

# **“Answering ‘Outrageous’ Requests”**

## **(T-12.IV)**

This is a remarkable section that really illustrates the concept of attack as a call for help.

I'd like to make the whole thing into an exercise, by applying all of the teaching to a situation in our lives. Please begin by thinking of a recent and ideally current situation in which someone is insisting on you doing something that you don't want to do. We will then apply everything we look at to this situation.

**“What you invest in” (2:5) is what you think will bring you salvation.**

**“The poor are merely those who have invested wrongly” (1:3). Poverty comes from investing in the world—in its happenings.**

**If a brother insists on you doing something you don't want to do, he has invested in the world and is poor. He is thus in a state of need.**

**“If you insist on refusing and experience a quick response of opposition” (2:3), then you too have invested in the world. *You too are poor.***

**By refusing, you are overlooking his need and further impoverishing him.**

If you had not invested as they had, it would never occur to you to overlook their need.  
(3:6)

Remember that *those who attack are poor*. Their poverty asks for gifts, not for further impoverishment. (3:3-4)

**You are also joining him in poverty. You are impoverishing yourself.**

**Both of you are trying to save your *ego* through *attack*. That is the concept of salvation that is guiding you both.**

**Instead, you need to sell your investment in the happenings of the world, by recognizing that the thing he insists that you do *doesn't matter*.**

*Recognize what does not matter*, and if they ask you for something “outrageous,” do it *because* it does not matter. (4:1)

**By doing it, you fill his need on two levels. First, you show him an example of someone who is not invested in a worthless world and has instead found real treasure. Second, out of your treasure you then give him love in a form he can understand.**

**You don't perceive his request as "outrageous." You don't see it as a request being asked *of* you, but a request that is *for* you.**

**You have found salvation of your mind by offering peace. And he has found the same.**

### **The caveat**

"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" (T-16.I.8:1-2)

### **The counterpoint**

"Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. I never 'gave of myself' in this inappropriate way, nor would I ever encourage you to do so" (T-3.III.13:2-3)