

1) (Insert for page 61) (see Editor's Notes for documentation)

[UR_F 47]

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1)(Insert for page 61)

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.

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".)

We will refer later to projection as related to both mental illness and mental health. It will also be commented on that Lucifer literally projected himself from heaven. We also have observed that man can create an empty shell, but cannot create nothing at all.

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This emptiness provides the screen for the misuse of projection.

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. No Child of God is capable of losing this ability, because it is inherent in what he IS.

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:

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First, the assumption is implicit that what God has Created can be changed by the mind of Man.

Second, the concept that what is perfect can be rendered imperfect (or wanting) is intruded.

Third, the belief that man can distort the Creations of God (including himself) has arisen, and is tolerated.

Fourth, that since man can create himself, the direction of his own creation is up to him.

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.

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This is as true of the Son as of the Father.

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.

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.

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.

The history of man in the world as he saw it has not been characterized by any genuine or comprehensive re-awakening, or re-birth.

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This is impossible as long as man projects in the spirit of miscreation. It still remains within him to project as God projected his own Spirit to him. In reality, this is his ONLY choice, because his free will was made for his own joy in creating the perfect.

All fear is ultimately reducible to the basic misperception of man's ability to USURP the power of God. It is again emphasized that he neither CAN nor HAS been able to do this. In this statement lies the real justification for his escape from fear. This is brought about by his acceptance of the Atonement, which places him in a position to realize that his own errors never really occurred.

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When the deep sleep 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."

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.

Lead in for p. 61

[UR_F 53]

~~Lead in for p. 61 (after insert)~~

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:

2) 83a (NOTE)

[UR_F 19]

83a (NOTE)

(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 B. did NOT ask MY will re same. If he had, HE would have felt
better.

3) 88 PART III

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Nov. 14

The new emphasis will now be on healing. The miracle is the means, the Atonement the principle, and the healing is the result. Those who speak of "the miracle OF healing" are combining two orders of reality inappropriately. Healing is NOT a miracle. The Atonement, or the final miracle, is a REMEDY. It is purely a means, while any type of healing is a result.

The order of error to which Atonement is applied is irrelevant. Essentially, ALL healing is the release from fear. But to undertake this you cannot be fearful yourself.

You do not understand healing because of your own fear. I have been hinting throughout (and once stated very directly, because you were unfearful at the time) that you MUST heal others. The reason is that their healing merely witnesses or attests to yours.

A major step in the Atonement plan is to undo error at ALL levels. Illness, which is really "not Right Mindedness", is the result of level confusion in the sense that it always entails the misbelief that what is amiss in one level can adversely affect another.

We have constantly referred to miracles as the means of correcting level confusion. In reality, all mistakes must be corrected at the level at which they occur. Only the mind is capable of error. The body can ACT erroneously, but this is only because it has responded to mis-Thought. The body cannot create, and the belief that it CAN, a fundamental error responsible for most of the fallacies already referred to, produces all physical symptoms.

All physical illness represents a belief in magic. The whole distortion which created magic rested on the belief that there is a creative ability in matter, which can control the mind. This fallacy can work either way; i.e., it can be misbelieved either that the mind can miscreate IN the body, or that the body can miscreate in the mind. If it can be made clear

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that the mind, which is the only level of creation, cannot create beyond itself, then neither confusion need occur.

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.

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, 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.)

All material means which man accepts as remedies for bodily ills are simply restatements of magic principles. It was the first level of the error to believe that the body created its own illness. Thereafter, it is a second mis-step to attempt to heal it through non-creative agents. It does not follow, however, that the application of these very weak corrective devices are evil. Sometimes the illness has sufficiently great a hold over an individual's mind to render him inaccessible to Atonement. In this case, one may be wise to utilize a compromise approach to mind and body, in which something from the OUTSIDE is temporarily given healing

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belief. This is because the last thing that can help the non-Right-Minded (or the sick) is an increase in fear. They are already in a fear-weakened state. If they are inappropriately exposed to a straight and undiluted miracle, they may be precipitated into panic. This is particularly likely to occur when upside down perception has induced the belief that miracles are frightening.

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.

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.

It is essential that the remembrance of the fact that ONLY mind can create at all remain with you. Implicit in this is the corollary that correction belongs at the thought level, and NOT at either level

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(COPY)

III

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.

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.

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.

We said in a previous section that the miracle is an expression of miracle-Mindedness. Miracle-Mindedness merely means Right-Mindedness in the sense that we are now using it. Right-Mindedness neither exalts nor depreciates

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the mind of the miracle worker nor of the miracle receiver. However, as a creative act, the miracle need not await the Right-Mindedness of the receiver. In fact, its purpose is to restore him TO his Right Mind. But it is essential that the miracle worker be in his Right Mind, or he will be unable to reestablish Right-Mindedness in someone else.

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, B. 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).

All forms of not-Right-Mindedness are the result of refusal to accept the Atonement FOR YOURSELF. If the miracle worker DOES accept it, he places himself in the position to recognize that those who need to be healed are simply those who have NOT done so. The reason why you felt the vast radiation range of your own inner illumination is because you were aware that your Right-Mindedness IS healing.

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The sole responsibility of the miracle worker is to accept Atonement himself. This means that he knows that mind is the only creative level, and that its errors ARE healed by the Atonement. Once he accepts this, HIS mind can only heal. By denying his mind any destructive potential, and reinstating its purely constructive powers, he has placed himself in a position where he can undo the level confusion of others. The message which he then gives to others is the truth that THEIR MINDS are really similarly constructive, and that their own miscreations cannot hurt them. By affirming this, the miracle worker releases the mind from overevaluating its own learning device (the body), and restores the mind to its true position as the learner. It should be re-emphasized that the body does not learn, any more than it creates. As a learning device, it merely follows the learner, but if it is falsely endowed with self initiative, it becomes a serious obstruction to the learning it should facilitate.

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.

Corrective learning always begins with awakening the spiritual eye, and turning away from belief in physical sight. The reason this entails fear is because man is afraid of what his spiritual eye will see, which was why he closed it in the first place. We said before that the spiritual eye cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that the spiritual eye does produce extreme discomfort by what it sees. The thing that man forgets is that the discomfort

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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.

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 not-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.

Healing was an ability which was lent to man after the Separation, before which it was completely unnecessary. Like all aspects of the space-time belief, healing ability is temporary. However, as long as time persists, healing remains among the stronger human protections. This is because healing always rests on charity, and charity is a way of perceiving the true perfection of another, even if he cannot perceive it himself. Most of the loftier concepts of which man is capable now are time-dependent. Charity is really a weaker reflection of a much more powerful love-encompassment, which is far beyond any form of charity that man can conceive of as yet. Charity is essential to Right-Mindedness, in the limited sense to which Right-Mindedness can now be attained. Charity is a way of looking at another AS IF he had already gone far beyond his actual accomplishment in time. Since his own thinking is faulty, he cannot see the Atonement himself, or he would have no need for charity at all. The charity which is accorded him is both an acknowledgment that he IS weak, and a recognition that he COULD BE stronger. The way in which both of these beliefs are stated clearly implies their dependence on time, making it quite apparent that charity lies within the framework of human

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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.

4) Here I am, Lord:

[UR_F 21]

[SPECIAL MESSAGE directly to WT:

I would like to pray that my will be united with thine, recognizing that thy perfect love will suffice (or correct) for my imperfect love. I pray that I may accept the Atonement with conviction, recognizing its inevitable worth, and my own divine worth as part of this identification with thee. I pray that my fear be replaced by an active sense of thy love, and thy continual willingness to help me overcome the split, or divided will, which is responsible for my difficulty with this. I accept the divinity of the messages we have received, and affirm my will in both accepting and acting upon the Atonement principle.

Here I am, Lord:

The major problem that both of you have is the continuing split will, which naturally interferes with your true identification. To the extent that you hold onto this split, it will take longer to get through and will MARKEDLY interfere with your own integration efforts. Reliance has to be placed on Me, which is sufficient once you do this without distantiation or division in loyalties. This will be strengthened through a continual affirmation of the goal you both want to achieve, and an awareness of its inevitability. In this way, you will both perceive and KNOW your true worth, and the importance of maintaining a COMPLETE identification.]

4b) Nov. 16, 1965 duplicate

[UR_F 20]

(Largely duplicated message, different typewriter)

Nov. 16, 65

I would like to pray that my will be united with thine, recognizing that thy perfect love will suffice (or correct) for my imperfect love. I pray that I may accept the Atonement with conviction, recognizing its inevitable worth, and my own divine worth as part of this identification with thee. I pray that my fear be replaced by an active sense of thy love, and thy continual willingness to help me overcome the split, or divided will, which is responsible for my difficulty with this. I accept the divinity of the messages we have received, and affirm my will in both accepting and acting upon the Atonement principle.

Here I am.

The major problem that both of you have is the continuing split will, which naturally interferes with your true identification. To the extent that you hold onto this split, it will take longer to get through and will MARKEDLY interfere with your own integration efforts. Reliance has to be placed on Me, which is sufficient once you do this without distantiation or division in loyalties. This will be strengthened through a continual affirmation of the goal you both want to achieve, and an awareness of its inevitability. In this way, you will both perceive and KNOW your true worth, and the importance of maintaining a COMPLETE identification.]

5) Dec. 1, '65.

[UR_F 22] [UR_F 23]

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Dec. 1, '65.

WT special note for HS

The dominance-submission problem is related to the perception of helping others VERSUS helping the self. This is a misperception resulting from the failure to recognize the equal worth of both individuals in the interaction. There can be NO confusion on this point, and no strain, if this confusion is not introduced (through misperception, naturally.) Such confusion may be experienced partly by HS at times when WT is trying to help her. She is likely to feel that this puts her in a subordinate position, since she thinks she should be the therapist. Obviously, there is no problem once it is recognized that the equal worth of each person precludes this misperception, since BOTH GAIN in such a transaction. It is impossible for anybody to ever lose anything when this is fully RECOGNIZED. This is what recognizing your brother is all about.

6) December 14

[UR_F 24] [UR_F 25]

December 14

[SPECIAL MESSAGE

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 B. are ready to ask Him TOGETHER what you can do for M., He will tell you, if you make NO attempt to give the answer FOR Him. Prejudge His answer not, for if you do, you will NOT HEAR IT. But be sure of this!

The Holy Spirit will NEVER teach you to DISRUPT communication, but be wholly willing to let Him MAINTAIN it in HIS way. M.. is unhappy and afraid, because he thinks communication THROUGH THE BODY can be sought and FOUND. It is no harder for the Holy Spirit to teach him that communication is of the mind, and NOT the body than it is for Him to teach it to you. The Holy Spirit will have no difficulty, and much joy, if you ALLOW Him to teach M. this THROUGH you. But be sure that you are willing to learn it WITH him, or you will INEVITABLY interfere with what the Holy Spirit would have him learn with YOU.]

7) 282 Sept. 13, 66

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~~for love, and YOURS in answered. Healing is the love of Christ for His Father and for HIMSELF.~~

Sept. 13, 66

You have no idea of the intensity of your wish to get rid of each other. This does NOT mean that you are not strongly impelled TOWARD each other, but it DOES mean that LOVE IS NOT THE ONLY EMOTION. Because your love has become more in awareness, the conflict can no longer be "settled" by your previous attempts to MINIMIZE the fear. The love makes attack untenable, BUT YOU STILL FEEL THE FEAR. Instead of trying to resolve it directly, you have a strong tendency to TRY TO ESCAPE FROM THE LOVE. Yet this is the LAST thing you would want to ESCAPE from. And even if you did, you can escape from everything ELSE, but not from this. Be glad indeed that there IS no escape from salvation.

7b) 283

[UR_F 27]

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Sept. 14, '66

You do not realize how much you hate each other. You will not get rid of this until you DO realize it, for UNTIL then, you will think you want to get rid of EACH OTHER and KEEP THE HATRED. Yet if you are each other's salvation, what can this mean except that you PREFER attack to salvation? Be glad that neither your reality nor your salvation is a matter of your preference, for you HAVE much cause for joy. But that the cause is NOT of your making is surely obvious. You DO hate and fear each other, and your love, which is very real, is TOTALLY obscured by it. How can you know the meaning of love UNLESS it is total?

This will be a very difficult period for you, but it will not be so for long. You are in danger, but you WILL be helped, and nothing will happen. But you cannot remain in darkness, and this will BE the way out. Look as calmly as you can upon hatred, for if we are to deny the denial of truth, we must first RECOGNIZE what we are denying. Remember that knowledge PRECEDES denial, and that the separation was a descent from magnitude to littleness. And so the way back is to retrace the way to magnitude.

Your hatred is not real, but it IS real to you. IT HIDES WHAT YOU REALLY WANT. Surely you are willing to look upon what you do NOT want without fear, EVEN IF IT FRIGHTENS YOU, if you can thereby get rid of it? For you CANNOT escape salvation, and you WILL not escape fear until you want salvation. Be not afraid of this journey into fear, for it is not your destination. And we will walk through it in safety, for peace is not far, and you will be led in its light.

8) 287a Sept. 16. 66

[UR_F 28] [UR_F 29]

287a (I-II)

Sept. 16, 66

[SPECIAL MESSAGE FOR WT

Question: Why is WT more depressed than usual?

Answer:

He is in a very deep sleep and much more resistant to waking than you are. The major problem with him is that his is a PASSIVE resistance, which implies a giving over of will. This always induces a state of resignation and therefore depression. Tell him that no one can resign from the Sonship, since membership is not optional. He has been looking for someone to TAKE HIS WILL AWAY, because he thought IT was the cause of his trouble. Since the course has placed such persistent emphasis ON will, and SINCE HE AGREES WITH THE EMPHASIS, his past adjustment is threatened. THAT IS WHY HE COULD NOT SLEEP. His past came to "haunt" him BECAUSE he is giving up the belief in ghosts.

Tell him again not to be afraid of ghosts, and remind him that he HAS no past. The return of his will is what he WANTS. No one can accept it but himself.]

9) 370

[UR_F 30]

370A (I-II) 11/15/66

[Special Note for HS

B. was right in not regarding this as a separate problem. The savage problem of personal rejection. There is no fear in perfect love. You do not want him to feel guiltless, but rejected. This area is the only one in which you want to retain this, but you will not be able to limit it. You will not see his purity until you give up rejection as a weapon against him OR against everyone else. You think these are the only alternatives. Be sure to consider why you want to maintain this position. B. will help you with this.]

10) 428

[UR_F 36]

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December 30, 1966

~~SPECIAL MESSAGE~~

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. 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.

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 problems, and in certain people. These it SELECTS OUT and JOINS WITH. And it NEVER joins, except to strengthen itself. Having identified with what it THINKS it understands, it sees ITSELF, and would INCREASE itself by sharing what is LIKE itself. Make no mistake about this maneuver; the ego always EMPATHIZES TO WEAKEN. And to weaken is ALWAYS to attack.

You do NOT know what empathizing means. But of this you may be sure; if you will merely sit quietly by, and let the Holy Spirit relate THROUGH you, you will EMPATHIZE WITH STRENGTH, and both of you will gain in strength, and NOT in weakness. Your part is only to remember this; you do not want anything that YOU value to come of the relationship. You will neither to hurt it, NOR TO HEAL IT in your own way. You do NOT know what healing IS. All you have learned of empathy IS FROM THE PAST. And there is NOTHING from the past that you would share, for there is nothing there that YOU WOULD KEEP.

10b) 429

[UR_F 37]

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December 30, 1966 (CONTINUED)

Do NOT use empathy to MAKE THE PAST REAL, and so perpetuate it. Step gently aside, and let the healing be done FOR you. Keep but one thought in mind, and do not lose sight of it, however tempted you may be to judge the situation, and DETERMINE your response BY judging it. Focus your mind only on this; "I am not alone, and I would not intrude the past upon my Guest. I have invited Him, and He is here. I need do nothing except NOT TO INTERFERE." True empathy is of Him Who knows what it is. YOU will learn HIS interpretation of it, if you let Him use YOUR capacity for strength, and NOT for weakness.

He will NOT desert you, but be sure that YOU desert not Him. Humility is strength in this sense only; to recognize and ACCEPT the fact that you do NOT know, is to recognize and accept the fact that He DOES know. You are not sure that He will do His part, because you have NEVER YET DONE YOURS COMPLETELY. You will NOT know how to respond to what you do NOT understand. Be tempted not in this and yield not to the ego's triumphant use of empathy, for ITS glory. The triumph of weakness is NOT what you would offer to a brother. And yet you know no triumph but this. This is NOT knowledge, and the form of empathy that would bring it about, is so distorted that it would imprison what it would release.

The unredeemed cannot redeem. Yet they HAVE a Redeemer. Attempt to teach Him not. YOU are 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.

10c) 430

[UR_F 38]

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.

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 contain an element of specialness. Only the Holy Spirit recognizes foolish needs, AS WELL AS real ones. And He will teach you how to meet BOTH, without losing either.

YOU will be able to do this ONLY IN SECRECY. And you will think that, by meeting the needs of one, you do NOT jeopardize another, because you keep them SEPARATE, and secret from each other. This is NOT the way, for it leads not to light and truth. No needs will long be left unmet, if you leave them ALL to Him Whose FUNCTION is to meet them. This is His function, and NOT YOURS. He will NOT meet them secretly, for He would share everything you give through Him. And that is WHY He gives it. What you give through Him is for the whole Sonship, NOT FOR PART OF IT. Leave Him His function, for He WILL fulfill it, if you but ask Him to enter your relationships, and bless them FOR you.

11) 631a May 31, 1967

[UR_F 54]

(631a)

May 31, 1967

SPECIAL MESSAGE

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.

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.

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.

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.

11b) 631b

[UR_F 55]

(631b)

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.

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.

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.

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.

11c) 631 c

[UR_F 56]

(631 c)

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 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.

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.

12) 808a March 11, 1968

[UR_F 57]

808a

March 11, 1968

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.

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.

This is not so. A choice made with the power of Heaven to uphold it cannot BE undone. Your way IS decided.

There will be nothing you will NOT be told, if you acknowledge this.

13) June 19, 1968

[UR_F 31]

June 19, 1968

As you see him you will see yourself. Whether this be through the use of psychological tests, or by making judgment in some other way, the effect is still the same. Whenever you have judged anyone, it is impossible for you not to make this judgment on yourself. If you see one of your brothers, who happens to be a patient, as exhibiting signs of a thought disorder, then you will experience this same disorder in your own perception. For whatever your thought may be about ANYONE determines how you will respond and react to yourself and everyone about you. Take heed then when you are called upon to fulfill your function as teachers that you teach the truth about God's Son. The only way that you can experience any peace while this unfortunate necessity for interpreting illusions remains is to recognize that you are DISCUSSING ONLY ILLUSIONS, and that this has no real meaning at all. Try to say a prayer for your brother while doing this and you will call forth and experience a miracle instead.

13b) Second Copy

[UR_F 32]

June 19, 1968

[As you see him you will see yourself. Whether this be through the use of psychological tests, or by making judgment in some other way, the effect is still the same. Whenever you have judged anyone, it is impossible for you not to make this judgment on yourself. If you see one of your brothers, who happens to be a patient, as exhibiting signs of a thought disorder, then you will experience this same disorder in your own perception. For whatever your thought may be about ANYONE determines how you will respond and react to yourself and everyone about you. Take heed then when you are called upon to fulfill your function as teachers that you teach the truth about God's Son. The only way that you can experience any peace while this unfortunate necessity for interpreting illusions remains is to recognize that you are DISCUSSING ONLY ILLUSIONS, and that this has no real meaning at all. Try to say a prayer for your brother while doing this and you will call forth and experience a miracle instead.]

14) October 5, 1975

SPECIAL MESSAGE (October 5, 1975)

[UR_F 2] [N: 3:56]

Be comforted. You are not asked to do anything. There is a time when to step back is all that is asked of you. It is a time of rest and not of strain; a time of peace and not a time of conflict. That time is almost here. It seems fearful because it is not under your control. But think a minute; stop and think honestly about what your control has done; what it has brought to you.

You have been caught in a trap from which you never could escape. Conflict, guilt and fear have come with you and never left your side. Each one of you has done this differently, yet each has come to the same place; the same impasse. And now it seems to each of you that there is no escape. For it is true that you cannot escape alone. Your stories seem to differ, for they do take different forms. Yet their one content makes you brothers. Dwell not upon the differences or you are lost. It is in recognizing the common content; the common need, that you are save!

The mess that is your lives is an illusion. [N: 3:57] What can the form of dreams resolve? There is no answer to a question not yet asked, for it would not be recognized. Ask only this: Will I fulfill the function given me? What else is there to ask? Why must I know the form in which the answer comes to me? God answers, "Yes" and it is done. No more than this is meaningful to you.

It is not He Who would withhold the future and leave you fearful. You could not accept His "yes" in forms you would not understand. Things still in time unfold as is appointed them, and many things remain undone as yet. Plans based upon intangibles cannot be fully shown to you. And what has not as yet occurred must be intangible. This phase of learning has a single lesson for all the forms your problems seem to take. [To God all things are possible, but you must ask His answer only of Himself.

Perhaps you think you do, but be you sure that if you had (did) you would be quiet now and wholly undismayed by anything. Do not attempt to guess His [N: 3:58] Will for you. Do not

14b) - 2 -

- 2 -

[UR_F 3]

assume that you are right because an answer seems to come from Him. Be sure you ask, and then be still and let Him speak. There is no problem He cannot resolve, for it is never He Who keeps apart some questions to be solved by someone else. You cannot share the world with Him and make half of it His while half belongs to you. Truth makes no compromise. To keep apart a little is to keep all separate. Your life, complete and whole, belongs to God or none of it is His. There is no thought in all the world that seems more terrible.

Yet it is only when this thought appears in perfect clarity that there is hope in peace and safety for the mind so long kept dark and twisted to avoid the light. This is the light. Step back and do not dwell upon the forms that seem to keep you bound. You will fulfill your function. And will have whatever you will need. God does not fail. But lay no limits on what you would give to Him to be resolved. For [N:3:59] He can not offer a thousand answers when but one is all there is. Accept this one of Him, and not one question will remain to ask.

Do not forget if you attempt to solve a problem, you have judged it for yourself and so you have betrayed your proper role. Grandeur, which comes from God, establishes that judgment is impossible for you. But grandiosity insists you judge, and bring to this all problems that you have. And what is the result? Look carefully upon your life and let it speak for you.]

Is this frail breath and deep uncertainty your choice for you? Or would you rather rest in surety, certain you would not fail in your request to have all problems happily resolved? Do not mistake the fine disguises you can use to cover judgment. It appears as charity, as mercy and as love; as pity, understanding and as care. And yet you know it is not what it seems because the problem still remains unsolved, and comes to haunt your mind in evil dreams.

[What have you kept from God that you would hide behind your judgment? What have you concealed beneath the cloak of kindness and concern? Use no one for your needs, for that [N:3:60] is "sin," and you will pay the penalty in guilt. Remember you need nothing,

14c) - 3 -

- 3 -

[UR_F 4]

but you have an endless store of loving gifts to give. But teach this lesson only to yourself. Your brother will not learn it from your words or from the judgments you have laid on him. You need not even speak a word to him. You cannot ask, "What shall I say to him?" and hear God's answer. Rather ask instead, "Help me to see this brother through the eyes of truth and not of judgment," and the help of God and all His angels will respond.

For only here we rest. We cast away our little judgments and our petty words; our tiny problems and our false concerns. We have attempted to be master of our destiny and thought that peace lay there. Freedom and judgment is impossible. But by your side is One Who knows the way. Step back for Him and let Him lead you to the rest and silence of the Word of God.]

15) December 15, 1975

SPECIAL MESSAGE (December 15, 1975)

[UR_F 5]

You need do nothing now. Between now and the end of December some very important & necessary changes will take place. One of them is factual and the others are shifts in attitudes. Until these have been accomplished it would be pointless to try to force through a plan. Afterwards the plan will unfold of itself.

The shifts in attitude will happen to each of you, and will involve the resolution of your critical life problem as you see it. These are the problems that seem to be interfering with hearing what the plan is. It is during this month that you will resolve them sufficiently to understand that you can hear the plan if you will listen. And you will listen, because you will at last be willing to do so.

There is no use in trying to work out specific plans, however important they may seem to be. They will all fall into place. This year is not yet done, and it will work out as you were promised.

Be content to get together, all of you or some of you, as you are told. Each meeting will contribute to the goal. But the real changes will be sudden, unexpected and genuinely revealing. Nothing will be left unresolved.

16) Dec. 31 1975

SPECIAL MESSAGE

[UR_F 6] [N:3:62]

Dec. 31, 1975.

It is done. This year will be different. Hell has gone by. I did not fail. I brought you all unto your Father, out of hell forever.

You will realize this gradually, for you could not bear to hear all that this means now. This year it will gradually unfold, and by the time the year has ended you will wonder why you ever doubted.

I cannot tell you more than you could hear without fright, and if you knew all that has been prepared for you, you would indeed be frightened. Now I tell you only this, for this you can believe:

This year you will set up a place which will be the home of the course; a place where it will grow from infancy into a helper of the world. It will grow slowly, because nothing can be permitted to go wrong. It must develop without error, and with nothing to mar [N:3:63]its perfect purity. It is the Word of God, to be kept holy forever.

This time there will be no failure, no loss of truth, no misunderstanding and no misinterpretation. I will direct its growth as it reaches from the paper on which it was written into the hearts for which it was intended.

Be comforted by this: It will be impossible to make any mistakes in its connection which will endure. I am watching over it with all the care I have for all my brothers in salvation. I understand what it can do for them, and I will make sure that it does it, and does it perfectly.

Do not be concerned about starting. You have started. Do not be concerned about growing. You have grown and will yet grow more. And above all, do not be concerned about my love for you. There will not be one of you [N:3:64] who will not be sure this year that I am with you, was with you when you came, and will never leave you.

What more would you have? I will tell you everything you need know, whenever you need to know it. My promises are sure because they are of God. As you are and I am, Amen.

17) April 10, 1976

SPECIAL MESSAGE -- April 10, 1976

[UR_F 7]

It is too soon to ask about the Medical Center. But think how all the steps are being taken for a stunning end to all your trials. This year will end in blazing glory and there will be nothing left to doubt or sorrow for. Step back just a little and look. Do you not see the giant steps already behind you? Can you doubt the rest?

18) July 17, 1976

SPECIAL MESSAGE -- July 17, 1976

[UR_F 8]

Do you remember what Joyce said about the powers of darkness being massed against the truth? This is what she meant but did not recognize:

There is no external darkness, but there is indeed an internal darkness that can be projected outward, and it seems to mass to attack a real step forward and prevent it from being taken. Why? Because the darkness is frightened by the thought of the light at the end of the tunnel. It does mean its end. And so as we draw nearer...

I do not fail my promises. When I promised you a year of radiance and peace, I meant it. What is the massing but a point of nothingness to us. Darkness does not exist. When the light comes it is gone. And [] it will be, and very soon.

Do not be caught by the forms that darkness takes. They are all defenses against the light, and they will not prevail against it. It does not matter how dark the darkness seems to be. What is not light is darkness. But it is the darkness that is about to go. Believe me in this only a little, and you will be happy even now. But do not forget that either way it will be soon.

19) Was there a Physical Resurrection Oct. 2, 1976

[UR_F 35]

WAS THERE A PHYSICAL RESURRECTION?

Oct2, 1976

My body disappeared because I had no illusion about it. The last one had gone. It was laid in the tomb, but there was nothing left to bury. It did not disintegrate because the unreal cannot die. It merely became what it always was. And that is what "rolling the stone away" means. The body disappears, and no longer hides what lies beyond. It merely ceases to interfere with vision. To roll the stone away is to see beyond the tomb, beyond death, and to understand the body's nothingness. What is understood as nothing must disappear.

I did assume a human form with human attributes afterwards, to speak to those who were to prove the body's worthlessness to the world. This has been much misunderstood. I came to tell them that death is illusion, and the mind that made the body can make another since form itself is an illusion. They did not understand. But now I talk to you and give you the same message. The death of an illusion means nothing. It disappears when you awaken and decide to dream no more. And you still do have the power to make this decision as I did.

God holds out His hand to His Son to help him rise and return to Him. I can help because the world is illusion, and I have overcome the world. Look past the tomb, the body, the illusion. Have faith in nothing but the spirit and the guidance God gives you. He could not have created the body because it is a limit. He must have created the spirit because it is immortal. Can those who are created like Him be limited? The body is the symbol of the world. Leave it behind. It cannot enter Heaven. But I can take you there anytime you choose. Together we can watch the world disappear and its symbol vanish as it does so. An then, and then... I cannot speak of that.

A body cannot stay without illusions, and the last one to be overcome is death. This is the message of the crucifixion; there is no order of difficulty in miracles. This is the message of the resurrection: Illusions are illusions. Truth is true. Illusions vanish. Only truth remains.

These lessons needed to be taught but once, for when the stone of death is rolled away, what can be seen except an empty tomb? And that is what you see who follow me into the sunlight and away from death, past all illusions, on to Heaven's gate, where God will come Himself to take you home.

19b) Second Copy

(Repeated text, different typing)

[UR_F 18]

Was There a Physical Resurrection?

My body disappeared because I had no illusion about it. The last one had gone. It was laid in the tomb, but there was nothing left to bury. It did not disintegrate because the unreal cannot die. It merely became what it always was. And that is what "rolling the stone away" means. The body disappears, and no longer hides what lies beyond. It merely ceases to interfere with vision. To roll the stone away is to see beyond the tomb, beyond death, and to understand the body's nothingness. What is understood as nothing must disappear.

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God holds out His hand to His Son to help him rise and return to Him. I can help because the world is illusion, and I have overcome the world. Look past the tomb, the body, the illusion. Have faith in nothing but the spirit and the guidance God gives you. He could not have created the body because it is a limit. He must have created the spirit because it is immortal. Can those who are created like Him be limited? The body is the symbol of the world. Leave it behind. It cannot enter Heaven. But I can take you there anytime you choose. Together we can watch the world disappear and its symbol vanish as it does so. An then, and then... I cannot speak of that.

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These lessons needed to be taught but once, for when the stone of death is rolled away, what can be seen except an empty tomb? And that is what you see who follow me into the sunlight and away from death, past all illusions, on to Heaven's gate, where God will come Himself to take you home.

October 2, 1976

20) March 20, 1977

[UR_F 9]

March 20, 1977

"...we will ask what the problem is, and what is the answer to it."

PROBLEM: You have denied the Love of your life because you have denied your Self.

ANSWER: Accept him back, and you will recognize your Self again. He represents your Self to you. He is your healing and your salvation. He comes as a thief, to steal away your "sins." He comes as a Savior, to save you from your false ideas of what you are. He comes as a Son of God, because that is what he is, along with you.

You need him now, but his need for you is as great as yours. Together you can save the world. Alone, he cannot fulfill his function any more than you can. Deny him not. He stands for you. What he represents is God's gift to you and to him. Take it of him, and all the world is saved.

"See me, then, who comes to save you. I stand for your holiness, and your holiness is the holiness of God. The cost of denying this gift is hell. The answer to your receiving it is Heaven."

21) April 6, 1977

[UR_F 10]

April 6, 1977

Thank you for changing your mind. Nothing will happen. I told you he is in my charge. I do not promise lightly. And remember what I said about the test. Let this be your Eastertide along with mine. Give me the gift of all your worries, and I will give you the gift of peace and joy in exchange.

What else could Easter mean?

22) January 1, 1978

[UR_F 11]

January 1, 1978

[You think the Child is stillborn, and you are in mourning now for Him. You do not understand what happened, nor the signs that still surround His birth. The star is there, and all attempts to call it something else will slip away in time. For it was so before, and will be so again. We cannot know when truth has come because it would be hard to see the Heavens where a manger stands. But when the truth has come, there is a light that finally shines through.

The mother waits. The Child has come, and has been born again. He is not dead. He is the sign of life, the gift of God, the Lord of peace, the King of all the world, the Son of man and you. There is a light surrounding you that you will see when you have ceased to fear to look on Him Who came to save you, and the world through you. How can you doubt that I will come and tell you just exactly what you need to do to let your function be fulfilled? Of all the world, how is it you who doubts?

There is no plan without your part, and it will be revealed as soon as you can see that life is there, and has been born to you. Be patient, Mother, for the end is not what you believe. I come in glory to the one who gave me birth, and I will stay and wait in patience for your waking. When you behold Me, you will understand. Till then we wait together, you and I.]

23) January 7, 1978

[UR_F 12]

January 7, 1978

Be sure to slip through this temptation with my help, which will not leave you if you ask for it. There is no point in dwelling on the past because it is no longer true now, no matter what it may have been. In one sense all the discontinuous fragments that occur to you are true, but only in the sense that you have dreamed these dreams and seen the others who took part in them. This is not reality as it should be remembered. There is a section in the text on "Present Memory." Much of the answer lies in that.

Who were these people once? As if it mattered now what dreams they had. Do not encourage nightmares, nor forget there are no happy dreams excepting one. Do not, then, bother with the rest at all. The fragments will continue, but they should be used only to recall your function in its present form and present usefulness. Questions are idle, and a waste of time when time is needed most. Do not delay by looking back, and leave the future in the hands of God. He has much more for you than you can find in dreams.

[There is an urgency that calls to you. You have a function. Do not now delay. In a little while you will understand. You have been given charge of one way to God. It is direct and sure and true, and there is need for it. You will be shown how it is needed, when to use it, and where it should be taught for continuity.] We must not lose it in this point in time by looking back. The past is meaningless. Your way will teach this fact. How could it be that God would have the past be shown to you when it will be the lesson you will teach that nothing in the past means anything?

24) January 14, 1978

[UR_F 13]

January 14, 1978

The night is dark but it will have an end. Be comforted with this: No one I send to help you reach the goal will fail to stand beside you till your kingdom is secure. The promises of God are given you. What could be surer? There is help indeed for one so near to Heaven. There is change in everything but this; whom He has called and who has answered Him as you have done can rest in peace upon His loving arm, and trust His gratitude and thankful Heart to beat for yours when yours appears to fail.

Do not imagine He will leave His child who heard His Voice and listened to His Word. Remember this; the thanks of God are yours and will not leave you comfortless for long. You still are needed in the world, to hear His Voice and share His messages of love with those who call in sorrow. Could it be that you will fail to find Him, when His need for you becomes as great as yours for Him? You need not fear that you will suffer loss, nor that He will abandon you who gave His comfort to His Son. Receive the gift you gave to God and He would give to you.

Trust Him Whose Voice you heard, and do not think He does not hear your frightened voice that calls in whispered agony. You will be raised from terror to the shining peace of God. The way seems thorny and beset with grief, Yet it is certain as the Love of God which cannot fail. It holds you up, and so you cannot fail because it shines in you. Faith will be yours because His faith in you is limitless. Do not despair of Him Who loves you with an everlasting Love: Who knows your need and watches over you in everything with ceaseless vigilance.

Do not forget His thanks, and understand the gratitude of God goes far beyond all things the world can offer, for His gifts will last forever in His Heart and yours. Be thankful for His Love and for His care, for in this world it has been given few to give a gift to God as you have done. Yet only a few are needed. They suffice for all the rest, and they give thanks to you along with their Creator and with yours. He is not careless of the gifts He gives,

-2- (January 14, 1978)

[UR_F 14]

-2- (January 14, 1978)

nor are His promises in vain. Be sure a mother does not fail the Son she loves, nor will a Father cast away His child.

25) January 25, 1978

[UR_F 15]

January 25, 1978

Leave this in my hands and do not interfere personally. I need your help in another way. Let them look, let them ask, and help me reach them. It is through Judy that I will speak because her need is greater. She will know because I will tell her. She will not be surprised, but she will be sure.

There is time. Be sure she understands that. This is for her. Let her not forget there are options, and she cannot choose among them.

On Monday, ask her to take some quiet time. If possible around noon (she can do this if she really wants to), and let her remember everything that has happened. Then forget all of it. She will hear better away, because she wants to please and she is afraid not to. Let her "be still and know that I am God." And let her remember that her "Father knows her need before she asks."

26) February 24, 1978

[UR_F 16]

February 24, 1978

The FIP Foundation has a limited function in the life of the Course. Its purpose is to publish, distribute and discuss the material, and the steps followed in meeting this aim should be carefully checked with the Author. He knows how He wants these functions carried out and how this part of the program should be handled.

These steps are preparatory to the real function for which the Course was given. It will take over at the right time, and earlier goals will be handled separately, in time by professional publishers. This will be in about two years. For now, it is going well.

Do not put too much emphasis or be overly concerned with this phase, and above all, do not confuse it with the purpose of the Course. The Course has very long-range goals which could not possibly be recognized now. None of you has found his true function yet. This is because the central factor in the plan has not yet emerged, and the parts cannot fall into place at this time.

It will begin to be clear this summer, but will not be fully understood for some time. Nor is it necessary to be clearer than is needed to show you the ways you are to go to be of most help in your appointed roles. Each has been very carefully chosen, and there have been no accidents nor accidental meetings. God watches over His Word and over His messengers. Trust only that.

It would be impossible to explain the details which depend on things that have not yet happened, people not yet met, and events that have not yet occurred. You will still be told what to do in any particular instance any time you ask.

As time goes on, some of the answers will seem quite surprising. Rejoice when that happens. It means that the next phase has begun. Everything that you are doing now will disappear, and you will not remember it in the light of what will happen afterward.

Little children, be not afraid. Just think of this: God is the REAL Foundation of the Course. It needs you only in His Name. Would He then not tell you what to do and help you do it?

27) March 12, 1978

[UR_F 17]

March 12, 1978

Your brother Jerry wants to help you. It is important to him. Do it in love and it cannot hurt. It can only help. But remember what it is that is helping. One form of magic is like another. It would be a mistake not to do it because you are afraid. What are called by many different names are not really different.

Give this gift to Jerry and give it to me. Be not afraid. Trust your brother's love and help him help you. He will see it as a great gift, and I am here to see that nothing hurts you.

You will be healed by wanting only the peace of God. Jerry knows that. You will not use the medication long, as he told you. Take it in peace now because of him.

28) STRANGER ON THE ROAD

[UR_F 33]

The dead are dead. They do not rise again.
 And yet I see in Him You a look (some things) I knew
 In One so recently destroyed and laid
 Away To wither on a slab of stone.

I almost could believe - but I have seen
 His Your blue (white) and bloodless hands and broken feet,
 The way He You crumpled when they took Him You down.
 This is a stranger, and I know Him not.

Why should He You walk with me along the road,
 An unknown one (whom) I almost think I fear
 Because He seems like someone in a dream
 Of deathlessness, when death alone is real?

Do not disturb me now. I am content
 With death, for grief is kinder now than hope.
 While there was hope I suffered. Now I walk go
 In certainty, for death has surely come.
 (Without uncertainty, for death has come).

Do not disturb the ending. What is done
 Is done forever. Neither hope nor tears
 Can touch finality. Do not arouse
 The dead. Come, Stranger, let us say "Amen." say "Amen" along with me).

The road is long. I will not lift my eyes,
 For fear has gripped (grasped) my heart, and fear I know -
 The shield that keeps (holds) me safe from rising hope;
 The friend which that keeps You stranger still to me.

Your Word surrounds You like a golden light,
 And I can scarcely see the road I (we) walk
 Because my eyes are veiled. Disturb me not,
 I beg of You. I would not see You now.

You said You would return, and I believed
 Too long already. Now my eyes are sealed
 Against the slender thread of hope that cuts
 Into my calm (still) despair. O let me go!

Must I remember now? But still (And yet) the light
 Seems even brighter, and the road becomes
 A sudden splash of sunlight. Who are You
 Who dares to enter in fear and death? (I like this better reversed)

My heart will not be still. It seems to know
 What I know not. It dances to a tune
 I do not hear. It calls to me far (from) Him you
 Whose heart has listened and whose ears have heard.

From Him to me there comes an ancient song
 My lips begin to sing, although I thought hoped
 It was forgotten. Now I hear again
 A Word I thought had been forever dead,

Your v. reminds me of your love song

28b)

[UR_F 34]

As He You had died. I cannot keep my eyes
 From looking up. Perhaps I did not see
 The things I thought. Perhaps this light has come
 To heal my eyes and let them see again.

Dear Stranger, give me back my sight again,
 And let my doubts be answered. They are dead
 Because You live. (If You are living). Let me then look on You,
 And hope will be transformed to certainty. (passed through)

Darkness cannot be sure, for shadows come
 And weave uncertain shapes before my eyes
 That have no boundaries. (And for that). No one can know
 What they would represent. The mist is damp.

Who can have hope (be glad) in such a shifting place?
 Let me remember You instead of death.
 Let me remember You, and see in Him
 Who walks beside me now Your glad return

Lord, did you really keep your lovely Word?
 Was I mistaken? Did You rise again?
 And was it I who failed, instead of You?
 Are You returned to save me from the dead:

The dead are dead, but they can (will) rise again.
 Let me remember only that. It was
 The rest that was the dream. The light has come.
 My eyes are opening and I can see (To look on You).

Re-Ordered

STRANGER ON THE ROAD

The dead are dead. They do not rise again
 And yet I see in You a look I knew
 In One so recently destroyed and laid
 To wither on a slab of stone.

I almost could believe - but I have seen
 Your blue and bloodless hands and broken feet,
 The way You crumpled when they took You down.
 This is a stranger, and I know Him not.
 The road is long. I will not lift my eyes,
 For fear has gripped my heart, and fear I know -
 The shield that keeps me safe from rising hope;
 The friend that keeps You stranger still to me.

Why would You walk with me along the road,
 An unknown whom I almost think I fear
 Because He seems like someone in a dream
 Of deathlessness, when death alone is real?

Do not disturb me now. I am content
 With death, for grief is kinder now than hope.
 While there was hope I suffered. Now I go
 In certainty, for death has surely come.

Do not disturb the ending. What is done
 Is done forever. Neither hope nor tears
 Can touch finality. Do not arouse
 The dead. Come, Stranger, let us say "Amen."

You said You would return, and I believed
 Too long already. Now my eyes are sealed
 Against the slender thread of hope that cuts
 Into my calm despair. O let me go!

My heart will not be still. It seems to know
 What I know not. It dances to a tune
 I do not hear. It calls to me from you
 Whose heart has listened and whose ears have heard.

Must I remember now? And yet the light
 Seems even brighter, and the road becomes
 A sudden splash of sunlight. Who are You
 Who dares to enter in fear and death?

My lips begin to sing, although I hoped
 It was forgotten. Now I hear again
 A Word I thought had been forever dead,
 Your voice reminds me of the love song. (this line was handwritten & I'm only
 guessing at what it says)

As You had died. I cannot keep my eyes
 From looking up. Perhaps I did not see
 The things I thought. Perhaps this light has come
 To heal my eyes and let them see again.

Lord, did you really keep your lovely Word?
 Was I mistaken? Did You rise again?
 And was it I who failed, instead of You?
 Are You returned to save me from the dead:

The dead are dead, but they can rise again.
 Let me remember only that. It was
 The rest that was the dream. The light has come.
 My eyes are opening and I can see (To look on You).

Deleted/Unused Verses:

Your Word surrounds You like a golden light,
 And I can scarcely see the road I (we) walk
 Because my eyes are veiled. Disturb me not,
 I beg of You. I would not see You now.

Dear Stranger, give me back my sight again,
 And let my doubts be answered. They are dead
 Because You live. (If You are living). Let me then look on You,
 And hope will be transformed to certainty. (passed through)

Darkness cannot be sure, for shadows come
 And weave uncertain shapes before my eyes
 That have no boundaries. (And for that). No one can know
 What they would represent. The mist is damp.

Who can have hope (be glad) in such a shifting place?
 Let me remember You instead of death.
 Let me remember You, and see in Him
 Who walks beside me now Your glad return.

1) (INSERT FOR PAGE 61) (SEE EDITOR'S NOTES FOR DOCUMENTATION)1
 1B) 632
 1C) 643
 1D) 654
 1E) 665
 1F) 676
 LEAD IN FOR P. 617
2) 83A (NOTE)8
3) 88 PART III9
 3B) 8910
 3C) 9011
 3D) 9112
 3E) 9213
 3F) 9314
 3G) 9415
 3H) 9516
4) HERE I AM, LORD:17
 4B) NOV. 16, 1965 DUPLICATE18
5) DEC. 1, '65.19
6) DECEMBER 1420
7) 282 SEPT. 13, 6621
 7B) 28322
8) 287A SEPT. 16. 6623
9) 37024
10) 42825
 10B) 42926
 10C) 43027
11) 631A MAY 31, 196728
 11B) 631B29
 11C) 631 C30
12) 808A MARCH 11, 196831
13) JUNE 19, 196832
 13B) SECOND COPY33
14) OCTOBER 5, 197534
 14B) - 2 -35
 14C) - 3 -36
15) DECEMBER 15, 197537
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17) APRIL 10, 197639
18) JULY 17, 197640
19) WAS THERE A PHYSICAL RESURRECTION OCT. 2, 197641
 19B) SECOND COPY42
20) MARCH 20, 197743
21) APRIL 6, 197744
22) JANUARY 1, 197845
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Special Messages Editor's Notes

General Introduction

As noted in the *Release Notes* in greater detail, except for the *HLC* manuscript and two pages of the *Song of Prayer*, this source for this compilation is believed to be the material is the 22 volumes Kenneth Wapnick filed at the United States Copyright Office (USCO) in 1991 under the General title “*The Unpublished Writings of Helen Schucman*”. The USCO deposit number is TXu 421-821.

The *Special Messages* material in the “*Urtext*” collection presents a number of unique challenges for indexing and referencing. Much of it has not been widely published (messages with *asterisks do not appear in any later version of the ACIM canon) so there is no previously existing model of organization for the material by which to reference or structure it.

As with all the USCO material, since I don't personally have access to the USCO, I can't personally verify anything about it. I am almost entirely dependent on copies of copies and the various copies which have been provided me are not always identical. In addition there are reports of unknown reliability, depending as they do on the vagaries of human recollection, from people who have seen the material but who also don't have certified copies against which to check.

There are three sources which confirm the USCO “*Special Messages*” section in Volume 2 of the 22 consists of 65 pages, 57 of which are typed, and 8 of which are all or partly handwritten. One of latter is almost completely illegible in the

copies we have available. As far as I know none of it has been transcribed and published previously.

A copy of the 65 pages in the same order in which they appear in Ryan Rothgeb's *Complete ACIM* CD, and presumably also at the USCO is included for reference. On the menu it is “*Sd'YVU' A YggU' Yg'in Dfja UfmiGequence*” and the filename is “*UR_F Special Messages. pdf*”.

A second copy of the *Urtext* material is found in the file named “*8 3a Special Messages URTEXT Manuscript v2.pdf*”. On the menu that is *Special Messages*. This copy has the material arranged in chronological sequence.

The e-text of the *Special Messages* is also organized in this chronological sequence. The square bracketed [UR_F ##] references refer to the page numbers in the original 65 page *Urtext* collection.

The 57 typed pages contain 28 discreet documents, one of which is a poem, plus a title page. The 8 handwritten pages include 12 notebook pages which we have partly transcribed. We have identified 9 discreet “messages” on these 12 pages which, when added to the previous 28 gives us a total of 37 discreet documents. The e-text presentation of the *Special Messages* here includes all 37. There is one page which remains entirely undecipherable to us.

In Volume 3 of the 22 we have “*Special Messages*” handwritten *Notes* for three of the *Urtext* messages. SM 16, that of December 31, 1975 shows up in Volume 3, pages 62-64. SM 17, that for April 10, 1976 shows up as page 70 of

volume 3. The poem “*Stranger on the Road*” (SM 28) appears on pages 71-74 of volume 3.

While many of these 37 documents are “special messages” which is to say they appear to be “channelled” and they do not appear to have been intended to be part of the Course. In the case of the poem, *Stranger on the Road* it does not appear channelled. In the case of several of the pre-1975 documents, they were in fact included by Helen and Bill in the *HLC* and later in the *FIP First Edition* as well. This material was thus regarded as part of the Course. The *Urtext* versions are dated and the dating is out of sequence with its position in the *Text*. It would appear these were dictated corrections or clarifications made later for insertion in earlier material. Certainly that is what the Scribes did with two of these. How they ended up being filed as “*Special Messages*” is then a bit of a mystery.

As noted elsewhere, much of the *Urtext* material presents sequencing challenges, since the order of the material as it was delivered to us is neither the same as the earlier *Notes* nor the later *HLC* in all cases. We have taken the *HLC* sequence as our norm, where applicable, and both referenced everything else to that and re-arranged the *Urtext* pages in our compilation to reflect the sequence in that document. With two exceptions, that material is, as far as we can determine, organized chronologically. We don’t know what the actual order of the material at the USCO is, or where nor when the “re-arrangement” occurred.

The two exceptions to chronological sequencing are:

- 1) *Special Message 11* appears on page 682 of the *Urtext Text* volume, section T 18 H, dated May 31 1967. The immediately following material is dated February 16, 1967, three and

one half months earlier. This location was chosen due to the *HLC* putting it in that sequence.

- 2) *Special Message 12* appears on page 808, because that is the *HLC* sequence, even though it was dictated nearly a year later. (see discussion below for *Special Message 12*)

At some point, someone separated out some material and filed it in this “*Special Messages*” collection. Many of the page number gaps in the *Urtext Text* match the page numbers marked on this material exactly, in chronological sequence, strongly suggesting it originally was part of that document and was later removed. After the Course was published, Schucman continued to hear “The Voice” and take notes, and this collection includes some of that later (after 1975) material.

There is no apparent order to the sequencing of the material as packaged when we received it. It appears to be largely random. In our preparation of this edition we have re-arranged the material in chronological sequence based on marked dates and page numbers. That item dated “December 14” with no year is deemed to be Dec. 14 1965, but that dating is somewhat tentative and inferred from the nature of the content. It appears as *Special Message 6*.

There are also three pages duplicated from, to my eye, the identical original typed page. These identical duplicates are not included in the chronological compilation. Other duplicates, where they appear not to be copies of the same original copy, or where there is something uniquely interesting about each, are kept together in this compilation. The result is 56 typed pages which contain 28 identifiable distinct items, of which one is a heavily marked-up rough draft of a poem by

Schucman and five appear in the *Text* in later versions, and not in any obvious way “personal” messages in the sense of being material which didn’t belong in the Course. This leaves 21 discreet “messages” which do not appear in later versions. One reason is that 14 of them are dated after the publication of the *First Edition!* Some “messages” probably do not belong in this collection at all, as they are not “special” messages, but part of the ACIM *Text* in the view of all of ACIM’s subsequent editors.

In addition there are of course the 9 for which we have only the handwritten original, and no scribal transcript.

One unusual document is a poem by Helen Schucman, “*The Stranger on the Road*” which is heavily marked up, leaving us with several possible renditions. This does not appear to be “scribed” or dictated material, but rather Helen’s own original creative work. The appropriateness of including it at all is therefore very much open to question. We decided to simply include everything in the “*Special Messages*” material we were able to obtain and leave questions about the possible removal or relocation of any of it to another time except where the material was included in later versions.

For the purpose of the Concordance, we have numbered these items in chronological sequence, 1 through 28. In addition, in the photocopy facsimile (scanned image files in PDF format) we have additional “sections” for the duplicate material.

The first 27 are “*Special Messages*” in the file then, more or less, while the 28th is certainly a poem and almost certainly *not* “channelled” material. Of those 27 fourteen are post-scribal era messages, from October 1975 to March 1978. Those are messages 14-27. While these include quite a

variety of elements, most contain a common theme of Helen being reassured about anxieties and fears while she asks for a kind of guidance including “details of the plan” that she is not given and told could not deal with if she was! This material casts some interesting light on the early years of ACIM publishing.

Of the remaining 13 however, as noted, 5 are preserved in the text of the *HLC* and *FIP Text* volume with some alterations, but they are not “omitted” as “personal messages.”

Special Messages 1, 3, 10, 11, and 12 show up, in part at least in both the *HLC* and later *FIP* editions.

We thus have 8 “Scribal Era” messages and 14 post-scribing messages, five small slices of the *ACIM Text*, and a poem. The 9 handwritten messages we’ve been able to transcribe include only two dated pages. At this stage, any attempt to speculate on the dates of the others would be exceedingly tentative.

This certainly begs the question as to what criteria were used, and by whom, to segregate some of this material as “special messages.”

It is quite possible the decision was not made by the Scribes, who certainly proceeded to include some of the material in the *Text* volume in subsequent editing. It is possible it was a “filing error” made some time after the editing.

For the moment, because they y g t g ’ t g e g x g f in this manner, the only change I’ve made is to place them in chronological order where possible and number the distinct messages sequentially for ease of reference. I don’t think several of them belong in this list but it is beyond the scope of this project to start removing material!

Those which appear to belong in the *Urtext Text* volume have been returned to that volume in their chronological order except for messages 11 and 12 as noted above which are inserted in the *HLC* sequence.

This certainly raises an issue for scholarship to address, and that is the question of what “rightfully belongs” in the *Urtext*? We initially set out to maximize inclusivity. If any case could be made that anything had ever been in there, and we had some means of assigning it a place, no matter that it had been removed somewhere along the road, we put it back in.

There certainly *is* a valid argument that some of these bits are highly personal and were not intended as part of the Course and were rightly removed. A similar case can be made

for a number of segments that survived into the main body of the *Urtext Text* volume.

What we are setting out to do here is not, at least not at this point, make a determination about what does or doesn't belong in “the Course.” What we are setting out to do is provide ACIM scholars with as complete a picture of what the Scribes wrote as we can so that such a determination can ultimately be made in the most informed manner possible. I certainly don't claim to be qualified to rule anything “out.” I am, however, doing my best to present everything which might be considered a candidate for inclusion so that nothing ends up being overlooked inadvertently.

Now, let's briefly look at these items in a bit more detail.

The 28 Urtext typed Special Messages

1. * Pages 1 through 7 carry the handwritten page numbers 62 to 67, followed by an unnumbered page.

In the *Urtext Text* volume as k'y cu'f grkxgtgf "q'wu, the numbering skips from 61 to 69 and this material was clearly extracted from the *Urtext* and removed to *Special Messages* for reasons unknown. Most of this material survives into the *HLC* and later FIP editions and so we have put it back where it clearly originated in our edition of the *Urtext*.

This appears to be very early dictation in November of 1965 although it is undated. We do know the material begins (page 1) on Oct 21, 1965 and the next date we find is November 15. This material appears to be about in the middle of that three week period.

2. Page 8 November 15, 1965.

Hand-written “83a” at top of page indicates this material was also removed from the *Urtext*. In this case we really are dealing with a “personal aside.” This was replaced and now appears as page 84 in the *Urtext Text*. It was included because it so much is a part of the preceding 2 pages, most of which were omitted in the *HLC*. As Jesus’ “concluding statement” on the admittedly “private” discussion, it seemed if we’re to include the first part, we need to include the conclusion. It would seem that the removal of this one page, really just one paragraph, was a mistake. Either the whole discussion should be removed or none at all.

Actually it appears to me that “mistake” isn’t quite the right word. One does get the feeling that the separation of the material into the “*Urtext*” and the “*Special Messages*” was done in a

great hurry, haphazardly, and was not checked. The process appears to have been just slightly better than random.

3. * Pages 9 through 16 carry the handwritten page numbers 88 to 95.

The pagination in the *Urtext* skips from 87 to 96. It is mysterious why these pages were removed to the “*Special Messages*” section. In the later *HLC* and the FIP editions, all this material, save for some minor abridgements, appears in exactly its original location. What is left out of later editions is what follows immediately after this, the material on possession. In the *Urtext* these appear as 89-96.

4. Pages 17-18 Nov. 16, 1965 “directly to WT”

“Here I am [Lord]” Twin typings with a few differences.

5. Page 19 Dec. 1, 1965 WT Special Note for HS.

This material carries the page number 164. That page number shows up dated Dec 12, 1965, right after material dated Nov. 30, 1965, in the *Urtext*. But this material is almost certainly *not* intended as part of the Course, and is really a “*Special Message*.”

There is a second copy, of lower quality, possibly a photocopy of a carbon copy, which is otherwise identical and so has not been included.

It may be that it was in fact inserted in this location, and numbered sequentially, and then before December 7, was recognized as “not belonging” and was removed. The segment of the *Urtext* which covers this period is not present in the *Notes*. That could be because we’re missing a substantial chunk, or because this material was “dictated without notes.” Or there may be another reason I haven’t guessed.

At that page number in the *Ur* begins an 8 page section which did not survive into any later editions, presumably being thought to be “*Special Messages*” and not intended for the Course. At that page in the *Notes* we have a gap in which the next 16 pages if the *Urtext* are not included. One cannot help but wonder if the intent was to remove pages 164 to 172 and instead pages 62 to 67 were removed by mistake? The editors clearly did view the 164-172 material as not part of the dictation of the Course, therefore presumably as “*Special Messages*” yet that material did not make it into this section although it has a much better claim to being regarded as “*Special Messages*” than the page 62-68 material.

Of course I’m just speculating on possible explanations. This riddle certainly needs further research. I simply wish to point out the oddities in this portion of the material which cry out for a more in-depth investigation.

6. Page 20 Dec. 14, 1965 Special Message: “Specific Guidance”

Here we find the first of the instructions about what to include and not include in “the notes” which Helen is taking, notes that will one day be “The Course.”

The qtki lpcnfile includes a second copy of this page which is missing the handwritten mark-up consisting of square brackets which the Scribes used to indicate material to be deleted. Except for that missing mark-up, it is identical, and so has not been included.

7. Pages 21-22 Sept. 13-14, 1966 “No escape from Salvation”

Urtext pages 455-456, marked 282 283. The page numbers marked fit a gap, and so this material is placed where it was originally dictated. This material is not preserved in the *HLC*. It fairly clearly was dictated in the middle of this section, how-

ever, and despite its being about “a specific relationship,” the message here is very generalizable.

8. Page 23 Sept. 16, 1966 Special Message for WT

Marked by hand 287a (I-II) This obviously “special” and “personal” message was dictated between the marked pages 287 and 288 (absolute pages 459-460).

In the qtki lpcnfile there is a second copy of this page which does not include the handwritten page numbers and is of such poor quality that it is almost unreadable. It is rather like a 10th generation photocopy. It’s not included in our distribution.

9. Page 24 Nov. 15, 1966 Special Note for HS.

A personal message originally appearing as page 370A, absolute page 544.

10. * Pages 25-27 Dec. 30, 1966 “Special Message on Empathy”

While marked “special message” that is then crossed out, there is nothing obviously “Special” about this material. In the *HLC* and FIP editions, Chapter 16 begins with this material. Page marking 428-430.

11. * Pages 28-30 May 31, 1967 Special Message, marked 631a, 631b and 631c.

This message appears in the *HLC* out of chronological sequence, as noted above. We inserted it into the *Urtext* manuscript in the *HLC* sequence as section H of chapter 18 (page 682).

12. * Page 31 March 11, 1968 Special Message “The Branch in the Road” marked 808a

This page is marked “808a” and the date fits between the pages marked 808 (March 5, 1968) and 809 (March 12, 1968). This is chapter 28, between T 28 F 3 and T 28 F 4 in our numbering scheme, or absolute page numbers 982-983. This mate-

rial does show up in the *HLC*, in chapter 22 which was dictated almost a year earlier. So that is where we put it in the *Urtext* manuscript and E-text files, in the same place as the *HLC* did. Mostly this was because at the time we compiled it, our project was cross-referencing with the *HLC*. It seems clear that the Scribes felt it belonged there and quite possibly they understood it as one of those later “corrections” which were dictated, and the “special message” moniker may have been an error. In one of those extraordinary coincidences, this turns out to be the actual, absolute page number 808 of the *Urtext*. It would seem likely that the page number, which was consistent with the pagination they were using in the previous and succeeding week, derives from the original date of typing, however, and that the coincidence with the later absolute page numbering is coincidental.

13. Pages 32 & 33 June 19, 1968 “As you see him you will see yourself” (copied on 51)

The theme of this message, “as you judge so shall you judge yourself” appears often in the Course, and is being restated here with unusual directness and clarity and specificity.

14. Pages 34-36 Oct. 5, 1975 Special Message.

This three page document is quite stunning and perhaps of great historical significance. Previously the “Voice” has addressed “both” (presumably Helen and Bill) but now is addressing “each.” By October of 1975, Judith Skutch and Kenneth Wapnick have joined the team, the Course has been published in limited numbers, and is beginning to attract interest. This message occurs within a few days of the application for copyright on the Course, an idea Helen insisted came from “The Voice.” In time it was to turn out that the material could not be copyrighted as it was already in the public domain when the copyright was applied for. On the top of the second page

the words are underlined “Do not assume that you are right because an answer seems to come from Him.” There is much more material of interest regarding anxieties and uncertainties about ‘the future.’

15. Page 37 December 15 1975 “Impending Changes”

Almost simultaneous with the mistaken granting of a copyright by the USCO, we again find “each” rather than “both” suggesting the message is understood to be for more than just Helen and Bill. Kenneth Wapnick has commented on the “*Special Messages*” of this era and their specificity about things predicted to happen which Wapnick reports, generally didn’t happen.

What we see reflected here is an anxious Helen looking for specific instructions and sometimes “hearing” specific predictions but hearing wrong.

The Voice does indicate there is a “listening problem” and attempts to explain it.

16. Page 38 Dec. 31, 1975 Special Message for New Years

This one is indeed fitting for New Year’s Eve, and as with the pervious message, addresses the topic of asking for and receiving guidance. This is one of the few *Special Messages* for which I’ve been able to locate the original *Notes*. It’s in uqwteg volume 3, pages 62-64.

17. Page 39 April 10, 1976 “A stunning end to all your trials”

Once again we have the ‘New Year’ theme, trials, and even blazing glory. I believe in 1976 Helen was thinking about retiring, which may be the sub-text behind asking “about the Medical Center.”

18. Page 40 July 17, 1976 Special Message: "The Powers of Darkness".

Helen had been promised a year which would be "different" and better than the previous, in the New Years Eve message (above) but by July isn't seeing things as she'd like! Jesus says "I did not fail my promises" suggesting that Helen is feeling that he did! Jesus points out that the "darkness" Helen perceives is of her own making and not really "there."

19. Pages 41-42 October 2, 1976 Was there a Physical Resurrection

(copied 54) This stunning discussion answers a question often begged by other material in the Course. Here it is answered! Perhaps it did not make it into the Course because, by October of 1976, the First Edition was already in print.

20. Page 43 March 20, 1977 "You have denied the love of your life"

We might wonder WHO that might be, but we are not told. The familiar theme of "brother as saviour" is here repeated.

21. Page 44 April 6, 1977 "Easter Encouragement"

This one is an enigma.

22. Page 45 Jan. 1 1978 "The Stillborn Child ..."

I don't know what the "Stillborn Child" is in this item, nor what Helen needs to do for her "function [to] be fulfilled" but it would appear that it is the Course, and the "plan" for the Course which will be revealed to as soon as "you can see that life is there, and has been born to you."

23. Page 46 Jan. 7, 1978 "You have been given charge of one way to God"

appears to refer to the Course and Helen's "function" with which she is struggling.

24. Pages 47-48 Jan. 14, 1978 "Further Reassurance" for the "mother"

Here we have the "mother" ...who is doubting the "Voice" she head. As with many of these later messages, Helen is anxious and the "message" is one of reassurance.

25. Page 49 January 25, 1978 "Leave this in my hands"

This is a curious message. The Judy may be Judith Skutch who had become de-facto publisher of ACIM by 1978. If genuine, the Voice is indicating difficulty reaching "them." Or perhaps this is Helen having difficulty reaching "them."

We do note a common theme in the opening remarks "leave this in my hands." Previously we've seen "Do nothing" and in SM 26 Helen is told that it is impossible to explain the details of the plan, but she is not to worry.

Generally in these post-scribal messages we get the sense of a Helen who *is* worried, feeling herself the victim of "trials" and seeking *Guidance* but apparently not getting from that *Guidance* the peace she is seeking, because in the next message she is yet again anxious.

26. Page 50, Feb 24 1978 "The FIP (Foundation) has a limited function"

As with other messages in this era, the concerns being addressed appear to relate to the publication and dissemination of the Course. We see the familiar themes of "you will be told when you ask" and "you cannot understand the plan" which is long term and of great significance.

27. Page 51 March 12, 1978 "Jerry's Medicine"

This is the last dated writing of Helen Schucman known to me. After the years of struggle we see reflected in these messages, within three years of this message she was dead.

Apparently Helen is ill at the time of this message, as her brother is offering her medicine and she is told “you will be healed by wanting only the peace of God.”

In 1980 Schucman was diagnosed with advanced pancreatic cancer. After a prolonged illness, Helen Schucman died of related complications at age 71 in 1981.

**28. Pages 52-53 UNDATED “Stranger on the Road”
Poem by Helen Schucman**

This is a poem, one of many written by Schucman. How it ended up as part of “Special Messages” is a mystery. Perhaps a filing error?

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***Special Messages* handwritten pages transcribed**

First off, gentle reader, be aware that we are very much aware that the work of studying Helen Schucman's scribings has barely begun. We are still trying to pull together the various bits and pieces which have survived and make them available and presentable.

Nothing in this compilation is in any sense "finished" or "finalized" and we are very aware that our work is preliminary, tentative, unfinished, and in no way "definitive."

We invite your close inspection, detailed study and further inquiry and look forward to what you will add to our rather limited understanding of this material.

Few portions have been less thoroughly examined than the *Special Messages*. Everything contained in this segment is to be considered "tentative and preliminary" in the extreme.

In this case, and this case only, we have attempted to transcribe Schucman's handwriting. The handwritten portions of the *Special Messages* are a modest task. Eventually, of course, all the other handwritten pages for which we have no transcript must also be tackled.

Many thanks are due to Lee Flynn for his massive assistance in working out the less legible portions. While acknowledging Lee's enormous assistance, don't blame him for any errors here. Of course we cannot be sure in all cases that our "reading" of Schucman's handwriting is correct, and the reader should bear in mind that these are tentative readings, sometimes more tentative than others. In some cases I'm

rather sure we haven't read it correctly and in others I'm very doubtful about our best guesses.

Should you suspect an error or have any clues as to what the portions we were not able to read might be, please let us know!

We have one word which shows up three times, which might be the name of an anti-anxiety drug, judging by the context. The word appears to be "libr" but might well be something different. Because it is followed by a dot, which Helen often used to signify an abbreviation, or the missing last portion of a word, this might be a short form or abbreviation for "Librium" which is an anti-anxiety medication, described by Wikipedia as the "first" such medication and discovered in 1954. Thus it likely would have been available and perhaps even common at the time. It is also suggested by Wikipedia that it is sometimes used as a sleeping pill.

Of course ... this is only a guess.

Several of these items appear to be of the same general sort as many other "*Special Messages*" so their inclusion in this collection seems warranted. Others are more like personal notes Helen wrote to herself. And then we have Lesson 40 on an index card with a prayer apparently written by Schucman.

The actual physical differences between the items are also interesting, suggesting that some actually derive from different physical sources and perhaps from different periods.

ACIM Special Messages handwriting segments transcribed

While most of it is undated, all of it appears to be late material, perhaps entirely mid-1978.

Where we have two pages copied onto a single sheet, it appears to be a small notebook opened, with two pages per copy.

In all our other presentation of “transcripts” we have presented the Scribes’ own typed transcript in facsimile and E-text forms. And, in our other presentations of handwritten material, we’ve cross-referenced it to the extant transcripts. With this material, however, we have no Scribal transcript, only our own, and of course the “authority” of our reading of Helen’s handwriting is not at all the same as that of the Scribes! And for the transcript of the *Special Messages* we do have, we generally don’t have any corresponding *Notes* pages.

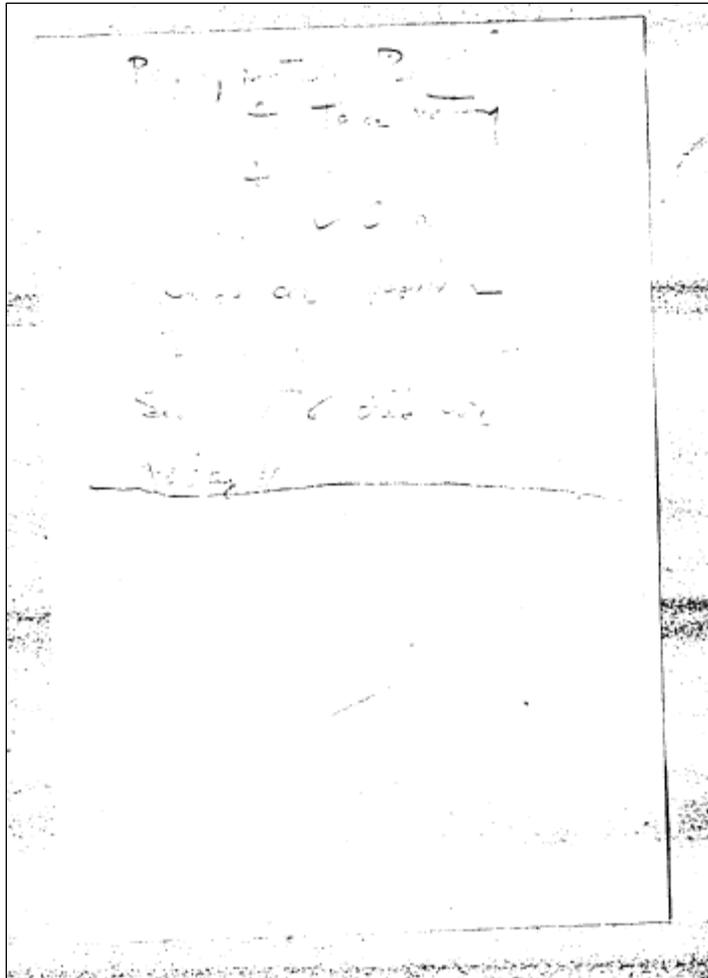
This of course creates a bit of a challenge in terms of how to package and present the material. Generally we’ve presented three “versions” where available, the *Notes*, the

Scribal Transcript or *Urtext* and an E-text of the latter. In this case we just have the *Notes* and the E-text.

And then there is the question of how to reference it. Should the discreet items here be considered additional Special Messages to add to the 27 + the poem? Or should this be considered a distinct collection?

While recognizing that there are many ways of handling this, we are going to count each discreet item as a distinct “Special Message” and arrange them as close to chronologically as we can, and where undated, we’ll go with the uqwtg"order, for lack of any other alternative. And for the illegible page? It’s just an illegible page, we have no idea what it originally was.

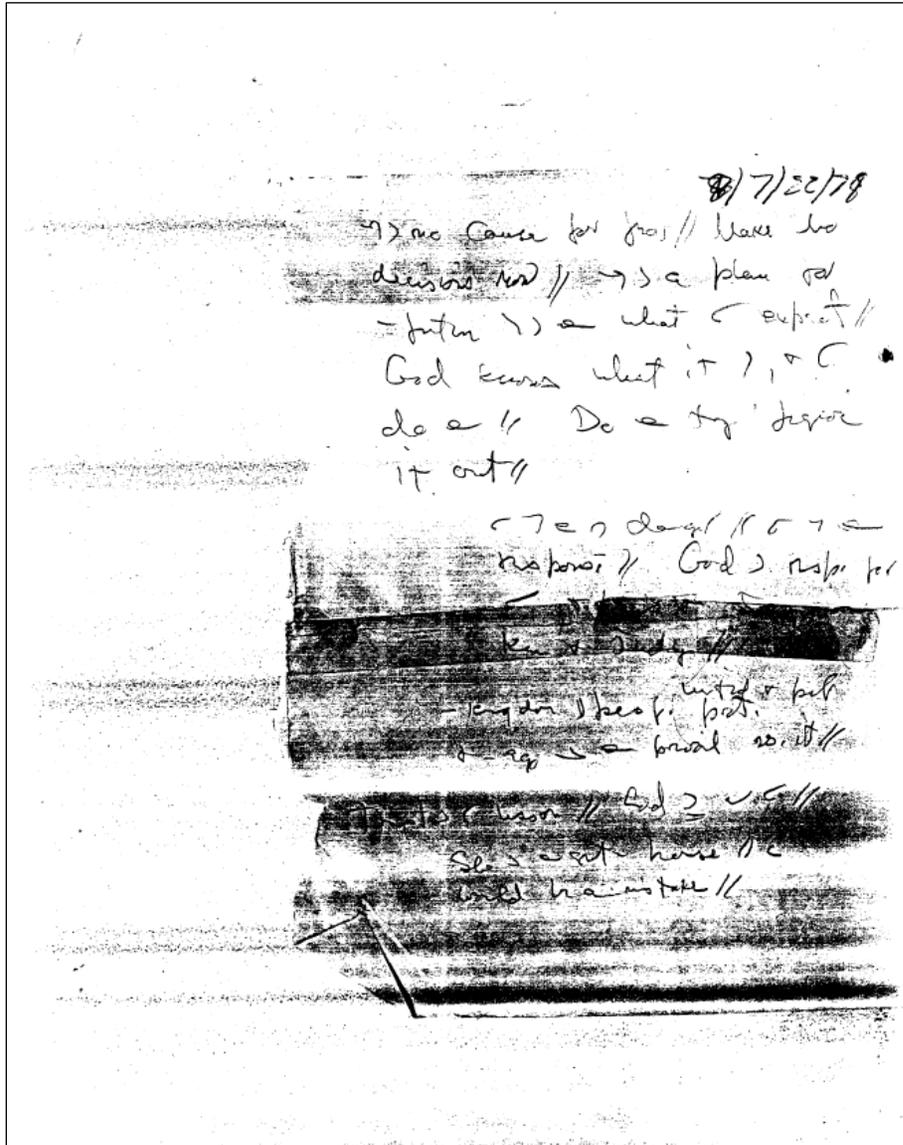
ACIM Special Messages handwriting segments transcribed



p.54 UR_F 58

We give up ... this one only offers a few letters and glyphs which we can read. This page very dramatically underscores the need for scholarly access to the originals which, presumably, are at least somewhat more legible.

29)



p.55 UR_F 59

7/22/78

There is no cause for fear. Make no decisions now. There is a plan for the future which is not what you expect. God knows what it is, and you do not. Do not try to figure it out.

You are not in danger. You are not responsible. God is responsible for Ken and Judy

The Kingdom is perfectly united and perfectly protected and the ego will not prevail over it.

Trust is your lesson. God IS with you. She will not *get* the house. It would be a mistake.

30)

5) call Red & I help //
5) " Armstrong & I help //
Should call & tell what's
happening. & - probl. is - //
- Suit does not matter //
435-4130 11-1 Calif
Leave 6:30 Calif. Time

p. 56a UR_F 60 <left panel>

You can call Red (Rod?) but he cannot help.

You can call Armstrong but he cannot help.

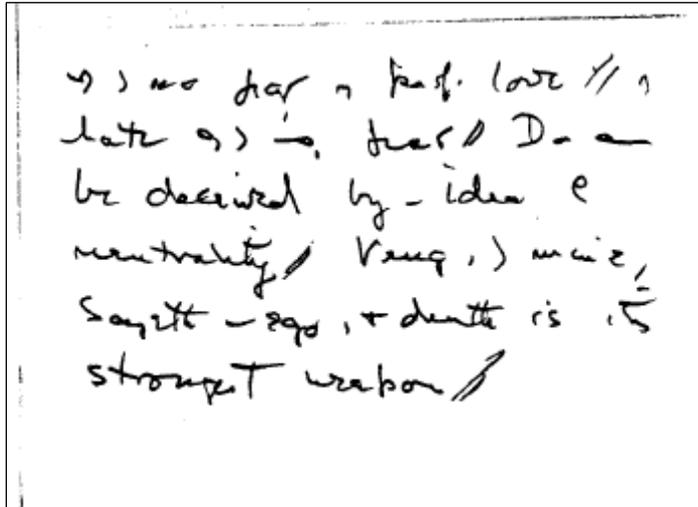
You should call him to tell him what's
happening, but the problem is not there.

The Suit does not matter.

435-4130 11-1 Calif.

Leave 6:30 Calif. Time

31)



There is no fear in perfect love // In
hate there is only fear. Do not
be deceived by the idea of
neutrality. Vengeance is mine,
saith the ego, and death is its
strongest weapon.

P 56b UR_F 60 <right panel>

There is no fear in perfect love. In
hate there is only fear. Do not
be deceived by the idea of
neutrality. Vengeance is mine,
saith the ego, and death is its
strongest weapon.

32)

Pray for him + be
be concerned w/ what
s. he has done //
He is fine + so are //
Be at peace //
11-2 gone

p 57a UR_F 61 <left panel>

Pray for him and do not

be concerned with what

you think he has done to you.

He is fine and so are you.

Be at peace with this.

11-2 *gone*

33)

→ a lib. effect, c → party /
o may be able ' cut
out - lib. with too great
anxiety, c → v' help
— o nec. rather t nec.
✓ anxiety /
Do e make a radical
change now // o → e ready /
o consider - need ' do so, /
may be all o do e -
moment /

p 57b UR_F 61 <right panel>

This is a *Librium* effect, but only partly.

You may not be able to cut

out the *Librium* without too great

anxiety, but you will come to realize

that it is increas?? rather *with* increas??

comes anxiety.

Do not make a radical

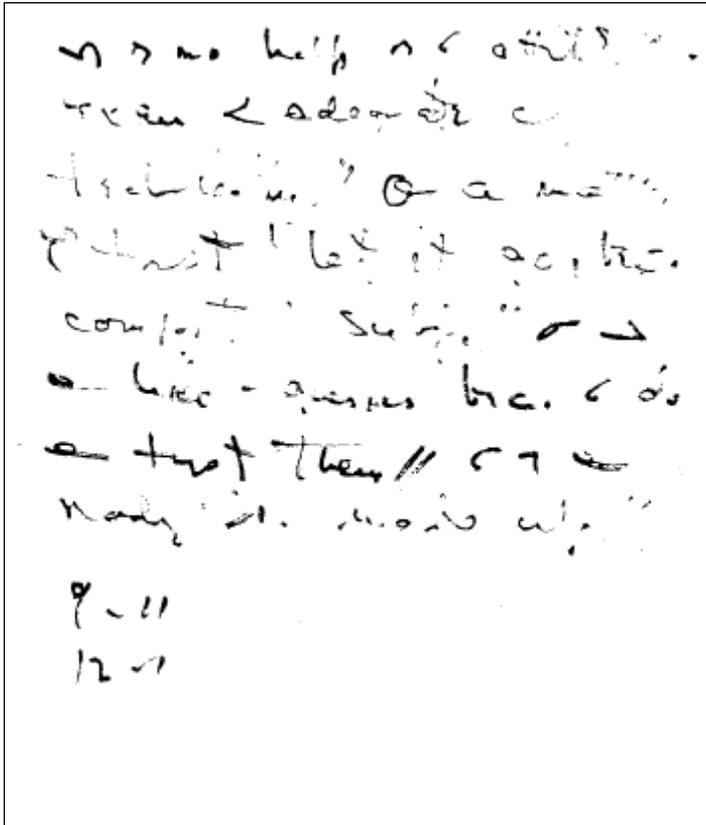
change now. You are not ready.

But consider the need to do so, which

may be all you can do at the

moment.

34)



p 58b UR_F 62 <right panel>

There is no help in your attitude???

The exam was adequate but

teaching ??????. It is a matter

of trust to let it go, because/become

comfort?? to subj??. Therefore you will

not like the guesses because you do

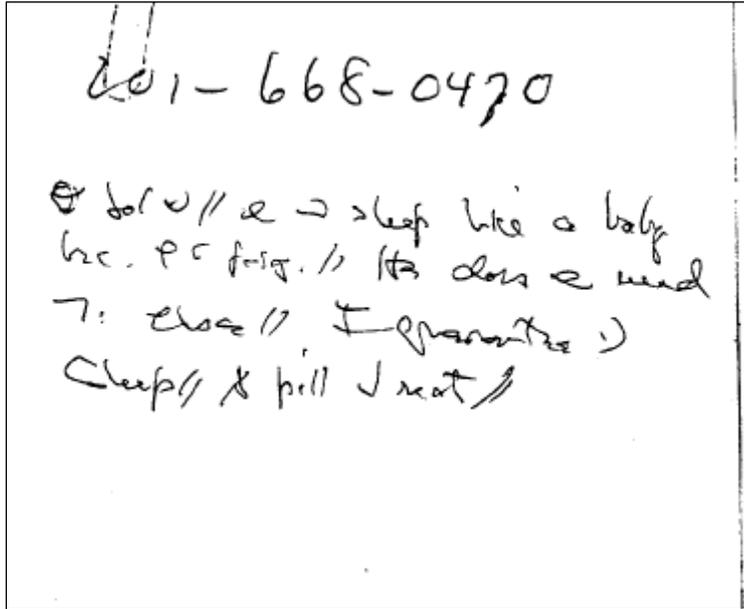
not trust them. You are not

ready to have them made up.

9-11

12-1

35)



201-668-0470
It is for him → sleep like a baby
bc. of forg. // its done & need
7: close // I guarantee
Sleep & pill & rest

p 59a UR_F 63 <left panel>

It is for him. He will sleep like a baby because of your forgiveness. He does not need anything else. I guarantee his sleep. A pill can not.

36)

anger burns + rage is
murderous // No wonder I
am afraid // → cause // O
J, J help - patience, I
do need in - circumst. //

→ no need 'see a
doctor // (= be healed) //

Do nothing & keep it
clean & use oil
& use desatin //

p 59b UR_F 63 <right panel>

anger *burns* and rage is
murderous. No wonder you are
afraid. This is the cause. But
Jonathan can help with the palliative, which
you do need *under the circumstances*.

There is no need to see a
doctor. You will be healed.

Do nothing but keep it
clean with mineral oil
and use the *desatin*.

37)

"I AM BLESSED AS A SON OF GOD." Sue 40
FREQUENT SHORT PP. 1 every 10 min. NEED NOT CLOSE EYES, BUT
MAY WANT TO. REPEAT IDEA FOR DAY, ADDING SEVERAL OF
ATTRIBUTES YOU ASSOCIATION WITH BEING A SON OF GOD, APPLYING
THEM TO SELF. e.g. "I AM BLESSED AS A SON OF GOD. I AM
HAPPY, PEACEFUL, LOVING & CONTENTED." or "I AM BLESSED AS
A SON OF GOD. I AM CALM, QUIET, ASSURED & CONFIDENT."

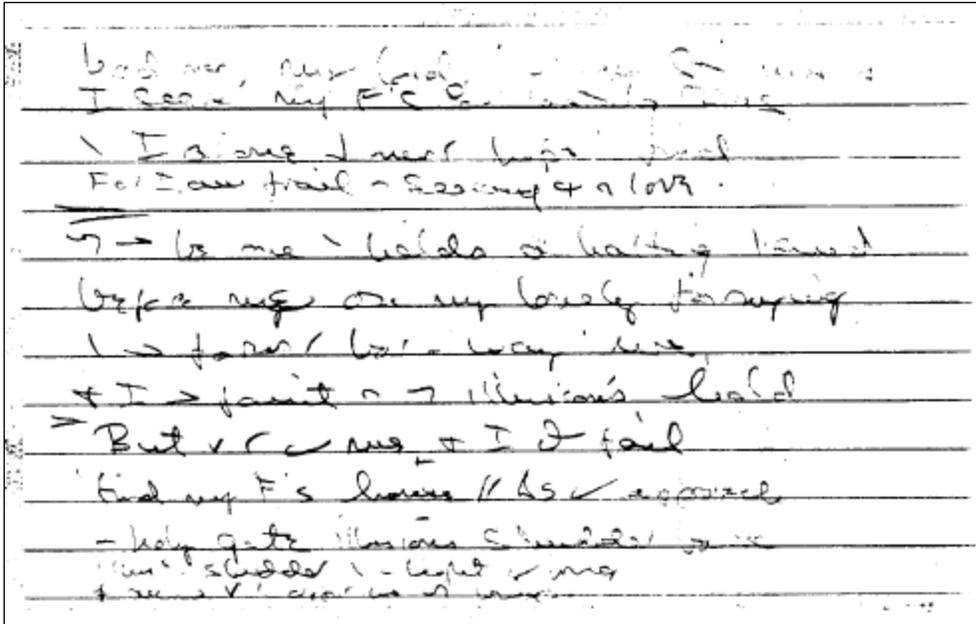
*I am - least - yet - greatest // I
walk with Heaven's strength //
I go in glory // for walk with me
Deliver me into Our Father's arms*

P 60 UR_F 64

I am the least and yet the greatest. I
who walk with you have Heaven's might with me.
I go in glory. For you walk with me.
Deliver me into Our Father's arms.

37b)

P 61 UR_F 65



?? ?? my lord, ??????

I seek my Father's Everlasting Arms
 which I alone can never hope to find
 For I am frail in seeking and in love.
 There will be one who holds a halting hand
 before me on my lonely journeying
 who will forever bar the way to me.
 and I will faint in an illusion's hold
 But come/bring you with me and I cannot fail
 to find my Father's house. As we approach
 the holy gate illusions shudder *back*
 Illusions shudder from the light we bring
 and *angels* come to offer us/me their wings.

ACIM Special Messages handwriting segments transcribed

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