of healing, and it WILL go  
5 forth, because of what it IS. It is its  
6 NATURE to extend itself the instant it is  
7 born. And it is born the instant it is  
8 offered and RECEIVED. No-one can ask  
9 ANOTHER to be healed. But he can  
10 let HIMSELF be healed, and thus offer  
11 the other what he has received. Who can  
12 \textit{(prefer proj. bestow)} bestow upon another what he  
13 does not HAVE? And who can SHARE  
14 what he denies HIMSELF? The Holy Spirit  
15 speaks to YOU. He does not speak to  
16 someone ELSE. Yet BY your listening\textsuperscript{15}  
17 His Voice extends, BECAUSE you have accepted  
18 what He says.  
19 T 27 F 2. Health is the witness unto health.  
20 As long as it is unattested, it  
21 remains without conviction. Only when  
22 DEMONSTRATED has it BEEN proved,  
23 and MUST compel belief. No-one is  
24 healed through double messages. If you  
25 wish ONLY to be healed, you heal.

\textsuperscript{14} Ur inserts “Feb. 1, 1968”  
\textsuperscript{15} Ur inserts comma
(N 12:037) (Ur 950)

1 Your single PURPOSE makes this possible. But
2 if you are AFRAID of healing, then it cannot
3 come through you. The ONLY thing that is required
4 for a healing is a lack of fear. The
5 fearful are NOT healed, and cannot heal.
6 This does NOT mean the conflict must be
7 gone forever from your mind. For if it were,
8 there were no NEED for healing any more.
9 But it DOES mean, if only for an
10 instant, you love without attack. An instant
11 is sufficient. Miracles wait not on time.
12 T 27 F 3. The holy instant is the miracle's abiding-
13 place. From there, each one is born into this
14 world, as witness to a state of
15 mind which has TRANSCENDED
16 conflict, and has reached to peace.
17 It carries comfort from the place of
18 peace into the battleground, and
19 DEMONSTRATES that war has no effects.
20 For all the hurt that war has sought
21 to bring; the broken bodies and the shattered
22 limbs, the screaming dying and the silent
23 dead, are gently lifted up and
24 comforted. There IS no sadness, where a
25 miracle has come to heal. And
(N 12:038) (Ur 950-951)

1 nothing more than just ONE instant of your
2 love WITHOUT attack is necessary, that all
3 this occur. (951)#777 T 27 F 4. In that ONE instant
4 are YOU healed, and in that single instant is ALL
5 healing done. What stands APART
6 from you, when you accept the blessing
7 that the holy instant brings? Be not afraid
8 of blessing for the One Who blesses you
9 loves all the world, and leaves nothing
10 within the world that COULD be feared.
11 But if you SHRINK from blessing, will the
12 world indeed seem fearful, for you
13 have WITHHELD its peace and comfort,
14 leaving it to die. Would not a world
15 so bitterly bereft be looked on as a
16 condemnation by the one who COULD
17 have saved it, but stepped back,
18 because he was AFRAID of being healed? The
19 eyes of all the dying bring reproach, and
20 suffering whispers, “What is there to fear?”
21 T 27 F 5. Consider well its question.
22 It is asked of you on YOUR behalf.
23 A dying world asks only that you
24 rest an instant from attack
25 upon YOURSELF, that it be healed.
(N 12:039) (Ur 951)

1. Come to the holy instant and be healed, for nothing that is
2. there received is left behind, on your
3. returning to the world. And BEING blessed,
4. you will bring blessing. Life is given you,
5. to give the dying world. And suffering
6. eyes no longer will accuse, but shine
7. in thanks to you who blessing gave. The
8. holy instant's radiance will light YOUR eyes, and give
9. them sight to see beyond ALL suffering,
10. and see Christ's Face INSTEAD. Healing
11. REPLACES suffering. Who looks on one
12. cannot PERCEIVE the other, for they
13. CANNOT both be there. And what YOU
14. see the world will witness, and will witness TO.
15. **T 27 F 6.** Thus is YOUR healing everything
16. the world requires, that it may be
17. healed. It needs ONE lesson that
18. has perfectly been learned. And then,
19. when YOU forget it, will the world remind
20. you gently of what you have taught.
21. No reinforcement will its thanks with-  
22. hold from you who let yourselves¹⁶ be
23. healed, that it might live. It
24. will call forth its witnesses to show the Face of
25. Christ to you who brought the sight to THEM,

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¹⁶ Ur replaces “yourself” with “yourselves”
by which THEY witnessed it. The world of accusation
is replaced by one in which all eyes look lovingly
upon the friend who brought them their release.
And happily your brother will perceive the
many friends he thought were enemies.

Problems are not specific, but they
take specific forms, and these specific
shapes make up the world. And no-
one understands the nature of his problem.
If he DID, it would be there no more
for him to see. Its very NATURE is
that it is NOT. And thus, WHILE
he perceives it, he can NOT perceive it
as it is. But HEALING is
apparent in specific instances, and
generalizes to include them all. This is because
they really ARE the same, DESPITE their
different forms. All learning aims at
transfer, which becomes complete
within two situations which are seen as one.
For ONLY common elements are there.
But this can only be attained by One
Who does not see the DIFFERENCES you see.
The total transfer of your
learning is NOT made by you. But
(N 12:041) (Ur 952)

1 that it HAS been made, IN SPITE of
2 all the differences you see, convinces YOU that
3 they could not be real. Your healing
4 WILL extend, and WILL be brought to problems
5 that you thought were NOT your own. And
6 it will ALSO be apparent that your
7 many DIFFERENT problems will be solved,
8 as any ONE of them has been
9 escaped. It CANNOT be their differences which
10 made this possible, for learning does
11 not jump from situations to their opposites, and
12 bring the SAME effects. All healing
13 MUST proceed in lawful manner, in
14 accord with laws that have been properly
15 perceived, but NEVER violated. Fear
16 you not the way that YOU perceive them. You ARE
17 wrong, but there is One within you Who is RIGHT.
18 T 27 F 9. Leave, then, the transfer of your
19 learning to the One Who REALLY understands
20 its laws, and Who will GUARANTEE that
21 they remain unviolated and unlimited.
22 Your part is merely to apply what He
23 has taught you TO YOURSELF, and He will
24 do the rest. And thus the power
25 of your learning will be PROVED to you, by
(N 12:042) (Ur 952-953)

1. all the many DIFFERENT witnesses it finds.
2. Your brother FIRST among them will be seen,
3. but thousands stand behind him, and
4. beyond each one of them there are a thousand
5. more. Each one may SEEM to have a
6. problem which is DIFFERENT (953)#779 from the rest.
7. Yet they are solved TOGETHER. And
8. their common Answer shows the QUESTIONS could
9. not have been separate.

10. **T 27 F 10.** Peace be to you whom is healing
11. offered. And you will learn that peace
12. is given you, when you accept the healing
13. for yourself. Its TOTAL value
14. need not be appraised by YOU,
15. to let you understand that you have benefited
16. from it. What occurred within the instant
17. which love entered in WITHOUT
18. attack, will stay with you forever. YOUR
19. healing will be ONE of its effects,
20. as will your brother's. Everywhere you go,
21. will you behold its multiplied effects.
22. Yet all the witnesses that you behold
23. will be FAR less than all there really
24. ARE. Infinity cannot be understood
25. by merely counting up the separate parts.
(N 12:043) (Ur 953)

1 God thanks you for your healing, for He knows
2 it is a gift of love unto His Son, and therefore is it
3 given unto Him.

(954)#780
T 27 G. The Purpose of Pain (*N 1909 12:44)
(N 12:044) (Ur 954)

1 T 27 G 1. Pain\textsuperscript{17} demonstrates the body must be real.
2 It is a loud, obscuring voice, whose shrieks
3 would silence what the Holy Spirit says, and keep
4 His words from your awareness. Pain
5 compels attention, drawing it away
6 from Him, and focusing upon itself.
7 Its purpose is the same as pleasure,
8 for they both are means TO MAKE
9 THE BODY REAL. What shares a common
10 function IS the same. This is the
11 law of purpose, which unites all
12 those who share in it within itself.
13 Pleasure and pain are EQUALLY unreal,
14 because their purpose CANNOT be achieved.
15 Thus are they means for nothing, for
16 they have a goal without a meaning.
17 And they share the lack of meaning
18 that their PURPOSE has.
19 T 27 G 2. Sin shifts from pain to pleasure,
20 and again to pain. For EITHER witness
21 is the same, and carries but one message,
22 "You are here, WITHIN this body, and you CAN
23 be hurt. You can have pleasure, too, but
24 ONLY at the cost of pain." These witnesses
25 are joined by many more. Each one

\textsuperscript{17} Ur inserts "Feb. 4, 1968"
(N 12:045) (Ur 954-955)

1 SEEMS different, because it has a different
2 NAME, and so it seems to answer to a different
3 SOUND. Except for this, the witnesses of
4 sin are all alike. Call pleasure
5 “pain,” and it will hurt. Call pain a
6 pleasure, and the pain BEHIND the pleasure
7 will be felt no more. Sin's witnesses
8 but shift from name to name, as one
9 steps forward, and another, back. Yet
10 which is foremost makes NO difference. Sin's
11 witnesses hear but the call of death.
12 T 27 G 3. This body, purposeless within itself,
13 holds all your memories and all your hopes.
14 You use its eyes to see, its ears to hear,
15 and let it TELL you what it is it feels. IT DOES NOT KNOW. It tells
16 you but the NAMES you gave it to use, when
17 YOU call forth the (955)#781 witnesses to its reality.
18 You cannot choose AMONG them which are
19 real, for any one you choose is like the rest.
20 This name or that, but nothing more, you
21 choose. You do not MAKE a witness
22 true, because you called him by
23 truth's NAME. The truth is found in
24 him IF IT IS TRUTH HE REPRESENTS.
(N 12:046) (Ur 955)

1 And otherwise he lies, if you should call
2 him by the Holy Name of God Himself.
3 **T 27 G 4.** God's Witness sees no witnesses
4 AGAINST the body. Neither does He harken
5 to the witnesses by OTHER names, which
6 speak in OTHER ways for its reality.
7 He KNOWS it is not real. For NOTHING
8 could contain what you believe
9 it holds within. Nor COULD it
10 tell a Part of God Himself
11 what It should feel, and what
12 Its Function is. Yet must He
13 love whatever YOU hold dear. And
14 for each witness to the body's death,
15 He sends a witness to your Life in
16 Him Who knows no death. Each
17 miracle He brings is witness that the
18 body is NOT real. Its pains and
19 pleasures does He heal alike, for
20 ALL sin's witnesses do His replace.
21 **T 27 G 5.** The miracle makes NO distinctions
22 in the names by which sin's witnesses are
23 called. It merely proves that what
24 they REPRESENT has no effects. And
25 this it proves BECAUSE its own effects have come
(N 12:047) (Ur 955-956)

1 to take their place. It matters not the name by which you
2 called your suffering. IT IS NO LONGER THERE.
3 The One Who brings the miracle perceived them
4 all as one, and called by name of “fear.”
5 As fear is witness unto death, so is a miracle the witness unto Life. It is a
6 witness no-one can deny, for it is the
7 EFFECTS of life it brings. The dying live,
8 the dead arise, and pain has vanished. Yet
9 a miracle speaks not but for itself, but
10 what it REPRESENTS. Love, too, has symbols
11 in a world of sin. The miracle forgives BECAUSE (956)#782 it
12 stands for what is PAST forgiveness, and is
13 TRUE.

15 T27G6. How foolish and insane it is to think
16 a miracle is BOUND by laws which it
17 came solely to UNDO. The laws of SIN
18 have different witnesses, with different strengths.
19 And THEY attest to different suffering.
20 Yet to the One Who sends forth miracles
21 to bless the world, a tiny stab of pain,
22 a little worldly pleasure, and the throes of
23 death itself are but a single sound;
24 a call for healing, and a plaintive cry
25 for help within a world of misery.

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18 Ur changes “a” to “the”
(N 12:048) (Ur 956)

1 It is their SAMENESS that the miracle attests.
2 It is their SAMENESS that it PROVES. The laws which
3 call them DIFFERENT are dissolved, and
4 SHOWN as powerless. The PURPOSE of a
5 miracle is to accomplish this. And God
6 Himself has GUARANTEED the strength of
7 miracles for what they witness TO.
8 T 27 G 7. Be witnesses unto the miracle,
9 and NOT the laws of sin. There is no NEED
10 to suffer any more. But there IS need
11 that you be healed, because the suffering
12 of the world has made it deaf to its
13 salvation and deliverance. The resurrection of the
14 world awaits YOUR healing and YOUR
15 happiness, that you may DEMONSTRATE the
16 healing of the world. The holy instant will replace
17 ALL sin, if you but carry its effects with
18 you. And no-one will ELECT to suffer
19 more. What better function COULD
20 you serve than this? Be healed
21 that you may heal, and suffer not the laws
22 of sin to be applied to YOU. And Truth
23 WILL be revealed to you who chose to let
24 Love's symbols TAKE THE PLACE of sin.
25 (957)#783
T 27 H. The Illusion of Suffering (*N 1914 12:49)  
(N 12:049) (Ur 957)

1 T 27 H 1. Suffering\(^9\) is an emphasis upon all  
2 that the world has done to injure YOU.  
3 Here is the world's demented version of  
4 salvation clearly shown. Like to a dream  
5 of punishment, in which the dreamer is unconscious  
6 of what brought on the attack against  
7 himself, he sees himself attacked unjustly, and  
8 by something NOT himself. HE is the  
9 victim of this “something else,” a thing  
10 OUTSIDE himself for which he has no reason  
11 to be held responsible. He must be  
12 innocent BECAUSE he knows not what  
13 HE does, but what is done TO him.  
14 Yet is his own attack upon himself  
15 apparent still, for it is he who  
16 bears the suffering. And he can NOT  
17 escape BECAUSE its source is seen  
18 outside himself.

19 T 27 H 2. Now you are being shown you CAN  
20 escape. All that is needed is you  
21 look upon the problem as it IS, and  
22 NOT the way that you have set it up.  
23 How COULD there be another way to  
24 solve a problem which is VERY simple,  
25 but has been obscured by heavy

\(^9\) Ur inserts “February 9, 1968”
clouds of complication, which were MADE to keep the problem unresolved? WITHOUT the clouds, the problem will emerge in all its primitive simplicity. The choice will NOT be difficult, because the problem is absurd when clearly seen. No-one has difficulty making up his mind to let a simple problem be resolved, if it is SEEN as hurting him, and also very easily removed.

The “reasoning” by which the world is made, on which it rests, by which it is maintained, is simply this: “YOU are the cause of what I do. Your presence JUSTIFIES my wrath, and you exist and think APART from me. While YOU attack, I MUST be innocent. And what I suffer from IS your attack.” No-one who looks upon this “reasoning” EXACTLY as it is could fail to see it does NOT follow, and it makes NO sense. Yet it SEEMS sensible, because it LOOKS as if the world WERE hurting you. And so it seems as if there is no
NEED to go beyond the obvious in terms of cause. (958)#784

There is INDEED a need. The world's ESCAPE from condemnation is a need which those WITHIN the world are joined in sharing. Yet they do not recognize their common need. For each one thinks that, if he does his part, the condemnation of the world will rest on him. And it is this that he perceives to BE his part in its deliverance.

Vengeance must have a focus. Otherwise, is the avenger's knife in his own hand, and pointed to himself.

And he MUST see it in ANOTHER hand, if he would be a victim of attack he did NOT choose. And thus he suffers from the wounds a knife he does not HOLD has made upon himself.

This is the PURPOSE of the world he sees. And, LOOKED AT thus, the world provides the means by which this purpose SEEMS to be fulfilled. The means ATTEST the purpose, but are NOT
(N 12:052) (Ur 958)
1 themselves a cause. Nor will the CAUSE
2 be changed by seeing it APART from
3 its effects. The cause PRODUCES
4 the effects, which then bear witness to
5 the CAUSE, and NOT themselves. Look, then,
6 BEYOND effects. It is NOT here the
7 CAUSE of suffering and sin must
8 lie. And dwell not on the sin and
9 suffering, for they are but
10 REFLECTIONS of their cause. The part you
11 play in SALVAGING the world from
12 condemnation IS your own escape.
13 T 27 H 6. Forget not that the witness
14 to the world of evil cannot speak
15 EXCEPT for what has seen a
16 NEED for evil in the world. And
17 this is where YOUR guilt was first
18 beheld. In separation from your
19 brother was the first attack upon
20 yourself begun. And it is THIS the
21 world bears witness to. Seek
22 not another cause, nor look
23 among the mighty legions of its
24 witnesses for its undoing. They
25 SUPPORT its claim on your allegiance.
(N 12:053) (Ur 958)

1 What CONCEALS the truth is not where you should look to FIND the truth. The
2 witnesses to sin all stand within ONE little space. And it is HERE you find
3 the CAUSE of your perspective on the world.
Once you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must REALLY be. Of one thing you were sure; of all the many causes you perceived as bringing pain and suffering to you, your guilt was NOT among them. Nor did you, in ANY way, REQUEST them for yourself. This is how ALL illusions come about. The one who makes them does NOT see himself as making them, and their reality does NOT depend on him. Whatever cause they have is something quite APART from him, and what he sees is SEPARATE from his mind.

He CANNOT doubt his dreams' reality BECAUSE he does not see the part he plays in MAKING them, and MAKING them seem real. No-one can waken from a dream the world is dreaming FOR him. He becomes a part of someone ELSE'S dream. He CANNOT choose to waken from a dream he did not make. Helpless he

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20 Ur inserts “February 12, 1968.”
stands, a victim to a dream conceived and cherished by a SEPARATE mind. Careless indeed of him this mind must be, as thoughtless of his peace and happiness as is the weather, or the time of day. It loves him not, but casts him as it will, in any role that satisfies its dream. **T 27 H 9.** So little is his worth that he is but a dancing shadow, leaping up and down, according to a senseless plot conceived within the idle dreaming of the world. This is the ONLY picture you can see, the ONE alternative that you can choose, the OTHER possibility of cause, if you be NOT the dreamer of your dreams. And this IS what you choose, if you deny the cause of suffering is in YOUR mind. Be glad indeed it is, for thus are YOU the ONE decider of your destiny in time. The choice IS yours to make between a sleeping death and dreams of evil, or a happy wakening and joy of life. **(960)#786**

**T 27 H 10.** What COULD you choose between, but life or death, waking or sleeping, war or
peace, your dream or your reality? But if the choice is REALLY given you, then you must see the causes of the things you choose BETWEEN exactly AS they are and WHERE they are. What choices can be made between two states, but ONE of which is clearly recognized? Who could be free to choose BETWEEN effects, when only ONE is seen as up to you? An honest choice could NEVER be perceived as one in which the choice is split between a tiny you and an enormous world, with DIFFERENT dreams about the truth in you. The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. THEY are one. The dreaming of the world is but a part of your own dream you gave away, and saw as if it were its start and ending, both. Yet was it started by your SECRET dream, which you do NOT perceive, although it CAUSED the part you see and do not doubt is real. How COULD you doubt it, while you lie asleep, and dream in secret that its CAUSE is real? A brother SEPARATED from yourself, an ancient enemy, a
murderer who stalks you in the night and plots
your death, yet plans that it be
lingering and slow. 21 T 27 H 12. Of this you dream. And,
UNDERNEATH this dream, is yet another, in
which YOU become the murderer, the secret enemy,
the scavenger and the destroyer of the brother and the
world you fear alike. Here is the CAUSE
of suffering, the space BETWEEN your dreams
and your reality. The little gap you do not even
see, the birthplace of illusions and of
fear, the time of terror and of ancient
hate, the instant of disaster; — all are
here. Here is the CAUSE of unreality.
And it is here that it will be undone.
YOU are the dreamer of the world of
dreams. No OTHER cause it has, nor
ever will. (961)#787 T 27 H 13. Nothing more fearful than
an idle dream has terrified God's
Son, and made him think that he
has lost his innocence, denied
his Father, and made war upon
himself. So fearful is the dream, so
seeming real, he could not waken
to reality without the sweat of terror and a
scream of mortal fear, unless a gentler

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21 This is a very curious paragraph break in the Urtext manuscript. The Notes has no paragraph break here, just an em dash. The HLC and FIP simply use a semicolon, which seems more appropriate.
(N 12:058) (Ur 961)

dream preceded his awaking, and allowed
his calmer mind to welcome, NOT to fear, the
Voice that called with love to waken him.
A gentler dream, in which his suffering was
healed, and where his brother was his friend.
God willed he waken gently, and with joy.
And GAVE him means to waken WITHOUT
fear.

Accept the dream He gave, INSTEAD
of yours. It is NOT difficult to change shift a
dream, when once the dreamer has
been recognized. T 27 H 14. Rest in the Holy Spirit, and
allow His gentle dreams to take the
place of those you dreamed in terror, and
in fear of death. He brings FORGIVING
dreams, in which the choice is NOT who is the
murderer, and who shall be the victim. In
the dreams HE brings, there IS no murder, and
there IS no death. The dream of guilt is
fading from your sight, although your eyes
are closed. A smile has come to
lighten up your sleeping face. The sleep is
peaceful now, for these are happy dreams.
Dream softly of your sinless brother, who unites
with you in holy innocence. And, from THIS dream,
(N 12:059) (Ur 961)

1 the Lord of Heaven will Himself awaken His
2 beloved Son.

3 T 27 H 15. Dream of your brother's kindnesses
4 INSTEAD of dwelling in your dreams on his
5 mistakes. Select his thoughtfulness
6 to dream about, INSTEAD of counting
7 up the hurts he gave. Forgive him his
8 illusions, and give thanks to him for
9 all the helpfulness he gave. And
10 do not brush aside his many gifts,
11 because he is not perfect in your dreams.
12 He represents his Father, Whom
13 you see as offering both life AND
14 death to you. Brother, He gives BUT
15 life, and what you see as gifts your
16 brother offers REPRESENT the gifts you
17 dream your Father gives to you. Let all
18 your brother's gifts be seen in light
19 of charity and kindness offered you. And
20 let no pain disturb your dream of deep
21 appreciation for his gifts to you.

25 (962)#788
T 27 I. The “Hero” of the Dream (*N 1925 12:60)
(N 12:060) (Ur 962)

1. T 27 I. The body is the central figure in the dreaming of the world. There IS no dream without it, nor does it exist without the dream, in which it acts as if it were a person, to be seen and be believed. It takes the central place in every dream, which tells the story of how it was made by OTHER bodies, born into the world OUTSIDE the body, lives a little while, and dies, to be united in the dust with other bodies, dying like itself. In the brief time allotted it to live, it seeks for other bodies as its friends and enemies. Its safety is its main concern. Its comfort is its guiding rule. It tries to look for pleasure, and avoid the things that would be hurtful. Above all, it tries to teach itself its pains and joys are different, and CAN be told apart.

2. T 27 I. The dreaming of the world takes many forms, because the body seeks in many ways to PROVE it is autonomous and real. It puts things on itself that it has bought with little metal discs or paper strips the world proclaims as valuable and good. It works to get them, doing senseless

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22 Ur inserts “February 14, 1968.”
(N 12:061) (Ur ---)
things, and tosses them away for senseless things it does not NEED, and does not even WANT. It hires OTHER bodies, that they may protect it, and collect more senseless things that it can call its own. It looks about for special bodies that can SHARE its dream. Sometimes it dreams it is a conqueror of bodies weaker than itself. But in some phases of the dream, it is the slave of bodies which would hurt and torture it.

T2713. The body's serial adventures, from the time of birth to dying is the theme of every dream the world has ever had. The “hero” of this dream will never change, nor will its purpose. Though the dream itself takes many forms, and SEEMS to show a large great variety of places and events wherein its “hero” finds itself, the dream has but ONE purpose, taught in many ways. This single lesson does it try to teach again, and still again, and yet once more; - that it is CAUSE and NOT effect. And YOU are ITS effect, and CANNOT be its

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23 Ur changes “that” to “which”
cause. Thus are you NOT the dreamer, but
the DREAM. And so you wander idly in and
out of places and events that IT contrives.

T 27 14. That this is all the BODY does is
ture, for it IS but a figure in a
dream. But who REACTS to figures
in a dream, UNLESS he sees them
as if they were real? (963)#789 The INSTANT
that he sees them as they ARE,
they HAVE no more effect 24 on him,
BECAUSE he understands he GAVE them
their effects BY CAUSING THEM, and
MAKING them seem real. How
willing are you to ESCAPE effects
of all the dreams the world has ever
had? Is it your wish to let NO
dream appear to be the cause of
what it is YOU do? Then let
us merely look upon the dream's
beginning, for the part you see is but
the SECOND part, whose CAUSE lies in the first.

T 27 15. No-one asleep and dreaming in
the world remembers his attack upon
himself. No-one believes there really was a
time when he knew nothing of a

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24 Ur changes "effect" to "effects"
(N 12:064) (Ur 963)
1 body, and could never have conceived this world
2 as real. He would have seen at once
3 that these ideas are one illusion, too
4 ridiculous for anything but to be laughed
5 away. How serious they now appear
6 to be! And no-one can remember
7 when they would have met with laughter and
8 with disbelief. We CAN remember this,
9 if we but look directly at their CAUSE.
10 And we will see the grounds for laughter,
11 NOT a cause for fear. Let us return
12 the dream he gave away unto the
13 dreamer, who perceives the dream as SEPARATE
14 from himself, and done to him.
15 T 27 I 6. Into eternity, where all is one, there
16 crept a tiny, mad idea, at which the
17 Son of God remembered not to laugh. In his
18 forgetting did the thought become a
19 serious idea, and possible of both
20 accomplishment and real effects. The
21 instant that the madness of the cause is
22 recognized it CAN have no effects. Together,
23 we can laugh them BOTH away, and understand
24 that time can NOT intrude upon
25 eternity. It IS a joke to think that time
(N 12:065) (Ur 963)

1 can come to circumvent eternity, which
2 MEANS there is no time. A timelessness in which
3 is time made real; a Part of God
4 Which can attack Itself; a separate
5 brother as an enemy; a mind WITHIN
6 a body; all are forms of circularity,
7 whose ending starts at its beginning,
8 ending at its cause.
9 T 27 I 7. The world you see depicts EXACTLY
10 what you thought YOU did. Except that
11 NOW you think that what you did is
12 being done to YOU. The guilt for what
13 YOU thought is being placed OUTSIDE
14 yourself, and on a guilty world which
15 dreams your dreams, and thinks your
16 thoughts INSTEAD of you. It brings
17 ITS vengeance, not your own. IT keeps
18 you narrowly confined within a body,
19 which it punishes because of all the sinful
20 things the body does within ITS dream.
21 You have NO power to make the body stop
22 its evil deeds, because you did NOT
23 make it, and can NOT (964)#790 control its
24 actions, or its purpose, or its fate.
25 T 27 I 8. The world but demonstrates an
ancient truth;\textsuperscript{25} you WILL believe that others do
to you EXACTLY what you think you did to them.
But, once deluded into blaming THEM,
you will not see the CAUSE of what they
do BECAUSE you want the guilt to rest on them.
How childish is this petulant device
to keep your innocence by pushing guilt
OUTSIDE yourself, but NEVER letting go!
It is not easy to perceive the jest, when all
around you do your eyes behold its
heavy consequences, but WITHOUT their
trifling cause. Without the cause do
its effects seem serious and sad
indeed. Yet they but follow.
And it is their CAUSE which follows
nothing, and is but a jest.

In gentle laughter does the
Holy Spirit perceive the cause, and looks NOT
to effects. How else could He
correct YOUR error, who have
OVERLOOKED the cause entirely? He
bids you bring each terrible effect
to Him, that you may look
TOGETHER on its foolish cause, and
laugh with Him a while. YOU

\textsuperscript{25} The Urtext manuscript has a hyphen here, the Notes doesn’t.
(N 12:067) (Ur 964-965)

1 judge effects, but HE has judged their
2 CAUSE. And by His judgment are
3 effects removed. Perhaps you come in
4 tears, but hear Him say, “My
5 brother, Holy Son of God, behold
6 your idle dream, in which this could occur,”
7 and you will leave the holy instant with your laughter and
8 your brother's JOINED with His.
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25 (965) #791
(N 12:068) (Ur 965)

1 T 27 I 10. The\textsuperscript{26} secret of salvation is but this: That
2 YOU are doing this UNTO YOURSELF. No
3 matter what the form of the attack, this
4 STILL is true. Whoever takes the role
5 of enemy and of attacker, STILL is this
6 the truth. Whatever seems to be the
7 cause of any pain and suffering you
8 feel, this is STILL true. For you would
9 not react at all to figures in a
10 dream you knew that YOU were dreaming.
11 Let them be as hateful and as
12 vicious as they may, they
13 COULD have no effect on you, unless
14 you failed to recognize it is YOUR dream.
15 This single lesson learned will set you
16 free from suffering, WHATEVER form it
17 takes.

18 T 27 I 11. The Holy Spirit will repeat this
19 ONE inclusive lesson of deliverance,
20 until it has been learned, REGARDLESS
21 of the form of suffering that brings you
22 pain. Whatever hurt you bring to
23 Him, He will make answer
24 with this very simple truth. For this
25 one answer TAKES AWAY the cause of

\textsuperscript{26} Ur inserts “February 15, 1968”
every form of sorrow and of pain. The form
affects His answer not at all, for He
would teach you but the SINGLE cause
of all of them, no matter WHAT their
form. And you will understand that miracles
reflect the simple statement, “I have done
this thing, and it is this I would undo.”

T 27 12. Bring, then, all forms of
suffering to Him Who knows each one
that every one is like the rest. He sees
NO differences where none exist,
and He will teach you how each one is CAUSED.
None has a DIFFERENT cause from all the
rest, and ALL of them are easily undone
by but a SINGLE lesson truly learned.
Salvation is a secret you have kept but from
yourself. The universe proclaims it
so. But, to its witnesses, you pay
no heed at all. For they attest
the thing you do not WANT to know.
They seem to keep it secret FROM you. Yet
you need but learn you choose but
NOT to listen, NOT to see.

T 27 13. How differently will you perceive the
world, when this is recognized! When
(N 12:070) (Ur 965-966)

1 you forgive the world YOUR guilt, YOU will be
2 free of it. Its innocence does NOT
3 demand your guilt, nor does YOUR
4 guiltlessness rest on ITS sins.
5 This is the obvious, a secret kept from
6 no-one but yourself. And it is this
7 that has (966)#792 maintained you SEPARATE from the
8 world, and kept your brother SEPARATE from you.
9 Now need you but to learn that BOTH of you
10 are innocent OR guilty. The one thing
11 that is impossible is that you be UNLIKE
12 each other; that they BOTH be true.
13 This is the only secret yet to
14 learn. And it will be NO secret you are healed.
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25 (967)#793
A Course in Miracles Volume I Chapter 28 Shorthand Notes Transcript

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Chapter 28 - The Undoing of Fear

T 28 A. Introduction (*N 1936 12:71)
(N 12:071) (Ur 967)

1 T 28 A 1. THE MIRACLE DOES NOTHING. All it
does is to UNdo. And thus it
cancels out the interference to what
HAS BEEN done. It does not
add, but merely takes away.
And what it takes away is long
since gone, but, being kept in
memory, APPEARS to have immediate
effects. This world was over long
ago. The thoughts that made it
are no longer in the mind that
thought of them, and loved them
for a while. The miracle but shows
the past is gone, and what has truly
gone HAS no effects. REMEMBERING
a cause can but produce
ILLUSIONS of its presence, NOT effects.

18 T 28 A 2. All the effects of guilt are here
no more. For guilt is over. In its
passing went its consequences, left
without a cause. Why would you cling
to it in memory, if you did not DESIRE its
effects? Remembering is as selective as
perception, being its past tense. It
is perception of the past, as if it were

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1 Ur inserts “February 19, 1968”
occurred NOW, and still were there to see.

Memory, like perception, is a skill made up by you, to take the place of what God GAVE in your creation. And, like all the things you made, it can be used to serve ANOTHER purpose, and to be means for something ELSE. It can be used to heal, and NOT to hurt, if you so wish.

T 28 A 3. Nothing employed for healing represents an effort to do anything at all. It is a recognition that you HAVE no needs which mean that something must be DONE. It is an unselective memory, which is NOT used to INTERFERE with truth. All things the Holy Spirit can employ for healing have been given Him WITHOUT the content and the purposes for which they have been made. They are but skills WITHOUT an application. They AWAIT their use. They have NO dedication and NO aim. T 28 B 1. The Holy Spirit can indeed make use of memory, for God Himself is there. But this is NOT a memory of past events, but ONLY of a
1 (N 12:073) (Ur 967-968)

2 PRESENT state. (968)#794

3 T 28 B 2. You are so long accustomed to believe

4 that memory holds only what has is

5 gone past, that it is hard for you to realize

6 it is a skill that CAN remember NOW.

7 The limitations on remembering the

8 world imposes on it are as vast

9 as those you let the world impose on YOU.

10 There IS no link of memory to the past. If

11 YOU would have it there, then there it IS.

12 But ONLY your desire made the link, and

13 ONLY you have held it to a part of

14 time where guilt appears to linger

15 still. The Holy Spirit's use of memory is

16 quite APART from time. He does NOT

17 seek to use it as a means to KEEP the

18 past, but rather as a way TO

19 LET IT GO.

20 T 28 B 3. Memory holds a message it

21 receives, and does what it is GIVEN it to

22 do. It does NOT write the message,

23 nor appoint what it is FOR. Like to the

24 body, it is purposeless within itself.

25 And if it seems to serve to cherish

26 ancient hate, and offer you the pictures
(N 12:074) (Ur 968)

1 of injustices and hurts that you were saving,
2 this is what you asked its message BE, and
3 this is what it IS. Committed to its
4 vaults, the history of all the body's past
5 is hidden there. All of the strange
6 associations made to keep the past alive, the
7 present dead, are stored within it,
8 waiting your command that they be
9 brought to you, and lived again. And
10 thus do their effects appear to be
11 INCREASED by time, which TOOK
12 AWAY their cause.
13 Yet time is but another
14 phase of what DOES NOTHING. It
15 works hand in hand with all
16 the other attributes with which you sought
17 to keep concealed the truth about
18 yourself. Time neither takes away,
19 nor can restore. And yet you make strange
20 use of it, as if the past
21 had CAUSED the present, which is
22 but a CONSEQUENCE, in which no change
23 can be made possible, because its
24 cause has GONE. And change
25 must have a cause that will endure, or
else it will not last. No change can be made in
the present, if its cause is PAST.

ONLY the past is held in memory, as you make
use of it, and so it is a way to hold the
past AGAINST the now. (969)#795

T 28 B 5. Remember NOTHING that you taught
yourself, for you were badly taught. And
who would keep a senseless lesson
in his mind, when he can learn and
can preserve a BETTER one? When
ancient memories of hate appear,
remember that their cause is gone.
And so you CANNOT understand what
they are FOR. Let not the cause
that you would give them NOW
be what it was that made them
what they were, or seemed to
be. Be GLAD that it is gone,
for this is what you would be
pardoned FROM. And see, instead,
the NEW effects of cause accepted
NOW, with consequences HERE.

T 28 B 6. They will surprise you with
their loveliness. The ancient NEW ideas
they bring will be the happy
(N 12:076) (Ur 969)

1 consequences of a cause so ancient
2 that it FAR exceeds the span of memory
3 that your perception sees. This is the Cause the Holy Spirit
4 has remembered FOR you, when you would
5 forget. It is NOT past, because He let it not
6 be unremembered. It has never changed,
7 because there never was a time in which He
8 did not keep it safely in your mind. Its
9 consequences will indeed SEEM new,
10 because you thought that you remembered
11 not their Cause. Yet, was It NEVER
12 absent from your mind, for it was NOT your
13 Father's Will that He be unremembered
14 by His only Son.
15 T 28 B 7. What YOU remember never
16 WAS. It came from causelessness which
17 you CONFUSED with cause. It CAN deserve
18 but laughter, when you learn you have
19 remembered consequences which were
20 causeless, and could never BE effects.
21 The miracle reminds you of a Cause forever
22 present, perfectly untouched by
23 time and interference. NEVER changed
24 from what It IS. And YOU are Its
25 effects, as changeless and as perfect

2 The word “Cause” and the pronoun “It” referring to it should probably both be capitalized consistently. As you see, in the Urtext manuscript the capitalization is not consistent. It is not consistent in the Notes either.
(N 12:077) (Ur 969–970)

1 as Itself. Its memory does NOT lie in the
2 past, nor waits the¹ future. It is NOT
3 revealed in miracles. They but remind you
4 that It has not gone. When you
5 forgive It for YOUR sins, It will no longer
6 BE denied. (970)#796

7 T 28 B 8. You who have sought to lay a
8 judgment on your own Creator, cannot
9 understand it is NOT He Who laid a
10 judgment on His Son. You would
11 DENY Him His effects, yet have they
12 never BEEN denied. There WAS no time
13 in which His Son could be condemned
14 for what was causeless, and AGAINST His
15 Will. What YOUR remembering would
16 witness to, is but the fear of God. He
17 has not DONE the thing you fear. No
18 more have YOU. And so your innocence
19 has NOT been lost. You need NO
20 healing to be healed. In quietness,
21 see in the miracle a lesson in allowing
22 Cause to have Its OWN effects, and doing
23 NOTHING that would interfere.
24 T 28 B 9. The miracle comes quietly into the
25 mind that stops an instant, and is still.

¹ While the Uttext clearly has definite article “the” here, the Notes equally clearly has the indefinite article “a.”
(N 12:078) (Ur 970)

1 It reaches gently from that quiet time,
2 and from the mind it healed in quiet then,
3 to other minds to SHARE its quietness.
4 And they will JOIN in doing nothing
5 to prevent its radiant extension
6 back into the Mind that caused
7 ALL minds to be. Born out of
8 sharing, there can BE no pause in time
9 to cause the miracle delay in hastening
10 to all unquiet minds, and bringing
11 them an instant's stillness, when
12 the memory of God returns to them. Their
13 OWN remembering is quiet now, and
14 what has come to take its place
15 will not be wholly unremembered
16 afterwards.

T 28 B 10. He to Whom time is given
17 offers thanks for every quiet
18 instant given Him. For in
19 that instant is His memory allowed
20 to offer all its treasures to the
21 Son of God, for whom they have been
22 kept. How gladly does He
23 offer them unto the one for whom
24 He has been given them! And His
Creator SHARES His thanks, because He would not be deprived of His effects. The instant's silence that His Son accepts gives welcome to eternity and Him, and lets them enter where they would abide. For in that instant does the Son of God do NOTHING that would make himself afraid. *(971)#797*

T 28 B 11. How instantly the memory of God arises in the mind that has no fear to keep the memory away. Its own remembering has gone. There IS no past to keep its fearful image in the way of glad awakening to present peace. The trumpets of eternity resound throughout the stillness, yet disturb it not. And what is NOW remembered is not fear, but rather is the Cause that fear was made to render unremembered and undone. The stillness speaks in gentle sounds of love the Son of God remembers from BEFORE his own remembering came IN BETWEEN the present and the past, to shut them out.

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4 a bracket appears in the Notes of the sort usually used to indicate the end of an Urtext page. It's a few words shy of the actual end, but those extra words are "offset" in the Ur indicating that they were typed later. This is more evidence that this is a later retyping and not the original Thetford Transcript.
(N 12:080) (Ur 971)

1 T 28 B 12. Now is the Son of God at last aware of PRESENT Cause and Its benign effects. Now does he understand what he has made is causeless, making NO effects at all. He HAS done nothing. And, in seeing THIS, he understands he never had a NEED for doing ANYTHING, and never did. His Cause IS Its effects. There never WAS a cause besides It, that could generate a DIFFERENT past or future. ITS effects are changelessly eternal, BEYOND fear, and PAST the world of sin entirely. What has been lost to see the causeless NOT? And where is sacrifice, when memory of God has come to TAKE THE PLACE of loss?

2 T 28 B 13. What better way to close the little gap between illusions and reality than to allow the memory of God to flow ACROSS it, making it a bridge an instant will suffice to reach beyond? For God has closed it with Himself. His memory has NOT gone by, and
(N 12:081) (Ur 971-972)

1 left a stranded Son forever on a
2 shore where he can glimpse
3 ANOTHER shore which he can never
4 reach. His Father wills that he be
5 lifted up, and gently carried over.
6 HE has built the bridge, and it is
7 He Who will transport His Son
8 across it. Have no fear that He will
9 fail in what He wills. Nor that
10 you be excluded from the Will that IS
11 for you.
T 28 C. Reversing Effect and Cause (*N 1947 12:82)
(N 12:082) (Ur 972)

1 T 28 C 1. Without a cause there can be
2 no effects, and yet, without effects,
3 there is no CAUSE. The cause a cause
4 is MADE by its effects; the Father
5 IS a father by His Son. Effects
6 do not CREATE their cause, but they
7 ESTABLISH its causation. Thus the
8 Son gives fatherhood to his Creator,
9 and RECEIVES the gift that he has
10 given Him. It is BECAUSE he is God's
11 Son that he must ALSO be a
12 father, who creates as God created
13 him. The circle of creation has
14 no end. Its starting and its
15 ending are the same. But, in
16 itself, it holds the universe of all
17 creation, without a start beginning OR without an end.

T 28 C 2. Fatherhood is creation. Love
19 MUST be extended. Purity is not
20 confined. It is the NATURE of the
21 innocent to be forever uncontained,
22 without a barrier or limitation.
23 Thus is purity NOT of the body. Nor
24 can it be FOUND where limitation
25 is. The body CAN be healed by

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5 Ur inserts “February 26, 1968”
6 Ur replaces “OR” with “and”
(N 12:083) (Ur 972)

1 its EFFECTS, which are as limitless as is
2 itself. Yet must all healing come
3 about because the mind is recognized as NOT
4 within the body, and its innocence is
5 quite APART from it, and where ALL healing
6 IS. Where, then, is healing? ONLY where
7 its cause is GIVEN its effects. For
8 sickness is a meaningless attempt to
9 give effects to causelessness, and MAKE
10 it be a cause.

11 T 28 C 3. Always in sickness does the Son of
12 God attempt to make himself his cause, and
13 NOT allow himself to be his Father's Son.
14 For this impossible desire, he does
15 not believe that he is Love's EFFECTS,
16 and must be cause BECAUSE of what
17 he is. The cause of healing is the ONLY
18 Cause of everything. It has but
19 ONE effect. And, in that recognition,
20 causelessness is GIVEN no effects, and
21 none are SEEN. A mind within a
22 body, and a world of other bodies,
23 each with SEPARATE minds, are your “creations,”
24 you the “other” mind, creating
25 with effects UNLIKE yourself. And7 AS

7 Ur inserts comma
(N 12:084) (Ur 972-973)

1  their father, you must be like them.
2  T28 C 4. Nothing at all has happened,
3  but that you have put yourself to sleep,
4  and dreamed a dream in which you were an
5  alien to yourself, and but a part of
6  someone ELSE'S dream. The miracle does
7  not awaken you, but merely shows
8  you (973)# - 799 - who the DREAMER is. It teaches you
9  there IS a choice of dreams while you are
10  still asleep, depending on the
11  PURPOSE of your dreaming. Do you
12  wish for dreams of healing, or for
13  dreams of death? A dream is like a
14  memory, in that it pictures what you
15  WANTED shown to you. An empty storehouse,
16  with an open door, holds ALL
17  your shreds of memories and dreams.
18  T28 C 5. Yet, if you are the DREAMER, you
19  perceive this much at least; that
20  YOU have caused the dream, and can accept
21  ANOTHER dream as well. But, for
22  this change in content of the dream,
23  it MUST be realized that it is YOU who
24  dreamed the dreaming that you do not
25  like. It is but an effect that YOU have
(N 12:085) (Ur 973)

1 caused, and you would not BE cause of this
effect. In dreams of murder and attack
2 are YOU the victim, in a dying body
3 slain. But, in forgiving dreams, is
4 NO-ONE asked to be the victim and the
5 sufferer. These are the happy dreams the miracle
6 exchanges for your own. It does NOT ask
7 you make another. ONLY that you see you
8 made the one you would EXCHANGE for this.
9
10 **T 28 C 6.** This world is CAUSELESS, as is every
dream that anyone has dreamed
11 within the world. No plans are possible,
12 and no design exists that could be
13 found and understood. What else
14 could be EXPECTED from a thing
15 that has no cause? But, if it
16 HAS no cause, IT HAS NO PURPOSE.
17 You may cause a dream, but
18 never will you give it real EFFECTS.
19 For that would change its
20 CAUSE, and it is this you CANNOT do. The
dreamer of a dream is NOT awake,
21 but does NOT know he sleeps.
22 He sees ILLUSIONS of himself as sick or
23 well, depressed or happy, but without
(N 12:086) (Ur 973–974)

1. a stable cause with GUARANTEED effects.
2. T 28 C 7. The miracle establishes you dream a
3. dream, and that its content is not true.
4. This is a crucial step in dealing with
5. illusions. No-one is AFRAID of them,
6. when he perceives HE MADE THEM UP.
7. The fear was held in place BECAUSE he did
8. not see that he was AUTHOR of the dream,
9. and not a figure IN the dream. He gives
10. HIMSELF the consequences that he
11. dreams he gave his brother. And
12. it is but this the dream has put
13. together and has offered him, to show him
14. that his wishes have been done. Thus
15. does he fear his OWN attack, but sees
16. it at another's (974)#800 hands. As victim, he
17. is suffering from its effects, but NOT their cause.
18. He authored NOT his own attack, and he is innocent
19. of what he caused.
20. T 28 C 8. The miracle does nothing but to
21. show him that HE has done nothing.
22. What he fears is cause WITHOUT the
23. consequences which would MAKE it
24. cause. And so it never was. The
25. separation started with the dream the Father
was deprived of His effects, and powerless to keep them, since He was no longer their Creator.

In the dream, the dreamer made HIMSELF, but what he made had turned AGAINST him, taking on the role of its creator, as the dreamer had. And, as he hated HIS Creator, so the figures in the dream have hated HIM. His body is their slave, which they abuse because the motives HE has given it have THEY adopted as their own. And hate it for the vengeance IT would offer THEM.

T 28 C 9. It is THEIR vengeance on the body which appears to prove the dreamer COULD not be the maker of the dream. Effect and cause are first split off, and then REVERSED, so that effect becomes a cause; the cause, effect. This is the separation's final step, with which salvation, which proceeds to go the OTHER way, begins. This final step is an effect of what has gone before, APPEARING as a cause. The miracle is the first step in giving BACK to cause the function of causation, NOT effect.

For THIS confusion has produced the dream,
and, while it lasts, will wakening be feared.
Nor will the Call to wakening be heard,
because it SEEMS to be the call of fear.

T 28 C 10. Like EVERY lesson which the Holy Spirit
requests you learn, the miracle is clear. It
DEMONSTRATES what He would have you
learn, and SHOWS you its effects are
what you WANT. In its forgiving dream,
are the EFFECTS of yours undone, and hated

enemies perceived as friends, with
merciful intent. Their enmity is seen
as causeless now, BECAUSE they did
not make it. And you can accept the
role of maker of their hate BECAUSE
you see that it has no effects.

Now are you freed from this much of the
dream; the world is neutral, and the bodies
which still seem to move about as
separate things NEED NOT BE FEARED. And
so they are NOT sick. (975)# - 801 –

T 28 C 11. The miracle returns the CAUSE of
fear to you who made it. But it
ALSO shows that, HAVING no effects,
it is NOT cause, because the function of causation

is to HAVE effects. And where effects
are gone, there IS no cause. Thus is the body healed by miracles BECAUSE they show the mind MADE sickness, and employed the body to be victim, or EFFECT, of what it made. But HALF the lesson will not teach the whole. The miracle is useless, if you learn but that the BODY can be healed, for this is NOT the lesson it was sent to teach. The lesson is the MIND was sick that thought the body COULD be sick; projecting OUT its guilt caused NOTHING, and had NO effects.

This world is filled with miracles. They stand in shining silence next to every dream of pain and suffering, of sin and guilt. They are the dream's ALTERNATIVE, the choice to be the dreamer, rather than deny the active role in making up the dream. They are the glad effects of taking back the consequence of sickness to its cause. The body is released, because the mind acknowledges “this is not DONE TO me, but I am doing this.” And thus the mind is free to make another choice instead. Beginning here, salvation will proceed to change the course of every step.
T 28 D. The Agreement to Join (*N 1955 12:90)

(N 12:090) (Ur 975-976)

in the descent to separation, until all
the steps have been retraced, the ladder gone,
and ALL the dreaming of the world undone.

T 28 D 1. What waits in perfect certainty
BEYOND salvation is not our concern. For
you have barely started to allow your first⁸
certain steps to be directed up the
ladder separation led you down. The miracle
alone is your concern at present. Here
is where we must BEGIN. And, having
started, will the way be made serene and
simple in the rising up to waking and the
ending of the dream. When you accept a
miracle, you do not ADD your dream of
fear to one that is ALREADY being
dreamed. Without SUPPORT the dream will
fade away, without effects. For it is
your SUPPORT that strengthens it. No mind is sick
until another mind AGREES that they
are separate. And thus, it is their JOINT decision
to be sick. (976)# - 802 –

T 28 D 2. If you WITHHOLD agreement, and
accept the part YOU play in making
sickness real, the other mind can not
project its guilt without your aid in

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⁸ Ur inserts comma
(N 12:091) (Ur 976)

1 LETTING it perceive itself as separate and apart from YOU.
2 Thus is the body NOT perceived as sick by
3 BOTH your minds, from SEPARATE points of view.
4 UNITING with a brother's mind prevents the
5 CAUSE of sickness, and perceived effects.
6 Healing is the effect of minds that join, as
7 sickness comes from minds that separate.
8 The miracle does nothing just because the minds
9 ARE joined, and CANNOT separate. Yet, in the
10 dreaming, has this been reversed, and separate
11 minds are seen as bodies, which ARE
12 separated, and which cannot JOIN.
13 T 28 D 3. Do not allow your brother to be sick, for
14 if he is, have YOU abandoned him to his own
15 dream, by SHARING it with him. He has
16 not seen the cause of sickness where it
17 is, and YOU have overlooked the gap between you, where
18 the sickness has been bred. Thus are you
19 JOINED in sickness, to preserve the little gap
20 unhealed, where sickness is kept carefully
21 protected, cherished, and upheld by
22 firm belief, lest God should come
23 to bridge the little gap that leads to Him.
24 Fight not His coming with illusions, for it is His
25 coming that you WANT above all things
(N 12:092) (Ur 976–977)

that seem to glisten in the dream. The end of
dreaming is the end of FEAR, and love was
NEVER in the world of dreams.

T 28 D 4. The gap IS little. Yet it holds the
seeds of pestilence and every form of
ill, because it is a WISH to keep apart, and
NOT to join. And thus it seems to give
a CAUSE to sickness which is NOT its cause.
The PURPOSE of the gap is all the cause that
sickness has. For it was made to keep
you separated in a body which you see
as if it were the CAUSE of pain. The cause of
pain is separation, NOT the body, which is only its
EFFECT. Yet separation is but empty space,
enclosing nothing, doing nothing, and as
unsubstantial as the vacant place between
the ripples that a ship has made in
passing by. And covered just as fast \(^9\)
as water rushes in to close the gap, and as
the waves, in joining, cover it.

T 28 D 5. Where is the gap BETWEEN the waves,
when they have joined, and covered up
the space which seemed to keep them separate
for a little while? (977)# - 803 - Where is the grounds
for sickness, when the minds have joined

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\(^9\) Ur inserts comma
(N 12:093) (Ur 977)
1 to close the gap BETWEEN them, where the
2 seeds of sickness seemed to grow?
3 God builds the bridge, but only in the
4 space left clean and vacant by the
5 miracle. The weeds of sickness and the
6 shame of sin He CANNOT bridge, for
7 He cannot destroy the alien will that
8 He created not. Let its effects be
9 gone, and clutch them not with eager
10 hands, to keep them for yourself. The
11 miracle will brush them all aside,
12 and thus make room for Him Who wills
13 to come, and bridge His Son's returning
14 to Himself.
15 T 28 D 6. Count, then, the silver miracles
16 and golden dreams of happiness as all
17 the treasures you would keep within
18 the storehouse of the world. The door
19 is open, NOT to thieves, but to your
20 starving brothers, who mistook for
21 gold a shining pebble, and who stored
22 away a heap of snow that
23 shone like silver. They have
24 nothing left behind the open door.
25 What is the world except a little gap,
(N 12:094) (Ur 977)

1 perceived to tear eternity apart, and break
2 it into days and months and years? And
3 what are YOU who live within the
4 world, except a picture of the Son of
5 God in broken pieces, each concealed
6 within a separate and uncertain bit of clay?
7 T 28 D 7. Be not afraid, but let your world
8 be lit with miracles. And where the
9 gap was seen to stand BETWEEN
10 you, join your brother there. And
11 sickness will be seen WITHOUT a cause.
12 The dream of healing in forgiveness lies, and
13 gently shows you YOU have never
14 sinned. The miracle would leave
15 NO proof of guilt, to bring you
16 witness to what never WAS. And^10 in
17 your storehouse, it will make a place
18 of welcome for your Father and your Self.
19 The door is open, that all those may
20 come who would no longer starve,
21 and would enjoy the feast of plenty
22 set before them there. And they
23 will meet with your invited Guests the miracle
24 has asked to come to you.

^10 Ur inserts comma
(N not present) (Ur 977-978)

1 T 28 D 8. This\(^{11}\) is a feast unlike indeed to those the dreaming
2 of the world has shown. For here, the more that anyone
3 receives, the more is left for all the rest to share. The
4 Guests have brought unlimited supply with Them. And no-one
5 is deprived, or can deprive. Here is a feast the Father
6 lays before His Son, AND shares it equally with him. And in
7 Their sharing there can BE no gap, in (978)# - 804 -
8 which abundance falters and grows thin. Here can the lean
9 years enter not, for time waits not upon this feast, which
10 HAS no end. For Love has set Its table in the space that
11 seemed to keep your Guests APART from you.

12

13 (979)#805

\(^{11}\)This could mean a missing page from the Notes or a later interpolation.
(N 12:095) (Ur 979)

1 T 28 E 1. Accepting\(^{12}\) the Atonement\(^{13}\) for yourself means
2 NOT to give support to someone's dream of
3 sickness and of death. It means that
4 you share NOT his wish to separate, and let
5 him turn illusions on himself. Nor do
6 you wish that they be turned instead
7 on YOU. Thus have they NO effects.
8 And YOU are free of dreams of
9 pain because you let HIM be. UNLESS
10 you help him, YOU will suffer pain with him,
11 because that is your wish. And you
12 become a figure in HIS dream of pain,
13 as he in YOURS. So do you BOTH become
14 illusions, and without identity. You could be
15 anyone or anything, depending on whose
16 evil dream you share. You can be sure of just
17 ONE thing; that you are evil, for you share
18 in dreams of fear.
19 T 28 E 2. There is a way of finding certainty
20 RIGHT HERE AND NOW. Refuse to be a
21 part of fearful dreams, WHATEVER form
22 they take. For you will lose identity
23 in them. You FIND yourself by NOT
24 accepting them as causing you, and
25 GIVING you effects. You stand apart from them,

\(^{12}\) Ur inserts “March 3, 1968”

\(^{13}\) The Utext manuscript does not capitalize this but the Notes and all other versions do.
(N 12:096) (Ur 979)

1 but NOT apart from him who dreams them.
2 Thus you separate the dreamer from the
3 dream, and join with ONE, but let the OTHER go. The
4 dream is but illusion in the mind. And with the
5 MIND you WOULD unite, but NEVER with the
6 dream. It is the DREAM you fear, and NOT the mind.
7 You see them as the same, because you think
8 that YOU are but a dream. And what is
9 real and what is but illusion IN YOURSELF you
10 do not know and cannot tell apart.
11 T 28 E 3. Like you, your brother thinks HE is a
12 dream. Share not in his illusion of himself.
13 For YOUR identity depends on his
14 reality. Think, rather, of him as a
15 mind in which illusions still persist, but as
16 a mind which brother is to you.
17 He is not brother made by what he
18 DREAMS, nor is his body, “hero” of the
19 dream, your brother. It is his REALITY that is
20 your brother, as is yours to him. Your
21 mind and his ARE joined in brotherhood.
22 His body and his dreams but SEEM to
23 make a little gap, where yours have
24 joined with his. And yet, between your
25 MINDS there IS no gap. To join his dreams is
thus to meet him NOT, because his dreams would SEPARATE from you. (980)#806

Therefore release him, merely by your claim on brotherhood, and NOT on dreams of fear.

Let him acknowledge who he IS, by not supporting his illusions by your faith, for if you do, you will have faith in YOURS. With faith in yours, HE will not be released, and YOU are kept in bondage to his dreams. And dreams of fear will haunt the little gap, inhabited but by illusions which you have SUPPORTED in each other's minds. Be certain, if you do YOUR part, he will do his, for he will JOIN you where YOU stand. Call not to him to meet you in the gap BETWEEN you, or you MUST believe that it is YOUR reality, as well as his. You CANNOT do his part, but this you DO when you become a passive figure in his dream INSTEAD of dreamer of your own.

Identity in dreams is meaningless BECAUSE the dreamer and the dream are one. Who shares a dream must BE the dream he shares, because, BY sharing,
confusion, and you ARE confused, for in the
gap no stable self exists. What is the
same seems different, because what IS the
same appears to be unlike. His dreams
are yours, because you LET them be. But,
if you took your OWN away, would he
be free of them, and of his own as well.
Your dreams are witnesses to his, and his
attest the truth of yours. And But if you
see there IS no truth in yours, his
dreams will disappear before his eyes, and
he will understand what MADE the dream.
T 28 E 6. The Holy Spirit is in BOTH your minds,
and He IS One, because there is no gap
that separates His Oneness from Itself. The
gap between your bodies matters not, for
what is joined in Him is ALWAYS
one. No-one is sick, if someone
ELSE accepts his union WITH him.
His desire to be a sick and separated
mind can NOT remain without a
witness or a cause. And both
ARE gone, if someone wills to be
united with him. He has dreamed
that he was separated from his
(N 12:099) (Ur 980-981)

1 brother, who, by sharing NOT his dream,
2 has left the space between them vacant. And
3 the Father comes to join His Son the Holy Spirit
4 joined. (981)#807

5 T 28 E 7. The Holy Spirit's Function is to take the
6 broken picture of the Son of God, and put the
7 pieces into place again. This holy
8 picture, healed entirely, does He
9 hold out to every separate piece that
10 thinks it is a picture IN ITSELF. To
11 each he offers his identity, which
12 the WHOLE picture represents, instead
13 of just a little, broken bit, which he
14 insisted was himself. And when he
15 sees THIS picture, he will RECOGNIZE
16 himself. If you share not your brother's evil
17 dreams, this IS the picture that the miracle
18 will place within the little gap, left
19 clean of all the seeds of sickness and
20 of sin. And here the Father will receive His
21 Son, because His Son was gracious to himself.
22 T 28 E 8. I thank you, Father, knowing
23 you will come to close each little
24 gap that lies between the broken
25 pieces of Your holy Son. Your
(N 12:100) (Ur 981)

1 Holiness, complete and perfect, lies in every
2 one of them. And they ARE joined, because
3 what is in one IS in them all. How
4 holy is the smallest grain of sand, when
5 it is recognized as being part of the
6 completed picture of God's Son. The
7 forms the broken pieces seem to take
8 mean nothing. For the Whole is in each one.
9 And every aspect of the Son of God is just
10 the same as every other part. Join
11 not your brother's dream, but join with HIM,
12 and where you join His Son, the Father IS.
13 T 28 E 9. Who seeks for substitutes, when
14 he perceives HE HAS LOST NOTHING? Who
15 would WANT to have the "benefits" of
16 sickness, when he has received the
17 simple happiness of health?
18 What God has given cannot BE a loss,
19 and what is not of Him has NO
20 effects. What, then, would you
21 perceive within the gap? The seeds of
22 sickness come from the belief that there is
23 JOY in separation, and its giving
24 up WOULD BE A SACRIFICE. But
25 miracles are the result, when you do not
insist on seeing in the gap what is not there. Your willingness to LET illusions go is all the Healer of God's Son requires. He will place the miracle of healing where the seeds of sickness were. And there will be NO loss, but ONLY gain.
T 28 F. The Alternate to Dreams of Fear (*N 1067 12:102) (N 12:102) (Ur 982)

1 T 28 F 1. What is a sense of sickness but a sense of limitation? Of a splitting OFF and separating FROM? A gap perceived BETWEEN ourselves and what is seen as health? The good is seen OUTSIDE; the evil, IN. And thus is sickness separating OFF the self from good, and KEEPING evil there. God is the ALTERNATE to dreams of fear. Who shares in them cannot can NEVER share in Him. But who WITHDRAWS his mind from sharing them IS sharing Him. There IS no other choice. Except you share it, NOTHING can exist, and YOU exist because God shared His Will with you, that His creation might create.

2 T 28 F 2. It is the SHARING of the evil dreams of hate and malice, bitterness and death, of sin and suffering, of pain and loss, that makes them real. UNSHARED they are perceived as meaningless. The fear is gone from them BECAUSE YOU DID NOT GIVE THEM YOUR SUPPORT. Where fear has gone, there love MUST come, because there ARE but these alternatives. Where one appears, the other DISappears. And
(N 12:103) (Ur 982)

1 which you SHARE becomes the only one you HAVE. You HAVE the
2 one which you accept, because it is the only one you WANT.16
3 You share NO evil dreams, if you
4 forgive the dreamer, and perceive that he is NOT the
5 dream he made. And so he CANNOT be a part
6 of YOURS, from which you BOTH are free. Forgiveness
7 SEPARATES the dreamer from the evil dream, and thus
8 releases him.
9 T 28 F 3. Remember if you SHARE an evil dream,
10 you will believe you ARE the dream you share.
11 And, fearing it, you will not WANT to know
12 your own identity, because you think that IT
13 is fearful. And you WILL deny your
14 Self, and walk upon an alien ground
15 which your Creator did not make, and where
16 you seem to be a “something” you are not.
17 You WILL make war upon your Self,
18 Which SEEMS to be your enemy, and WILL
19 attack your brother, as a part of what
20 you hate. There is no compromise. You are
21 your Self, or an illusion. What CAN
22 be between illusion and the truth? A middle
23 ground, where you can be a thing that is
24 NOT you, MUST be a dream, and CANNOT be the
25 truth. (983)#809

16 There’s considerable cross-out and rewriting at the end of this sentence which is not very legible.
(N 12:104) (Ur 983)

1 T28 F4. You¹⁷ have conceived a little gap between illusions
2 and the truth to be the place where all your
3 safety lies, and where your Self is safely
4 hidden by what you have made. Here is a
5 world established that is sick, and this the
6 world the body's eyes perceive. Here are the
7 sounds it hears, the voices which
8 its ears were made to hear. Yet
9 sights and sounds the body can perceive
10 are meaningless. It cannot see nor
11 hear. It does not know what
12 seeing IS; what listening is FOR.
13 It is as little able to perceive as it
14 can judge, or understand, or know.
15 Its eyes are blind, its ears are
16 deaf. It can NOT think, and so it
17 cannot HAVE effects.
18 T28 F5. What is there God created can
19 be sick? And what that He
20 created not can BE? Let not your
21 eyes behold a dream; your ears¹⁸
22 bear witness to illusion. They were
23 made to look upon a world that
24 is not there; to hear the voices that can
25 make no sounds. Yet are there other

¹⁷ UR inserts “March 12, 1968”
¹⁸ The Urtext manuscript has “eyes” but the Notes and HLC have “ears” which appears to be correct.
(N 12:105) (Ur 983)

1. sounds and other sights which can be seen and heard
2. and UNDERSTOOD. For eyes and ears are
3. senses without sense, and what they
4. see and hear they but report. It is not
5. THEY that hear and see, but YOU,
6. who PUT TOGETHER every jagged piece,
7. each senseless scrap and shred of
8. evidence, and MAKE a witness to the world
9. you want.
10. T 28 F 6. Let not the body's ears and eyes
11. perceive these countless fragments seen
12. within the gap that YOU imagined, and let
13. THEM persuade their maker his
14. imaginings were real. Creation
15. proves reality because it SHARES the
16. function ALL creation shares. It
17. is not made of little bits of glass,
18. a piece of wood, a thread or two
19. perhaps, and put together to ATTEST
20. its truth. Reality does not depend on
21. THIS. There IS no gap which separates the
22. truth from dreams and from illusions.
23. Truth has left no room for them
24. in ANY place or time. For It fills
25. every place and every time, and makes
them wholly indivisible.\(^\text{(984)#810}\)

**T 28 F 7.** You who believe there is a little gap between you do not understand that it is HERE that you are kept as prisoners in a world perceived to be EXISTING here. The world you see does not exist BECAUSE the place where you perceive it is not real. The gap is carefully concealed in fog, and misty pictures rise to cover it with vague, uncertain forms and changing shapes, forever unsubstantial and unsure. Yet in the gap is NOTHING. And there ARE no awesome secrets and no darkened tombs where terror rises from the bones of death. Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself, when you have lost the fear of recognizing love.

\(^{(985)#811}\)
T 28 G. The Secret Vows (*N 1972 12:107)  
(N 12:107) (Ur 985)

1 T 28 G 1. Who\(^\text{19}\) punishes the body is insane.  
2 For here the little gap is SEEN, and yet  
3 it is NOT here. It has not judged  
4 ITSELF, nor made itself to be what  
5 it is not. IT does not seek to make  
6 of pain a joy, and look for lasting  
7 pleasure in the dust. It does not  
8 TELL you what its purpose is, and  
9 CANNOT understand what it is for. IT  
10 DOES NOT VICTIMIZE, because it has  
11 no will, no preferences, and NO DOUBTS.  
12 It does not wonder what it is. And  
13 so it has no NEED to be competitive.  
14 It CAN be victimized, but CANNOT  
15 feel itself as victim. It accepts  
16 no role, but does what it is told,  
17 WITHOUT attack.  
18 T 28 G 2. It is indeed a senseless point of  
19 view to hold responsible for sight  
20 a thing that cannot see, and  
21 blame it for the sounds you do not  
22 like, although it cannot hear.  
23 IT suffers not the punishment you give,  
24 because it HAS no feeling. It behaves  
25 in ways you want, but NEVER makes the

\(^{19}\) Ur inserts “March 23, 1968”
(N 12:108) (Ur 985)
1 choice. It is not born and does not die.
2 It can but follow aimlessly the path
3 on which it has been set.
4 And if that path is changed,
5 it walks as easily another way. It
6 takes no sides, and judges not the road
7 it travels. It perceives no gap because IT
8 DOES NOT HATE. It can be USED for
9 hate, but it cannot be hateful
10 MADE thereby.
11 T 28 G 3. The thing you hate and fear and
12 loathe and WANT, the body does not
13 know. You send it forth to SEEK for
14 separation and BE separate. And THEN
15 you hate it, NOT for what it is, but
16 for the uses you have MADE of it. You shrink
17 from what IT sees and what IT hears, and
18 hate its frailty and its littleness.
19 And you despise its acts, but NOT your
20 own. It sees and acts for YOU.
21 It hears YOUR voice. And it is
22 frail and little by YOUR wish. It
23 SEEMS to punish you, and thus DESERVE
24 your hatred for the limitations which it
25 brings to you. Yet you have made of it a


2156 Unproofed Draft
symbol of the limitations which you want your MIND to have
and see and KEEP. (986)#812

The body REPRESENTS the gap between the
little bit of mind you call your own, and all
the rest of what is REALLY yours. You
hate it, yet you think it IS your
self, and that, WITHOUT it, would
your self be lost. This is the secret vow
that you have made with every brother who
would walk apart. This is the secret
oath you take again whenever you
perceive yourself attacked. No-one can
suffer if he does NOT see himself
attacked, AND LOSING BY ATTACK.
Unstated and unheard in consciousness
is every pledge to sickness. Yet it is
a promise to another to be hurt by him,
and to attack him in return.

Sickness is anger taken out
upon the body, so that IT will suffer
pain. It is the obvious effect of what
was made in secret, IN AGREEMENT with
another's secret wish to be apart
from you, as you would be apart from him.
Unless you BOTH agree this is your wish, it
(N 12:110) (Ur 986)

1 CAN have no effects. Whoever says, “There
2 IS no gap between my mind and yours,”
3 has kept GOD'S promise, NOT his tiny
4 oath to be forever faithful unto death.
5 And by his healing IS his brother healed.
6 Let THIS be your agreement with each one; that
7 you be one with him and NOT apart. And he
8 will keep the promise that you make with him,
9 because it is the one which he has made to God,
10 as God has made to him.
11 T 28 G 6. God keeps His promises; His
12 Son keeps his. In his creation
13 did his Father say, “You are
14 beloved of Me and I of you
15 forever. Be you perfect as Myself,
16 for you can never be apart from Me.”
17 His Son remembers not that he
18 replied “I will,” though in that
19 promise he was born. Yet God
20 reminds him of it every time he
21 does not share a promise to be
22 sick, but lets his mind be
23 healed and unified. His secret
24 vows are powerless before the Will of
25 God, Whose promises he shares.
(N 12:111) (Ur 986-987)

1 And what he substitutes is NOT his will,
2 who has made promise of himself to God.

(987) #813
(N 12:112) (Ur ---)

1 T 28 H 1. God\(^{20}\) asks for nothing, and His
2 Son, like Him, need ask for nothing.
3 For there is no lack in him. An empty
4 space, a little gap, would BE a
5 lack. And it is only there that he
6 could want for something he has
7 not. A space where God is not, a gap
8 between the Father and the Son is NOT the Will
9 of either, Who have promised to be One.
10 God's promise is a promise to HIMSELF,
11 and there is no-one who could BE untrue
12 to what He wills as part of what He
13 IS. The promise that there IS no gap
14 between Himself and what He is can
15 not BE false. What will can come
16 between what MUST be One, and in
17 Whose Wholeness there can BE no gaps?
18 T 28 H 2. The beautiful relationship you have
19 with all your brothers is a part of you BECAUSE it is a
20 part of God Himself. Are you not sick
21 if you deny yourself your wholeness and
22 your health, the Source of help, the calling
23 to healing and the Call to heal? Your Savior
24 waits for healing, and the world waits

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\(^{20}\) Ur inserts “March 26, 1968”
with him. Nor are YOU apart from it. For healing will be one, or not at all, its oneness being where the healing LIES. What could CORRECT for separation but its opposite? There is no middle ground, in ANY aspect of salvation. You accept it wholly, or accept it not. What is unseparated must be JOINED. And what is joined can not BE separate.

Either there IS a gap between you and your brother, or you ARE as one. There is no in between, no other choice, and no allegiance to be split BETWEEN the two. A split allegiance is but faithlessness to both, and merely sets you spinning round, to grasp uncertainly at any straw that seems to hold some promise of relief. Yet who can build his home upon a straw, and count on it as shelter from the wind? The body can be made a home like this BECAUSE it lacks foundation in the truth. And yet, BECAUSE it does, it can be seen as NOT your home, but merely as an aid to help you reach the
home where God abides. (988)#814

T 28 H 4. With THIS as purpose IS the body healed.

It is NOT used to witness to the dream of
separation and disease. Nor is it idly
blamed for what it did not do.

It serves to help the HEALING of God's
Son, and, for THIS purpose, it can
not BE sick. It will not join a
purpose not your own, and you have chosen
that it NOT be sick. All miracles
are based upon this choice, and GIVEN you
the instant it is made. No forms of
sickness are immune, because the choice can
not be MADE in terms of form. The
choice of SICKNESS seems to be a form,
yet it is one, as is its opposite. And
YOU are sick or well, accordingly.

T 28 H 5. But NEVER you alone. This
world is but the dream that you can BE
alone, and think without affecting those
apart from you. To be alone MUST mean
you are apart, and if you are, you cannot
BUT be sick. This SEEMS to prove that
you must be APART. Yet all it means
is that you tried to keep a promise to be
true to faithlessness. Yet faithlessness IS sickness. It is like the house upon a straw. It SEEMS to be quite solid and substantial IN ITSELF. But its stability cannot be judged APART from its foundation. If it rests on straws, there is no need to bar the door and lock the windows, and make fast the bolts. The wind WILL topple it, and rain WILL come, and carry it into oblivion.  

T 28 H 6. What is the SENSE in seeking to be safe in what was MADE for danger and for fear? Why burden it with further locks and chains and heavy anchors, when its weakness lies, NOT in itself, but in the frailty of the little gap of nothingness whereon it stands? What CAN be safe which rests upon a shadow? Would you build your home upon what WILL collapse beneath a feather's weight? Your home is built upon your brother's health; upon his happiness, his sinlessness, and everything his Father promised him. No secret promise you have made INSTEAD has

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21 Matthew 7:26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; Matthew 7:27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
(N 12:117) (Ur 988-989)

1 shaken the Foundation of his home. (989)#815
2 T 28 H 7. The winds will blow upon it and the rain
3 will beat against it, but with NO effect.
4 The world will wash away, and yet this
5 house will stand forever, for its strength
6 lies NOT within itself alone. It is an
7 ark of safety, resting on God's
8 promise, that His Son is safe
9 forever in Himself. What gap can
10 interpose itself between the safety of this
11 shelter and its Source? From here, the
12 body can be seen as what it
13 is, and neither less nor more in worth
14 than the extent to which it can be used to
15 liberate God's Son unto his home.
16 And, with this holy purpose, is it made
17 a home of holiness a little while,
18 because it shares your Father's Will with You.
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Chapter 29 - The Awakening

T 29 A. Introduction (*N 1083 12:118)
(N 12:118) (Ur 990)

1 T 29 A 1. There\(^1\) is no time, no place, no state
2 where God is absent. There is NOTHING to be feared.
3 There is no way in which a gap could be
4 conceived of in the Wholeness that is His.
5 The compromise the least and littlest gap
6 would represent in His eternal Love
7 is quite impossible. For it would mean
8 His Love could harbor just a hint
9 of hate; His gentleness turn sometimes
10 to attack; and His eternal patience
11 sometimes fail. All this do you BELIEVE,
12 when you perceive a gap between your
13 brother and yourself. How could you trust
14 Him, then? For He must be deceptive
15 in His Love. Be wary, then; let Him
16 not come too close, and leave a gap between
17 you and His Love, through which you can escape if there be
18 need for you to flee.
19 T 29 A 2. Here is the fear of God most plainly
20 seen. For love is treacherous to those
21 who fear, since fear and hate can
22 NEVER be apart. No-one who hates
23 but is afraid of love, and therefore MUST he
24 be afraid of God. Certain it is he knows
25 not what love MEANS. He fears to love

\(^1\) Ur inserts “March 28, 1968”
(N 12:119) (Ur 990)

1 and loves to hate, and so he thinks that love
2 is fearful; hate is love. This is the consequence
3 the little gap MUST bring to those who cherish
4 it, and think that it is their salvation and their
5 hope peace. The fear of God! -- The
6 greatest obstacle that peace must flow
7 across has not yet gone. The rest are
8 past, but this one still remains to block your way path²
9 and make the way to light seem dark and
10 fearful, perilous and bleak.

11 T 29 A 3. You had DECIDED that your
12 brother is your enemy. SOMETIMES a
13 friend, perhaps, provided that your separate
14 interests made your friendship possible
15 a little while. But NOT without
16 a gap between you, lest he turn again
17 into an enemy. Let him come close to
18 you, and you jumped back; as you approached,
19 he instantly withdrew. A cautious
20 friendship, limited in scope and carefully
21 restricted in amount, became the treaty
22 you had made with him. You shared a
23 qualified entente, in which a clause of
24 separation was a point on which you both
25 agreed to keep intact. And violating this was

² Ur inserts comma
T 29 B. The Closing of the Gap (*N 1985 12:120)
(N 12:120) (Ur 990–991)

1 thought[^3] to be a breach of treaty not to be allowed. (991)817

2  

3 T 29 B 1. The gap between you is NOT one of space between two separate bodies. This but SEEMS to be dividing off your separate minds. It is the SYMBOL of a promise, made to meet when you prefer, and separate until you both elect to meet again. And then your bodies seem to get in touch, and signify a meeting place to join. But always is it possible to go your separate ways. Conditional upon the right to separate will you agree to meet from time to time, and keep apart in intervals of separation, which protect you from the “sacrifice” of love. THE BODY SAVES YOU, for it gets away from total “sacrifice,” and gives you time in which to build again your separate selves, which you believe DIMINISH as you meet.

4  

5 T 29 B 2. The body COULD not separate your minds, unless you WANTED it to be a cause of separation and of[^4] distance seen between you. Thus do you ENDOW it with a power that lies NOT within itself. And herein lies its power over you. For now

[^3]: Originally typed “though” the final “t” is handwritten in.
[^4]: The word “of” is handwritten into the Manuscript.
you think that IT determines when you
meet, and limits your ability to make
communion with each other's mind. And
now it TELLS you where to go, and how to
go there; what is feasible for you
to undertake, and what you CANNOT do. It
dictates what its health can
tolerate, and what will tire it and
make it sick. And its “inherent”
weaknesses set up the limitations on
what YOU would do, and keep your PURPOSE
limited and weak.

T 29 B 3. The body WILL accommodate to this,
if you would have it so. It WILL allow
but limited indulgences in “love,”
with intervals of hatred in between. And
it WILL take command of when to
“love,” and when to shrink more safely
into fear. It will be sick BECAUSE you
do not know what loving means.
And so you MUST misuse each
circumstance and everyone you meet, and
see in them a purpose NOT their own.
It is not love that asks a sacrifice.
But fear DEMANDS the sacrifice of

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¹ Originally typed “limit” the final “s” is handwritten.
² Originally typed “for,” this is x’d out and “a” is typed above it. This is consistent with the Notes.
love, for in love's presence fear cannot abide. For hate to be maintained love MUST be feared, and only SOMETIMES present; SOMETIMES gone. (992)818

T 29 B 4. Thus is love seen as treacherous, because IT seems to come and go uncertainly, and offer no stability to you. You do NOT see how limited and weak is YOUR allegiance, and how frequently you have demanded that it go away, and leave you quietly alone in “peace.” The body, innocent of ANY goal, is your excuse for variable goals YOU hold, and force the body to maintain. You do not fear its weakness, but its lack of strength OR weakness. Would you recognize that NOTHING stands between you? Would you know there IS no gap behind which you can hide?

T 29 B 5. There IS a shock that comes to those who learn their Savior is their enemy no more. There IS a wariness that is aroused by learning that the body is not real. And there ARE overtones of seeming fear around the happy message “God is Love.” Yet

1 I John 4:8 He that loveth not knoweth not God; for God is love; I John 4:16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.
all that happens when the gap is gone is peace eternal. Nothing MORE than that, and nothing less. Without the fear of God, what could induce you to abandon Him? What toys or trinkets in the gap could serve to hold you back an instant from His Love? Would you ALLOW the body to say “No” to Heaven's calling, were you not afraid to find a LOSS of self in finding God? And CAN your Self be lost by being found?

(993)819
(N 12:124) (Ur 993)

1 T 29 C 1. Why would you not perceive it as 
2 ELEASE from suffering to learn that you are 
3 free? Why would you not ACCLAIM the 
4 truth, instead of looking on it as an 
5 enemy? Why does an EASY path, so 
6 clearly marked it is impossible to lose the 
7 way seem thorny, rough, and far too 
8 difficult for you to follow? Is it not because 
9 you see it as the road to hell, instead 
10 of looking on it as a simple way, 
11 without a sacrifice or ANY loss, to find 
12 yourself in Heaven and in God? Until you 
13 realize you give up NOTHING; until you 
14 understand there IS no loss; you will have some 
15 regrets about the way that you have chosen. 
16 And you will NOT see the many gains your 
17 choice has offered you.

18 T 29 C 2. Yet, though you do not see them, 
19 they are there. Their CAUSE has been 
20 effected, and they MUST be present 
21 were their cause has entered in. 
22 You have accepted healing's Cause, and so it 
23 MUST be you are healed. And, being 
24 healed, the power to heal must ALSO 
25 now be yours. The miracle is not a separate

---

8 Ur inserts “April 1, 1968”
(N 12:125) (Ur 993-994)

1 thing that happens suddenly, as an effect
2 without a cause, nor is it, in itself, a
3 cause. But where its Cause is MUST
4 it be. Now IS it caused, though not as yet
5 perceived. And its effects are THERE,
6 though not yet seen. Look inward now, and you
7 will not behold a reason for regret, but
8 cause indeed for glad rejoicing and for
9 hope of peace.

10 T 29 C 3. It HAS been hopeless to attempt to
11 find the hope of peace upon a battle-
12 ground. It HAS been futile to
13 demand escape from sin and pain of
14 what was made to serve the function
15 of RETAINING sin and pain. For pain and
16 sin are ONE illusion, as are hate
17 and fear, attack and guilt but one.
18 Where they are causeless, their effects
19 ARE gone, and love MUST come
20 wherever they are not. Why are you
21 not rejoicing? You ARE free of pain and
22 sickness, misery and loss, and ALL effects
23 of hatred and attack. No more is pain your
24 friend and guilt your god, and you should
25 WELCOME the effects of love. (994)820
(N 12:126) (Ur 994)

1 T 29 C 4. Your Guest HAS come. You asked Him
2 and He came. You did not hear Him enter,
3 for you did not wholly welcome Him.
4 And yet His gifts came with Him. He
5 has laid them at your feet, and asks you
6 now that you will look on them, and take
7 them for your own. He NEEDS your help in
8 giving them to all who walk apart,
9 believing they are separate and alone. They
10 WILL be healed when you accept your gifts,
11 because your Guest will welcome everyone
12 whose feet have touched the holy ground\(^9\)
13 whereon you stand, and where His gifts
14 for them are laid.
15 T 29 C 5. You do not see how much you now
16 can GIVE, because of everything you have received.
17 Yet He Who entered in but waits
18 for YOU to come where you invited HIM
19 to be. There is no other place where He
20 can find His host, nor where His
21 host can meet with Him. And nowhere
22 else His gifts of peace and joy, and
23 all the happiness His Presence brings can
24 be obtained. For they are where He
25 is that brought them with Him, that they

\(^9\text{Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Exodu}\)
(N 12:127) (Ur 994-995)

1 might be yours. You can't see your Guest, but you CAN
2 see the gifts He brought. And when you
3 LOOK on them, you will believe His Presence
4 MUST be there. For what you now can
5 do could not BE done without the love and
6 grace His Presence holds.

(995)821

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10 Originally typed “do” this is crossed out and “can” is handwritten in.
(N 12:128) (Ur 994-995)

1 T 29 C 6. Such\textsuperscript{11} is the promise of the living God;
2 His Son have life, and every living thing is
3 part of him, and nothing else has life.
4 What YOU have “given” life is NOT alive, and
5 symbolizes but your wish to be alive APART
6 from life, alive in death, with death perceived
7 as life, and living, death. Confusion
8 follows on confusion here, for ON
9 confusion has this world been based,
10 and there is nothing else it rests upon.
11 Its basis does not change, although
12 it SEEMS to be in constant change.
13 But what is that except the state
14 confusion really MEANS? Stability to those
15 who are confused is meaningless. And shift
16 and change become the law on which they predicate
17 their lives.
18 T 29 C 7. The body does not change.
19 It represents the larger dream that change
20 is POSSIBLE. To change is to attain a
21 state unlike the one in which you found
22 yourself before. There IS no change in
23 immortality, and Heaven knows it not.
24 Yet here on earth, it has a
25 double purpose, for it can be

\textsuperscript{11} Ur inserts “April 5, 1968”
made to teach opposing things. And
they reflect the teacher who is teaching
them. The body can APPEAR to change
with time, with sickness or with health,
and with events that seem to alter it.
And this but means the mind remains
unchanged in its belief of what the
PURPOSE of the body is.
T 29 C 8. Sickness is a demand\textsuperscript{12} the body
be a thing that it is not. Its
NOTHINGNESS is guarantee\textsuperscript{13} that it
can NOT be sick. In your demand that
it be MORE than this lies the
idea of sickness. For it asks
that God be LESS than all He
really is. What, then, becomes of
YOU, for it IS you of whom the
sacrifice is asked? For He is
told that part of him BELONGS to
Him no longer. He must sacrifice
your self, and in His sacrifice are
YOU made more, and He is lessened
by the loss of you. And what is
GONE from Him becomes your god, PROTECTING
you from being part of Him. (996)822

\textsuperscript{12} Originally the word “that” was typed after “demand.”
\textsuperscript{13} Originally typed “guaranteed” the “d” is crossed out.
(N 12:130) (Ur 996)

1 T 29 C 9. The body that is asked to be a god WILL be attacked, because its nothingness has not been recognized. And so it seems to be a thing with power IN ITSELF.
2 As something, it CAN be perceived, and thought to feel and act, and hold you in its grasp as prisoner to itself. And it CAN fail to be what you demanded it to be. And you WILL hate it for its littleness, unmindful that the failure does not lie in that it is not MORE than it should be, but ONLY in YOUR failure to perceive that it is nothing.
3 Yet its nothingness IS your salvation, from which you would flee. T 29 C 10. As something, is the body asked to be God's enemy,
4 replacing what He is with littleness and limit and despair. It is HIS loss you celebrate when you behold the body as a thing you love, or look upon it as a thing you hate. For if He be the sum of everything, then what is NOT in Him does not exist.
5 And His completion IS its nothingness. Your Savior is NOT dead,14 nor

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14 Originally typed “deaf” the letter “d” is handwritten in.
(N 12:131) (Ur 996-97)

1 does he dwell in what was built as
temple unto death. He lives in God,
and it is this that makes him Savior
unto YOU, and ONLY this. His body's
nothingness releases yours from sickness
and from death. For what is yours can not
be more NOR less than what is his.

(997)823
(N 12:132) (Ur 997)

1 T 29 D 1. Condemn your Savior not because he
2 thinks he is a body. Far beyond his
3 dreams is his reality. But he must
4 learn he is a Savior first, before
5 he can remember what he is. And he
6 must save who would BE saved.
7 On saving YOU depends his happiness.
8 For who is Savior, but the one who
9 GIVES salvation? Thus he learns it
10 must be his to give. UNLESS he gives,
11 he will not know he HAS, for giving is
12 the proof of having. Only those who think
13 that God is lessened by their strength
14 could fail to understand this must be so.
15 For who COULD give unless he has, and
16 who could lose by giving what must
17 be INCREASED thereby?
18 T 29 D 2. Think you the Father LOST Himself
19 when He created you? Was HE made
20 weak because He shared His Love? Was
21 He made incomplete by YOUR
22 perfection? Or are you the proof that He
23 IS perfect and complete? Deny Him not
24 His witness in the dream His Son prefers
25 to his reality. He must be Savior FROM

15 Ur inserts “April 8, 1968”
16 Note that “Savior” is here spelled with no “u”
(N 12:133) (Ur 997)
1 the dream he made, that he be free of it. He
2 must see someone ELSE as NOT a body,
3 one with him, without the wall the world has
4 built to keep apart all living things who
5 know not that they live. Within the dream
6 of bodies and of death, is yet one theme\(^\text{17}\)
7 of truth. No more, perhaps, than just
8 a tiny spark, a space of light created
9 in the dark, where God shines still.
10 \textbf{T 29 D 3}. You cannot wake yourself.
11 But you can LET yourself be wakened.
12 You can overlook your brother's dreams.
13 So perfectly can you forgive him his
14 illusions, he becomes your Savior from
15 YOUR dreams. And as you see him
16 shining in the space of light where
17 God abides within the darkness, you will
18 see that God Himself is where
19 his body is. Before this light the
20 body disappears, as heavy shadows
21 MUST give way to light. The darkness
22 cannot CHOOSE that it remain. The
23 coming of the light MEANS it is gone.
24 In glory will you see your brother then, and
25 understand what REALLY fills the gap so

\^{17} Originally typed “dream” the word “THEME” is handwritten in with block letters. The Notes also clearly has “theme.”
(N 12:134) (Ur 997-998)

long perceived as keeping you apart. (998)824

T 29 D 4. There, in its place, God's Witness

has set forth the gentle way of

kindness to God's Son. Whom you forgive

is GIVEN power to forgive you your

illusions. By your gift of freedom is it
given unto YOU. Make way for

love which you did not create, but which you

CAN extend. On earth this means

forgive your brother, that the darkness

may be lifted from YOUR mind. When

light has come to him through your

forgiveness, he will not forget his

Savior, leaving him unsaved. For

it was in YOUR face he saw the light that

he would keep beside him, as he

walks through darkness to the everlasting Light.

T 29 D 5. How holy are you, that the Son of God

can be your Savior in the midst of dreams of

desolation and disaster. See how

eagerly he comes, and steps aside from

heavy shadows that have hidden him,

and shines\textsuperscript{18} on you in gratitude and love. He

is himself, but not himself alone. And as his

Father lost not part of Him in your creation,

\textsuperscript{18} Origininally typed "shine" the final "s" is handwritten in.
(N 12:135) (Ur 998–999)

1 so the light in him is brighter still, because you 
2 gave your light to him, to save him from the dark. 
3 And now the light in you must be as bright 
4 as shines in him. This is the spark that shines 
5 within the dream; that you can help him waken, and 
6 be sure his waking eyes will rest upon you 
7 first, and in his glad salvation YOU are saved. 

(999)813
T 29 E. Dream Roles (*N 2001 12:136)
(N 12:136) (Ur 999)

1. Do you believe that truth can be but SOME illusions? They are dreams BECAUSE they are not true. Their EQUAL lack of truth becomes the basis for the miracle, which MEANS that you have understood that dreams are dreams, and that escape depends, NOT on the dream, but ONLY on awaking. COULD it be some dreams are KEPT, and others WAKENED FROM? The choice is NOT between which dreams to keep, but ONLY if you want to live in dreams, or to awaken from them. Thus it is the miracle does not select SOME dreams to leave untouched by its beneficence. You cannot dream some dreams and wake from some. For you are either sleeping OR awake. And dreaming goes with only ONE of these.

2. The dreams you THINK you like would hold you back, as much as those in which the fear is seen. For EVERY dream is but a dream of fear, no matter what the form it seems to take. The fear is seen within, without, or both. Or it can be disguised in pleasant form. But never is it

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19 Ur inserts “April 12, 1968”
(N 12:137) (Ur 999)

1. ABSENT from the dream. For fear is the
2. material of dreams, from which they ALL are
3. made. Their form can change, but
4. they cannot be MADE of something
5. else. The miracle were treacherous indeed
6. if it allowed you still to be afraid, because
7. you did not RECOGNIZE the fear. You would not
8. then be WILLING to awake, for which the
9. miracle prepares²⁰ the way.

10. T 29 E 3. In simplest form, it can be
11. said attack is a response to function
12. unfulfilled AS YOU PERCEIVE THE FUNCTION.
13. It can be in you or someone else.²¹
14. But where it is perceived, it will be
15. there it is attacked. Depression or
16. assault must be the theme of every
17. dream, for they are made of fear. The
18. thin disguise of pleasure and of joy in
19. which they may be wrapped but
20. slightly veils the heavy lump of fear
21. which is their core. And it is THIS the miracle
22. perceives, and NOT the wrappings in which it is
23. bound. When you are angry, is it not because
24. someone has failed to fill the function you
25. allotted him? And does not THIS become the

²⁰ Originally typed “pared” the final “d” is crossed out and “s” is handwritten in.
²¹ Ur changes the sentence break to a comma
(N 12:138) (Ur 999-1000)

1 “reason” your attack is justified? (1000)814
2 T 29 E 4. The dreams you THINK you like are those in
3 which the functions YOU have given have been met
4 filled; the needs which YOU ascribe to you are met.
5 It does not matter if they be fulfilled,
6 or merely wanted. It is the idea that
7 they EXIST from which the fears arise. Dreams
8 are not wanted more or less. They are
9 desired or not. And each one represents
10 some function which you have assigned; some
11 goal which an event, or body, or a
12 thing SHOULD represent, and SHOULD
13 achieve for you. If it succeeds, you think
14 you LIKE the dream. If it should f
15 ail, you think the dream is “sad”. But
16 whether it succeeds or fails is not
17 its core, but just the flimsy covering.
18 T 29 E 5. How happy would your dreams
19 become, if you were NOT the one who gave
20 the “proper” role to every figure that the
21 dream contains. No-one can fail
22 but your IDEA of him, and there IS no
23 betrayal but of this. The core of
24 dreams the Holy Spirit gives is NEVER one of
25 fear. The coverings may not appear to
The Shorthand Notes

Chapter 29 - 22

(N 12:139) (Ur 1000)

1 change, but what they MEAN has
2 changed BECAUSE they cover something
3 else. Perceptions are determined by
4 their purpose, in that they seem to BE
5 what they are FOR. A shadow figure
6 which who attacks becomes a brother
7 giving you a chance to help, if this becomes the
8 FUNCTION of the dream. And dreams of
9 sadness thus are turned to joy.
10 T 29 E 6. What is your brother FOR? You
11 do not know, because YOUR function is
12 obscure to you. Do NOT ascribe a role to
13 him which you imagine would bring
14 happiness to you. And do not try to hurt
15 him, when he fails to take the part
16 which you assigned to him in what you
17 dream your life was meant to be. He
18 asks for help in every dream he has,
19 and you have Help to give him if you see the
20 FUNCTION of the dream as He perceives
21 its function, Who can utilize all
22 dreams as means to serve the Function
23 given Him. Because He loves the dreamer, NOT
24 the dream, each dream becomes an offering of love.
25 For at its center is His Love for you, which
(N 12:140) (Ur 1000–1001)
1  lights WHATEVER form it takes with love.
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25  (1001)815
T 29 F. The Changeless Dwelling-Place (*N 2006 12:141) (N 12:141) (Ur 1001)

1. There is a place in you where this whole world has been forgotten. Where no memory of sin and of illusion linger still. There is a place in you which time has left, and echoes of eternity are heard. There is a resting place so still no sound except a hymn to Heaven rises up to gladden God the Father and the Son. Where Both abide are They remembered Both. And where They are is Heaven and is peace. Think not that you can change Their dwelling place. For your Identity abides in Them, and where They are, forever must YOU be.

2. The changelessness of Heaven is in you, so deep within that nothing in this world but passes by, unnoticed and unseen. The still infinity of endless peace surrounds you gently in its soft embrace, so strong and quiet, tranquil in the might of its Creator, nothing can intrude upon the sacred Son of God within. Here is the role the Holy Spirit

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22 Ur inserts “April 25, 1968”
(N 12:142) (Ur 1001)

1 gives to you who wait\textsuperscript{23} upon the Son of God,
2 and would behold him waken and be
3 glad:\textsuperscript{24} He is a part of you, and you of
4 him, BECAUSE he is his Father's Son,
5 and not for ANY purpose you may see in him.
6 Nothing is asked of you but to ACCEPT the
7 Changeless and Eternal that abide in
8 him, for YOUR Identity is there.
9 \textbf{T 29 F 3.} The peace in you you \textbf{CAN} but \textbf{find} in
10 him.\textsuperscript{25} And every thought of love you
11 offer him but brings you nearer to
12 your wakening to peace eternal and to
13 endless joy. This sacred Son of God is
14 like yourself; the mirror of his
15 Father's Love for you, the soft
16 reminder of his Father's Love \textbf{(that}
17 He loves you still\textbf{)} by which he
18 was created, and which still abides in
19 him, as It abides in you. Be
20 very still, and hear God's Voice in him,
21 and let It tell you what his function
22 is. He was created that YOU might be
23 whole, for only the complete can be
24 a part of God's Completion, Which
25 created you.

\textsuperscript{23} Originally typed “look” this is crossed out and “wait” is typed in.
\textsuperscript{24} Obviously we can’t have both semicolon and colon, but the manuscript does. The Notes however has just a colon, so we’re viewing the semicolon preceding it as a typo and have removed it.
\textsuperscript{25} Ur rewrites this to “The peace in you can but be found in him.”
(N 12:143) (Ur 1001-1002)

1 T 29 F 4. There is no gift the Father asks of you
2 but that you see in all creation but
3 the shining glory of His Gift to you.
4 Behold His Son, His perfect
5 gift, in whom his Father shines
6 forever, and to whom is all creation
7 given as his own. (1002)816 BECAUSE he has
8 it is it given you, and where it lies
9 in him behold YOUR peace. The
10 quiet that surrounds you dwells in him,
11 and FROM this quiet come the happy dreams
12 in which your hands are joined in innocence.
13 These are not hands that grasp in dreams of
14 pain. They hold no sword, for they
15 have left their hold on every vain illusion
16 of the world. And, being empty, they
17 received instead a brother's hand in which
18 completeness lay.
19 T 29 F 5. If you but knew the glorious goal that
20 lies beyond forgiveness, you would not keep
21 hold on any thought, however light
22 the touch of evil on it may appear to
23 be. For you would understand how great
24 the cost of holding anything God did
25 not give in minds that can direct the
(N 12:144) (Ur 1002)

1 hand to bless, and lead God's Son unto his
2 Father's house. Would you not WANT
3 to be a friend to him, created by his26
4 Father as His home? If God
5 esteems him worthy of Himself,
6 would YOU attack him with the hands of hate?
7 Who would lay bloody hands on
8 Heaven itself, and hope to find its
9 peace? Your brother thinks he holds the
10 hand of death. Believe him not. But
11 learn, instead, how blessed are you who can
12 release him, just by offering him yours.
13 T 29 F 6. A dream is given you in which he
14 is your Savior, NOT your enemy in hate.
15 A dream is given you in which you have forgiven
16 him for all his dreams of death;
17 a dream of hope you SHARE with him,
18 instead of dreaming evil separate
19 dreams of hate. Why does it
20 seem so hard to share this dream?
21 Because, unless the Holy Spirit gives the dream
22 its function, it was made for hate,
23 and will continue in death's services.
24 Each form it takes in some way calls
25 for death. And those who serve the

26 Originally typed “His” in the Urtext. It is crossed out and “his” is typed in. The previous instance of “Father” is preceded by a capitalized “His” with reference to the Son also. One of these is incorrect.
(N 12:145) (Ur 1002-1003)

1 lord of death have come to worship in a
2 separated world, each with his tiny spear and
3 rusted sword, to keep his ancient
4 promises to die. (1003)817

5 **T 29 F 7.** Such is the core of fear in every
6 dream that has been kept apart
7 from use by Him Who sees a
8 different function for a dream.
9 When dreams are SHARED, they lose
10 the function of attack and separation, even
11 though it was for this that every dream
12 was made. Yet nothing in the world of
13 dreams remains without the hope of
14 change and betterment, for here is NOT
15 where changelessness is found.
16 Let us be glad indeed that this is
17 so, and seek not the eternal in this world.
18 Forgiving dreams are means to step
19 aside from dreaming of a world
20 OUTSIDE yourself. And leading
21 finally beyond ALL dreams, unto the
22 peace of everlasting life.

(1004)818
T 29 G. Forgiveness and Peace (2011 12:146)
(N 12:146) (Ur 1004)

1 T 29 G 1. How willing are you to forgive your
2 brother? How much do you desire
3 peace, instead of endless strife
4 and misery and pain? These questions are the same, in
5 different form. Forgiveness IS your peace, for
6 herein lies the end of separation, and the
7 dream of danger and destruction, sin and
8 death; of madness and of murder, grief and
9 loss. This is the “sacrifice” salvation asks, and
10 gladly offers peace INSTEAD of this.
11 Swear not to die, thou holy Son of God!
12 You make a bargain that you cannot keep.
13 The Son of Life cannot BE killed. He
14 is immortal as his Father. What
15 he is cannot be changed. He is
16 the only thing in all the universe that MUST
17 be One.
18 T 29 G 2. What SEEMS eternal all will
19 have an end. The stars will disappear, and
20 night and day will be no more. All things
21 that come and go, the tides, the seasons, and the
22 lives of man; all things that change
23 with time and bloom and fade, will not
24 return. Where time has set an
25 end is not where the Eternal is.

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27 Ur inserts “May 6, 1968”
28 Originally there is a sentence break here, but handwriting makes it comma break instead.
(N 12:147) (Ur 1004)

1. God's Son can never change by what
2. men made of him. He will be as he
3. was, and as he is, for time appointed
4. not his destiny, nor sets the hour of
5. his birth and death. Forgiveness will not
6. change him. But time waits upon
7. forgiveness, that the things of time
8. may disappear because they have no use.
10. If it be conceived to die, then die it
11. must, unless it does not take this
12. purpose as its own. Change is the
13. only thing that can be made a
14. blessing here, where purpose is NOT
15. fixed, however changeless it
16. APPEARS to be. Think not that YOU can
17. set a goal unlike God's Purpose
18. FOR you, and establish it as changeless
19. and eternal. You CAN give yourself a
20. purpose that you do not have. But you can
21. NOT remove the Power to change your mind,
22. and see ANOTHER purpose there. Change is
23. the gift of God He gave to all that YOU
24. would make eternal, to ensure that ONLY
25. Heaven would not pass away. (1005)819
(N 12:148) (Ur 1004)

1. **T 29 G 4.** You were NOT born to die. You CANNOT change, because your Function HAS been fixed by God. All other goals are set in time, and change that time might be preserved, EXCEPTING ONE. Forgiveness does not aim at KEEPING time, but at its ending, when it has no use. Its purpose ended, it is gone. And where it once held seeming sway is now restored the Function God established for His Son in full awareness. Time can set in no end to its fulfillment nor its changelessness. There is no death, because the living share the Function their Creator gave to them. Life's function CANNOT be to die. It must be life's EXTENSION, that it be as One forever and forever, WITHOUT end.²⁹

2. **T 29 G 5.** This world will bind your feet, and tie your hands and kill your body, ONLY if you think that it was made to crucify God's Son. For even though it WAS a dream of death, you need not let it stand for this to you. Let THIS be changed, and nothing in the world but MUST be changed as well.

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²⁹ This is reminiscent of the King James version of the benediction in Ephesians 3:21 “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen”
(N 12:149) (Ur 1004-1005)

1 For nothing here but is defined as what
2 you see it FOR. How lovely is the world whose
3 purpose is forgiveness of God's Son!
4 How free from fear, how filled with blessing
5 and with happiness! And what a joyous
6 thing it is to dwell a little while in
7 such a happy place! Nor CAN it be
8 forgot, in such a world, it IS a little
9 while 'til timelessness comes quietly to
10 take the place of time.

(1006)820
T 29 H. The Lingering Illusion (*N 2038 12:173)  
(N 12:173) (Ur 1006)
1 T 29 H 1. Seek\(^{30}\) not outside yourself. For it  
2 will fail, and you will weep each time an  
3 idol falls. Heaven cannot be found  
4 where it is not, and there can be no peace  
5 EXCEPTING there. Each idol that you  
6 worship when God calls will never  
7 answer in His place. There IS no  
8 other answer you can substitute, and  
9 find the happiness His Answer  
10 brings. Seek not outside yourself.  
11 For all your pain comes simply from  
12 a futile search for what you want,  
13 insisting WHERE it must be found.  
14 What if it is not there? Do you prefer  
15 that you be right or happy? Be you  
16 glad that you are told where happiness  
17 abides,\(^{31}\) and seek no longer elsewhere.  
18 You will fail. T 29 H 2. But it is given you to  
19 know the truth, and NOT to seek for it  
20 outside yourself.  
21 No-one who comes here but must  
22 still have hope, some lingering  
23 illusion, or some dream that there is  
24 something OUTSIDE of himself that will

\(^{30}\) *Ur* inserts “May 8, 1968”  
\(^{31}\) Originally typed “lies” the word “abides” is handwritten. The *Notes* has “abides.”
(N 12:174) (Ur 1006)

1 bring happiness and peace to him. If everything
2 is IN him, this can not be so. And therefore,
3 BY his coming, he denies the truth about
4 himself, and seeks for something MORE than
5 everything, as if a part of it were
6 separated off, and found where all the
7 REST of it is NOT. This is the purpose he
8 bestows upon the body; that it seek
9 for what he lacks, and give him what
10 would make himself complete. T 29 H 3. And thus
11 he wanders aimlessly about,
12 in search of something that he cannot
13 find, believing him to be what he is not.
14 The lingering illusion will impel
15 him to seek out a thousand idols, and
16 to seek beyond them for a thousand more.
17 And each will fail him, all excepting
18 one; for he will die, and does not
19 understand the idol that he seeks IS but
20 his death. Its FORM appears to be
21 outside himself. Yet does he seek to
22 kill God's Son within, and PROVE that
23 he is victor over him. This is the purpose
24 EVERY idol has, for this the role that is
25 assigned to it, and this the role that cannot
(N 12:175) (Ur 1006-1007)

1 BE fulfilled. (1007) 821

2 **T 29 H 4.** Whenever you attempt to reach a
goal in which the body's betterment is cast
as major beneficiary, you try to bring
about your death. For you believe that
you can suffer lack, and lack IS death.
7 To sacrifice is to GIVE UP, and thus to be
without, and to have suffered loss. And 32
9 BY this giving up is life renounced.
10 Seek not outside yourself. The search
implies you are not whole within, and
12 fear to look upon your devastation, and
13 prefer to **look** seek outside yourself
14 for what you are. Idols must fall
15 **BECAUSE** they have no life, and what is lifeless
16 **IS** a sign of death. You came to die,
17 and what would you expect, but to PERCEIVE
18 the signs of death you seek?

19 **T 29 H 5.** No sadness and no suffering
20 proclaims a message OTHER than an
21 idol found, which represents a
22 parody of life which, in its
23 lifelessness, is really death, conceived
24 as real and given living form. Yet
25 each must fail and crumble and decay,

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32 *Ur* inserts comma
(N 12:176) (Ur 1007)

1 because a form of death can not BE life, and
2 what is sacrificed can not BE whole.
3 All idols of this world were made to keep
4 the truth within from being known to you, and
5 to maintain allegiance to the dream that
6 you must find what is OUTSIDE of you
7 to be complete and happy. It is
8 vain to worship idols in the hope of
9 peace. God dwells within, and your
10 completion lies in Him. No idol takes
11 His place. Look not to idols. Do
12 not seek outside yourself.

T 29 H 6. Let us forget the purpose of the
14 world the past has given it. For
15 otherwise, the future WILL be like the past,
16 and but a series of depressing dreams,
17 in which all idols fail you, one by one,
18 and you see death and disappointment
19 everywhere. To change all this, and
20 open up a road of hope and of
21 release in what appeared to be an
22 endless circle of despair, you need
23 but to decide you do not KNOW the
24 purpose of the world. You GIVE it goals
25 it does not have, and thus do YOU decide
(N 12:177) (Ur 1007)

1. what it is for. You try to see in it a place
2. of idols, found outside yourself,
3. with power to make complete what is
4. within by splitting what you are
5. BETWEEN the two. (1008) 822

T 29 H 7. You CHOOSE your dreams, for they
6. are what you wish, perceived AS IF
7. it had been given you. And
8. idols do what you would have them
9. do, and HAVE the power you ascribe to them.
10. And you pursue them vainly in the
11. dream, because you want their power as your
12. own. Yet where ARE dreams, but
13. in a mind asleep? And CAN a
14. dream succeed in making real the
15. pictures it projects outside itself?
16. Save time, my brothers! 33 Learn what
17. time is FOR. And speed the end of
18. idols in the world made sad and sick
19. by seeing idols there. Your holy
20. minds are altars unto God, and
21. where He is NO idols can abide.
22. T 29 H 8. The fear of God is but the fear of
23. loss of idols. It is NOT the fear of loss
24. of your reality. But YOU have made of your

---

33 The Urtext manuscript has a comma here, but also capitalizes “Learn” indicating a sentence break was intended. The Notes has an exclamation point, which seems more likely to have been what was intended, so we’re replacing this comma with the original punctuation.
(N 12:178) (Ur 1007)
1 reality an idol, which you must protect
2 AGAINST the light of truth. And all the
3 world becomes the means by which
4 this idol can be saved. Salvation thus
5 appears to THREATEN life, and offer death.
6 It is not so. Salvation seeks to prove
7 there IS no death, and ONLY life exists. The
8 sacrifice of death is NOTHING lost. An
9 idol CANNOT take the place of God.
10 Let Him remind you of His Love for
11 you, and do not seek to drown His
12 Voice in chants of deep despair to idols
13 of yourself. Seek not outside your
14 Father for your hope. For hope of
15 happiness is NOT despair.

(1009)823
T 29 I. Christ and Anti-Christ (*N 2015 12:150)  
(N 12:150) (Ur 1009)

1  T29I1. What\textsuperscript{34} is an idol? Do you think you 
2  know? For idols are unrecognized as 
3  such, and never seen for what they 
4  really are. That is the only power 
5  which they have. Their purpose is obscure, 
6  and they are feared, and worshipped, both, 
7  BECAUSE you do not know what they are 
8  for, and why they have been made. 
9  An idol is an image of your brother, which 
10  you would value MORE than what he 
11  IS. Idols are made that HE may 
12  be replaced, no matter what their 
13  form. And it is this which NEVER is 
14  perceived and recognized. Be it a 
15  body or a thing, a place, a 
16  situation or a circumstance, an object 
17  owned or wanted, or a right demanded 
18  or achieved, it is the same. 
19  T29I2. Let not their form deceive you. Idols 
20  are but substitutes for your reality. 
21  In some way you believe they will complete 
22  your little self, and let you walk in 
23  safety in a world perceived as 
24  dangerous, with forces massed against 
25  your confidence and peace of mind.

\textsuperscript{34} Ur inserts “May 13, 1968”
They have the power to supply your lacks, and add the value which you do not have. No-one believes in idols who has not enslaved himself to littleness and loss. And thus must seek BEYOND his little self for strength to raise his head and stand apart from all the misery the world reflects. This is the penalty for looking not within for certainty, and\(^{35}\) for a quiet calm which liberates you FROM the world, and makes you stand apart in quiet and in peace unlimited.

An idol is a false impression, or a false belief; some form of anti-Christ which constitutes a gap BETWEEN the Christ and what you see. An idol is a wish, made tangible and given form, and thus perceived as real, and seen OUTSIDE the mind. Yet they remain ideas, and CANNOT leave the mind that is their source. Nor is their form apart from the idea it represents. All forms of anti-Christ oppose the Christ. And fall before His Face like a dark veil which SEEMS to shut you off from Him, alone in darkness.

\(^{35}\)The Urtext manuscript capitalizes the “A” in “and.” It’s not clear why there is a comma and a capital here but we’re calling it a typo.
Yet the light is there. A cloud does not put out the sun. No more a veil can banish what it seems to separate, nor darken by one whit the Light Itself. *(1010)824*

This world of idols IS a veil across the Face of Christ BECAUSE its purpose is to separate your brother from yourself. A dark and fearful purpose, yet a thought without the power to change one blade of grass from something living to a sign of death. Its form is nowhere, for its source abides within your mind where God abideth not. Where IS this place, where What is everywhere has been excluded, and been kept apart? What hand could be held up to block God's way; whose voice could make demands He enter not? The “more-than-everything” is NOT a thing to make you tremble and to quail in fear. Christ's enemy is nowhere. He can take NO form in which he EVER will be real.

What IS an idol? Nothing! It must be believed BEFORE it seems to
(N 12:153) (Ur 1010)

1 come to life, and GIVEN power that it may
2 be feared. Its life and power are its
3 believer's gift, and this is what the
4 miracle restores to what HAS
5 life and power worthy of the gift of
6 Heaven and eternal peace. The miracle
7 does not restore the truth, the light the
8 veil between has NOT put out. It
9 merely LIFTS the veil, and LETS the truth
10 shine unencumbered, being what It
11 is. It does not NEED belief to be
12 Itself, for It HAS BEEN created,
13 so It IS. An idol is ESTABLISHED
14 by belief, and when it is withdrawn,
15 the idol "dies."
16 T 29 I 6. This is the anti-Christ; the
17 strange idea there is a power PAST
18 omnipotence, a place BEYOND the
19 infinite, a time transcending the
20 eternal. Here the world of idols
21 has been set by the idea this power
22 and place and time are given form,
23 and shape the world where the impossible
24 has happened. Here the deathless come
25 to die; the all-encompassing to suffer
(N 12:154) (Ur 1010-1011)

1 loss; the timeless to be made the slaves of time. Here does the changeless change; the peace of God, forever given to all living things, give way to chaos. And the Son of God, as perfect, sinless, and as loving as his Father, come to hate a little while; to suffer pain, and finally to die. (1011)825

T 29 I 7. WHERE is an idol? Nowhere!

10 Can there be a gap in what is infinite, a place where time can INTERRUPT eternity? A place of darkness set where all is light, a dismal alcove separated off from what is endless, HAS no place to be. An idol is beyond where God has set all things forever, and has left no room for anything EXCEPT His Will to be. Nothing and nowhere MUST an idol be, while God is everything and everywhere.

21 What purpose has an idol, then? What is it FOR? This is the only question which has many answers, each depending on the one of whom the question has been asked.

T 29 I 8. The world BELIEVES in idols. No-one
(N 12:155) (Ur 1011)

1 comes unless he worshipped them, and still
2 attempts to seek for one that yet might
3 offer him a gift reality does NOT
4 contain. Each worshipper of idols harbors
5 hope his SPECIAL deities will give him
6 MORE than other men possess. It
7 MUST be “more.” It does not really
8 matter more of what, - more
9 beauty, more intelligence, more wealth;
10 or even more affliction and more pain.
11 But MORE of SOMETHING is an idol FOR.
12 And when one fails another takes
13 its place, with hope of finding more
14 of something ELSE. Be not deceived by
15 forms the “something” takes. An idol
16 is a means for getting MORE. And it is
17 THIS that is against God's Will.
18 T 29 I 9. God has not many sons, but
19 only One. Who can have more, and
20 who be given less? In Heaven
21 would the Son of God but laugh, if idols
22 could intrude upon his peace.
23 It is for HIM the Holy Spirit speaks, and tells you37
24 idols HAVE no purpose here.38 For MORE
25 than Heaven can you never have. If Heaven

---

37 Originally typed “him” that is crossed out and “you” handwritten in.
38 The word “here” is not originally present, it is handwritten in.
(N 12:156) (Ur 1011-1012)

1 is within why would you seek for idols which
2 would make of Heaven less, to give you MORE
3 than God bestowed upon your brother AND on you,
4 as One with Him? God GAVE you all there is.
5 And to be sure you could not lose it, did He
6 ALSO give the same to every living thing as
7 well. And thus IS every living thing a
8 part of you as of Himself. No idol
9 can establish you as MORE than God. **And But** YOU
10 will never be content with being LESS.

(1012)826
T 29 J. The Forgiving Dream (*N 2022 12:157)  
(N 12:157) (Ur 1012)

1 T 29 J 1. The 39 slave of idols is a WILLING
2 slave. For willing he MUST be, to let
3 himself bow down in worship
4 to what has no life, and seek for
5 power in the powerless. What happened
6 to the holy Son of God, that this could
7 BE his wish; to let himself fall lower
8 than the stones upon the ground, and
9 look to idols that they raise him up?
10 Hear, then, your story in the dream you
11 made, and ask yourself if it be not
12 the truth that you believe that it is NOT
13 a dream. A dream of judgment
14 came into the mind that God created
15 perfect as Himself. And in that
16 dream was Heaven changed to hell, and
17 God made enemy unto His Son.
18 T 29 J 2. How can His Son AWAKEN
19 from the dream? It is a dream of judgment.
20 So must he judge NOT, and he WILL
21 waken. For the dream will seem to last
22 while he is PART of it. Judge
23 not, for he who judges WILL have
24 need of idols, which will hold the
25 judgment off from resting on

39 Ur inserts “May 20, 1968”
(N 12:158) (Ur 1012)

1 himself. Nor CAN he know the Self
2 he has condemned. Judge not, because
3 you make yourself a PART of evil
4 dreams, where idols are your “true”
5 identity, and your salvation from the
6 judgment laid, in terror and in
7 guilt, upon yourself. All figures in the
8 dream are idols, made to save you FROM the
9 dream. Yet they are PART of what
10 they have been made to save you FROM.
11 T 29 J 3. Thus does an idol KEEP the
12 dream alive and terrible. For who
13 would wish for one UNLESS he were in
14 terror and despair? And this the idol
15 REPRESENTS, and so its worship IS the
16 worship of despair and terror, and the dream
17 from which they come. Judgment is an
18 INjustice to God's Son, and it IS
19 justice that who judges HIM will not
20 escape the penalty he laid upon HIMSELF
21 within the dream he made. 40 God knows of
22 justice; NOT of penalty. But in the dream
23 of judgment, you attack and ARE condemned.
24 And WISH to be the slave of idols, who
25 are interposed BETWEEN your judgment and the penalty

40 Matthew 7:1-2 ‘Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.'
(N 12:159) (Ur 1012-1013)

1. it brings. (1013)827
2. **T 29 J 4.** There **CAN** be no salvation in the dream, as
3. **YOU** are dreaming it. For idols **MUST** be
4. part of it, to save you from what you believe you have
5. accomplished, and have done to make you
6. sinful, and put out the Light within you.
7. Little children, It is there. You do but
8. dream, and idols are the toys you dream you play
9. with. Who has need of toys but
10. children? They pretend they rule the world,
11. and give their toys the power to move about,
12. and **speak** talk and think and feel, and speak for
13. them. Yet everything their toys appear
14. to do is in the minds of those who play
15. with them. But they are eager to forget
16. that they made up the dream in which their toys
17. are real, and recognize their wishes are their own.
18. **T 29 J 5.** Nightmares are childish dreams.
19. Their toys have turned against the child
20. who thought he made them real. Yet
21. **CAN** a dream attack? Or **CAN** a toy
22. grow large and dangerous and fierce and wild?
23. This does the child believe **BECAUSE** he fears
24. his thoughts, and gives them to his toys instead.
25. And their reality becomes his own, because they
they seem to SAVE him from his thoughts. Yet do they
KEEP his thoughts alive and real, but seen
OUTSIDE himself, where they can turn against
him for his treachery to them. He thinks he
NEEDS them that he may escape his thoughts,
because he thinks the THOUGHTS are real. And so
he makes of ANYTHING a toy, to make his
world remain outside himself, and play that HE
is but a part of it.

There is a time when childhood
should be passed and gone forever.
Seek not to retain the toys of children.
Put them all away, for you have need of
them no more. The dream of judgment is a
children's game, in which the child becomes the
father, powerful, but with the little wisdom
of the child. What hurts him is destroyed;
what helps him, blessed. Except he
judges this as does a child, who does
not KNOW what hurts and what will heal.
And bad things seem to happen, and he is
afraid of all the chaos in a world he
thinks is governed by the laws he made.
Yet is the real world unaffected by the world
he thinks is real. Nor have its laws been
changed because he did not understand. (1014)828
T 29 J 7. The real world still is but a dream.
Except the figures have been changed. They
are not seen as idols which betray. It is
a dream in which no-one is used to substitute
for something else, or interposed between
the thoughts the mind conceives and what he41
sees. No-one is used for something he
is not, for childish things have all been
put away. And what was once a dream
of judgment now has changed into a
dream where all is joy, because that is the PURPOSE
here.42 Only forgiving dreams can enter
here bow, for time is almost over.
And the forms which enter in the dreams are
now perceived as brothers, not in judgment,
but in love.
T 29 J 8. Forgiving dreams have little need to
last. They are not made to separate the
mind from what it thinks. They do
not seek to prove the dream is being
dreamed by someone ELSE. And in
these dreams a melody is heard which
everyone remembers, though he has not
heard it since before all time began.

41 Ur has “it” in place of “he”
42 Ur has “that it has”
(N 12:162) (Ur 1014)
1 Forgiveness, once complete, brings
2 timelessness so close the song of Heaven
3 can be heard, not with the ears, but with
4 the holiness that never left the altar which
5 abides forever deep within the Son of God.
6 And when he hears this song again, he
7 knows he NEVER heard it not. And
8 where IS time, when dreams of
9 judgment have been put away?
10 T 29 J 9. Whenever you feel fear in any
11 form, – and you ARE fearful if you do not
12 feel a deep content, a certainty
13 of help, a calm assurance Heaven
14 goes with you, – be sure you made an idol,
15 and believe it will betray you. For,
16 beneath your hope that it will save you,
17 lie the guilt and pain of self-betrayal
18 and uncertainty, so deep and bitter that
19 the dream can not conceal completely all
20 your sense of doom. Your self-betrayal
21 MUST result in fear, and fear IS
22 judgment, leading surely to the
23 frantic search for idols and for death.
24 Forgiving dreams remind you that you
25 live in safety, and have NOT attacked yourself. (1015)829
T 29 J 10. So do your childish terrors melt away, and dreams become a sign that you have made a new beginning, NOT another try to worship idols, and to KEEP attack. Forgiving dreams are kind to everyone who figures in the dream. And so they bring the dreamer full release from dreams of fear. He does not fear his judgment, for he has judged no-one, nor has sought to be released THROUGH judgment from what judgment MUST impose. And all the while he is remembering what he forgot when judgment seemed to be the way to SAVE him from its penalty.

(1016)830
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A Course in Miracles Volume I Chapter 30 Shorthand Notes Transcript

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Chapter 30 - The New Beginning

T 30 A. Introduction (*N 2029 12:164)
(N 12:164) (Ur 1016)

1 T 30 A 1. The\(^1\) “new beginning” now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached is individual, depending on\(^2\) your willingness to practice every step. Each one will help a little, every time it is attempted. And, together, they will lead you both from dreams of judgment to forgiving dreams, and out of pain and fear. They are not new to you, but they are more ideas than rules of thought to you as yet. So now we need to practice them awhile, until they are the rules by which you live. We seek to make them habits now, so you will have them ready, and for ANY need.\(^3\)

T 30 B. Rules for Decision (*N 2029 12:164)

21 T 30 B 1. Decisions are continuous. You do not always know when you are making them. But, with a little practice in the ones you recognize, a set begins to form which sees you through the rest. It is not wise to let yourself become

\(^1\) Ur inserts “May 22, 1968”
\(^2\) Ur has “depends on only this;”
\(^3\) Originally “needs” was typed, and the “s” was crossed out.
(N 12:165) (Ur 1016)

1. The outlook starts with this: "Today I will make NO decisions by myself."

This means that you are choosing NOT to be the judge of what to do. But it must ALSO mean you will not judge the situations where you will be called upon to make response. For if you judge them, you HAVE set the rules for how you should react to them. And then ANOTHER answer cannot BUT produce confusion and uncertainty AND FEAR. This is your major problem now. You still make up your minds, and THEN decide to ask what you should do. And what you hear may
not resolve the problem AS YOU SAW IT FIRST. This leads to fear, because it contradicts what you perceive, and so you feel attacked, AND THEREFORE ANGRY. There are rules by which this will not happen. But it does occur, at first, to everyone who listens well.

T 30 B 3. II. Throughout the day, at any time you think of it, and have a quiet moment for reflection, tell yourself again the kind of day you want; the feelings you would have, the things you WANT to happen to you, and the things you WOULD experience. And say,

"If I make no decisions for myself, This is the day that will be GIVEN me."

These two procedures, practiced well, will serve to let you be directed WITHOUT fear, for opposition will not FIRST arise, and THEN become a problem in itself. But there will still be times when you have judged ALREADY. Now the answer will provoke attack, unless you quickly straighten out

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4 Manuscript has a period here, which leaves the next phrase as a sentence fragment. We corrected it to a comma.
5 Manuscript has "(for)" in brackets above "by" and crossed out.
6 Manuscript has no period here, only the quotation marks.
(N 12:167) (Ur 1017)

1 your mind to WANT an answer that will work.
2 Be certain this has happened, if you feel
3 yourself to be unwilling to sit by, and ask
4 to have the answer GIVEN you. This means you
5 HAVE decided by yourself, AND CANNOT
6 SEE THE QUESTION. Now you need a quick
7 restorative BEFORE you ask.

T 30 B 4. III. Remember once again the day
9 you want, and recognize that something
10 has occurred which is not part of it. T
12 hen realize that you have asked a
13 question by yourself, and MUST have
14 set an answer in your terms.
15 Then say,
16 "I HAVE no question. I forgot
17 what to decide."
18 This cancels out the terms which you have set, and
19 lets the ANSWER show you what the
20 question MUST have really been. Try to
21 observe this rule without delay DESPITE
22 your opposition. For you have ALREADY gotten
23 angry, and your fear of being answered
24 in a different way from what YOUR version
25 of the question asks will gain momentum until you
(N 12:168) (Ur 1017-1018)
1 believe the day you want is one in which you get
2 YOUR answer to your question. And you
3 will not get it, for it would destroy (1018)832
4 the day by robbing you of what you REALLY
5 want. This can be very hard to realize,
6 when once you have decided by yourself
7 the rules which PROMISE you a happy day.
8 But these decisions still can be undone7 by
9 simple methods which you CAN accept.
10
11 T 30 B 5. IV. If you are so unwilling to
12 receive you cannot even let your QUESTION go,
13 you can begin to change your mind with this:
14
15 “At least I can decide I do
16 not LIKE what I feel now.”
17
18 This much is obvious, and paves the way
19 for the next easy step, which follows
20 next.8
21
22 T 30 B 6. V. Having decided only that you do
23 not like the way you feel, what could be
24 easier than to continue with:
25 “And so I HOPE I have been wrong.”

7 Ur inserts comma
8 Ur replaces “next” with “this”
This works AGAINST the sense of opposition, and reminds you that help is not being thrust upon you, but is something that you want and that you need BECAUSE you do not like the way you feel. This tiny opening will be enough to let you go ahead with just a few more steps you need to LET yourself be helped.

T 30 B 7. VI. Now you have reached the turning point, because it has occurred to you that YOU will gain, if what you have decided is NOT so. Until this point is reached, you will believe your happiness DEPENDS on being right. But this much reason have you now attained; YOU would be better off if you were WRONG. This tiny grain of wisdom will suffice to take you further. You are NOT coerced, but merely hope to have a thing you WANT. And you can say in perfect honesty, “I WANT another way to look at this.”

Now you have changed your mind about the day, and have REMEMBERED what you really want. Its PURPOSE has no longer
(N 12:170) (Ur 1018-1019)

1 been obscured by the insane belief you want
2 it for the goal of being RIGHT when you are
3 WRONG. This is the READINESS for asking,⁹
4 brought to your awareness, for you
5 CANNOT be in conflict when you (1019)833 ask for
6 what you want, and SEE that it is this
7 for which you ask.

8 T 30 B 8. VII. This final step is but
9 acknowledgment of LACK of opposition to
10 be helped. It is a statement of an open
11 mind, not certain yet, but willing to
12 be shown:
13
14 “Perhaps there IS another way to look
15 at this. What can I LOSE by
16 asking, then?”
17
18 Thus are you made ready for a question
19 that makes sense, and so the ANSWER will make
20 sense as well. Nor will you fight AGAINST
21 it, for you see that it is YOU who ean will
22 be helped by it.

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⁹ A comma is typed and so is a forward slash overtyped. We just kept the comma.
(N 12:171) (Ur 1019)

1 T 30 B 9. It MUST be clear that it is easier to have a happy day if you PREVENT unhappiness from entering at all. But this takes practice in the rules which will PROTECT you from the ravages of fear. When THIS has been achieved, the sorry dream of judgment has FOREVER been undone. But, meanwhile, you have need for practicing the rules for its undoing. Let us, then, consider once again the very first of the decisions which are offered here. We said you can begin a happy day with the determination NOT to make decisions by yourself. This SEEMS to be a free decision in itself. And yet, you CANNOT make decisions by yourself. The only question really is WITH WHAT you choose to make them. That is really all.

22 T 30 B 10. The first rule, then, is not coercion, but a simple statement of a simple fact. You WILL not make decisions by yourself whatever you decide. For they are made with idols or with God. And you ask help of Christ or anti-Christ, and which you choose WILL

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10 The word “the” or “their” is typed in here and crossed out.
(N 12:172) (Ur ---)
(N 12:179) (Ur 1019-1020)

1 join with you, and tell you what to do. Your day is
2 NOT at random. It is set by what you
3 choose to live it WITH, and HOW the
4 friend whose counsel you have sought perceives
5 your happiness. You ALWAYS ask advice
6 before you can decide ANYTHING. Let THIS
7 be understood, and you can see there cannot BE
8 coercion here, nor grounds for
9 opposition that you may be free. There IS
10 no freedom from what must occur. And
11 if you think there is, you MUST be wrong.(1020)834

12 \textbf{T 30 B 11.} The second rule as well is but a
13 fact. For you and your adviser must
14 AGREE on what you want BEFORE it
15 can occur. It is but this AGREEMENT
16 which permits all things to happen.
17 NOTHING can be caused without some
18 form of union, be it with a dream
19 of judgment or the Voice for God.
20 Decisions cause results BECAUSE they are not
21 made in isolation. They are made
22 by you and your adviser, for yourself, AND
23 FOR THE WORLD AS WELL. The day you want
24 you offer to the world, for it WILL be what
25 you have asked for, and will reinforce the
rule\textsuperscript{11} of your adviser through the world. Whose
kingdom is the world for you today? What
to decide to have?

T 30 B 12. It needs but two who would

have happiness this day to promise it to

all the world. It needs but two to understand

that they can not decide alone, to
guarantee the joy they asked for will be

wholly shared. For they have understood

the basic law which makes decision

powerful, and gives it all effects

that it will ever have. It needs

but two. These two are joined before there

CAN be a decision. Let this be the

one reminder that you keep in mind, and

you will have the day you want, and give it
to the world by having it yourselves. Your

judgment has been lifted from the world

by your decision for a happy day. And

as you have received so must you give.

\textsuperscript{(1021)835}

\textsuperscript{11} Originally “rules” the “s” is crossed out by handwriting
T 30 C. Freedom of Will (*N 2045 12:180)
(N 12:181) (Ur 1021)

1 T 30 C 1. Do you not understand that to oppose the
2 Holy Spirit IS to fight yourself? He tells you but
3 YOUR will; He speaks for YOU. In
4 HIS Divinity is but your own. And all
5 **His Knowledge** He knows is but YOUR knowledge,
6 saved for YOU, that you may do YOUR
7 will through Him. God ASKS you do your
8 will. He joins with YOU. He did not
9 set His\(^{13}\) kingdom up alone. And
10 Heaven itself but represents your
11 will, where everything created is for
12 you. No spark of life but was created with
13 your glad consent, as you would have it
14 be. And not one Thought that
15 God has ever had but waited
16 for your blessing to be born. God is no
17 enemy to you. He asks no more than
18 that He hear you call Him Friend.
19 T 30 C 2. How wonderful it is to do your
20 will! For that IS freedom. There is
21 nothing else that ever should be
22 called by freedom's name. UNLESS
23 you do your will, you are NOT free. And
24 would God leave His Son WITHOUT
25 what he has chosen for himself?

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\(^{12}\) *Ur* inserts “May 23, 1968”

\(^{13}\) In the manuscript it is lower case “his” but being a pronoun for God, was probably meant to be capitalized.
(N 12:182) (Ur 1021)

1 God but ensured that you would never
2 LOSE your will, when He gave you His
3 perfect Answer. Hear It now, that
4 you may be reminded of His Love, and
5 learn YOUR will. God would not
6 have His Son made prisoner to what
7 he does not want. He JOINS with you
8 in willing you be free. And to OPPOSE
9 Him is to make a choice against
10 YOURSELF, and choose that YOU be bound.
11 T 30 C 3. Look once again upon your
12 enemy, the one you chose to hate
13 instead of love. For thus was
14 hatred born into the world, and
15 thus the rule of fear established
16 here. Now hear God speak to you
17 through Him Who is His Voice, and
18 YOURS as well, reminding you
19 that it is NOT your will to hate, and be a
20 prisoner to fear, a slave to death, a
21 LITTLE creature with a LITTLE life. Your
22 will is boundless; it is NOT your will
23 that it be bound. What lies in you
24 has joined with God Himself in all
25 creation's birth. Remember Him Who
(N 12:183) (Ur 1021-1022)

1 has created you, and through YOUR will created
2 everything. (1022)836

3 T 30 C 4. Not one created thing but
4 gives you thanks, for it is by your will
5 that it was born. No light of
6 Heaven shines except for you, for
7 it was set in Heaven by your will.
8 What cause have you for anger in a
9 world which merely waits YOUR
10 blessing to be free? If YOU be
11 prisoner, then God Himself could
12 not be free. For what is done to
13 him whom God so loves14 is done
14 to God Himself. Think not HE wills
15 to bind you, Who has made you co-
16 creator of the universe along with Him.
17 He would but KEEP your will
18 forever and forever limitless.
19 T 30 C 5. The world awaits the freedom you
20 will give, when you have recognized that YOU are free.
21 But you will not forgive the world until
22 you have forgiven Him Who GAVE your will
23 to you. For it is BY your will the world is
24 given freedom. Nor can YOU be free
25 APART from Him Whose holy Will you share.

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14 1 John 4:11  Beloved, if God so loved us, we also ought to love one another.
(N 12:184) (Ur 1022)

1 God turns to YOU to ask the world be saved,
2 for by your OWN salvation is it healed.
3 And no-one walks upon the earth but
4 must depend on YOUR decision, that
5 he learn death HAS no power over
6 him because he shares YOUR freedom, as he
7 shares your will. It IS your will to heal
8 him, and because you have decided WITH him, he
9 is healed. And now is God forgiven,
10 for you chose to look upon your brother as
11 a friend.

(1023)837

15 A typed word is crossed out, it is illegible
T 30 D. Beyond All Idols (*N 2050 12:185)  
(N 12:185) (Ur 1023)  

1. Idols\(^16\) are quite specific. But  
your will is universal, being  
limitless. And so it has NO  
form, nor is content for its  
extression in the terms of form. Idols  
are LIMITS; they are the belief that there  
are FORMS which will bring happiness,  
and that, BY limiting, is all  
attained. It is as if you said, “I  
have no need of everything. This  
LITTLE thing I want, and it will  
BE as everything to me.” And this  
MUST fail to satisfy, because it IS  
your will that everything be yours.  
Decide for idols, and you ask for LOSS.  
Decide for truth, and everything IS yours.  

2. IT IS NOT FORM YOU SEEK. What  
form can be a substitute for God the  
Father's Love? What form can  
take the place of all the love in the  
divinity of God the Son? What  
idol can make two of what  
IS one? And CAN the limitless  
be limited? You do not WANT an  
idol. It is NOT your will to have one. It  

\(^{16}\) Ur inserts “May 24, 1968”
will NOT bestow on you the gift you seek. When you decide upon the FORM of what you want, you LOSE the understanding of its purpose. So you see YOUR will within the idol, thus reducing it to a SPECIFIC form. But this could never BE your will, because what shares in all creation CANNOT be content with SMALL ideas and LITTLE things. 

Behind the search for EVERY idol lies the yearning for completion. Wholeness has no form BECAUSE it is unlimited. To seek a special person or a thing to ADD to you to make yourself complete, can ONLY mean that you believe some FORM is missing. And, by finding THIS, you will achieve completion in a FORM you like. This is the purpose of an idol; that you will not look BEYOND it, to the source of your belief that you ARE incomplete. ONLY if you had sinned could this be so. For sin is the IDEA you are alone, and separated OFF from what is whole. And thus it WOULD be necessary for the
(N 12:187) (Ur 1023-1024)

1 search for wholeness to be made BEYOND
2 the boundaries of limits on yourself. (1024)838
3 **T 30 D 4.** It NEVER is the idol that you
4 want. But what you think it OFFERS
5 you, you want indeed, and have the RIGHT
6 to ask for. Nor could it be POSSIBLE
7 it be denied. Your will to be complete
8 IS but God's will, and this is
9 given you BY being His. God knows
10 not form. He CANNOT answer you
11 in terms which have no meaning. And
12 YOUR will could not BE satisfied
13 with empty forms, made but to fill
14 a gap which is not there. It is not this you
15 WANT. Creation gives no SEPARATE
16 person and no SEPARATE thing the power
17 to complete the Son of God. What idol
18 CAN be called upon to give the Son
19 of God what he already HAS?
20 **T 30 D 5.** Completion is the FUNCTION of
21 God's Son. He has no need to
22 SEEK for it at all. Beyond ALL
23 idols stands his holy will to
24 be but what he IS. For MORE
25 than whole is meaningless. If there were
(N 12:188) (Ur 1024)

1 change in him; if he could be reduced to
2 ANY form and limited to what is NOT in
3 him, he would not BE as God
4 created him. What idol CAN he
5 need to be himself? For CAN he
6 give a part of him away? What
7 is not whole cannot MAKE whole.
8 But what is REALLY asked for CANNOT
9 be denied. Your will IS granted.
10 NOT in any form that would content
11 you not, but in the whole, completely
12 lovely Thought God holds of you.

(1025)839
(N 12:189) (Ur 1025)

T 30 D 6. Nothing\textsuperscript{17} that God knows not exists. And what He knows exists forever, changelessly. For thoughts endure as long as does the mind that thought of them, and in the Mind of God there is no ending, nor a time in which His Thoughts were absent, or could suffer change. Thoughts are not born and cannot die. They share the attributes of their creator, nor have they a separate life, apart from him. The thoughts YOU think are in your mind, as you are in the Mind Which thought of you. And so there ARE no separate parts in what exists within God's Mind. It is forever One, eternally united and at peace.

T 30 D 7. Thoughts SEEM to come and go. But all this means is that you are sometimes AWARE of them, and sometimes not. An unremembered thought is born again too YOU when it returns to your awareness. Yet it did not die when you forgot it. It was ALWAYS there, but YOU were unaware of it. The Thought God

\textsuperscript{17} Ur inserts “May 27, 1968”
(N 12:190) (Ur 1025)

1  God holds of you is perfectly unchanged
2  by your forgetting. It will ALWAYS be
3  EXACTLY\(^1\) as it was before the time when
4  you forgot, and will be just the same when
5  you remember. And it is the same WITHIN the
6  interval when you forgot. The Thoughts of
7  God are FAR beyond all change, and
8  shine forever. They await not birth.
9  They wait for welcome and remembering.
10  \(*\text{T 30 D 8.}\) The Thought God holds of you
11  is like a star, unchangeable in an
12  eternal sky. So high in Heaven is
13  it set that those outside of Heaven
14  know not it is there. But still and white and
15  lovely \(\text{it will}\) will it shine through all eternity.
16  There was no time it was not there. No instant
17  when its light grew dimmer or less
18  perfect ever was. Who knows the Father
19  knows this light, for He is the eternal
20  sky which holds it safe, forever
21  lifted up and anchored sure. Its
22  perfect purity does not depend on
23  whether it is seen on earth or not.
24  The sky embraces it, and softly holds it
25  in its perfect place, which is as far

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\(^1\) Ur does not emphasize this word
(N 12:191) (Ur 1025-1026)

from earth as earth from Heaven. It is not
time and the distance nor the time which keeps this
star invisible to earth. But those who
seek for idols CANNOT know this star
is there. (1026)840

T 30 D 9. Beyond all idols is the Thought
God holds of you. Completely unaffected
by the turmoil and the terror of the world, the
dreams of birth and death that here are
dreamed, the myriad of forms that fear
can take, quite undisturbed, the Thought
God holds of you remains EXACTLY as
It always was. Surrounded by a ?? stillness
so complete no sound of battle comes
remotely near, It rests in certainty and
perfect peace. Here is your ONE reality
kept safe, completely unaware of all the
world that worships idols, and that knows
not God. In perfect sureness of Its
changelessness and of Its rest in Its
eternal home, the Thought God holds of
you has never left the Mind of Its Creator,
Whom It knows as Its Creator knows
that It is there.

T 30 D 10. Where could the Thought God holds of
(N 12:192) (Ur 1026-1027)

1 you EXIST but where you are? Is your reality
2 a thing APART from you, and in a world which your
3 reality knows NOTHING of? Outside
4 you there IS no eternal sky, no changeless
5 star, and NO reality. The Mind of
6 Heaven's Son in Heaven is, for there the
7 Mind of Father and of Son joined in
8 creation which can HAVE no end. You
9 have not two realities, but One. Nor can you be
10 AWARE of more than one. An idol OR
11 the Thought God holds of you is your
12 reality. Forget not, then, that idols
13 MUST keep hidden what you are, NOT
14 from the Mind of God, but from your own. The
15 star shines still; the sky has never
16 changed. But you, the holy Son of God
17 Himself, is are unaware of his your reality.

1. You\textsuperscript{19} WILL attack what does not satisfy, and thus you will not see you made it up. You ALWAYS fight illusions. For the truth behind them is so lovely and so still in loving gentleness, were you AWARE of it, you would forget defensiveness entirely, and rush to its embrace. The truth could never BE attacked. And this you knew when you made idols. They were made that this might be forgotten. You attack but FALSE ideas, and NEVER truthful ones. All idols ARE the false ideas you made to fill the gap you think arose between yourself and what is true. And you attack them for the things you think they REPRESENT. What lies BEYOND them cannot BE attacked.

2. The wearying, dissatisfying gods you made are blown-up children's toys. A child IS frightened when a wooden head springs up as a closed box is opened suddenly. Or when a soft and silent wooly bear begins to squeak as he takes hold of it.

\textsuperscript{19} Ur inserts May 31, 1968
(N 12:194) (Ur 1027)

1  The rules he made for boxes and for bears
2  have failed him, and have broken his control
3  of what surrounds him. And he is afraid
4  because he thought the rules PROTECTED him.
5  Now must he learn the boxes and the bears
6  did NOT deceive him, broke no rules, nor mean his world is made
7  chaotic and unsafe. HE WAS MISTAKEN.
8  He misunderstood what MADE him
9  safe, and thought that it had left.
10  **T 30 E 3.** The gap that is not there is filled
11  with toys in countless forms. And each one
12  seems to break the rules you set for it.
13  It never WAS the thing you thought. It
14  MUST appear to break your rules for
15  safety, since the RULES are wrong.
16  But YOU are not endangered. You
17  can laugh at popping heads and
18  squeaking toys, as does the child who
19  learns they are no threat to him. But
20  while he likes to play with them, he
21  still perceives them as obeying rules
22  he made for his enjoyment. So there
23  still are rules which they can seem to
24  break, and frighten him. Yet IS he at the
mercy of his toys? And CAN they represent a threat to him? (1028)42
T 30 E 4. Reality observes the laws of God, and NOT the rules you set. It is His laws that GUARANTEE your safety. All illusions that you believe about yourself obey NO laws. They seem to dance a little while, according to the rules you set for them. But then they fall, and cannot rise again. They are but toys, my children. Do not grieve for them. Their dancing never brought you joy, and never will. but neither were they things to frighten you, or make you safe if they obeyed your rules. They must be neither cherished NOR attacked, but merely looked upon as children's toys, without a SINGLE meaning of their own. See ONE in them, and you will see them all. See NONE in them, and they will touch you not.

T 30 E 5. Appearances deceive BECAUSE they are appearances, and not reality. Dwell not on them in ANY form. They but OBSCURE reality. And they bring fear BECAUSE they hide the truth. Do not attack

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20 Ur replaces "that" with "which"
21 Ur replaces "or" with "nor"
(N 12:196) (Ur 1028)

1 what you have made to LET you be deceived. For
2 thus you prove that you HAVE BEEN deceived.
3 Attack HAS power to make illusions real.
4 Yet what it makes is nothing. Who
5 could be made fearful by a power
6 that can have no REAL effects at all?
7 What could it BE but an illusion,
8 making things appear like to itself?
9 Look calmly at its toys, and understand
10 that they are idols which but dance to
11 vain desires. Give them not your worship,
12 for they are not there. But this is EQUALLY
13 forgotten in attack.
14 T 30 E 6. God's Son needs NO defense
15 against his dreams. His idols do
16 not threaten him at all. His ONE
17 mistake is that he thinks them real. What
18 can the power of illusions DO? Appearances
19 can but deceive the mind that WANTS
20 to be deceived. And you can make a
21 simple choice that will forever place
22 you far BEYOND deception. 22 You need not
23 concern yourself with HOW this will be done,
24 for this you CANNOT understand. But you WILL
25 understand that mighty changes have been

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22 Originally typed “perception” handwriting changes it to “deception.”
quickly brought about, when you decide one
very simple thing; you do not WANT
whatever you believe an idol gives. For
thus the Son of God declares that he
is free of idols. And thus IS he free. (1029)843

T 30 E 7. Salvation is a paradox indeed!
What could it be EXCEPT a
happy dream? For you are asked but
to forgive all things that no-one
ever did; to overlook what is not
there; and not to look upon the unreal as
reality. You are but asked to let
your will be done, and seek no longer
for the things you do not want. And
you are asked to let yourself be free
of all the dreams of what you never
were, and seek no more to substitute
the strength of idle wishes for the Will
of God. Here does the dream of separation
start to fade and disappear. For
here the gap that is not there begins to
be perceived without the toys of terror
that you made.

T 30 E 8. No more than this is asked. Be
glad indeed salvation asks so little,
(N 12:198) (Ur 1029-1030)

1 NOT so much. It asks for NOTHING in
2 reality. And even in illusions it but
3 asks forgiveness be the substitute for
4 fear. Such is the ONLY rule for
5 happy dreams. The gap is emptied of
6 the toys of fear, and then its
7 unreality is plain. Dreams are for
8 nothing. And the Son of God CAN
9 have no need of them. They offer
10 him no single thing that he
11 could ever want. He is
12 DELIVERED from illusions by his will, and
13 but restored to what he IS. What
14 could God's plan for his
15 salvation BE, except a means to
16 give him to Himself?

(1030)844
T 30 F. The Only Purpose (*N 2064 12:199)  
(N 12:199) (Ur 1030)

1 T 30 F 1. The real world is the state of mind in which the ONLY purpose of the world is seen to be forgiveness. Fear is NOT its goal, and the ESCAPE from guilt becomes its aim. The VALUE of forgiveness is perceived, and TAKES THE PLACE of idols, which are sought no longer, for their “gifts” are not held dear. No rules are idly set, and no demands are made of anyone or anything to twist and fit into the dream of fear. Instead, there is a wish to understand all things created as they really are. And it is recognized that all things must be FIRST forgiven, and THEN understood. Here, it is thought that understanding is ACQUIRED by attack. There it is clear that BY attack is understanding LOST.

2 T 30 F 2. The folly of pursuing guilt as GOAL is fully recognized. And idols are not wanted there, for guilt is recognized as the sole cause of pain in any form. No-one is tempted by its vain appeal, for suffering and death have been perceived as things unwanted, and

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23 Ur inserts “June 3, 1968”
24 Ur changes “unwanted” to “NOT wanted”
(N 12:200) (Ur 1030-1031)

1 not striven FOR. The possibility of freedom has
2 been grasped and welcomed, and the means by which
3 it can be gained can now be understood.
4 The world becomes a place of hope, because
5 its only purpose is to BE a place
6 where hope of happiness can be
7 fulfilled. And no-one stands outside
8 this hope, because the world has been
9 united in belief the purpose of the world
10 is one which all must SHARE, if hope
11 be more than just a dream.

12 T 30 F 3. Not yet is Heaven quite
13 remembered, for the purpose of forgiveness
14 still remains. Yet everyone is
15 certain he will go BEYOND forgiveness,
16 and he but remains until it is made
17 perfect in himself. He has no wish for
18 anything but this. And fear has
19 dropped away, because he is united in
20 his purpose with HIMSELF. There is a
21 hope of happiness in him so sure
22 and constant he can barely stay,
23 and wait a little longer with his feet still
24 touching earth. Yet is he glad to
25 wait 'til every hand is joined, and
(N 12:201) (Ur 1030-1031)
1 every heart made ready to arise and
2 go with him. For thus is HE made
3 ready for the step in which is all forgiveness
4 left behind. (1031)845

5 T 30 F 4. The final step is God's, because
6 it is but God Who could create a
7 perfect Son, and share His Fatherhood
8 with him. No-one outside of Heaven
9 knows how this can be. For understanding
10 this is Heaven itself. Even the real world
11 has a purpose still beneath creation
12 and eternity. But fear is gone, because its
13 purpose is forgiveness, NOT idolatry. And
14 so is Heaven's Son prepared to be Himself,
15 and to remember that the Son of God knows
16 everything his Father understands, and
17 understands it perfectly with Him. The real
18 world still falls short of this, for this is
19 God's Own Purpose; ONLY His, and yet
20 completely shared and perfectly fulfilled.

21 T 30 F 5. The real world is a state in which
22 the mind has learned how easily all25 idols
23 go when they are still perceived, but
24 wanted not. How willingly the mind can
25 let them go when it has understood

25 Ur changes “all” to “do”
(N 12:202) (Ur 1031)

1 that idols are nothing and nowhere, AND ARE
2 PURPOSELESS. For only then can guilt and sin
3 be seen WITHOUT a purpose, and as
4 meaningless. Thus is the real world's purpose
5 gently brought into awareness, to REPLACE the
6 goal of sin and guilt. And all that stood
7 BETWEEN his image of himself and what he IS
8 forgiveness washes joyfully away. Yet
9 God need not create His Son AGAIN, that
10 what is his be given BACK to him. The
11 gap between your brother and yourself was never there.
12 And what the Son of God knew in creation
13 he MUST know again.
14 T 30 F 6. When brothers join in purpose in the
15 world of fear, they stand ALREADY at
16 the edge of the real world. Perhaps they still
17 look back, and think they see an idol
18 that they want. Yet has their path
19 been surely set AWAY from idols toward
20 reality, for when they joined their hands,
21 it was Christ's hand they took. And
22 they WILL look on Him Whose hand they
23 hold. The face of Christ is looked upon
24 BEFORE the Father is remembered. For He
25 MUST be unremembered 'til His Son has

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26 Ur renders this line as “BETWEEN your image of yourself and what you are”
(N 12:203) (Ur 1031-1032)

1 reached BEYOND forgiveness to the Love of God.
2 Yet is the love of Christ accepted first.
3 And THEN will come the knowledge They are One.
4 How light and easy is the step across the narrow
5 boundaries of the world of fear, when you have
6 RECOGNIZED Whose hand you hold! (1032)846
7 T 30 F 7. Within your hand is everything you need
8 to walk with perfect confidence away from
9 fear forever. And to go straight on, and
10 quickly reach the gate of Heaven itself.
11 For He Whose hand you hold was waiting
12 but for you to join Him. Now that you have
13 come, would HE delay in showing you the
14 way that He must walk with you? His
15 blessing lies on you as surely as His
16 Father's Love rests upon Him. His
17 gratitude to you is past your understanding,
18 for you have enabled Him to rise from chains,
19 and go with you TOGETHER to His Father's house.
20 An ancient hate is passing from the world,
21 and with it goes ALL hatred and ALL fear.
22 Look back no longer, for what lies
23 ahead is all you EVER wanted in your hearts.
24 T 30 F 8. Give up the world! But NOT to
25 sacrifice. You never WANTED it. What
(N 12:204) (Ur 1032)
1 happiness have you sought here that did not
2 bring you pain? What moment of content
3 has not been bought at fearful
4 price in coins of suffering? Joy HAS
5 no cost. It is your sacred right. And
6 what you pay for is NOT happiness. Be
7 speeded on your way by honesty, and
8 let not your experiences here deceive
9 in retrospect. They were NOT free from
10 bitter cost and joyless consequence. Do
11 not look back except in honesty. And
12 when an idol tempts you, think of this; there
13 never was a time an idol brought you
14 ANYTHING except the “gift” of guilt.
15 Not one was bought EXCEPT at cost of
16 pain. Nor was it ever paid by you alone.
17 **T 30 F 9.** Be merciful unto your brother, then.
18 And do not choose an idol thoughtlessly,
19 remembering that he will pay the cost
20 as well as you. For HE will be delayed
21 when you look back, and YOU will not
22 perceive Whose **loving** hand you hold. Look
23 forward, then, and walk in confidence,
24 with **uplifted** happy hearts that beat in
25 hope and do not pound in fear.
The Will of God forever lies in those whose hands are joined. UNTIL they joined, they thought He was their enemy. But when they joined and SHARED a purpose, they were free to learn their will is one. And thus the Will of God MUST reach to their awareness. Nor can they forget for long that It is but their own.
The Shorthand Notes

Chapter 30 - 37

T 30 G. The Justification for Forgiveness (*N 2072 12:207) (N 12:206) (Ur 1033)

1 T 30 G 1. Anger is NEVER justified.
2 Attack has NO foundation. It is
3 here escape from fear begins, and
4 will be made complete. Here is the
5 real world given in exchange for
6 dreams of terror. For it is on this
7 forgiveness rests, AND IS BUT NATURAL.
8 You are NOT asked to offer pardon where
9 attack is due, and WOULD be justified.
10 For this would mean that you forgive
11 a sin by overlooking what is
12 REALLY there. THIS IS NOT PARDON, for
13 it would assume that, by responding
14 in a way which is NOT justified, your
15 PARDON will become the ANSWER to attack
16 which HAS been made. And thus is
17 pardon inappropriate, by being granted
18 where it is NOT due.

19 T 30 G 2. Pardon is ALWAYS justified, and
20 has a sure foundation. You do
21 NOT forgive the unforgivable, nor
22 overlook a REAL attack that calls
23 for punishment. Salvation does
24 not lie in being asked to make
25 unnatural responses, which are inappropriate

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27 Ur inserts “June 7, 1968”
28 Ur has a sentence break here
29 Ur does not emphasize this word
(N 12:207) (Ur 1033)

to what is real. Instead, it merely asks
that you respond appropriately to what
is NOT real, by not perceiving what has
not occurred. If pardon WERE unjustified,
you WOULD be asked to sacrifice your
rights when you return forgiveness
for attack. But you are merely asked
to see forgiveness as the NATURAL reaction
to distress which rests on error, and
thus calls for help. Forgiveness is the
ONLY sane response. It KEEPS your
rights from being lost to you.

T 30 G 3. This understanding is the ONLY change
that lets the real world rise to take the
place of dreams of terror. Fear
can not ARISE unless attack is
justified. And if it HAD a
real foundation, pardon could have
none. The real world is achieved when
you perceive the basis of FORGIVENESS is
quite real and fully justified. While you
regard it as a gift unwarranted, it
MUST uphold the guilt you would “forgive.”
Unjustified forgiveness IS attack,\(^{30}\) and this
is all the world can ever give. It

\(^{30}\) Ur has a full sentence break here
(N 12:208) (Ur 1033-1034)

1 pardons “sinners” sometimes, but remains
2 AWARE that they have sinned. And so
3 they do not MERIT the forgiveness that it gives. (1034)848
4 T 30 G 4. This is the false forgiveness which the
5 world employs to KEEP the sense of sin
6 alive. And recognizing God is just, it
7 seems impossible His pardon COULD
8 be real. Thus is the fear of God the
9 sure result of seeing pardon as
10 unmerited. No-one who sees himself
11 as guilty CAN avoid the fear of God.
12 But he is SAVED from this dilemma if
13 HE can forgive. The mind MUST think
14 of its Creator as it looks upon
15 itself. If you can see your brother
16 MERITS pardon, you have learned forgiveness
17 is YOUR right, as much as his. Nor
18 will you think that God intends for
19 you a fearful judgment which your
20 brother does not merit. For it is the
21 truth that you CAN merit neither
22 more nor less than he.

(1035)849

31 Originally typed “senseless” it is crossed out and handwriting changes it to “sense of”
(N 12:209) (Ur 1035)

1  T 30 G 5. Forgiveness\(^{32}\) RECOGNIZED as merited
2  will heal. It gives the miracle its strength
3  to OVERLOOK illusions. This is how you learn
4  that you must be forgiven too. There CAN
5  be no appearance that can NOT be
6  overlooked. For, if there were, it would
7  be necessary FIRST there be some sin which
8  stands BEYOND forgiveness. There would
9  be an error that is MORE than a
10  mistake; a special FORM of error, which
11  remains unchangeable, eternal, and
12  beyond correction or escape. There would
13  be one mistake which had the power to
14  UNDO creation, and to make a world which
15  could REPLACE it and DESTROY the Will of
16  God. Only if this were possible could there
17  be SOME appearances which could
18  withstand the miracle, and NOT be healed by it.
19  T 30 G 6. There is no surer proof idolatry is
20  what you wish than a belief there are
21  some forms of sickness and of joylessness
22  forgiveness CANNOT cure. This means that
23  you prefer to keep SOME idols, and are
24  not prepared, as yet, to let ALL idols
25  go. And thus you think that SOME

\(^{32}\) Ur inserts “June 10, 1968”
appearances are real, and not appearances at all. Be not deceived about the MEANING of a fixed belief that SOME appearances are harder to look past than others are. It ALWAYS means you think forgiveness must be limited. And you have set a goal of partial pardon and a limited escape from guilt FOR YOU. What can this be, except a false forgiveness of YOURSELF, and everyone who seems APART from you?

T 30 G 7. It MUST be true the miracle can heal ALL forms of sickness, or it CANNOT HEAL. Its purpose cannot be to judge which FORMS are real, and which APPEARANCES are true. If one appearance must remain APART from healing, one illusion must be part of truth. And you could NOT escape all guilt, but only SOME of it.

You must forgive God's Son ENTIRELY. Or you will keep an image of yourself that is not whole, and will remain afraid to look within, and find escape from EVERY idol there. Salvation rests on faith there
(N 12:211) (Ur 1035-1036)

1 CANNOT be some forms of guilt which you can
2 NOT forgive. And so there cannot be
3 appearances which have replaced the truth
4 about God's Son. (1036)850
5 **T 30 G 8.** Look on your brother with the willingness
6 to see him as he is. And do not keep
7 a part of him outside your willingness
8 that he be healed. To heal is to make
9 whole. And what is whole can HAVE
10 no missing parts that have been
11 kept outside. Forgiveness rests on
12 recognizing this, and being GLAD there
13 cannot be some forms of sickness which
14 the miracle must LACK the power to heal.
15 God's Son is perfect, or he cannot be God's
16 Son. Nor will you KNOW him, if you
17 think he does not merit the escape from
18 guilt in ALL its forms and ALL its
19 consequence. There IS no way to think of
20 him but this, if you would know the truth
21 about yourself:
22 "I thank you, Father, for your
23 perfect Son, and in his glory will I
24 see my own."
(N 12:212) (Ur 1036)

1  T 30 G 9. Here is the joyful statement that
2  there are NO forms of evil which can overcome
3  the Will of God; the glad acknowledgment
4  that guilt has NOT succeeded, by your
5  wish, to make illusions real. And what
6  is this, except a simple statement of the
7  truth? Look on your brother with this hope
8  in you, and you will understand he COULD not
9  make an error that could change the
10  truth in him. It is NOT difficult to
11  overlook mistakes that have been given
12  no effects. But what you see as
13  having power to make an idol of the Son of
14  God, you will NOT pardon. For he has
15  become to you a graven image, and a sign
16  of death. Is THIS your Savior? Is his
17  Father WRONG about His Son? Or have
18  YOU been deceived in him who has been
19  given you to heal for YOUR salvation and deliverance?
20
21
22
23
24
25  (1037)851
The Shorthand Notes

Chapter 30 - 44

T 30 H. The New Interpretation (*N 2078 12:213)
(N 12:213) (Ur 1037)

1. Would God have left the meaning of the world to YOUR interpretation? If He had, it HAS no meaning. For it cannot be that meaning changes constantly, and yet is true. The Holy Spirit looks upon the world as with ONE purpose, changelessly established. And NO situation can affect its aim, but MUST be in accord with it. For ONLY if its aim could change with every situation could each one be OPEN to interpretation which is different every time you think of it. You ADD an element into the script you write for every minute in the day, and all that happens now means something else. You TAKE AWAY another element, and every meaning shifts accordingly.

T 30 H 2. What do your scripts reflect except your plans for what the day SHOULD be? And thus you judge disaster and success, advance, retreat, and gain and loss. These judgments all are made according to the roles the script assigns. The fact they have no meaning in

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33 Ur inserts “June 13, 1968”
themselves is DEMONSTRATED by the ease with which these labels change with other judgments made on different aspects of experience. And then, in looking back, you think you see ANOTHER meaning in what went before. What have you really done, except to show there WAS no meaning there? And YOU assigned a meaning in the light of goals that change, with EVERY meaning shifting as they change.

Only a CONSTANT purpose can endow events with stable meaning. But it must ACCORD ONE MEANING TO THEM ALL. If they are given DIFFERENT meanings, it MUST mean that they reflect but different purposes, and this is ALL the meaning that they have. Can this BE meaning? Can confusion BE what meaning means? Perception CANNOT be in constant flux, and make allowance for stability of meaning ANYWHERE. Fear is a judgment NEVER justified. Its presence has no meaning but to show you wrote a fearful script, and

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34 The question mark is not in the original manuscript.
(N 12:215) (Ur 1037-1038)

1 are afraid accordingly. But NOT because the
2 thing you fear has fearful meaning in itself.(1038)852
3 T 30 H 4. A common purpose is the ONLY
4 means whereby perception can be stabilized,
5 and ONE interpretation given to the world
6 and all experiences here. In this shared
7 purpose is one meaning shared by
8 everyone and everything you see. You do
9 not have to judge, for you have learned one
10 meaning has been GIVEN everything,
11 and you are GLAD to see it everywhere.
12 It cannot change BECAUSE you would
13 perceive it everywhere, unchanged by
14 circumstance. And so you OFFER it
15 to all events, and LET them offer you
16 stability. Escape from judgment simply
17 lies in this; - All things have but one
18 purpose, which you share with all the world.
19 And nothing IN the world can BE
20 opposed to it, for it belongs TO everything,
21 as it belongs to you.
22 T 30 H 5. In SINGLE purpose is the end of all
23 ideas of sacrifice, which MUST assume a
24 DIFFERENT purpose for the one who gains and
(N 12:216) (Ur 1038)

1. him who loses. There could BE no thought of
2. sacrifice apart from this idea. And it IS
3. this idea of different goals which makes
4. perception shift and meaning change.
5. In one united goal does this become
6. impossible, for your AGREEMENT makes
7. interpretation last stabilize and last.
8. How can communication REALLY be
9. established, while the symbols which are
10. used mean different things? The Holy Spirit's
11. goal gives ONE interpretation,
12. meaningful to you AND to your brother. Thus
13. can you communicate with him, and he with you. In
14. symbols which you BOTH can understand, the sacrifice of
15. meaning is undone.
16. T 30 H 6. All sacrifice entails the LOSS of
17. your ability to see relationships AMONG
18. events. And, looked at SEPARATELY,
19. they HAVE no meaning. For there IS\textsuperscript{35} no
20. light by which they can be seen and
21. understood. They HAVE no purpose.
22. And what they are FOR cannot BE
23. seen. In any thought of loss there
24. IS no meaning. No-one has agreed
25. with you on what it means. It is a part

\textsuperscript{35} Ur does not emphasize this word
(N 12:217) (Ur 1038-1039)

1 of a distorted script, which cannot be interpreted
2 with meaning. It must be forever
3 unintelligible. This is NOT communication.
4 Your dark dreams are but the senseless,
5 isolated scripts you write in sleep. Look
6 not to separate dreams for meaning. ONLY
7 dreams of pardon can be shared. They
8 mean the same for BOTH of you.(1039)853
9 T 30 H 7. Do not interpret out of
10 solitude, for what you see means
11 nothing. It will shift in what it
12 stands for, and you will believe the world
13 is an uncertain place, in which you walk in
14 danger and uncertainty. It is but your INTERPRETATIONS
15 which are lacking in stability. And they
16 are NOT in line with what you really are. This is
17 a state so seemingly unsafe that
18 fear MUST rise. Do not continue thus,
19 my brothers. We have ONE Interpreter.36 And
20 through His use of symbols are we
21 joined, so that they mean the same to
22 ALL of us. Our common language
23 lets us speak to all our brothers, and
24 to understand with them forgiveness has been given
25 to us all, and thus we CAN communicate again.(1040)854

36 Originally spelled “Interpretor”
T 30 I. Changeless Reality (*N 2083 12:218) (N 12:218) (Ur 1040)

1 T 30 I 1. Appearances\(^{37}\) deceive BUT CAN BE CHANGED.
2 Reality is changeless. It does not
3 deceive at all. And if you fail to see
4 BEYOND appearances, you ARE deceived. For
5 everything you see will change, and yet
6 you thought it real before, and now you
7 think it real again. Reality is thus
8 reduced to form, and CAPABLE of change.
9 Reality is changeless. It is this that MAKES
10 it real, and KEEPS it separate from all
11 appearances. It MUST transcend
12 all form to be itself. It CANNOT
13 change. The miracle is means to demonstrate
14 that ALL appearances can change BECAUSE
15 they are appearances, and CANNOT have the changelessness
16 reality entails. The miracle attests salvation FROM
17 appearances by SHOWING they can change.
18 T 30 I 2. Your brother has a changelessness
19 in him beyond appearance and deception
20 both. It is obscured by changing
21 views of him which you PERCEIVE as his reality.
22 The happy dream about him takes the
23 form of the appearance of his perfect
24 health; his perfect freedom from all
25 forms of lack; and safety from disaster

\(^{37}\) Ur inserts “June 17, 1968”
of all kinds. The miracle is proof he is not bound by loss or suffering in any form because it can so easily be changed. This demonstrates that it was never real, and could not stem from his reality. For that is changeless, and has no effects which anything in Heaven or on earth could ever alter. But appearances are shown to be unreal because they change.

What is temptation but a wish to make illusions real? It does not seem to be the wish that no reality be so. But it is an assertion that some forms of idols have a powerful appeal which makes them harder to resist than those you would not want to have reality.

Temptation, then, is nothing more than this; a prayer the miracle touch not some dreams, but keep their unreality obscure, and give to them reality instead. And Heaven gives no answer to the prayer, nor can the miracle be given you to heal appearances you do not like.

You have established limits. What you ask is given you, but not of God who knows no

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Matthew 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
(N 12:220) (Ur 1040-1041)

1 limits. YOU have limited YOURSELF. (1041)855
2 T 30 I 4. Reality is changeless. Miracles but
3 show what you have interposed BETWEEN reality
4 and your awareness is unreal, and does not interfere
5 at all. The cost of the belief there must be
6 some appearances BEYOND the hope of
7 change is that the miracle can not
8 come forth from you consistently. For you
9 have ASKED it be withheld from power
10 to heal all dreams. There is no miracle
11 you cannot have when you DESIRE healing. But
12 there is no miracle that CAN be given you
13 UNLESS you want it. CHOOSE what you
14 would heal, and He Who gives all
15 miracles has not been given freedom
16 to bestow His gifts upon God's Son.
17 When he is tempted, he DENIES reality.
18 And he becomes the willing slave of what he
19 chose instead.
20 T 30 I 5. BECAUSE reality is changeless is a
21 miracle already there to heal all things
22 that change, and offer them39 to you to see in
23 happy form, devoid of fear. It
24 WILL be given you to look upon your brother
25 thus. But NOT while you would have

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39 The Urtext manuscript has “it” which is grammatically incorrect. Both the Notes and the HLC have “them” which appears correct.
it otherwise in some respects. For this but
means you would not have him healed and whole.
The Christ in him is perfect. Is it this that
you would look upon? Then let there be
no dreams about him that you would
PREFER to seeing this. And you WILL see
the Christ in him because you LET Him come to
you. And when He has appeared to
you, you will be certain you are like
Him, for He is the changeless in your
brother AND in you.

This will you look upon, when you
decide there is not one appearance you would
hold in place of what your brother really
IS. Let no temptation to prefer a
dream allow uncertainty to enter here.
Be not made guilty and afraid when
you are tempted by a dream of what
he is. But do not give it power to
REPLACE the changeless in him in your sight
of him. There is no false appearance
but will fade, if you request a
miracle instead. There is no pain from
which he is not free, if you would have him be
but what he is. Why should you fear to see
(N 12:222) (Ur 1041)

1 the Christ in him? You but behold yourself
2 in what you see. As he is healed are YOU
3 made free of guilt, and his appearance IS
4 your own to you. 40

(1042)856
### A Course in Miracles Volume I Chapter 31 Shorthand Notes Transcript

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Chapter - 31 - The Simplicity of Salvation

T 31 A. Introduction (*N 2088 12:223)  
(N 12:223) (Ur 1042)

1  T 31 A 1. How simple is salvation! All it 
says is what was never true is not 
true now, and never will be. The impossible 
has NOT occurred, and CAN have no effects. 
And that is all. Can this BE hard 
to learn by anyone who WANTS it to be 
true? ONLY unwillingness to learn 
it could make such an easy lesson 
difficult. How hard is it to see that 
what is false can not be true, 
and what is true can not be false? 
You can no longer say that you perceive 
no differences in false and true. 
You have been told EXACTLY how to tell 
one from the other, and just what to do if 
you become confused. Why, then, do you 
persist in learning NOT such simple 
things?

1  T 31 A 2. There IS a reason. But confuse 
it not with difficulty in the simple 
things salvation asks you learn. It 
teaches but the very obvious. It 
merely goes from one apparent lesson to 
the next, in easy steps which lead you 
follow happily from one gently from

1 Ur inserts “June 24, 1968”
(N 12:224) (Ur 1042)

one to another, with no strain at all. This cannot;
BE confusing, yet you ARE confused.
For somehow you believe that what is
TOTALLY confused is easier to learn and
understand. What you have taught
yourselves is such a giant learning
feat it is indeed incredible. But you
accomplished it because you wanted to, and
did not pause in diligence to judge
it hard to learn, or too complex to grasp.

T 31 A 3. No-one who understands what
you have learned, how carefully you learned
it, and the pains to which you went to practice
and repeat the lessons endlessly, in
every form you could conceive of them,
could EVER doubt your learning skills. There is no greater
power in the world. The world was
MADE by it, and even now depends
on nothing else. The lessons you have
taught yourselves have been so over-
learned and fixed they rise like
heavy curtains, to obscure the simple and
the obvious. Say not you cannot learn them.
For your power to learn is strong enough

\[^2\] Urtext switches emphasis, placing it on “cannot” and removing it from “be”
(N 12:225) (Ur 1042-1043)

to teach you that your will is not your own; your
thoughts do not belong to you; and even you
are someone else. (1043)857

T 31 A 4. Who could maintain that lessons
such as these are easy? Yet you have
learned more than this. You have continued,
taking every step, however difficult,
without complaint, until you built a
world was built that suited you. And
every lesson that makes up the
world arises from the first accomplishment
of learning; an enormity so great the
Holy Spirit’s Voice seems small and still
before its magnitude. The world began
with one strange lesson, powerful enough
to render God forgotten, and His Son an
alien to himself, in exile from the home
where God Himself established him.

You who have taught yourselves the Son of God
is guilty, say not that you cannot learn the
simple things salvation teaches you.

T 31 A 5. Learning is an ability you made, and
gave yourselves. It was NOT made to do
the Will of God, but to uphold a wish
that It COULD be opposed, and that a
(N 12:226) (Ur 1043)

1 will APART from It was yet more real
2 than It. And this has learning sought
3 to demonstrate, and you HAVE learned what
4 it was made to teach. Now does your
5 ancient overlearning stand implacable
6 before the Voice of Truth, and teach you
7 that Its lessons are not true; too
8 hard to learn, too difficult to see, and
9 too opposed to what is REALLY true.
10 Yet you WILL learn them, for their learning
11 is the ONLY purpose for your learning
12 skill the Holy Spirit sees in all the world. T 31 A 6. His
13 simple lessons in forgiveness have a power mightier than
14 yours, because they call
15 from God and from your Self to you. Is this
16 a LITTLE Voice, so small and still It
17 cannot rise above the senseless noise
18 of sounds which have no meaning? God
19 willed not His Son forget Him.
20 And the power of His Will is in 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', strange in

3 Originally a period appears here, but no capital on the next word.
(N 12:227) (Ur 1043-1044)
outcome, and incredible in difficulty, will
withstand the simple lessons being taught
\( \rightarrow \) you in every moment of each day, since
time began and learning had been made? (1044)858

T 31 A 7. The lessons to be learned are only
two. Each has its outcome in a
different world. And each world follows
surely from its source. The certain
outcome of the lesson that God’s Son is
guilty is the world you see. It IS a
world of terror and despair. Nor IS
there hope of happiness in it. There IS
no plan for safety you can make that
ever will succeed. There IS no joy that
you can seek for here, and hope to find.
But this is NOT the only outcome which
your learning must produce. However
much you may have overlearned your
chosen task, the lessons which reflects the
Love of God is stronger still. And you
WILL learn God’s Son is innocent, and see
ANOTHER world.

T 31 A 8. The outcome of the lesson that God’s
Son is guiltless is a world in which there
is no fear, and everything is lit with hope,

4 Urtext has “can”
5 The word “lessons” is originally typed, with the final s crossed out. HLC also omits the final s.
(N 12:228) (Ur 1044)

and sparkles with a gentle friendliness. Nothing
but calls to you in soft appeal to be your friend,
and let it join with you. And never does a
call remain unheard, misunderstood, or
left unanswered in the language in which the
call itself was made. And you will understand
it was THIS call that everyone and everything
within the world has ALWAYS made.
But YOU had not perceived it as it was.
And now you see YOU were mistaken. You
had been deceived by forms the call
was hidden in, and so you did not hear
it, and had lost a friend who
ALWAYS wanted to be part of you.

T 31 A 9. The soft, eternal calling of
each part of God’s creation to the whole
is heard throughout the world this second
lesson brings. There is no living thing
that does not share the universal wish
that it be whole, and that you do not
leave its call unheard. Without your
answer is it left to die, as it is saved
from death when you have heard its calling
as the ancient call to life, and understood
that it is but your own. The Christ in you remembers

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6 *Urtext* puts a sentence break instead of a comma here
7 *Urtext* changes “that” to “which”
8 The Notes has “will” crossed out and “wish” written in. The Urtext manuscript has both typed, with “wish” crossed out, leaving “will” in place. The HLC has lower case “will” while FIP capitalizes it.
9 Originally typed “it”, it appears to have a handwritten “s” added. HLC has the s.
(N 12:229) (Ur 1044-1045)

1 God with all the certainty with which He knows His
2 Love. But ONLY if His Son is innocent
3 can He BE Love. For God were°
4 fear indeed, if he whom He
5 created innocent could be a slave to
6 guilt. God’s perfect Son remembers his
7 creation. But in guilt he has forgotten
8 what he really is. (1045)859
9
10 T 31 A 10. The fear of God results as
11 surely from the lesson that His Son is
12 guilty as God’s Love must be
13 remembered when he LEARNS¹¹ his innocence.
14 For hate must father fear, and look
15 upon its father as itself. How
16 wrong are you who fail to hear the
17 call that echoes past each seeming
18 call to death, that sings behind each
19 murderous attack, and pleads that
20 love restore the dying world! You do
21 not understand Who calls to you beyond
22 each form of hate, each call to war.
23 But you will recognize Him as you
24 give Him answer in the language that
25 He calls. He will appear when you have

¹° This word is underlined, but the underline appears to be crossed out. Urtext doesn’t capitalize it.
¹¹ Originally typed “remembers”, that is crossed out and “LEARNS” is penciled in.
(N 12:230) (Ur 1045)

is Love.

What is temptation but a wish to make the wrong decision on what you would learn, and have an outcome which you do not want? It is the RECOGNITION that it is a state of mind UNWANTED that becomes the means whereby the choice is reassessed; another outcome seen to be preferred. You are deceived if you believe you want disaster and disunity and pain. Hear not the call for this within yourself, but listen, rather, to the deeper call beyond it, that appeals for joy and peace peace and joy.

And all the world will GIVE you joy and peace. For as you hear you answer, and behold! - your answer is the proof of what you learned. Its outcome is the world you look upon.
(N 12:231) (Ur ----)
T 31 B. The Illusion of an Enemy (*N 2097 12:232)
(N 12:232)(Urtext 1046)

June 26

T 31 A 12. Let us be still an instant, and forget all things we ever learned, all thoughts we had, and every preconception that we hold of what things mean, and what their purpose is. Let us remember not our own ideas of what the world is for. We do not know. Let every image held of anyone be loosened from our minds and swept away. Be innocent of judgment, unaware of any thoughts of evil or of good that ever crossed your mind of anyone. Now do you know him not. But you ARE free to learn of him, and learn of him anew. Now is he born again to you, and you are born again to him, WITHOUT the past that sentenced him to die, and you with him. Now is he free to live, as you are free, because an ancient learning passed away, and left a place for truth to be reborn.

T 31 B 1. An ancient lesson is not overcome by the OPPOSING of the new and old. It is not VANQUISHED that the truth be known, or fought against to LOSE to truth’s appeal. There is no battle which must be prepared, no time to be expended, and no plans that need be laid for bringing in the new. There IS

12 Originally typed “over,” handwriting removes the comma and adds “come”
(N 12:233) (Ur 1046)

an ancient battle being waged AGAINST

the truth, but truth does not respond. Who

COULD be hurt in such a war, unless

he hurts himself? He HAS no enemy

in truth. And CAN he be assailed by

dreams? Let us review again what

seems to stand BETWEEN you and the truth of

what you are. For there are steps in its

relinquishment. The first is a decision

which YOU make. But afterwards, the truth is

GIVEN you.

You would ESTABLISH truth. And

by your wish, you set two choices to be made

each time you think you must decide on

anything. NEITHER is true. Nor ARE they

different. Yet must we see them both, before

you can look PAST them, to the ONE Alternative

that IS a different choice. But not in

dreams you made, that this might be

OBSCURED to you. What YOU would choose

between is NOT a choice, and gives but the ILLUSION

it is free, for it will have ONE outcome

either way. Thus is it really not a

choice at all. The leader and the follower
emerge as SEPARATE es, each seeming to possess advantages you would not want to lose. So in their fusion there appears to be the hope of satisfaction and of peace. (1047)

T 31 B 3. You see yourself divided into both these roles, forever split between the two. And every friend or enemy becomes a means to help you save yourself from this. Perhaps you call it love. Perhaps you think that it is murder justified at last. You hate the one you gave the leader’s role when YOU would have it, and you hate as well his NOT assuming it, at times you want to let the follower in you arise, and give away the role of leadership. And this is what you made your brother FOR, and learned to think that this his purpose IS. Unless he serves it, he has not fulfilled the function that was given him by you. And thus he merits death, because he has no purpose and no usefulness to you.

T 31 B 4. And what of him? What does he want of YOU? What COULD he
want, but what you want of him? Herein is
life as easily as death, for what you
choose you choose as well for him.
Two calls you make to him, as he to
you. Between these two IS choice, because from
them there IS a different outcome. If
he be the leader or the follower to you, it
matters not, for you have chosen death.
But if he calls for death or calls
for life, for hate or for forgiveness
and for help, is NOT the same in outcome.
Hear the one, and you are separate from him, and are
lost. But hear the other, and you join
with him, and in your answer is salvation
found.
The voice you hear in him is but your
own. What does he ask you for?
And listen well. For he is asking
what will come to you, because you see
an image of yourself, and hear your
voice requesting what you want. Before
you answer, pause to think of this:

The answer that I give my brother is
What I am asking for. And what I learn
Of him is what I learn about myself.
Then let us wait an instant and be still,
forgetting everything we thought we heard;
remembering how much we do not know.
This brother neither leads nor follows us, but
walks beside us on the selfsame road. He
is like us, as near or far away from
what we want as we will let him be. (1048)862
T 31 B 6. We make no gains he does not
make with us, and we fall back if he
does not advance. Take not his hand in
anger but in love, for in his progress do you
count your own. And we go separately
along the way unless you keep him safely by
your side. BECAUSE he is your equal in God’s
Love will YOU be saved from all appearances,
and answer to the Christ Who calls to you.
Be still and listen. Think not ancient
thoughts. Forget the dismal lessons that
you learned about this Son of God who
calls to you. Christ calls to all with EQUAL
tenderness, seeing no leaders and no
followers, and hearing but ONE Answer to
them all. Because He hears one Voice, He
(N 12:237) (Ur 1048)
cannot hear a DIFFERENT answer from the one He
gave when God appointed Him His only Son.

T 31 B 7. Be very still an instant. Come
without all thought of what you ever
learned before, and put aside all images
you made. The old will fall away before the
new, without your opposition or intent.
There will be no attack upon the things you
thought were precious, and in need of care.
There will be no assault upon your wish to
hear a call that never has been
made. Nothing will hurt you in this holy
place to which you come to listen silently,
to learn the truth of what you really want.
No more than this will you be asked to learn.
But as you hear it, you will understand you need
but come away WITHOUT the thoughts you did
not want, and that were NEVER true.

T 31 B 8. Forgive your brother ALL appearances,
which are but ancient lessons which you taught
yourself about the sinfulness in you. Hear
but his call for mercy and release from all the
fearful images he holds of what HE
is, and of what YOU must be. He is

13 Originally typed “thoughts”
14 Urtext has “and” instead of “to.”
afraid to walk with you, and thinks perhaps a bit behind, a bit ahead, would be a safer place for him to be. Can YOU make progress if you think the same, advancing only as when he would step back, and going forward as falling back he would go ahead? For so do you forget the journey’s goal which is but to decide to walk WITH him, so neither leads nor follows. Thus it is a way you go together, NOT alone. And in THIS choice is learning’s outcome changed, for Christ has been reborn to BOTH of you. (1049)863 T 31 B 9. An instant spent without your old ideas of who your great Companion is and what he SHOULD be asking for, will be enough to let this happen. And you will perceive his purpose is the same as yours. He asks for what YOU want, and needs the SAME as you. It takes, perhaps, a different FORM in him, but it is NOT the form you answer to. He asks and YOU receive, for you have come with but ONE purpose; that you both may learn you love each other with a brother’s love.  

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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 same as yours, as he is like yourself.
2 Together is your joint inheritance remembered and accepted by you both. Alone it is denied to both of you.
3
4 **T 31 B 10.** Is it not clear that while you still insist on leading or on following, you think you walk alone, with no-one by your side? This is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot SEE which way you go.
5 And so there IS confusion, and a sense of endless doubting, as you stagger back and forward in the darkness and alone. Yet are these but appearances of what the journey is, and how it must be made. For next to you is One Who holds the light before you, so that every step is made in certainty and sureness of the road. A blindfold can indeed obscure your sight, but cannot make the way itself grow dark. And He Who travels with you HAS the Light."

25 *(1050)864*

18 Original typed both lower and upper, over struck.
T 31 C. The Self-Accused (*N 2105 12:240)
(N 12:240) (Ur 1050)

T 31 C 1. Only the self-accused condemn.

As you prepare to make a choice that will result in DIFFERENT outcomes, there is first one thing that must be overlearned. It must become a habit of response so typical of everything you do, that it becomes your FIRST response to all temptation, and to every situation that occurs. Learn this, and learn it well, for it is here delay of happiness is shortened by a span of time you cannot realize. You NEVER hate your brother for HIS “sins”, but ONLY for your own. Whatever form his sins appear to take, the form obscures the fact that you believe it to be yours, and THEREFORE meriting a just attack.

T 31 C 2. Why should his sins BE sins, if you did not believe they could not be forgiven in you? Why are they real in him, if you did not believe that they are YOUR reality? And why do you attack them anywhere except you hate yourself?

Are YOU a sin? You answer “yes” WHENEVER

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20 Ur inserts “July 5, 1968”
21 The word is underlined, but the underline appears crossed out. However, the Urtext preserves the emphasis here.
22 The quotation marks are penciled in the manuscript.
(N 12:241) (Ur 1050)

you attack, for BY attack do you assert
that you are guilty, and must give as you
deserve. And what CAN you deserve but what
you ARE? If you did not believe that you
DESERVED attack, it never would occur
to you to GIVE attack to anyone at all.
Why should you? What would be the gain
to you? What could the outcome be that
you would WANT? And how COULD
murder bring you benefit?

T 31 C 3. Sins are in bodies. They are not
perceived in minds. They are not seen as
purposes, but ACTIONS. Bodies act, and
minds do not. And therefore must the body
be at fault for what it does.
It is not seen to be a passive
thing, obeying your commands, and doing
nothing of itself at all. If you are
sin you ARE a body, for the mind
acts not. And purpose must be in
the body, NOT the mind. The body must
act on its own, and motivate itself. If
you are sin, you lock the mind WITHIN the body,
and you give its purpose to its prison-house,
(N 12:242) (Ur 1050 - 1051)

which acts INSTEAD of it. A jailer does
not follow orders, but ENFORCES orders on
the prisoner. (1051)865

T 31 C 4. Yet is the BODY prisoner, and NOT
the mind. The body thinks no thoughts. It
has no power to learn, to pardon, or
enslave. It gives no orders that the
mind need serve, nor sets conditions
that it must obey. It holds in
prison but the willing mind" that would
abide in it. It sickens at the bidding
of the mind that would become its prisoner.
And it grows old and dies, because that
mind is sick within ITSELF. Learning is
all that causes change. And so the body,
where no learning CAN occur, could NEVER*
change unless the mind PREFERRED the body
change in its appearances, to suit the
purpose given by the mind. For it CAN
learn, and there is ALL change made.

T 31 C 5. The mind that thinks it is a sin has
but ONE purpose; that the body be the
source of sin, and KEEP it in the prison
house it chose, and guards, and holds

23 In the Urtext a comma and forward slash over stuck appear here. It seems the intent was to cross out the comma.
24 The word is underlined in the Notes but the emphasis was not preserved in the Urtext.
(N 12:243) (Ur 1051)

itslf at bay, a sleeping prisoner to the
snarling dogs of hate and evil, sickness and
attack; of pain and age, of grief and suffering.
Here are the thoughts of sacrifice preserved,
for here guilt rules, and orders that the
world be like itself; a place where
nothing can find mercy, or survive the
ravages of fear except in murder and in
deaht. For here are you made sin, and
sin can not abide the joyous nor accept the
free, for they are enemies which sin must
kill. In death is sin preserved, and those
who think that they are sin MUST die f
or what they are.

T 31 C 6. Let us be glad that you WILL see what
you believe, and that it HAS been given
you to CHANGE what you believe. The body will
but follow. It can NEVER lead you where
you would not be. IT does not guard your
sleep, nor interfere with your awakening.
Release your body from imprisonment, and you
will see no-one as prisoner to what you
have escaped. You will not WANT to hold in
guilt your chosen enemies, nor keep in
(N 12:244) (Ur 1051)

chains to the illusion of a changing love the
ones you think are friends. The innocent release
in gratitude for THEIR release and what
they see upholds their freedom FROM imprisonment
and death. Open your mind to change, and there will
be no ancient penalty exacted from your
brother or yourself. For God has said there
IS no sacrifice that can be asked; there IS
no sacrifice that can be made.

(1052) 866
T 31 D. The Real Alternative (*N 2109 12:245) 
(N 12:245) (Ur 1052)

1. There is a tendency to think the world can offer consolation and escape from problems that its purpose is to keep. Why should this be? Because it is a place where choice among illusions seems to be the ONLY choice. And YOU are in control of outcomes of your choosing. Thus you think, within the narrow band from birth to death, a little time is given you to use for you alone; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict, and AWAY from difficulties which concern you not. But they ARE your concern. How, then, can you escape from them by leaving them behind?

2. Real choice is no illusion. But the world has none to offer. ALL its roads but lead to disappointment, nothingness and death. There IS no choice in its alternatives. Seek not ESCAPE from problems here. The world was made that problems could not BE escaped. Be not deceived by
all the different names its roads are given. They
have but one end. And each is but the
means to GAIN that end, for it is here
that all its roads will lead, however
differently they seem to start; however
differently they seem to go. Their end is
certain, for there is no choice among
them. All of them will lead to death. On some
you travel gaily for a while, before the
bleakness enters. And on some the thorns
are felt at once. The choice is not WHAT
will the ending be, but WHEN it comes.

T 31 D 3. There IS no choice where every end
is sure. Perhaps you would prefer to try them
all, before you REALLY learn they are but one. The
roads this world can offer seem to be
quite large in number, but the time must
come when everyone begins to see how
like they are to one another. Men have died on
seeing this, because they saw no way EXCEPT
the pathways offered by the world. And, learning
THEY led nowhere, lost their hope. And
yet this was the time they COULD have learned their
greatest lesson. All must* reach this point,

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26 Originally typed “much”.
(N 12:247) (Ur 1052 - 1053)

and go BEYOND it. It is true indeed there is no choice
at all within the world. But this is NOT the lesson
in itself. The lesson has a PURPOSE, and in THIS
you come to understand what it is FOR. (1053)867

T 31 D 4. Why would you seek to try another
road, another person or another place,
when you HAVE learned the way the lesson starts,
but do not yet perceive what it is for? Its
purpose is the ANSWER to the search that
all must undertake who still believe there
is another answer to be found. Learn now,
without" despair, there is no hope of answer"28
in the world. But do not judge the lesson
which is but BEGUN with this. Seek not another signpost
in the world which seems to point to still another
road. No longer look for hope where there is
none. Make fast your learning NOW, and
understand you but waste time unless you go
BEYOND what you have learned to what is yet to
learn. For from this lowest point will learning
lead to heights of happiness, in which you see the
PURPOSE of the lesson shining clear, and perfectly
within your learning grasp.

T 31 D 5. Who would be willing to be turned

27 Urtext manuscript emphasizes this word, Notes does not.
28 Urtext adds an s, pluralizing “answer” but the Notes does not.
(N 12:248) (Ur 1053)

1 AWAY from ALLa 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 reacheda by following
22 a road AWAY from it. This makes NO
23 sense, and CANNOT be the way. To you who
24 seem to find this course to be too difficult
25

29 Urtext does not emphasize this word, but it is underlined in the Notes.
30 Urtext has the word “found.” The word in the Notes appears to be “reached.” Schucman frequently substitutes words when the
occur close to each other. The word “reached” appears on the previous line, and this may explain the substitution.
to learn, let me repeat that, to achieve a
goal, you must proceed in its direction, not
AWAY from it . And EVERY road that goes
the other way will NOT advance the purpose to be
found. If THIS be difficult to understand, then I
S this course impossible to learn. But only
then. For otherwise, it is a simple
teaching in the obvious. (1054)868

There IS a choice which you have power to
make, when you have seen the real alternatives.
UNTIL that point is reached you HAVE no
choice, and you can but decide how you
would choose the better to deceive
yourself again. This course attempts to
teach no more than that the power of
decision cannot lie in choosing different
forms of what is still the SAME
illusion and the SAME mistake. All choices
in the world depend on this; - You choose BETWEEN
your brother and yourself, and you will gain as
much as he will lose, and what you lose is
what is given him. How utterly OPPOSED to
truth is this, when what the lesson’s purpose
is to teach that what your brother loses YOU have

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31 Urtext has the previous two sentences in handwritten brackets.
(N 12:250) (Ur 1054)

lost, and what he gains is what is given YOU.

T 31 D 8. He has not left His Thoughts!

But you forgot His Presence, and remember not His Love. No pathway in the world can lead to Him, nor any worldly goal is one with His. What road in all the world will lead within, when EVERY road was made to separate the journey from the purpose it MUST have, unless it be but futile wandering? All roads that lead AWAY from what you are will lead you to confusion and despair. Yet has He never left His Thoughts to die, without their Source forever in themselves. He has not left His Thoughts. He could no more depart from them than they could keep Him out. In unity with Him do they abide, and in their Oneness BOTH are kept complete.

T 31 D 9. There IS no road that leads away from Him. A journey FROM yourself does not exist. How foolish and insane it is to think that there COULD be a road with such an aim. Where could it go?
(N 12:251) (Ur 1054)

And how could you be made to travel on it, walking there without your own Reality at one with you? Forgive yourself your madness, and forget all senseless journeys and all goal-less aims. They have no meaning. You can NOT escape from what you are. For God IS merciful, and did not let HIS Son abandon Him. For what He is be thankful, for in that is YOUR escape from madness and from death. Nowhere but where He is can YOU be found. There IS no path that does not lead to Him.

(1055)869

32 There is both a capital and a lower case “t” typed originally.
T 31 E. Self-Concept versus Self (*N 2117 12:252) (N 12:252) (Ur 1055)

1 T 31 E 1. The learning of the world is built upon a concept of the self adjusted to the world’s reality. It fits it well. For this an image is that suits a world of shadows and illusions. Here it walks at home, where what it sees is one with it. The building of a concept of the self is what the learning of the world is FOR. This is its purpose; that you come WITHOUT a self, and MAKE one as you go along. And by the time you reach “maturity,” you have perfected it to meet the world on equal terms, at one with its demands. A concept of the self is made by YOU. It bears NO likeness to yourself at all. It is an idol, made to take the place of your reality as Son of God.

T 31 E 2. The concept of the self the world would teach is not the thing that it appears to be. For it is made to serve two purposes, but one of which the mind can recognize. The first presents the face of innocence, the aspect acted ON. It is this face that smiles and charms and even seems to love. It

31 Ur inserts “July 18, 1968”
(N 12:253) (Ur 1055)

searches for companions, and it looks at times with pity on the suffering, and sometimes offers solace. It believes that it is good, within an evil world. This aspect can grow angry, for the world is wicked, and unable to provide the love and shelter innocence deserves. And so this face is often wet with tears, at the injustices the world accords to those who would be generous and good.

T 31 E 3. This aspect NEVER makes the first attack. But every day a hundred little things make small assaults upon its innocence, provoking it to irritation, and at last to open insult and abuse. The face of innocence the concept of the self so proudly wears can tolerate attack in self-defense, for is it not a well-known fact the world deals harshly with defenseless innocence? No-one who makes a picture? of himself omits this face, for he has need of it. The other side he does not want to see. But it is here the learning of the world has set its sights'.

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34 The word “picture” is crossed out, and what appears to be the word “image” is written above it. Then this is crossed out and a check mark is placed beside “picture” suggesting this was an editing change that was “undone.”

35 The word is written “sites” … a probably spelling error.
(N 12:254) (Ur 1055 - 1056)

1. For it is here the world’s reality is set, to see to it
2. the idol lasts. (1056)870

3. **T 31 E 4.** Beneath the face of innocence there is a
4. lesson that the concept of the self was made
5. to teach. It is a lesson in a terrible
6. displacement, and a fear so devastating
7. that the face which smiles above it
8. must forever look away, lest it
9. perceive the treachery it hides. The lesson
10. teaches this; “I am the thing you
11. made of me, and as you look on me,
12. you stand condemned, because of what
13. I am.” On this conception of the self
14. the world smiles with approval, for it
15. guarantees the pathways of the world are
16. safely kept, and those who walk on
17. them will not escape.”**T 31 E 5.** Here is the central
18. lesson that ensures your brother is condemned
19. eternally. For what YOU are has now
20. become his sin.
21. For this is no forgiveness possible. No
22. longer does it matter what he does, for
23. your accusing finger points to him, unwavering and
24. deadly in its aim. It points to you as well, but

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36 This is the Urtext paragraph break, which is also indicated, not by an indent but by a pilcrow. The original end of paragraph after “becomes his sin” in line 20 is joined to the beginning of line 21 with a continuation mark.
(N 12:255) (Ur 1056)

1 this is kept still deeper in the mists below the
2 face of innocence. And in these shrouded
3 vaults are all his sins and yours preserved,
4 and kept in darkness, where they cannot be
5 perceived as errors, which the light would
6 surely show. You can be neither BLAMED for
7 what you are, nor can you CHANGE the things it
8 makes you do. And you are each the symbol of
9 your sins to one another, silently, and yet with
10 ceaseless urgency condemning still your brother
11 for the hated thing you are.

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”
in its thought. They are ideas of idols
painted with the brushes of the world, which cannot make
a single picture representing truth. (1057)871

T 31 E 7. A concept of the self is meaningless,
for no-one here can see what it is
for, and therefore cannot picture what it IS. Yet
is all learning that the world directs
begun and ended with the single aim of
teaching you this concept of yourself, that
you will choose to follow this world’s laws,
and never seek to go BEYOND its roads,
nor realize the way you see yourself. Now
must the Holy Spirit find a way to help you
see this concept of the self must be
undone, if ANY peace of mind is to be
given you. Nor can it be unlearned except
by lessons aimed to teach that you are
something else. For otherwise, you would
be asked to make exchange of what you
now believe for total loss of self.
And greater terror would arise in you.

T 31 E 8. Thus are the Holy Spirit’s lesson plans
arranged in easy steps, that, though there
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
was generated by your brother, who was there to make the
other? And from whom must something
be kept hidden? If the world be evil,
there is still no need to hide what YOU are
made of. Who is there to see? And what
but is attacked could NEED defense? (1058)872
T 31 E 10. Perhaps the reason why this concept
must be kept in darkness is that, in the
light, the one who would not think it
true is YOU. And what would
happen to the world you know, if all
its underpinnings were removed? Your
concept of the world DEPENDS upon this
concept of the self. And BOTH would
go, if either one were ever raised to
doubt. The Holy Spirit does not seek to throw you
into panic. So He merely asks if
just a LITTLE question might be
raised. There ARE alternatives about the
thing that you must be. You might,
for instance, be the thing you chose to
have your BROTHER be.
T 31 E 11. This shifts the concept of the self
from what is wholly passive, and at
least makes way for active choice, and
some acknowledgment that interaction
must have entered in. There is some understanding
that you chose for BOTH of you, and what
he represents has meaning that was
given it by YOU. It also shows
some glimmering of sight into
perception’s law that what you see
reflects the state of the PERCEIVER’S mind.
Yet who was it that did the
choosing first? If you are what you
chose your brother be, alternatives were there
to choose between, and someone must have
first decided on the one to choose, and
let the others go.
T 31 E 12. Although this step has gains,
it does not yet approach a basic question.
Something must have gone BEFORE these
concepts of the self. And something
must have done the learning which
gave rise to them. Nor can this be
explained by either view. The main
advantage of the shifting to the second from
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. (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 2wh2
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. (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 withstand the light, then is the truth left
21 free to enter in its sanctuary clean and
22 free of guilt. There is no statement
23 that the world is more afraid to hear
24 than this: “I do not know the thing I
25

__Urtext has “would stand” as does FIP__
am, and THEREFORE do not know what I am doing, where I am, or how to look upon the world and on myself.” Yet in this learning is salvation born. And what you are will TELL you of Itself.
T 31 F. Recognizing the Spirit (*N 2129 12:264)
(N 12:264) (Ur 1061)

1 T 31 F 1. You “see the flesh or recognize the Spirit”.
   2 There is no compromise between the two. For if one is
   3 real the other must be false. And for what
   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

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38 Ur inserts “August 23, 1968”
39 In this paragraph and throughout this section “spirit” is originally typed with a lower-case “s” and the capitals are penciled in numerous times.
40 It seems the first writing was “must be false. And what …” which is marked up to render it “must be false, for what …”
(N 12:265) (Ur 1061)

1 exactly as he was an instant previous.
2 Nor will he be the same as he is now an
3 instant hence. Who could have
4 trust where so much change is
5 seen, for who is worthy if he be
6 but dust? Salvation is undoing of
7 all this. And constancy arises in the
8 sight of those whose eyes salvation
9 has released from looking at the cost of
10 keeping guilt, because they chose to let it go
11 instead.
12 T 31 F 3. Salvation does not ask that
13 you behold the Spirit, and perceive the body
14 not. It merely asks that this
15 should be your CHOICE. For YOU can
16 see the body WITHOUT help, but
17 do not understand how to behold
18 a world APART from it. It is your world
19 salvation will undo, and LET you see
20 another world your eyes could never
21 find. Be not concerned HOW this
22 could ever be. You do not understand how
23 what YOU see arose to meet your
24 sight. For if you did, it would
be gone. The veil of ignorance is drawn
across the evil and the good, and must be
passed that both may disappear, so
that perception finds no hiding place. (1062)876

T 31 F 4. How is this done? It is not done
at all. What COULD there be within the
universe that God created that
must still be done? And what
could be fore you still to do?" Only
in arrogance could you conceive that
YOU must make the way to Heaven
plain. The means are GIVEN you by which to
see the world that will replace the one
you made. Your will be done! In
Heaven as on earth this is forever
true". It matters not where you
believe you are, or what you think the
truth about yourself must really
be. It makes no difference what you
look upon, nor what you choose to
feel or think or wish. For God Himself
hath said, "Thy will be done"." And
it IS done to you accordingly.

T 31 F 5. You who believe that you can

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41 This sentence is omitted in all other versions.
42 Matthew 6:10 “Thy kingdom come. Thy will be done, as in heaven, so on earth.”
43 ibid
(N 12:267) (Ur 1062)

choose to see the Son of God as you
would have him be, forget not that no
CONCEPT of yourself will stand against
the truth of what you are. Undoing
truth would be impossible. But concepts
are not difficult to change. One vision,
clearly seen, that does not fit the
picture as it was perceived before, will change
the world for eyes that learn to see
because the concept of the SELF has changed. Are
YOU invulnerable? Then the world is
harmless in your sight. Do YOU forgive?
Then is the world forgiving, for you have
given it its trespasses. And so
it looks on you with eyes that see as
yours.

T 31 F 6. Are YOU a body? So is all
the world perceived as treacherous, and out
to kill. Are you a Spirit, deathless, and
without the promise of corruption and the
stain of sin upon you? So the world
is seen as stable, fully worthy of your
trust; a happy place to rest in for
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 Will be done.

(1063)877

44 Originally typed “will”, the capital is penciled in.
T 31 G. The Savior’s Vision (*N 2133 12:268)  
(N 12:269) (Ur 1063)  

1 T 31 G 1. 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, 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.  
16 Nor does he trust the good in anyone, believing  
17 that the bad 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,  
23 as long as you see value in  
24 attack. You WILL perceive them  

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45 *Ur* inserts “August 26, 1968”  
46 *Urtext* puts a period and starts a new sentence here, the *Notes* doesn’t.  
47 *Urtext* places “good” and “bad” in quotes in this line, as above. The *Notes* does not.  
48 Same as above re: quotes  
49 Same as above re: quotes  
50 *Urtext* rewrites this phrase as “You could not recognize your “evil” thoughts …”
sometimes, but will NOT see them as meaningless. And so they come in fearful form, with content still concealed, to shake your sorry concept of yourself, and blacken it with still another “crime.” YOU cannot give yourself your innocence, for you are too confused about yourself. But should ONE brother dawn upon your sight as wholly worthy of forgiveness, then your concept of yourself IS wholly changed.

YOUR “evil” thoughts have been forgiven with his, because you let them all effect YOU not. No longer did you choose that you should be the sign of “evil” and of guilt in him. And as you gave your trust to what is “good” in him, you gave it to the “good” in you. In terms of concepts, it is thus you see him MORE than just a body, for the “good” is NEVER what the body seems to be. The actions of the body are perceived as coming from the “baser” part of you, and thus of him as well. By focusing upon the “good” in him, the

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51 A spurious period appears in the manuscript here.
(N 12:271) (Ur 1063 – 1064)

1 body grows decreasingly persistent in your
2 sight, and will at length be seen as little
3 more than just a shadow circling round
4 the “good”. (1064)878

T 31 G 4. And this will be your concept of YOURSELF,
5 when you have reached the world beyond the
6 sight your eyes alone can offer you to see.
7 For you will not interpret what you see
8 without the Aid that God has given you.
9 And in His sight there IS another world.
10 You live in that world just as much
11 as this, for BOTH are concepts of
12 yourself, which can be interchanged,
13 but never jointly held. The contrast is
14 far greater than you see", for you will love
15 this concept of yourself, BECAUSE IT WAS
16 not made for you alone. Born as a
17 gift for someone NOT perceived to be
18 yourself, it has been given YOU. For
19 your forgiveness, offered unto him, has
20 been accepted now for BOTH of you.
21 T 31 G 5. Have faith in him who walks with
22 you, so that your fearful concept of
23 yourself may change. And look
24
25
\[82 \text{ Urtext has “think” instead of “see”}\]
(N 12:272) (Ur 1064)

upon the “good” in him, that you may not be fearful of your “evil” thoughts, because they do not cloud your view of him. And all this change \textit{shift} requires is that you be WILLING that this happy change occur.

No more than this is asked. On its behalf, remember \textit{only} what the concept of yourself which now you hold has brought you in its wake, and welcome the glad contrast offered you. Hold out your hand, that you may have the gift of kind forgiveness, that you offer one whose need for it is just the same as yours.

And let your cruel concept of yourself be changed to one which brings the peace of God.

\textbf{T 31 G 6.} The concept of yourself which now you hold would GUARANTEE your function here remain forever unaccomplished and undone. And thus it dooms you to a bitter sense of deep depression and futility. Yet it need not be fixed, unless you choose to hold it past the hope of change, and keep it static and concealed within your mind. Give

\footnote{\textit{Urtext} has “which”}
\footnote{Originally typed “as great”, this is crossed out and “the same” typed in.}
it instead, to Him Who understands the
changes that it needs to let it SERVE
the function given you to bring you peace, that
you may offer peace to have it yours.
Alternatives are in your mind to use, and you
CAN see yourself another way. Would
you not rather look upon yourself as
NEEDED for salvation of the world,
instead of as salvation’s enemy?
(N 12:274) (Ur 1065)

T 31 G 7. The concept of the self stands like a shield, a silent barricade before the truth, and hides it from your sight. All things you see are images because you look on them as through a barrier which dims your sight and warps your vision, so that you behold nothing with clarity. The light is kept from everything you see. At most, you glimpse a shadow of what lies beyond. At least you merely look on darkness, and perceive the terrified imaginings that come from guilty thoughts and concepts born of fear. And what you see is hell, for fear IS hell. All that is given you is for release; the sight, the vision and the inner Guide all lead you OUT of hell, with those you love beside you, and the universe with them.

T 31 G 8. Behold your role within the universe! To every part of true creation has the Lord of Love and Life entrusted ALL salvation from the misery of hell. And to each one has He allowed the grace to be a Saviour to the holy ones especially entrusted to his care. And this does he learn when first

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55 Ur inserts : Sept. 30, 1968
56 Urtext has “and this he learns” which is not what is in the Notes. What actually is in the Notes I can’t make out clearly. There is an ambiguity here. The word “And” doesn’t appear to me to be there at all, what is there, as a superscript looks more like “Aruol” followed by two glyphs and then a clear line which says “does he learn” which is followed by the glyphs for “this” and “he” and then “learns when first” rather clearly handwritten. This one is a mystery to me.
(N 12:275) (Ur 1065)

he looks upon ONE brother as he looks
upon himself, and sees the mirror of himself
in him. Thus is the CONCEPT of himself laid by, for
nothing stands BETWEEN his sight and
what he looks upon, to judge what he
beholds. And in this single vision does he
see the Face of Christ, and understands he
looks on everyone as he beholds this
One. For there is light where darkness
was before, and now the veil is lifted from his
sight.

T 31 G 9. The veil across the Face of Christ, the
fear of God and of salvation, and the love
of guilt and death, - they all are different
names for just ONE error; ≠ that
there is a space between you and your brother, kept
apart by an illusion of yourself which
holds him off from you, and you away
from him. The sword of judgment is the weapon
which you give to the illusion of yourself, that
it may fight to keep the space that
holds your brother off unoccupied by
love. Yet while you hold this sword
you MUST perceive the body as YOURSELF,
(N 12:276) (Ur 1065 – 1066)
for you are bound to separation from the sight
of him who holds the mirror to another view
of what HE is, and thus what YOU must be. (1066)880

T 31 G 10. What is temptation but the WISH to stay
in hell and misery? And what could this
give rise to BUT an image of yourself
that CAN be miserable, and remain in
hell and torment? Who has learned to
see his brother NOT as this HAS saved
himself, and thus IS he a saviour to the rest.
To everyone has God entrusted all,
because a PARTIAL saviour would be one
who is but partly saved. The holy ones
whom God has given each of you to save
are everyone you meet or look upon, not
knowing who they are; all those you
saw an instant and forgot, and those
you knew a long while since, and those
you will yet meet, the unremembered and the
not yet born. For God has given you
His Son to save from every concept that he
ever held.

T 31 G 11. Yet while you wish to stay in
hell, how COULD you be the saviour of
(N 12:277) (Ur 1066)

the Son of God? How would you know his
holiness, while you see him apart from
yours? For holiness is seen through holy
eyes that look upon the innocence
within, and thus EXPECT to see it
everywhere. And so they call it
forth in everyone they look upon,
that he may be what they expect
of him. This is the Saviour’s vision‟;
that he see HIS innocence in all
he looks upon, and sees his own
salvation everywhere. He holds NO
concept of himself between his calm
and open eyes and what he sees. He
BRINGS the light to what he looks
upon, that he may see it as it
really is.

T 31 G 12. Whatever form temptation seems
to take, it ALWAYS but reflects a
wish to be a self that you are not. And
FROM that wish a concept rises,
teaching you you ARE the thing you wish to
be. It will remain your concept of
yourself until the wish that fathered

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57 Originally it appears to be both a colon and semi-colon.
it no longer is held dear. And while
you cherish it, you will behold your brother in
the likeness of the self whose image has
the wish begot of YOU. For vision
CAN but represent a wish, because it
has NO power to create. Yet it
can look with love or look with hate,
depending only on the simple choice of
whether you would JOIN with what you
see, or keep yourself apart and separate. (1067)881

The Saviour’s vision is as innocent
of what your brother is as it is
free of any judgment made upon
yourself. It sees no past in anyone
at all. And thus it serves a wholly
open mind, unclouded by old
concepts and prepared to look on
ONLY what the present holds. It
cannot judge because it does not
know. And RECOGNIZING this, it merely
asks, “What is the meaning of what
I behold?” Then is the Answer
given, and the door held open for the
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.

(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 men¹⁸ despair because the
24  Saviour’s vision is withheld, and what
25  

¹⁸ Originally typed “many” this is crossed out and “men” is written in.
T 31 H. Choose Once Again

(N 12:281) (Ur 1068)

they see is death. Their Saviour stands,
unknow unknowing and unknown, beholding
them with eyes unopened. And
THEY cannot see until he
looks on them with seeing eyes, and
offers them forgiveness with his own.
Can you to whom God says, “Release
My Son” be tempted NOT to listen, w
hen you learn that it is YOU for whom
He asks release? And what
BUT this is what this course would
teach? And what BUT this is
there for you to learn?
T 31 H 1. Temptation has ONE lesson it
would teach, in ALL its forms,
WHEREVER it occurs. It would
persuade the holy Son of God he
is a body, born in what must die,
unable to escape its frailty, and
bound by what it orders him to do? feel feel.
It sets the limits on what
he can do; its power is the only
strength he has; his grasp reach cannot
exceed its tiny reach. Would you
BE this, if Christ appeared to you in all His glory, asking you but this, "Choose once again if you would take your place among the Saviors of the world, or would remain in hell, and hold your brothers there."

For He HAS come, and He IS asking this.

(N 12:282) (Ur 1068)
(N 12:283) (Ur 1069)

T 31 H 2. How do you make the choice?
Choose? How easily is this explained!
You always choose between your weakness and
the strength of Christ in you. And what
you choose is what you think is real.
Simply by never using weakness to
direct your actions, you have given it no
power. And the Light of Christ in you
is given charge of everything you do.
For you have brought your weakness unto Him,
and He has given you His strength
instead. Trials are but lessons which you
failed to learn presented once
again, so where you made a faulty
choice before you now can make a
better one, and thus escape all pain which
what you chose before has brought
to you.

T 31 H 3. In every difficulty, all distress,
and each perplexity you face Christ
calls to you, and gently says, “My brother,
choose again.” He would not leave
one source of pain unhealed, nor
any image left to veil the truth. He

\[\text{Ur inserts “October 10, 1968”}\]
(N 12:284) (Ur 1069)

would remove all misery from you whom God created altars unto joy. He would not leave you comfortless, alone in dreams of hell, but would release your minds from everything that hides His Face from you. His holiness is yours because He is the ONLY power that is real in you. His strength is yours because He is the Self that God created as His ONLY Son. The images you make can not prevail against what God Himself would have you be.

T 31 H 4. Be never fearful of temptation, then, but see it as it is; another chance to choose again, and let Christ’s strength prevail in every circumstance and every place you raised an image of yourself before. For what appears to hide the Face of Christ is powerless before His Majesty, and disappears before His holy sight. The Saviours of the world, who see like Him, are merely those who chose His strength
instead of their own weakness, seen APART from Him. They will redeem the world, for they are joined to all the power of the Will of God. And what they will is ONLY what He wills. *(1070)884*

Learn, then, the happy habit of response to ALL temptation to perceive yourself as weak and miserable with these words: “I am as God created me. His Son can suffer nothing. And I AM His Son.”

Thus is Christ’s strength INVITED to prevail, replacing all your weakness with the strength that comes from God, and that can NEVER fail. And thus are miracles as natural as fear and agony APPEARED to be before the choice for holiness was made. For IN that choice are false distinctions gone, illusory alternatives laid by, and nothing left to INTERFERE with truth.

You ARE as God created you, and so is every living thing you
(N 12:286) (Ur 1070)

look upon, REGARDLESS of the images you see. What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive YOURSELF defenseless and in hell. Yield NOT to this, and you will see ALL pain in EVERY form WHEREVER it occurs but disappear as mists before the sun. A miracle has come to heal God’s Son, and close the door upon his dreams of weakness, opening the way to his salvation and release. Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it, and believe it IS.

T 31 H 7. Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world, uncertain, lonely, and in constant fear. For it is given you to JOIN with him, and through the Christ in you unveil his eyes, and let him look upon the
Christ in him. My brothers in salvation,
do not fail to hear my voice and
listen to my words. I ask for nothing
but your OWN release. There is no place for
hell within a world whose loveliness
can yet be so intense and so inclusive
it is but a step from there to Heaven. To
your tired eyes I bring a vision of a
different world, so new and clean and fresh you
will forget the pain and sorrow that you saw
before.\textsuperscript{(1071)885}

\textbf{T 31 H 8.} But this a vision is which you
must SHARE with everyone you see. For
otherwise YOU\textsuperscript{60} will behold it not. To
GIVE this gift is how to make it
yours. And God ordained, in
loving kindness, that it BE for
you. Let us be glad that we can
walk the world, and find so many
chances to perceive another situation
where His gift can\textsuperscript{61} once again
be recognized as ours. And thus
will all the vestiges of hell, the secret
sins and hidden hates be gone,

\textsuperscript{60} The word is underlined in the Notes but not emphasized in the Urtext.
\textsuperscript{61} The word “can” is penciled in.
(N 12:288) (Ur 1071)

and all the loveliness which they concealed appear like lawns of Heaven to our sight, to lift us high above the thorny roads we traveled on before the Christ appeared.

T 31 H 9. Hear me, my brothers, hear and join with me. God has ordained I cannot call in vain. And in His certainty I rest content. For you WILL hear, and you WILL choose again. And in this choice is everyone made free. I thank You, Father, for these holy ones who are my brothers as they are Your Sons. My faith in them is Yours. I am as sure that they will come to me as You are sure of what they are, and will forever be. They will accept the gift I offer them because You gave it me on their behalf. And as I would but do Your holy Will, so will they choose. And I give thanks for them.

T 31 H 10. Salvation’s song will echo through the world with every choice they make.

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62 Originally typed “travel” the letters “led” are penciled in.
63 Originally typed “appears” the letters “ed” are typed in.
64 These few paragraphs have an uncanny resemblance to the parting speech of Jesus recorded in John’s gospel, chapter 14.
65 Originally typed “the gift offered”, handwriting changes it to “I offer”.
(N 12:289) (Ur 1071 - 1072)

1 For we are one in purpose, and the end of
2 hell is near. In joyous welcome is
3 my hand outstretched to every brother
4 who would join with me in reaching
5 past temptation, and who looks with
6 fixed determination toward the light
7 that shines beyond in perfect constancy.
8 Give me my own, for they belong to
9 You. And can You fail in
10 what is but Your Will? I give
11 You thanks for what my brothers are,
12 and as each one elects to join with me, the
13 song of thanks from earth to Heaven grows
14 from tiny, scattered threads of melody
15 to one inclusive chorus from a world
16 redeemed from hell, and giving thanks to
17 You. (1072)886 T 31 H 11. And now we say “Amen.” For
18 Christ has come to dwell in the abode
19 You set for Him before time was,
20 in calm Eternity. The journey closes,
21 ending at the place where it began.
22 No trace of it remains. Not one
23 illusion is accorded faith, and not
24 one spot of darkness still remains
25
(N 12:290) (Ur 1072)

to hide the Face of Christ from anyone.
Thy Will is done, complete and
perfectly, and all creation recognizes
You and knows You as the only
Source it has. Clear in Your
Likeness does the Light shine
forth from everything that lives and
moves in You. For we have reached
where all of us are One, and we ARE
home where You would have us be.
Appendix to the *Shorthand Notes*

by Doug Thompson 8th October 2009

In this first release of the *Shorthand Notes* I’m going to refer the reader to the *Release Notes for the Scholar’s Toolbox*. Those *Release Notes* were written on the occasion of the publication of the facsimile image files of the *Shorthand Notes* in 2007. Recognizing that the *Notes* in “raw” form are rather difficult to use, the need for a typed transcript was apparent. Slowly, since the manuscript of the *Notes* became available in April of 2007, we’ve been working on the transcription.

The *Release Notes* can be found at this URL:

The *Scholar’s Toolbox* is on line at this URL:

To date we have the *Text* volume, the *Use of Terms* volume, the *Song of Prayer* volume plus the 24 *Notes* pages which precede the first page of the *Text* volume.

This is a “first draft” and is *certain* to contain errors. In some cases legibility is an issue and the best I could do is a ‘????’ to indicate a word I have not been able to read.

The material is being released at this time and in this form in the belief that with more eyes examining the material, those errors and illegibilities will more quickly be identified and resolved. And, while it certainly contains errors, it’s also probably mostly correct and therefore useful.

There are four reference systems used in order to facilitate cross-referencing this material to the *Shorthand Notes* facsimile image files and the *Urtext* manuscripts. That material can also be found on the *Scholar’s Toolbox*.

Each page of the *Notes* is labeled according to which of the 22 volumes of the *Unpublished Writings* in which it is found, and the page number of that volume. There are therefore two numbers in each page reference: a *volume* number and a *page* number. The same volume and page numbers appear on the *Scholar’s Toolbox* facsimile image files of the *Notes* and the pages of this transcript. In this way it is very simple to directly compare my transcript of the *Notes* with the actual handwritten pages in order to check accuracy.

As proofreading proceeds, of course corrections will be made and from time to time updates will be posted to the *Scholar’s Toolbox* website.