

Editing Notes for the Complete and Annotated Edition of *A Course in Miracles*

Introduction + Text Chapters 1-4

In these editing notes, written by Robert Perry, we document the editorial changes we have made to Helen Schucman's handwritten Notes to produce the *Complete and Annotated Edition of A Course in Miracles* (CE).

We do so in five separate documents: Introduction + Text Chapters 1-4, Text Chapters 5-31, Workbook for Students, Manual for Teachers, and Clarification of Terms.

You can find all our Editing Notes documents at circleofa.org/editing-notes.

Format for the Introduction to *A Course in Miracles*, Text Chapters 1-4, and the Introduction to the Workbook

For these portions, we use a two-column format. In the left column are Helen's Notes, which are footnoted to indicate wording in the Urtext that differs from the Notes, plus a few other editorial issues. In the right column are the corresponding sections of the Complete and Annotated Edition. This allows the reader to compare the two and see exactly what editorial changes we have made. This format includes a number of features:

- **Gray highlights** in the right column (e.g., "explains **their** lack of order") indicate words in the Complete and Annotated Edition that are different than the corresponding material in the Notes.
- **Gray lettering** in the left column (e.g., "associations") indicates the end of an abbreviated word in the Notes that we had to fill in (how these words should end is sometimes ambiguous).
- **Page numbers** in the left column (e.g., "[1a.37]") are given according to how the copy of the Notes deposited in the US Library of Congress is organized. The first four chapters contain sections 1a, 1b, 2, 3, 4a, 4b, 5a, 5b, 6a, and 6b. For the format of Urtext page numbers, see the final bullet point below.
- **Strikethroughs** in the left column (e.g., "~~safely~~") are taken from the Notes—these are words Helen crossed out.
- **Underlines** in the left column (e.g., "be sure") are taken from the Notes.
- **Squiggly underlines** in the left column (e.g., "unless he") indicate cases where Helen crossed out her own underline.
- **Angle brackets** in the left column (e.g., "<holder>") indicate words we are uncertain of in the Notes. Many of these are struck through (e.g., "<also>") because Helen crossed them out.
- **Brackets containing a question mark** in the left column ("[?]") indicate words or beginnings of words in the Notes that we are unable to decipher. If the question mark is struck through ("[?]"), then the word (or beginning of a word) that we cannot decipher was crossed out by Helen.
- **Anything in brackets** in the left column (e.g., "[might be 'think']") is a comment we have inserted.
- **"HLC"** refers to the Hugh Lynn Cayce version of the Course.
- **"FIP"** refers to the Foundation for Inner Peace version of the Course.
- **Format for Urtext page numbers (Text):** The Urtext page numbering for the Text was restarted after page 172. In other words, the initial pages run from page 1 to page 172, and then the next page (which would have been page 173) is a second page 1, with subsequent pages counted from this new page 1 to the end. For these editing notes, we needed a simple system to identify this second set of page numbers. We decided

therefore to use normal numbers for the first set of pages 1-172, and then add a superscript “#” to indicate the second set of page numbers. Thus “24[#]” indicates page 24 in the second set of page numbers.

Format for the remainder of the Course

We drop the two-column format after Chapter 4 in the Text (with the exception of the Introduction to the Workbook). From then on, we identify changes by first listing where they are found in the Complete and Annotated Edition, then quoting what is in the Complete and Annotated Edition, and then quoting what is in the Notes. Finally, there may be a comment in parentheses about what is in the Urtext. Here is an example from Chapter 5 in the Text:

II.12:7: “the light of joy” was “light of joy” (changed in Urtext).

- “II.2:7” indicates where this line is found in the Complete and Annotated Edition.
- “the light of joy” is what is in the Complete and Annotated Edition.
- “light of joy” is what is in the Notes.
- “(changed in Urtext)” means that the Notes version was changed in the Urtext to what is now in the Complete and Annotated Edition. In other words, the Urtext also has “the light of joy.” (Note: If the Urtext change amounts to the correction of an unambiguous error, we say “corrected in Urtext.”)

In this format, we only indicate changes in wording and changes in end-of-sentence punctuation (typically, changes in end-of-sentence punctuation occur where we join two shorter sentences to create a longer one, or where we incorporate a sentence fragment into another sentence) and changes in paragraphing. We do not indicate changes in within-sentence punctuation or changes in capitalization.

We also list the dates of dictation provided in the Urtext, and in the Text we list breaks on the pages of the Notes—places where Helen left blank lines on her notebook pages, usually at the bottom. These usually correspond to those places in the Urtext where Bill started a new page and headed it with the date. We relied heavily on both the breaks in the Notes and the dates in the Urtext to decide where to begin sections in the Text.

Introduction to A Course in Miracles

The Notes	Complete and Annotated Edition
[1a.25] (This is a course in miracles, please take notes) [1a.32] [Helen:] Anyway, presumably this course is n an elective. [Jesus:] <u>No it isn't</u>. It's a definite <u>requirement</u>.¹ Only the time you take it is voluntary. Free will does <u>not</u> mean² you have you establish the curriculum. It only means you³ elect what to take <u>when</u>. It is just because we are not ready to do what we should⁴ that time exists at all. From Jean Dixon—you are accountable <u>only</u> to God. [The rest of the Introduction was received apparently after the Text was complete. Here is the earliest version of it that we have, from the HLC:] The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's Presence, Which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite. This course can therefore be summed up very simply in this way: Nothing real can be threatened. Nothing unreal exists. Herein lies the Peace of God.	<i>This is a course in miracles. It is a <u>required course</u>. Only the time you take it is voluntary. Free will does not mean that you <u>can</u> establish the curriculum. It means only <u>that you can</u> elect what <u>you want</u> to take <u>at a given time</u>. The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.</i> <i>This course can therefore be summed up very simply in this way:</i> <i>Nothing real can be threatened. Nothing unreal exists.</i> <i>Herein lies the peace of God.</i>
We have chosen to use the FIP version of the Introduction, which is well known and universally loved. The first sentence is taken from what Helen heard right after the first miracle principle, and then the next four sentences are drawn from material that she took down following miracle principle 10. Ken Wapnick told the story of how the rest was received: The published introduction, incidentally, except for the two sentences that come shortly [actually, except for the first five sentences], was added somewhere between Bill's original typing [the Urtext] and Helen's first retyping [the second draft]....Helen later told me that she had complained to Jesus that the text needed a better introduction than "This is a course in miracles." And so Jesus obliged, although the notes for this are not extant. It is quite possible that Helen simply typed the current introduction without first taking it down in shorthand. (<i>Absence from Felicity</i>, 212) According to this, Helen asked for and received the rest of what is now the Introduction after the Text was complete, sometime before or during her retyping of the Text (a retyping known as the second draft). We do not have access to the second draft, and so what we have included above is from the version after that: the Hugh Lynn Cayce Version (HLC). There are two sentences that Helen took down that are not included. The first says, "It is just because we are not ready to do what we should that time exists at all." This follows a discussion that contrasts what is required (the curriculum contained in this	

1. Urtext: "It is crucial to say first that this is a required course."

2. Urtext adds "you."

3. Urtext: "It means only that you can."

4. Urtext: "you are not ready to do what you should elect to do."

course) with what is up to our free will (“what to take when”). In this context, then, the sentence means that time only exists because we are not ready to learn what is required—the curriculum.

The second sentence says, “From Jean Dixon—you are accountable only to God.” We cannot find a record of Jeane Dixon, one of the most famous astrologers of the twentieth century, saying this, but if she did, she would not have been the first. The idea of someone being “accountable only to God” possibly traces back to the writings of Paul, who says in Romans 14:12 (NRSV): “So then, each of us will be accountable to God.” The usual meaning of being “accountable only to God” is that one is not answerable to human judgments—the judgments of earthly authorities and institutions—but only to the judgment of God.

In the above context, however, it means something very different: It means that we are not accountable to *time*. Time is not ultimately real, and according to the Introduction, even while we are in time the “classes” that we take at any particular point are up to us. What we *are* accountable to is not God’s judgment but God’s *curriculum*—the curriculum that He has set as “required.”

In context, then, this statement means something like this: “We are accountable only to what *God* says is required (the learning of the curriculum), not to the ‘requirements’ of time.” This is therefore a case of Jesus taking something from the culture and reinterpreting it in his own unique way—a pattern that will become a defining feature as the Course proceeds.

Text

Chapter 1

The Notes	Complete and Annotated Edition
[1a.25] 10/21/65 (1) You will <w> see miracles through your hands through Me Me. ⁵	<i>You will see miracles through your hands through me.</i>
This statement is the beginning of the dictation of the Course. It is dated October 21, 1965 and is preceded by a number “1,” as if initially this was intended to be the first miracle principle. However, what we have labeled principle 1 (below) is also preceded by a “1,” is called “The first thing to remember about miracles,” and is later called “the first principle in this course” (T-2.I.21:5). The Notes make clear that the beginning of the Course dictation happened in two stages, one on the evening of October 20 and the other on the morning of October 21. On the evening of the twentieth, Helen received her first discourse from Jesus, about how Bill can hear guidance in meditation and about his “list” (apparently a list of people he was meant to help). This culminated in her receiving the insight that she had come to earth to fulfill her part in the “celestial speed-up.” Then, on the morning of the twenty-first, she accepted that she should use her scribal abilities not just for herself but for Bill as well. This appears to have been the specific trigger that led to her taking down the beginning miracle principles of the Course, before she went to work that day.	
AM—(1) The first thing to remember about miracles is that there is no order of difficulty among them. One is not “harder” or “bigger” than another. They are all the same. (This is a course in miracles, please take notes)	1. The first principle of miracles is that there is no order of difficulty among them. ²One is not “harder” or “bigger” than another. ³They are all the same.
The final comment on the left, of course, is the announcement of the title of the Course.	
(2) Miracles do not matter. They are quite unimportant.	2. Miracles in themselves do not matter; they are quite unimportant.
We have added “in themselves” based on this instruction (found below): “Check back with (2). This is why the ‘thing in itself’ does not matter.”	
(3) They occur naturally as an expression of love. The mir real miracle is the love that inspires them. In this sense, everything that comes from love is a miracle. a) Check back with (1). This explains the lack ⁶ of order. <u>All</u> expressions of love are maximal. b) Check back with (2). This is why the “thing in itself” does not matter. The only [1a.26] thing that matters is the Source and this is far beyond human evaluation. (You are braking communication by thinking it’s cute. This is not wrong, but it diverts your attention. [Helen:] “That’s true.” [Jesus:] “Of course it’s true, and I’m really glad you got the idea. I am <u>not angry</u> when this kind of thing happens, but the lesson deteriorates under lack of focus.”)	3. Miracles occur naturally as expressions of love. ²The real miracle is the love that inspires them. ³In this sense, everything that comes from love is a miracle. 2 This explains their lack of order. ² All expressions of love are maximal. ³ This also explains why miracles in themselves do not matter. ⁴ The only thing that matters is the source, and this is far beyond human evaluation. [See Cameo 2: “My Strength Will Support You.”]

5. Urtext: “It is crucial to say first that this is a required course. Only the time you take it is voluntary. Free will does not mean that you establish the curriculum. It means only that you can elect what to take when. It is just because you are not ready to do what you should elect to do that time exists at all. (You will see miracles thru your hands thru me. You should begin each day with the prayer ‘Help me to perform whatever miracles you want of me today.’)”

6. Urtext: “the first point related to the lack.”

Please read these three points (with corollaries) as often as you can today, because there may be a quiz this evening. This is merely to introduce structure, if it is needed. It is <u>not</u> to frighten you. [Helen:] Q—Well, would You regard this as a kind of miracle, maybe? [Jesus:] A—You better reread them now. There⁷ is nothing special or surprising about this at all. The <u>one</u> thing that happened that was the Universal Miracle which was the experiences of [1a.27] intense love you have felt. (don't get embarrassed⁸—things that are true are <u>not</u> embarrassing. Embarrassment is only a form of fear, and actually a particularly dangerous form because it reflects egocentricity.) (No, don't think of how Bill will find this fascinating, either. I told you to reread them and you did not.) [Helen:] I am now. [Jesus:] <u>Do not</u> feel guilty about the fact that you are doubting this. Just reread them, and their truth will come to you. I love you. And I am <u>not</u> afraid or embarrassed or doubtful. <u>My</u> strength will support you, so don't worry and leave the rest to Me. Do not run to Bill to tell him. There will be time, but don't disrupt things. I'll arrange the schedule. You have a lot to do today. Get dressed of or you will be late. [1a.28] But when you <u>do</u> see Bill, be <u>sure</u> you tell him how much he helped you through by giving you the right message. (And don't bother with worrying about how you received it. That doesn't matter, either. You were just afraid.) [Helen reporting discussion with Jesus:] In cab: brief discussion—No, it's wrong to think maybe Dave will be healed (with great fear here, because I want to separate the next thought from Dave who <u>is</u> dying in human terms) and Louis' hernia will be cured. [Jesus:] (Remember⁹ point (1) and reread <u>now</u>.)	3 Please read these three principles as often as you can today, <u>as if there were going to</u> be a quiz this evening. ²This is merely to introduce structure, if it is needed. ³It is <i>not</i> to frighten you. ⁴Do not feel guilty <u>if</u> you are doubting <u>these principles</u>. ⁵Just reread them and their truth will come to you. ⁶<u>My</u> strength will support you, so don't worry and leave the rest to me.
The Urtext version of the last paragraph here makes it slightly clearer: “Helen Schucman fearful in taxi about a communication [from Jesus?] which related Dave’s healing and Jonathan’s hernia. She thought it would be safer to dissociate the two. Instructions were: refer to point 1 and re-read <i>now</i>.” It sounds as if she was afraid to link the healing of Dave (who was dying of cancer) with the healing of her husband’s hernia. (Her husband’s name was Louis, but she often called him “Jonathan” in the Notes.) If the two healings were linked and Dave died, what would that say about Louis’s prospects? Jesus’ answer was for Helen to remember and reread the first principle (yet another admonition to reread the first principle), which means that miracles could heal Dave’s cancer and Louis’s hernia with equal ease. This provides the context for his next statement below: “<i>All</i> miracles mean life.”	
<u>All</u> miracles mean life, and God is the Giver of life.¹⁰ He will direct you <u>very</u> specifically. <u>Plan ahead</u> is good advice in this world, where you should and must control and direct	4 All miracles mean life, and God is the giver of life. ²He will direct you <u>very</u> specifically. ³“<u>Plan ahead</u>” is good advice in this world, where you should and must control and

7. Urtext: “(Q and A re first 3 points.) Q (Helen Schucman) Would you regard this communication as a kind of miracle? A. There.”

8. Urtext: “by the idea of love.”

9. Urtext: “(Helen Schucman fearful in taxi about a communication which related Dave’s healing and Jonathan’s hernia. She thought it would be safer to dissociate the two. Instructions were: refer to.”

10. This is labeled principle 4 in the Urtext. This means that from here until the principles cease to be numbered in the Notes (at principle 11), the Urtext numbering is one ahead. For instance, principle 4 in the Notes is 5 in the Urtext.

where you have accepted responsibility. But the Universal Plan is in more appropriate hands. You will know all you need to know. Make <u>no</u> attempts to plan ahead in this respect [1a.29] P.S. - You did <u>exactly</u> right by waking Jonathan, because <u>at last</u> you saw the right reasons. [Scheduling notes not transcribed] [Helen:] Art re numbers [Jesus?:] (tell Bill about Art's fear of "miracles," so he is afraid of what he does not know. Just add: "Disruption under of defenses when faced with emotion laden stimuli is marked quite apparent,¹¹ and psychotic features tend to emerge. [Helen:] May I know his <u>first name</u>? [Jesus?:] find out clinic backlog. Check number of patients seen in last year. Becomes overly defensive because the situation at Neurological Institute is so different from Letty, and she [1a.30] has control through <Letty> and has	direct where you have accepted responsibility. ⁴But the universal plan is in more appropriate hands. ⁵You will know all you need to know. ⁶Make <i>no</i> attempts to plan ahead in this respect.
The comments about Art's fear of miracles appear to come from Jesus (who often asks Helen to "tell Bill" something). The point may be that, in being afraid of miracles, Art is afraid of something he does not know, a fear that obviously makes no sense. The comment about "disruption of defenses" may mean that miracles are powerful, emotion-laden stimuli that disrupt Art's defensive system, causing him to react in a fashion reminiscent of psychosis.	
(4) Miracles are habits, and should be involuntary. Conscious control Otherwise they may become undemocratic. Selective miracles are dangerous, and may destroy the talent.¹²	4. Miracles are habits and should be involuntary. ²Otherwise they may become undemocratic. ³Selective miracles are dangerous, and may destroy the talent.
Two versions of this appear in the Urtext: a typed version and a version resulting from handwritten alterations. First version: "Miracles are habits, and should be involuntary. They should not be under conscious control. Otherwise they may become undemocratic. Consciously selected miracles are dangerous, and may destroy the talent." Second version: "Miracles are habits, and should be involuntary. They should not be under conscious control. Consciously selected miracles are usually misguided, and this will make the talent useless." In the HLC, this final line was changed further to read, "Consciously selected miracles can be misguided." These changes significantly altered the content of the original principle. Its emphasis is on miracles that are only given to certain favored people (and are therefore "undemocratic" and "selective"). In the subsequent versions, this notion of <i>favoritism</i> in miracle giving was removed from the principle and replaced with mere <i>conscious selection</i> in miracle giving. We have chosen to keep the original version for several reasons: It is more challenging than the softened versions that come after, which suggests that it may have been softened to avoid its hard edge. It is in keeping with later teaching that miracles cannot be "given specially to an elect and special group" (T-25.X.6:6). It is in keeping with later teaching that using one's miracle-working powers for ego purposes will mean that "the 'power' is no longer a genuine ability and cannot be used dependably" (M-25.5:6). Finally, the reference to selective miracles, which was edited out of the Urtext, is referred to later (in the Notes and the Urtext) as if it's still in: "Christ-controlled miracles are selective <i>only</i> in that they are directed toward those who can use them for themselves" (T-1.49.2:1). The emphasis on "only" makes it clear that this statement is a qualification of the earlier statement that "selective miracles are dangerous."	
(5) Miracles are natural. When they do <u>not</u> occur, something is has gone wrong.	5. Miracles are natural. ²When they do <i>not</i> occur, something has gone wrong.

11. A line is drawn from "~~marked~~" to the word "profound?" a few lines above. Helen is wondering, it seems, if the line should read "Disruption of defenses when faced with emotion laden stimuli is profound."

12. Urtext: "~~Otherwise they may become undemocratic.~~ They should not be under conscious control. Consciously selected miracles are ~~dangerous~~ usually misguided, and this ~~may destroy~~ will make the talent useless."

(6) Miracles are everyone’s right, but purification is necessary first. (7) Miracles are a form of healing. They supply a lack, and are performed by those who have more for those who have less. (8) Miracles are a kind of exchange. Like all expressions of love, which are <u>always</u> miraculous in the true sense, the exchange reverses the physical laws. [1a.31] (9) A miracle is a reversal of the physical order because it brings more love¹³ to the <u>giver</u> and the receiver. A miracle is misunderstood when it is regarded as a spectacle.¹⁴ (10) A The use of miracles as a spectacle to induce belief is wrong. They are really used for and by believers. 10 makes me nervous, and 8 and 9 were very hard to arrange. I thought [might be “think”] I wrote them as I should but I’m not sure.¹⁵	6. Miracles are everyone’s right, but purification is necessary first. 7. Miracles are a form of healing. ²They supply a lack, and are performed by those who have more for those who have less. 8. Miracles are a kind of exchange. ²Like all expressions of love, which are <u>always</u> miraculous in the true sense, the exchange reverses physical laws. 9. A miracle is a reversal of the physical order because it brings more love to the <i>giver</i> and the receiver. 10. The use of miracles as <u>spectacles</u> to induce belief is wrong. ²They are really used for and by believers. ³A miracle is misunderstood when it is regarded as a spectacle.
In these comments, we can see two things: Helen is aware of being threatened by at least some of the material that she’s taking down, but is also doing her best to write it down as instructed, in spite of her fear.	
[Helen:] I¹⁶ don’t think Bill wants this course, and I’m not sure I do, either. He is <u>very</u> snappy. [Jesus:] (I think this is <u>slightly</u> true because something <u>is</u> bothering him, but he certainly is not <u>very</u> snappy. So why not try to help him instead of blowing it up into an obstruction? He helps you all the time. [Helen:] (I resent this.) He is <u>supposed</u> to help <u>me</u>, but I think I resent a [1a.32] reciprocal arrangement, because he is a man. Men are supposed to give to me, but this is <u>not</u> reversible. <u>Note</u>: I do not always feel this way. It’s a danger signal now, and just means something’s wrong. [Helen:] Anyway, presumably this course is a an elective. [Jesus:] <u>No it isn’t</u>. It’s a definite <u>requirement</u>.¹⁷ Only the time you take it is voluntary. Free will does <u>not</u> mean¹⁸ you have you establish the curriculum. It only means you¹⁹ elect what to take <u>when</u>. It is just because we are not ready to do what we should²⁰ that time exists at all. From Jean Dixon—you are accountable <u>only</u> to God.	

13. Urtext puts “love” back in.

14. There is an arrow pointing down from this to the miracle principle below.

15. Urtext: “(Helen Schucman has some fear about 11) and doubt about 9) and 10). Probably doubt induced by fear of 11).”

16. Starting here, the material in the Notes is missing from the Urtext until the sentence beginning with “If you want me to I will” on 1a.37.

17. Urtext: “It is crucial to say first that this is a required course.”

18. Urtext adds “that.”

19. Urtext: “It means only that you can.”

20. Urtext: “you are not ready to do what you should elect to do.”

The lines in the first paragraph of Jesus' response to Helen's comment that the Course is presumably an "elective" became (in altered form) part of the beginning of the Introduction to the Course.

[1a.33]
10/24

(1)

[Helen:] Dreams—one was of great distress—Esther left Amy with us (the us is ambiguous), and we were stuck. I was very tired after an incredible day, in which a lot of strain was involved, and wanted to go to sleep but couldn't on account of Amy. I was trying not to get angry at Esther, because I think I was aware that she had a very good reason for having to go away just then, and I should help her even though she did not know the reason, or maybe was giving her usual show of maximal impulsiveness and no sense, but really did know the reason but was hiding it because she did not want to take credit for herself.

[Jesus?:] (That's how you see people as they should be and that helps them be that way.)

[Helen:] Anyway, the whole dream was one big frustration.

(Probably I was not listening.)

[1a.34]

Aside: re the course.

[Jesus:] Yes indeed, the way the course is given you is quite unusual, but as Bill says you are not the average American woman, which is merely a fact. Your experience in this life has been atypical, and so has my evolutionary map.

The final remark bears comment. Jesus is openly stating that his "evolutionary map" "has been atypical." The present perfect tense ("has been") suggests that his map has a history of being atypical, implying that it was atypical two thousand years ago as well as now. The overall message here seems to be "It's all right that the Course is being given you in an unusual way. Both the atypical way in which you are receiving it and the atypical nature of my evolutionary map fit the fact that *you* are atypical. You are not the average American woman."

[Helen:] (There was a dream a while back which I keep forgetting – about a long winding tunnel, like they have in those very big garages so they can drive cars up efficiently. (They look as though they're going round and round, but actually they are a very efficient way of getting up smoothly (there are no sharp turns), evenly (the grade is maximal but not sharp), and with great space economy). On top was an American flag.

back to dreams of last night:

There was also one in which three animals, little ones, were in the same room, and I knew that [1a.35] I had to keep them apart because they hated each other. Being so busy, this was a great additional strain on me. One of them was pregnant, and the other two wanted to kill her, but the other two <also> hated each other too. Oddly enough, I was quite sorry for all of them because they were all three mixed up, but in different ways. I felt I had to get the pregnant one out first, though, because of the child.

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

Rockwell keep coming in throughout, but his role is not clear. (Maybe it's because of "The Rockwellians," which are a very

particular group (I'm not sure, [1a.36] but I <u>think</u> I invented the term myself.) I was struck by Hanna [last name indecipherable] remark, "I'm from the Minnesota group, but I knew there <u>must</u> be a N.Y. chapter." She liked the term, and thought it was just right. Rockwellians have a real sense of devotion to each other, and also to Rockwell himself. He is a <u>very</u> interesting man, who never went by his emotions, and usually denied them, but they were responsible for his many blind-spots and denials. We all knew this, but were very gentle about it. The odd thing about Rockwellians is that I <u>think</u> all of us believe in the unconscious, which Rockwell himself opposes violently. I thought we were all one <u>together</u> under his direction or teachership, and something happened. We owe him a lot, both good <u>and</u> bad, and have to help him now as a way out of the bad and a means of strengthening the good. [1a.37] The last dream was about a child on the CDP [a child research unit Helen was consultant to] program. It seems that I saw the child's protocols, and suspected some sort of rather obscure diagnosis or problem. I was unwilling to go on record, because it was a medical thing and I thought Gates [the psychiatrist heading up the project] would disapprove. But I felt an obligation to the child and called her M.D. about it. I got a letter in return, saying that the physician was very grateful, and that the child's life was saved and the information was badly needed. [Jesus:] "If you want me to I will" and please add²¹ "and if you <u>don't</u> want me to I won't." This is the <u>right</u> use of inhibition. There has to be <u>some</u> control over learning for channelizing purposes. Remember retroactive inhibition, which should be easy enough for you. Sometimes the new learning is the more important, even and <u>has</u> to inhibit the old. It's a form of correction. [1a.38] 10/<25>/65 11) Prayer is the medium of miracles. Prayer is the natural communication of the between the Created with the and the Creator.²² Through prayer love is received and through miracles love is expressed.	[These three paragraphs moved to T-1.24.5:3-7.] 11. Prayer is the medium of miracles. ²Prayer is the natural communication between the created and the Creator. ³Through prayer love is received, and through miracles love is expressed.
After principle 11, the miracle principles (which Jesus calls "points") are no longer numbered in Helen's notebooks (although they continue to be numbered in the Urtext). The next two principles are preceded by asterisks. After that, the only thing that identifies something as a miracle principle is that it is indented and is a statement about miracles, usually beginning with "miracles are" or "a miracle is." We have used this practice as our main guide in what we label as miracle principles.	

21. Urtext: "(When you say 'If you want me to I will' please add."
22. Urtext: "of the Created with the Creator."

The one more thing is Bill's fear of punishment for what to is done <u>now</u>. Everybody makes mistakes. These errors are completely trivial. Tell him that when the past has been forgiven, these minor infractions are very easily altered.²³ * Miracles²⁴ are thought-creations. Thought can create better lower-order or higher-order realities, which constitutes the essential difference. This is the basic distinction between intellectualizing and thinking. One creates the physical and the other the spiritual. And we believe in what we create. [1a.39] * A miracle²⁵ is a beginning and an ending, and abolishes time.²⁶ [Helen wrote several versions of what comes after "ending." The original began "It set..." Another version started out "thus abolishing." Another version began "which thus abolishes." The penultimate version was "because it abolishes."] It is always an affirmation of rebirth, which seems to go back but really goes forward. It By undoing²⁷ the past in the present and thus releases the future.	[Moved to T-1.13.2:1-4.] 12. Miracles are the effects of thought. ²Thought can make lower-order illusions or create higher-order realities. ³This is the basic distinction between intellectualizing and true thinking. ⁴One makes the physical, and the other creates the spiritual. ⁵And we believe in what we make or create. 13. A miracle is a beginning and an ending. ²It thus abolishes time. ³It is always an affirmation of rebirth, which seems to go back but really goes forward. ⁴It undoes the past in the present, and thus releases the future.
Helen wrote the sentence about abolishing time in several ways, all of them having in common some form of "abolish[-es or -ing] time." Jesus seems to have favored "abolishes," because of the way he later referred back to this, saying: "When I said 'a miracle abolishes time...'" Helen also read "abolishes" into the Urtext: "It thus abolishes time." Later, Jesus clarified that the miracle abolishes certain <i>intervals</i> of time, not time as a whole: "A miracle has thus the unique property of abolishing time by rendering the space of time it occupies unnecessary" (T-1.47.2:4). Helen originally wrote the last sentence as "It undoes the past in the present and releases the future." She then changed this to "By undoing the past in the present and [she may have intended to change this 'and' to 'it'] thus releases the future." She then read into the Urtext something very close to her first version: "It undoes the past in the present, and thus releases the future." We have decided to go with this version, since it separates out the two points rather than combining them into one (as the second version does).	
[Moved from 1a.38] The one more thing is Bill's fear of punishment for what to is done <u>now</u>. Everybody makes mistakes. These errors are completely trivial. Tell him that when the past has been forgiven, these minor infractions are very easily altered.²⁸ [1a.39 cont.] Every miracle attests²⁹ to Truth. They are convincing because they are bas arise from conviction. Without conviction they deteriorate into magic, which is mindless and therefore destructive, or rather the uncreative use of mind. Each³⁰ day should be devoted to miracles. God created time so man could use it creatively and convince himself of his own ability to create. Time is a teaching device aid,³¹ and a means to an end. (It will cease [1a.40] when it is no longer useful-for	2 Yet there may still be one more thing: your fear of punishment for what is done <i>now</i>. ²Everybody makes mistakes. ³These errors are completely trivial. ⁴When the past has been forgiven, these minor infractions are very easily altered. 14. All miracles attest to truth. ²They are convincing because they arise from conviction. ³Without conviction, they deteriorate into magic, which is mindless and therefore destructive, or rather, the uncreative use of mind. 15. Each day should be devoted to miracles. ²Time was made so that you could use it creatively, and convince yourself of your own ability to create. ³Time is a teaching device, and a means to an end. ⁴It will cease when it is no longer useful in facilitating learning.

23. Paragraph labeled "omitted." It is missing in the Urtext.

24. Urtext: "12. Miracles."

25. Urtext: "13. A miracle."

26. Urtext: "It thus abolishes time."

27 Urtext: "It thus undoes."

28. Paragraph labeled "omitted." It is missing in the Urtext.

29. Urtext: "14. Miracles attest."

30. Urtext: "15. ~~Every~~ Each."

31. Urtext: "device."

in³² facilitating learning.) [Helen:] <u>Note</u>: I got afraid during the part in parentheses. [Jesus?:] Ask Bill.³³	
We have softened the statement “God created time,” since the later Course never uses that language. We have changed it to “Time was made,” to reflect the Course’s later teaching, found in passages such as “the choice that time was made to help us make” (W-138.7:1) and “Time was made for this” (W-193.12:4). Both of these passages include the phrase we have used: “time was made.”	
[Moved from 1a.58.] Have a good day. Since only eternity is real, why not use the illusion of time constructively? You might remember that underneath are the Everlasting Arms. [Moved from 1b.22.] 2. “Help me perform whatever miracles you want me to today.”	2 Have a good day. ²Since only eternity is real, why not use the illusion of time constructively? ³You might remember that “underneath are the everlasting arms.” ⁴You should begin each day with the prayer “Help me to perform whatever miracles you want of me today.”
Our version of this last line is taken directly from the Urtext, where Jesus and/or Helen and Bill deemed it so important that it was made part of the Urtext version of the Course’s introduction.	
[1a.40 cont.] <u>Instructions</u>:³⁴ Notes on this course have to be taken only under good learning conditions, and should be ref reviewed (I was going to write “refused.”³⁵ The same goes for review periods. I’ll tell you when-, but <u>remember to ask</u>. Miracles³⁶ are teaching devices for demonstrating that it is more blessed to give than to receive. They simultaneously increase the reserve strength of the giver and supply tend to ee atone for the lack of the strength in the receiver.³⁷ <u>Be very careful</u> in interpreting this. [It looks like Helen first wrote “They simultaneously increase the reserve of the giver and supply the lack of strength in the receiver.” After some crossing out and adding, her second version was apparently this: “They simultaneously increase the strength of the giver and tend to atone for the lack of the strength in the receiver.” Then she read to Bill something close to her original version: “They simultaneously increase the reserve strength of the giver and supply the lack of strength in the receiver.”]	3 Notes on this course should be read only under good learning conditions. ²They should also be reviewed, with the same idea applying to review periods. ³I’ll tell you when, but <u>remember to ask</u>. 16. Miracles are teaching devices for demonstrating that it is as blessed to give as to receive. ²They simultaneously increase the reserve of strength in the giver and supply the lack of strength in the receiver.
The first sentence in the last paragraph is based on a speech of Paul’s in the book of Acts, in which he quotes a purported saying of Jesus: “It is more blessed to give than to receive” (Acts 20:35 [RSV]). However, the Course later corrects this, saying, “To give is no more blessed than to receive. But neither is it less” (T-21.VI.11:1-2). Regarding the second sentence in the last	

32. Urtext: “for.”

33. This paragraph is missing from the Urtext.

34. Urtext: “SPECIAL INSTRUCTIONS:”

35. Missing from Urtext: “and should be reviewed (I was going to write ‘refused.’”

36. Urtext: “16. Miracles.”

37. Urtext: “the reserve strength of the giver, and supply the lack of strength in the receiver.”

paragraph, we have basically gone with Helen's first version, while simply inserting "strength in" after "reserve of," both to clarify what the reserve is and for parallelism with the second part about "lack of strength in the receiver."

After this principle, Jesus says, "*Be very careful* in interpreting this." The reason for this caution is not clear, though perhaps it is the possibility of interpreting this in a "holier than thou" way, due to the giving being framed as *more* blessed than the receiving. As we said, this is something that the Course corrects later on.

[The following page is apparently found out of sequence at 1b.20. We have placed it earlier, as does Ken Wapnick, so that it fits in context, which includes miracle principles 6 and 7 and discussion of Wally's chalice.]

[Helen:] * Last night ~~He said~~ I was planning to type up the Course for you, but was strictly ordered not to go back to it before I got over Wally.

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

This morning I did ask for help with Wally. The answer seems to lie in point 6 and 7. That's why He gave me the chalice for Wally. It belongs to him but he cannot find it.

[1a.41]³⁸

[Helen:] re. Wally's chalice: does this mean he is on my list?

[Jesus:] Not necessarily, only ~~<be>~~ [2-2] ~~patient~~. You of all people should know that it frightens people if you hand them back their own chalice. *

Whether he is or not depends on a three-way readiness. I am always ready. Your job is to take care of your readiness. His readiness is up to him.

At present he is a potential candidate.

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

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

[1a.42]³⁹

You both have an identification problem, which makes you unstable ~~in~~ but in different ways. He lacks confidence in his identification, and needs to strengthen it. You vacillate in your identification and need better control.

Both of you needn't worry.⁴⁰

[Personal note to send something to an address]

You must love the children and help them. You have hated them and hurt them, but remember Azra that you once loved them very much. You were a child of light. Forget the interval of darkness and be what you were. That is your real Self.

Chip's story triggered the abandonment of the children ~~fear~~, guilt, and a [1a.43]⁴¹ fear of God's abandonment as justice. I told you I forgave you and that meant all hurt and hate you have ever expressed is cancelled. I need the children of light

[See Cameo 3: "You Must Love the Children and Help Them."]

2 I have forgiven you and that means all hurt and hate you have ever expressed is canceled. ²I need the children of

38. Page labeled "omitted." Missing from the Urtext.

39. This page is missing from the Urtext.

40. Rest of page labeled "omitted," and is missing from the Urtext.

41. Page labeled "omitted." Missing from Urtext.

now. And I am calling you to be what you once were and must be again.

[Moved from 1a.42]

Forget the interval of darkness and be what you were.

[1a.43 cont.]

The interval has vanished without a trace anywhere.

You who lived so close to God must not give way to guilt.

The karmic law demands abandonment for abandoning, but you have received mercy, not justice.

Help the children ~~because~~ you love them and love God.

Remember a miracle is a spark of Life. It ~~oblit~~ shines through the darkness and brings in the light. You ~~<born>~~ must begin to forget and remember.

[1a.44]⁴²

This is a private point, just for you. It is not part of the course.

A miracle is love—you always wanted presents, and a closed package was intolerable. Please open this one. You act like it's a time bomb. When I said "a miracle abolishes time," you might look back and review the point in parentheses. You're afraid there won't be enough time for you. Forget it and remember that there is no real difference between an instant and eternity.

I have healed the children you hurt before, but I have some I need your help in healing now.

Remember that there is no order in miracles because they are always maximal expressions of love. You did make a maximal effort for Chip, and the only reason you did it was because you [1a.45]⁴³ loved Bill.

You might tell him to think about that sometimes, because he does need signs of love. But he does not always recognize them because he does not have enough confidence. You practically gave up your life for him quite voluntarily, but you did not know then that what you were really giving up was death. This you what "in dying you live" really means. And I said Myself that greater love ~~than this~~ no man hath. ~~Tell Bill about~~

Stop crying or you won't be fit to live now. Don't worry about Susie. You are helping Chip's readiness, and he did [?] than you with this one. ~~He is alm~~ This is unfair to you. Remember what you told him about Bobby. Chip is almost ready.

Review your note from yesterday that your identification is strong but erratic, and that is why you have so much will power but use it wrong at times. Bill [1a.46]⁴⁴ was right about that ~~inordi~~ misuse of it when you were sick, but it was a sign of superhuman will totally misdirected.

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

The⁴⁵ purpose of this course is integration. I told you

light now. ³And I am calling you to be what you once were and must be again. ⁴Forget the interval of darkness and be what you were. ⁵The interval has vanished without a trace anywhere.

⁶You who live so close to God must not give way to guilt. ⁷The karmic law demands abandonment for abandoning, but you have received mercy, not "justice." ⁸Help the children because you love them and love God. ⁹Remember, a miracle is a spark of life. ¹⁰It shines through the darkness and brings in the light.

¹¹You must begin to forget and remember.

[These two paragraphs moved to T-1.50.5:1-6:3.]

42. Page labeled "omitted." Missing from Urtext.

43. Page labeled "omitted." Missing from Urtext.

44. First two paragraphs labeled "omitted." Missing from Urtext.

45. Urtext: "INSTRUCTIONS: The."

you cannot use⁴⁶ it right until you have taken it. As long as your identification vacillates,⁴⁷ you cannot accept the $\wp$ [possibly would have been “power”] gift that belongs to you. You are still taking it and throwing it away.⁴⁸ You do not yet know its healing power. After you have passed the course, you will take⁴⁹ it and keep it and use it. That is the final exam, which you will have no trouble in passing. Midterm marks are not entered in⁵⁰ the permanent record. [Helen:] (I really slipped <yesterday> <before> the <letter>...) ⁵¹ [1a.47] [Personal notes, apparently about Helen’s work with children, not transcribed] [1a.48] 10/28 <Eloem> Miracles⁵² are the absence of the body. They are sudden shifts into invisibility, away-f away from lower-order reality. This is why they heal.	17. Miracles are the absence of the body. ²They are sudden shifts into invisibility, away from the physical level. ³That is why they heal.
A later comment (in 2.1 of the Notes) equates the “lower-order” with “the physical”: “One point already tells you that miracles reverse the physical or lower-order laws.”	
A⁵³ miracle is a service. It is the maximal service⁵⁴ one soul can render another. It is thus a way of loving your neighbor as yourself. The doer recognizes his own and his neighbor’s inestimable value simultaneously. (This is why you cannot keep that thing about Wally. If you do, your own value can be estimated at X, or infinity minus that. This is meaningless mathematically, and is therefore This is inestimable only in the literal sense. (I threw that in largely specially for Bill, because he [1a.49]⁵⁵ <u>does</u> need special signs of love. He does not really, but he <u>does</u> think so.⁵⁶	18. A miracle is a service. ²It is the maximal service one person can render another. ³It is thus a way of loving your neighbor as yourself. ⁴The doer recognizes his own and his neighbor’s inestimable value simultaneously. 2 This is why you cannot keep anything you hold against another. ²If you do, your own value is no longer inestimable, because you are estimating it as infinity minus that amount.
The final sentence as we have edited it is a combination of the original version (“If you do, your own value can be estimated at X, or infinity minus that”) and the Urtext version (“If you retain them, your own value is no longer inestimable because, you are evaluating it as X or infinity minus that amount”).	

46. Urtext: “you that you will not be able to use.”

47. Urtext: “(and Bill’s is weak).”

48. Urtext: “You are still vacillating between recognizing the gift and throwing it away. Bill regards himself as too weak to accept it.”

49. Urtext: “accept.”

50. Urtext: “on.”

51. This sentence is missing from Urtext.

52. Urtext: “17. Miracles.”

53. Urtext: “18. A.”

54. Urtext: “service that.”

55. Page labeled “omitted.” Except for the first two sentences, it is missing from the Urtext.

56. Urtext: “(This is why no areas of hatred can be retained. If you retain them, your own value is no longer inestimable because, you are evaluating it as X or infinity minus that amount. This is meaningless mathematically, which uses the term ‘inestimable’ only in the very literal sense. Pun intended especially for Bill, (who originally did not get it.) Intended as a special sign of love.)”

Now tell him that homosexuality is sinful only to the extent it is based on the principle of exclusion. Everybody should love everybody. It is wrong to deny the beauty of some souls because of body-structures of which you are afraid. This is essentially an unhealthy attempt to limit fear, but fear cannot <u>be</u> limited, just as love cannot have limits.	3 On sexuality: Homosexuality is lacking in love only to the extent it is based on the principle of exclusion. ²Everybody should love everybody. ³It is wrong to deny the beauty of some souls because of body structures of which you are afraid. ⁴This is essentially an unhealthy attempt to limit fear, but fear cannot <u>be</u> limited, just as love cannot have limits.
We have changed “sinful” in the first paragraph to “lacking in love” because, soon after this, sin is clarified to be merely a lack of love.	
Heterosexual attitudes can be similarly distorted, but <u>do</u> contain a more natural potential. Sex relations are intended for children. You and Bill have misused this misunderstood sex, because you both regard it as a way of establishing human contact for <u>yourselves</u>. This has led to body-image problems. Children are miracles in their own right. They already have the [1a.50]⁵⁷ gift of life, and their parents provide them with the opportunity to express it. Nothing physical, mental, or spiritual should be used selfishly. The pleasure from using anything should come from utilizing it for God’s will. You should live so that God is free to arrange temporary human constellations as He sees fit. <u>Do not</u> interpret this in terms of guilt. Many children who are already here need spiritual parents. The poor are always with us, and many who are born have not been reborn. Human birth, maturation, and development is a microcosmic representation of a much larger process of Creation and development of abilities. It is subject to error as long as the real purpose [1a.51]⁵⁸ of free will is misunderstood and misdirected. The real function of parents is to be wiser than the children in this respect, and to teach them accordingly. (This upsets me). Sometimes I can get through anyway...I’ll try...but I think I’m getting sick. Get that dream and give it to Bill <u>today</u>. He will see its relevance) Discuss Giovanni <u>very</u> frankly with him, including the flu shot, and be <u>sure</u> to tell him I <u>did</u> kiss him on the forehead and am kissing him again now. He is doing <u>very</u> well, and I am deeply grateful for his efforts. I <u>do</u> need help with this course. P.S. Murray <Gleesman> Adam <Mung> [1a.52] Miracles⁵⁹ are an industrial necessity. Industry depends on cooperation, and cooperation rests depends on miracles.⁶⁰ [Moved from 2.5-2.6.] And⁶¹ don’t lose sight of the emphasis on cooperation, [2.6] or the <u>not singular</u>. That point about “industrial necessity” should read “corporate,” referring to the body of Christ, which	4 Heterosexual attitudes can be similarly distorted, but do contain a more natural potential. ²Sex relations are intended for <u>having</u> children. ³You have misunderstood sex, because you regard it as a way of establishing human contact for <u>yourself</u>. ⁴This has led to body-image problems. ⁵Children are miracles in their own right. ⁶They already have the gift of life, and their parents provide them with the opportunity to express it. 5 Nothing physical, mental, or spiritual should be used selfishly. ²The pleasure from using anything should come from utilizing it for God’s will. ³You should live so that God is free to arrange temporary human constellations as He sees fit. ⁴<u>If you have not had children</u>, do not interpret this in terms of guilt. ⁵Many children who are already here need spiritual parents. ⁶The poor are always with us, and many who are born have not been reborn. 6 Human birth, maturation, and development is a microcosmic representation of a much larger process of creation and development of abilities. ²It is subject to error as long as the real purpose of free will is misunderstood and misdirected. ³The real function of parents is to be wiser than <u>their</u> children in this respect, and to teach them accordingly. 19. Miracles make minds one in Christ. ²They are a corporate necessity. ³Industry depends on cooperation, and cooperation depends on miracles.

57. Page labeled “omitted.” Missing from Urtext.

58. Page labeled “omitted.” Missing from Urtext.

59. Urtext: “~~19~~, 20. Miracles.”

60. Urtext includes handwritten note: “(See p. 8).” Page 8 includes the correction for this miracle principle. In the Notes the rest of this page is labeled “omitted.” It is missing from the Urtext.

61. Urtext: “CORRECTION: And.”

is a way of referring to the Church. But the Church of God is only the sum of the souls He created, which <u>is</u> the corporate body of Christ. Correct to read “A miracle makes souls one in God Christ.” Leave in the next part about cooperation, though. “God”⁶² should read “Christ.”	2 “Corporate” <u>refers</u> to the body of Christ, which is a way of referring to the church. ²But the church of God is <u>merely</u> the sum of the <u>minds</u> He created. ³<u>This</u> is the corporate body of Christ.
We have attempted to honor Jesus’ corrections to the original notes. In terms of specific corrections, Jesus wanted this line inserted, apparently at the beginning: “A miracle makes souls one in Christ.” He also asked them to change “industrial necessity” to “corporate necessity.” And he wanted the part about cooperation—“Industry depends on cooperation, and cooperation depends on miracles”—to be left in. We have done these three things. We have also tried to preserve the gist of his general remarks, which we have placed after the principle. These make the community that is uniting through miracles not so much an “industrial” one as the entire “sum of the souls [God] created.” In other words, miracles don’t just join together a corporation; they join together the entire Sonship.	
Miracles rest on flat feet. They have no arches. (Bill will be better on this than you) [Helen:] (He’d better be—I don’t get it at all, and I am very suspicious about of it too. Bill—did communication break down, or does this mean something?) [Jesus:] Clue—it has something to do with “here I am, Lord.” Bill knows. The idea is that I do not want to emphasize your special language too much. Some of them have to be in his. [Helen:] (My own associations here are very bad; a Rorschach response of “foot prints” to the top red on 2. [Jesus:] No—it’s all right: it’s the arch of time. There isn’t any. So it means “miracles rest on eternity, not [1a.53]⁶³ do not rest on the arch of time but on eternity.” [Helen had what appears to be three tries at this. First version: “Miracles rest on eternity, not...” Second version: “Miracles do not rest on the arch of time but on eternity.” Third version: “Miracles rest on eternity.”] [Moved from 1b.4-5.] By the way, about the flat feet. This is a slang term for “policemen,” or the guardians of [1b.5] law and order. This was used first, <u>before</u> the “it has no arches” bit. Correct to read: Miracles rest on the law and order of eternity.	20. Miracles rest on the law and order of eternity, not the arch of time. [See Cameo 4: “An Example of the Shock Effect.”]
In light of the above corrected version, the Urtext version reads, “Miracles rest on the law and order of eternity, not of time.” We have slightly expanded this to include “the arch,” because it was part of at least one of Helen’s original attempts (“Miracles do not rest on the arch of time but on eternity”), because it increases the parallelism of the two parts of the principle, because it lends a visual image to the principle (miracles resting on the flat line of eternity, not the arch of time), and because it enriches the principle.	
[1a.53 cont.] [Helen:] (I must say this is the hard way, and I’m <u>sure</u> this could have been done more directly. I don’t see why I should get a message in a way that makes me miss the point and then have to go into a mental coma to get it. [Jesus:] <u>Answer:</u> You’ve been doing that all along. You have not even bothered to <u>look</u> at the others, which are <u>very</u> clearly stated. I just thought I’d give you this one in a way you <u>couldn’t</u> overlook it. It’s an <u>example</u> of the shock effect sometimes useful in teaching pupils whose attention wanders too much students who won’t listen. It compels attention. * insert next page [This appears to refer to this paragraph from	

62. Urtext: FURTHER CORRECTION: ‘God.’”

63. Page labeled “omitted.” Missing from Urtext.

the next page: “So I got quite upset and snapped very unfairly at Jonathan, ~~but when I reread~~ Then it went on...”]

And remember to thank Bill from Me for his ~~consistent~~ all-out support. I [1a.54]⁶⁴ need it, ~~now~~, because you won’t listen to anything. But don’t worry, the three of us will make it.

We’re nowhere near the final. By the way, this is an example of the point on cooperation. And don’t underestimate your cooperation, either. You don’t listen, and you would save yourself a lot of pain if you did. But you did get ~~through~~ Chip over his misperceptions of Wally with very creditable integrity.

(*insert) [Helen:] So I got quite upset and snapped very unfairly at Jonathan, ~~but when I reread~~ Then it went on...⁶⁵

So I said, suddenly ~~perfectly defenseless~~ a little timid and very surprised, “You mean You think I’m nice?” and burst into tears. And He said He must think so, really, because He keep giving me everything, and He’s not angry [?] because I keep on [1a.55]⁶⁶ rejecting Him, but he is sorry because I suffer so much for no reason. ~~He was really very nice about it.~~ I s told him I really do love Him, but I have trouble about it (though I did mean it for a little while anyway, before I got embarrassed), and He said he understood very well, and would keep on trying.

Bill—please don’t let me down (this is very unexpected. I don’t talk this way to men).

[Jesus:] Miracles⁶⁷ are cobwebs of iron. They unite human frailty to the strength of God.⁶⁸ (No, Helen, steel would not be a better word. Steel is very useful, but it has to be tempered by fire. Iron is ~~its~~ the raw material. The point of miracles is that they ~~replace the~~ are instead of fire-, thus making it unnecessary.

[Moved from 2.1.]

Correct the point about⁶⁹ “cobwebs of iron.” That one is⁷⁰ upside down as stated. The part about “uniting human frailty with ~~God’s~~ the strength of God” is all right, but the explanation stops too soon. If iron is the raw material, the cobwebs can’t become the iron. That is only the way it seems, because “cobwebs” are associated with the frailty, and “iron” with strength.

If you look carefully at the phrasing, you will see it’s reversed. (One point already tells you that miracles reverse the physical or lower-order laws). The raw material, or iron, [2.2] is heavy but crude, and stands for the body, which is a crude creations. The cobwebs concept is closer to how the body should be regarded—as⁷¹ an airy and very temporary home- which can just be blown away with a slight breeze.

(corrected as per instruction)

64. First two paragraphs labeled “omitted.” Missing from Urtext.

65. Rest of page labeled “omitted.” Missing from Urtext.

66. First two paragraphs labeled “omitted.” Missing from Urtext.

67. Urtext: “~~20~~. 21. Miracles.”

68. Urtext: “(See p. 7).” That page includes the correction for this principle. The rest of the above paragraph is missing from the Urtext.

69. Urtext: “Corrections re point 21.”

70. Urtext: “This is.”

71. Urtext: “i.e., as.”

The⁷² point should read “A miracles reawakens the recognition awareness that the spirit and not the body is <your> altar is the Everlasting home.” is the altar of truth.” [Possible first version: “the spirit and not the body is your altar.” Possible second version: “the spirit and not the body is the Everlasting home.”]⁷³ This is the recognition that leads to the healing power of the miracle.	21. A miracle reawakens the awareness that the spirit, and not the body, is the altar of truth. ²This is the recognition that leads to the healing power of the miracle.
In the first version (“Miracles are cobwebs of iron. They unite human frailty to the strength of God.”), the cobwebs are human frailty and the iron is God’s strength, which miracles join us with, thus turning our frailty into strength. In the subsequent comments, iron is how the body <i>seems</i>—crude and heavy—whereas cobwebs are how the body really <i>is</i>—an airy and temporary home. Then, in the final version (“A miracle reawakens the awareness that the spirit, and not the body, is the altar of truth. This is the recognition that leads to the healing power of the miracle.”), the miracle awakens us to the fact that we are not the (frail) body but really the (strong) spirit. That, as one of Helen’s crossed-out versions says, is our “Everlasting home.” Thus, whereas in the first version miracles move us from our frailty to God’s strength, in the final version they move us from our illusory frailty to our own true strength.	
[1a.56]⁷⁴ Don’t worry about your autism. It’s just a misused talent, which you really need. You have to tune out this world to see another. This ability is a gift, but and when it comes under involuntary control rather than involuntary <u>lack</u> of control, it will be very useful.	2 Your abilities will be very useful when they come under involuntary control rather than involuntary <i>lack</i> of control.
In regard to the first line above (“Don’t worry about your autism”), Helen had an extreme ability to tune out the world around her. Jesus is calling this a form of autism, but says that it’s a talent she needs: “You have to tune out this world to see another.”	
Following the right involuntary guide will give you the means of recognizing enables you to recognize both phys physical <u>and</u> spiritual dangers, and provide the means for avoiding each of them in the most efficient way. This is an a case in which the end <u>does</u> justify the means. It is only when means and ends are not of the same order of reality that there is fear. It arises out of the inescapable awareness which man was given by God for all time, that only the appropriate [1a.57] means can work for the different kinds of ends he must accomplish before he can achieve his one end. This awareness is a built-in check which was necessary if man was to use the temporary expedient of time usefully. While there is time, communion and bread are <u>equally</u> both necessary. Without either, man feels deprived, and he cannot escape from by confusing the two. All depression and all fear (and embarrassment) ultimately stem from this confusion. Miracles⁷⁵ are natural signs expressions of total forgiveness. They affirm Through miracles, man’s affirms his acceptance of God’s forgiveness by and [2] extending it⁷⁶ to others. [First version: “Miracles are natural signs of total forgiveness. They affirm man’s acceptance of God’s forgiveness by extending it to others.” Second version: “Miracles are natural expressions of total forgiveness. Through miracles, man affirms his acceptance of God’s forgiveness and extends it to others.”] The second step is inherent in the first-, because light does not	²Following the right involuntary guide <u>will enable</u> you to recognize both physical <i>and</i> spiritual dangers, and <u>will</u> provide the means for avoiding each of them in the most efficient way. ³This is a case in which the end <i>does</i> justify the means. 3 It is only when means and ends are not of the same order of reality that there is fear. ²This <u>fear</u> arises out of the inescapable awareness, which <u>you were</u> given by God for all time, that only the appropriate means can work for the different kinds of ends <u>you</u> must accomplish before <u>you</u> can achieve <u>your</u> one end. ³This awareness is a built-in check which was necessary if <u>you were</u> to use the temporary expedient of time usefully. ⁴While there is time, communion and bread are both necessary. ⁵Without either, <u>you feel</u> deprived, and <u>you</u> cannot escape <u>this</u> by confusing the two. ⁶All depression and all fear and embarrassment ultimately stem from this confusion. 22. Miracles are natural expressions of total forgiveness. ²Through miracles, you affirm your acceptance of God’s forgiveness by extending it to others.

72. Urtext: “21. X The.”

73. The spirit as the “Everlasting home” is clearly meant to contrast with the body as the “temporary home” (see previous paragraph).

74. Next four paragraphs labeled “omitted.” Missing from Urtext.

75. Urtext: “22. Miracles.”

76. Urtext: “by extending it.”

cannot tolerate darkness. Light dispels darkness automatically, by definition. [1a.58] Miracles⁷⁷ are associated with fear only because of the fallacy that darkness can hide. Man believes that what he cannot see does not exist, and his physical eyes cannot see in the dark. This is a very primitive solution, and has led to a denial of the spiritual eye, which always depends on light. Remember the Biblical injunction: “May I never forget that Thine eye is ever upon me, beholding the evil and the good.”	2 The second step is inherent in the first, because light cannot tolerate darkness. ²Light, by definition, dispels darkness automatically. 3 Miracles are associated with fear only because of the fallacy that darkness can hide. ²People believe that what they cannot see does not exist, and their physical eyes cannot see in the dark. ³This is a very primitive solution, and has led to a denial of the spiritual eye, which always depends on light. ⁴However, remember the Biblical statement “The eyes of the Lord are in every place, beholding the evil and the good.”
This Bible verse was incorrectly taken down by Helen. More than once Jesus told Helen that she had taken down a Bible verse incorrectly. We have inserted the correct KJV wording of this verse. Her wording, though, does preserve the essential point that the spiritual eye sees everything, including our hidden darkness.	

77. Urtext: “EXPLANATORY INSTRUCTIONS: Miracles.”

There are two stages, one lower and one higher, which are involved in the escape from darkness. The first is the recognition that darkness <u>cannot</u> hide. This usually does entail fear. The second is that you there is nothing you <u>want</u> to hide, even if you could. This brings escape from fear. Tell Bill that as soon as both of you have completely entered⁷⁸ the second phase you will be will not [1b.1] only willing to enter into communion, but will also <u>understand</u> peace and joy. Your commitment is not yet total. That is why you still have more to learn than to teach. When your equilibrium stabilizes, you can teach <u>as much</u> as you learn. This will give you the proper sense of balance. Meanwhile, remember that <u>no effort is wasted</u>. Unless you remember this, you cannot avail yourself of <u>my</u> efforts, which are limitless. Have a good day. Since only eternity is real, why not use the illusion of time constructively? You might remember that underneath are the Everlasting Arms. Ask Bill's help for guidance about the flu shots, but be sure to tell him not to let fear enter into the consideration.⁷⁹ [1b.2] [Personal notes not transcribed] <u>Note:</u> The Biblical quotation "if you are ashamed of me I will be ashamed of you" is interpreted as a threat <u>only</u> as long as you remain at the first step. What it <u>really</u> means is that if you are ashamed (of of me (or embarrassed by love), you will project and therefore make it impossible for me to reach you. Make every effort you can <u>not</u> to do this. I'll help you as much as you will let me. [1b.3]⁸⁰ <u>Note re Wally:</u> Your intense reaction to him involves both denial and projection. Wally's chief weakness is mockery, which makes him em which he utilizes because he is embarrassed by love. He does not <u>yet</u> have your own strong counter-component, which has made you able to sustain a great amount of intense but unnecessary conflict. You hate him because he reminds you of the his solutions remind you of your own troubles-, which become magnified by this kind of defense. The way to shift from defense to protection is to recognize what is <u>really</u> happening to both of you, and correct it. His strength will then be yours, and yours will be his. This is what is meant by the strength of miracles.	4 There are two stages, one lower and one higher, which are involved in the escape from darkness. ²The first is the recognition that darkness <i>cannot</i> hide. ³This usually does entail fear. ⁴The second is that there is nothing you <i>want</i> to hide, even if you could. ⁵This brings escape from fear. 5 As soon as you have completely entered the second phase you will be not only willing to enter into communion, but will also understand peace and joy. ²Your commitment is not yet total. ³That is why you still have more to learn than to teach. ⁴When your equilibrium stabilizes, you can teach <u>as much</u> as you learn. ⁵This will give you the proper sense of balance. ⁶Meanwhile, remember that <i>no effort is wasted</i>. ⁷Unless you remember this, you cannot avail yourself of <i>my</i> efforts, which are limitless. [Moved to T-1.15.2:1-3.] 6 The biblical <u>teaching that</u> if you are ashamed of me <u>before men</u> I will be ashamed of you <u>before God</u> is interpreted as a threat <u>only</u> as long as you remain at the first <u>stage</u>. ²What it <u>really</u> means is that if you are ashamed of me (or embarrassed by love), you will project and therefore make it impossible for me to reach you. ³Make every effort you can <u>not</u> to do this. ⁴<u>I</u> <u>will</u> help you as much as you will let me.
This cryptic but important material about Wally explains Helen's dislike of Wally, which has been an important feature of the Notes so far. Here is what we think it might mean: Both Helen and Wally are embarrassed by love and thus avoid love in their dealings with others. But they express this in different ways. Wally, being weaker, is more indirect. He pushes love away by mocking others, because he is not strong enough to handle a more direct encounter. Helen, on the other hand, has an unspecified "strong counter-component," something that counterbalances her embarrassment. This counter-component apparently gives her the strength to push love away more directly in her interactions with others. This naturally gives rise to conflict, conflict which she then has the strength to sustain.	

78. Urtext: "Special Explanatory Note: As soon as you (Helen and Bill) have entered."

79. This paragraph is missing from Urtext.

80. Page labeled "omitted." Missing from Urtext.

Now, when Helen looks at Wally, he reminds her of what she has denied: her own embarrassment about love and the troubles this gives rise to. The self-hate this brings up in her she then projects onto him, so now it's all *his* problem. He is the one with this unsightly trait. Her hatred of him is thus a way to defend herself against her self-hatred over her own essentially similar patterns, which she merely expresses in a different way.

Yet this defense—her projection onto Wally and hatred of him—rests on an underlying recognition that the two of them are *alike*. This recognition can actually “shift this defense to protection.” She can understand what is going on in both of them and then “correct it.” Correcting it would perhaps mean shifting her own negative relationship with love to a positive one—correcting the problem in her—and then giving love to Wally—thus correcting the problem in him. This will lend her strength to him, and allow his strength to be hers, all of which is an example of the recent miracle principle (16) that says, “They simultaneously increase the reserve of strength in the giver and supply the lack of strength in the receiver.”

[1b.4]

Miracles⁸¹ make time and tide wait for all men. They can heal the sick and raise the dead, because man himself made⁸² death and taxes, and can abolish both.

Note: “tax” also means “strain.”

Look up “miracles”—I think the third definition is best: “that which or one who is of surpassing excellence or merit.”

That's right—You are a miracle. God creates only “that which or one who is of surpassing excellence or merit. Man is capable of this kind of creation too, being in the image and likeness of his own Creator. Anything else is only his own nightmare, and does not exist. Only the creations of light are real.”⁸³

By the way, about the flat feet. This is a slang term for “policemen,” or the guardians of [1b.5] law and order. This was used first, before the “it has no arches” bit. Correct to read:

Miracles rest on the law and order of eternity.

As long as you ~~record~~ take accurate notes, every word is meaningful. But I can't always get through. Whenever possible, I will correct retroactively. Be sure to note all later corrections. They mean that you are more receptive than you were when I tried before.

[Moved from 2.52-53.]

You are wholly lovely—a perfect shaft of pure light. Before your loveliness the stars stand transfixed, and bow to the power of your will.

What do children know of their creation except ~~the~~ ~~<in>~~ which what their Creator tells them?

You were created above the angels, because your role involves creation as well as protection.

You who are in the image of the Father need bow only to Him, before whom I kneel with you.

Note: This revelation was permitted because you did not project onto Bill the [2.53] blame for your omission to ask me if you should transcribe the notes. The fact that he should have done so does not exempt you from your own omission.

Thanks for ~~offe~~ blessing him with a miracle instead of⁸⁴ cursing him with projection.

[1b.5 cont.]

23. Miracles make time and tide wait for all men. ²They can heal the sick and raise the dead, because you yourself made death and taxes, and can abolish both. (³Note that “tax” also means “strain.”)

2 *You* are a miracle. ²God creates only “that which or one who is of surpassing excellence or merit” (a dictionary definition of miracles). ³You are capable of this kind of creation, too, being in the image and likeness of your own Creator. ⁴Anything else is only your own nightmare and does not exist. ⁵Only the creations of light are real.

[These two paragraphs moved to a position opposite to T-1.20:1.]

⁶You are wholly lovely, a perfect shaft of pure light.

⁷Before your loveliness the stars stand transfixed, and bow to the power of your will.

⁸What do children know of their creation except what their Creator tells them?

⁹You were created above the angels, because your role involves creation as well as protection.

¹⁰You who are in the image of the Father need bow only to Him, before Whom I kneel with you.

81. Urtext: “23. Miracles.”

82. Urtext: “made both.”

83. The next three paragraphs labeled “omitted.” Missing from Urtext.

84. Urtext: “rather than.”

Miracles are part of an interlocking chain of forgiveness which, when completed, is the atonement. This process works all the time and in all dimensions of time. A very good example is of how this is accomplished is the time you rewrote the entire report for Esther for [1b.6] the SOD.⁸⁵ Esther had hurt something you love, (The Shield) by writing a report you regarded as very bad. You atoned for her by writing one⁸⁶ that was very good. Actually, it was not your responsibility professionally to do this, but because you <u>do</u> love the SOD you recognized that⁸⁷ in this case that you <u>are</u> your brother's keeper. While you did <u>not</u> cancel Esther's sin,⁸⁸ you <u>did</u> cancel out its <u>effects</u>. Some day I want to tell Esther that not only is she forgiven, but that the effects of all her sins are cancelled. This is what I have already told you. When I can tell her, she will be afraid for a long time, because she will remember many things, consciously or unconsciously, including the [1b.7] Shield report, a sin⁸⁹ which you cancelled out in advance by a miracle of devotion. I am in charge of the process of atonement, which I undertook to begin. My atonement was for all the the cancelling out of all sins⁹⁰ which human beings could not otherwise correct. That is what the Biblical statement "Underneath are the Everlasting Arms" means.⁹¹	24. Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement. ²This process works all the time and in all dimensions of time. [See Cameo 5: "The Shield Report."] 2 I am in charge of the process of Atonement, which I undertook to begin. ²My Atonement was for the canceling out of all sins which <u>you</u> could not otherwise correct. ³That is what the biblical statement "Underneath are the everlasting arms" means. ⁴However, it is clear that when <u>you</u> can atone by miracles, both giver and receiver are atoning. ⁵It is better to atone this way because of the mutual benefits involved.
The last two sentences on the right side are based on Helen's explanation in the Urtext ("This means that He will backstop whenever human miracles will not suffice for atonement purposes. However, it is perfectly clear that when a person can atone by miracles, both giver and receiver are atoning. It is better to atone this way because of the mutual benefits involved."). They provide a transition between the preceding material about Jesus atoning for us when our miracles will not suffice, and the following material about our giving of miracles.	
I would have undone Esther's sin to everyone who was affected by it myself, of course, but this would not have helped <u>you</u>.⁹² The reason it was a miracle was because it not only atoned for Esther, but also for <u>you</u> because it kept the children from harm. I could have secured [1b.8] the new grant for the Shield anyway, being a Board Member of NIH. But this way I could cancel out some of <u>your</u> sins as well as Esther's, and I sit on <u>your</u> Boards, too. The reason why you found rewriting that so taxing was because you resented Esther's sin, and thought she put you in a very unfair position. But no one can really <u>does</u> this to anybody. If you had known that you were really <u>performing</u> a miracle for	[See Cameo 5: "The Shield Report."]

85. Urtext: "(e.g. given of Helen Schucman report rewrite for Esther."

86. Urtext: "in her name."

87. Urtext: "the Shield you recognized that."

88. Urtext adds: "(later defined as 'lack of love')."

89. Urtext: "a lack of love."

90. Urtext adds: "(i.e., lack of love)."

91. Urtext adds: " (Helen Schucman explanation: This means that He will backstop whenever human miracles will not suffice for Atonement purposes. However, it is perfectly clear that when a person can atone by miracles, both giver and receiver are atoneing. It is better to atone this way because of the mutual benefits involved.)" The next paragraph in the Notes is missing from the Urtext.

92. Next two paragraphs labeled "omitted." Missing from Urtext. Urtext picks up again at "Inasmuch as you."

the Shield, for Esther, for yourself, and for Me, you would have done it with real joy. “In as much as you do it unto the least of these my children” really ends with “you do it unto yourself and Me.”

Tell Bill the reason why [1b.9] you come before me (as you did with Wally) is because I do not need miracles for my own atonement, but I stand at the end in case you fail- temporarily.⁹³

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

Note also that the special language here is a combination of both yours and his. You two came together in My Name.

Q—Are there any corrections you want me to make in this?⁹⁴

A—Yes—change the word “sin” to “absence of love.” Sin is a man-made word with threat connotations [1b.10] he⁹⁵ made up himself. No real threat is involved anywhere.

Just because “Nature abhors a vacuum,” which is true enough, it does not follow that a vacuum is filled with hell-fire. Nothing is gained by frightening yourself, and it’s very destructive.

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

(The⁹⁶ word “atone” really means “undo.”)

[Moved from 1b.18-19.]

Go and look up atonement, and then get dressed. To save time, [1b.19] wear exactly what I tell you and go.

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

It may seem as if darkness ~~can~~ must be dispelled before light can come in, but the truth is that darkness is dispelled by light.

[Moved from 1b.16-17.]

I told you the ~~2nd~~ next part of the course will place increasing emphasis on atonement. And I defined this as “undoing.” You know very well that changing learning [1b.17] patterns requires undoing the old ones.

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

[Moved from 1a.37.]

“If you want me to I will” and please add⁹⁷ “and if you don’t want me to I won’t.” This is the right use of inhibition. There has to be some control over learning for channelizing purposes.

“Inasmuch as you do it unto the least of these my brethren” really ends with “you do it unto yourself and me.” ⁷The reason why you come before me is because I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily.

3 The word “sin” should really be “absence of love.” ²Sin is a man-made word with threat connotations he made up himself. ³No real threat is involved anywhere. ⁴Just because “nature abhors a vacuum,” which is true enough, it does *not* follow that a vacuum is filled with hellfire. ⁵Nothing is gained by frightening yourself, and it’s very destructive. ⁶Miracles need freedom from fear. ⁷Part of their Atonement value involves that very freedom.

4 The word “atone” really means “undo.” ²If you will look up Atonement, you will find that an obsolete meaning is “to set at one, or reconcile; to agree.” ³Obviously, before reconciliation or agreement is possible, what is out of accord must be undone. ⁴It may seem as if darkness must be dispelled before light can come in, but the truth is that darkness is dispelled by light.

5 The next part of the course will place increasing emphasis on Atonement, since changing learning patterns requires undoing the old ones. ²The real meaning of retroactive inhibition is simply that when two kinds of learning coexist, they interfere with each other. ³Therefore, when you say, “If you want me to I will,” please add “and if you *don’t* want me to I won’t.” ⁴This is the right use of inhibition. ⁵There has to be some control over learning for channelizing purposes. ⁶Sometimes the new learning is the more important, and has to inhibit the old. ⁷It’s a form of correction.

93. Next two paragraphs labeled “omitted.” Missing from Urtext.

94. Urtext: “SPECIAL EXPLANATION: (In response to Helen Schucman request re possible corrections.)”

95. Urtext: “which he.”

96. Urtext: “Note that the.”

97. Urtext: “(When you say ‘If you want me to I will’ please add.”

Remember retroactive inhibition, which should be easy enough for you.

Sometimes the new learning is the more important, ~~even~~ and has to inhibit the old. It's a form of correction.

[Moved from 1b.17-18.]

Everything that results in lack of love (which you used to call sin) is the result of inferior learning which, if [1b.18] over-learned, becomes very stable.

Miracles are a way of undoing over-learned patterns of love-lack. They bring light into darkness. That is where their atonement value lies.

[Moved from 1b.16.]

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

[1b.11]⁹⁸

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

I will tell exactly what to do in connection with everything that does not matter. That is not an area where choice should be invested. There is better use of time.

You have to remember to ask me to take charge of all minutiae, and they will be taken care of so well and so quickly that you cannot bog down in them.

The only remaining problem is that you will be unwilling to ask, because you are afraid not to be bogged down. Do not let this hold us back. If you will ask, I will arrange these things even if you're not too enthusiastic.

[Moved from 1b.16.]

I am not intruding on your will, but I am trying to free it.

[1b.11 cont.]

Prayer can ~~safely~~ be very [1b.12] specific in little matters. If you need a coat, ask me where to find one. I know your taste well, and I also know where the coat is that you would eventually buy anyway.

If you do not like the coat afterwards, that is what would have happened anyway. I did not pick out the coat for you. You said you wanted something warm, inexpensive, and capable of taking rough wear. I told you you could get a Borgana, but I let you get a better one because the furrier needed you.

Note, however, that it is better in terms of the criteria you established. I could do this because you saw the coat more that way than in terms of a particular material.

You thought of Klein's yourself a few days ago, and then you decided against it because Borgana is price-fixed. Then you ~~then~~ remembered a coat Grace once got there that was much cheaper, and seemed [1b.13] pretty much the same, and asked yourself whether it was really right to be sold on a

6 Everything that results in lack of love (which you used to call sin) is the result of inferior learning which, if overlearned, becomes very stable. ²Miracles are a way of undoing overlearned patterns of love-lack. ³They bring light into darkness. ⁴That is where their Atonement value lies.

25. Miracles depend on timing.

2 This is why you shouldn't waste time. ²I told you before that time would cease when it was no longer useful as a learning aid. ³There is a way of speeding you up, and that is by leaving more and more time for me, so you can devote it to miracles.

3 The reason I direct everything that is unimportant is because it is no way to waste your free will. ²If you insist on doing the trivial your way, you waste too much time and will on it. ³Will cannot be free if it is tied up in trivia. ⁴It never gets out. ⁵I will tell you exactly what to do in connection with everything that does not matter. ⁶That is not an area where choice should be invested. ⁷There is a better use of time.

4 You have to remember to ask me to take charge of all minutiae, and they will be taken care of so well and so quickly that you cannot get bogged down in them. ²The only remaining problem is that you will be unwilling to ask, because you are afraid not to be bogged down. ³Do not let this hold us back. ⁴If you will ask, I will arrange these things, even if you're not too enthusiastic. ⁵I am not intruding on your will, but I am trying to free it.

5 Prayer can be very specific in little matters. ²If you need a coat, for example, ask me where to find one. ³I know your taste well, and I also know where the coat is that you would eventually buy anyway. ⁴If you do not like the coat afterwards, that is what would have happened anyway.

[See Cameo 6: "Letting Him Take Charge of Minutiae."]

98. 1b.11-1b.22 are all missing from the Urtext, even though they are not labeled "omitted" in the Notes.

particular trade name through advertising. That opened your mind.

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

Remember, the specific answer you get depends on the specific question you ask. The fewer limits you impose, the better the answer you'll get. Ex: You could ask where can I find a Borgana coat? or where is the coat I want? or where is the coat I should get? and so on.

The form of the thought determines the level of creation.

[1b.14]

[Helen:] In the morning I remembered two indistinct dreams which upset me very badly.

(1) Dr. Kdb you and me, walking down beside Squirrel Park and lck is telling me that I have done something very poorly, and that he thought that they would have to let me go. But he promised me a perfectly fair investigation. You were assuring me it would be all right, but I was by no means sure.

- 2) 1) the furrier's boy
- 1) 2) Squirrel Park
- 3) Mara

2) This one was about CDP.

[1b.15]

[Jesus?:] insert here instead of the dreams.) But not dwell on it. Bill got the idea last night. This is just mopping-up.

B-I problems⁹⁹ come from false ideas of creation, which have become associated with the body. Heterosexual relationships are therefore terrifying and induce fears of the destruction of the body, which has been over-invested with power. Two steps, both of which must be undone, are often taken to escape from this seeming dilemma:

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

(2) This rarely suffices in the same, who still realize that the other sex is there, and also that they need them. So instead of giving them autonomy they try to control them by internalization. This results in psychosexual confusion.

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

Bill and [?] the [?] and [?].

[1b.16]

Miracles ~~need~~ depend on timing. This is why you shouldn't waste time. I told you awhile back that time would cease when it was no longer useful as a learning aid. There is a

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

7 Remember, the specific answer you get depends on the specific question you ask. ²The fewer limits you impose, the better the answer you'll get. ³For example, you could ask, Where can I find a particular brand of coat? ⁴Or, Where is the coat I want? ⁵Or, Where is the coat I *should* get? ⁶And so on. ⁷The form of the thought determines the level of the answer.

[Moved to T-1.25.1:1-2:3.]

99. "B-I problems" may refer to "body-image problems" or it may refer to "Bill's identification problems" (earlier, Jesus had remarked, "You both have an identification problem, which makes you unstable but in different ways. He lacks confidence in his identification, and needs to strengthen it.").

way of speeding you up. And that is by leaving more and more time for Me. So you can devote it to miracles. The <u>first part</u> of what you wrote last night is right. Check this now. (Corrected under advise.) The second part was put in by you, because you didn't like the first. It was an attempt to re-establish your own control over time. Remember, you cannot stand not knowing what time it is. I am <u>not intruding</u> on your will, but I <u>am</u> trying to free it. I told you the 2nd next part of the course will place increasing emphasis on atonement. And I defined this as "undoing." You know very well that changing learning [1b.17] patterns requires undoing the old ones. The real meaning of retroactive inhibition is simply that when two kind of learning coexist, they interfere with each other. You were wise in setting up William Rockford to allow measuring both the old and new learnings, and thus permitting <u>ratio measurement</u>. Most experiments Actually, I helped you on this one (I am mad about this), because most studies just measure learning decrement caused by new learning on the old. But the emphasis <u>should</u> be on how to minimize the effect of the old on the new. This is a much more helpful area to work with.	[See Cameo 6: "Letting Him Take Charge of Minutiae."] [Moved to T-1.25.4:5.] [These two paragraphs moved to T-1.24.5:1-2.]
Jesus, in other words, is shifting the emphasis. Retroactive inhibition involves new learning posing a danger to old learning. Instead, Jesus says that we should see the <i>old</i> learning as a danger to the <i>new</i>. His concern, in other words, is with protecting against what is called <i>proactive inhibition</i>, where the old learning inhibits the new.	
Everything that results in lack of love (which you used to call sin) is the result of inferior learning which, if [1b.18] over-learned, becomes very stable. Miracles are a way of undoing over-learned patterns of love-lack. They bring light into darkness. That is where their atonement value lies. Do <u>not</u> get bogged down in those dreams of last night. They are reflections of old learning patterns, and arose because you did not like what I said about leaving minutiae to me. They merely illustrate your unwillingness to get bogged down because you are afraid of the course. So don't use them that way. If you are tempted to do this, ask Bill to stop you. This course is about willingness, <u>not</u> unwillingness. Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur. Go and look up atonement, and then get dressed. To save time, [1b.19] wear <u>exactly</u> what I tell you and go. Atonement - obsolete - short for "to set at one" or reconcile; to agree." Obviously, before reconciliation or agreement is possible, the discordant must or out of accord must be undone It may seem as if darkness can must be dispelled <u>before</u> light can come in, but the truth is that darkness is dispelled <u>by</u> light. [1b.20] [Moved to between 1a.40 and 1a.41] [1b.21]	[These two paragraphs moved to T-1.24.6:1-4.] 8 Do not get bogged down in distractions if they now arise. ²They are reflections of old learning patterns, and arise because you do not like what I have said about leaving minutiae to me. ³They merely illustrate your unwillingness to <u>not</u> get bogged down because you are afraid of the course. ⁴So don't use them that way. ⁵This course is about willingness, <u>not</u> unwillingness. ⁶Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur. [These three paragraphs moved to T-1.24.4:1-4.] [Moved to Cameo 3: "You Must Love the Children and Help Them."]

[Helen:] Something the matter with me: I suddenly got it, but all I remember is that it came with the realization that it was <u>not</u> what I thought. Then I got the lesson below, [?]. [Jesus:] Tell Bill it may not matter that he does not remember dreams¹⁰⁰ [1b.22] [Helen:] “—leave everything to him—my feelings re Gary, Art, etc., all of which I can simply refer to him and <u>not</u> get bogged down. This is the real secret of not wasting energy.” I asked him to stay with my unconscious while I slept, and just passed out. [Jesus?:] 2. “Help me perform whatever miracles you want me to today.” [2.1] Correct the point about¹⁰¹ “cobwebs of iron.” That one is¹⁰² upside down as stated. The part about “uniting human frailty with God’s the strength of God” is all right, but the explanation stops too soon. If iron is the raw material, the cobwebs can’t become the iron. That is only the way it seems, because “cobwebs” are associated with the frailty, and “iron” with strength. If you look carefully at the phrasing, you will see it’s reversed. (One point already tells you that miracles reverse the physical or lower-order laws). The raw material, or iron, [2.2] is heavy but crude, and stands for the body, which is a crude creations. The cobwebs concept is closer to how the body <u>should</u> be regarded—as¹⁰³ an airy and very temporary home- which can just be blown away with a slight breeze. (corrected as per instruction) The¹⁰⁴ point should read “A miracles reawakens the recognition awareness that the spirit and not the body is <your> altar is the Everlasting home.” is the altar of truth.” [Possible first version: “the spirit and not the body is your altar.” Possible second version: “the spirit and not the body is the Everlasting home.”]¹⁰⁵ This is the recognition that leads to the healing power of the miracle. A¹⁰⁶ miracle rearranges [2.3] the order of perception, and places the levels in their true perspective. This heals at all levels, because all sickness comes from confusing the levels. [Helen:] (I must be getting confused myself—I repeated this to myself backward. Corrected as per)¹⁰⁷	[Moved to T-1.15.2:4.] [These three paragraphs moved to T-1.21.1:1-2.] 26. A miracle rearranges the order of perception, and places the levels in their true perspective. ²This heals at all levels, because all sickness comes from confusing the levels. 2 The reason <u>for your difficulty with this</u> is not that you doubt or distantiate or cannot believe. ²It is more of a reaction
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100. This seems to be the lesson that Helen just reported that she got.

101. Urtext: “Corrections re point 21.”

102. Urtext: “This is.”

103. Urtext: “i.e., as.”

104. Urtext: “21. X The.”

105. The spirit as the “Everlasting home” is clearly meant to contrast with the body as the “temporary home” (see previous paragraph).

106. Urtext: “22a. A.”

107. This parenthetical remark is missing from the Urtext.

[Jesus:] Tell Bill about that idea (still dim to me) that the reason is not that you doubt or distanciate,¹⁰⁸ or cannot believe. It is more of a reaction-formation against a pull which you both recognize is so intense that you are afraid. [2.4] You think you'll¹⁰⁹ be uprooted. But remember that the cobweb is really stronger than the iron, if you see it properly. This fear is why¹¹⁰ you couldn't get the point straight, too.	formation against a pull which you recognize is so intense that you are afraid. ³You think you'll be uprooted.
This paragraph explains that Helen (along with Bill) sees her identity as rooted in the body, and thus perceives the overwhelming pull of the spirit as having the frightening potential to uproot her identity. This is why she is confused about miracle principle 26 and why she had such trouble taking down principle 21 (originally about the "cobwebs of iron"). Both ask her to see her reality as lying in the spirit, not the body.	
By the way, it's not true that you are both "just scribes." You might remember that the Scribes were very wise and holy men, even and are even spelled sometimes¹¹¹ with a capital S. If you want to go further, you could even shift¹¹² "just" [2.5] from "merely" to "honest," a term used in the Bible in association with "might"¹¹³ Tell Bill you couldn't make that pun if the original phrasing had been singular. [Helen:] (I liked the one about Assumption failure more.¹¹⁴ [Jesus:] A. It was cuter, but this one <u>means</u> more. The <u>real</u> reason you don't like it is because it refers to you in a <u>very</u> lofty position. This makes you nervous.) And¹¹⁵ don't lose sight of the emphasis on cooperation, [2.6] or the <u>not singular</u>. That point about "industrial necessity" should read "corporate," referring to the body of Christ, which is a way of referring to the Church. But the Church of God is only the sum of the souls He created, which <u>is</u> the corporate body of Christ. Correct to read "A miracle makes souls one in God Christ." Leave in the next part about cooperation, though. "God"¹¹⁶ should read "Christ." The Father and the Son are not quite identical. But [2.7] you <u>can</u> say "like Father <u>like</u> Son." Remind Bill to get another notebook. I don't give up as easily as <u>he</u> does. If I could get <u>you</u> to listen,¹¹⁷ I can get him to register. Getting you to listen was a miracle in itself, and he should appreciate¹¹⁸ more than anyone else, having had some trouble with this him problem himself. [2.8] "Lord heal me" is the only legitimate prayer. This also means "Lord, atone for me," because the only thing man should pray for is forgiveness. He <u>has</u> everything else.	[These two paragraphs moved to T-1.19.1:1-2:3.] [Final two sentences moved to T-1.46.18:5.] 3 "Lord heal me" is the only legitimate prayer. ²This also means "Lord atone for me," because the only thing <u>you</u> should pray for is forgiveness. ³You <u>have</u> everything else.

108. Urtext: "that you (plural) distanciate, doubt."

109. Urtext: "so intense that you are afraid that you will."

110. Urtext: "also why."

111. Urtext: "sometimes spelled."

112. Urtext: "you might change the meaning of."

113. Urtext adds: "or 'strength.'"

114. Urtext: "(Helen Schucman aside about liking the pun about assumption failure more)."

115. Urtext: "CORRECTION: And."

116. Urtext: FURTHER CORRECTION: 'God.'"

117. Urtext adds: "which was a miracle in itself."

118. Urtext adds: "this."

Now take this personally, and listen to Divine logic. If, when you have been forgiven, you have everything else, and <u>If you have been forgiven</u> Then, you <u>have</u> everything else. This happens to be the simplest of all propositions, [2.9] If P then Q. P therefore Q Your¹¹⁹ real question is, is P true? If you will review the evidence, I think you will find this inescapable. I went on very personal record to this effect, and I am the only completely True Witness for God. You have every right to examine My credentials—in fact I urge you to do so. You haven't read the Bible in years. V-12 The purpose of the Atonement is to restore everything to [2.10] you.¹²⁰ You <u>had</u> everything when you were created, just as everyone did. Having been restored to this¹²¹ original state you naturally become part of the Atonement yourself. You now share My inability to tolerate lack¹²² of love in yourself and in everyone else, and <u>must</u> join the Great Crusade to correct it. The slogan for this Crusade is "listen, learn, and <u>do</u>." This means Listen to my voice learn to undo the error and <u>Do</u> something to correct it. [2.11] The first 2 are not enough. The real members of My party are <u>active</u> workers. The power to work miracles <u>belongs</u> to you. I will create the right opportunities for you to do them. But you must be ready and willing to do them, since you are already able to. Doing them will bring conviction in the ability. I repeat that "You will see miracles through your hands through Mine." Conviction really comes through accomplishment. Remember that ability is the potential. Achievement is [2.12] its expression. And Atonement is the Purpose. A miracle is a Universal Blessing from God through Me to all My Brothers. You¹²³ once said that souls cannot rest until everyone has found salvation. This happens to be true. It is the privilege of the forgiven to forgive. The Disciples were officially and specifically told to heal others, as Physicians of the Lord. They were also told to heal [2.13] themselves. And they were promised that I would never leave or forsake them. Atonement is the natural profession of the Children of God, because they have professed Me. Tell¹²⁴ Bill that that is what "Professor" really means. As an Associate Professor, he must become associated with me in My strengthening. [First version: "he must become associated with me in strengthening."] As an Assistant Professor, you must help or assist both him and Me. The children need both strength and help. You cannot [2.14] help until you are strong.	4 Now take this personally, and listen to divine logic: ²If, when you have been forgiven, you have everything else, And you <u>have been forgiven</u>, Then, you <i>have</i> everything else. ³This happens to be the simplest of all propositions: ⁴If P then Q ⁵P ⁶Therefore Q 5 Your real question is, is P true? ²If you will review the evidence, I think you will find this inescapable. ³I went on very personal record to this effect, and I am the only completely true witness for God. ⁴You have every right to examine my credentials. ⁵In fact, I urge you to do so. ⁶<u>It may have been years since you have read the Bible.</u> 6 The purpose of the Atonement is to restore everything to you—that is, to restore your awareness of everything. ²You <i>had</i> everything when you were created, just as everyone did. ³Having been restored to this original state, you naturally become part of the Atonement yourself. ⁴You now share my inability to tolerate lack of love in yourself and in everyone else, and <i>must</i> join the Great Crusade to correct it. ⁵The slogan for this Crusade is "Listen, learn, and <i>do</i>." ⁶This means: ⁷Listen to my voice, Learn to undo the error, and <i>Do</i> something to correct it. ⁸The first two are not enough. ⁹The real members of my party are <i>active</i> workers. 7 The power to work miracles <i>belongs</i> to you. ²I will <u>arrange</u> the right opportunities for you to do them. ³But you must be ready and willing to do them, since you are already able to. ⁴Doing them will bring conviction in the ability. ⁵I repeat, "You will see miracles through your hands through mine." ⁶Conviction really comes through accomplishment. ⁷Remember that ability is the potential, achievement is its expression, and Atonement is the purpose. 27. A miracle is a universal blessing from God through me to all my brothers. ²It is the privilege of the forgiven to forgive. ³Souls cannot rest until everyone has found salvation. 2 The disciples were officially and specifically told to heal others, as physicians of the Lord. ²They were also told to heal themselves. ³And they were promised that I would never leave <u>them</u> or forsake them. ⁴Atonement is the natural profession of the children of God, because they have professed me.
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119. Urtext: "The."

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

121. Urtext: "to your."

122. Urtext: "the lack."

123. Urtext: "Explanation: You."

124. Urtext: "ASIDE: Tell."

The Everlasting Arms are your strength, and the wisdom of God is your help. “Heaven and Earth shall pass away” means that they will not always exist as separate le [probably would have been “levels”] states. My Word, which is the Resurrection and the life,¹²⁵ shall not pass away, because life <u>is</u> Eternal. <u>You</u> are the work of God, and His work is [2.15] wholly lovable and wholly loving. This is how a man <u>must</u> think of himself in his heart, because this is what he <u>is</u>.¹²⁶ [2.16]¹²⁷ Lord, I will leave my desire to help him in Your Hands. If you will tell me what to do I will to do it. And that, Azra, <u>is</u> the answer. [Helen:] The impact of this was incredibly intense, like a great burst of unexpected clarity. It was briefly so compelling that it seemed as though there was nothing else at all. The whole world just disappeared. But [?] [2.17] When it faded out there was no after effect, except a dim sense of wonder which [?] also faded out, though a trifle slower. I was told to write nothing else that evening, but we’d pick up the course again in the morning. It was also explained that that kind of experience is at the Revelation level, which is different but not by any means out of accord. [Jesus:] (Remember¹²⁸ the point about miracles as a means of organizing different levels of [2.18] consciousness (or awareness)).	3 The children need both strength and help. ²You cannot help until you are strong. ³The everlasting arms are your strength, and the wisdom of God is your help. 4 “Heaven and Earth shall pass away” means that they will not always exist as separate states. ²My word, which is the resurrection and the life, shall not pass away, because life <u>is</u> eternal. 5 <i>You</i> are the work of God, and His work is wholly lovable and wholly loving. ²This is how <u>you</u> must think of <u>yourself</u> in <u>your</u> heart, because this is what <u>you are</u>. [See Cameo 7: “An Experience of Revelation.”] 28. Miracles are a means of organizing different levels of awareness.
The last paragraph on the left side appears to be a reference to miracle principle 26, “A miracle rearranges the order of perception, and places the levels in their true perspective.” In other words, the current principle was originally intended as a restatement of principle 26. However, we have followed the decision in the HLC to make this a miracle principle in its own right, since it serves as an introduction to the material on miracles and revelation that follows. We have chosen the word “awareness” rather than “consciousness,” as the following material labels consciousness as <i>one</i> of the levels, rather than a property they all have in common.	
Miracles come from the below-conscious¹²⁹ level. Revelations come from the above-conscious level. The conscious level is in between, and reacts to either sub or supra¹³⁰ conscious impulses in varying ratios. Freud was right about the classification, but not their¹³¹ names. He was also right that the content of consciousness is fleeting. Consciousness is the level which engages in the world, and is	2 Miracles come from the below-conscious (subconscious) level. ²Revelations come from the above-conscious (superconscious) level. ³The conscious level is in between, and reacts to either subconscious or superconscious impulses in varying ratios. ⁴Freud was right about this basic classification, but wrong about the names. ⁵He was also right that the content of consciousness is fleeting. ⁶Consciousness is

125. Urtext: “Light.”

126. Urtext adds: “Add: ‘As a man thinketh in his heart, so is he.’”

127. Next five paragraphs labeled “omitted.” Missing from Urtext.

128. Urtext precedes this sentence with the heading “The Relationship of Miracles and Revelation.”

129. Urtext: “subconscious (below conscious).”

130. Urtext: “super-.”

131. Urtext: “the.”

capable of responding both to external [2.19] and internal impulses. Having no impulses from itself and being primarily a mechanism for inducing response, it can be very wrong.¹³²

For example, if the identification is with the body, consciousness may distort ~~super~~superconscious (supra?) impulses by denying their Source and ~~{?}~~ seeking their impact in the orgasm. This is the result of the mistaken identity confusion.

If you will look back at the description of the effects [2.20] of revelation,¹³³ you will see that there are some ~~superficial~~ similarities in the ~~res~~ experiential results, but hardly in the content.

Revelations induce complete but temporary suspension of doubt and fear. They represent the original form of communication between God and His Souls before the intrusion of fire and ice made this impossible. It should be noted that they involve an extremely personal sense of closeness [2.21] to Creation, which man tries to find in sexual relationships. This confusion is responsible for the depression and fear which ~~some~~ is are often associated with sex.

Sex is often associated with lack of love. But revelation is purely a love experience. Physical closeness cannot achieve this. As was said before, the subconscious impulses properly induce miracles, which are interpersonal, and result in closeness to others. ~~The~~ This can be misunderstood by a personally willful consciousness [2.22] as an impulse toward sexual gratification.

The revelation unites Souls directly with God.

The miracle unites Souls directly with each other. Neither emanates from ~~{?}~~ consciousness, but both are experienced ~~in~~ there. This is essential, because consciousness is the state which produces action, though it does not inspire it.

Man is free to believe what he chooses. What¹³⁴ he does attest¹³⁵ to what he believes.

The deeper levels of his [2.23] subconscious always contains the impulse to miracles, but he is free to identify fill his ~~subconscious with the more~~ its superficial levels [first version: "he is free to identify his subconscious with <the> more..."], which are closer to consciousness, which¹³⁶ the impulses of this world and to identify himself with them.

This results in denying himself access to the miracle level underneath. In conscious actions, then, his interpersonal relationships also become superficial and miracle-inspired relating becomes impossible.

Miracles¹³⁷ are a way of earning release [2.24] from fear. Revelation induces a state in which fear has already been abolished. Miracles are thus a means, and revelations are an end. In this sense, they work together.

Tell Bill that miracles do not depend on Revelation. They induce it. He is quite capable of miracles already, but he is

the level which engages in the world, and is capable of responding both to external and internal impulses. ⁷Having no impulses from itself and being primarily a mechanism for inducing response, it can be very wrong.

3 For example, if the identification is with the body, consciousness may distort superconscious impulses by denying their source and seeking their impact in the orgasm. ²This is the result of "mistaken identity." ³If you will look at the effects of revelation, you will see that there are some similarities in the experiential results, but hardly in the content.

4 Revelations induce complete but temporary suspension of doubt and fear. ²They represent the original form of communication between God and His Sons, before the intrusion of "fire and ice" made this impossible. ³It should be noted that they involve an extremely personal sense of closeness to creation, which human beings try to find in sexual relationships. ⁴This confusion is responsible for the depression and fear which are often associated with sex.

5 Sex frequently involves lack of love. ²But revelation is purely a love experience. ³Physical closeness cannot achieve this. ⁴As was said before, the subconscious impulses properly induce miracles, which are interpersonal, and result in closeness to others. ⁵This can be misunderstood by a personally willful consciousness as an impulse toward sexual gratification.

6 Revelation unites you directly with God. ²Miracles unite you directly with others. ³Neither emanates from consciousness, but both are experienced there. ⁴This is essential, because consciousness is the state which produces action, though it does not inspire it. ⁵You are free to believe what you choose. ⁶What you do attests to what you believe.

7 The deeper levels of your subconscious always contain the impulse to miracles, but you are free to fill its superficial levels, which are closer to consciousness, with the impulses of this world, and to identify yourself with them. ²This results in denying yourself access to the miracle level underneath. ³In conscious actions, then, your interpersonal relationships also become superficial, and miracle-inspired relating becomes impossible.

29. Miracles are a way of earning release from fear.

2 Revelation induces a state in which fear has already been abolished. ²Miracles are thus a means, and revelations are an end. ³In this sense, they work together. ⁴Miracles do not depend on revelation. ⁵They induce it. ⁶You are quite capable of miracles already, even if you may be still too fearful for

132. Next two paragraphs labeled "omitted." They are, however, in the Urtext, with the exception of the latter half of the second paragraph.

133. Sentence ends here in Urtext, after which is added this note: "(This and preceding paragraph go later)." A bracket indicates that this refers to the paragraphs beginning with "For example" and "If you will look."

134. There is a question mark in the margin at this point.

135. Urtext: "attests."

136. Urtext: "with."

137. Urtext: "25. Miracles."

still too fearful for revelations. Note that <u>your</u>¹³⁸ revelation occurred specifically after [2.25] you had engaged at the visionary level in a process of <u>denying fear</u>. Revelation is intensely personal, and is actually not translatable into conscious content at all. That is why any attempt to describe it in words is usually incomprehensible, even to the writer himself at another time. This is why the Book of Revelations is essentially incomprehensible. Revelation induces <u>only</u> experience. Miracles, on the other hand, [2.26] induce interpersonal <u>action</u>. In the end, these are more useful, because of their <u>impersonal</u> nature. In this phase of learning, working miracles is more valuable, because freedom from fear cannot be thrust upon you. The experience cannot last. Tell Bill that your propensity for Revelation, which is very great, is the result of a high level of past communion. It's¹³⁹ transitory nature comes from the descent into fear, which has not [2.27] yet been overcome. His own "suspended" state mitigates against both¹⁴⁰ extremes. This has been very apparent in the course of both of your your recent¹⁴¹ developmental patterns. Miracles are the essential course of <u>action</u> for both of you. They will strengthen him and stabilize you. Note that the much more personal than usual notes you are taking today reflect [2.28] the revelatory experience. This <u>does not</u> produce the more generalizable quality which the¹⁴² course is aimed at. They may nevertheless be of great help to Bill personally, since you asked for something that <u>would</u> help him personally. It depends on how he listens and how well he understands the <u>cooperative</u> nature of this¹⁴³ your joint experience. You can help only by reading the¹⁴⁴ note <u>first</u>. Ask him later if this should be included in the written part of the course at all, or whether you should keep these notes separately. He is in charge of these decisions. [2.29] Tell Bill he should try to understand the <u>very</u> important difference between Christ-control and Christ-guidance. This is what made him fearful yesterday. Christ-<u>control</u> can be, and shoul¹⁴⁵ [2.30] Miracles¹⁴⁶ praise God through men. They praise God by honoring his creations-, affirming their perfection. They heal because they deny body-identification and affirm soul-identification. By perceiving the spirit, they adjust the levels and	revelations. ⁷Revelation will occur after you engage at the visionary level in a process of <u>denying fear</u>. 3 Revelation is intensely personal, and is actually not translatable into conscious content at all. ²That is why any attempt to describe it in words is usually incomprehensible, even to the writer himself at another time. ³This is why the Book of Revelation is essentially incomprehensible. 4 Revelation induces <i>only</i> experience. ²Miracles, on the other hand, induce interpersonal <i>action</i>. ³In the end, these are more useful, because of their <i>impersonal</i> nature. ⁴In this phase of learning, working miracles is more valuable, because freedom from fear cannot be thrust upon you. ⁵The experience cannot last. ⁶Miracles, therefore, are the essential course of <u>action</u> for <u>everyone</u>. [See Cameo 7: "An Experience of Revelation."] [This first sentence joined to end of above paragraph.] [Moved to T-1.35.8:1.] 30. Miracles praise God through you. 2 They praise God by honoring His creations, affirming their perfection. ²They heal because they deny body-identification and affirm <u>spirit-identification</u>. ³By perceiving
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138. Urtext adds: "(Helen Schucman)."

139. Urtext: "Its."

140. Urtext: "mitigates both."

141. Urtext: "your recent."

142. Urtext: "this."

143. Ur omits "this."

144. Urtext: "this."

145. This sentence fragment is not in the Urtext.

146. Urtext: "26. Miracles."

see them in proper alignment. This places the spirit at the center, where souls can communicate directly. Miracles¹⁴⁷ should inspire gratitude, not [probably would have been “rather”] not awe. Man should thank God for what he [2.31] really is. The children of God are very holy. The miracle honors their holiness. God’s Creations cannot lose their holiness, though¹⁴⁸ it can be hidden. The miracle uncovers it and brings is it into the light where it belongs. Holiness can never be really hidden in darkness, but man can deceive himself on this point. This illusion makes him fearful, because in his heart he <u>knows</u> it is an illusion. Like all illusions, he exerts enormous [2.32] efforts to establish their validity. The miracle sets validity where it belongs. Eternal validity is belongs only to the soul. The miracle acknowledges only the truth. It thus dispels man’s illusions about himself, and puts him into communion with himself and with God.	the spirit, they adjust the levels and see them in proper alignment. ⁴This places the spirit at the center, where <u>minds</u> can communicate directly. 31. Miracles should inspire gratitude, not awe. ²Human beings should thank God for what they really are. ³The children of God are very holy. ⁴The miracle honors their holiness. 2 God’s creations cannot lose their holiness, though it can be hidden. ²The miracle uncovers it and brings it into the light where it belongs. ³Holiness can never be really hidden in darkness, but a person can deceive himself on this point. ⁴This illusion makes him fearful, because in his heart he <i>knows</i> it is an illusion. ⁵As with all illusions, he exerts enormous efforts to establish <u>its</u> validity. ⁶The miracle sets validity where it belongs. ⁷Eternal validity belongs only to the <u>spirit</u>. ⁸The miracle acknowledges only the truth. ⁹It thus dispels a person’s illusions about himself and puts him into communion with himself and with God.
Principles 31-33 are about the miracle’s effect on “man.” Their original versions say things like “Man should thank God for what he really is” (31), “They intercede for man’s holiness” (32), and “Miracles honor man <i>because</i> he is lovable” (33). This is now anachronistic language (even if it wasn’t in 1965, when this was dictated). In the FIP version, “man” was changed to “you.” However, these principles appear to be primarily about those who <i>receive</i> miracles, while “you” are usually portrayed as <i>giving</i> miracles. We have therefore changed “man” to “human beings” and “a person,” so these principles can be read as being about the people you are giving miracles <i>to</i>.	
Christ inspires all miracles, which are essentially intercessions. They intercede for man’s holiness, and make him holy. They place man [2.33] beyond the physical laws and raise him into the sphere of celestial order. In this order, man <u>is</u> perfect.	32. Christ inspires all miracles, which are essentially intercessions. ²They intercede for a person’s holiness and make him holy. ³They place him beyond the physical laws and raise him into the sphere of celestial order. ⁴In this order, <u>he</u> is perfect.
In the FIP version, this and other early references to <i>Christ</i> were changed to first person language (“I inspire all miracles”), and thus to being about <i>Jesus</i>, who in the Course is merely part of the Christ (as we are). In these early references, Christ may well be a synonym for Jesus, yet because this is not completely clear, we have left them as is.	
The soul never loses its communion with God. Only the mind and body need atonement.¹⁴⁹ The miracle joins in the atonement of Christ by placing the mind in the service of the Spirit. This establishes the proper function of mind, and abolishes its errors.	2 The <u>spirit</u> never loses its communion with God. ²Only the mind <u>needs</u> Atonement. ³The miracle joins in the Atonement of Christ by placing the mind in the service of the spirit. ⁴This establishes the proper function of mind, and abolishes its errors.
We believe the comment about the body needing Atonement is questionable in terms of its consistency with the Course’s teaching. Also, the rest of the passage is about the mind, not the body. We therefore have chosen to leave out the phrase “and body.”	
Miracles¹⁵⁰ honor man <u>because</u> he is lovable. [2.34] They dispel his illusions about himself, and perceive the light in him. They thus atone for his errors by freeing him from his own nightmares, which are (about himself).¹⁵¹ They	33. Miracles honor a person because he is lovable. 2 They dispel his illusions about himself, and perceive the light in him. ²They thus atone for his errors by freeing him from his nightmares about himself. ³They release him from a prison in which he has imprisoned himself. ⁴By freeing his

147. Urtext: “27. Miracles.”

148. Urtext: “although.”

149. Urtext: “Atonements.”

150. Urtext: “28. Miracles.”

151. The phrase “about himself” has the word “omit?” in the margin next to it. The parentheses around the phrase mean the same thing—they are Helen’s way of saying she has a question about whether something should be included.

release him from a prison in which he has imprisoned¹⁵² himself. By freeing his mind from illusions, they restore his sanity and place him at the feet of Jesus.¹⁵³	mind from illusions, they restore him to his right mind and place him “at the feet of Jesus.”
We have changed “restore his sanity” to “restore him to his right mind” to reflect Helen’s note in the Urtext: “Biblical quotation re healing of devil possessed man, in which the sufferer was subsequently found healed in his right mind, and sitting at feet of Jesus.” The biblical quote does use this language, saying that the man was found “sitting at the feet of Jesus, clothed, and in his right mind” (Luke 8:35 [KJV]).	
Tell Bill man’s his mind can can be possessed of [?] by illusions, delusions, illusions, but his spirit is eternally [2.35] free. If a mind creates without love, it can create¹⁵⁴ an empty shell. This <u>can</u> be possessed by evil. But atonement¹⁵⁵ restores the soul to its proper place. Unless there is emptiness there is no danger, and emptiness is a false creation. The mind that serves the spirit is invulnerable. The¹⁵⁶ miracle restores the soul to its fullness. by atoning for lack, it [2.36] establishes perfect protection. The strength of the soul leaves no room for intrusions. The forgiven are filled with the soul, and their soul forgives in return. It is the duty of the released to release their brothers. The forgiven <u>are</u> the means of atonement. Those released by Christ must join him in releasing their brothers, for this is the plan of atonement. Miracles¹⁵⁷ are the way in which minds which¹⁵⁸ serve the spirit [2.37] unite with Christ for the salvation or release of all God’s creations. “God¹⁵⁹ is not mocked” was intended as reassurance. You were afraid that what you wrote last night was contradictory, conflicting with some earlier points-, especially because you were writing while¹⁶⁰ all doped up. Remember, God is not ?mocked (marked)¹⁶¹ under any circumstances. Contradictions in My words means lack of [2.38] understanding, or scribal failures, which I will make every effort to correct. But they are still <u>not crucial</u>. The Bible has the same problem, I assure you. And it’s <u>still</u> being edited. Consider the power of my Word, in that it has withstood all the attacks of error, and is the Source of Truth.	3 The mind can be possessed by illusions, but the spirit is eternally free. ²If a mind expresses without love, it can make an empty shell. ³This <u>can</u> be possessed by evil thoughts. ⁴But Atonement restores the mind to its proper place. ⁵Unless there is emptiness there is no danger, and emptiness is a false creation. ⁶The mind that serves the spirit is invulnerable. 34. The miracle restores the mind to the fullness of spirit. ²By atoning for lack, it establishes perfect protection. ³The strength of the spirit leaves no room for intrusions. 2 The forgiven are filled with the spirit, and their spirit forgives in return. ²It is the duty of the released to release their brothers. ³The forgiven <u>are</u> the means of Atonement. ⁴Those released by Christ must join Him in releasing their brothers, for this is the plan of Atonement. 35. Miracles are the way in which minds that serve the spirit unite with Christ for the salvation or release of all God’s creations. [First and last sentences of this paragraph moved to T-1.41.4:1, 6.]

152. Urtext: “imprisoned.”

153. Urtext adds: “(Biblical quotation re healing of devil possessed man, in which the sufferer was subsequently found healed in his right mind, and sitting at feet of Jesus. Helen Schucman note.).”

154. In the Notes “create” is underlined with a question mark over it. What Helen was considering changing it to is unknown..

155. Urtext: “the Atonement.”

156. Urtext: “29. The.”

157. Urtext: “30. Miracles.”

158. Urtext: “that.”

159. Urtext: “Aside: (Helen Schucman commented on awakening with the phrase ‘God is not Mocked’, with anticipation of punishment.) Interpretation: ‘God.’”

160. Urtext adds: “you were.”

161. Helen apparently wasn’t sure if the right word was “mocked” or “marked,” so she put a question mark next to the first and then wrote the second in parentheses.

Helen explains the context for the “God is not mocked” remarks in the Urtext. She says there that she had awakened hearing “the phrase ‘God is not mocked’, with anticipation of punishment.” Jesus explains here that this quote (which he apparently spoke to her) was meant to reassure her that even though she may not always hear correctly, God will have His way; His message will still get through, for two reasons. First, Jesus will “make every effort to correct” any scribal failures later on. Second, those scribal failures “are still <i>not crucial</i>,” so that even if they aren’t corrected, the basic message will still get through.	
Tell Bill that there are certain advantages in being a psychologist. A major one is the understanding of projection, and the extent of [2.39] its results. Possession is very closely related to projected.¹⁶² “Lucifer” could literally be translated “light bearer.” He literally <u>projected</u> himself from Heaven. Projection still has this “hurling” connotation, because it involves hurling something you <u>do not</u> want, and regard as dangerous and frightening,¹⁶³ to someone else. This is the opposite of the Golden Rule, and having placed this rule upside [2.40] down, the reverse of miracles, or projection, follows automatically. The correction lies in accepting what is true in <u>of yourself</u>, by bringing <u>all</u> that you are into light. [Helen interjects:] (I am afraid to write the¹⁶⁴ next part) – Cayce was wrong about possession, and he was also wrong about hurting himself. One of the major problems with miracle-workers is that they are so sure that what they are doing is right because they <u>know</u> [2.41] it stems from love that they do not pause to let Me establish <u>My</u> limits. While there is no doubt that what he¹⁶⁵ did came from Me, he could <u>not</u> be induced to ask Me each time whether I wanted him to perform <u>this particular</u> miracle. If he had, he would not have performed any miracles that could not get through constructively, and would thus have saved himself unnecessary strain. He burned himself out [2.42] with indiscriminate miracles, and to this extent did not fulfill his [f] own full purpose and was also subject to the Scribal error I mentioned at the start. The Disciples were also prone to this.	2 There are certain advantages in being a psychologist. ²A major one is the understanding of projection and the extent of its results. ³Possession is very closely related to <u>projection</u>. ⁴“Lucifer” could literally be translated “light-bearer.” ⁵He literally <u>projected</u> himself from Heaven. 3 Projection still has this “hurling” connotation, because it involves hurling something you do not want, and regard as dangerous and frightening, to someone else. ²This is the opposite of the Golden Rule, and having placed this rule upside down, the reverse of miracles, or projection, follows automatically. ³The correction lies in accepting what is true in <u>yourself</u>, by bringing <i>all</i> that you are into light. 4 One of the major problems with miracle workers is that they are so sure that what they are doing is right, because they <u>know</u> it stems from love, that they <u>frequently</u> do not pause to let me establish <i>my</i> limits. ²While what <u>they do</u> comes from me, <u>they often cannot</u> be induced to ask me each time whether I <u>want them</u> to perform <u>this particular</u> miracle. ³If <u>they did</u>, <u>they would not perform</u> any miracles that could not get through constructively, and would thus <u>save themselves</u> unnecessary strain. ⁴<u>Instead, some burn themselves</u> out with indiscriminate miracles, and to this extent <u>do not fulfill</u> <u>their</u> own full purpose.
These comments are about renowned American psychic Edgar Cayce, about whom Helen and Bill had been reading. Late in his career, Cayce was deluged with requests for psychic readings. He did so many readings that his health failed and he died in 1945 at age 67. The “miracles” here refer to Cayce’s psychic readings. The “scribal error” that both Cayce and Jesus’ disciples were prone to was described earlier as “contradictions in My words.” In other words, both Cayce and Jesus’ disciples were prone to giving forth contradictory teachings due to imperfect hearing.	
The answer is <u>never perform</u> a miracle without asking me <u>if you should</u>. This spares you from exhaustion, and because you act under direct communication the trance becomes unnecessary. Because miracles are [2.43] expressions of love, it does <u>not</u> follow that they will always be effective. I am the only one who can perform miracles indiscriminately, because I <u>am</u> the atonement. You have a <u>role</u> in the¹⁶⁶ atonement, which I will dictate <u>to</u> you.	5 The answer is <u>to never perform</u> a miracle without asking me <i>if you should</i>. ²This spares you from exhaustion. ³<u>Just</u> because miracles are expressions of love, it does <u>not</u> follow that they will always be effective. ⁴I am the only one who can perform miracles indiscriminately, because I <i>am</i> the Atonement. ⁵You have a <i>role</i> in the Atonement, which I will dictate <u>to</u> you.

162. Urtext: “projection.”

163. Urtext: “frightening.”

164. Urtext: “Helen Schucman fearful of writing.”

165. Urtext adds: “(Cacey).”

166. Missing from Urtext: “the.”

Remember, you already have a <u>point</u> about the “involuntary” nature of miracles. We have also established the fact that everything involuntary belongs under Christ-control, <u>not</u>¹⁶⁷ yours. [2.44] Under Christ-control, miracles <u>replenish</u> the doer as well as the receiver. [Moved from 3.34-35.] Scribes <u>must</u> learn [3.35] Christ-control, to replace their former habits, which <u>did lead to</u> produce scarcity <u>rather</u> in place of¹⁶⁸ abundance. From errors of this kind, the sense of deprivation <u>is</u> inevitable, but very easily corrected. [2.44 cont.] Possession really means “not under Christ control,” thus making him (the mind)? vulnerable to projection. The references to the earth-bound entering into bodies really refer to the “taking over” by your¹⁶⁹ own “earth-bound” thoughts. This <u>is</u> demon possession. After all, Lucifer fell, but he was still an angel. He is thus the symbol for man. [2.45] Atonement is the knowledge that the belief that angels can fall is false. It is true that mind can create projections as well as miracles, but it is <u>not</u> true that projections are <u>real</u>. Any psychologist should <u>understand</u> this. This is what is meant by “the Truth shall set you free.”	6 Remember, you already have a <u>principle</u> about the involuntary nature of miracles. ²We have also established the fact that everything involuntary belongs under Christ-control, <i>not</i> yours. ³Under Christ-control, miracles <u>replenish</u> the doer as well as the receiver. ⁴<u>Miracle workers must</u> learn Christ-control to replace their former habits, which <u>did</u> produce scarcity in place of abundance. ⁵From errors of this kind, the sense of deprivation <u>is</u> inevitable, but very easily corrected. 7 Possession really means “not under Christ-control,” thus making the mind vulnerable to projection. ²The <u>idea of earthbound entities</u> entering into bodies really <u>refers to being “taken over”</u> by your own “earthbound” thoughts. ³This <i>is</i> demon possession. ⁴After all, Lucifer fell, but he was still an angel. ⁵He is thus the symbol for <u>humanity</u>. ⁶Atonement is the knowledge that the belief that angels can fall is false. ⁷It is true that mind can <u>make</u> projections as well as miracles, but it is <u>not</u> true that projections are <i>real</i>. (⁸Any psychologist should understand this.) ⁹This is what is meant by “the truth shall set you free.”
The “references to the earth-bound” are most likely in the readings of Edgar Cayce, which would make that sentence the clarification of the earlier statement “Cayce was wrong about possession.”	
[Moved from 2.29.] Tell Bill he should try to <u>understand the very important difference between</u> Christ-control and Christ-guidance. This is what made him fearful yesterday. [2.45 cont.] Christ-controlled miracles are part of the Atonement. But Christ guidance is personal, and leads to <u>personal</u> salvation. The impersonal nature of [2.46] miracles is an essential ingredient, <u>because this enables me to control their distribution as I see fit</u>. Christ-guidance, on the other hand, leads to the highly <u>personal</u> experience of revelation. This is why is¹⁷⁰ involves <u>personal</u> choice. A guide does <u>not</u> control, by definition. But he <u>does</u> direct, leaving the following up to you. “Lead us not into temptation” means “Guide us out of our own [2.47] errors.” Note that the word is “lead,” <u>not</u> “order.” “Take up thy Cross and follow Me” should be interpreted to read “Recognize your errors and choose to abandon them by following My guidance.” _____ Tell Bill when he <u>get</u> is afraid of possession, he need only remember that error cannot really threaten truth, which <u>always</u> can withstand its assaults. Only the error is really vulnerable. [2.48] The “Princes of this world” are princes only	8 <u>You need</u> to understand the <u>very important difference between</u> Christ-control and Christ-guidance. ²Christ-controlled miracles are part of the Atonement. ³But Christ-guidance is personal, and leads to <i>personal</i> salvation. ⁴The impersonal nature of miracles is an essential ingredient, because this enables me to control their distribution as I see fit. ⁵Christ-guidance, on the other hand, leads to the highly <u>personal</u> experience of revelation. ⁶This is why it involves <u>personal</u> choice. ⁷A guide does <i>not</i> control, by definition. ⁸But he <i>does</i> direct, leaving the following up to you. ⁹“Lead us not into temptation” means “Guide us out of our own errors.” ¹⁰Note that the word is “lead,” <i>not</i> “order.” ¹¹“Take up thy cross and follow me” should be interpreted to read “Recognize your errors and choose to abandon them by following my guidance.” 9 When <u>you are</u> afraid of possession, <u>you need</u> only remember that error cannot really threaten truth, which <i>always</i> can withstand its assaults. ²Only the error is really vulnerable. ³The “princes of this world” are princes only because they are really angels. ⁴But they are free to establish their <u>kingdom</u>

167. Urtext adds: “under.”

168. Urtext: “scarcity rather than.”

169. Urtext: “their.”

170. Urtext: “it.”

because they are really angels. But they are free to establish their kingdoms¹⁷¹ where they see fit.

If you will remember that all princes inherit their power from the Father, the right choice becomes inevitable.

The Soul is in the state of Grace forever.

Man's reality is only his Soul.

Therefore man is in the state of Grace forever.

Atonement undoes all errors in this respect, [2.49] and thus uproots the real source of fear.

If you will check back at the reference to uprooting, you will understand it better in this context.

Tell Bill that whenever God's reassurances are experienced as threat, it is always because man is defending ~~the wrong thing~~ and his misplaced <love> and misdirected love and loyalty. That is what projection always involves.

"Casting spells" merely [2.50] means "affirming error," and error is lack of love. When man projects this ~~on~~ onto others, he does imprison them, but only to the extent that he reinforces errors they have already made. This distortion makes them vulnerable to the curse of others, since they have already cursed themselves.

The miracle worker can only bless, and this undoes the curse and frees the soul from prison.

Tell Bill that his [2.51] slip about "rivet" should be noted. Some slips reach consciousness from the un-Christ-controlled subconscious, and betray a lack of love.

But others¹⁷² come from the superconscious, and which is in communion with God and which can also break into consciousness.

His slip¹⁷³ was an expression of a Soul gaining enough strength to request freedom from prison. It will ultimately demand it.

[2.52]¹⁷⁴

You are wholly lovely – a perfect shaft of pure light. Before your loveliness the stars stand transfixed-, and bow to the power of your will.

What do children know of their creation except ~~the~~ <in> which what their Creator tells them?

You were created above the angels, because your role involves creation as well as protection.

You who are in the image of the Father need bow only to Him, before whom I kneel with you.

Note: This revelation was permitted because you did not project onto Bill the [2.53] blame for your omission to ask me if you should transcribe the notes. The fact that he should have done so does not exempt you from your own omission.

Thanks for ~~offe~~ blessing him with a miracle instead of¹⁷⁵ cursing him with projection.

where they see fit. ⁵If you will remember that all princes inherit their power from the Father, the right choice becomes inevitable:

⁶Spirit is in the state of grace forever.

⁷Your reality is only your spirit.

⁸Therefore, you are in the state of grace forever.

10 Atonement undoes all errors in this respect, and thus uproots the *real* source of fear. (²If you will check back at the reference to uprooting, you will understand it better in this context.) ³Whenever God's reassurances are experienced as threat, it is always because you are defending your misplaced and misdirected love and loyalty. ⁴That is what projection always involves.

11 "Casting spells" merely means "affirming error," and error is lack of love. ²When a person projects this lovelessness onto others, he *does* imprison them, but only to the extent that he reinforces errors they have already made. ³These distortions make them vulnerable to the curse of others, since they have already cursed themselves. ⁴The miracle worker can only bless them, and this undoes the curse and frees the soul from prison.

[See Cameo 8: "The Mother of the Children."]

[Moved to T-1.23.2:6-10.]

171. Urtext: "kingdom."

172. Urtext adds: "(slips)."

173. Urtext adds: "(rivet)."

174. Urtext has this heading: "Special Revelation for Helen Schucman."

175. Urtext: "rather than."

Note further – he needn't feel concerned about it, either. So he forgot! Happens¹⁷⁶ all the time, until the habit of asking becomes involuntary.

[2.54]¹⁷⁷

[Helen:] Jonathan – check and bank book. He said he would find it at home, in the leather <holder>. Not there. Call back? [Jesus:] No—want to <because> your Revelation? You have thrown away more money than he ever had. ~~If~~ Now call, but just ask him gently to look in his coat again. [Helen:] Found it among a lot of letters—“do not know <how> they got there.”

[Jesus:] Blessed are you with Mary as the mother of the children.

Put in insert now, [Helen:] which I did.¹⁷⁸ Then I asked for forgiveness for having thrown away [2.55]¹⁷⁹ all that money; but he said “it's all right. You lived in scarcity then, but now you are forgiven, so you live in abundance. There is no longer any need to throw anything away, or to want for anything, either.”

Infant Christ reference or Child Christ—

[Helen:] Behold the handmaid of the Lorde—be it done unto me according to Thy will.

[2.56]

[Jesus:] Egocentric is right! I do not need another physical mother, and ~~my~~ she was the only one who conceived without any lack of love. But I told you before that many are born who have not been reborn. I mentioned it to you and Bill in connection with your own parent

[3.1]¹⁸⁰

One now and a booster if there is an epidemic. Dr. Damrosch and Dr. Wise agree on this.¹⁸¹ (P.S.—This is¹⁸² how miracles should work. You did not jump into the question yourself, and even though you did rush to¹⁸³ the phone on Red's advice, you exerted no pressure on Bill's reluctance.

This gave me a chance to let you leave it to the real expert, whom I sent to answer the question.

The subject of Bill's flu shot has cropped up twice before in Helen's notebooks. In the first reference, Helen is told to discuss “the flu shot” “*very frankly*” with Bill (1a.51). In the second reference, Jesus says, “Ask Bill's help for guidance about the flu shots, but be sure to tell him not to let fear enter into the consideration” (1b.1). Then we have this final reference. Helen explains the setting for it (in the Urtext): “Helen Schucman meeting with Dr. Wise and Dr. Damrosch. Dr. D permitted an opportunity for questioning in his capacity as chairman of the flu board for asking re Bill's flu shot.”

Jesus' P.S. is important. Apparently, by not being pushy either with Dr. Damrosch or with Bill (not pressuring him to get a flu shot?), Helen opened the way for Bill's answer to come, through the expert that Jesus had sent. So, through the courtesy she showed everyone involved, Helen was able to get Bill the help he needed. As Jesus says, “This is how miracles should work.”

176. Urtext: “It happens.”

177. Page labeled “omitted.” Missing from Urtext.

178. The insert that Helen was being asked to put in was the comment “You have thrown away more money than he ever had,” which she wrote at the top of the page, with an arrow indicating where it should go.

179. This page and the following are missing from the Urtext, though not labeled “omitted.”

180. Page labeled “omit,” though present in Urtext.

181. Urtext: “(Helen Schucman meeting with Dr. Wise and Dr. Damrosch. Dr. D permitted an opportunity for questioning in his capacity as chairman of the flu board for asking re Bill's flu shot.”

182. Urtext: “This was an example of.”

183. Urtext: “for.”

[3.2] Miracles¹⁸⁴ are examples of right thinking. Reality testing contact at all levels becomes strong and accurate, thus permitting correct delineation of intrapersonal¹⁸⁵ and interpersonal boundaries. As a result, the doer sees the truth as God created it. This is what is meant by the point on “perspective adjustment.”	36. Miracles are examples of right thinking. 2 Through miracles, reality contact at all levels becomes strong and accurate, thus permitting correct delineation of intrapersonal and interpersonal boundaries. ²As a result, the doer sees the truth as God created it. (³This is what is meant by the principle on perspective adjustment.)
This is the second principle to refer back to principle 26 (“A miracle rearranges the order of perception, and places the levels in their true perspective”). Principle 28 does as well (“Miracles are a means of organizing different levels of awareness”). Principle 26, in turn, appears to be an expansion on principle 21 (“A miracle reawakens the awareness that the spirit, and not the body, is the altar of truth”).	
A¹⁸⁶ miracles are is a correction factors introduced into false thinking by Me. They It act¹⁸⁷ as a catalysts [first version: “Miracles are correction factors introduced into false thinking by Me. They act as catalysts...”], shaking [3.3] up erroneous perception and snapping it into place. This correction factor places man under the Atonement principle, where his perception is healed. Until this has occurred, perception of the Divine Order is impossible. True depth perception becomes possible only at the highest order of perceptual integration. The spiritual eye is the mechanism of true miracles, because what the spiritual eye perceives is [3.4] true.¹⁸⁸ The spiritual eye perceives both the creations of God <u>and</u> the creations of man. Among the creations of man, it can also separate the true from the false by its ability to perceive totally rather than selectively. It thus becomes the true proper instrument for reality testing, which always involves the necessary distinction between the true and the false. The¹⁸⁹ miracle dissolves error because the spiritual eye identifies error as false, or unreal. This is the same [3.5] as saying that by seeing the light, the darkness automatically disappears. Darkness is a lack of light. It does not have separate unique properties of its own. It is an example of the scarcity fallacy, from which only error can proceed. Truth is always abundant. (No, Helen, <u>not</u> pregnant or fat. Scarcity leads to overeating and false pregnancy notions. Abundance eliminates these false drives.¹⁹⁰ Those who perceive and acknowledge that they have everything have no [3.6] need for driven behavior of any kind.¹⁹¹	37. A miracle is a correction factor introduced into false thinking by me. 2 It acts as a catalyst, shaking up erroneous perception and snapping it into place. ²This correction factor places <u>you</u> under the Atonement principle, where <u>your</u> perception is healed. ³Until this has occurred, perception of the divine order is impossible. ⁴True depth perception becomes possible only at the highest order of perceptual integration. 38. The spiritual eye is the mechanism of miracles, because what the spiritual eye perceives is true. 2 The spiritual eye perceives both the creations of God <u>and</u> the <u>products of human beings</u>. ²Among the <u>latter</u>, it can also separate the true from the false by its ability to perceive totally rather than selectively. ³It thus becomes the proper instrument for reality testing, which always involves the necessary distinction between the true and the false. 39. The miracle dissolves error because the spiritual eye identifies error as false, or unreal. ²This is the same as saying that by seeing light, darkness automatically disappears. 2 Darkness is lack of light. ²It does not have unique properties of its own. ³It is an example of the scarcity fallacy, from which only error can proceed. ⁴Truth is always abundant. ⁵Scarcity leads to overeating and other false drives. ⁶Abundance eliminates these. ⁷Those who perceive and acknowledge that they have everything have no need for driven behavior of any kind.

184. Urtext: “31. Miracles.”

185. Urtext: “intra-.”

186. Urtext: “32. A.”

187. “It act” is underlined with a question mark next to it. Urtext has “It acts.”

188. Urtext: “Truth.”

189. Urtext: “33. The.”

190. Paragraph labeled “omitted.” Missing from Urtext.

191. Urtext adds: “Helen Schucman has other personal material related to this re pregnancy.)”

Jesus is implying that Helen's sense of being lacking inside leads her to overeat and to have "false pregnancy notions." Apparently, at least unconsciously, she hoped to fill the void inside with motherhood (as we see in Cameo 8), to the point where she suspected she was pregnant when she wasn't.

Miracles are¹⁹² blessing from parents to children. This is ~~<the>~~ just another way of phrasing the previous point about "from those who have more to those who have less." Children do not belong to parents, but they do need to share their greater abundance. If they are deprived, their perception becomes distorted. When this occurs, the whole family of God, or the Sonship, is impaired- in its relationship.¹⁹³

Ultimately, every [3.7] member of the family of God must return. The miracle calls to him to return, because it blesses and honors him even though he may be absent in spirit.

The¹⁹⁴ miracle ~~accepts~~ acknowledges all men as your brothers and Mine. ~~because~~ It is a way of perceiving the Universal Mark of God in them. (Tell Bill that is the true "strawberry mark" of brotherhood. ~~It's~~ This is just [3.8] a sign of special concern for him, ~~because~~ he keeps worrying about this)

You might add that his false idea about his own exclusion from Universal Love is fallacious in your terms, and arrogant in his. His real specialness does not ~~lie~~ stem from exclusion but from inclusion. All ~~in~~ My Brothers are special. He ~~sh~~ should stop interpreting this as "all except Bill." This is ridiculous! [3.9]

Tell him that the implied lack of love that his version contains is way off the mark, and misses the level of right thinking entirely. He must heal his perception in this respect. He must ~~undo~~ work a miracle on behalf of himself here (see the point about miracles as a perception ~~creator~~ corrector) before he can ~~engage in them~~ effect miracles as creative energizers, which they are. [3.10] Tell him that 50 million Frenchmen can be wrong, because the ~~a whole~~ notion is too fragmented. What can't be wrong is the Universal Sonship, of which he is a part.

[Moved from 2.37.]

"God¹⁹⁵ is not mocked" was intended as reassurance....Remember, God is not ?mocked (marked)¹⁹⁶ under any circumstances.

[3.10 cont.]

God would be mocked if any of His creations lacked holiness-, and the Creation is whole. The mark of ~~W~~ Wholeness is holiness, not holes. The Sonship has no holes anywhere.

40. Miracles are a blessing from parents to children. ²This is just another way of phrasing the earlier principle about "from those who have more to those who have less."

2 Children do not *belong* to parents, but they *do* need to share their parents' greater abundance. ³If they are deprived, their perception becomes distorted. ³When this occurs, the whole family of God, or the Sonship, is impaired in its relationships. ⁴Ultimately, every member of the family of God must return. ⁵The miracle calls to him to return, because it blesses and honors him even though he may be absent in spirit.

41. The miracle acknowledges all people as your brothers and mine. ²It is a way of perceiving the universal mark of God in them. ³This is the true "strawberry mark" of brotherhood.

2 Your false idea about your own exclusion from universal love is both fallacious and arrogant. ²Your *real* specialness does not stem from exclusion, but from inclusion. ³All my brothers are special. ⁴You should stop interpreting this as "all except me." ⁵This is ridiculous. ⁶The implied lack of love that this version contains is way off the mark, and misses the level of right thinking entirely.

3 You must heal your perception in this respect. ²You must work a miracle on behalf of yourself here (see the principle about miracles as perception correctors) before you can extend miracles as creative energizers, which they are. ³Fifty million Frenchmen *can* be wrong, because the notion is too fragmented. ⁴What *can't* be wrong is the universal Sonship, of which you are a part.

4 "God is not mocked" may arouse anticipation of punishment, but it is really a reassurance. ²God *would* be mocked if any of His creations lacked holiness. ³The creation is whole. ⁴The mark of wholeness is holiness, not holes. ⁵The Sonship has *no holes anywhere*. ⁶Remember, God is not mocked under any circumstances.

The above comment that "God *would* be mocked" is a reference back to an earlier remark by Jesus, following principle 35. As Helen explains in the Urtext, she had awakened hearing "'God is not mocked' with anticipation of punishment." Jesus, however, explains in the earlier reference that "'God is not mocked' was intended as reassurance," and finishes with "Remember, God is not mocked under any circumstances." Because the current passage assumes and refers back to the previous one, we have woven them both together.

192. Urtext: "34. Miracles are a."

193. Urtext: "relationships."

194. Urtext: "35. The."

195. Urtext: "Aside: (Helen Schucman commented on awakening with the phrase 'God is not Mocked', with anticipation of punishment.) Interpretation: 'God.'"

196. Helen apparently wasn't sure if the right word was "mocked" or "marked," so she put a question mark next to the first and then wrote the second in parentheses.

Wholeness¹⁹⁷ is the perceptual content of the miracle. [3.12] It thus corrects (or atones for) the faulty perception of lack. We can now return¹⁹⁸ to the fundamental distinction between miracles and projection. The stimulus <u>must</u> precede the response, and must also determine¹⁹⁹ the kind of response that is evoked. The relationships of stimulus and response are <u>extremely</u> intimate. (The behavioristic terminology is because this part deals with behavior) Behavior <u>is</u> response, [3.13] so that the question “response to what?” becomes crucial. Stimuli of all kind²⁰⁰ are identified through perception. You perceive the stimulus and behave accordingly. It follows, then, that: As ye perceive So will ye behave. [Helen interjects:] (I raise²⁰¹ the point that Biblical language is hardly behavioristic terminology.) [Jesus:] A—No, but they needn shouldn't needn't be <u>out</u> of accord with each other, either. [3.14] Consider the Golden Rule again. You are asked to behave towards others as you would have them behave to²⁰² you. This means that the be [would probably have been “behavior”] perception of both must be accurate, since the Golden Rule is the Order for appropriate (or accurate) behavior. You can't behave appropriately unless you perceive accurately, because appropriate behavior <u>depends</u> on lack of level confusion. The presence of level confusion <u>always</u> [3.15] results in variable reality testing, and hence in variability in behavioral appropriateness. All forms of self-image debasement are <u>fundamental</u> perceptual distortions. They inevitably produce either self-contempt or projection, and usually both. Since you and your neighbor are equal members of the same family, as you perceive both so will you behave toward both. The [3.16] way to perceive for Golden Rule behavior is to look <u>out</u> from the perception of [?] your own [?] holiness at the holiness [first version: “look out from your own holiness at the holiness”] and thus perceive the holiness of others. [3.17] Bill and you need considerable clarification of the channel role. Look <u>carefully</u> at Mrs. Albert. She is working miracles every day because she knows who she is. I emphasize again that your tendency to forget names is <u>not</u> hostility but a fear of involvement or <u>recognition</u>. You had misinterpreted every human encounters as an opportunities [first version: “every human encounter as an opportunity”] for magic, rather than for miracles, and so you	42. Wholeness is the perceptual content of the miracle. ²It thus corrects, or atones for, the faulty perception of lack. 2 We <u>will</u> now return to the fundamental distinction between miracles and projection. ²The stimulus <u>must</u> precede the response, and must also determine, or at least <u>influence</u>, the kind of response that is evoked. ³The <u>relationship</u> of stimulus and response <u>is</u> <i>extremely</i> intimate. (⁴The behavioristic terminology is because this part deals with behavior.) ⁵Behavior <i>is</i> response, so the question “Response to what?” ⁶becomes crucial. ⁷Stimuli of all kinds are identified through perception. ⁸You perceive the stimulus and behave accordingly. ⁹It follows, then, that: ¹⁰As ye perceive, So will ye behave. 3 Consider the Golden Rule again. ²You are asked to behave toward others as you would have them behave toward you. ³This means that <u>your</u> perception of both must be accurate, since the Golden Rule is the order for appropriate behavior. ⁴You can't behave appropriately unless you perceive accurately, because appropriate behavior <u>depends</u> on lack of level confusion. ⁵The presence of level confusion <u>always</u> results in variable reality testing, and hence in variability in behavioral appropriateness. 4 All forms of <u>debasing your</u> self-image are <i>fundamental</i> perceptual distortions. ²They inevitably produce either self-contempt or projection <u>onto others</u>, and usually both. ³Since you and your neighbor are equal members of the same family, as you perceive both so will you behave toward both. ⁴The way to perceive for Golden Rule behavior is to look out from the perception of your own holiness and perceive the holiness of others. [This sentence moved to T-1.42.7:1.] [See Cameo 9: “Mrs. Albert, Miracle Worker.”]
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197. Urtext: “36. Wholeness.”

198. Urtext: “We now turn.”

199. Urtext: “(determine) (influence).”

200. Urtext: “kinds.”

201. Urtext: “Helen Schucman raises.”

202. Urtext: “toward.”

tried to protect the name. This is a very ancient and primitive way of trying [3.18] to protect a person.

Note the very old Jewish practice of changing the name of a person who is very ill, so that when the list is given to the Angel of Death, the person with that name will not be found.

This is a good example of that²⁰³ curiously literal regression which can occur in very bright people when they become afraid. You and Bill both do it. Actually, it is a device closely related to the phobia, in the sense that they²⁰⁴ narrow [3.19] fear to a simple aspect of a much larger problem in order to enable them²⁰⁵ to avoid it.

A similar mechanism works when you get furious about a comparatively minor infraction²⁰⁶ by someone to whom you are ambivalent. A good example of this is your response to Jonathan, who does leave things around in very strange ways. Actually he does this because he thinks that by minor areas of disorganization he can protect his stability. I remind you that you have done this yourself for years, [3.20] and should understand it very well. This should be met with great charity, rather than great fury.

The fury comes from your awareness that you do not love Jonathan as you should, and you narrow your lack of love by centering your hate on a trivial behavior in an attempt to protect him from it. You also call him “Jonathan” for the same reason (see previous reference)

Note that a name is the human symbol that “stands for” a person. [3.21] Superstitions about names are very common for just that reason. That is also why people sometimes respond with anger when their names are spelled or pronounced incorrectly.

Actually, the Jewish superstition about changing names was a distortion of a Revelation about how to alter or avert death. What the Revelation’s proper content was that those who “change their mind” (not name) about [3.22] destruction (or hate) do not need to die. Death is a human affirmation of a belief in hate. That is why the Bible says “there is no death,” and that is why I demonstrated that death does not exist. Remember that I came to fulfill the law by reinterpreting it. The law itself, if ~~com~~ [would probably have been “completely”] properly understood, offers only protection to man. Those who have not yet “changed their minds” have entered the “hell-fire” concept into it. [3.23]

Remember, I said before that because “nature abhors a vacuum,” it does not follow that the vacuum is filled with hell-fire. The emptiness ~~of~~ engendered by fear should be replaced by love, because love and its absence are in the same dimension, and true correction cannot be undertaken except within a dimension. Otherwise, there has been a confusion of levels.

[Moved from 3.17.]

Bill and you need considerable clarification of the channel role.

[3.23 cont.]

5 Note the very old Jewish practice of changing the name of a person who is very ill, so that when the list is given to the Angel of Death, the person with that name will not be found.

²This was actually a distortion of a revelation about how to alter or avert death. ³The revelation’s proper content was that those who “change their mind” (*not* name) about destruction (or hate) do not need to die. ⁴Death is a human affirmation of a belief in hate. ⁵That is why the Bible says “There is no death,” and that is why I demonstrated that death does not exist. ⁶Remember that I came to *fulfill* the law by *reinterpreting* it. ⁷The law itself, if properly understood, offers only protection. ⁸It is those who have not yet “changed their minds” who have entered the “hellfire” concept into it.

6 Remember, I said before that just because “nature abhors a vacuum,” it *does not* follow that the vacuum is filled with hellfire. ²The emptiness engendered by fear should be replaced by love, because love and its absence are in the same dimension, and true correction cannot be undertaken except within a dimension. ³Otherwise, there has been a confusion of levels.

7 You need considerable clarification of the channel role.

203. Urtext: “the.”

204. Urtext adds: “both.”

205. “them” is circled in Notes, and a question mark in the margin seems to refer to it.

206. Urtext: “expression.”

Returning to Mrs. Albert (not Andrews), [3.24] she corrected your error about her name without embarrassment and without hostility, because she has not made your own mistake about names. She is not afraid, because she knows she is protected. She made the correction <u>only</u> because you were inaccurate, and the whole question of embarrassment did not occur to her. She was also quite unembarrassed when she told you that everything has to be done to [3.25] preserve life, because you never can tell when God may come and say “Get up, Dave,” and then he will. She did not ask what <u>you</u> believed first, and afterwards merely added, “and it’s true, too.” The <u>right</u> answer to the SCT item is: <u>When they told me what to do, I</u>: “referred the issue question to the only Real Authority.”²⁰⁷	²If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. ³This is not the “real authority.” ⁴The right way to complete the sentence “When they told me what to do...” is “I referred the question to the only real authority.”
We have taken two of the sentences in this paragraph in the right column (the first begins with “If you ask somebody”) from a clarifying note that Helen wrote in the Urtext. “SCT” refers to the Sentence Completion Test, a psychological test in which a patient is asked to finish incomplete sentences. This provides insight into the patient’s preoccupations, fears, and defenses.	
You took a lot of notes on “Those who are [3.26] ashamed of me before men, them will I be ashamed of before God.” This was rather carefully clarified, even though the quotation is not quite right, but it this doesn’t matter. The important p [would probably have been “point”] thing is that elsewhere in the Bible it also says “Those who represent (or plead for) Me to men will be represented (or pleaded for) <u>by</u> Me before God.” (Note: this quotation is also not in²⁰⁸ correct Biblical phrasing, [3.27] but it <u>is</u> what it means. Note that one who represents also “witnesses for.” The quotation thus means that you w [would probably have been “witness”] represent or “witness for” the Authority in whom you believe.	8 The Bible says, “To everyone, then, who gives witness to me before men, I will give witness before my Father in heaven.” ²The quotation means that you represent or witness for the authority in whom you believe.
Because Jesus says that Helen hadn’t gotten the correct Biblical phrasing, we use a translation of this verse (from the Bible in Basic English) that conveys the meaning that Jesus is emphasizing here. The Greek word in question here, usually rendered as “confesses” or “acknowledges” (RSV has “every one who acknowledges me before men”), means “to speak or say the same together with another.”	
Because you believe in it, y Your witnessing <u>demonstrates</u> your belief and thus strengthens it. I assure you that <u>I</u> will “witness for” anyone who lets me, and to whatever extent he himself permits it. [3.28] Those who witness for Me are expressing, through their miracles, that they have abandoned deprivation in favor of the abundance which they have learned <u>belongs</u> to them. *A²⁰⁹ <u>major</u> contribution of miracles is their their strength in releasing man from his misplaced sense of isolation, deprivation, and lack. They are <u>positive</u> affirmations of Sonship, which is a state of of completion and abundance. [3.29] Bill’s very proper emphasis on “changing your mind” needs further clarification. Whatever is true, and real is eternal, and <u>cannot</u> change or be changed. The Soul is therefore unalterable because it is	³Your witnessing <i>demonstrates</i> your belief and thus strengthens it. ⁴I assure you that <i>I</i> will witness for anyone who lets me, and to whatever extent he himself permits it. ⁵Those who witness for me are expressing, through their miracles, that they have abandoned deprivation in favor of the abundance they have learned <i>belongs</i> to them. 43. A <i>major</i> contribution of miracles is their strength in releasing a person from his misplaced sense of isolation, deprivation, and lack. ²They are affirmations of Sonship, which is a state of completion and abundance. 2 The emphasis on changing your mind needs further clarification. ²Whatever is true and real is eternal, and <u>cannot</u> change or be changed. ³The <u>spirit</u> is therefore unalterable

207. Urtext adds: “(Helen Schucman note: If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. This is not ‘the real authority.’)”

208. Urtext: “the.”

209. The asterisk before “A” probably signifies that the point that follows is intended as a miracle principle. In the Urtext it is principle 37.

already perfect. But the mind can elect the level it chooses to serve. The only limit which is put on its choice is that it cannot serve 2 masters.

While the ballot itself is a secret one, and the [3.30] right to vote is fully protected, voting always entails both election and rejection. If two candidates are voted for for the same position, the machine cancels the ballot automatically.

This is necessary, because a split vote does not represent any real allegiance.

Free will is the attribute of the mind, not the Soul. The Soul always remains changeless, because is²¹⁰ never [3.31] leaves the sight of God.

The creation of the Soul is already fully accomplished. The mind, if it votes to do so, becomes a medium by which the Soul can create along the lines of its own creation. If it does not freely elect to do so, it retains this creative ability, but places itself under tyrannous rather authoritative control. As a result, what it [3.32] creates is imprisonment, because such are the dictates of ~~all~~ tyrants.

To “change your mind” means to place it at the disposal of True Authority. The miracle ~~that~~ is thus a sign that the mind has elected to be guided by Christ in his service. The abundance of Christ is the natural result of choosing to follow Him.

P.S. The reason you have been late [3.33] recently²¹¹ because you were taking dictation is merely because you didn’t remember to ask me when to stop. This is an example of the “indiscriminate or uncontrolled” miracle-working we already spoke of. It is well-meant but ill-advised.

I prompted that call from Jack²¹² to show you that ~~it~~ was this is not necessary. Also, the other man needed the money more today.

Note that you managed to ~~complete~~ fill your scribal role with no interruptions, [3.34] and were also on time.

Note also that you closed the book and put it aside without consulting me. Ask “is that all?”

No:²¹³ add the following: These notes are serving, among other things, to replace the “handwriting on the wall” which you once saw ~~on~~ next to your own altar, which read “you have been weighed in the balance and found wanting.”

Scribes must learn [3.35] Christ-control, to replace their former habits, which did ~~lead to~~ produce scarcity ~~rather~~ in place of²¹⁴ abundance. From errors of this kind, the sense of deprivation is inevitable, but very easily corrected.

Now look at the book review, which you said you would do.²¹⁵

[3.36]

[Helen:] We had this all through lunch. I still don’t see why this kind of adjustment is inherently less risky than rotation.

because it is already perfect. ⁴But the mind can elect the level it chooses to serve. ⁵The only limit which is put on its choice is that it cannot serve two masters. ⁶While the ballot itself is a secret one, and the right to vote is fully protected, voting always entails both election and rejection. ⁷If two candidates are voted for for the same position, the machine cancels the ballot automatically. ⁸This is necessary because a split vote does not represent any real allegiance.

3 Free will is the attribute of the mind, not the spirit. ²The spirit always remains changeless, because it never leaves the sight of God. ³The creation of the spirit is already fully accomplished. ⁴The mind, if it votes to do so, becomes a medium by which the spirit can create along the lines of its own creation. ⁵If it does not freely elect to do so, it retains this creative ability, but places itself under tyrannous rather than authoritative control. ⁶As a result, what it makes is imprisonment, because such are the dictates of tyrants.

4 To change your mind means to place it at the disposal of true authority. ²The miracle is thus a sign that the mind has elected to be guided by Christ in His service. ³The abundance of Christ is the natural result of choosing to follow Him.

[Moved to T-1.35.6:4-5.]

210. Urtext: “it.”

211. Urtext adds: “(for work).”

212. Urtext adds: “(taxi man – couldn’t pick Helen Schucman up, etc.)”

213. Urtext: “Answer: No.”

214. Urtext: “scarcity rather than.”

215. This sentence, along with the next two pages in the Notes, is missing from the Urtext.

[3.37] Principal Component analysis vs. F.A. [factorial analysis] <u>Chuck</u>	
The reference to the “handwriting on the wall” is from the famous story in the book of Daniel (5:1-28) in which a disembodied hand writes on the wall a cryptic message of doom for King Belshazzar, which Daniel interprets as meaning, in part, “you have been weighed in the balances and found wanting” (Daniel 5:27 [RSV]). That night the king is killed. Helen, it seems, had an inner vision in which she saw this handwriting next to her inner altar, apparently symbolizing the inner poverty caused by her past misdeeds—specifically, the misuse of her scribal abilities. However, Jesus says, the handwriting she is doing now—taking down the Course—is replacing that “handwriting on the wall.” She is doing a good thing by taking down the words of Jesus and learning to let him control the timing of that process, and that goodness and those words have now taken their place next to her inner altar. Their holiness has replaced the foreboding message that used to be there.	
[4a.1]²¹⁶ [Jesus:] Tell Bill the “one more river” <u>is</u> related to sex. You might even explain it to him as a “tidal wave,” a term which he will understand. <u>You</u> won’t. p 31 Both of you are involved with unconscious distortions, (above the miracle level), which are producing a dense cover a over miracle-awareness impulses which makes it hard for them to reach consciousness. Sex and miracles are both <u>ways of relating</u>. The nature of any interpersonal relationship is limited or defined by what you want it to <u>do</u>, for which is <u>why</u> you want it in the first place. Relating is a way of achieving an outcome. Indiscriminate sexual impulses resemble indiscriminate miracle impulses in that both result in body-image misperceptions. The first is an expression of an indiscriminate attempt to reach communion through the body. This involves [4a.2] not only improper self-identification, but also disrespect for the individuality of others. Self-control is <u>not</u> the whole answer to this problem, though I am by no means discouraging its use. It must be understood, however, that the underlying mechanism must be uprooted (a word you both should understand well enough by now not to regard it as frightening).	5 The following is <u>in relation</u> to <u>the question of</u> sex. ²You are involved with unconscious distortions which are producing a dense cover over miracle impulses, <u>making</u> it hard for them to reach consciousness. ³Sex and miracles are both <i>ways of relating</i>. ⁴The nature of any interpersonal relationship is limited or defined by what you want it to <u>do</u>, which is <i>why</i> you want it in the first place. ⁵Relating is a way of achieving an outcome. 6 Indiscriminate sexual impulses result in body-image misperceptions. ²<u>This</u> is an expression of an indiscriminate attempt to reach communion through the body. ³This involves not only improper self-identification, but also disrespect for the individuality of others. ⁴Self-control is <i>not</i> the whole answer to this problem, though I am by no means discouraging its use. ⁵It must be understood, however, that the underlying mechanism must be uprooted (a word you should understand well enough by now not to regard it as frightening).
“Indiscriminate miracle impulses” (in the first sentence of the last paragraph on the left above) refers to an earlier comment, where Jesus says that Helen not asking when to stop taking dictation is “an example of the ‘indiscriminate or uncontrolled’ miracle-working we already spoke of” (3.33). This in turn refers to the discussion about Edgar Cayce not asking which miracles he should perform. The point is that miracle workers need to learn to express only those miracle impulses that they are told (by Jesus) to express.	
<u>All</u> shallow roots have to be uprooted, because they are not deep enough to sustain you. The illusion that shallow roots can be m deepened and thus made to hold is one of the corollaries on which the reversal of the Golden Rule, referred to twice before, is balanced. As these false under-pinnings are uprooted (or given up), <the> equilibrium is experienced as [4a.3] unstable. But the fact is that <u>nothing</u> is less stable than an orientation which is upside down. Anything that holds it that way is hardly conducive to greater stability. The whole danger of defenses lies in their propensity to hold misperceptions rigidly in place. This is why rigidity is regarded <u>as</u> stability by those who are off the mark. [Moved from 4a.4-5.]	7 <i>All</i> shallow roots have to be uprooted, because they are not deep enough to sustain you. ²The illusion that shallow roots can be deepened and thus made to hold is one of the corollaries on which the reversal of the Golden Rule, referred to twice before, is balanced. ³As these false underpinnings are uprooted (or given up), equilibrium is experienced as unstable. ⁴But the fact is that <i>nothing</i> is less stable than an orientation which is upside down. ⁵Anything that holds it that way is hardly conducive to greater stability. ⁶The whole danger of defenses lies in their propensity to hold misperceptions rigidly in place. ⁷This is why rigidity is regarded <i>as</i> stability by those who are off the mark. ⁸A rigid orientation can be extremely reliable, even if it <i>is</i> upside down. ⁹In fact, the more consistently upside down it is, the more reliable it is.

216. The Urtext adds this to the beginning of the following paragraph: “The following is in relation to question about sex.”

A rigid orientation can be extremely reliable, even if it <u>is</u> upside down. In fact, the more consistently upside down it is, the [4a.5] more reliable it is. [4a.3 cont.] The²¹⁷ only final solution (No, Helen, this has nothing to do with the Nazi use of the term. You just got frightened again. One of the more horrible <u>examples</u> of inverted or upside down <u>orientation</u> thinking (and history is full of horrible <u>examples</u> of this) is the fact that the Nazis spelled their appalling error with capital letters. I shed many tears over this, but it is by no [4a.4] means the only time I said “Father forgive them for they know not what they do.”	8 One of the more horrible examples of inverted or upside-down thinking (and history is full of horrible examples of this) <u>was</u> the Nazis’ “Final Solution.” ²I shed many tears over this, but it is by no means the only time I said, “Father, forgive them; for they know not what they do.”
The rules of German grammar dictate that “final solution” (<i>Endlösung</i>) would <i>have</i> to be capitalized, since all nouns are capitalized. We have therefore changed what was apparently a scribal error here so that it no longer refers to the capitalization of the Nazis’ “appalling error,” but to the appalling error—the Holocaust—<u>itself</u>. This seems to fit the context better than seeing the horrible example “of inverted or upside down thinking” as merely the capitalization of “Final Solution.” After all, are we really supposed to believe that capitalizing that term was “One of the more horrible examples of inverted or upside down thinking” in history? Further, the final line of this paragraph (“It is by no means the only time I said, ‘Father forgive them for they know not what they do’”) is an obvious reference to something analogous to the Holocaust itself, although not on the same scale: a Jew (in this case, Jesus) being executed by a tyrannical state. Further, there appears to be a subtle reference to the Holocaust in Chapter 3 of the Text (T-3.III.3:3-4). There, Jesus refers to “persecution” that is “genuinely tragic on a mass basis.” The persecuted people are punished as an atonement for the people as a whole, based on “the terrible misperception” that this is how God works, since He “persecuted His own Son on behalf of salvation.” This fits the pattern of the Holocaust quite well, in which the Jews were made the scapegoat for the entire nation. Indeed, in 1938, before the Holocaust itself began, the Jews were forced to make “atonement payments.” The point is that it is the “Final Solution” itself that Jesus seems to view as one of history’s “more horrible examples of inverted or upside down thinking” and as “genuinely tragic on a mass basis.”	
All actions which stem from reversed thinking are literally the behavioral expressions of those who know not what they do. Actually, Jean Dixon was right in her emphasis on “feet on the ground and fingertips in²¹⁸ Heaven,” though she was a bit too literal for your kind of <u>understanding</u>. Many people knew exactly what she meant, so her statement was the right miracle for them. For you and Bill, it would be better to consider the concept in terms of reliability and <u>validity</u>. A rigid orientation can be extremely reliable, even if it <u>is</u> upside down. In fact, the more consistently upside down it is, the [4a.5] more reliable it is, because consistency always held up better than <u>mathematically</u> than test-retest comparisons, which were <u>always</u> on shaky ground. ‡ You can check this against Jack’s notes if you wish, but I assure you it’s true. Split-half reliability is statistically a <u>much</u> stronger approach. The reason for this is that correlation, which is the usual technique applied to test-retest comparisons, measures <u>only</u> the <u>extent</u> of association, and does not consider <u>direction</u> at all. But two halves of the same thing <u>must</u> go in the same direction, if there is to be accuracy of measurement. This simple statement is really the principle on which split-half reliability, a means of <u>estimating internal</u> consistency, rests. [4a.6] Note, however, that both approaches leave out a very important dimension. Internal consistency criteria disregard time, because they focus²¹⁹ on one-time measurements. Test-retest	9 All actions which stem from reversed thinking are literally the behavioral expressions of those who know not what they do. ²Actually, Jeane Dixon was right in her emphasis on “feet on the ground and fingertips in Heaven.” ³<u>Although</u> she was too literal for <u>some</u>, many people knew exactly what she meant, so her statement was the right miracle for them. [These two sentences (starting with “A rigid orientation...”) moved to T-1.43.7:8-9.]

217. Urtext: “Note: The.”

218. Urtext adds: “the.”

219. Urtext: “the focus is.”

comparisons are <u>based</u> on time intervals, but they disregard direction. It is possible, of course, <th> to use both, by establishing internal consistency <u>and</u> stability over time. You will remember that Jack once told his class that the more sophisticated statisticians are concentrating more on more on reliability, rather than validity. The rationale for this, as he said, is²²⁰ that a reliable instrument <u>does</u> measure something. He also said, however, that validity is still the ultimate goal, which reliability can only serve.	
In psychological testing, a test is <i>reliable</i> if it reliably measures something. It is <i>valid</i>, however, if it measures the thing you are <i>trying</i> to measure. Validity is obviously the desired characteristic, but a test can be no more valid than it is reliable. For this reason, in any given case, reliability sets the ceiling on validity. Test-retest is where you determine the reliability of a test by administering it at two different points in time to the same people and then seeing how strongly the two scores correlate. If they have a strong correlation, the test is said to have good test-retest reliability. This measure of reliability, however, is only useful when what is being measured is assumed to not change much over time. Split-half reliability is where the test is taken only once, but you divide the test in two and then see how strongly the two halves correlate. This does away with the concerns about change occurring between two points in time. Jesus points out that while split-half reliability is stronger, both types leave something out. Split-half reliability leaves out change over time. Test-retest fails to measure the direction of the change that it records. Jesus says above that the two types of test could be combined, making for an even more effective test of reliability, but he clearly would like to also see something that measures the <i>direction</i> of the change. His concern here is almost certainly with measuring progress in the direction of salvation. His main point, though, is that “validity is still the ultimate goal, which reliability can only serve.” Therefore, as he will shortly state, abandoning “validity in favor of reliability,” as many methodologists have done, means that “they have lost sight of the end and are concentrating on the means.” Instead, they should “concentrate on <i>validity</i> and let reliability fall naturally in place.”	
I submit (I’m using [4a.7] Jack’s language in this section because it always had a special appeal to²²¹ you. So did Jack. Your confusion of sex and statistics is an interesting example of this whole issue.) Anyway, (Note that night you spent with him in the scent of roses doing a complex factorial analysis of covariance. It’s a funny story to others because they see a different kind of level confusion than the one you were yourself were making. You might recall that <u>you</u> wanted that design, and Jack opposed it. One of the real reasons why that evening was so exhilarating was because is represented a battle of intellects (both good ones, by the way) each communicating exceptionally clearly but on opposite sides. The sexual aspects were naturally touched off in both of you, because of the sex and aggression confusion. [4a.8]) It is especially interesting that after the battle ended on a note of <u>compromise</u>,²²² Jack wrote in the margin of your notes “virtue is triumphant.” While this²²³ was funny to both of you at the time, you might consider its truer side. The virtue lay in the complete respect you each of you offered to the other’s intellect. Your mutual sexual attraction was also shared. The error lay in the word “triumphant.”²²⁴ This had the “battle” connotation, but n and because neither of you were was respecting <u>all</u> of the other. There is a great deal more to a person than intellect and genitals. The omission was the soul.	

220. Urtext: “was.”

221. Urtext: “special meaning for.”

222. There is an arrow in the left margin that points to “compromise,” above which is a question mark and below which is the word “rewritten.” This may refer to the fact that in the Urtext, “compromise” is clarified as “with your agreeing with Jack.”

223. Urtext adds: “(remark).”

224. Urtext adds: “(Helen Schucman note re submission-dominance, feminine-masculine roles, entered into this.).”

I submit (after a long interruption) that if a ~~Soul~~ mind²²⁵ is in valid relationship with God, it can't be upside down. Jack and other very [4a.9] eminent methodologists have abandoned validity in favor of reliability because they have lost sight of the end and are concentrating on the means.

Remember the story about the artist who kept devoting himself to inventing better and better ways of sharpening pencils. He never ~~dr~~ [probably would have been “drew”] created anything, but he had the sharpest pencil in town. ~~←~~The language here is intentional. Sex is often utilized on behalf of very similar errors. [2] ~~creativity~~ Hostility, triumph, vengeance, self-debasement, and all sorts of expressions of the lack of love are often very clearly seen in the accompanying fantasies. But it is a profound error to imagine that, because these fantasies are so frequent (or occur so [4a.10] reliably) that ~~their frequency~~ this implies validity. Remember that while validity implies reliability, the relationship is not reversible. You can be wholly reliable and entirely wrong.

While a reliable test does measure something, what use is the test unless until you discover what the “something” is? And if validity is more important than reliability, and is also necessarily implied by it, why not concentrate on validity and let reliability fall naturally in place?

Intellect may be a “displacement upward,” but sex can be a “displacement outward.” How can man “come close” to others through the parts of him which are really invisible? The word [4a.11] “invisible” means “cannot be seen or perceived.” What cannot be perceived is hardly the right means for improving perception.

The confusion of miracle-impulse with sexual-impulse is a major source of perceptual distortion, because it induces rather than straightens out the basic level-confusion which underlies all those who seek happiness with the instruments of the world. A desert is a desert is a desert. You can do anything you want in it, but you cannot change it from what it is. It still lacks water, which is why it is a desert.²²⁶

The thing to do with a desert is to leave.

[Helen:] (Esther called to say that Dave Diamond died. Maybe that²²⁷ [4a.12] was his way of leaving the desert. Dave loved Esther, and Arnie Gold, and the children he taught. I don't know about his own children, but I do know (from Esther) that he did not get along with Terry. A while back, she told me that Dave would not let her into the room and kept telling her to get out, and she just hung around all day in the hallway or the lounge nearby. I went into the room [under instructions], and spoke to Dave, who was very groggy. Everytime he opened his eyes I said, “we all love you, so don't be afraid.” Not allowed,²²⁸ I prayed that he would be able to love everybody in return, [this too was under instruction], having been told, [I think on Great Authority] that his only real danger came from lacks in this connection. [4a.13]

¹I submit that if a mind is in valid relationship with God, it can't be upside down.

10 Many have lost sight of the end and are concentrating on the means. ²Remember the story about the artist who kept devoting himself to inventing better and better ways of sharpening pencils. ³He never created anything, but he had the sharpest pencil in town. ⁴The sexual language here is intentional. ⁵Sex is often utilized on behalf of very similar errors. ⁶Hostility, triumph, vengeance, self-debasement, and all sorts of expressions of the lack of love are often very clearly seen in the accompanying fantasies. ⁷But it is a profound error to imagine that because these fantasies are so frequent (or occur so reliably), this implies validity. ⁸You can be wholly reliable and entirely wrong.

11 Intellect may be a “displacement upward,” but sex can be a “displacement outward.” ²How can you “come close” to others through the parts of you which are really invisible? ³The word “invisible” means “cannot be seen or perceived.” ⁴What cannot be perceived is hardly the right means for improving perception.

12 The confusion of miracle impulse with sexual impulse is a major source of perceptual distortion, because it induces rather than straightens out the basic level confusion which underlies all those who seek happiness with the instruments of the world. ²A desert is a desert is a desert. ³You can do anything you want in it, but you cannot change it from what it is. ⁴It still lacks water, which is why it is a desert. ⁵The thing to do with a desert is to leave.

[See Cameo 10: “Under Instruction.”]

225. There is a question mark next to the crossing out of “Soul” and replacement with “mind.” Helen then read “mind (Soul)” into the Urtext.

226. Urtext adds: “(Bring up that dream about the Bluebird. While Helen Schucman was looking for this dream, she came across another. The message was to bring both, as an excellent example of how extremely good Helen Schucman had become over the intervening 25 yrs. at sharpening pencils. Note that the essential content hasn't changed; its just better written.)”

227. The preceding line and the three and a half pages that follow were labeled “omitted.” Missing from Urtext.

228. This should be “aloud.”

I did not visit him on Friday, but I am sure this was right, because I was <u>very</u> careful to ask. I was going over, too, after the lecture, and was told not to. Perhaps there was no “need to know” involved. I am upset about it, and am leaving my notes for a while. I think I’d rather pray just now. Esther said Terry was talking about giving away the baby. I jumped to the e conclusion that I was supposed to take her, but that may easily be an indiscriminate miracle impulse. I think I’d better just stop now) I prayed for Dave, and said that whatever miracles I could do for him even now, or any of his family, I would will to do. I also asked Jesus to help Dave with the course. Then I was told to [4a.14] go in and visit see visit with Jonathan, and pray for him, <u>particularly</u> if he was asleep, which he was. It was the only time so far I prayed <u>intensely</u> for him. When this happens, I am <u>strongly</u> aware that I am not praying alone. <u>We</u> told Jonathan that he should forget about the Alexandrian library and all the rest, because it does not matter. He showed a lot of love this time, and should claim his forgiveness. He does <u>not</u> need to hurt himself, and <u>must</u> stop these symptoms of disequilibrium and establish his freedom. He woke up, and said he was feeling better but hungry. I was going to wash my hair after ma fixing his dinner, but I was told to visit his mother. Am not too enthusiastic about this, but am going now. [4a.15] It occurred to me while waiting for the elevator that I was glad I was going, because it was a way of atoning to Jonathan for my being so nasty to him (He is <u>always</u> happy to have me visit his mother) and in a way of atoning for Dave, too. [Jesus:] The <u>impersonal</u> nature of miracles is because atonement itself is <u>one</u>. By being one,²²⁹ it unites all creations with their Creator.²³⁰ Miracles arise from a miraculous state of mind. This state of mind goes out to <u>anyone</u>, even without the awareness of the miracle-worker himself.	44. Miracles arise from a miraculous state of mind. ²This state of mind goes out to <i>anyone</i>, even without the awareness of the miracle worker himself. 2 The <u>impersonal</u> nature of miracles is because <u>the</u> Atonement itself is <i>one</i>. ²By being one, it unites all creations with their Creator.
This final paragraph is labeled “rewritten.” The phrase “By being one” is circled and an arrow indicates it should go before “This state of mind.” This paragraph was rewritten in the Urtext in this way: “Miracles arise from a miraculous state of mind. By being One, this state of mind goes out to anyone, even without the awareness of the miracle worker himself. The impersonal nature of miracles is because Atonement itself is one, uniting all creations with their Creator.” Our rewritten version is very similar to Helen’s, except that she moved the phrase “by being One” from the final sentence to the beginning of the second sentence. We decided to keep that phrase where it is, so as to keep the change to a minimum.	
The²³¹ miracle is an expression of an inner aece [would almost certainly have been “acceptance”] awareness of Christ and acceptance of his atonement. The mind is then in a state of Grace, and naturally <u>becomes</u> gracious, both to the Host within and the stranger without. By bringing in [4a.16] the stranger, he <u>becomes</u> your brother. [Moved from a page of notes—not dictated into the Urtext—found at T-13.V.8:4.] The miracle of healing is to bring those who are estranged from each other together, because they are estranged from God.	45. The miracle is an expression of an inner awareness of Christ and acceptance of His Atonement. 2 The mind is then in a state of grace, and naturally becomes gracious, both to the Host within and the stranger without. ²By bringing in the stranger, he becomes your brother. ³The miracle of healing is to bring those who are estranged from each other together, because they are estranged from God.
The final line here comes from much later in the dictation. Normally, our practice is to move passages—if they need moving, due to being isolated and in need of a context—to a place as close as possible to their original location. In this case,	

229. The phrase “By being one,” is circled in the Notes, and then an arrow indicates that it should go before “This state of mind.”

230. This is the end of the “omitted” material.

231. Urtext: “39. The.”

however, this is the only place where this sentence fits. It actually fits quite well here, as the sentence that now precedes it shares its themes of the miracle overcoming estrangement with others and with God. Further, even though it was scribed much later, it does not include language or concepts that are not yet present in the Course.	
[4a.16 cont.] The miracles you are told <u>not</u> to perform have not lost their value. They are still expressions of your own state of Grace. But the <u>action aspect</u> of the miracle should be Christ-controlled, because of His complete awareness of the Whole Plan. The impersonal nature of the miracle-<u>mindedness</u> ensures <u>your own</u> at [probably would have been “atonement”] Grace, but only Christ is in a position to know where Grace can be <u>bestowed</u>. A²³² miracle is never lost. It touches many people you may not even know, and sometimes produces undreamed of changes in forces of which you are not even aware. This is not your concern. It will also always bless <u>you</u>. This is not your concern, either. But [4a.17] it <u>is</u> the concern of the record. The record is completely unconcerned with reliability, being perfectly valid <u>because</u> of the way it was set up. It <u>always</u> measures what it was supposed to measure. (You did surprisingly well today, after a rather bad start. Actually, Dave helped you, but this will <u>not</u> be explained)²³³ I got very frightened about this. A - It's just an example of how no miracle is ever lost, and <u>always</u> blesses the doer. This has <u>nothing</u> to do with magic. The Golden Rule is the law of justice, <u>not</u> spells. We've been over that already.	3 The miracles you are told <u>not</u> to perform have not lost their value. ²They are still expressions of your own state of grace. ³But the <u>action aspect</u> of the miracle should be Christ-controlled, because of His complete awareness of the whole plan. ⁴The impersonal nature of miracle-<i>mindedness</i> ensures <u>your own</u> grace, but only Christ is in a position to know where grace can be <i>bestowed</i>. 46. A miracle is never lost. ²It touches many people you may not even know, and sometimes produces undreamed-of changes in forces of which you are not even aware. 2 This is not your concern. ²The <u>miracle</u> will also always bless <i>you</i>. ³This is not your concern either. ⁴But it is the concern of the record, <u>which</u> <i>always</i> measures what it was supposed to measure.
This means that the miracles Helen had given Dave were not lost. They came back to her in the form of him, from the other side, helping her do “surprisingly well” in her day. This clearly frightened her, striking her as some kind of spooky magic. But it was really just an application of a higher law of justice, that as you bless others, others will bless you. As you do unto others, they will do unto you. This is an early reference to the Course’s interpretation of the Golden Rule as an actual law—that what you do unto others <i>will</i> be done unto you.	
[4a.18] I want to finish the instructions about sex, because this is an area which²³⁴ the miracle-worker <u>must</u> understand. Inappropriate sex drives (or misdirected miracle-impulses) result in guilt if expressed and depression if denied. We said before that <u>all</u> real pleasure comes from doing God’s will. Whenever it is <u>not</u> done, an experience of lack results. This is because <u>not</u> doing the will of God <u>is</u> a lack of self. Sex was intended an instrument for physical creation (see previous notes),²³⁵ to enable souls to embark on new chapters in their experience, and thus improve their records. The pencil was <u>not</u> an end in itself (See earlier section). It was an aid to the artist in his own creative endeavors. As he [4a.19]²³⁶ made new homes for Souls and guided them through the periods of their own developing²³⁷ readiness, he learned the role of the	3 I want to finish the instructions about sex, because this is an area which the miracle worker <i>must</i> understand. ²Inappropriate sex drives (or misdirected miracle impulses) result in guilt if expressed and depression if denied. ³We said before that <i>all</i> real pleasure comes from doing God’s will. ⁴Whenever it is <u>not</u> done, an experience of lack results. ⁵This is because <u>not</u> doing the will of God <i>is</i> a lack of self. 4 Sex was intended as an instrument for physical creation (see previous notes), to enable souls to embark on new chapters in their experience, and thus improve their records. ²The pencil was <i>not</i> an end in itself (see earlier section). ³It was an aid to the artist in his own creative endeavors. ⁴As he made new homes for souls and guided them through the periods of their own <u>developmental</u> readiness, he learned the role of the

232. Urtext: “40. A.”

233. This rest of this page in the Notes is labeled “omitted,” and is missing from the Urtext.

234. Urtext omits “which.”

235. This parenthetical remark is missing from the Urtext, which also omits the previous notes to which it refers.

236. This page, except for the final line, was initially labeled “omitted,” but then this was crossed out. It is present in the Urtext.

237. Urtext: “developmental.”

father himself. The whole process was set up as a learning experience in gaining Grace. The pleasure which is derived from sex <u>as such</u> is reliable only because it stems from an error which men shared. <u>Awareness</u> of the error produces the guilt. <u>Denial</u> of the error results in projection. <u>Correction</u> of the error brings release. The only <u>valid</u> use of sex is procreation. It is <u>not</u> truly pleasurable in itself. “Lead us not into temptation” means “do not let us deceive ourselves into believing that we can relate in peace to God or our brothers with anything through²³⁸ anything external.” The “sin of Onan” was [4a.20] called a “sin” because it involved <u>just</u> a related type of self-delusion; namely, that pleasure <u>without</u> relating can exist. To repeat an earlier instruction, the concept of either the self or another as a “sex <u>object</u>” epitomizes this strange reversal. As Bill put it, and very correctly, too, it <u>is</u> objectionable, but only because it is invalid. Upside-down logic produces this kind of thinking.	father himself. ⁵The whole process was set up as a learning experience in gaining grace. 5 The pleasure which is derived from sex as <u>such</u> is reliable only because it stems from an error which <u>people</u> shared. ²<i>Awareness</i> of the error produces guilt. ³<i>Denial</i> of the error results in projection. ⁴<i>Correction</i> of the error brings release. 6 The only <u>valid</u> use of sex is procreation. ²It is <i>not</i> truly pleasurable in itself. ³“Lead us not into temptation” means “Do not let us deceive ourselves into believing that we can relate in peace to God or our brothers <u>with</u> anything external.” ⁴The “sin of Onan” was called a “sin” because it involved a related type of self-delusion—namely, that pleasure <i>without</i> relating can exist. ⁵The concept of either the self or another as a “sex <i>object</i>” epitomizes this strange reversal. ⁶It is objectionable, but only because it is invalid. ⁷Upside-down logic produces this kind of thinking.
The “earlier instruction” in the final paragraph here cannot be found in the extant notes and may not have been written down. This is the first reference we have to the notion of a sex object.	
* Child²³⁹ of God, you were created to create the good, the beautiful, and the holy. Do not lose sight of this. You were right in telling Bill to invite Me to com [would have been “come”] enter anywhere temptation arises. I will change the situation from one of inappropriate sexual attraction to one [4a.21] of impersonal miracle-working. The concept of changing the channel for libidinal expression was²⁴⁰ Freud’s greatest contribution, except that he did not understand what “channel” really means. The love of God, for a little while, must still be expressed through one body to another. That is because the real vision is still so dim. Everyone can use his body best by enlarging man’s perception, so he can <u>really</u> see the real Vision. <u>This</u> Vision is invisible to the physical eye. The ultimate purpose of the body is to render itself unnecessary. Learning to do this is the only real reason for its creation. [Helen:] * Bill—I got <u>very</u> uneasy here, and thought maybe I was just [4a.22]²⁴¹ writing all this (which has been <u>very</u> time-consuming and quite irksome at times) because I was jealous. I’m still not sure and need your help about this. But I went on anyway because it did not seem finished. Please help me evaluate it, because I <u>don’t</u> want scribal errors to enter too much into the course. Though I guess they’ll be corrected when they do. What do you think about all this? I hadn’t <u>intended</u> to write a commentary on sex. (see * above)²⁴² It just occurred to me that the doubt <u>may</u> come from something I don’t want to give up. Should I tell you about it?	7 Child of God, you were created to create the good, the beautiful, and the holy. ²Do not lose sight of this. ³Invite me to enter anywhere temptation arises. ⁴I will change the situation from one of inappropriate sexual attraction to one of impersonal miracle working. ⁵<u>This is the real meaning</u> of changing the channel for libidinal expression. 8 The love of God, for a little while, must still be expressed through one body to another. ²That is because the real vision is still so dim. ³Everyone can use his body best by enlarging <u>the</u> perception of others, so <u>they</u> can see the real vision. ⁴This vision is invisible to the physical eye. ⁵The ultimate purpose of the body is to render itself unnecessary. ⁶Learning to do this is the only real reason for its <u>existence</u>. [See Cameo 11: “The Notes on Sex.”]

238. Urtext: “with.”

239. A margin note points to the asterisk preceding “Child” and says, “Insert on next page.” This seems to mean that Helen’s comments (which we will see below) about getting “very uneasy” about taking down this material on sex should go here.

240. Urtext: “is.”

241. This page, plus the last line of the previous page, labeled “omitted.” Missing from Urtext.

242. This asterisk refers to this comment found on 4b.80 of the Notes (located just below in our document here): “* This morning this was slightly corrected to read ‘God knows I hadn’t intended to write a commentary on sex.’ A – He does indeed.”

It's kind of embarrassing, really. But I just remembered the "one more river" with which this started. [4b.80] [This notebook page is found out of sequence but clearly belongs around here.]²⁴³ * This morning this was slightly corrected to read "<u>God knows</u> I hadn't intended to write a commentary on sex."²⁴⁴ A – He does indeed. [4a.23] <u>Note</u>: Scribes have a particular role in the Plan of Atonement, because they have the ability to <u>experience</u> revelations themselves, and also to write put into words enough of the experience to serve as a basis for miracles.²⁴⁵	
This last passage refers to an experience Helen had (see Cameo 7) when she wanted to help Bill. She intended to write "If you will tell me what to do, I will do it," but she then found that she had written "I will to do it." Jesus then said, "And that, Azra, is the answer." This catapulted her into an experience of revelation, a mystical experience. After this, due to the intensely personal experience she had just had, the notes she wrote had a more personal quality. Jesus said that she should ask Bill if they should go in the Course, presumably because (as he says immediately below), "What you wrote <i>can</i> be useful to miracle-workers other than yourself."	
This is why you <u>experienced</u> that revelation about "I will to do" <u>very</u> personally, but <u>also</u> wrote it. What you wrote <u>can</u> be useful to miracle-workers other than yourself. The We said before that prayer is the medium of miracles. The miracle prayer <u>is</u> what you wrote, i.e.—"If you will tell me what to do, I will to do it." * (insert next page)²⁴⁶ This prayer is the door that leads out of the desert forever. [4a.24] This²⁴⁷ is not yet a complete statement, because it does not exclude the negative. We have already told you to add "and <u>not</u> to do what those²⁴⁸ you would not have me do" in connection with miracles. The distinction has also been made here between "miracle-mindedness" as a <u>state</u>, and "miracle-doing" as its expression. The former needs <u>your</u> careful protection, because it²⁴⁹ a state of miracle <u>readiness</u>. This is what the Bible means in the many references to "Hold your self ready," and other similar injunctions. Readiness here means keep your perception right side up (or valid), so you will <u>always</u> be ready, willing, and able. These are the essentials for "listen, learn, and do." You must be <u>Ready</u> to listen <u>Willing</u> to learn <u>Able</u> to do Only the last is involuntary, because it is the <u>application</u> of miracles which must be Christ-controlled. But the	9 We said before that prayer is the medium of miracles. ²The miracle prayer <u>is</u>: <i>³If you will tell me what to do, I will to do it.</i> ⁴This prayer is the door that leads out of the desert forever. 10 This, <u>however</u>, is not a complete statement, because it does not exclude the negative. ²We have already told you to add "and not to do those you would not have me do" in connection with miracles. ³The distinction has also been made here between "miracle-mindedness" as a <u>state</u> and "miracle doing" as its expression. ⁴The former needs <u>your</u> careful protection because it is a state of miracle <u>readiness</u>. ⁵This is what the Bible means in the references to "Hold yourself ready" and other similar injunctions. 11 Readiness here means <u>keeping</u> your perception right-side up, so you will <i>always</i> be ready, willing, and able. ²These are the essentials for "listen, learn, and do." ³You must be: <i>⁴Ready to listen, Willing to learn, and Able to do.</i>

243. This page is labeled "omitted." Missing from Urtext.

244. Two symbols follow the end of this sentence in the Notes, written slightly below the line. They seem to be "with the," but it's not clear if they are meant to signify anything.

245. Urtext adds: "(This refers to experiences at the visionary level, after which Helen Schucman wrote 'If you will tell me what to do, I will to do it.' She had not known that the word 'to' was inserted, and had merely intended to write 'I will do it. This recognition had a terrific impact on Helen Schucman.')

246. This parenthetical remark is missing from the Urtext.

247. Urtext: "*(Correction next day. This."

248. Urtext: "what."

249. Urtext adds: "is."

other two, [4a.25] which are the voluntary aspects of miracle-mindedness <u>are</u> up to you. To channelize <u>does</u> have a “narrowing down” connotation, though <u>not</u> in the sense of lack. The underlying state of mind, or Grace, is a total commitment. Only the <u>doing</u> aspect involves the channel at all. This is because doing is always specific. As Jack said, “A reliable instrument must measure something,” but a channel is also valid. It must learn to do <u>only</u> what it is supposed to do. Change the prayer to read: If you will tell me what to do <u>Only that</u> I will to do [Helen:] (Note: I object²⁵⁰ to the doggerel sound of this, and regard²⁵¹ it as very inferior poetry. [Jesus:] <u>A</u>—It’s hard to forget, though [4a.26] The revelation is literally unspeakable, because it is an experience of unspeakable love. The word “awe” should be reserved only for revelations, to which it is perfectly and correctly applicable. It is <u>not</u> [?] appropriately applied to miracles, because a state of true awe is worshipful. It implies that one of a lesser order stands before the Greater One. This is the case only when a soul stands before his Creator. Souls are perfect creations, and should be struck with awe in the presence of the Creator of Perfection. The miracle, on the other hand, is a sign of love among equals. The equal²⁵² cannot be in awe of each other, because awe <u>always</u> implies inequality. Awe is not properly experienced even to me. That is why in that short introductory vision, I knelt beside you <u>facing</u> the light.	⁵Only the last is involuntary, because it is the <i>application</i> of miracles which must be Christ-controlled. ⁶But the other two, which are the voluntary aspects of miracle-mindedness, <i>are</i> up to you. 12 To channelize <u>does</u> have a “narrowing down” connotation, though <i>not</i> in the sense of lack. ²The underlying state of mind, or grace, is a total commitment. ³Only the <u>doing</u> aspect involves <u>channelizing</u>. ⁴This is because doing is always specific. ⁵A channel must learn to do <i>only</i> what it is supposed to do. ⁶The prayer <u>should therefore</u> read: <i>⁷If you will tell me what to do, Only that I will to do.</i> 13 Revelation is literally unspeakable, because it is an experience of unspeakable love. ²The word “awe” should be reserved only for <u>revelation</u>, to which it is perfectly and correctly applicable. ³It is <u>not</u> appropriately applied to miracles, because a state of true awe is worshipful. ⁴It implies that one of a lesser order stands before the Greater One. ⁵This is the case only when a <u>Son of God</u> stands before his Creator. ⁶<u>The Sons</u> are perfect creations, and should be struck with awe in the presence of the Creator of perfection. 14 The miracle, on the other hand, is a sign of love among equals. ²The equal cannot be in awe of each other, because awe <u>always</u> implies inequality. ³Awe is not properly experienced even <u>in relation</u> to me. ⁴<u>I kneel</u> beside you <i>facing</i> the light.
It is not entirely clear what vision Jesus is talking about here, although this does resemble a scene in Helen’s final vision in a series on her relationship with Bill: “A figure outlined in brilliant light stepped from behind the altar and came toward me. Recognizing him as Jesus I started to kneel, but he came around to my side and knelt beside me at the altar, saying, ‘I would as soon kneel at your altar as have you kneel at mine’” (<i>Absence from Felicity</i>, 95). (This scene also seems to be referred to in the next paragraph below.)	
An Elder Brother is entitled to respect; for his greater experience, and a reasonable amount of obedience for his greater wisdom. He is also entitled to [4a.27] love <u>because</u> he is a brother, and also to devotion if he is devoted. It is only my own devotion that entitles me to yours. But you will notice that I have knelt at your altar as readily as I would ever have you kneel at mine.	15 An elder brother is entitled to respect for his greater experience, and obedience for his greater wisdom. ²He is also entitled to love <u>because</u> he is a brother, and also to devotion if he is devoted. ³It is only my own devotion that entitles me to yours. ⁴But you will notice that I have knelt at your altar as readily as I would ever have you kneel at mine.
We removed “a reasonable amount of” because Ken Wapnick said that when he and Helen were doing the final editing of the Course, he pointed out that “a reasonable amount of obedience” seemed too weak in relation to Jesus. She then confessed that she had originally heard just “obedience,” but couldn’t bring herself to write it down and so softened it (<i>Absence from Felicity</i>, 421). It is conceivable that that sentence is talking about a generic elder brother, who therefore <i>would</i> be entitled only to a “reasonable amount of obedience.” However, Helen capitalized “Elder Brother” here, which strongly implies that it is indeed referring specifically to Jesus.	
There is nothing about me that you cannot attain. I have nothing that does not come from God. The main difference	16 There is nothing about me that you cannot attain. ²I have nothing that does not come from God. ³The main

250. Urtext: “Helen Schucman objects.”

251. Urtext: “regards.”

252. Urtext: “~~The~~ equals.”

between us as yet is that I have <u>nothing else</u>. This leaves me in a state of true holiness, which is only a <u>potential</u> in you. “No man cometh to the Father but by me” is among the most misunderstood statements in the Bible. It <u>does not</u> mean that I am in any way <u>separate</u> [?] (or different) from you, [?] <u>except in time</u>. Now, we know that time does not exist. Actually, the statement is much more meaningful if it is considered on a vertical rather than a horizontal axis. Regarded along the vertical, man stands below me and I stand below God. In the process of “rising up,” I <u>am</u> higher. This is because [4a.28] without me the distance between God and man is too great for man to encompass. I bridge the distance as an Elder Brother to man on the one hand, and a Son of God on the other. My devotion to my brothers has placed me in charge of the Sonship, which I can render complete only to the extent I can <u>share</u> it. This appears to contradict another statement: “I and my Father are one.” I²⁵³ doesn’t. There are still <u>separate</u> parts in the statement, in recognition of the fact that the Father is <u>greater</u>. Actually, the original statement was “are of one <u>kind</u>.” [Moved from 2.6-7.] The Father and the Son are not <u>quite</u> identical. But [2.7] you <u>can</u> say “like Father <u>like</u> Son.” [4a.29 cont.] The Holy Spirit is the Bringer of Revelations, not miracles. Revelations are <u>indirectly</u> inspired by me, because I am close to the Holy Spirit, and alert to revelation-readiness in my brothers. I can thus <u>bring down</u> to them more than they can <u>draw down</u> to themselves. Jean Dixon’s description is perhaps a better statement of my position. [4a.29] Because my feet are on the grounds and my hands are in heaven, I can bring down the glories of Heaven to my brothers on earth.	difference between us as yet is that I have <i>nothing else</i>. <i>That</i> leaves me in a state of true holiness, which is only a <u>potential</u> in you. 17 “No man cometh <u>unto</u> the Father, but by me” is among the most misunderstood statements in the Bible. ²It <u>does not</u> mean that I am in any way separate or different from you, <i>except in time</i>. ³Now, we know that time does not exist. ⁴Actually, the statement is much more meaningful if it is considered on a vertical rather than a horizontal axis. ⁵Regarded along the vertical, <u>humanity</u> stands below me and I stand below God. ⁶In the process of “rising up,” I <i>am</i> higher. ⁷This is because without me the distance between God and <u>humanity</u> is too great for <u>you</u> to encompass. ⁸I bridge the distance as an elder brother on the one hand and a Son of God on the other. ⁹My devotion to my brothers has placed me in charge of the Sonship, which I can render complete only to the extent I can <u>share</u> it. 18 This appears to contradict another statement: “I and my Father are one.” ²<u>It</u> doesn’t. ³There are still separate parts in the statement, in recognition of the fact that the Father is <u>greater</u>. ⁴Actually, the original statement was “are of one <u>kind</u>.” ⁵The Father and the Son are not identical, but you <i>can</i> say “Like Father, <i>like</i> Son.” 19 The Holy Spirit is the Bringer of revelations. ²Revelations are <u>indirectly</u> inspired by me, because I am close to the Holy Spirit, and alert to revelation readiness in my brothers. ³I can thus <u>bring down</u> to them more than they can <u>draw down</u> to themselves. Jeane Dixon’s description is perhaps a better statement of my position: Because my feet are on the <u>ground</u> and my hands are in Heaven, I can bring down the glories of Heaven to my brothers on earth.
We omitted the statement that the Holy Spirit brings only revelations, “not miracles,” because we believe it contradicts the rest of the Course, which characterizes the Holy Spirit as “the Bringer of all miracles” (W-106.7:2).	
The Holy Spirit is the Highest Communication Medium. Miracles do not involve this type of communication, because miracles they are <u>temporary</u> communicative devices. When man can return to his original form of communication with God by direct Revelation, the need for miracles is over. The Holy Spirit mediates higher to lower-order communication, keeping the direct channel from God to man open for revelation. Revelation is <u>not</u> reciprocal. It is always <u>from</u> God <u>to</u> man. This is because God and man are <u>not</u> equal. The miracle is reciprocal because it <u>always</u> involves equality. [Moved from 4a.30.] The miracle is a learning device for which lessens the need for time.	20 The Holy Spirit is the highest communication medium. ²Miracles do not involve this type of communication, because they are <i>temporary</i> communicative devices. ³When the <u>Sonship</u> can return to <u>its</u> original form of communication with God by direct revelation, the need for miracles is over. ⁴The Holy Spirit mediates higher- to lower-order communication, keeping the direct channel from God to <u>humanity</u> open for revelation. ⁵Revelation is <u>not</u> reciprocal. ⁶It is always <i>from</i> God to <u>you</u>. ⁷This is because God and <u>you</u> are <u>not</u> equal. ⁸The miracle, <u>on the other hand</u>, is reciprocal because it <u>always</u> involves equality. 47. The miracle is a learning device which lessens the need for time.
We moved this sentence up one paragraph in order to give the discussion an apt introduction and to make the sentence a miracle principle, which it is in the Urtext, HLC, and FIP versions.	
[4a.29 cont.]	2 In the longitudinal (or horizontal) plane, the true equality of all the members of the Sonship appears to involve

253. In the Notes, “I” is underlined and has a mark (which might be a question mark) next to it in the margin. In the Urtext, it is changed to the appropriate “It.”

In the longitudinal (or horizontal) plane, the true equality of all men in the Sonship appears to involve almost endless time. But we know that time is only an artifact introduced [4a.30] as a learning aid. The²⁵⁴ miracle is a learning device for which lessens the need for time. The sudden shift²⁵⁵ from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been. A miracle has thus the unique property of abolishing time by rendering the space of time it occupies unnecessary. There is <u>no</u> relation between the time a miracle <u>takes</u> and the time it <u>covers</u>. It <u>substitutes for</u> learning that might have taken thousands of years. It does this by the underlying recognition of perfect equality and holiness between doer and receiver on which the miracle rests. It is unstable, but perfectly consistent. i.e., it does not occur predictably across time, and it rarely recurs in comparable forms. But [4a.31] <u>within itself</u> it is perfectly consistent. Since it contains <u>nothing but</u> an an acknowledgment of equality and worth, all parts <u>are</u> equal. This establishes the prerequisite for validity. We said before that the miracle abolishes time. It does this by a processes of <u>collapsing</u> it. It thus abolishes certain <u>intervals</u> within it. It does this, however, <u>within</u> the larger temporal sequence. The validity of the miracle, then, is <u>predictive</u>, not logical, within the temporal schema. It establishes an out-of-pattern time interval, which is <u>not</u> under the usual laws of time. Only in this sense is it timeless. By collapsing time, it literally saves time, much the way “daylight saving time” does. It rearranges the distribution of light.	almost endless time. ²But we know that time is only an artifact introduced as a learning aid. [First sentence moved to T-1.47.1:1.] ³The sudden shift from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been. ⁴A miracle has thus the unique property of abolishing time by rendering the space of time it occupies unnecessary. ⁵There is <u>no</u> relation between the time a miracle <i>takes</i> and the time it <i>covers</i>. ⁶It substitutes for learning that might have taken thousands of years. ⁷It does this by the underlying recognition of perfect equality and holiness between doer and receiver on which the miracle rests. 3 <u>The miracle</u> is unstable, but perfectly consistent. ²That is, it does not occur predictably across time, and it rarely recurs in comparable forms, but <u>within itself</u> it is perfectly consistent. ³Since it contains <u>nothing but</u> an acknowledgment of equality and worth, all parts <i>are</i> equal. 4 We said before that the miracle abolishes time. ²It does this by a <u>process</u> of <u>collapsing</u> it. ³It thus abolishes certain intervals within it. ⁴It does this, however, <i>within</i> the larger temporal sequence. ⁵The validity of the miracle, then, is predictive, not logical, within the temporal schema. ⁶It establishes an out-of-pattern time interval, which is <u>not</u> under the usual laws of time. ⁷Only in this sense is it timeless. ⁸By collapsing time, it literally saves time, much the way “daylight saving time” does. ⁹It rearranges the distribution of light.
By saying that the miracle’s validity is predictive, not logical, Jesus here is combining two entirely different kinds of validity, one from psychological testing and one from logic. <i>Predictive validity</i> is when a test accurately predicts future behavior, such as when a test given to a job applicant accurately predicts how well that applicant will actually perform in the first year on the job. <i>Logical validity</i> is when a conclusion follows from its premises, is a logical outcome of its premises. The point of Jesus’ comment here is that the miracle establishes a condition that does <i>not</i> follow logically from past conditions. It is new. It is “out-of-pattern.” This condition, however, <i>does</i> carry forward into the future. Therefore, it does predict future behavior. In sum, rather than being an outcome of the old pattern from the past (logical validity), the miracle establishes a new pattern that carries into the future (predictive validity). As the Course often points out, the miracle undoes the past and then from it extends a new future.	
The miracle is the only device which man has at his immediate disposal for controlling time. Only the [4a.32] Revelation <u>transcends</u> it, having nothing to do with time at all. The miracle is much like the body, in that both are learning aids which aim at facilitating a state in which they are unnecessary. When the soul is finally in the original state of direct communication, neither the body nor the miracle serve²⁵⁶ any purpose. While he is <u>in</u> the body, however, man can choose between loveless or²⁵⁷ miraculous channels of creativity. He can create an empty shell (see previous reference), but he <u>does not</u> create nothing at all. He can wait, delay, paralyze himself, reduce his creativity almost to nothing, and even induce²⁵⁸ a real	48. The miracle is the only device which you have at your immediate disposal for controlling time. ²Only revelation transcends it, having nothing to do with time at all. 2 The miracle is much like the body, in that both are learning aids which aim at facilitating a state in which they are unnecessary. ³When <u>you are</u> finally in the original state of direct communication, neither the body nor the miracle <u>serves</u> any purpose. 3 While <u>you are</u> in the body, however, <u>you</u> can choose between loveless or miraculous channels of creativity. ²<u>You</u> can <u>make</u> an empty shell (see previous reference), but <u>you do not make</u> nothing at all. ³<u>You</u> can wait, delay, paralyze yourself, reduce your creativity almost to nothing, and even

254. Urtext: “41. The.”

255. Urtext “shifts.”

256. Urtext: “serves.”

257. Urtext: “and.”

258. Urtext: “introduce.”

developmental arrest or regression. But he cannot abolish his creativity. He can destroy his medium of communication, but not his potential.

He was not created by his own free will. Only what he creates is his to decide. The basic [4a.33] decision of the miracle-minded is not to wait on time any longer than is necessary. Time can waste, as well as be wasted. The miracle-worker therefore accepts the time-control factor of the miracle gladly, because he knows that every collapse of time brings all men closer to the ultimate release from time, in which the Son and the Father are one. (~~or of one kind~~)

The real meaning of “are of one kind” is “of one mind or will.” When the will of the Sonship and the Father are one, their perfect accord is Heaven.

Tell²⁵⁹ Bill he is right in providing you with with the consistent strength you need to get and he needs to offer. Your instability and his weakness have resulted from bad karmic choices, and your relationship now is crucial for the future. You must both exert every effort to [4a.34] restore it to what it once was. Both of you are correcting where you have failed before. This has already enabled you to fill a very unexpected role in your²⁶⁰ joint salvation, and the salvation of many other children I will entrust increasingly to you. These are by no means chosen at random. Bill should know that his preparation is not only in terms of sharing in the result²⁶¹ of your better application of some rather unusual talents. His own role, which he will understand after his preparation is complete, will be equally surprising.

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

Note that you do not need his help as a Scribe, because you developed this ability by your own efforts, and finally placed it²⁶² at my disposal. By lending you his strength, he strengthened²⁶³ himself. When he gains this through his [4a.35] own efforts, he will need your help in a very unexpected way. But this is just another example of the reciprocal nature of miracles.

induce a real developmental arrest or regression. ⁴But you cannot abolish your creativity. ⁵You can destroy your medium of communication, but not your potential. ⁶You were not created by your own free will. ⁷Only what you make is yours to decide.

4 The basic decision of the miracle-minded is not to wait on time any longer than is necessary. ²Time can waste, as well as be wasted. ³The miracle worker therefore accepts the time-control factor of the miracle gladly, because he knows that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are one, or of one kind. ⁴The real meaning of “of one kind” is “of one mind or will.” ⁵When the will of the Sonship and the Father are one, Their perfect accord is Heaven.

To draw out the message of these comments: Both Helen and Bill have made bad choices in past lives. This has resulted in her instability and his weakness. By offering Helen his strength—in support of her scribal role—Bill strengthens himself and thus overcomes his weakness. And he stabilizes her, and thus helps correct her instability. Giving her his strength, then, overcomes both of their past patterns.

Their bad karmic choices have also damaged their relationship, and this damage must be reversed now, because their “relationship now is crucial for the future.” They therefore must “both exert every effort to restore it to what it once was.” Apparently, their relationship was once one of harmony and holiness, and it needs to become that again.

So the point is that now they need to correct where they failed before, individually and together. And they are doing so. This has allowed Helen to move into her role as scribe, which will contribute to the “joint salvation” of her and Bill, as well as the salvation of many other carefully chosen people.

During this same time, Bill is preparing for his own role. This preparation is twofold. First, he is sharing in the benefits of Helen’s role—he is studying the Course as it comes through. Second, he is lending her his strength and thus strengthening himself.

These two things will bring him his role in the plan for salvation, at which time he will need Helen’s *help*, just as she now needs his *strength*. In other words, the shoe will be on the other foot then—she will be supporting him in his role. This “is just

259. Urtext: “ASIDE: Tell.”

260. Urtext adds: “own”

261. Urtext: “results.”

262. Urtext: “them.”

263. Urtext: “strengthens.”

another example of the reciprocal nature of miracles.” The miracles we give are then given back to us by the very ones who received them from us.	
Equality does not imply homogeneity <u>now</u>. When <u>everyone</u> has <u>everything</u>, individual contributions to the Sonship will no longer be necessary. When the Atonement has been completed, <u>all</u> talents will be shared by <u>all</u> of the Sons of God. God is <u>not a-partia</u> partial. All of his children have his total love, and all of his gifts are given freely to everyone alike. “Except you become as little children” means unless you fully recognize your complete dependence on God, you cannot know what the real power of the Son in his true relationship with the Father. You and Bill <u>do</u> have special talents which are needed for the Celestial speed-up [4a.36] at this time. But note that the term “speed up” is not one which relates to the <u>transcending</u> of time.	5 Equality does not imply homogeneity <i>now</i>. ²When <u>everyone</u> has <u>everything</u>, individual contributions to the Sonship will no longer be necessary. ³When the Atonement has been completed, <u>all</u> talents will be shared by <u>all</u> of the Sons of God. ⁴God is <i>not</i> partial. ⁵All of His children have His total love, and all of His gifts are given freely to everyone alike. ⁶“Except you become as little children” means unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father. 6 You <u>do</u> have special talents which are needed for the celestial speed-up at this time. ²But note that the term “speed-up” is not one which relates to the <i>transcending</i> of time.
Jesus is using Helen and Bill here as an example of what he has just been talking about: They are miracle workers who are using special talents to speed up (or save) time.	
When time is abolished, and all the Sons of God have come home, no special agents will be necessary. But do not underestimate the power of special agents now, or the great need there is for them. I do not claim to be more than that myself. No one in his right mind, (a term which should be specially noted), ever wants either more or less than that. Those who are called on to witness for me <u>now</u> are witnessing for all men, as I am. The²⁶⁴ role of the Priestess was once to experience revelations and work miracles. The purpose was to bring those not as²⁶⁵ available for direct revelations into proper focus for them. Heightened perception was always the essential Priestess attribute. [4a.37] [Helen:] <u>Note</u>: This AM was the 1st time I ever said I’d be honored if there were any notes he wanted me to take. He said he did.²⁶⁶ Neither Bill nor I is really clear about how sexual-impulses can be directly translated into miracle impulses. [Helen reporting what Jesus told her:] The fantasies²⁶⁷ I [Helen] mentioned yesterday²⁶⁸ provide an excellent example.²⁶⁹ [Jesus:] (Now switch the pronoun references, or it will be too confusing.)	³When time is abolished and all the Sons of God have come home, no special agents will be necessary. ⁴But do not underestimate the power of special agents now, or the great need there is for them. ⁵I do not claim to be more than that myself. ⁶No one in his right mind (a term which should be specially noted) ever wants either more or less than that. ⁷Those who are called on to witness for me <i>now</i> are witnessing for all men, as I am. [First sentence moved to T-1.48.13:1.]
Since Helen is confessing that she doesn’t understand the matter, only Jesus would know what would provide “an excellent example.” Therefore, the comment about the fantasies that would “provide an excellent example” must be Helen’s paraphrase of something Jesus said to her. That seems to be why Jesus wants Helen to switch the pronoun references, at least from this point forward. He wants it to be clear that he is the one speaking.	

264. “AM” is written in the Notes in the margin to the left of this line.

265. Urtext: “not yet.”

266. Urtext: “(This is the first time that Helen Schucman ever said that she would be honored if there were any notes.)”

267. Urtext adds: “that.”

268. Urtext adds: “(refers to discussion Helen Schucman and Bill had).”

269. Urtext adds: “of how you switch.”

Fantasies are though distorted forms of thinking, because they always involve twisting perception into unreality. Fantasy is a debased form of vision. Visions and revelations are closely related. Fantasies and projection are more closely associated, because both attempt to control external reality according to false internal needs. “Live and let live” happens to be a very meaningful s [possibly would have been “saying”] injunction. Twist reality in any way, and you are perceiving destructively. [4a.38] This²⁷⁰ was lost through usurpation, which in turn produced tyranny. I told you you were now restored to your former role in the Plan of Atonement. But you must still choose freely to devote your heritage to the greater Restoration. As long as a single slave w remains to walk the earth, your release is not complete. Complete restoration of the Sonship is the only true goal of the miracle-minded. Sexual fantasies are distortions of perception by definition. They are a means of making false associations, and obtaining pleasure from them. Man can do this only because <u>he</u> is creative. But although he can perceive false associations, he can never make them real except to himself. As was said before, man believes in what he creates. If he creates a miracle, he will be equally strong [4a.39] in his belief in that. The strength of his conviction will then sustain the belief of the miracle-receiver. No sex fantasies, sexual or other,²⁷¹ are true. Fantasies become totally unnecessary as the wholly satisfying nature of reality becomes apparent. The sex impulse <u>is</u> a miracle-impulse when it is in proper focus. One individual sees in another the right partner for “procreating the stock.” (Wolfe was not too far off here), and also for their join establishment of a creative home. This does not involve fantasy at all. If I am asked to participate in the decision, the decision will be a <u>right</u> one, too.	7 Fantasies are distorted forms of thinking, because they always involve twisting perception into unreality. ²Fantasy is a debased form of vision. ³Visions and revelations are closely related. ⁴Fantasies and projection are more closely associated, because both attempt to control external reality according to false internal needs. ⁵“Live and let live” happens to be a very meaningful injunction. ⁶Twist reality in any way and you are perceiving destructively. ⁷Reality was lost through usurpation, which in turn produced tyranny. ⁸Now you must choose freely to devote your heritage to the greater restoration. ⁹As long as a single slave remains to walk the earth, your release is not complete. ¹⁰Complete restoration of the Sonship is the only true goal of the miracle-minded. 8 Sexual fantasies are distortions of perception by definition. ²They are a means of making false associations and obtaining pleasure from them. ³You can do this only because <u>you are</u> creative. ⁴But although you can perceive false associations, <u>you</u> can never make them real except to yourself. ⁵As we said before, you believe in what you make or create. ⁶If you make a miracle, you will be equally strong in your belief in that. ⁷The strength of your conviction will then sustain the belief of the miracle receiver. 9 No fantasies, sexual or otherwise, are true. ²Fantasies become totally unnecessary as the wholly satisfying nature of reality becomes apparent. ³The sex impulse <u>is</u> a miracle impulse when it is in proper focus. ⁴One individual sees in another the right partner for propagating the species and also for their joint establishment of a creative home. ⁵This does not involve fantasy at all. ⁶If I am asked to participate in the decision, the decision will be a <u>right</u> one, too.
“Wolfe” refers to Charlotte Wolff, a psychotherapist and sexologist.	
[Moved from 4a.50-51.] You and Bill both chose your present sex partners shamefully, and would have to atone for the lack of love which was involved in any case. You selected them precisely <u>because</u> they were <u>not</u> suited to gratify your fantasies. This was not because you wanted to abandon or give up the fantasies, but because you were <u>afraid</u> of them. You saw in your partners a means of protecting against the fear, but both of you continued to “look around” for chances to indulge the fantasies. The dream of the “perfect partner” is [4a.51] an attempt to find <u>external</u> integration, while retaining conflicting needs in the self. Bill was somewhat less guilty of this than you, but largely because he was more afraid. He had abandoned the hope²⁷² in a neurotic sense of despair of finding it. You, on the other hand, insisted that the hope was justified. Neither of you therefore as²⁷³ in your right mind.	10 The choice of sex partners often involves a lack of love, which, whatever happens, must be atoned for. ²They are frequently selected precisely because they are <u>not</u> suited to gratify your fantasies. ³This <u>is</u> not because you want to abandon or give up the fantasies, but because you are <u>afraid</u> of them. ⁴You see in a partner a means of protecting against the fear, but you <u>then continue</u> to look around for chances to indulge the fantasies. ⁵The dream of the “perfect partner” is an attempt to find <u>external</u> integration while retaining conflicting needs in the self. ⁶Some abandon the hope in a neurotic sense of despair of finding that perfect partner. ⁷Others insist the hope <u>is</u> justified. ⁸None is in <u>his</u> right mind.

270. “This” is underlined and there is a question mark next to it in the margin. This is probably because the referent of the pronoun is uncertain. In dictating this to Bill for the Urtext, Helen put “reality” in place of “this.”

271. Urtext: “otherwise.”

272. Urtext adds: “(of finding a perfect partner).”

273. Urtext: “was.”

[Moved from 4a.52.53.] The lack of love (or faulty need-orientation) which led to your particular person (<u>not</u> object) choices <u>can</u> be corrected within the existing²⁷⁴ framework, and would <u>have</u> to be in the larger interest of overall progress. The situation is questionable largely because of its inherent vulnerability to fantasy-gratification. Doing the best you can <u>within</u> this limitation is probably the best corrective measure at present. Any relationship you have undertaken for whatever reasons [4a.53] becomes a responsibility. If you shift your own needs, some amount of corresponding shift in the need-orientation of the other person <u>must</u> result. This will be beneficial, even if the partner was originally attracted to you <u>because</u> of your disrespect. Teaching devices which are totally alien to a learner's perceptual system are usually merely disruptive. Transfer depends on <u>some</u> common elements in the new situation which are understandable in terms of the old. [Moved from 4a.37.] [Helen:] Neither Bill nor I is really clear about how sexual-impulses can be directly translated into miracle impulses.	11 The lack of love (or faulty need-orientation) which <u>leads</u> to a particular person (<i>not</i> object) <u>choice can often</u> be corrected within the existing framework. ²The situation is questionable largely because of its inherent vulnerability to fantasy-gratification. ³Doing the best you can <i>within</i> this limitation is <u>often</u> the best <u>correction</u> measure. ⁴Any relationship you have undertaken for whatever reasons becomes a responsibility. 12 If you shift your own needs, some amount of corresponding shift in the need-orientation of the other person <i>must</i> result. ²This will be beneficial, even if the partner was originally attracted to you <i>because</i> of your disrespect. ³Teaching devices which are totally alien to a learner's perceptual system are usually merely disruptive. ⁴Transfer depends on <i>some</i> common elements in the new situation which are understandable in terms of the old. 13 How can sexual impulses be directly translated into miracle impulses?
This sentence originally sparked this entire discourse on sex, beginning with the discussion of fantasy. Because the exercise that follows is the specific answer to the question of how sexual impulses can be translated into miracle impulses, we have moved the sentence here.	
[4a.39 cont.] In a situation where you or another person, or both, experience inappropriate sex impulses, <u>know first</u> that this is an expression of fear. Your love toward each other is <u>not</u> perfect, and this is why the fear arose. Turn immediately to me by denying the power [4a.40] of the fear, and ask me to help you replace it will²⁷⁵ love. This shifts the sexual impulse immediately to the miracle-impulse and places it at <u>my</u> disposal. Then acknowledge the true creative worth of both yourself <u>and</u> the other one. This places [2] strength where it belongs. Note that sexual fantasies are <u>always</u> destructive (or depleting), in that they perceive another in an inappropriate creative role. Both people are perceived essentially as "objects" fulfilling <u>their own</u> pleasure drives. This dehumanized view is the source of the <u>depleting</u> use of sex. Freud's description is purely <u>negative</u>, i.e., as a release from the <u>unpleasant</u>. He also observed that the tension from id impulses never completely abates. What he should have said was that the shift from miracle-impulses to sexual impulses was [4a.41] debilitating in the first place, because of the level-confusion involved. This set up a state in which real release was impossible. Note also that Freud's notion of sex was as a <u>relaxer</u> device for inducing <u>relaxation</u>, which he confused with <u>peace</u>. Inappropriate sex relaxes only in the sense that it may induce <u>s</u> physical sleep. The miracle, on the other hand, is an <u>energizer</u>. It always strengthens, and never depletes. It <u>does</u> induce peace and by establishing tranquility (<u>not</u> relaxation) it enables both giver and receiver to enter into a state of grace. Here he is restored to his miracle-mindedness, (not release from tension) is restored.	²In a situation where you or another person, or both, experience inappropriate sex impulses: ³<i>Know first</i> that this is an expression of fear. ⁴Your love toward each other is <u>not</u> perfect and this is why the fear arose. ⁵Turn immediately to me by denying the power of the fear, and ask me to help you replace it <u>with</u> love. ⁶This shifts the sexual impulse immediately to the miracle impulse and places it at <i>my</i> disposal. ⁷Then acknowledge the true creative worth of both yourself <u>and</u> the other one. ⁸This places strength where it belongs. 14 Note that sexual fantasies are <i>always</i> destructive (or depleting), in that they perceive another in an inappropriate creative role. ²Both people are perceived essentially as "objects" fulfilling <u>their own</u> pleasure drives. ³This dehumanized view is the source of the <u>depleting</u> use of sex. 15 Freud's description is purely <i>negative</i>; that is, <u>sex</u> as a release from the unpleasant. ²He also observed that the tension from id impulses never completely abates. ³What he should have said was that the shift from miracle impulses to sexual impulses was debilitating in the first place, because of the level confusion involved. ⁴This set up a state in which real release was impossible. ⁵Note also that Freud's notion of sex was as a device for inducing <i>relaxation</i>, which he confused with <i>peace</i>. 16 Inappropriate sex relaxes only in the sense that it may induce physical sleep. ²The miracle, on the other hand, is an <i>energizer</i>. ³It always strengthens, and never depletes. ⁴<i>It does</i> induce peace and by establishing tranquility (<u>not</u> relaxation) it

274. Urtext: "existent."

275. Urtext adds: "(with)."

Tension is the result of a building-up of unexpressed miracle-impulses. This can be truly abated only by releasing the miracle-drive, which has been [4a.42] blocked. Converting it to sexual libido merely produces further blocking. Never foster this illusion in yourself, or encourage it in others. An “object” is incapable of release, because it is a concept which is devoid²⁷⁶ of creative power. The recognition of the real creative power in yourself <u>and</u> others brings release because it brings peace. The peace of God which passeth understanding <u>can</u> keep your hearts now and forever. Only two short additions are needed here; 1. Your earlier acute problem in writing things down came from a <u>much</u> earlier misuse of very great Scribal abilities. These were turned to secret rather than shared advantage, depriving it of its miraculous potential-, which and diverting it into possession. This is much like [4a.43] the confusion of sex impulses with possession-impulses. Some of the original material is still in the Temple. This is why you became so afraid about Atlantis. Bill has his own reasons.	enables both giver and receiver to enter into a state of grace. ²Here their miracle-mindedness (not release from tension) is restored. 17 Tension is the result of a building up of unexpressed miracle impulses. ²This can be truly abated only by releasing the miracle drive, which has been blocked. ³Converting it to sexual libido merely produces further blocking. ⁴Never foster this illusion in yourself, or encourage it in others. ⁵An “object” is incapable of release, because it is a concept which is devoid of creative power. ⁶The recognition of the real creative power in yourself and others brings release because it brings peace. ⁷The peace of God which passeth understanding <u>can</u> keep your hearts now and forever.
This paragraph claims that Helen had difficulty in “writing things down” because in a past life she had used her scribal abilities for private gain “rather than shared advantage.” Perhaps this difficulty arose because she unconsciously feared she would do the same thing again.	
2. Retain your miracle-minded attitude toward Rosie <u>very</u> carefully. She once hurt both of you, which is why she is now your servant. But she is blessed in that she sees service as a source of joy. Help her straighten out her past errors, by contributing to your welfare now.	
Rosie is Helen and Louis’s maid. Her service to them, according to this material, stems from a past life in which she hurt both of them. Being their servant, however, is not a punishment but a blessing. By finding joy in contributing to their welfare now, she is undoing the hurtful way she was toward them in the past. Helen can help her in this, apparently, by maintaining a “miracle-minded attitude” toward her, which will make it easy for Rosie to serve her and Louis in the present.	
[4a.44]²⁷⁷ “Priestess, a brother has knelt at your shrine. Heal him through me.” I have an idea that the “shrine” merely referred to the “altar within,” which the Priestess served. I imagine that the communication was direct, and the “brother” always nameless. I think the Priestess responded automatically by praying directly to God, standing with upraised arms to draw down a blessing on her brother, who knelt outside. Her response was completely automatic and impersonal. She never even thought of checking the outcome, because there <u>was</u> no doubt. I imagine there is <u>still</u> no doubt, really. Except that the Priestess can no longer ask alone. [4a.45] It was originally “sister,” not “Priestess.”	
This material refers to an earlier past life vision in which Helen was a priestess who prayed for people who came to her shrine (see Cameo 31). The opening sentence (“Priestess, a brother has knelt at your shrine. Heal him through me.”) was	

276. Urtext: “deprived.”

277. Page labeled “omitted” and there is a large “1” at the top of it. In place of the contents of this page, the Urtext has: “(special Revelation re Helen Schucman—omission 1.)” This seems to indicate that the content of this page in the Notes was a special revelation about Helen.

apparently what her assistant (envisioned as either Bill or Jesus) told her after receiving a person's prayer request. When she uses the word "impersonal" to describe the priestess's response, we need to remember that this word is often used in relation to miracles, indicating that they are not based on anything specific or personal to the miracle receiver. It does not indicate a lack of caring, but rather a caring toward each person based on what is universal in that person.	
[Jesus:] As²⁷⁸ long as you remember <u>always</u> that you never suffered anything because of anything anyone <u>else</u> did, this is not dangerous.	
The Urtext adds here that Helen asked "re past memories." This is understandable given that the foregoing material is all about past lives. The answer suggests that having information about specific past lives "is not dangerous," as long as you keep clearly in mind that no one else's actions caused <i>your</i> suffering.	
Remember that you who want peace can find it only by complete forgiveness. You never really <u>wanted</u> peace before, so there was no point in knowing how to get it. This is an <u>example</u> of the "need to know" principle, which was established by the Plan of Atonement long before the CIA. No kind of knowledge is acquired by anyone unless he wants it, or believes in some way he <u>needs</u> it. A psychologist <u>does not</u> need a (lesson)²⁷⁹ course²⁸⁰ <u>in</u> on the hierarchy of needs as such, but like everyone else, he <u>does</u> need to understand his own.	18 Remember that you who want peace can find it only by complete forgiveness. ²You never really <i>wanted</i> peace before, so there was no point in knowing how to get it. ³This is an example of the "need to know" principle, which was established by the plan of Atonement long before the CIA. ⁴No kind of knowledge is acquired by anyone unless he wants it or believes in some way he <i>needs</i> it.
In context, the last sentence seems to suggest that Helen does not understand her own true need, which is to find the peace she wants through forgiveness.	
[4a.46] This particular set of notes will be the only one which deals with the concept of "lack," because while the concept does not exist in the Creation of God, it is <u>very</u> apparent in the creations of man. It is, in fact, the essential difference. A need implies lack, by definition. It involves the recognition, conscious or unconscious, (and at times, fortunately, superconscious) that you would be better off in a state which is somehow different from the one you are in. Until the separation (which is a better term than the fall), nothing was lacking. This meant that man had no needs; at all. If he had not deprived himself, he would never have experienced them. After the Separation, needs became the most powerful source of motivation for human action. All behavior is essentially motivated by needs, but [4a.47] behavior itself is not a Divine attribute. The body is the mechanism for behavior. (Ask any behaviorist — he is <u>right</u>, too.) You tell your own classes that nobody would <u>even</u> bother even to get up, <or> and go from one place to another if he did not think he would somehow be better off. <u>somehow</u>. This is very true. Believing that he <u>could</u> be "better off" is the reason why man has the mechanism for behavior at his disposal. That is why the Bible says "By their <u>deeds</u> ye shall know them."	19 The following section will be the only one which deals with the concept of "lack," because while the concept does not exist in what God creates, it is <i>very</i> apparent in <u>what you make</u>. ²It is, in fact, the essential difference. 20 A need implies lack by definition. ²It involves the recognition, conscious or unconscious (and at times, fortunately, superconscious), that you would be better off in a state which is somehow different from the one you are in. ³Until the separation (which is a better term than the fall), nothing was lacking. ⁴This meant that <u>you</u> had no needs at all. ⁵If <u>you</u> had not deprived <u>yourself</u>, <u>you</u> would never have experienced them. 21 After the separation, needs became the most powerful source of motivation for human action. ²All behavior is essentially motivated by needs, but behavior itself is not a divine attribute. ³The body is the mechanism for behavior. ⁴Nobody would bother even to get up and go from one place to another if he did not think he would somehow be better off. ⁵Believing that <u>you</u> <i>could</i> be "better off" is the reason why <u>you</u> <i>have</i> the mechanism for behavior at <u>your</u> disposal. ⁶That is why the Bible says, "By their <i>deeds</i> ye shall know them."

278. Urtext: "Helen Schucman question re past memories. Answer: As."

279. There is a question mark above "~~lesson~~."

280. Urtext: "lesson."

A man acts according to the particular hierarchy of needs he establishes for himself. His hierarchy, in turn, depends on his perception of what he is, in or and i.e., —what he <u>lacks</u>. This establishes his own rules for what he needs to know. [4a.48] Separation from God is the only lack he really needs to fill correct. But his separation would never have occurred if he had not distorted his perception of truth, and thus perceived himself as lacking. The concept of <u>any</u> sort of need <u>hierarchy</u> arose because, having made this fundamental error, he had already fragmented himself into levels with <u>different</u> needs. As he integrates, <u>he becomes</u> one and his <u>one</u> need becomes one accordingly. Only the fragmented can be confused about this. Internal integration within the self will not suffice to correct the lack fallacy, but it <u>will</u> correct the need fallacy. (Thank you for writing this as given). Sometimes word repetition Unified need produces unified action, and thus [4a.49] because it produces lack of ambivalence.	22 You act according to the particular hierarchy of needs you establish for yourself. ²Your hierarchy, in turn, depends on your perception of what you are; that is, what you <u>lack</u>. ³This establishes your own rules for what you need to know. ⁴Separation from God is the only lack you really need to correct. ⁵But your separation would never have occurred if you had not distorted your perception of truth, and thus perceived yourself as lacking. ⁶The concept of <u>any</u> sort of need <u>hierarchy</u> arose because, having made this fundamental error, you had already fragmented yourself into levels with <u>different</u> needs. ⁷As you integrate, you become one and your <u>one</u> need becomes one accordingly. ⁸Only the fragmented can be confused about this. 23 Internal integration within the self will not suffice to correct the lack fallacy, but it <u>will</u> correct the need fallacy. ²Unified need produces unified action, because it produces lack of ambivalence.
The struck-out phrase (“Sometimes word repetition”) implies that Helen was resistant to the double repetition of the words “correct the...fallacy,” but that she wrote it anyway, which Jesus thanked her for. Just as he often corrected her scribal errors, so he also often thanked her for taking his words down correctly.	
The concept of <u>any</u> sort of need <u>hierarchy</u> arose because, having made this fundamental error, he had already fragmented himself into levels with <u>different</u> needs. As he integrates, <u>he becomes</u> one and his <u>one</u> need becomes one accordingly. Only the fragmented can be confused about this. Internal integration within the self will not suffice to correct the lack fallacy, but it <u>will</u> correct the need fallacy. (Thank you for writing this as given). Sometimes word repetition Unified need produces unified action, and thus [4a.49] because it produces lack of ambivalence. The concept of need hierarchy, a corollary to the original error, requires correction at its <u>own</u> level, before the error of levels itself can be corrected. Man cannot operate (or behave) effectively while he operates at split levels. But as long as he does so, he must introduce correction from the bottom <u>up</u>. This is because he now operates in space, where “up” and “down” are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time <u>belief</u>. The physical world exists only because man can use it to correct his <u>unbelief</u>, which placed him in it originally. As long as man <u>knew</u> he did not need anything, the whole device was unnecessary. [4a.50] The need to know is not safely under man’s control at this time. It is <u>much</u> better off under <u>mine</u>. Let’s just leave it at that.²⁸¹	³The concept of need hierarchy, a corollary to the original error, requires correction at its <u>own</u> level, before the error of levels itself can be corrected. ⁴You cannot operate (or behave) effectively while you operate at split levels. ⁵But as long as you do so, you must introduce correction from the bottom <u>up</u>. 24 This is because you now operate in space, where “up” and “down” are meaningful terms. ²Ultimately, of course, space is as meaningless as time. ³The concept is really one of space-time belief. ⁴The physical world exists only because you can use it to correct your unbelief, which placed you in it originally. ⁵As long as you <u>knew</u> you did not need anything, the whole device was unnecessary.
The material that follows this speaks of “the other question,” which Jesus says “I am more than willing to answer.” The Urtext identifies this as a question that Bill asked about “sex under existing conditions.” It also mentions Helen’s earlier question (just above) “about the past,” which the Urtext identifies as being specifically about “past memories”—in other words, memories	

281. Urtext adds: “(Specific question raised by William Thetford re sex under existing conditions) (Helen Schucman raised previous question about the past, which has just been answered.)”

of past lives. In response, Jesus gives the discourse we have just seen on the hierarchy of needs, which finishes with the point that the “need to know”—about one’s past lives, for instance—is better left under his control. The implication is that he feels that Helen has no “need to know” any more about her past lives at this time. However, he is fully willing to answer Bill’s question, since it is about the *present*.

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

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

The dream of the “perfect partner” is [4a.51] an attempt to find external integration, while retaining conflicting needs in the self.

Bill was somewhat less guilty of this than you, but largely because he was more afraid. He had abandoned the hope²⁸² in a neurotic sense of despair of finding it. You, on the other hand, insisted that the hope was justified. Neither of you therefore as²⁸³ in your right mind.

As was said before, homosexuality is inherently more risky, (or error prone) than heterosexuality, but both can be undertaken on an equally false basis. The falseness of the basis is clear in the accompanying fantasies. Homosexuality always involves misperception of the self and or the partner, and generally both. Penetration does not involve magic, nor does any form of sexual behavior. It is a magical [4a.52] belief to engage in any form of body-image activity at all. You neither created yourselves, nor controlled your creation. [?] By introducing levels₇ into your own perception, you opened the way for body-image distortions.

The lack of love (or faulty need-orientation) which led to your particular person (not object) choices can be corrected within the existing²⁸⁴ framework, and would have to be in the larger interest of overall progress. The situation is questionable largely because of its inherent vulnerability to fantasy-gratification. Doing the best you can within this limitation is probably the best corrective measure at present. Any relationship you have undertaken for whatever reasons [4a.53] becomes a responsibility.

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

[These four paragraphs moved to T-1.48.10:1-8.]

[These two paragraphs moved to T-1.48.11:1-12:4.]

282. Urtext adds: “(of finding a perfect partner).”

283. Urtext: “was.”

284. Urtext: “existent.”

[4a.54] Man can never control the effects of fear himself, because he has <u>created</u> fear and believes in the power of what he creates. In attitude, then, though not in content, he resembles his own Creator, who has perfect faith in <u>His</u> creations because he created them. All creation rests on belief, and the belief in the creation produces its existence. This is why it is possible for a man to believe what is not true for anyone else. It is true for him because it is made <u>by</u> him. Every aspect of fear proceeds from upside-down perception. The truly creative devote their efforts to correcting this. The neurotic devotes his to compromise. The psychotic tries to escape by establishing the truth of his own errors. It is most difficult to free him by ordinary means, [4a.55] only because he is more stable in his denial of truth. The miracle makes no distinction among degrees of misperception. It is a device for perception-correction which is effective quite apart from either the degree or the direction of the error. In This is its <u>true</u> indiscriminateness. Christ-controlled miracles are selective <u>only</u> in that they are directed towards those who can use them for <u>themselves</u>. Since this makes it inevitable that they will extend them to others, a very strong chain of Atonement is welded. But Christ-control takes no account at all of the <u>magnitude</u> of the miracle itself, because the concept of size exists only in a plane that is itself unreal. Since the miracle aims at <u>restoring</u> reality, it would hardly be useful if it were bound by the laws [4a.56] of the same error it aimed²⁸⁵ to correct. Only man makes that kind of error. It is an example of the “foolish consistency” his own false beliefs have engendered. Both the power and the strength of man’s creative will must be understood, before the real meaning of denial can be appreciated and abolished. Denial is <u>not</u> mere negation. It is a positive miscreation. While the miscreation is <u>necessarily</u> believed in by its own creator, it does not exist at all in the at the level of true creation. The²⁸⁶ miracle compares the creations of man with the higher level of creation, accepting what is in <u>accord</u> as true, and rejecting the <u>discordant</u> as false. This is why it is so closely associated with validity. Real validity is both true <u>and</u> useful, or better, it is useful <u>because</u> it is true.	25 You can never control the effects of fear yourself, because you have <u>made</u> fear and believe in what you make. ²In attitude, then, though not in content, you resemble your own Creator, who has perfect faith in <u>His</u> creations because He created them. ³All creation rests on belief, and the belief in the creation produces its existence. ⁴This is why it is possible for <u>you</u> to believe what is not true for anyone else. ⁵It is true for <u>you</u> because it is made <u>by</u> you. 26 Every aspect of fear proceeds from upside-down perception. ²The truly creative devote their efforts to correcting this. ³The neurotic devotes his to compromise. ⁴The psychotic tries to escape by establishing the truth of his own errors. ⁵It is most difficult to free him by ordinary means only because he is more stable in his denial of truth. 49. The miracle makes no distinction among degrees of misperception. ²It is a device for perception correction which is effective quite apart from either the degree or the direction of the error. ³This is its <u>true</u> indiscriminateness. 2 Christ-controlled miracles are selective <u>only</u> in that they are directed toward those who can use them for themselves. ²Since this makes it inevitable that they will extend them to others, a very strong chain of Atonement is welded. ³But Christ-control takes no account at all of the <u>magnitude</u> of the miracle itself, because the concept of size exists only in a plane that is itself unreal. ⁴Since the miracle aims at restoring reality, it would hardly be useful if it were bound by the laws of the same error it aimed to correct. ⁵Only <u>human beings make</u> that kind of error. ⁶It is an <u>expression</u> of the “foolish consistency” <u>their</u> own false beliefs have engendered. 3 Both the power and the strength of <u>your</u> creative will must be understood before the real meaning of denial can be appreciated and abolished. ²Denial is not mere negation. ³It is a positive miscreation. ⁴While the miscreation is <u>necessarily</u> believed in by its own <u>maker</u>, it does not exist at all at the level of true creation. 50. The miracle compares <u>what you make</u> with the higher level of creation, accepting what is in <u>accord</u> as true, and rejecting the <u>discordant</u> as false.
Regarding the references to “validity”: As we have explained before, validity in psychological testing refers to the fact that a test result accords with what the test is designed to measure. In this passage, a belief of yours (“the creations of man”) is valid when it is truly in accord with what it is supposed to reflect: reality (“the higher level of creation”). The miracle assesses the validity of your beliefs by comparing them to reality. It then accepts what is <i>in</i> accord and rejects what is <i>out</i> of accord.	
[4a.57] All aspects of fear are untrue, because they <u>do not</u> exist at the higher creative level,²⁸⁷ and therefore do not exist at all. To whatever extent a man is willing to submit his beliefs to the real test of validity, to that extent are his perceptions healed (or corrected).	2 All aspects of fear are untrue, because they <u>do not</u> exist at the higher creative level, and therefore do not exist at all. ²To whatever extent <u>you are</u> willing to submit <u>your</u> beliefs to the real test of validity, to that extent are <u>your</u> perceptions

285. Urtext: “aimed aims.”

286. Urtext: “43. The.”

287. Urtext: “levels.”

In sorting out the false from the true, the miracle proceeds²⁸⁸ much along the lines suggested very correctly by Bill, i.e.— If perfect love casts out fear, And if fear exists, Then there is not perfect love. But Only perfect love really exists. Therefore If there is fear, it creates a state which does not exist. Believe <u>this</u> and you <u>will</u> be free. Only God can establish this solution, for <u>this</u> faith <u>is</u> His gift. [4a.58] But man must contribute to his readiness here as elsewhere. The readiness for faith, as for everything else that is true, entails the two steps necessary for the release from fear. Denial of fear, in human terms, is a strong defense because it in entails (as is) two levels of error: 1) That what is true truth <u>can</u> be denied and 2) That absence of truth can be effective. <u>Experiencing</u> fear, which is more characteristic of Bill, involves only the second error. However, these differences do not effect the power of the miracle at all, since only the (distinction between)²⁸⁹ truth or and error [first version: “only truth or error”] are its concern. <u>You</u> are both more miracle-minded and less able to recognize fear because of your stronger but split [4a.59] identification. Bill, also characteristically, is less miracle-minded but better able to recognize fear, because his identification is more consistently right but weaker. Together, the conditions needed for consistent miracle-mindedness, the state in which fear has been abolished, can be particularly well worked out. In fact, it <u>was</u> already well-worked out before.	healed (or corrected). ³In sorting out the false from the true, the miracle proceeds along these lines: Perfect love casts out fear. ⁴If fear exists, Then there is not perfect love. ⁵But Only perfect love really exists. ⁶Therefore, if there is fear, It <u>produces</u> a state which does not exist. ⁷Believe this and you will be free. ⁸Only God can establish this solution, for <i>this</i> faith <i>is</i> His gift. ⁹But <u>you</u> must contribute to <u>your</u> readiness here as elsewhere. ¹⁰The readiness for faith, as for everything else that is true, entails the two steps necessary for the release from fear. 3 Denial of fear, in human terms, is a strong defense because it entails two levels of error: 1. ²That <u>what is true</u> <u>can</u> be denied and 2. That absence of truth can be effective 4 <i>Experiencing</i> fear, which is more characteristic of <u>some people</u>, involves only the second error. ²However, <u>such</u> differences do not affect the power of the miracle at all, since only the distinction between truth and error <u>is</u> its concern. ³<u>Some</u> are both more miracle-minded and less able to recognize fear, because of <u>their</u> stronger but split identification. ⁴<u>Others</u> are less miracle-minded but better able to recognize fear, because <u>their</u> identification is more consistently right but weaker. ⁵Together, the conditions needed for consistent miracle-mindedness, the state in which fear has been abolished, can be particularly well worked out.
[Moved from 1a.46.] The²⁹⁰ purpose of this course is integration. I told you you cannot use²⁹¹ it right until you have taken it. As long as your identification vacillates,²⁹² you cannot accept the <u>p</u> [possibly would have been “power”] gift that belongs to you. You are still taking it and throwing it away.²⁹³ You do not yet know its healing power.	5 The purpose of this course is integration. ²You cannot use it right until you have taken it. ³As long as your identification <u>either</u> vacillates <u>or</u> is weak, you cannot accept the gift that belongs to you. ⁴You are still <u>either vacillating</u> between recognizing the gift and throwing it away, <u>or</u> regarding yourself as too weak to accept it. ⁵You do not yet

288. Urtext: “proceeds.”

289. The phrase “distinction between” was put in parentheses and then a question mark was placed at the beginning of the line, both actions indicating a question about whether this should be included. Helen did not read it into the Urtext.

290. Urtext: “INSTRUCTIONS: The.”

291. Urtext: “you that you will not be able to use.”

292. Urtext: “(and Bill’s is weak).”

293. Urtext: “You are still vacillating between recognizing the gift and throwing it away. Bill regards himself as too weak to accept it.”

After you have passed the course, you will take²⁹⁴ it and keep it and use it. That is the final exam, which you will have no trouble in passing. Midterm marks are not entered in²⁹⁵ the permanent record.	know its healing power. 6 After you have taken the course, you will accept it and keep it and use it. ²That is the final exam, which you will have no trouble in passing. ³Midterm marks are not entered in the permanent record.
We have moved this material from much earlier in the dictation because it makes such a fitting conclusion to this crucial first chapter. We have also filled it out with material from the Urtext. The Notes only speak of vacillating between accepting the gift and throwing it away. However, since this reflects only Helen's error, the Urtext version also includes Bill's side: "As long as your identification vacillates, (and Bill's is weak) you cannot accept the gift that belongs to you. You are still vacillating between recognizing the gift and throwing it away. Bill regards himself as too weak to accept it." We have modeled our version mostly after the Urtext, to be inclusive of both errors.	

294. Urtext: "accept."

295. Urtext: "on."

Chapter 2

The Notes	Complete and Annotated Edition
[4a.59] Your idea about the real meaning of “possession” should be clarified. Your own denial of fear²⁹⁶ introduced some error variance, but not really a significant amount. However, there is always a chance that as the size of the sample increases, what was not significant²⁹⁷ before <u>may attain</u> significance, so we had better get it out²⁹⁸ now while you are still within the safety margin.	I. The Real Meaning of Possession The real meaning of possession should be clarified.
Denial of fear has just been discussed at the very end of Chapter 1: “Denial of fear, in human terms, is a strong defense because it entails two levels of error.” What the above paragraph probably means, then, is that Helen had engaged in some form of denial of fear (as an error-based defense). This error on her part had introduced “error variance” into the dictation she received about possession. Error variance is a term from psychological testing. It refers to the “noise” in the data—the variability in the data that does not come from that which the test is measuring. In this case, it stands for the “noise” that Helen’s own error (her denial of fear) had introduced into her dictation. Jesus is saying that at this point this noise is “not really a significant amount,” but again drawing on psychological testing, he says that as the sample size grows (i.e., as Helen takes down more dictation about possession), it may <i>attain</i> significance. For example, five percent of error variance in a small sample may not be <i>statistically</i> significant, while that same percentage in a large sample would be. Therefore, Jesus wants to get the error out now, so that it is no longer contaminating her dictation and thus will never attain significance.	
Fear of possession is a [4a.60] perverted expression of the fear of the irresistible attraction of God. (Yes,²⁹⁹ this <u>does</u> apply to homosexuality, among other errors,)³⁰⁰ where the whole concept of possessing or “entering is”³⁰¹ a key [?]. or³⁰² fear. It is a symbolic statement of an inverted decision <u>not</u> to enter into, or possess, the Kingdom. In physical terms, it which it emphasizes because of the inherent error of soul avoidance, <u>real</u> physical creation is avoided, and fantasy-gratification is substituted. The truth is still that the attraction of God is irresistible at <u>all</u> levels, and the acceptance of this totally unavoidable truth is only a matter of time. But you should consider whether you <u>want</u> to wait, because you <u>can</u> return now, if you choose. [4a.61] You³⁰³ are writing this with improper motivation, but we are will try anyway. If you are to stop, do so immediately.	²Fear of possession is a perverted expression of the fear of the irresistible attraction of God. ³The truth is still that the attraction of God is irresistible at <i>all</i> levels, and the acceptance of this totally unavoidable truth is only a matter of time. ⁴But you should consider whether you <i>want</i> to wait, because you <i>can</i> return now, if you choose.
This comment is almost certainly linked to the “error variance” comments above. Jesus is still clearly concerned about the quality of Helen’s hearing.	

296. Urtext: “(this refers to a visionary experience of Helen Schucman).”

297. The letters “NS,” which is what Helen wrote, are an abbreviation for “not significant.” Urtext has “non-significant.”

298. Urtext: “get this out of the way.”

299. Urtext: “Aside. Yes.”

300. Urtext places the closing parenthesis at the end of the paragraph.

301. Urtext: “‘entering’ is.”

302. There is a question mark in the margin at the beginning of this line (which reads “or ‘entering is’ a key [?]. or”). It is probably a question about the crossed-out words, only one of which we can make out. The one we can’t make out was possibly a synonym of “fear.”

303. Urtext: “(Note to Helen Schucman: You.”

Possession is a concept which has been subject to numerous distortions, [2] some of which we will list below: 1) It³⁰⁴ can be associated with the body only. If this occurs, sex is particularly likely to be contaminated. Possession versus being possessed is apt to be seen as the male and female role. Since neither will be conceived of as satisfying alone, and both will be associated with fear, this interpretation is particularly vulnerable to psychosexual confusion. 2) Possession, in From a rather similar misperceptual reference point, possession can also be associated with things. This is essentially a shift from 1), and is usually due to an underlying fear of associating it³⁰⁵ with people. In this sense, it is an attempt to <u>protect</u> people, like [4a.62] the superstition about “protecting the name” we mentioned before. Both 1) and 2) are likely to become compulsive for several reasons, including: a) They represent an attempt to escape from the real possession-drive, which cannot be satisfied this way. b) They set up substitute goals, which are usually reasonably easy to attain. c) They <u>appear</u> to be relatively harmless and thus <u>seem</u> to allay fear. The fact that they usually interfere with good interpersonal relationships can be interpreted, in this culture, as a lack of sophistication on the part of the <u>other</u> (not the self), and this induces a false feeling of confidence in the solution, based on reliability <u>not</u> validity. It is also fairly easy to find a partner who <u>shares</u> the illusion. Thus, we have any number [4a.63] of relationships which are actually <u>established</u> on the basis of 1), and others which <u>hold together</u> primarily because of a joint interest³⁰⁶ in 2).	2) Possession is a concept which has been subject to numerous distortions, some of which we will list below: 3 Type 1: Possession can be associated with the body only. ²If this occurs, sex is particularly likely to be contaminated. ³Possession versus being possessed is apt to be seen as the male <u>versus</u> the female role. ⁴Since neither will be conceived of as satisfying alone, and both will be associated with fear, this interpretation is particularly vulnerable to psychosexual confusion. 4 Type 2: From a rather similar reference point, possession can also be associated with things. ²This is essentially a shift from type 1 and is usually due to an underlying fear of associating possession with people. ³In this sense, it is an attempt to <i>protect</i> people <u>from one’s possessiveness</u>, like the superstition about “protecting the name” we mentioned before. 5 Both type 1 and type 2 are likely to become compulsive for several reasons, including: a) ²They represent an attempt to escape from the real possession drive, which cannot be satisfied this way. b) ³They set up substitute goals, which are usually reasonably easy to attain. c) ⁴They appear to be relatively harmless, and thus seem to allay fear. ⁵The fact that they usually interfere with good interpersonal relationships can be interpreted, in this culture, as a lack of sophistication on the part of the <i>other</i> (not the self), and this induces a false feeling of confidence in the solution. ⁶It is also fairly easy to find a partner who <u>shares</u> the illusion. Thus, we have any number of relationships which are actually <i>established</i> on the basis of type 1, and others which <i>hold together</i> primarily because of a joint interest in type 2.
We have omitted the comment that the false feeling of confidence in the solution is “based on reliability <u>not</u> validity.” (We have done the same with all discussions of the contrast between reliability and validity, since they seem too technical.) It probably means that, even though the drive to possess people’s bodies (type 1) or to possess things (type 2) causes relationship problems, approaching relationships in this way can still seem valid if one blames these problems on the other person (rather than one’s own drive to possess). This approach, however, is not really <i>valid</i>; it just seems to be because it is done so <i>reliably</i>—everyone does it.	
c) The manifestly <u>external</u> emphasis which both entail seems to be a safety device, and thus permits a false escape from much more basic inhibitions. As a compromise solution, the <u>illusion</u> of interpersonal relating is preserved, along with the retention of the lack of love component. This kind of psychic juggling leaves the person juggler³⁰⁷ with a feeling of emptiness, which in fact is perfectly justified, because he <u>is</u> acting from scarcity. He then becomes more and more driven in his behavior, to fill the emptiness. When these solutions have been invested with extreme belief, 1) leads to sex crimes and 2) to <which> stealing. The kleptomaniac is a good example of the latter. [4a.64] Generally, two types of emotional disturbances result:	d) ⁷The manifestly <i>external</i> emphasis which both entail seems to be a safety device, and thus permits a false escape from much more basic inhibitions. ⁸As a compromise solution, the <u>illusion</u> of interpersonal relating is preserved, along with the retention of lack of love. ⁹This kind of psychic juggling leaves the juggler with a feeling of emptiness, which in fact is perfectly justified, because he <i>is</i> acting from scarcity. ¹⁰He then becomes more and more driven in his behavior, to fill the emptiness. 6 When these solutions have been invested with extreme belief, type 1 leads to sex crimes and type 2 to stealing. ²The kleptomaniac is a good example of the latter. 7 Generally, <u>three</u> types of emotional disturbance result:

304. Urtext: “It (possession).”

305. Urtext: “possession.”

306. Urtext: “the joints interests.”

307. Urtext: “person (or juggler?).”

a) The tendency to maintain the illusion that only the physical is real. This produces depression. b) the tendency to invest the physical with non-physical properties. This is essentially magic, and tends more toward anxiety proneness. c) The tendency to vacillate from one to the other, which produces a corresponding vacillation between depression <u>and</u> anxiety. Both result in self-imposed starvation. 3) Another type of distortion is seen in the fear of or desire for “spirit” possession. The term “spirit” is profoundly debased in this context, but it <u>does</u> entail a recognition that the body is not enough, and confus investing [4a.65] it with magic will not work. This recognition <u>accepts</u> the fact that neither 1) nor 2) <u>are</u>³⁰⁸ sufficient, but, precisely <u>because</u> it does not limit fear so narrowly, it is more likely to produce greater fear in its own right. Endowing the Spirit with human possessiveness is a more <u>inclusive</u> error than 1) or 2), and a step somewhat further away from the “right mind.” Projection is also more likely to occur, which vacillations³⁰⁹ between grandiosity and fear. “Religion” in a distorted sense is also more likely to occur in this kind of error, <u>because</u> the idea of a “spirit” is introduced, though fallaciously, while it is excluded from 1) and 2). Witchcraft is thus particularly apt to be associated with 3), <u>because</u> of the much greater investment in [4a.66] magic. It should be noted that 1) involves only the body, and 2) involves an attempt to associate things <u>and</u> with human attributes. 3) on the other hand is a more serious level-confusion, <u>because</u> it endows the Spirit with <u>evil</u> attributes. This accounts both for the religious zeal of its proponents, and the aversion (or fear) of its opponents. Both attitudes stem from the same false belief. This is <u>not</u> what the Bible means by “possessed of the Holy Spirit.” It is interesting to note that even those who <u>did</u> understand that could nevertheless <u>express</u> their understanding inappropriately.	a) ²The tendency to maintain the illusion that only the physical is real. ³This produces depression. b) ⁴The tendency to invest the physical with nonphysical properties. ⁵This is essentially magic and tends more toward anxiety-proneness. c) ⁶The tendency to vacillate from one to the other, which produces a corresponding vacillation between depression <u>and</u> anxiety. ⁷All three result in self-imposed starvation. 8 Type 3: Another type of distortion is seen in the fear of or desire for “spirit” possession. ²The term “spirit” is profoundly debased in this context, but it <u>does</u> entail a recognition that the body is not enough and investing it with magic will not work. ³This recognition <u>accepts</u> the fact that neither <u>type</u> 1 nor <u>type</u> 2 <u>is</u> sufficient, but precisely because it does not limit fear so narrowly, it is more likely to produce greater fear in its own right. 9 Endowing the Spirit with human possessiveness is a more <u>inclusive</u> error than <u>type</u> 1 or <u>type</u> 2, and a step somewhat further away from the right mind. ²Projection is also more likely to occur, <u>with</u> vacillations between grandiosity and fear. ³“Religion,” in a distorted sense, is also more likely to occur in this kind of error, <u>because</u> the idea of a “spirit” is introduced, though fallaciously, while it is excluded from <u>type</u> 1 and <u>type</u> 2. ⁴Witchcraft is thus particularly apt to be associated with <u>type</u> 3, <u>because</u> of the much greater investment in magic. 10 It should be noted that <u>type</u> 1 involves only the body, and <u>type</u> 2 involves an attempt to associate things with human attributes. ²<u>Type</u> 3, on the other hand, is a more serious level confusion, <u>because</u> it endows the Spirit with <i>evil</i> attributes. ³This accounts both for the religious zeal of its proponents and the aversion (or fear) of its opponents. ⁴Both attitudes stem from the same false belief. 11 This is <i>not</i> what the Bible means by “<u>filled with</u> the Holy Spirit.”
We have omitted the last sentence here because it seems to rest on a mistaken Bible quote. The quote was dictated here as “possessed of the Holy Spirit.” The omitted sentence, then, seems to mean, “The writer of that biblical passage understood that this was not ‘possession’ by the Holy Spirit, yet interestingly, he still expressed it in that inappropriate way.” The problem, however, is that he did not express it that way. He said “filled with the Holy Spirit” (the Greek word means “to be filled mentally” or “be under the full influence”), which actually seems <i>appropriate</i> according to what is being taught here.	
[Previous paragraph cont.] The concept of “speaking in many tongues” was originally an injunction to communicate to everyone in his own language, or at his own level. It hardly meant to speak in a [4a.67] way that <u>nobody</u> can understand. This strange error occurs when people <u>do</u> understand the need for universal communication, but have contaminated it with the possession fallacy.³¹⁰ The fear engendered by this misperception leads to a conflicted state in which communication <u>is</u> attempted,	²The concept of “speaking in many tongues” was originally an injunction to communicate to everyone in his own language, or at his own level. ³It hardly meant to speak in a way that <u>nobody</u> could understand. 12 This strange error occurs when people <u>do</u> understand the need for universal communication, but have contaminated it with the possession fallacy. ²The fear engendered by this misperception leads to a conflicted state in which

308. There is a question mark in the left margin that probably is about the word “are,” which is changed to “is” in the Urtext.

309. We believe that Helen mistakenly wrote “which” when she should have written “with.” Another possibility is that “vacill.” is meant to be vacillates (making the phrase “which vacillates”). However, it was her habit to write “vacillates” out fully and abbreviate “vacillations.” Further, she read “with vacillations” into the Urtext.

310. Urtext: “with possession fallacies.”

but the fear is allayed by making the communication incomprehensible. It could also be said that the fear induced selfishness or regression, because incomprehensible communication is hardly a worthy offering from one Son of God to another. 4) Knowledge can also be misinterpreted as a means of possession. Here, the content is not physical, and the underlying fallacy is more likely to be the confusion of mind and brain. The attempt to unite non-physical [4a.68] content with physical attributes is illustrated by statements like “the thirst for knowledge.” (No, Helen, this is <u>not</u> what the “thirst” in the Bible means). The term was used only because of man’s limited comprehension, and is probably better dropped). The fallacious use of knowledge can result in several errors, including: a) The idea that knowledge will make the individual more attractive to others. This is a possession-fallacy. Bee.—b) The idea that knowledge will make the individual invulnerable. This is the reaction-formation against the underlying fear of vulnerability. c) The idea that knowledge will make the individual worthy. This is largely pathetic. Both you and Bill should consider type 4 <u>very</u> carefully. Like all of these fallacies, it contains a denial mechanism, which swings into [4a.69] operation as the fear increases, thus cancelling out the error temporarily, but seriously impairing efficiency. Thus, you claim you can’t read, and Bill claims he can’t speak.	communication is attempted, but the fear is allayed by making the communication incomprehensible. ³It could also be said that the fear <u>induces</u> selfishness or regression, because incomprehensible communication is hardly a worthy offering from one Son of God to another. 13 Type 4: Knowledge can also be misinterpreted as a means of possession. ²Here, the content is not physical, and the underlying fallacy is more likely to be the confusion of mind and brain. ³The attempt to unite nonphysical content with physical attributes is illustrated by statements like “the thirst for knowledge.” ⁴This is <u>not</u> what “thirst” in the Bible means. ⁵The term was used only because of humanity’s limited comprehension and is probably better dropped. 14 The fallacious use of knowledge can result in several errors, including: a) ²The idea that knowledge will make the individual more attractive to others. ³This is a possession fallacy. b) ⁴The idea that knowledge will make the individual invulnerable. ⁵This is a reaction formation against the underlying fear of vulnerability. c) ⁶The idea that knowledge will make the individual worthy. ⁷This is largely pathetic. 15 Like all of these fallacies, <u>type 4</u> contains a denial mechanism, which swings into operation as the fear increases, thus canceling out the error temporarily but seriously impairing efficiency. ²For example, one person might claim <u>she cannot</u> read, <u>while another might claim</u> he <u>cannot</u> speak.
Helen had a reading phobia and Bill had a public speaking phobia. Jesus is saying here that these phobias are their unconscious attempts to stop themselves from engaging in “the fallacious use of knowledge.” These phobias, in other words, are examples of type 4’s “denial mechanism” swinging into operation.	
[Previous paragraph cont.] Note that depression is a real risk here, for a Child of God should never <u>reduce</u> his efficiency in <u>any</u> way. The depression comes from a peculiar pseudo-solution which reads: A child of God is efficient. I am not efficient. Therefore I am not a Child of God. This leads to neurotic resignation. And³¹¹ this is a state which merely <u>increases</u> the depression. [At this point, there is a note to insert a discussion from the Urtext, pp. 62-68 in Bill’s original, which was apparently dictated without notes some time after 4a.86, as it references material from 4a.83-86. We have moved this discussion to after the possession discussion, which ends on 4a.77 in the Notes, in order to not interrupt that discussion.] [4a.69 cont.] The corresponding denial mechanism for 1) is the sense of <u>physical</u> inability, or <u>impotence</u>. The denial mechanism for 2) is often bankruptcy. Collectors of things often drive themselves [4a.70] well beyond their financial means, in an attempt to force discontinuance. If this idea of cessation cannot be tolerated, a	16 Note that depression is a real risk here, for a child of God should never reduce his efficiency in <u>any</u> way. ²The depression comes from a peculiar pseudo-solution which reads: ³<i>A child of God <u>is</u> efficient.</i> ⁴<i>I am not efficient.</i> ⁵<i>Therefore, I am not a child of God.</i> ⁶This leads to neurotic resignation, and this is a state which merely <u>increases</u> the depression. 17 The corresponding denial mechanism for <u>type 1</u> is <u>physical</u> inability, or <u>impotence</u>. ²The denial mechanism for <u>type 2</u> is often bankruptcy. ³Collectors of things often drive themselves well beyond their financial means, in an attempt to force discontinuance. ⁴If this idea of cessation cannot be

strange compromise involving both insatiable possessiveness and insatiable throwing away (bankruptcy) may result. Example³¹² is the inveterate or compulsive gambler, particularly the horse-racing addict. Here, the conflicted drive is displaced both from people and things, and is invested in animals. The implied derogation of people is the cause of the³¹³ extreme superstition of the horse-racing addict.

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

Defenses aimed at protecting (or retaining) error are particularly hard to undo, [4a.71] because they introduce second-order misperceptions which obscure the underlying errors still further.

The pseudo-corrective mechanism for 3³¹⁴ is apt to be more varied because of the more inclusive nature of the error, which has already been mentioned. Some of the possibilities are listed below:

a) Θ ³¹⁵ one aspect of the perceived possession/possessed conflict can be raised to predominance. If this is attempted in connection with possessing, it leads to the paranoid solution. The underlying component of [2] “being possessed” is retained in the “persecution” fantasies, which are generally inevitable concomitants.

b)

If “being possessed” is brought to ascendance, a [4a.72] state of some sort of possession by external forces results, but not with a major emphasis on attacking others. Attack by others becomes the more obvious component. In the more virulent forms, there is a sense of being possessed by demons, and unless this vacillates³¹⁶ with a), a catatonic solution is more likely than a paranoid one.

The focussed paranoid has become more rigid in his solution, and centers on one source of projection to escape from vacillation.³¹⁷

Both 1, 2, and 4 are more likely to produce neurotic rather than psychotic states, though this is by no means guaranteed. However, 3 is inherently more vulnerable to [4a.73] the psychotic direction,³¹⁸ again because of the more fundamental level-confusion which is involved.

It should be noted³¹⁹ that the greater fear which is induced by 3 can itself reach psychotic proportions, thus forcing the individual closer and closer to a psychotic solution.

It is emphasized here that these differences have no effect at all on the miracle, which can heal any of them with equal ease. This is because of the miracle’s inherent avoidance of within-error distinctions. Its sole concern is to distinguish between truth

tolerated, a strange compromise involving both insatiable possessiveness and insatiable throwing away may result.

18 An example is the inveterate or compulsive gambler, particularly the horse-racing addict. ²Here, the conflicted drive is displaced both from people and things, and is invested in animals. ³The implied derogation of people is the cause of the underlying extreme superstition of the horse-racing addict.

⁴The alcoholic is in a similar position, except that his hostility is more inward than outward directed. ⁵Defenses aimed at protecting (or retaining) error are particularly hard to undo, because they introduce second-order misperceptions which obscure the underlying errors still further.

19 The pseudo-corrective mechanism for type 3 is apt to be more varied because of the more inclusive nature of the error, which has already been mentioned. ²Some of the possibilities are listed below:

a) ³One aspect of the possession/possessed conflict can be raised to predominance. ⁴If this is attempted in connection with possessing, it leads to the paranoid solution. ⁵The underlying component of “being possessed” is retained in the “persecution” fantasies which generally accompany the paranoia.

b) ⁶If “being possessed” is brought to ascendance, a state of some sort of possession by external forces results, but not with a major emphasis on attacking others. ⁷Attack by others becomes the more obvious component. ⁸In the more virulent forms, there is a sense of being possessed by demons, and unless this vacillates with a), a catatonic solution is more likely than a paranoid one. ⁹The focused paranoid has become more rigid in his solution and centers on one source of projection to escape from vacillation. ¹⁰It should be noted that this type of paranoia is an upside-down form of religion, because of its obvious attempt to unify into oneness.

20 Types 1, 2, and 4 are more likely to produce neurotic rather than psychotic states, though this is by no means guaranteed.

²However, type 3 is inherently more vulnerable to psychosis, again because of the more fundamental level confusion which is involved. ³It should be noted that the greater fear which is induced by type 3 can itself reach psychotic proportions, thus forcing the individual closer and closer to a psychotic solution.

21 It is emphasized here that these differences have no effect at all on the miracle, which can heal any of them with equal ease. ²This is because of the miracle’s inherent avoidance of within-error distinctions. ³Its sole concern is to distinguish between

312. Urtext: “An example.”

313. Urtext: “the underlying.”

314. Urtext: “of three.”

315. Could also be “~~It is~~.”

316. Urtext: “unless there is vacillation.”

317. Urtext: “(Aside: It should be noted that this type of paranoia is an upside-down form of religion, because of its obvious attempt to unify into oneness).”

318. Urtext: “psychotic correction.”

319 Urtext: “, however.”

on the one hand, and all kinds of error on the other. This is why some miracles seem to be of greater magnitude than others. But remember the first point in this course, i.e., that [4a.74] there is no order of difficulty in miracles.

The emphasis on mental illness which is marked in these notes reflects the “undoing” aspect of the miracles.³²⁰ The “doing” aspect is, of course, much more important. But a true miracle cannot occur on a false basis. Sometimes the undoing must precede it.

At other times, both can occur simultaneously, but you are not up to this at the moment.

Further, insights into mental illness can be misused, and lead to preoccupation with one’s own symptoms. This is why this area is less constructive for most people than a course primarily³²¹ devoted ~~to~~ to mental health. However, some professions will find some³²² principles of mental illness constructive, especially those which are concerned with mental illness in others. This obviously includes psychologists. [4a.75]

The obvious correction for all types of the possession-fallacy is to redefine possession correctly. In the sense of “taking over,” the concept does not exist at all in Divine reality, which is the only level of reality where real existence is a meaningful term.

No-one can be “taken over” unless he wills to be. However, if he places his mind under tyranny rather than authority, (see previous reference), he intrudes the submission/dominance concept onto free will himself. This produces the obvious contradiction inherent in any formulation which³²³ associates free will with imprisonment. Even in very mild forms, this kind of association is risky, and may spread quite unexpectedly, particularly under external stress. This is because it can be ~~be~~ internally controlled only if external conditions are peaceful. This is not [4a.76] safe, because external conditions are produced by the thoughts of many, not all of whom ~~have~~ are pure in heart as yet.

Why should you be at their mercy? This issue is very closely related to the whole possession issue. You insist on thinking that people can possess you, if you believe that their thoughts (or the external environment) can affect you, regardless of what they think. You are perfectly unaffected by all expressions of lack of love. These can be either from yourself ~~or~~ and others, or from yourself to others, or from others to you. (I am glad you passed that test. It was crucial³²⁴)

Peace is an attribute in you. You cannot find it outside. All mental illness is some form of external searching. Mental health is inner peace. It enables you to remain unshaken by lack of love from without, and capable, through your own miracles, to correct³²⁵ the [4a.77] external conditions which proceed from lack of love in others.

[This is the Urtext material inserted in 4a.69, consisting of Urtext pp. 62-68.]

(Insert for page 61)

truth on the one hand and all kinds of error on the other. ⁴This is why some miracles seem to be of greater magnitude than others. ⁵But remember the first principle in this course: that there is no order of difficulty in miracles.

22 The emphasis on mental illness, which is marked in these notes, reflects the *undoing* aspect of the miracle. ²The *doing* aspect is, of course, much more important. ³But a true miracle cannot occur on a false basis. ⁴Sometimes the undoing must precede it. ⁵At other times, both can occur simultaneously, but you are not up to this at the moment.

23 Further, insights into mental illness can be misused and can lead to preoccupation with one’s own symptoms. ²This is why this area is less constructive for most people than a course primarily devoted to mental health. ³However, some professions will find some principles of mental illness constructive, especially those which are concerned with mental illness in others. ⁴This obviously includes psychologists.

24 The obvious correction for all types of the possession fallacy is to redefine possession correctly. ²In the sense of “taking over,” the concept does not exist at all in divine reality, which is the only level where real existence is a meaningful term. ³No one can be “taken over” unless he wills to be.

⁴However, if he places his mind under tyranny rather than true authority (see previous reference), he intrudes the concept of submission/dominance onto free will himself. ⁵This produces the obvious contradiction inherent in any formulation which associates free will with imprisonment.

25 Even in very mild forms, this kind of association is risky, and may spread quite unexpectedly, particularly under external stress. ²This is because it can be internally controlled only if external conditions are peaceful. ³This is not safe, because external conditions are produced by the thoughts of many, not all of whom are pure in heart as yet. ⁴Why should you be at their mercy? ⁵This issue is very closely related to the whole possession issue. ⁶You are thinking that people can possess you if you believe that their thoughts (or the external environment) can affect you, regardless of what they think.

26 You are perfectly unaffected by all expressions of lack of love. ²These can be either from yourself and others, or from yourself to others, or from others to you. ³Peace is an attribute in you. ⁴You cannot find it outside. ⁵All mental illness is some form of external searching. ⁶Mental health is inner peace. ⁷It enables you to remain unshaken by lack of love from without, and capable, through your own miracles, of correcting the external conditions which proceed from lack of love in others.

320. Urtext: “miracle.”

321. Urtext: “primarily.”

322. Urtext: “(some?).”

323. Urtext: “that.”

324. Urtext: “This is ref. to Helen Schucman reluctance to take dictations as given.”

325. There is a question mark tied to an underline beneath “to correct,” indicating some question about the phrase. It was changed to “of correcting” in the Urtext.

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 <i>Midsummer Night's Dream</i>, which you heard last night:	II. The Cause of the Separation This section deals with a more fundamental misuse of knowledge, referred to in the Bible as the cause of the fall (or separation). ²There are several introductory remarks which are intended to make these explanations less fear provoking. ³First, I <u>draw</u> your attention to a couplet <u>from Shakespeare's <i>A Midsummer Night's Dream</i></u>:
Apparently, while Helen was hearing fragments of <i>A Midsummer Night's Dream</i> the previous night (whether on a recording or in her mind, we don't know), Jesus drew her attention to the following couplet, presumably because of its relationship to what he was teaching her in the Course. Now he is bringing that couplet back to her attention and using it in the Course.	
"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".)³²⁶ 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. [63] 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	⁴Be as thou wast wont to be; See as thou wast wont to see. ⁵These words were said by Oberon in releasing Titania from her own errors, both of being and perceiving. ⁶These were the words which reestablished her true identity as well as her true abilities and judgment. ⁷The similarity <u>to your release</u> is obvious. 2 There are also some <u>dictionary</u> definitions which will be helpful. ²Their somewhat unusual nature is due to the fact that they are not <u>usually</u> the first definitions <u>listed</u>. ³Nevertheless, the fact that each of them does appear in the dictionary should be reassuring. ⁴project (verb): to extend forward or out ⁵project (noun): a plan in the mind ⁶world: a natural grand division 3 We will refer later to projection as related to both mental illness and mental health. ²It <u>has also been</u> commented on that Lucifer literally projected himself from Heaven. ³We also have observed that <u>you</u> can <u>make</u> an empty shell, but cannot <u>make</u> nothing at all. ⁴This emptiness provides the screen for the misuse of projection. 4 The Garden of Eden, which is described as a literal garden in the Bible, was not originally an actual garden at all. ²It was merely a mental state of complete need-lack. ³Even in the literal account, it is noteworthy that the pre-separation state was essentially one in which man needed nothing. ⁴The 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. ⁵There is, however, considerable clarification of this concept which must be understood before the real meaning of the "detour into fear" can be fully comprehended. 5 Projection, as defined above (this refers to the verb), is a fundamental attribute of God, which He also gave to His Son. ²In the creation, God projected his creative ability out of Himself toward the <u>Sons whom</u> He created, and also imbued them with the same loving will to create. ³We have commented before on the <u>fundamental</u> error involved in confusing what has been created with what is being <u>made</u>. ⁴We have also emphasized that <u>you have</u> not only been fully created, but also

326. These three definitions appear in the Notes at 4b.64. There, the parenthetical comment at the end of the third definition reads this way: "(note orig. 'word')."

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 <u>always</u> 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: [64] First, the assumption is implicit that what God has Created can be changed by the mind of Man. Second, the concept that what is perfect can be rendered imperfect (or wanting) is intruded. Third, the belief that man can distort the Creations of God (including himself) has arisen, and is tolerated. Fourth, that since man can create himself, the direction of his own creation is up to him. 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.	been created perfect. ⁵There is no emptiness in you. ⁶The next point, too, has already been made, but bears repetition here: The <u>Son</u>, because of <u>his</u> own likeness to his Creator, is creative. ⁷No child of God is capable of losing this ability, because it is inherent in what he <i>is</i>. 6 Whenever projection in its inappropriate sense is utilized, it <u>always</u> implies that some emptiness (or lack of everything) must exist, and that it is within <u>your</u> ability to put <u>your</u> own ideas there <u>instead</u> of the truth. ²If you will consider carefully what this entails, the following will become quite apparent: 7 First, the assumption is implicit that what God has created can be changed by <u>your</u> own mind. 8 Second, the concept has intruded that what is perfect can be rendered imperfect or wanting. 9 Third, the belief has arisen, and is tolerated, that <u>you</u> can distort the creations of God, including <u>yourself</u>. 10 Fourth, <u>the idea has entered</u> that since <u>you</u> can create <u>yourself</u>, the direction of <u>your</u> own creation is up to <u>you</u>. 11 These related distortions represent a picture of what actually occurred in the separation. ²None of this existed before, nor does it actually exist now. ³The <u>Sonship</u> was <u>created</u> as a natural grand division, or projecting outward of God. ⁴That is why everything which He created is like Him.
We have replaced "world" with "Sonship" because that is what the immediate context (not to mention the rest of the Course's teaching) suggests. The preceding sentences and paragraphs are not talking about God creating the physical world; rather, they are talking about God creating His Sons by projecting outward His creative ability, thus making them like Himself. The point about the Sonship being a "natural grand division" is that the Kingdom of God (composed of the Sons He created) is analogous to, say, the animal kingdom—a vast domain that is a division of and extension of a larger natural totality. (This is what the dictionary definition of "world" as "a natural grand division" means.) In this case, that larger totality is God.	
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.	
We have omitted this paragraph because its teaching seems ambiguous and because it breaks the flow in the discussion of the right use of projection.	
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. [65] 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	⁵Projection as undertaken by God was very similar to the kind of inner radiance which the children of the Father inherit from Him. ⁶It is important to note that the term "project outward" necessarily implies that the real source of projection is internal. ⁷This is as true of the Son as of the Father. 12 The <u>Kingdom of God</u>, in its original connotation, included both the proper creation of the <u>Son</u> by God and the proper creation by the <u>Son</u> in his right mind. ²The latter required the endowment of the <u>Son</u> by God with free will, because all loving creation is freely given. ³Nothing in either of these statements implies any sort of <u>levels</u>, or, in fact, anything except one continuous line of creation, in which all aspects are of the same order. 13 When the "lies of the serpent" were introduced, they were called lies because they are not true. ²When man listened, all he heard was untruth. ³<u>You</u> do not have to continue to believe what is not true, unless <u>you</u> choose to do so. ⁴All of <u>your</u>

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

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. [67]

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. [68]

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:

This restatement of the four possession fallacies is noticeably in error, for reasons unknown. The first fallacy was not “the fallacy that only the physical is real.” This was actually one of the emotional disturbances that results from *both* of the first two fallacies. The first fallacy involved possessing the bodies of other people. The second fallacy was as stated here—it “involved things rather than people.” The third fallacy was not “the endowment of the physical with non-physical properties.” That was also an emotional disturbance resulting from the first two fallacies. The third fallacy actually involved “spirit” possession. Then the fourth fallacy as listed here is correct: it involved “the misuse of knowledge” (as normally defined, not as the Course will later define it).

miscreations can disappear in the well-known “twinkling of an eye,” because they are a visual misperception. ⁵Your spiritual eye can sleep, but remember, a sleeping eye can still see.

14 One translation of the fall, a view emphasized by Mary Baker Eddy and worthy of note, is that “a deep sleep fell upon Adam.” ²While the Bible seems to regard this sleep as a kind of anesthetic utilized for the 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. ³While Christian Science is clearly incomplete, this point is much in its favor.

15 The history of humanity in the world as you see it has not been characterized by any genuine or comprehensive reawakening or rebirth. ²This is impossible as long as humanity projects in the spirit of miscreation. ³It still remains within you to project as God projected His Own Spirit to you. ⁴In reality, this is your only choice, because your free will was made for your own joy in creating the perfect.

16 All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. ²It is again emphasized that you neither can nor have been able to do this. ³In this statement lies the real justification for your escape from fear. ⁴This is brought about by your acceptance of the Atonement, which places you in a position to realize that your own errors never really occurred.

17 When the deep sleep fell upon Adam, he was then in a condition to experience nightmares, precisely because he was sleeping. ²If 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. ³However, as soon as he awakens, the light is correctly perceived as the release from the dream, which is no longer accorded reality. ⁴I would like to conclude this with the biblical injunction “Go, and do thou likewise.”

18 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. ²The knowledge that illuminates rather than obscures is the knowledge which not only makes you free, but also shows you clearly that you *are* free.

[4a.77 cont.]

When you are afraid of anything, you are acknowledging its power to hurt you. Remember that where your heart is, there is your treasure also. This means that as you believe in what you value. If you are afraid, you are valuing wrong. Human understanding will inevitably value wrong, and by endowing all human thoughts with equal power, will inevitably destroy peace. That is why the Bible ~~re~~ speaks of “The peace of God which passeth human³²⁷ understanding.

This peace is totally incapable of being shaken by human errors of any kind. It denies the ability of anything which is not of God to affect you in any way.

This is the proper use of denial. It is not used to hide anything, but it is used to correct error. [4a.78] It brings all error into the light, and since error and darkness are the same, it abolishes error automatically.

True denial is a very powerful protective device. You can and should deny any belief that error can hurt you. This kind of denial is not a concealment device, but a correction device. The “right mind” of the mentally healthy depends on it.

You can do anything I ask. I have asked you to perform miracles, and have made it very clear that these are natural, corrective, healing, and universal. There is nothing good they cannot do. But they cannot be performed ~~from~~ in the spirit of doubt. Remember my own question, before you ask yours, “Oh ye of little faith, wherefore ~~didst~~ didst thou doubt?”³²⁸

You have asked ~~y~~ yourselves why you cannot really incorporate my words. (The idea of cannibalism [4a.79] in connection with the Sacrament is a reflection of a distorted view of sharing. I told you before that the word “thirst” in connection with the Spirit was used³²⁹ because of the limited understanding of those to whom I spoke. I also told you not to use it. The same holds for expressions like “feeding on.”

Symbiosis is misunderstood by the mentally ill, who use it in that way. But I also told you that you must recognize your total dependence on God, a statement which you did not like. God³³⁰ and the Souls He created are symbiotically related. They are completely dependent on each other. The creation of the Soul itself has already been perfectly accomplished, but the creation by ~~<these>~~ Souls has not. God [2] created Souls so He could depend on them because He created them perfectly. He gave them His peace so they would not be [4a.80] shaken, and would be unable to be deceived. Whenever you are afraid, you are deceived. Your mind is not serving your Soul. This literally starves the Soul by denying its daily bread. Remember that³³¹ poem about the Holy Family which crossed your mind last night:

“Where tricks of words are never said
And mercy is as plain as bread.”

The reason why that had such a strong impact on you originally was because you knew what it meant.

III. The Proper Use of Denial

When you are afraid of anything, you are acknowledging its power to hurt you. ²Remember that where your heart is, there is your treasure also. ³This means that you believe in what you value. ⁴If you are afraid, you are valuing wrongly. ⁵Human understanding will inevitably value wrongly, and by endowing all human thoughts with equal power will inevitably destroy peace. ⁶That is why the Bible speaks of the peace of God which passeth (human) understanding. ⁷This peace is totally incapable of being shaken by human errors of any kind. ⁸It denies the ability of anything which is not of God to affect you in any way.

2 This is the *proper* use of denial. ²It is not used to hide anything, but it *is* used to correct error. ³It brings all error into the light, and since error and darkness are the same, it abolishes error automatically. ⁴True denial is a very powerful protective device. ⁵You can and should deny any belief that error can hurt you. ⁶This kind of denial is *not* a concealment device, but a correction device. ⁷The right mind of the mentally healthy depends on it.

3 You can do anything I ask. ²I have asked you to perform miracles, and have made it very clear that these are *natural, corrective, healing, and universal*. ³There is nothing good they cannot do. ⁴But they cannot be performed in the spirit of doubt. ⁵You have asked yourself why you cannot really incorporate my words. ⁶But remember my own question before you ask yours: “O thou of little faith, wherefore didst thou doubt?”

4 The idea of cannibalism in connection with the Sacrament is a reflection of a distorted view of sharing. ²I told you before that the word “thirst” in connection with the Spirit was used because of the limited understanding of those to whom I spoke. ³I also told you *not* to use it. ⁴The same holds for expressions like “feeding on.” ⁵Symbiosis is misunderstood by the mentally ill, who do use it in that way.

5 But I also told you that you must recognize your total dependence on God, a statement which you may not have liked. ²God and the Sons He created *are* symbiotically related. ³They *are* completely dependent on each other. ⁴The creation of the Son himself has already been perfectly accomplished, but the creation *by* Sons has not. ⁵God created Sons so He could depend on them *because* He created them perfectly. ⁶He gave them His peace so they would not be shaken and would be unable to be deceived.

6 Whenever you are afraid, you *are* deceived. ²Your mind is not serving your soul. ³This literally starves the soul by denying its daily bread. ⁴In this connection, there is a poem about the Holy Family that says:

⁵Where tricks of words are never said,
And Mercy is as plain as bread.

327. Urtext: “(human).”

328. Urtext adds “(Reference to Christ and the apostles walking on water.).”

329. Urtext adds “in the Bible.”

330. Urtext begins a new paragraph here at “God.”

331. Urtext: “the.”

God offers <u>only</u> mercy. Your own words should <u>always</u> reflect only mercy, because that is what you have received, and that is what you should <u>give</u>. Justice is a temporary expedient, or an attempt to teach man the meaning of mercy. It's <u>judgmental</u> side arises only because man is capable of [4a.81] <u>injustice</u> if that is what his mind creates. You are afraid of God's will because you have used your own will, which He created in the likeness of His own, to <u>miscreate</u>. What you do <u>not</u> realize is that the mind can miscreate only when it is <u>not</u> free. An imprisoned mind is not free by definition. It is possessed, or held <in> back, s-in slavery [first version probably read "held in slavery"] by <u>itself</u>. Its will is therefore limited, and not free to assert itself. The three things that crossed your mind, which was comparatively free at the time, are perfectly relevant: 1) It is all right to remember the past, <u>provided</u> you also remember that <u>anything</u> you suffer is because of <u>your own</u> errors.³³² 2) In this context, your remark that "after the burning, I swore if I [4a.82] ever saw him again, I would (not)³³³ recognize him." Note, by the way, that you <u>did not</u>³³⁴ put in the <u>not</u> until afterwards. That is because your inherent correction-device is³³⁵ working properly at the moment. The result is that you are <u>not denying</u> me.³³⁶	7 God offers <i>only</i> mercy. ²Your own words should <u>always</u> reflect only mercy, because that is what you have received and that is what you should <u>give</u>. ³Justice is a temporary expedient, or an attempt to teach <u>you</u> the meaning of mercy. ⁴Its <u>judgmental</u> side arises <u>only</u> because <u>you are</u> capable of <u>injustice</u> if that is what <u>your</u> mind <u>makes</u>. 8 You are afraid of God's will because you have used your own will, which He created in the likeness of His Own, to <u>miscreate</u>. ²What you do <u>not</u> realize is that the mind can miscreate only when it is <u>not</u> free. ³An imprisoned mind is not free by definition. ⁴It is possessed, or held back, by <i>itself</i>. ⁵Its will is therefore limited, and not free to assert itself. 9 It is all right to remember the past, <u>provided</u> you also remember that <i>anything</i> you suffer is because of <u>your own</u> errors.
The details of this are not recorded, but we can surmise the following. Helen's original statement was one of intense resentment and possibly revenge: "After the burning, I swore if I ever saw him [presumably, the man who caused it] again, I would recognize him." This means that putting the "not" in was an implied gesture of forgiveness, an erasure of this person's misdeed. Rather than swearing she would recognize the perpetrator, now she was swearing that she would <i>not</i> recognize him. His misdeed was left in the past so completely that there was no face attached to it. This was Helen's inherent correction-device doing its work, with the result that she now was not denying Jesus. This statement is revisited in Chapter 3 (see the Editing Notes for Chapter 3), where Helen is told to "reinterpret" it. The comment is not finished, but not long before it there is a paragraph addressed to Helen about knowing that Bill is her brother (which includes the line "<What> is Bill to <me>? He is <your Brother>"). So the reinterpreted version may have been intended to be "After the burning, I swore if I ever saw him again, I would recognize him <i>as my brother</i>."	
3) The story about Hinda. This was an excellent example of misperception which lead to a totally unwarranted fear of a <u>person</u>.³³⁷ The misstep which caused her fall had nothing at all to do with <u>you</u>, just as your own missteps have nothing at all to do with me.	²As an analogy, imagine a very young child who falls down the stairs when an adult has her arms open in welcome at the bottom of the stairs, and who then develops a totally unwarranted fear of <u>that adult</u>. ³The misstep which <u>causes the child's fall</u> <u>has</u> nothing at all to do with <u>the adult</u>, just as your own missteps have nothing at all to do with me.
This was the third of "the three things that crossed" Helen's mind. Put together, these three suggest that we wrongly associate our pain with the past actions of particular people, when in fact our pain is due strictly to our own errors.	
Denial of error is a very powerful defense of truth. We have slowly been shifting the emphasis from the negative to the positive use of denial. Remember, we have already stated that	10 Denial of error is a very powerful defense of truth. ²We have slowly been shifting the emphasis from the negative to the positive use of denial. ³Remember, we have already stated that

332. Urtext: "ERRORS."

333. The phrase "inserted later" is written above "(not)" with an arrow pointing down to it. Urtext includes the parenthetical remark "('Not' was written in later)."

334. Urtext: "did not."

335. Urtext: "was."

336. Urtext: "ME."

337. Urtext adds "(Helen Schucman story refers to a very young child who fell down the stairs when Helen Schucman had arms open in a welcoming gesture at bottom of stairs. For years afterwards, Hinda screamed upon seeing Helen Schucman.)"

denial is not [4a.83] a purely negative ~~attri~~ [would likely have been “attribute”] device; it results in positive miscreation. That is the way the mentally ill do employ it.

But remember a very early thought of your own “Never underestimate the power of denial.” In the service of the “right mind,” the denial of error frees the mind and re-establishes the freedom of the will. When the will is really free it cannot miscreate, because it recognizes only truth.

Projection arises out of false denial, not out of its proper use. My own role in the Atonement is one of true projection, i.e. - I can project to you the affirmation of truth. If you project error to me (or to yourself) you are interfering with the process. My use of [4a.84] projection, which can also be yours, is not based on faulty denial. But it does involve the very powerful use of the denial of error.

The miracle-worker is one who ~~has~~ accepts my kind of denial and projection, unites his own inherent abilities to deny and project with mine, and imposes them back on himself and others. This establishes the total lack of threat anywhere. Together we can then work for the real time of peace-, which is eternal.

I inspired Bob³³⁸ to make that remark to you, and it is a pity³³⁹ you heard only the last part. But you can still use that. His remark ended with:

“Every shut eye is not asleep.” Since your own vision is [4a.85] much improved at the moment, we’ll go on awhile.

Freud’s identification of mechanisms was quite correct, as was his recognition of their creative ability. They can indeed³⁴⁰ create man’s perception, both of himself and his surroundings.

But Freud’s limitations induced inevitable limits on his own perception. He made two kinds of errors.

The first was³⁴¹ that he saw only how the mechanisms work in the mentally ill.

The second was³⁴² his own denial of the mechanism of the Atonement.

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

Denial should be directed only to error, and projection should [4a.86] be limited to truth. You should truly give as you have truly received. The Golden Rule can work effectively only on this basis.

Intellectualization is a poor word, which stems from the brain-mind confusion. “Right-mindedness” is better. This device defends the right mind,³⁴³ and gives it control over the body. “Intellectualization” implies a split, whereas “right-mindedness” involves healing.

Withdrawal is properly employed in the service of withdrawing from the desert. It is not a device for escape, but for consolidation. There is only One Mind.

denial is not a purely negative device; it results in positive miscreation. ⁴That is the way the mentally ill *do* employ it. ⁵But remember this thought: Never underestimate the power of denial. ⁶In the service of the right mind, the denial of *error* frees the mind and reestablishes the freedom of the will. ⁷When the will is really free it *cannot* miscreate because it recognizes only truth.

11 False projection arises out of false denial, not out of its proper use. ²My own role in the Atonement is one of true projection; that is, I can “project” (or extend) to you the affirmation of truth. ³If you project error to me (or to yourself) you are interfering with the process. ⁴My use of projection, which can also be yours, is not based on faulty denial. ⁵But it *does* involve the very powerful use of the denial of error.

12 The miracle worker is one who accepts my kind of denial and projection, unites his own inherent abilities to deny and project with mine, and imposes them back on himself and others. ²This establishes the total lack of threat anywhere. ³Together we can then work for the real time of peace, which is eternal.

IV. The Reinterpretation of Defenses

Freud’s identification of defense mechanisms was quite correct, as was his recognition of their creative ability. ²They can indeed produce your perception, both of yourself and your surroundings. ³But Freud’s limitations induced inevitable limits on his own perception. ⁴He made two kinds of errors. ⁵The first was that he saw only how the mechanisms worked in the mentally ill. ⁶The second was his own denial of the mechanism of the Atonement. ⁷Let us take up the first, because a clear understanding of the second depends on it.

2 *Denial* should be directed only to error, and *projection* should be limited to truth. ²You should truly give as you have truly received. ³The Golden Rule can work effectively only on this basis.

3 *Intellectualization* is a poor word, which stems from the brain-mind confusion. “²Right-mindedness” is better. ³This device defends the *right* mind and gives it control over the body. “⁴Intellectualization” implies a split, whereas “right-mindedness” involves healing.

4 *Withdrawal* is properly employed in the service of withdrawing from the desert. ²It is not a device for escape, but for consolidation. ³There is only one Mind.

338. Urtext: “(ref. to elevator man who took Helen Schucman down from her apt.).”

339. Urtext adds “that.”

340. Urtext: “INDEED.”

341. Urtext: “is.”

342. Urtext: “is.”

343. Urtext: “MIND.”

Dissociation is quite similar. You should split yourself off from error, but only in defense of integration.

[4a.87]

Detachment is essentially a weaker form of dissociation. This is one of the major areas of withholding that Both you and Bill are engaging in.

Flight can be undertaken in whatever direction you choose, but note that the concept itself implies flight from something. Flight from error is perfectly appropriate.

Distanciation is a way of putting distance between yourself and what you should fly from.

Regression is a real effort to return to your own original state. In this sense, it is utilized to restore, not to go back to the less mature.

Sublimation should be [4a.88] associated with the sublime.

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

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

So far we have concentrated on ends rather than means because unless you regard an end as worth achieving, you will not devote yourself to the means by which it can be achieved. Your own question enabled me to shift the emphasis from means end to³⁴⁴ means.³⁴⁵ You and Bill have accepted the end as valuable, [4a.89] thus signifying your willingness to use defenses to ensure it.

The means are easier to clarify after the true worth of the goal itself is firmly established. Everyone defends his own treasure. You do not have to tell him to do this, because he will do so automatically. The real question still remains what do you treasure, and how much do you treasure it?

Once you learn to consider these two points, and bring them into all your actions as the true criteria for behavior, I will have little difficulty in clarifying the means. You have not learned to be consistent about this as yet. I have therefore concentrated on showing you that the means are available whenever you do ask. [4a.90]

We³⁴⁶ can save a lot of time, however, if you do not need to extend this step unduly. The correct focus will shorten it immeasurably.

Papers will become very easy to write as this time is shortened.

The³⁴⁷ Atonement is the only defense which cannot be used destructively. That is because, while everyone must eventually join it, it was not a device which was generated by man. The Atonement Principle was in effect long before the Atonement itself was begun. The Principle was love, and the Atonement itself was an act of love. Acts were not necessary before the Separation, because the time-space-belief did not exist.

5 *Dissociation* is quite similar. ²You should split yourself off from error, but only in defense of integration.

6 *Detachment* is essentially a weaker form of dissociation.

²This is one of the major areas of withholding that many engage in.

7 *Flight* can be undertaken in whatever direction you choose, but note that the concept itself implies flight *from* something.

²Flight from error is perfectly appropriate.

8 *Distanciation* is a way of putting distance between yourself and what you *should* fly from.

9 *Regression* is a real effort to return to your own original state. ²In this sense, it is utilized to restore, not to go back to the less mature.

10 *Sublimation* should be associated with the *sublime*.

11 There are many other so-called “dynamic” concepts which are profound errors, due essentially to the misuse of defenses.

²Among them is the concept of different levels of aspiration, which results from real level confusion. ³However, the main point to be understood from these notes is that you can defend truth as well as error, and in fact much better.

12 So far we have concentrated on ends rather than means, because unless you regard an end as worth achieving, you will not devote yourself to the means by which it can *be* achieved.

²Your question (“How can I incorporate this material?”) enables me to shift the emphasis from end to means. ³It means you are accepting the end as valuable, thus signifying your willingness to use defenses to ensure it.

13 The means are easier to clarify after the true worth of the goal itself is firmly established. ²Everyone defends his own treasure. ³You do not have to tell him to do this, because he will do so automatically. ⁴The real question still remains, *What* do you treasure and *how much* do you treasure it? ⁵Once you learn to consider these two points and bring them into all your actions as the true criteria for behavior, I will have little difficulty in clarifying the means. ⁶You have not learned to be consistent about this as yet. ⁷I have therefore concentrated on showing you that the means are available whenever you *do* ask. ⁸We can save a lot of time, however, if you do not need to extend this step unduly. ⁹The correct focus will shorten it immeasurably.

V. The Atonement as Defense

The Atonement is the only defense which cannot be used destructively. ²That is because, while everyone must eventually join it, it was not a device which was generated by humanity.

³The Atonement principle was in effect long before the Atonement itself was begun. ⁴The principle was love, and the Atonement itself was an *act* of love. ⁵Acts were not necessary

344. There is a question mark in the left margin before “to means.”

345. Urtext: “(Question asked was ‘how can we incorporate this material?’).”

346. Urtext: “You.”

347. The Urtext dates this material November 13 (1965).

It was only after the Separation that the defense of Atonement, and the [4a.91] necessary conditions for its fulfillment were planned. It became increasingly apparent that all of the defenses which man can choose to use constructively or destructively were not enough to save him. It was therefore decided that he needed a defense which was so splendid that he could not misuse it, although he <u>could</u> refuse it. His will could not turn it into a weapon of attack, which is the inherent characteristic of all other defenses. The Atonement thus became his³⁴⁸ only defense which was <u>not</u> a two-edged sword. The Atonement actually began long before the Crucifixion. Many Souls offered their efforts on behalf of the Separated ones. But³⁴⁹ they could not withstand the strength of the attack, and had to be brought back. Angels came, too, but their protection was not enough, because the Separated ones were not interested in peace. They had already split themselves, [4a.92] and were bent on dividing rather than re-integrating. The levels they introduced into themselves were at war turned against each other, and they, in turn, turned against each other. They established differences, divisions, cleavages, dispersion, and all the other concepts related to the increasing splits they produced.	before the separation, because the time-space belief did not exist. 2 It was only after the separation that the defense of Atonement and the necessary conditions for its fulfillment were planned. ²It became increasingly apparent that all of the defenses which <u>humanity</u> can choose to use constructively or destructively were not enough to save <u>it</u>. ³It was therefore decided that <u>you</u> needed a defense which was so splendid that <u>you</u> could not misuse it, although <u>you</u> <i>could</i> refuse it. ⁴<u>Your</u> will could not turn it into a weapon of attack, which is the inherent characteristic of all other defenses. ⁵The Atonement thus became <u>the</u> only defense which was <u>not</u> a two-edged sword. 3 The Atonement actually began long before the <u>resurrection</u>. ²Many souls offered their efforts on behalf of the separated ones. ³But they could not withstand the strength of the attack and had to be brought back. ⁴Angels came, too, but their protection was not enough, because the separated ones were not interested in peace. ⁵They had already split themselves and were bent on dividing rather than reintegrating. ⁶The levels they introduced into themselves turned against each other, and they, in turn, turned against <u>one another</u>. ⁷They established differences, divisions, cleavages, dispersion, and all the other concepts related to the increasing splits they produced.
At the beginning of the above paragraph, we changed “Crucifixion” to “resurrection” to reflect the upcoming teaching that “The crucifixion did <i>not</i> establish the Atonement; the <i>resurrection</i> did” (T-3.III.1:2).	
Not being in their right minds, they turned their defenses from protection to assault, and acted literally insanely. It was essential to introduce a split-proof device, which could be used <u>only</u> to heal, if it was used at all. The Atonement was built into the space-time belief in order to set a limit on the need for the belief, and ultimately to make learning complete. The Atonement <u>is</u> the final lesson. Learning itself, like the classrooms in which it occurs, is temporary. Let all those who overestimate human intelligence remember this.³⁵⁰ The ability to learn has no value when change [4a.93] of understanding is no longer necessary. The eternally creative have nothing to learn. Only after the Separation was it necessary to direct the creative force to learning, because h changed behavior had become mandatory. Human beings can learn to improve their behavior, and can also learn to become better and better learners. This increase served³⁵¹ to bring them into³⁵² closer and closer accord with the Sonship. But the Sonship itself is a perfect creation, and perfection is not a matter of degree. Only while there are different degrees is learning meaningful. The evolution of man is merely a process by which he proceeds from one degree to the next. He corrects his previous mistakes by stepping forward. This represents a process which is actually incomprehensible in temporal terms, because he <u>returns</u> as he progresses.³⁵³	⁸Not being in their right minds, they turned their defenses from protection to assault, and acted literally insanely. ⁹It was essential to introduce a split-proof device which could be used <u>only</u> to heal, if it was used at all. 4 The Atonement was built into the space-time belief in order to set a limit on the need for the belief, and ultimately to make learning complete. ²The Atonement <u>is</u> the final lesson. ³Learning itself, like the classrooms in which it occurs, is temporary. ⁴(Let all those who overestimate human intelligence remember this.) ⁵The ability to learn has no value when change of understanding is no longer necessary. ⁶The eternally creative have nothing to learn. ⁷Only after the separation was it necessary to direct the creative force to learning, because changed behavior had become mandatory. 5 Human beings can learn to improve their behavior, and can also learn to become better and better learners. ²This increase <u>serves</u> to bring them into closer and closer accord with the Sonship. ³But the Sonship itself is a perfect creation, and perfection is not a matter of degree. ⁴Only while there are different degrees is learning meaningful. 6 The evolution of <u>humankind</u> is merely a process by which <u>you</u> proceed from one degree to the next. ²<u>You</u> correct your previous missteps by stepping forward. ³This represents a process which is actually incomprehensible in temporal terms, because <u>you</u> return as <u>you</u> go forward. ⁴The Atonement is the

348. Urtext: “becomes the.”

349. Urtext: “Separated Ones but.”

350. Urtext: “(Helen Schucman questions last sentence, which she perceives as threatening).”

351. Urtext: “serves (Helen Schucman notes that this was written ‘served’).”

352. Urtext: “in.”

353. Urtext: “(Originally, was ‘goes forward’, rather than ‘progresses’).”

The Atonement is the device by [4a.94] which he can free himself from the past as he goes ahead. It undoes his past errors, thus making it unnecessary for him to keep retracing his steps without either advancing toward his return.

In this sense, the Atonement saves time, but, like the miracle which serve³⁵⁴ it, does not abolish it. As long as there is need for Atonement,, there is need for time. But the Atonement, as a completed plan, does have a unique relationship to time. Until the Atonement is finished, its various phases will proceed in time, but the whole Atonement stands at its end. At this point, the bridge of the return has been built.

(The³⁵⁵ reason this is upsetting you is because the Atonement is a total commitment. You still think this is associated with loss. This is the same mistake all the separated ones make, in one way or another. They cannot believe that a [4a.95] defense which cannot attack³⁵⁶ is the best defense. Except for this misperception, the Angels could have helped them. What do you think “the meek shall inherit the earth means?” They will literally take it over, because of their strength. A two-way defense is inherently weak, because, precisely because³⁵⁷ it has two edges it can turn against the self very unexpectedly. This tendency cannot be controlled except by miracles.)

The miracle turns ~~the~~ the defense of atonement to the protection of the inner self, which, as it becomes more and more secure, is assumes its natural talent of protecting others. The inner self knows itself as both a brother and a son.

Don’t worry about the notes.³⁵⁸ They are right, but you are not sufficiently right minded yet to write about the Atonement in³⁵⁹ comfort. You will write [4a.96] about it yet with joy.

Last night³⁶⁰ I felt briefly but intensely depressed, temporarily under the impression that I was abandoned. I tried but couldn’t get through at all. After a while, I decided to give up for the time being, and he said, “I will³⁶¹ never leave you or forsake you.” I did feel a little better, and then while I was exercising³⁶² I had some part-vision experiences which I found only mildly frightening at times and quite reassuring at others.

I am not too sure of the sequence, but it began with a very clear assurance of love and an equally clear emphasis on my own great value, beauty, and purity. Things got a little confusing after that. First, the idea of “bride of Christ” occurred to me, with vaguely inappropriate undertones. Then there was a repetition of the “wave³⁶³ of love,” and a restatement of an earlier experience, now as if it were from Him to me: “Behold [4a.97] the handmaid of the Lord; be it done unto you according to His word.” (This

device by which you can free yourself from the past as you go ahead. ⁵It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing toward your return.

7 In this sense, the Atonement saves time, but like the miracle which serves it, does not abolish it. ²As long as there is need for Atonement, there is need for time. ³But the Atonement as a completed plan does have a unique relationship to time. ⁴Until the Atonement is finished, its various phases will proceed in time, but the whole Atonement stands at its end. ⁵At this point, the bridge of the return has been built.

8 If you find discussion of the Atonement upsetting, it is because the Atonement is a total commitment. ²You still think this is associated with loss. ³This is the same mistake all the separated ones make in one way or another. ⁴They cannot believe that a defense which cannot attack is the best defense. ⁵Except for this misperception, the angels could have helped them. ⁶What do you think “the meek shall inherit the earth” means? ⁷They will literally take it over, because of their strength. ⁸A two-way defense is inherently weak; precisely because it has two edges it can turn against the self very unexpectedly.

9 This tendency cannot be controlled except by miracles. ²The miracle turns the defense of Atonement to the protection of the inner self, which, as it becomes more and more secure, assumes its natural talent of protecting others. ³The inner self knows itself as both a brother and a Son.

[See Cameo 12: “Defenses Are Now Being Used Much Better.”]

354. Urtext: “serves.”

355. Urtext: “(Note to Helen Schucman. The.”

356. Urtext adds: “also.”

357. There is a question mark in the margin to the left of “precisely because,” and then the two words are also marked with a check mark, indicating that Helen should read them into the Urtext. The Urtext does in fact have “precisely BECAUSE.”

358. Urtext: “(The above notes were taken with great difficulty by Helen Schucman, and constitute the only series thus far that were written very slowly. When Helen Schucman asked about this, she was told ‘don’t worry about the notes.’”

359. Urtext: “with.”

360. Urtext: “(Aside from Helen Schucman: Last night.”

361. Urtext: “dont worry. I will.”

362. Urtext: “better, and decided I was not really sick, so I could return to my exercises. While I was exercising.”

363. Urtext: “way.”

threw me into panic before.³⁶⁴) This time I was a bit uneasy, but remembered I had misperceived it last time, and probably was³⁶⁵ still not seeing it right. Actually, it is really just a statement of allegiance to the Divine Service, which can hardly be dangerous.

Then there was a strange sequence, in which Christ seemed to be making very obvious advances, which became quite sexual in my perception of them. I almost thought briefly that he turned into a devil. I got just a little scared, and the possession idea came in for a while, but I thought this is³⁶⁶ so silly that there is no point in taking it seriously. (As I am writing this, I am remembering³⁶⁷ that thing in the book about the demon lover, which once through/ew³⁶⁸ me (note spelling)³⁶⁹ into a fit. I am upset, but the spelling slip is reassuring.) [4a.98]

This morning we reviewed the whole episode. He said he was very pleased at the comparative lack of fear, and also the concomitant awareness that it was a misperception. This showed much greater strength, and a much increased right-mindedness. This is because defenses are now being used much better, on behalf of truth more³⁷⁰ than error, though not completely so.

The weaker use of mis-projection is shown by my recognition that it can't really be that way, which became possible as soon as denial was applied against error,³⁷¹ not truth. This permitted a much greater awareness of alternative interpretations.

It was also explained (the shift to the passive form instead of "he³⁷² also explained" should be noted. This is an expression of fear.) Remember the section in Brotherhood³⁷³ you read last evening about "hold fast," and please do so.

[4b.1]

You know that when defenses are disrupted there is a period of real disorientation, accompanied by fear, guilt, and usually vacillations between anxiety and depression. This process is a different only in that defenses are being dis³⁷⁴ not being disrupted but re-interpreted, even though it may be experienced as the same thing.

VI. The Restoration of the Altar

As psychologists know, when defenses are disrupted there is a period of real disorientation, accompanied by fear, guilt, and usually vacillation between anxiety and depression. ²The process discussed here is different only in that defenses are not being disrupted but reinterpreted, even though it may be experienced as the same thing.

A stray comment from Helen that pertains to the last paragraph here is found in the Urtext, p. 83a (which is an insert between p. 83, where this last paragraph is found, and p. 84). It says this: "(Note made on 11/15 by Helen Schucman re Bill'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." Then the speaker switches to Jesus: "Note that Bill did not ask My will re same. If he had, he would have felt better."

We can likely reconstruct some of what happened here. Jesus has just said that "when defenses are disrupted there is a period of real disorientation, accompanied by fear, guilt, and usually vacillations between anxiety and depression." He then says that when the Course reinterprets (rather than disrupts) defenses, we may experience the reinterpretation *as* disruption, so that it will have the same emotional repercussions. Bill presumably interprets this as inevitable, so that now Jesus appears to be calling him into a

364. Urtext: "before, but at that time, it was stated in the more accurate Biblical phrasing: 'Be it done unto ME according to HIS word.'"

365. Urtext: "was probably."

366. Urtext: "thought it."

367. Urtext: "I remember."

368. The letters "ew"—indicating "threw"—are written above the word "through."

369. Urtext: "(note spelling, 'threw')."

370. Urtext: "MORE."

371. Urtext: "error."

372. Urtext: "He."

373. There is a question mark above "Brotherhood," which may indicate a question about reading the full title of the book that is being referred to here into the Urtext, which Helen did. The Urtext has "Letters from the Scattered Brotherhood."

374. There is a question mark in the left margin next to "dis" (which would have probably been "disrupted").

process which necessarily entails disorientation, fear, guilt, anxiety, and depression. However, Helen points out that this is not said to be inevitable. And she is right; it merely says, “it may be experienced as the same thing.” Her point is that we shouldn’t interpret this from a passive standpoint, as if we have no say in the process. Rather, this negative reaction to the reinterpretation of our defenses is due to our own “mis-will,” and is thus something we can change.

At this point, Jesus steps in and backs Helen up, saying that “Bill did not ask My will re same.” In other words, Bill has not checked his interpretation with Jesus, and his misinterpretation therefore has been allowed to stand. See Cameo 22 for a discussion of Bill seeing his will in terms that are too passive.

In the re-interpretation of defenses, they are not disrupted, but their use for attack is lost. Since this means that they can be used only one way, they become much stronger and also much more dependable. They no longer oppose the Atonement, but greatly facilitate it. The Atonement can only be accepted within you.

You have perceived it largely as external thus far, and that is why your experience of it has been minimal. You have been shown the Chalice many times, but have not accepted it for yourself.³⁷⁵ Your major improper use [4b.2] of defenses is now largely limited to externalization. Do not fail to appreciate your own remarkable progress in this respect. You perceived it first as a vessel of some sort whose ~~us~~ purpose was uncertain, but which might be a pisspot. You did notice, however, that the inside was gold, while the outside, though shiny, was silver. This was a recognition of the fact that the inner part is more precious than the outer side, even though both are resplendent, though with different values.³⁷⁶

The reinterpretation of defenses is essential to break open the inner light. Since the Separation, man’s defenses have been used almost entirely to defend themselves against the Atonement, - and thus maintain their Separation. They generally see this as a need to protect the body from external intrusion (or intruding), and this [4b.3] kind of misperception is largely responsible for the homosexual fallacy, as well as your own pregnancy fears. The so-called “anal” behavior is a distorted attempt to “steal” the atonement, and deny its worth by concealing it and holding on to it in³⁷⁷ a bodily receptacle which is regarded as particularly vicious. Oral³⁷⁸ fantasies are rather similar in purpose, except that they stem more from a sense of deprivation and an insatiable thirst which results. Anal fallacies are more of a refusal to give while oral fantasies emphasize a distorted need to take. The main error in both is the belief that the body can be used as a means for obtaining³⁷⁹ Atonement.

³In the reinterpretation of defenses, they are not disrupted, but their use for attack is lost. ⁴Since this means that they can be used only one way, they become much stronger and also much more dependable. ⁵They no longer oppose the Atonement, but greatly facilitate it.

2 The Atonement can only be accepted within you. ²You may perceive it largely as external, and this will make your experience of it minimal. ³You can be shown the chalice without accepting it for yourself. ⁴This is due to the improper use of the defense of externalization. ⁵Do not fail to appreciate, however, how remarkable your progress can be in this respect. ⁶You may perceive the chalice at first as a vessel of some sort whose purpose is uncertain. ⁷Even then, however, you can notice that the inside is gold, while the outside, though shiny, is silver. ⁸This is a recognition of the fact that the inner part is more precious than the outer side, even though both are resplendent.

3 The reinterpretation of defenses is essential to break open the inner light. ²Since the separation, defenses have been used almost entirely to defend yourself against the Atonement, and thus maintain your separation. ³You generally see this as a need to protect the body from external intrusion. ⁴Fantasies about the body arise from the erroneous belief that the body can be used as a means for obtaining Atonement.

This material seems to be referring to Freud’s “anal” and “oral” stages of psychosexual development. The “refusal to give” comment about anal fallacies probably refers to the idea of being “anal-retentive,” which figuratively refers to an overly orderly, fussy person. In Freudian thought, this is the result of the anal stage being frustrated rather than completed.

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

4 Perceiving the body as the temple is only the first step in correcting this kind of distortion. ²Seeing the body as a temple alters part of the misperception, but not all of it. ³It does recognize that the concept of Atonement in physical terms is not appropriate. ⁴But the next step is to realize that a temple is not a building at all. ⁵Its real holiness lies in the inner altar around which the building is built.

375. Urtext: ““for yourself.””

376. Urtext: “value.”

377. Urtext: “with.”

378. Urtext: ““Oral.””

379. Urtext: “attaining.”

(Here I scalded my hand.³⁸⁰ [4b.4] There was no butter in the refrigerator, but it occurred to me that the Atonement is the remedy for error.)³⁸¹

Seeing the body as a temple alters part of the misperception, but not all of it. It does recognize, however, that the concept of addition or subtraction in physical terms is not appropriate. But the next step is to realize that a Temple is not a building at all. Its real holiness lies in the inner altar, around which the building is built. The inappropriate emphasis which men have put on beautiful church buildings is a sign of their own fear of Atonement, and an unwillingness to reach the altar itself. The real beauty of the temple cannot be seen with the physical eye. The spiritual eye, on the other hand, cannot see the building at all, but it perceives the altar within with perfect clarity. This is [4b.5] because the spiritual eye has perfect vision.

For perfect effectiveness, the Chalice of the Atonement belongs ~~in~~ at the center of the inner altar, where it undoes the Separation and restores the wholeness of the Spirit. Before the Separation, the mind was invulnerable to fear, because fear did not exist. Both the Separation and the fear were miscreations of the mind, which have to be undone. This is what the Bible means by “the restoration of the Temple.” It does not mean the restoration of the building. But³⁸² it does mean the opening of the altar to receive the Atonement.

This heals the Separation, and places within man the one defense against all Separation mind-errors which can make him perfectly invulnerable.

The acceptance of the Atonement by everyone is only a matter of time. In fact, both time and [4b.6] matter were created for this purpose. This appears to contradict free will, because of the inevitability of the decision. If you review the idea carefully, however, you will realize that this is not true. Everything is limited in some way by the manner of its creation. Free will can temporize, and is capable of enormous procrastination. But it cannot depart entirely from its Creator, who set the limits on its ability to miscreate by virtue of its own real purpose.

The misuse of will engenders a situation which in the extreme becomes altogether intolerable. Pain thresholds can be high, but they are not limitless. Eventually, everybody begins to recognize, however dimly, that there must be a better way. As this recognition is more firmly established it becomes a perceptual turning-point. This [4b.7] ultimately reawakens the spiritual eye, simultaneously weakening the investment in physical sight. The alternating investment in the two types ~~of~~ or levels of perception is usually experienced as conflict for a long time, and can become very acute.

But the outcome is as certain as God. The spiritual eye literally cannot see error, and merely looks for Atonement. All of the solutions ~~for~~ which the physical eyes seek dissolve in its sight. The spiritual eye, which looks within, recognizes immediately that the altar has been defiled, and needs to be repaired and protected. Perfectly aware of the right defense, it passes over all others, looking past error to truth. Because of the real strength of its vision, it pulls the will into its own service, and forces the mind to [4b.8] concur. This reestablishes the true power of the will, and makes it increasingly unable to tolerate

5 The inappropriate emphasis which people have put on beautiful church buildings is a sign of their own fear of Atonement, and an unwillingness to reach the altar itself. ²The real beauty of the temple cannot be seen with the physical eye. ³The spiritual eye, on the other hand, cannot see the building at all, but it perceives the altar within with perfect clarity. ⁴This is because the spiritual eye has perfect vision.

6 For perfect effectiveness, the chalice of the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. ²Before the separation, the mind was invulnerable to fear, because fear did not exist. ³Both the separation and the fear were miscreations of the mind, which have to be undone. ⁴This is what the Bible means by the restoration of the temple. ⁵It does not mean the restoration of the building, but it does mean the opening of the altar to receive the Atonement. ⁶This heals the separation, and places within you the one defense against all errors which can make you perfectly invulnerable.

7 The acceptance of the Atonement by everyone is only a matter of time. ²In fact, both time and matter were made for this purpose. ³This appears to contradict free will, because of the inevitability of the decision. ⁴If you review the idea carefully, however, you will realize that this is not true. ⁵Everything is limited in some way by the manner of its creation. ⁶Free will can temporize and is capable of enormous procrastination. ⁷But it cannot depart entirely from its Creator, Who sets limits on its ability to miscreate by virtue of its own real purpose.

8 The misuse of will engenders a situation which, in the extreme, becomes altogether intolerable. ²Pain thresholds can be high, but they are not limitless. ³Eventually, everybody begins to recognize, however dimly, that there must be a better way. ⁴As this recognition is more firmly established, it becomes a perceptual turning point. ⁵This ultimately reawakens the spiritual eye, simultaneously weakening the investment in physical sight. ⁶The alternating investment in the two types or levels of perception is usually experienced as conflict for a long time, and can become very acute. ⁷But the outcome is as certain as God.

9 The spiritual eye literally cannot see error, and merely looks for Atonement. ²All of the solutions which the physical eyes seek dissolve in its sight. ³The spiritual eye, which looks within, recognizes immediately that the altar has been defiled and needs to be repaired and protected. ⁴Perfectly aware of the right defense, it passes over all others, looking past error to truth. ⁵Because of the real strength of its vision, it pulls the will into its own service and forces the mind to concur.

10 This reestablishes the true power of the will, and makes it increasingly unable to tolerate delay. ²The mind then realizes, with growing certainty, that delay is only a way of increasing unnecessary pain, which it need not tolerate at all. ³The pain threshold drops accordingly, and the mind becomes

380. Urtext: “(Helen Schucman scalded hand, and looked for butter to put on.”

381. Urtext: “It occurred to her that the Atonement was the cure. Burn appeared to be minimal, and caused little discomfort.)”

382. Urtext: “building, but.”

delay. The mind then realizes, with increasing certainty,³⁸³ that delay is only a way of increasing unnecessary pain, which it need not tolerate at all. The pain threshold drops accordingly, and the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort. The Children of God are entitled to perfect comfort-, Until which comes from a sense of perfect trust. Until [first version: “entitled to perfect comfort. Until”] they achieve this, they will waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. But the real means is <u>already</u> provided, and does not [4b.9] involve any effort on their part at all. Their egocentricity usually is misinterprets³⁸⁴ this as personally insulting, an interpretation which obviously arises from their misperception of themselves. Egocentricity and communion cannot coexist. Even the terms themselves are contradictory. The Atonement is the only gift which is worthy of being offered to the Altar of God. This is because of the inestimable value of the Altar itself. It was created perfect, and is entirely worthy of receiving perfection. God <u>is</u> lonely without His Souls,³⁸⁵ and <u>they</u> are lonely without Him. Remember the spiritual³⁸⁶ (a <u>very</u> good term) which begins with “and God stepped down from Heaven and said, “I’m lonely—I’ll make Me a world.”³⁸⁷ The world <u>was</u> a way of healing the Separation, and the Atonement is the <u>guarantee</u> that [4b.10] the device will ultimately do so.	increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort. 11 The children of God are entitled to perfect comfort, which comes from a sense of perfect trust. ²Until they achieve this, they will waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. ³But the real means is <u>already</u> provided, and does not involve any effort on their part at all. ⁴Their egocentricity usually misinterprets this as personally insulting, an interpretation which obviously arises from their misperception of themselves. ⁵Egocentricity and communion cannot coexist. ⁶Even the terms themselves are contradictory. 12 The Atonement is the only gift which is worthy of being offered to the altar of God. ²This is because of the inestimable value of the altar itself. ³It was created perfect and is entirely worthy of receiving perfection. ⁴God <i>is</i> lonely <u>without His Sons</u>, and <i>they</i> are lonely without Him. ⁵Remember the <u>poem</u> which begins: ⁶And God stepped <u>out on space</u>, <u>And he looked around</u> and said, “I’m lonely— I’ll make me a world.” ⁷The world <i>was</i> a way of healing the separation, and the Atonement is the <u>guarantee</u> that the device will ultimately do so.
The poem quoted above may have at one point been put to music and made into a spiritual, as the poem was written by an African-American poet (James Weldon Johnson), some of whose poems were set to music. However, we can find no record of this. Since Helen as a child went through a period of going to an African-American church with her family’s maid (Georgia), it’s possible that she may have heard this poem set to music there.	
I asked here for a special note for Bill³⁸⁸ — Tell Bill his delaying tactics are holding him back. He does not really understand detachment, distantiation, and withdrawal. He is interpreting them as “holding himself aloof” from the Atonement.³⁸⁹ [4b.11]³⁹⁰ The new emphasis will now be on healing. The miracle is the means, the Atonement the principle, and the healing is the result. “The mir Those who speak of “the miracle <u>of</u> healing” are combining two orders of reality inappropriately. Healing is <u>not</u> a miracle. The Atonement, or the final miracle, is³⁹¹ extremely useful. It is purely a means, while any type of healing is a result.	VII. The Miracle as the Means of Healing The new emphasis will now be on healing. ²The miracle is the means, the Atonement the principle, and the healing is the result. ³Those who speak of “the miracle <i>of</i> healing” are combining two orders of reality inappropriately. ⁴Healing is <u>not</u> a miracle. ⁵The Atonement, or the final miracle, is purely a means, while any type of healing is a result.

383. Urtext: “certitude.”

384. Urtext: “misperceives.”

385. Urtext: “SOULS.”

386. Urtext: ““spiritual.””

387. Urtext: “ME a World.”

388. Urtext: “(Helen Schucman request for special message for Bill.”

389. Urtext: “Atonement.).”

390. This is dated November 14 in the Urtext.

391. The following lines are labeled “rewritten” in the left margin: “The Atonement, or the final miracle, is extremely useful. It is purely a means, while any type of healing is a result. As you noted yesterday, the Atonement is the remedy. The order of error to

As you noted yesterday, the Atonement is the remedy. The order of error to which it 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 directly³⁹²) that you must heal others. The reason is that their healing merely witnesses³⁹³ to yours.

A³⁹⁴ major step in the Atonement [4b.12] Plan is to undo error at all levels. Illness, which is really “not rightmindedness,” 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 <F> [this was perhaps going to be “frequently”] 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.³⁹⁵ 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.

[At this point, there are several pages of material that is found only in the Urtext, not in the Notes. This material starts on p. 88 of the Urtext and extends through p. 95.]

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 [89] 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.)

2 Atonement is the remedy. ²The degree of error to which it is applied is irrelevant. ³Essentially, all healing is the release from fear. ⁴But to undertake this you cannot be fearful yourself. ⁵You do not understand healing because of your own fear. ⁶I have been hinting throughout that you must heal others. ⁷The reason is that their healing merely witnesses to yours.

3 A major step in the Atonement plan is to undo error at all levels. ²Illness, which is really “not-right-mindedness,” is the result of level confusion in the sense that it always entails the belief that what is amiss in one level can adversely affect another. ³We have constantly referred to miracles as the means of correcting level confusion. ⁴In reality, all mistakes must be corrected at the level at which they occur.

4 Only the mind is capable of error. ²The body can act erroneously, but this is only because it has responded to misthought. ³The body cannot create, and to believe that it can, a fundamental error responsible for most of the fallacies already referred to, produces all physical symptoms.

5 All physical illness represents a belief in magic. ²The whole distortion which made magic rested on the belief that there is a creative ability in matter, which can control the mind. ³This fallacy can work either way; that is, it can be believed either that the mind can miscreate in the body or that the body can miscreate in the mind. ⁴If it can be made clear that the mind, which is the only level of causation, cannot generate effects beyond itself, then neither confusion need occur.

6 The reason why only the mind can make or create is more obvious than may be immediately apparent. ²Spirit has been created. ³The body is a learning device for the mind. ⁴Learning devices are not lessons in themselves. ⁵Their purpose is merely to facilitate the thinking of the learner. ⁶The most that a faulty use of a learning device can do is to fail to facilitate learning. ⁷It does not have the power in itself to introduce actual learning errors. ⁸The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. ⁹This is not because the body is a miracle, but because it is not inherently open to misinterpretation.

7 The body is merely a fact in this world. ²Its abilities can be, and frequently are, overevaluated. ³However, it is almost impossible to deny its existence in this world. ⁴Those who do are engaging in a particularly unworthy form of denial. ⁵The use of the word “unworthy” here implies simply that it is not necessary to protect the mind by denying the un-mindful. ⁶There is little doubt that the mind can miscreate. ⁷If one denies this

which it is applied is irrelevant.” Here is how they were rewritten in the Urtext: “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.”

392. Urtext: “directly, because you were unfearful at the time.”

393. Urtext: “or attests.”

394. There is a question mark in the left margin next to the beginning of this paragraph. Since this is next to a double line that fills the indent, the question mark is probably about whether or not this should be indented.

395. Urtext: “mis-Thought.”

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 [90] 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 [91] to which creation is inapplicable. To repeat an earlier statement, and also to extend it somewhat, the Soul is already perfect, and therefore does not require correction. The body does not really exist, except as a learning device for the mind. This learning device is not subject to errors of its own, because it was created, but is NOT creating.

It should be obvious, then, that correcting the creator (or inducing it to give up miscreation) is the only application of creation which is inherently meaningful at all.

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,

unfortunate aspect of its power, one is also denying the power itself.

8 All material means which you accept as remedies for bodily ills are simply restatements of magic principles. ²It was the first level of the error to believe that the body created its own illness. ³Thereafter, it is a second misstep to attempt to heal it through noncreative agents. ⁴It does not follow, however, that the application of these very weak corrective devices is evil. ⁵Sometimes the illness has sufficiently great a hold over an individual's mind to render him inaccessible to Atonement. ⁶In 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 belief.

9 This is because the last thing that can help the non-right-minded (or the sick) is an increase in fear. ²They are already in a fear-weakened state. ³If they are inappropriately exposed to a straight and undiluted miracle, they may be precipitated into panic. ⁴This is particularly likely to occur when upside-down perception has induced the belief that miracles are frightening.

10 The value of the Atonement does not lie in the manner in which it is expressed. ²In fact, if it is truly used it will inevitably be expressed in whatever way is most helpful to the receiver, not the giver. ³This means that a miracle, to attain its full efficacy, must be expressed in a language which the recipient can understand without fear. ⁴It does not follow by any means that this is the highest level of communication of which he is capable. ⁵But it does mean that it is the highest level of communication of which he is capable now. ⁶The whole aim of the miracle is to raise the level of communication, not to impose regression (in the improper sense) upon it.

11 Before it is safe to let miracle workers loose in this world, it is essential that they understand fully the fear of release. ²Otherwise, they may unwittingly foster the belief that release is imprisonment, which is very prevalent. ³This misperception arose from the attempted protection device (or misused defense) that harm can be limited to the body. ⁴This was because of the much greater fear (which this one counteracts) that the mind can hurt itself. ⁵Neither error is really meaningful, because the miscreations of the mind do not really exist. ⁶That 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.

12 It is essential that the remembrance remain with you that only mind can make or create. ²Implicit in this is the corollary that correction belongs at the thought level and not at either level to which correction is inapplicable. ³To repeat an earlier statement, and also to extend it somewhat, spirit is already perfect and therefore does not require correction. ⁴The body does not really exist, except as a learning device for the mind. ⁵This learning device is not subject to errors of its own, because it was made but does not make. ⁶It should be obvious, then, that correcting the maker (or inducing it to give up miscreation) is the only application of creative power which is inherently meaningful at all.

13 We said before that magic is essentially mindless, or the destructive (miscreative) use of mind. ²Physical medicines are a form of "spells." ³In 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. ⁴Since this is considerably less dangerous, though still incorrect, it has its advantages. ⁵It is particularly helpful to the therapist who

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 [92] 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.)	really wants to heal, but is still fearful himself. ⁶By using physical means to do so, he is not engaging in any form of enslavement, even though he is not applying the Atonement. ⁷This means that his mind is dulled by fear, but is not actively engaged in distortion. 14 Those who are afraid of using the mind to heal are right in avoiding it, because the very fact that they are afraid <u>has</u> made them vulnerable to miscreation. ²They 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. ³Under these conditions, it is safer for them to rely <i>temporarily</i> on physical healing devices, because they cannot misperceive them as their own creations. ⁴As long as their own vulnerability persists, it is essential to preserve them from even attempting miracles. VIII. The Sole Responsibility of the Miracle Worker We said in a previous section that the miracle is an expression of miracle-mindedness. ²Miracle-mindedness merely means right-mindedness in the sense that we are now using it. ³Right-mindedness neither exalts nor depreciates the mind of the miracle worker or of the miracle receiver. ⁴However, as a creative act, the miracle need not await the right-mindedness of the receiver. ⁵In fact, its purpose is to restore him <i>to</i> his right mind. ⁶But it is essential that the miracle worker be in his right mind, or he will be unable to reestablish right-mindedness in someone else. 2 The healer who relies on his own readiness is endangering his understanding. ²He is perfectly safe as long as he is completely unconcerned about <i>his</i> readiness, but maintains a consistent trust in <i>mine</i>. ³Errors of this kind produce some very erratic behavior, which usually points up an underlying unwillingness to cooperate.
Bill's error, in other words, is an example of the "erratic behavior" that comes from relying on one's own readiness rather than Jesus', which signifies an underlying unwillingness to cooperate with him. In this example, Bill inserted the carbon paper backwards, presumably as he typed up the Notes. As a result, he failed to make a copy of these particular notes. Apparently, this copy was meant for someone, so that the fact that there was no copy resulted in the withholding of a gift. Jesus implies that this withholding was not purely an accident. It reflected an underlying lack of confidence in Jesus' readiness to heal and in Bill's own willingness to give. One might call it a Freudian slip—only on the behavioral level, rather than the verbal level.	
[Paragraph cont.] 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.	⁴These errors inevitably introduce inefficiency into the miracle worker's behavior and temporarily disrupt his miracle-mindedness.
In other words, Helen's reluctance to dictate the Notes to Bill is the same kind of error as Bill putting in the carbon backwards, only her error is greater than Bill's because if it persists, it means that <i>no one</i> will receive the gift of Jesus' words. Whereas Bill's mistake meant one less copy, Helen's means no copies at all.	
[Paragraph cont.] 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).	3 We have established that for all corrective processes, the first step is know that this is fear. ²Unless fear had entered, the corrective procedure would never have become necessary. ³If 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. [93]

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 [94] 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 non-threatening because of the Atonement. The fear of healing arises in the end from an unwillingness to accept the unequivocal fact that healing is necessary. The fear arises because of the necessary willingness to look at what man has done to himself.

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

4 All forms of not-right-mindedness are the result of refusal to accept the Atonement *for yourself*. ²If 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. ³When you feel the vast radiation range of your own inner illumination, it will be because you are aware that your right-mindedness *is* healing.

5 The sole responsibility of the miracle worker is to accept Atonement himself. ²This means that he knows that mind is the only creative level, and that its errors *are* healed by the Atonement. ³Once he accepts this, his mind can only heal. ⁴By 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. ⁵The 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.

6 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. ²It should be re-emphasized that the body does not learn, any more than it creates. ³As 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.

7 Only the mind is capable of illumination. ²Spirit is already illuminated, and the body in itself is too dense. ³The 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. ⁴It is, however, easily brought into alignment with a mind which has learned to look beyond density toward light.

8 Corrective learning always begins with awakening the spiritual eye, and turning away from belief in physical sight. ²The reason this entails fear is because you are afraid of what your spiritual eye will see, which was why you closed it in the first place. ³We said before that the spiritual eye cannot see error, and is capable only of looking beyond it to the defense of Atonement. ⁴There is no doubt that the spiritual eye does produce extreme discomfort by what it sees. ⁵The thing that you forget is that the discomfort is not the final outcome of its perception. ⁶When the spiritual eye is permitted to look upon the defilement of the altar, it also looks immediately toward Atonement. ⁷Nothing which the spiritual eye perceives can induce fear. ⁸Everything that results from accurate spiritual awareness merely is channelized toward correction. ⁹Discomfort is aroused only to bring the need to correct forcibly into awareness.

9 What the physical eye sees is not corrective, nor can it be properly corrected by any device which can be physically seen. ²As long as you believe in what your physical sight tells you, all your corrective behavior will be misdirected. ³The reason why the real vision is obscured is because you cannot endure to see your own defiled altar. ⁴But since the altar has been defiled, this fact becomes doubly dangerous unless it *is* perceived. ⁵This perception is totally nonthreatening because of the Atonement. ⁶The fear of healing arises in the end from an unwillingness to accept the unequivocal fact that healing is necessary. ⁷The fear arises because of the necessary willingness to look at what you have done to yourself.

10 Healing was an ability which was lent to human beings after the separation, before which it was completely unnecessary. ²Like all aspects of the space-time belief, healing

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 [95] 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.

[4b.13—returning to Helen’s Notes.]³⁹⁶

You and Bill both believe that “being afraid” is involuntary. But I have told you many times that only constructive acts ; ~~thoughts and expressions~~ should be involuntary. We said that Christ-control can take over everything that doesn’t matter, and Christ-guidance can direct everything that does, if you so will.

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

The reason that I cannot control [4b.14] fear for you is that you are attempting to raise to the mind level the proper content of³⁹⁷ lower-order reality. I do not foster level-confusion, but you³⁹⁸ but you can will to correct it.

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

You both believe that you are responsible for what you do, but not for what you think. The truth is that you are responsible for what you think, because it is only at this level that you can exercise choice. What you do comes from what you think. You cannot separate the two³⁹⁹ by giving autonomy to

ability is temporary. ³However, as long as time persists, healing remains among the stronger human protections. ⁴This 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. ⁵Most of the loftier concepts of which humanity is capable now are time-dependent. ⁶Charity is really a weaker reflection of a much more powerful love-encompassment which is far beyond any form of charity that humanity can conceive of as yet. ⁷Charity is essential to right-mindedness, in the limited sense in which right-mindedness can now be attained.

11 Charity is a way of looking at another as if he had already gone far beyond his actual accomplishment in time. ²Since his own thinking is faulty, he cannot see the Atonement himself, or he would have no need for charity at all. ³The charity which is accorded him is both an acknowledgment that he *is* weak and a recognition that he *could be* stronger. ⁴The 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 limitations, though toward the higher levels.

12 We said before that only revelation transcends time. ²The miracle, as an expression of true human charity, can only shorten it at best. ³It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both. ⁴This introduces a correction into the record, which corrects retroactively as well as progressively.

IX. The Correction of Fear

You believe that being afraid is involuntary. ²But I have told you many times that only constructive acts should be involuntary. ³I said that Christ-control can take over everything that doesn’t matter, and Christ-guidance can direct everything that does, if you so will.

2 Fear cannot be Christ-controlled, but it can be self-controlled. ²Fear is always associated with what does not matter, and prevents me from controlling it. ³The correction is therefore a matter of your will, because its presence shows that you have raised the unimportant to a higher level than it warrants. ⁴You have thus brought it under your will, where it does not belong. ⁵This means you feel responsible for it. ⁶The level confusion here is perfectly obvious. ⁷The reason that I cannot control fear for you is that you are attempting to raise to the mind level the proper content of lower-order “reality.” ⁸I do not foster level confusion, but you can will to correct it.

3 You would not tolerate insane behavior on your part, and would hardly advance the excuse that you could not help it. ²Why should you tolerate insane thinking? ³There is a fallacy here you would do well to look at clearly. ⁴You believe that you are responsible for what you do but not for what you think. ⁵The truth is that you are responsible for what you think, because it is only at this level that you can exercise choice.

396. The following material is dated November 15 in the Urtext.

397. Urtext adds “the.”

398. There is a question mark in the left margin next to “but you.” This seems to indicate a question about whether the phrase should be “but you” or “but you.” Helen read the second version into the Urtext.

399. Urtext: “separate the truth.”

your behavior. This is controlled by me automatically, as soon as you place what you think under [4b.15] my guidance. Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate, i.e.—have <u>not</u> allowed me to guide it. It is pointless to believe that controlling the outcome of mis-thought can result in real healing. When you are fearful, you have willed wrongly. This is why you feel you are responsible for it. You must change your <u>mind</u>, not your behavior, and this <u>is</u> a matter of will. You do not need guidance <u>except</u> at the mind-level. Correction belongs <u>only</u> at the level where creation is possible. The term does not really mean anything at the symptom-level, where it cannot work. The correction of fear <u>is</u> your responsibility. When you ask for release from fear, you are implying that it isn't. You should ask, [4b.16] instead, for help in the conditions which have brought the fear about. This⁴⁰⁰ always entails a separated <u>mind</u>-willingness. At this level, you <u>can</u> help it.	⁶What you do comes from what you think. ⁷You cannot separate the two by giving autonomy to your behavior. ⁸Behavior is controlled by me automatically as soon as you place what you think under my guidance. 4 Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate; <u>that is</u>, you have <u>not</u> allowed me to guide it. ²It is pointless to believe that controlling the outcome of misthought can result in real healing. ³When you are fearful, you have willed wrongly. ⁴This is why you feel you are responsible for it. ⁵You must change your <i>mind</i>, not your behavior, and this <i>is</i> a matter of will. ⁶You do not need guidance <u>except</u> at the mind level. ⁷Correction belongs <u>only</u> at the level where <u>causation</u> is possible. ⁸The term does not really mean anything at the symptom level, where it cannot work. 5 The correction of fear <i>is</i> your responsibility. ²When you ask for release from fear, you are implying that it isn't. ³You should ask, instead, for help in the conditions which have brought the fear about. ⁴This always entails a willingness on the part of your separated <u>mind</u>. ⁵At this level, you <i>can</i> help it.
The phrase “a separated <u>mind</u>-willingness” may seem to refer to “a willingness to be separate” (as the FIP version renders this phrase). However, given the emphasis in this section on the level of the mind, the lack of emphasis on the choice to be separate, the upcoming explanation that fear comes from a behavior-will conflict (not from “a willingness to be separate”), the fact that “mind” is emphasized here, and the fact that the “separated mind” is a common Course term, we believe the phrase “a separated <u>mind</u>-willingness” means simply “a willingness on the part of your separated <u>mind</u>.”	
You are much too tolerant of mind-wandering, thus tacitly⁴⁰¹ condoning its miscreation. The particular result never matters, but this fundamental error <u>does</u>. The fundamental correction is always the same. Before you will to do anything, ask me if your will is in accord with mine. If you are sure that it <u>is</u>, there will <u>be</u> no fear. Fear is always a sign of strain, which arises whenever the <u>will</u> to do for² conflicts with <u>what</u> you do. This situation arises in two major ways: 1) You can will to do conflicting things, either simultaneously or successively. This [4b.17] produces conflicting behavior, which would be tolerable to the self (though not necessarily to others) except for the fact that the part of the will that wants something <u>else</u> is outraged. 2) You can <u>behave</u> as you think you should, without entirely <u>willing</u> to do so. This produces consistent behavior, but entails great strain <u>within</u> the self. A good example of the latter is what happened to you last night with your mother-in-law.⁴⁰²	⁶You are much too tolerant of mind wandering, thus tacitly condoning <u>your mind's</u> miscreations. ⁷The particular result never matters, but this fundamental error <u>does</u>. ⁸The fundamental correction is always the same. ⁹Before you will to do anything, ask me if your will is in accord with mine. ¹⁰If you are sure that it is, there will <u>be</u> no fear. 6 Fear is always a sign of strain, which arises whenever the <i>will</i> to do conflicts with <i>what</i> you do. ²This situation arises in two major ways: 1. ³You can will to do conflicting things, either simultaneously or successively. ⁴This produces conflicting behavior, which would be tolerable to the self (though not necessarily to others) except for the fact that the part of the will that wants something <u>else</u> is outraged. 2. ⁵You can behave as you think you should, without entirely <u>willing</u> to do so. ⁶This produces consistent behavior, but entails great strain <u>within</u> the self.
We have no details here, but apparently Helen had acted on her highest intentions in relation to her mother-in-law, but did not entirely want to, and this resulted in great inner strain. For another example of this, see Cameo 10, which describes how Helen was told to visit her mother-in-law rather than wash her hair. In that case, while initially feeling “not too enthusiastic about this,” she later decided that, as she said, “I was glad I was going.”	

400. Urtext: “This condition.”

401. Urtext: “thus passively.”

402. This paragraph is crossed out in the Notes and does not appear in the Urtext.

If you think about it, you will realize that in both cases the will and the behavior are out of accord, resulting in a situation in which you are doing what you do not will. This arouses a sense of coercion, which usually produces rage. The anger then invades the mind, and projection in the wrong sense becomes likely. Depression or anxiety are virtually certain. [4b.18]

Remember that whenever there is fear, it is because you have not made up your mind.⁴⁰³ Your will is split, and your behavior inevitably becomes erratic. Correcting at the behavioral level can shift the error from the first type to the second, but will not obliterate the fear.

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

Tell Bill that although he keeps telling you that God will never ask you to do more than you can, he does not understand it himself. God cannot ask more than you will. The strength to do comes from your own undivided will to do. There is no strain in doing God's will as soon as it is also [4b.19] your own.

The lesson here is quite simple, but particularly apt to be overlooked. I will therefore repeat it, urging⁴⁰⁴ you to listen. Only your mind can produce fear. It does so whenever it is conflicted in what it wills, thus producing inevitable strain, because willing and doing become discordant. This cannot be corrected by better doing. But it can be corrected by higher willing.

After taking the first corrective step, i.e. "Knowing it is fear," you might benefit temporarily by adding another next step before going on with the corrective process. Try saying to yourself that you must have willed not to love somehow or somewhere, or the⁴⁰⁵ fear which arises from behavior-will conflict could not have happened. Then follow previous instructions. [4b.20]

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

Know first this is fear
Fear arises from lack of love
The only remedy for lack of love is perfect love.
Perfect love is the atonement.⁴⁰⁶

The final procedural step⁴⁰⁷ is inherent in the last statement.⁴⁰⁸ We have emphasized that the miracle, or the expression of Atonement, is always a sign of real respect from the worthy to the worthy. This worth is re-established by the Atonement.

It is obvious, then, that when you are afraid you have placed yourself in a position where you need atonement, because [4b.21] you have done something loveless because you willed without love. This is precisely the situation for which the Atonement was offered. The need for the remedy inspired ~~the ere~~ its creation.

7 If you think about it, you will realize that in both cases the will and the behavior are out of accord, resulting in a situation in which you are doing what you do not will. ²This arouses a sense of coercion, which usually produces rage. ³The anger then invades the mind, and projection in the wrong sense becomes likely. ⁴Depression or anxiety is virtually certain.

8 Remember that whenever there is fear, it is because you have not made up your mind. ²Your will is split, and your behavior inevitably becomes erratic. ³Correcting at the behavioral level can shift the error from the first type to the second, but will not obliterate the fear. ⁴It is possible to reach a state in which you bring your will under my guidance without much conscious effort, but this implies the kind of habit pattern which you have not developed dependably as yet.

9 Although people say that God will never ask you to do more than you can, they do not understand it themselves. ²God cannot ask more than you will. ³The strength to do comes from your own undivided will to do. ⁴There is no strain in doing God's will as soon as it is also your own.

10 The lesson here is quite simple, but particularly apt to be overlooked. ²I will therefore repeat it, urging you to listen. ³Only your mind can produce fear. ⁴It does so whenever it is conflicted in what it wills, thus producing inevitable strain because willing and doing become discordant. ⁵This cannot be corrected by better doing. ⁶But it can be corrected by higher willing.

11 The first corrective step is knowing it is fear. ²After taking this step, you might benefit temporarily by adding another step before going on with the corrective process: Try saying to yourself that you must have willed not to love somehow or somewhere, or the fear which arises from behavior-will conflict could not have happened. ³Then follow the previous instructions.

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

1. ³Know first this is fear.
2. ⁴Fear arises from lack of love.
3. ⁵The only remedy for lack of love is perfect love.
4. ⁶Perfect love is the Atonement.

⁷The final procedural step is inherent in the last statement. ⁸We have emphasized that the miracle, or the expression of Atonement, is always a sign of real respect from the worthy to the worthy. ⁹This worth is reestablished by the Atonement.

13 It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement because you have done something loveless, having willed without love. ²This is precisely the situation for which the Atonement was offered. ³The need for the remedy inspired its

403. Urtext: "YOUR MIND."

404. Urtext: "URGING."

405. Urtext: "that."

406. These steps are numbered 1-4 in the Urtext.

407. Urtext adds: "(3)."

408. Urtext adds: "(4)."

As long as you recognize only the <u>need</u> for the remedy, you will remain fearful. However, as soon as you <u>remedy</u> it, you have also abolished the fear. This is where how <u>true</u> healing occurs.	<u>establishment</u>. ⁴As long as you recognize only the <i>need</i> for the remedy, you will remain fearful. ⁵However, as soon as you <u>use</u> the remedy, you have also abolished the fear. ⁶This is how <u>true</u> healing occurs.
The material below, consisting of our paragraphs 14 and 15, is from a special message “directly to William Thetford” which is dated November 16, 1965. The first paragraph is a prayer that appears to be something Bill was meant to say to Jesus, and indeed it does address several characteristics associated with Bill, especially lack of strong conviction, lack of a sense of self-worth, and lack of a strong will. The next paragraph is addressed to both Bill and Helen and seems to apply the content of the prayer to the two of them. We have placed these paragraphs here because they fit in terms of the date—the section is dated November 15 and the special message is dated November 16. And they also fit the context in a number of important ways, in that they contain the themes of replacing fear with love, accepting the Atonement (which reestablishes one’s sense of worth), overcoming the divided will, and uniting our will with the divine will. The similarity is so great that the prayer can be seen as an application of the themes of this section. There are two versions of this prayer in the Special Messages. We have mainly used the first, because at points of disagreement the first contains the wording that makes more sense and is more Course-consistent. For instance, “inestimable worth” (first version) is a Course phrase and makes more sense in this context than “inevitable worth” (second version).	
[From Special Messages, November 16, 1965.] SPECIAL MESSAGE directly to William Thetford: I would like to pray that my will be united with thine, recognizing that thy perfect love will suffice⁴⁰⁹ for my imperfect love. I pray that I may accept the Atonement with conviction, recognizing its inestimable worthy,⁴¹⁰ and my own divine worth as part of this identification with thine.⁴¹¹ 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.] [4b.22—personal notes not transcribed.] [4b.23] Everyone experiences fear, and nobody enjoys it. Yet it would take very little right-thinking to know why it occurs. Neither you nor Bill have really thought about it very much,	14 <i>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> ²<i>I pray that I may accept the Atonement with conviction, recognizing its inestimable worth, and my own divine worth as part of this identification with thine.</i> ³<i>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> ⁴<i>I accept the divinity of the messages I have received, and affirm my will in both accepting and acting upon the Atonement principle.</i> ⁵<i>Here I am.</i> 15 The major problem that you have is the continuing split will, which naturally interferes with your true identification. ²To the extent that you hold onto this split, it will take longer to get through and will <u>markedly</u> interfere with your own integration efforts. ³Reliance has to be placed on me, which is sufficient once you do this without distantiation or division in loyalties. ⁴This will be strengthened through a continual affirmation of the goal you want to achieve and an awareness of its inevitability. ⁵In this way, you will perceive and <u>know</u> your true worth, and the importance of maintaining a <u>complete</u> identification. X. The Real Power of the Mind Everyone experiences fear, and nobody enjoys it. ²Yet it would take very little right thinking to know why it occurs.

409. The second version adds “(or correct).”

410. The second version has “inevitable worth.”

411. The second version has “Thee.”

either. (I object⁴¹² to the use of a plural verb with a properly singular subject, and⁴¹³ remember that last time in a very similar sentence he said it correctly and I noted⁴¹⁴ it with real pleasure. This real grammatical error makes me suspicious of the genuineness of these notes). A—what it really shows is that <u>you</u> are not very receptive. The reason it came out that way is because you are projecting (in the inappropriate way) your own anger, which has nothing to do with these notes. <u>You</u> made the error, because you are not feeling loving, and so you want me to sound silly so you won't have to pay attention. Actually, I am trying to get through against considerable opposition, because you are not very happy, and I wish you were. I thought I'd take [4b.24] a chance, even though you are so resistant, because I <u>might</u> be able to help you feel better. You may be unable not to attack at all, but do try to listen a little, too.)	
Helen notices a grammatical error, which leads her to doubt “the genuineness of these notes.” However, Jesus says that Helen made the error (presumably on an unconscious level), because she is feeling angry and resistant. Not wanting to listen, she made the error <i>so that</i> she would have grounds for doubting the notes and thus wouldn't have to listen to them. He says he was aware that this might happen, but thought he would “take a chance” anyway, in the hopes that he could help her feel better. And so his answer ends with a plea for her to listen to the notes, so that they could still help her feel better.	
Very few people appreciate the real power of the mind, and nobody⁴¹⁵ remains fully aware of it all the time. This is inevitable in this world, because the human being has many things he must do, and cannot engage in constant thought-watching. However, if he hopes to spare himself from fear, there are some things he must realize, and realize them fully at least some of the time. The mind is a very powerful creator, and it never loses its creative force. It never sleeps. Every instant it is creating, and <u>always</u> as you will. Many of your ordinary [?] expressions reflect this. For example, when you say “don't give it a thought,” you are implying that if you [4b.25] do not think about something, it will have no effect on you. This is true enough. On the other hand, many other expressions are clear expressions of the prevailing <u>lack</u> of awareness of thought-power. For example, you say “just an idle thought,” and mean that the thought has no effect. You also speak of some actions as “thoughtless,” implying that if the person <u>had</u> thought, he would not have behaved as he did. You also use phrases like “thought provoking,” which is bland enough, but the term “a provoking thought” means something quite different. While expressions like “thing⁴¹⁶ big” give some recognition to the power of thought, they still come nowhere near the truth. You do not expect to grow when you say it, because you really don't believe it. It is hard to recognize that thought and belief combine into a power-surge which can literally move mountains. [4b.26]	³Very few people appreciate the real power of the mind, and nobody remains fully aware of it all the time. ⁴This is inevitable in this world, because the human being has many things he must do and cannot engage in constant thought-watching. ⁵However, if he hopes to spare himself from fear, there are some things he must realize, and realize fully, at least some of the time. 2 The mind is a very powerful <u>agent</u>, and it never loses its creative force. ²It never sleeps. ³Every instant it is <u>making or</u> creating, and <i>always</i> as you will. ⁴Many of your ordinary expressions reflect this. ⁵For example, when you say, “Don't give it a thought,” you are implying that if you do not think about something, it will have no effect on you. ⁶This is true enough. 3 On the other hand, many other expressions are clear expressions of the prevailing <i>lack</i> of awareness of thought power. ²For example, you say, “just an idle thought,” and mean that the thought has no effect. ³You also speak of some actions as “thoughtless,” implying that if the person <i>had</i> thought, he would not have behaved as he did. ⁴You also use phrases like “thought provoking,” which is bland enough, but the term “a provoking thought” means something quite different. 4 While expressions like “think big” give some recognition to the power of thought, they still come nowhere near the truth. ²You do not expect to grow when you say it, because you really don't believe it. ³It is hard to recognize that thought and belief combine into a power surge which can literally move mountains. ⁴It appears at first glance that to believe such power about yourself is merely arrogant. ⁵But that is not the real

412. Urtext adds: “at this point.”

413. Urtext: “subject—Helen Schucman,—and.”

414. Urtext: “I remembered.”

415. Urtext: “mind. Nobody.”

416. There is a question mark in the right margin next to “thing,” which should have been “think” and which was corrected in the Urtext.

It appears at first glance that to believe such power about yourself is merely arrogant. But⁴¹⁷ that is not the real reason why you don't believe it.

People prefer to believe that their thoughts cannot exert real control because they are literally afraid of them. Therapists try to help people who are afraid of their own death wishes by depreciating the power of the wish. They even attempt to "free" the patient by persuading him that he can think whatever he wants, without any real effect at all.

There is a real dilemma here, which only the truly right-minded can escape. Death wishes do not kill in the physical sense, but they do kill spiritually. All destructive thinking is dangerous. Given a death wish, a man has no choice except to act upon his thought, or behave contrary to it. He can thus choose only between homicide and fear (see previous notes on will-conflicts). (Note: I have avoided this term until now because it seemed too Rankian)⁴¹⁸ [4b.27]

The other possibility is that he depreciate the power of his thought. This is the usual psychoanalytic approach. This does allay guilt, but at the cost of rendering thinking impotent. If you believe that what you think is <u>ineffectual</u>, you may cease to be overly afraid of it, but you are hardly likely to respect it, either. The world is full of endless examples of how man has depreciated himself because he is afraid of his own thoughts. In some forms of insanity, thoughts are glorified, but this is only because the underlying depreciation was too effective for tolerance.

The truth is that there are no "idle thoughts." All thinking produces form at some level. The reason why people are afraid of ESP, and so often react against it, is because they know that thoughts⁴¹⁹ can hurt them. Their own thoughts have made them vulnerable. [4b.28]

You and Bill, who complain all the time about fear, still persist in creating it most of the time. I told you last time that you cannot ask me to release you from it, because I know it does not exist. You don't. If I merely intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect, in fact the most fundamental one there is- in this world. I would hardly help you if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course.

It is certainly much more useful for me to remind you that you do not guard your thoughts at all carefully, except for a relatively small part of the day, and somewhat inconsistently even then. You may feel at this [4b.29] point that it would take a miracle to enable you to do this, which is perfectly true. Human beings are not used to miraculous thinking, but they can be trained to think that way.

All miracle-workers have to be trained that way. I have to be able to count on them. This means that I cannot allow them to leave their minds⁴²⁰ unguarded, or they will not be able to help me. Miracle-working entails a full realization of the power of thought, and real avoidance of miscreation. Otherwise, the miracle will be necessary merely to set the mind itself straight, a

reason why you don't believe it. ⁶People prefer to believe that their thoughts cannot exert real control because they are literally afraid of them.

5 Therapists try to help people who are afraid of their own death wishes by depreciating the power of the wish. ²They even attempt to "free" the patient by persuading him that he can think whatever he wants without any real effect at all. ³There is a real dilemma here, which only the truly right-minded can escape. ⁴Death wishes do not kill in the physical sense, but they do kill spiritually. ⁵All destructive thinking is dangerous. ⁶Given a death wish, a person has no choice except to act upon his thought or behave contrary to it. ⁷He can thus choose only between homicide and fear (see previous notes on will conflicts).

6 The other possibility is that he depreciates the power of his thought. ²This is the usual psychoanalytic approach. ³This does allay guilt, but at the cost of rendering thinking impotent. ⁴If you believe that what you think is ineffectual, you may cease to be overly afraid of it, but you are hardly likely to respect it either. ⁵The world is full of endless examples of how people have depreciated themselves because they are afraid of their own thoughts. ⁶In some forms of insanity, thoughts are glorified, but this is only because the underlying depreciation was too effective for tolerance.

7 The truth is that there are no "idle thoughts." ²All thinking produces form at some level. ³The reason why people are afraid of ESP, and so often react against it, is because they know that thoughts can hurt them. ⁴Their own thoughts have made them vulnerable.

8 You who complain about fear still persist in producing it most of the time. ²I told you in the last section that you cannot ask me to release you from it, because I know it does not exist. ³You don't. ⁴If I merely intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect, in fact the most fundamental one there is in this world. ⁵I would hardly help you if I depreciated the power of your own thinking. ⁶This would be in direct opposition to the purpose of this course.

9 It is certainly much more useful for me to remind you that you do not guard your thoughts at all carefully, except for a relatively small part of the day, and somewhat inconsistently even then. ²You may feel at this point that it would take a miracle to enable you to do this, which is perfectly true. ³Human beings are not used to miraculous thinking, but they can be trained to think that way.

10 All miracle workers have to be trained that way. ²I have to be able to count on them. ³This means that I cannot allow them to leave their minds unguarded, or they will not be able to help me. ⁴Miracle working entails a full realization of the power of thought and real avoidance of miscreation. ⁵Otherwise, the

417. Urtext: "arrogant, but."

418. Urtext: "(Note: I avoided this term in the last series of notes intentionally, because it seemed too Rankian. Apparently, there was a reason why this word should have been used last time. It is used in this section for a very good reason.)."

419. Urtext: "thought."

420. Urtext: "mind."

circular process which would hardly foster the time-collapse for which the miracle was intended. Nor would it induce the healthy respect which⁴²¹ every miracle worker must have for true cause and effect.	miracle would be necessary merely to set the mind <i>itself</i> straight, a circular process which would hardly foster the time-collapse for which the miracle was intended. ⁶Nor would it induce the healthy respect that every miracle worker must have for true cause and effect.
In the fifth sentence of the final paragraph above, we have changed “will be necessary” to “would be necessary,” because the sentence appears to describe a hypothetical situation, one that could not actually happen. As the next paragraph says, the miracle, in principle, <i>cannot</i> come in and set the mind of the miracle worker straight without his consent: “Miracles cannot free the miracle worker from fear.” Changing “will” to “would” also fits the two later occurrences of “would” in this paragraph.	
Miracles cannot free the miracle-worker from fear. Both miracles and fear come from his thoughts, and if he were [4b.30] not free to choose one, he would also not be free to choose the other. Remember, we said before that when electing one person, you reject another. It is much the same in electing the miracle. By so doing, you have rejected fear. Fear cannot assail unless it has been created. You and Bill have been afraid of God, of me, of yourselves, and of practically everyone you know at one time or another. This can only be because you have miscreated all of us, and believe in what you have created. (We spent a lot of time on this before, but it did not help very much). You would never have done this if you were not afraid of your own thoughts. The vulnerable are essentially miscreators, because they misperceive Creation.	11 Miracles cannot free the miracle worker from fear. ²Both miracles and fear come from his thoughts, and if he were not free to choose one, he would also not be free to choose the other. ³Remember, we said before that when electing one person, you reject another. ⁴It is much the same in electing the miracle. ⁵By so doing, you <i>have</i> rejected fear. ⁶Fear cannot assail unless it has been electd. 12 You have been afraid of God, of me, of yourself, and of practically everyone you know at one time or another. ²This can only be because you have miscreated all of us and believe in what you made. ³You would never have done this, if you had not been afraid of your own thoughts. ⁴The vulnerable are essentially miscreators, because they misperceive creation.
The parenthetical remark about spending “a lot of time on this before” is probably a reference to the fact that in Chapter 1 Jesus mentions the principle that you believe in what you create twice in the context of a long discussion of sexual fantasies. One of these references (T-1.48.8:5) speaks of us distorting our perception of others through sexual fantasies, and the other reference (T-1.48.25:1) speaks of us making fear.	
You and Bill are willing to accept primarily what does not change your minds too much, and leaves you free to leave them quite unguarded most of the time. You [4b.31] persist in believing that when you do not consciously watch your mind, it is unmindful. It is time to consider the whole world of the unconscious, or unwatched mind. This will frighten you because it is the source of fright. You may look at it as a new theory of basic conflict, if you wish, which will not be entirely an intellectual approach, because I doubt if the truth will escape you entirely. The unwatched mind is responsible for the whole content of the unconscious which lies above the miracle-level. All psychoanalytic theorists have made some contributions⁴²² to the truth in this connection, but none of them has seen it in its true entirety. (The correct grammar here is a sign of your better cooperation. Thank you.)	XI. The Basic Conflict You are willing to accept primarily what does <i>not</i> change your mind too much, and leaves you free to leave it quite unguarded most of the time. ²You persist in believing that when you do not consciously watch your mind, it is unmindful. ³It is time to consider the whole world of the unconscious, or unwatched mind. ⁴This will frighten you because it is the source of fright. ⁵You may look at it as a new theory of basic conflict if you wish, which will not be entirely an intellectual approach, because I doubt if the truth will escape you entirely. 2 The unwatched mind is responsible for the whole content of the unconscious which lies above the miracle level. ²All psychoanalytic theorists have made some contribution to the truth in this connection, but none of them has seen it in its true entirety.
This parenthetical comment refers back to the earlier discussion that followed Helen noticing a grammatical error in the dictation (in which “have”—“Neither you nor Bill have...” —should have been “has”). This led Helen to question the genuineness of the notes. Jesus, however, said that she made the error to make him “sound silly.” This time she correctly writes “none of them has,” and Jesus flags this as a sign of better cooperation on her part.	
Jung’s best contribution was an awareness of individual versus collective unconscious levels. He also recognized the	3 Jung’s best contribution was an awareness of individual versus collective unconscious levels. ²He also recognized the major place of the religious spirit in his schema. ³His

421. Urtext: “that.”

422. Urtext: “contribution.”

major place of the religious spirit in the⁴²³ schema. His archetypes were also meaningful concepts. But his [4b.32] major error lay in regarding the deepest level of the unconscious as shared in terms of content. The deepest level of the unconscious is shared as an ability. As miracle-mindedness, the content, (or the particular miracles which an individual happens to perform) does not matter at all. They will, in fact, be entirely different, because, since I direct them, I make a point of avoiding redundancy. Unless a miracle actually heals, it is not a miracle at all.

The content of the miracle-level is not recorded in the individual's unconscious, because if it were, it would not be automatic ~~and~~ or⁴²⁴ involuntary, which we have said repeatedly that it should be. However, the content is a matter for the record, which is not within the individual himself.

All psychoanalysts made one common error, in that they attempted to uncover unconscious content. You cannot understand unconscious activity in these terms, [4b.33] because "content" is applicable only to the more superficial unconscious levels to which the individual himself contributes. This is the level at which he can readily introduce fear, and usually does.

Freud was right in calling this level "preconscious," and emphasizing that there is a fairly easy interchange between preconscious and conscious material. He was also right in regarding the censor as an agent for the protection of consciousness from fear. His major error lay in his insistence that this level is necessary at all in the psychic structure. If the psyche contains fearful levels from which it cannot escape without splitting,⁴²⁵ its integration is permanently threatened. It is essential not to control the fearful, but to eliminate it.

Here, Rank's concept of the will was particularly good, except that he preferred to ally it only with man's own truly [4b.34] creative ability, but did not extend⁴²⁶ it to its proper union with God's. His "birth trauma," another valid idea, was also too limited, in that it did not refer to the Separation, which was really a false idea of birth. Physical birth is not a trauma in itself. It can, however, remind the individual of the Separation, which was a very real cause of fear.

The idea of "will-therapy" was potentially a very powerful one, but Rank did not see its real potential because he himself used his mind partly to create a theory of the mind, but also partly to attack Freud. His reactions to Freud stemmed from his own unfortunate acceptance of the deprivation-fallacy, which itself arose from the Separation. This led him to believe that his own mind-creation could stand only if the creation of another's fell. [4b.35] In consequence, his theory emphasized rather than minimized the two-edged nature of defenses. This is an outstanding characteristic of his concepts, because it was outstandingly true of him.

He also misinterpreted the birth trauma in a way that made it inevitable for him to attempt a therapy whose goal was to abolish fear. This is characteristic of all later theorists, who do not

archetypes were also meaningful concepts. ⁴But his major error lay in regarding the deepest level of the unconscious as shared in terms of content.

4 The deepest level of the unconscious is shared as an ability.

²As miracle-mindedness, the content—or the particular miracles which an individual happens to perform—does not matter at all. ³They will, in fact, be entirely different, since I direct them, because I make a point of avoiding redundancy.

⁴Unless a miracle actually heals, it is not a miracle at all. ⁵The content of the miracle level is not recorded in the individual's unconscious because if it were, the miracle would not be automatic or involuntary, which we have said repeatedly that it should be. ⁶However, the content is a matter for the record, which is not within the individual himself.

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7 Here, Rank's concept of the will was particularly good, except that he preferred to ally it only with humanity's own truly creative ability, but did not extend it to its proper union with God's. ²His "birth trauma," another valid idea, was also too limited, in that it did not refer to the separation, which was really a false idea of birth. ³Physical birth is not a trauma in itself. ⁴It can, however, remind the individual of the separation, which was a very real cause of fear.

8 The idea of "will therapy" was potentially a very powerful one, but Rank did not see its real potential because he himself used his mind partly to create a theory of the mind, but also partly to attack Freud. ²His reactions to Freud stemmed from his own unfortunate acceptance of the deprivation fallacy, which itself arose from the separation. ³This led him to believe that his own mind's creation could stand only if the creation of another's fell. ⁴In consequence, his theory emphasized rather than minimized the two-edged nature of defenses. ⁵This is an outstanding characteristic of his concepts, because it was outstandingly true of him. ⁶He also misinterpreted the birth trauma in a way that made it inevitable for him to attempt a therapy whose goal was to abolish fear. ⁷This is characteristic of all later theorists, who do not attempt, as Freud did in his own form of therapy, to split off the fear.

423. Urtext: "in his."

424. Urtext: "and."

425. There is a question mark over "splitting," as well as one in the margin to its left. However, Helen did read "splitting" into the Urtext.

426. Urtext: "extend."

attempt, as Freud did, to split off the fear in his own form of therapy.

No one as yet has fully recognized either the therapeutic value of fear, or the only way in which it can truly be ended. When man miscreates, he is in pain. The cause and effect principle here is temporarily a real expeditor. Actually, Cause is a term properly belonging to God, and Effect, which should also be capitalized, [4b.36] is His Sonship. This entails a set of cause and effect relationships which are totally different from those which man introduced into the Miscreation.

The fundamental opponents in the real basic conflict are Creation and miscreation. All fear is implicit in the second, just as all love is inherent in the first. Because of this difference, the basic conflict is one between love and fear.

So much, then, for the true nature of the major opponents in the basic conflict. Since all such theories lead to a form of therapy in which⁴²⁷ redistribution of psychic energy results, it is necessary to consider our concept of libido next. In this respect, Freud was more accurate than his followers, who were essentially more wishful. Energy can emanate from both Creation and miscreation, and the particular ratio between them which prevails at a given [4b.37] point of⁴²⁸ time does determine the particular behavior at that time. If miscreation did not engender energy in its own right, it would be unable to produce destructive behavior, which it very patently does.

Everything which man creates has energy because, like the Creations⁴²⁹ of God, they⁴³⁰ come from energy and are endowed by their creator with the power to create. Miscreation is still a genuine creative act in terms of the underlying impulse, but not in terms of the content of the creation. This, however, does not deprive the creation of its own creative power. It does, however, guarantee that the power will be misused, or used fearfully.

To deny this is merely the previously mentioned fallacy of depreciation. Although Freud made a number of fallacies of [4b.38] his own, he did avoid this one in connection with libido. The later theorists denied the split-energy concept, not by attempting to heal it, but by reinterpreting it⁴³¹ instead of redistributing it.

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

A similar deadlock occurs when both the power of Creation and of miscreation coexist. This is experienced as conflict only because the individual feels as if both were occurring at the same level. He believes in what he has created in his own unconscious and he naturally believes it is real because⁴³² he has created it. He thus [4b.39] places himself in a position where the fearful becomes real.

Nothing but level-confusion can result as long as this belief is held in any form. Inappropriate denial and equally inappropriate

9 No one as yet has fully recognized either the therapeutic value of fear or the only way in which it can truly be ended. ²When you miscreate, you are in pain. ³The cause and effect principle here is temporarily a real expeditor. ⁴Actually, Cause is a term properly belonging to God, and Effect, which should also be capitalized, is His Sonship. ⁵This entails a set of cause and effect relationships which are totally different from those which humanity introduced into the miscreation.

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11 So much, then, for the true nature of the major opponents in the basic conflict. ²Since all such theories lead to a form of therapy in which redistribution of psychic energy results, it is necessary to consider our concept of psychic energy next. ³In this respect, Freud was more accurate than his followers, who were essentially more wishful. ⁴Energy can emanate from both creation and miscreation, and the particular ratio between them which prevails at a given point in time does determine the behavior at that time. ⁵If miscreation did not engender energy in its own right, it would be unable to produce destructive behavior, which it very patently does.

12 Everything that you make has energy because, like the creations of God, it comes from energy and is endowed by its maker with the power to make. ²Miscreation is still a genuine creative act in terms of the underlying impulse, but not in terms of the content of what is made. ³This does not deprive what is made of its own creative power. ⁴It does, however, guarantee that the power will be misused, or used fearfully.

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14 A similar deadlock occurs when both the power of creation and of miscreation coexist. ²This is experienced as conflict only because the individual feels as if both were occurring at the same level. ³He believes in what he has miscreated in his own unconscious, and he naturally believes it is real because he has made it. ⁴He thus places himself in a position where the fearful becomes real. ⁵Nothing but level confusion can result as long as this belief is held in any form.

15 Inappropriate denial and equally inappropriate identification of the real factors in the basic conflict will not

427. Urtext adds "a."

428. Urtext: "in."

429. Urtext: "Creation."

430. Urtext: "they (it)."

431. Urtext: "it."

432. Urtext: "BECAUSE."

identification of the real factors in the basic conflict will not solve the problem itself. The conflict cannot disappear until it is fully recognized that miscreation is not real, and therefore there is no conflict. This entails a full realization of the basic fact that, although man has miscreated in a very real sense, he need neither continue to do so, nor to suffer from his past errors in this respect.

A redistribution of psychic energy, then, is not the solution. Both the idea that both kinds must exist, and the belief that one kind is amenable for use [4b.40] or misuse, are real distortions. The only way out is to stop miscreating now, and accept the Atonement for miscreations of the past. Only this can reestablish true single-mindedness.⁴³³

The structure of the psyche, as you very correctly noted yourself, follows along the lines of the particular libido⁴³⁴ concept the theorist employs. (I still think it was the other way around.⁴³⁵

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

Freud's psyche was essentially a good and evil picture, with very [4b.41] heavy weight given to the evil. This is because every time I mentioned the Atonement to him, which was quite often, he responded by defending his theory more and more against it. This resulted in his increasingly strong attempts to make the illogical sound more and more logical.

I was very sorry about this, because his was a singularly good mind, and it was a shame to waste it. However, the major purpose of his incarnation was not neglected. He did succeed in forcing recognition of the unconscious into man's calculations about himself, a step in the right direction which should not be minimized. Freud was one of the most religious men I have known recently. Unfortunately, he was so afraid of ~~the~~ religion that the only way he could deal with it was to regard it (not himself) as sick. This naturally prevented [4b.42] healing.

Freud's superego is a particularly interesting example of the real power of miscreation. It is noteworthy throughout the whole development of his theories that the superego never allied itself with freedom. The most it could do in this direction was to work out a painful truce in which both opponents lost. This perception could not fail to force him to emphasize discontent in his view of civilization.

The Freudian id is really only the more superficial level of the unconscious, and not the deepest level at all. This, too, was inevitable, because Freud could not divorce miracles from magic. It was therefore his constant endeavor (even preoccupation) to keep on thrusting more and more material between consciousness and the real deeper [4b.43] level of the unconscious, so that the latter became increasingly obscured. The result was a kind of bedlam, in which there was no order, no control, and no sense. This was exactly how he felt about it.

The later theoretical switch to the primacy of anxiety was an interesting device intended to deny both the instinctive nature of

solve the problem itself. ²The conflict cannot disappear until it is fully recognized that miscreation is not real, and therefore there is no conflict. ³This entails a full realization of the basic fact that, although you have miscreated in a very genuine sense, you need neither continue to do so nor to suffer from your past errors in this respect.

16 A redistribution of psychic energy, then, is not the solution. ²Both the idea that both kinds must exist and the belief that one kind is amenable for use or misuse are real distortions. ³The only way out is to stop miscreating now, and accept the Atonement for miscreations of the past. ⁴Only this can reestablish true single-mindedness.

17 The structure of the psyche follows along the lines of the particular libido concept the theorist employs. ²Freud's psyche was essentially a good and evil picture, with very heavy weight given to the evil. ³This is because every time I mentioned the Atonement to him, which was quite often, he responded by defending his theory more and more against it. ⁴This resulted in his increasingly strong attempts to make the illogical sound more and more logical. ⁵I was very sorry about this, because his was a singularly good mind, and it was a shame to waste it.

18 However, the major purpose of his incarnation was not neglected. ²He did succeed in forcing recognition of the unconscious into humanity's calculations about itself, a step in the right direction which should not be minimized. ³Freud was one of the most religious men I have known recently. ⁴Unfortunately, he was so afraid of religion that the only way he could deal with it was to regard it (not himself) as sick. ⁵This naturally prevented healing.

19 Freud's superego is a particularly interesting example of the real power of miscreation. ²It is noteworthy throughout the whole development of his theories that the superego never allied itself with freedom. ³The most it could do in this direction was to work out a painful truce in which both opponents lost. ⁴This perception could not fail to force him to emphasize discontent in his view of civilization.

20 The Freudian id is really only the more superficial level of the unconscious and not the deepest level at all. ²This, too, was inevitable, because Freud could not divorce miracles from magic. ³It was therefore his constant endeavor (even preoccupation) to keep on thrusting more and more material between consciousness and the real deeper level of the unconscious, so that the latter became increasingly obscured. ⁴The result was a kind of bedlam, in which there was no order, no control, and no sense. ⁵This was exactly how he felt about it.

21 The later theoretical switch to the primacy of anxiety was an interesting device intended to deny both the instinctive nature of destructiveness and the force of the power of

433. No paragraph break in Urtext.

434. Could be "libidinal." Urtext has "libido."

435. Urtext: "still think it was the other way around—Helen Schucman."

destructiveness, and the force of the power of miscreation. By placing the emphasis on the result, the generative nature of the power was minimized.

Destructive behavior is instinctual. The instinct for creation is not obliterated in miscreation. That is why it is always invested with reality.

[The remainder of the chapter is found only in the Urtext, on pp. 110-118, having been dictated without notes.]

~~One of the chief ways in which man can correct his magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable. His instincts for creation were given him by his own Creator, who was expressing the same instinct in His Creation. Since the creative ability rests solely in the mind, everything which man creates is necessarily instinctive.~~

[This paragraph moved from the Urtext, pp. 115-116.]

One of the chief ways in which man can correct his magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable. His instincts for creation were given him by his own Creator, who was expressing the same instinct in His Creation. Since the creative ability rests solely in the mind, everything which man creates is necessarily instinctive. It also follows that whatever he creates is real in his own eyes, but not necessarily in the sight of God. This basic distinction leads us directly into the real meaning of the Last Judgment.

miscreation. ²By placing the emphasis on the result, the generative nature of the power was minimized. ³Destructive behavior is instinctual. ⁴The instinct for creation is not obliterated in miscreation. ⁵That is why it is always invested with reality.

22 One of the chief ways in which you can correct your own magic-miracle confusion is to remember that you did not create yourself. ²You are apt to forget this when you become egocentric, and this places you in a position where belief in magic is virtually inevitable. ³Your instincts for creation were given you by your own Creator, Who was expressing the same instinct in His creation. ⁴Since the creative ability rests solely in the mind, everything which you make or create is necessarily instinctive. ⁵It also follows that whatever you produce is real in your own eyes, but not necessarily in the sight of God.

The above paragraph was “dictated without notes” (and so is found in the Urtext but not in Helen’s notebooks). It first appears in this spot in the Urtext but is then crossed out. Then comes the section we have titled “The Mastery of Love,” which was also dictated without notes and inserted into its current place. After that section, we see this paragraph again, the final sentence of which (“This basic distinction leads us directly into the real meaning of the Last Judgment.”) introduces the material on the Last Judgment.

This paragraph, then, really has two places in which it naturally fits. One is here, where we have it, where its discussion of magic, miracles, and instincts fits the material that precedes it. The other is at the beginning of the section on the Last Judgment, which this paragraph introduces. This problem was created by the “Mastery of Love” section, which was clearly an insertion. (It begins with the parenthetical remark “This goes after basic conflict theory.”)

Our solution is to put the bulk of the paragraph where you see it here, but also use the last part of the paragraph as the introduction to the Last Judgment section. As part of this solution, we’ve used a version of the second-to-last sentence (about what man creates being real in his eyes but not “in the sight of God”) in both places.

[Urtext, p. 111]

Nov. 20, '65

(This goes after basic conflict theory.) (Dictated without notes by Helen Schucman)

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

It has already been said that man CANNOT control fear, because he himself created it. His belief in it renders it out of his control by definition. For this reason, any attempt to resolve the basic conflict thru the concept of mastery of fear is meaningless. In fact, it asserts the power of fear by the simple assumption that it need be mastered at all.

The essential resolution rests entirely on the mastery of love. In the interim, conflict is inevitable. The reason for this is the strangely illogical position in which man had placed himself.

XII. The Mastery of Love

We have already said that the basic conflict is one between love and fear, and that the proper organization of the psyche rests on a lack of level confusion. ²The section on psychic energy should be reread very carefully, because it is particularly likely to be misinterpreted until this section has been completed.

2 It has already been said that you cannot control fear, because you yourself made it. ²Your belief in it renders it out of your control by definition. ³For this reason, any attempt to resolve the basic conflict through the concept of mastery of fear is meaningless. ⁴In fact, it asserts the power of fear by the simple assumption that it need be mastered at all. ⁵The essential resolution rests entirely on the mastery of love.

Since we have frequently emphasized that correction must be applied within the level that error occurs, it should be clear that the miracle MUST be illogical because its purpose is to correct the illogical and restore order.

Two concepts which CANNOT coexist are nothing and everything. To whatever extent one is believed in, the other HAS BEEN abolished. In the conflict, fear is really nothing, and love is really everything. (This recognition is really the basis for the castration complex.) This is because whenever light penetrates darkness, it DOES abolish it. The unwillingness to be seen, or submit error to light, is spuriously associated with active doing. In this incarnation, this can take the form of oedipal involvement and concomitant castration anxiety. [112] However, in more long range and meaningful terms, the oedipal complex is a miniature of the true Separation fear, and the castration complex is a way of denying that it ever occurred. Like all pseudo-solutions, this kind of distorted thinking is very creative, but false. The Separation HAS occurred. To deny this is merely to misuse denial. However, to concentrate on error is merely a further misuse of legitimate psychic mechanisms. The true corrective procedure, which has already been described as the proper use of the spiritual eye (or true vision), is to accept the error temporarily, but only as an indication that immediate correction is mandatory. This establishes a state of mind in which the Atonement can be accepted without delay.

It is worth repeating that ultimately there is no compromise possible between everything and nothing. The purpose of time is essentially a device by which all compromise in this respect can be abolished. It seems to be abolished by degrees precisely because time itself involves a concept of intervals which does not really exist. The faulty use of creation has made this necessary as a corrective device.

“And God so loved the world that He gave his only begotten Son so that whosoever believeth on Him shall not perish but have Eternal Life” needs only one slight correction to be entirely meaningful in this context. It should read “And God so loved the world that he gave it TO His only begotten Son.” It should be noted that God HAS begotten only ONE Son. [113] If you believe that all of the Souls that God created ARE His Sons, and if you also believe that the Sonship is One, then every Soul MUST be a Son of God, or an integral part of the Sonship. You do not find the concept that the whole is greater than its parts difficult to understand. You should therefore not have too great difficulty with this. The Sonship in its Oneness DOES transcend the sum of its parts. However, it loses this special state as long as any of its parts are missing. This is why the conflict cannot ultimately be resolved UNTIL all of the individual parts of the Sonship have returned. Only then, in the true sense, can the meaning of wholeness be understood.

The concept of minus numbers has always been regarded as a mathematical rather than an actual expedient. (This is a major limitation on mathematics as presently understood.) Any statement which implies degrees of difference in negation is essentially meaningless. What can replace this negative approach is a recognition of the fact that as long as one part (which is the same as a million or ten or eight thousand parts) of the Sonship is missing, it is NOT complete.

In the Divine psyche, the Father and the Holy Spirit are not incomplete at all. The Sonship has the unique faculty of believing in error, or incompleteness, if he so elects. However, it is quite apparent that so to elect IS to believe in the existence of nothingness. The correction of this error [114] is the Atonement.

3 In the interim, conflict is inevitable. ²The reason for this is the strangely illogical position in which you have placed yourself. ³Since we have frequently emphasized that correction must be applied within the level that error occurs, it should be clear that the miracle must be illogical because its purpose is to correct the illogical and restore order.

4 Two concepts which cannot coexist are nothing and everything. ²To whatever extent one is believed in, the other has been abolished. ³In the conflict, fear is really nothing, and love is really everything. ⁴The unwillingness to let one's darkness be seen, or to submit error to light, is a way of denying that the separation ever occurred. ⁵Like all pseudo-solutions, this kind of distorted thinking is very creative but false.

5 The separation *has* occurred. ²To deny this is merely to misuse denial. ³However, to concentrate on error is merely a further misuse of legitimate psychic mechanisms. ⁴The true corrective procedure, which has already been described as the proper use of the spiritual eye (or true vision), is to accept the error temporarily, but only as an indication that immediate correction is mandatory. ⁵This establishes a state of mind in which the Atonement can be accepted without delay.

6 It is worth repeating that ultimately there is no compromise possible between everything and nothing. ²The purpose of time is essentially to serve as a device by which all compromise in this respect can be abolished. ³It seems to be abolished by degrees precisely because time itself involves a concept of intervals which does not really exist. ⁴The faulty use of creation has made this necessary as a corrective device. ⁵“And God so loved the world that He gave His only begotten Son so that whosoever believeth on Him shall not perish but have eternal life” needs only one slight correction to be entirely meaningful in this context. ⁶It should read, “And God so loved the world that he gave it *to* His only begotten Son.”

7 It should be noted that God has begotten only one Son. ²If you believe that all of the minds that God created *are* His Sons, and if you also believe that the Sonship is one, then every mind *must* be a Son of God, or an integral part of the Sonship. ³You do not find the concept that the whole is greater than its parts difficult to understand. ⁴You should therefore not have too great of a difficulty with this. ⁵The Sonship in its oneness *does* transcend the sum of its parts. ⁶However, it loses this special state as long as any of its parts are missing. ⁷This is why the conflict cannot ultimately be resolved until all of the individual parts of the Sonship have returned. ⁸Only then can the meaning of wholeness in the true sense be understood.

8 The concept of minus numbers has always been regarded as a mathematical rather than an actual expedient. ²Yet it represents a major limitation on mathematics as presently understood. ³Any statement which implies degrees of difference in negation is essentially meaningless. ⁴What can replace this negative approach is a recognition of the fact that as long as one part (which is the same as a million or ten or eight thousand parts) of the Sonship is missing, it is *not* complete. ⁵In the divine psyche, the Father and the Holy Spirit are not incomplete at all. ⁶The Sonship has the unique faculty

We have already briefly spoken about readiness. But there are some additional awarenesses which might be helpful. Readiness is nothing more than the prerequisite for accomplishment. The two should not be confused. As soon as a state of readiness occurs, there is always some will to accomplish, but this is by no means undivided. The state does not imply more than the potential for a shift of will. Confidence cannot develop fully until mastery has been accomplished. We began this section with an attempt to correct the fundamental human error that fear can be mastered. The Correction was that ONLY love can be mastered. When I told you that you were “ready for Revelation”, I did not mean that you had in any way mastered this form of communication. However, you yourself attested to your readiness by insisting that I would not have said so if it had not been true. This IS an affirmation of readiness. Mastery of love necessarily involves a much more complete confidence in the ability than either of you has attained. But the readiness at least is an indication that you believe this is possible. This is only the beginning of confidence.

In case this be misunderstood as a statement that an enormous amount of time will be necessary between readiness and mastery, I would again remind you that time and space are under My control.

[115]

(Dictated without notes by Helen Schucman)

One of the chief ways in which man can correct his magic-miracle confusion is to remember that he did not create himself. He is apt to forget this when he becomes egocentric, and this places him in a position where belief in magic is virtually inevitable. His instincts for creation were given him by his own Creator, who was expressing the same instinct in His Creation. Since the creative ability rests solely in the mind, everything which man creates is necessarily instinctive.

[116]

* Dictated without notes from bottom of 110-113

It also follows that whatever he creates is real in his own eyes, but not necessarily in the sight of God. This basic distinction leads us directly into the real meaning of the Last Judgment. (I am aware of the fact that you would much rather continue with the parallels involved in other theories of basic conflict. However, this would merely be a delay which we will engage in only if you regard it as essential.) The Final Judgment is one of the greatest threat concepts in man’s perception. This is only because he does not understand it. Judgment is not an essential attribute of God. Man brought judgment into being only because of the Separation. God Himself is still the God of mercy. After the Separation, however, there WAS a place for justice in the schema, because it was one of the many learning devices which had to be built into the overall plan. Just as the Separation occurred over many millions of years, the Last Judgment will extend over a similarly long period, and perhaps even longer. Its length depends, however, on the effectiveness of the present speed-up. We have frequently noted that the miracle is a device for shortening but not abolishing time. If, a sufficient number of people become truly miracle-minded quickly, the shortening process can be almost immeasurable. But it is essential that these individuals free themselves from fear sooner than would ordinarily be the case, because they MUST emerge from basic conflict if they are to bring peace to the minds of others. [117]

of believing in error, or incompleteness, if it so elects.

⁷However, it is quite apparent that so to elect *is* to believe in the existence of nothingness. ⁸The correction of this error is the Atonement.

9 We have already briefly spoken about readiness. ²But there are some additional awarenesses which might be helpful.

³Readiness is nothing more than the prerequisite for accomplishment. ⁴The two should not be confused. ⁵As soon as a state of readiness occurs, there is always some will to accomplish, but this is by no means undivided. ⁶The state does not imply more than the potential for a shift of will.

⁷Confidence cannot develop fully until mastery has been accomplished.

10 We began this section with an attempt to correct the fundamental human error that fear can be mastered. ²The correction was that only love can be mastered. ³Even if you are ready for revelation, though, that does not mean that you have in any way mastered that form of communication. ⁴Mastery of love necessarily involves a much more complete confidence in the ability than you have as yet attained. ⁵Readiness, however, is at least an indication that you believe this is possible. ⁶This is only the beginning of confidence. ⁷In case this be misunderstood as a statement that an enormous amount of time will be necessary between readiness and mastery, I would again remind you that time and space are under my control.

XIII. The Meaning of the Last Judgment

We have said that whatever you make or create is real in your own eyes, but not necessarily in the sight of God. ²This basic distinction leads us directly into the real meaning of the Last Judgment.

2 The Final Judgment is one of the greatest threat concepts in humanity’s perception. ²This is only because you do not understand it. ³Judgment is not an essential attribute of God. ⁴You brought judgment into being only because of the separation. ⁵God Himself is still the God of mercy. ⁶After the separation, however, there was a place for justice in the schema, because it was one of the many learning devices which had to be built into the overall plan.

3 Just as the separation occurred over many millions of years, the Last Judgment will extend over a similarly long period, and perhaps even longer. ²Its length depends, however, on the effectiveness of the present speed-up. ³We have frequently noted that the miracle is a device for shortening but not abolishing time. ⁴If a sufficient number of people become truly miracle-minded quickly, the shortening process can be almost immeasurable. ⁵But it is essential that these individuals free themselves from fear sooner than would ordinarily be the case, because they must emerge from the basic conflict if they are to bring peace to the minds of others.

The Last Judgment is generally thought of as a procedure undertaken by God. Actually, it will be undertaken solely by man, with My help. It is a Final Healing, rather than a meteing out of punishment, however much man may think punishment is deserved. Punishment as a concept is in total opposition to Right-Mindedness. The aim of the Final Judgment is to RESTORE Right-Mindedness TO man.

The Final Judgment might be called a process of Right-evaluation. It simply means that finally all men must come to understand what is worthy and what is not. After this, their ability to choose can be reasonably directed. Unless this distinction has been made, the vacillations between free and imprisoned will cannot but continue. The first step toward freedom, then, MUST entail a sorting out of the false from the true. This is a process of division only in the constructive sense, and reflects the true meaning of the Apocalypse. Man will ultimately look upon his own creations, and will to preserve only what is good, just as God Himself once looked upon what he had created, and knew that it WAS good. At this point, the Will will begin to look with love on its creations, because of their great worthiness. The mind will inevitably disown its miscreations, and having withdrawn belief from them, they will no longer exist.

The term Last Judgment is frightening, not only because it has been falsely projected onto God, but also because of the association of “Last” with death. This is an outstanding example of upside-down perception. Actually, if it is examined objectively, it is quite apparent that it is really the doorway to life. No man who lives in fear is really alive. [118] His own final judgment cannot be directed toward himself, because he is not his own creation. He can apply it meaningfully, and at any time, to everything he has ever created, and retain in his real memory only what is good. This is what his own Right-Mindedness cannot but dictate. The purpose of time is solely to “give him time” to achieve this judgment. It is his own perfect judgment of his own creation. When everything that he retains is loveable, there is no reason for any fear to remain in him. This IS his part in the Atonement.

4 The Last Judgment is generally thought of as a procedure undertaken by God. ²Actually, it will be undertaken solely by the Sonship with my help. ³It is a final healing rather than a meteing out of punishment, however much you may think punishment is deserved. ⁴Punishment as a concept is in total opposition to right-mindedness. ⁵The aim of the Final Judgment is to restore right-mindedness to you.

5 The Final Judgment might be called a process of right evaluation. ²It simply means that finally all minds must come to understand what is worthy and what is not. ³After this, their ability to choose can be reasonably directed. ⁴Unless this distinction has been made, the vacillations between free and imprisoned will cannot but continue.

6 The first step toward freedom, then, must entail a sorting out of the false from the true. ²This is a process of division only in the constructive sense, and reflects the true meaning of the Apocalypse. ³Everyone will ultimately look upon what he has made and will to preserve only what is good, just as God Himself once looked upon what He had created and knew that it was good. ⁴At this point, the mind will begin to look with love on what it has made, because of its great worthiness. ⁵The mind will inevitably disown its miscreations, and having withdrawn belief from them, they will no longer exist.

7 The term “Last Judgment” is frightening, not only because it has been falsely projected onto God, but also because of the association of “Last” with death. ²This is an outstanding example of upside-down perception. ³Actually, if the Last Judgment is examined objectively, it is quite apparent that it is really the doorway to life. ⁴No one who lives in fear is really alive.

8 Your own final judgment cannot be directed toward yourself, because you are not your own creation. ²You can apply it meaningfully and at any time, however, to everything you have ever made, and retain in your real memory only what is good. ³This is what your own right-mindedness cannot but dictate. ⁴The purpose of time is solely to “give you time” to achieve this judgment. ⁵It is your own perfect judgment of what you have made. ⁶When everything that you retain is lovable, there is no reason for any fear to remain in you. ⁷This is your part in the Atonement.

Chapter 3

The Notes	Complete and Annotated Edition
[4b.44] All learning involves attention and study at some level. This course is a <u>mind-training</u> course. Good students assign study periods for themselves. However, since this obvious step has not occurred to <u>you</u>. Since⁴³⁶ we are cooperating in this, I will make the obvious assignment now. Bill is better at understanding the need to study the notes than you are, but neither of you realizes that many of the problems you keep being faced with may <u>already</u> have been solved there. <u>You</u> do not think of the notes in this way at all. Bill <u>does</u> from time to time, but he generally says, “it’s probably in the notes,” and <u>doesn’t</u> look it up. He believes that, <u>although</u> he reads them over, they cannot <u>really</u> help him until they are complete. First of all, he cannot be sure of this unless he tries. [4b.45] Second, they would <u>be</u> completed if both of you so willed. You vaguely know that the course is intended for some sort of preparation. I can only say that you are not prepared. I was amused when you reminded Bill that he, too, was being prepared for something quite unexpected, and he said he was not at all curious about what it was. This disinterest is very characteristic of him when he is afraid. Interest and fear do <u>not</u> go together, as your respective behavior clearly shows.	I. The Need to Study All learning involves attention and study at some level. ²This course is a <i>mind-training</i> course. ³Good students assign study periods for themselves. ⁴However, since this obvious step <u>may not have occurred to you and</u> since we are cooperating in this, I urge you to make the obvious assignment now. ⁵You may understand the need to study this course yet still not realize that many of the problems you keep being faced with may already have been solved here. ⁶Perhaps you do not think of the course in this way at all. ⁷Or perhaps you do from time to time, but <u>then think the answer is probably in here and do not</u> look it up. ⁸You vaguely know that the course is intended for some sort of preparation. ⁹<u>But</u> are you prepared?
In these comments about preparation, the idea is that the Course is here in part to prepare Bill for a role in God’s plan that will be “quite unexpected,” just as Helen’s was. When Helen reminded him of this role, Bill acted disinterested about it because the idea actually made him afraid, and fear and interest don’t go together.	
Mental retardation is a defense which, like the others <u>except</u> the Atonement, can be used on behalf of error or truth, as elected. When it occurs in <u>reality</u>, it is a temporary device, agreed on before hand, to check the miscreative activities⁴³⁷ of strong but misdirected wills. [4b.46] It is necessary that this appropriate use of the defense <u>be</u> considered real, because otherwise it cannot serve. The lesson involves not only the individual himself, but also his parents, siblings, and all of those who come in close relations⁴³⁸ with him. The <u>value</u> of the experience depends on the needs⁴³⁹ of each particular learner. The person himself is a <u>poor</u> learner, by definition, only as a step toward changing from a bad to a good one. Mental retardation can also be used as a maladaptive defense, if the wrong (or attack) side is employed. This produces the “pseudo-retardation syndrome, which is justly classified as a psychiatric (or disturbed-level) symptom. Both of you do this all the time. Bill acts as if he does not understand even his <u>own</u> special language, let alone mine, and you cannot read at all.	2 Mental retardation is a defense which, like the others (<u>with the exception of</u> the Atonement), can be used on behalf of error or truth, as elected. ²When it occurs in <u>the literal sense</u>, it is a temporary device, agreed on beforehand, to check the miscreative activities of <u>a strong but misdirected will</u>. ³The lesson involves not only the individual himself but also his parents, siblings, and all of those who come in close relations with him. ⁴The person himself is a <u>poor learner by definition, but</u> only as a step toward changing from a bad to a good one. 3 Mental retardation can also be used, <u>however</u>, as a maladaptive defense, if the wrong (or attack) side is employed. ²This produces the “pseudo-retardation syndrome,” which is justly classified as a psychiatric (or disturbed-level) symptom. ³You <u>may well be using this defense as you read this course</u>.

436. Urtext: “you, and since.”

437. Urtext: “abilities.”

438. Urtext: “relation.”

439. Urtext: “need.”

The last two sentences in the Notes are about reading and understanding the Course in particular. When Jesus talks here about Bill's "special language," that is a reference to an earlier statement in which, referring to the Course, he said, "The special language here is a combination of both yours *and* his." Also, the context for this is this section's repeated emphasis on Helen and Bill's resistance to studying the Course. What these two sentences mean, therefore, is that Bill acts like he does not understand the Course, while Helen acts like she cannot read the Course. This means that the discussion of pseudo-retardation syndrome is about how Helen and Bill approach the Course. This is stated directly two paragraphs later: "However, as you study the notes, you will see some of the obvious implications, unless you still persist in misusing the defense of mental retardation." That is why we have rendered the last two sentences above in this way: "You may well be using this defense as you read this course."

This represents a joint attack [4b.47 contains primarily a scattered collection of strange characters and "ELOAIM"] [4b.48] on both yourselves and me, because it renders your mind weak, and mine incompetent. Remember, this puts you in a truly fearful position. If you cannot understand either your own mind or mine, you do not know what is really willed. It is ~~this~~ thus impossible to avoid conflict, as defined before, because even if you act according to will, you wouldn't know it.

The next part of this course rests too heavily on the earlier part not to require its study. Without this, you will become much too fearful when the unexpected does occur to make constructive use of it. However, as you study the notes, you will see some of the obvious implications, unless you still persist in misusing the defense of mental retardation. Please remember that its constructive use, described above, [4b.49] is hardly a real part of your own real⁴⁴⁰ equipment. It is a particularly inappropriate defense as you use it, and I can only urge you to avoid it.

The reason why a solid foundation is necessary at this point is because of the highly likely confusion of "fearful" and "awesome," which most people do make. You will remember that we said once before that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your own equals. But it was emphasized that awe is a proper reaction of the Soul in the presence of its Creator.

So far, this course has had only indirect recourse to God, and rarely even refers to Him directly. I have [4b.50] repeatedly emphasized that awe is not appropriate in connection with me, because of our inherent equality. I have been careful to clarify my own role in the Atonement, without either over- or understating it. I have tried to do exactly the same thing⁴⁴¹ in connection with yours.

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

Healing is of God in the end. The means are carefully explained in the notes. Revelation has occasionally shown you the end, but to reach it, the means are needed.

[The following paragraph (after the parenthetical remark) was dictated directly into the Urtext.]

(The following Introduction dictated by HS without notes.)

The following is the only detailed description which need be written down as to how error interferes with preparation. The events specifically referred to here could be any events, nor

⁴This represents a joint attack on both yourself *and* me, because it renders your mind weak and mine incompetent. ⁵Remember, this puts you in a truly fearful position. ⁶If you cannot understand either your own mind *or* mine, you do not know what is really willed. ⁷It is thus impossible to avoid behavior-will conflict (as defined before), because even if you acted according to will, you wouldn't know it.

4 The next part of this course rests too heavily on the earlier part not to require its study. ²Without this, you will become much too fearful when the unexpected does occur to make constructive use of it. ³However, as you study the earlier part, you will see some of the obvious implications, unless you still persist in misusing the defense of mental retardation. ⁴Please remember that its constructive use, described above, is hardly a real part of your own real equipment. ⁵It is a particularly inappropriate defense as you use it, and I can only urge you to avoid it.

5 The reason why a solid foundation is necessary at this point is because of the highly likely confusion of "fearful" and "awesome," which most people do make. ²You will remember that we said once before that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your own equals. ³But it was emphasized that awe *is* a proper reaction of the Son in the presence of his Creator.

6 So far, this course has had only indirect recourse to God and rarely even refers to Him directly. ²I have emphasized that awe is not appropriate in connection with me, because of our inherent equality. ³I have been careful to clarify my own role in the Atonement, without either over- or understating it. ⁴I have tried to do exactly the same thing in connection with yours. ⁵The next step, however, does involve the direct approach to God Himself. ⁶It would be most unwise to start on this step at all without very careful preparation, or awe will surely be confused with fear, and the experience will be more traumatic than beatific.

7 Healing is of God in the end. ²The means are carefully explained in this course. ³Revelation may occasionally show you the end, but to reach it the means are needed.

[See Cameo 14: "The Chain of Miscreation."]

440. Urtext: "REAL proper."

441. Urtext: "things."

does their particular influence matter. It is the process which is to be noted here, and not its results. The kind of beliefs, and the fallacious premises involved in misthought are as well exemplified here as elsewhere. There is nothing of special interest about the events described below, EXCEPT their typical nature. If this is a true course in mind-training, then the whole value of this section rests ONLY in showing you what NOT to do. The more constructive emphasis is, of course, on the positive approach. Mind-watching would have prevented any of this from occurring, and will do so any time you permit it to.

[4b.51]⁴⁴²

Tell Bill that the reason why he was so strained yesterday today⁴⁴³ is because he allowed himself a number of fear-producing attitudes. They were fleeting enough to be more will-o-[Ur: the]whisks than serious will-errors, but unless he watches this kind of thing, he will find the notes fearful, and, knowing him well, will mis-distantiate. His unprovoked irritation was unpardonable except by himself, and he did not choose to pardon it. You did, but I'm afraid you were under some strain in doing so. This was unfortunate, and weakened your own ability to behave healingly toward Louis, who did act stupidly [Ur: healingly toward Bill at the time, and later also toward Louis, both of whom did act stupidly]. But one stupidity at a time is usually enough. [Ur: You are getting too close to the misuse of mental retardation when stupidity sets in all around].

Bill, having already weakened himself, was very un-miracle-minded first by not asking Dora if she wanted a lift [Ur: in the cab, which was going her way]. Even if she didn't [Ur: want it], she would have been able to use the thought well. There is probably no human error that is more fear-producing [Ur: fear-provoking] (in the [4b.52] will/-behavior conflict sense) than countering any form of error with error. The result can be highly inflammable. [Ur: By reacting to Dora's stupidity with his own, all of the elements which are virtually certain to engender fear have been provided.]

Bill should note that this is one of the few times [Ur: that] he had to wait for a cab. He thought he took care of it by holding the door of a cab which did come for that lady, but he was misguided in this belief. (Beliefs are thoughts, and thus come under Christ-guidance, not control). [Ur: Actually, by giving this cab to her, he was very unkind to you. It was quite apparent that you were extremely cold, and also very late. The idea that giving her the cab would atone for his previous errors was singularly out of place, and well calculated to lead to further error. If, instead of attempting to atone on his own, he had asked for guidance, there would have been no difficulty whatever in the cab situation. It was not necessary that anyone wait at all.]

His original slight to Dora, because of his own needs as he perceived them [Ur: his own need to get home as he perceived it], stopped him from benefiting from the time-saving device of the miracle. He would have got [Ur: gotten] home much quicker [Ur: quicker] if he had taken time to use time properly.

You were still suffering from strain (see above), and got quite irritated at the girl who stood next to the door on the side which blocked its opening. [Ur: Her presence there made it necessary each time the door was opened to hold it for a much

442. Because of the number and importance of Urtext additions to the following material, we have placed those additions in the body of the material itself (in brackets, using the abbreviation "Ur"), rather than using footnotes.

443. "Today" is written directly over "yesterday."

longer time than was necessary, and you were angry because this made you cold. Actually, the girl was taking care of the younger child who was standing outside, and both of them were really mentally retarded. If you will remember, the older girl asked you very uncertainly about the bus, and you were well aware at the time of her extreme uncertainty. [Ur begins a new paragraph here] It would have been much wiser had you built up her confidence, instead of associating with her stupidity.] This reduced your own efficiency, and the only thing that saved you then is was that you did remember [Ur: in the cab] to ask me about the notes [Ur: , instead of assuming that you were necessarily to arrange to meet the next day and go over them]. Bill had already become so unguided [4b.53] that it did not occur to him that his own will (which he justified by the contents of the recent notes, € —a misuse of truth only seemingly on its own behalf) might be questionable. (You took poor notes yourself here, because you got mad at him [Ur: on remembering this]. You [Ur: While you] did try to will right in the cab, but [Ur: , you] did not quite succeed. The error is showing up now)

Bill thus places [Ur: placed] himself in ~~an~~ a excellent condition to experience a fear rather than a love reaction. (You are right [Ur: Helen Schucman notes that she was going to write ‘an excellent position,’ but did not do so. Answer: You are right] about the misuse of “excellent” here, and please do cross it out. You are still angry [Ur: An excellent position for miscreation is not a meaningful approach to the problem.]. [Ur begins a new paragraph here] It was ~~indeed~~ discourteous (“indeed” not necessary—your own error; [Ur: indeed is not necessary; it was your own error here.] I am not saying this with any harsh overtones at all. I am just trying to create better learning conditions for the study periods. We want as little interference as possible, for very good reasons [Ur: reasons]).

Now, to go back to Bill—he was discourteous to you, when he told you that [4b.54] he wanted to keep the original [Ur: copy of the notes], having decided to have it Ziroxed [Ur: have them Xeroxed] on his own will, and then justifying it by a very slight misinterpretation of what I said about “useful for others.” In fact, if he will reread the actual quote, he will see that it really means “useful for him.” You had interpreted it that way, and frankly this was pretty clear to me at the time. But this sort of thing happens all the time. [Ur: It should, be noted, however, that the result was not only considerable and totally unnecessary planning on Bill’s part, but also a failure to utilize what WAS intended for him as a help for HIMSELF.] And before you get too self-satisfied, I would remind you that you do it [Ur: all the time] too.

Bill acted inappropriately toward you by saying that he wanted to be sure [Ur: that] the original was not lost or dirtied [Ur: dirty]. It never [Ur: It is noticeable that, having already decided what HE wanted to do, it never] occurred to him that it is possible that he might lose or dirty them himself, [Ur: especially as he had not entrusted them to me. This is] a form of arrogance that he would be [Ur: much] happier without. He should also note that this would probably not have occurred had he not been already literally “off the beam.” Be sure to tell him that this pun is to reassure him [4b.55] that I am not angry. If he does not get it, or doesn’t like it, I know its not very [Ur: it is not very] good. The reason is that he put me in a position where I can [Ur: really] give him very little at the moment.

But I want him to know that I am very well aware of the exceedingly few times [Ur: time] he now makes errors of this

kind. He has come a very long way in this respect. It seems a shame that he should allow himself even this much discomfort from it.

I suggest to you that we pray for him, and I pray for your full cooperation [Ur: in this]. This will correct your errors, and help him react better to the work on the bookcase, which may otherwise lend itself for misuse by misprojection. [Ur: There would have been no problem at all about the bookcase, and perhaps even no bookcase, if the solution of the storage problem had been left to me. I have promised to guide you OUT of problems, and will certainly not create them for you. But this means that you do not undertake to solve them yourselves. A storage problem is hardly more difficult for me to solve than a space problem, (see comments under special principles for miracle workers.))]

You started well [Ur: in your attempt to pray with me for Bill], but ended badly. This is because you had already made a number of earlier errors. You were wrong to be pleased at [Ur: with] Bill Fried's criticism of Rose, and should not have enjoyed Bill's [Ur: Bill F's] description of Zanvell's caricaturing of her. You could [4b.56] have laughed with Bill, but not at Rose. Real courtesy never does this. You should know that all God's children are fully worthy of complete courtesy. You should never join with one at the expense of another.

When you called Bill about joining you [Ur: you, Gene, and Anne] at lunch, you should have waited to ask me. In fact, you should not even have told Ann [Ur: that] you would call. Then you could have asked him [Ur: Bill] first if he would want to come, and called Ann back. It is true that it was better that he came, but this has nothing to do with the real issue. There are ways of treating others in which only consistent courtesy, even in very little things, is offered. It is a very healing habit to acquire.

Bill's answer [Ur: to your call] was a clear statement of his own sadly conflicted state. He said, "I don't want to [Ur: join you], but that's ungracious, so I'll go." Whenever any invitation to join others in a gracious way is offered, it [4b.57] should always be met with respect-, though [Ur: although] it need not always be accepted. However, if it is met ungraciously, the resulting feeling may well be one of coercion. This is always a split-will reaction.

Bill did not solve this by acting graciously. The lunch need not have entailed either mental or physical strain for him, and no "need to escape" should have arisen. This was a regression of the unprofitable kind. [Ur: Bill will continue to experience this need from time to time, until he is willing to realize that there is nothing he needs or wants to escape from.]

It is very hard to get out of the chain of miscreation which can arise out of even the simplest misthought. To borrow one of your own phrases, "This kind of human tragedy is far easier to avert than to undo."

You must both learn not to let this kind of chain-reaction start. You will not be able to control it once it's [Ur: it has] started, because everything and everyone can [Ur: will] be [4b.58] pulled into the misprojection, and misinterpreted accordingly. Nothing is lovely to the unloving. This is because they are creating ugliness.

You, Helen, ~~are~~ were definitely not acting right-mindedly by writing these notes right in front of Jonathan. (Note that you wrote [Ur: his name as] "Jonathan" this time, although previously [Ur: in these same notes] you referred to him as "Louis," intentionally using his real name. Actually, of course,

[The sentence beginning with "You should know" moved to T-3.VIII.6:2.]

[The final two sentences of this paragraph moved to T-3.VIII.6:3-4.]

it does not matter what you call him, but note that you felt free at that time to choose the name you preferred [Ur: to use]. This time, you were forced to call him “Jonathan” because you were attacking him when you took the notes in front of him, and now you are falling back on the magical device of “protecting his name.”

(I have [Ur: had] been considering calling Bill rather ambivalently, and just got up to do so, but remembered to [4b.59] ask. The Answer was call [Ur: The answer was to call him] at 8:30. [Jesus:] It would be better if he called, but he may decide not to [Ur: may not decide to do so]. You [Ur: If he does not, you] should try to get through, and if he has decided not to be there, [Ur: just] leave a message that it is not important. This is still a kindly gesture [Ur: and the message should be put in a gentle way.] (Bill did call Helen Schucman).)

Now consider all the time [Ur: Without going into further elaboration, and we could devote many hours to this, let’s consider all the time that] we had to waste today. And all the notes that could have been devoted to a better purpose [Ur: than undoing the waste, and thus creating further waste]. There is a better purpose, too [Ur: better use for time, too]. [Paragraph continues in the Urtext.]

I would like to spend some time on corrections of past notes, as an important ~~sp~~ step before reviewing [Ur: I would have liked to have spent some time on corrections of the past notes, as an important step before reviewing them].

A major point of clarification is necessary in connection with [Ur: the phrase] “replacing hatred (or fear) with love.” [4b.60]

(No, Helen, do not check this against what Bill typed [Ur: this against the prayer that Bill very kindly typed for you] on the card. That was a gracious offering [Ur: on his part], and you also accepted it with grace [Ur: at the time]. Why refer corrections first to him [Ur: Why should you deprive yourself of the value of the offering by referring this correction first to HIM]?)

[The following paragraph is found only in the Urtext.]

(These notes did not continue at this time, due to the obvious fact that Helen was still clearly not in her right mind. However, Bill later suggested that “correct” or “correct for” should be used instead of “replace.” At the time, he was quite sure about this, and he was perfectly right. The reason why it was essential that HE make this correction was that the word “replace” was his choice originally, and reflected a temporary misunderstanding of his own. It was, however, both courteous and necessary that he change this himself, both as a sign of his own better understanding, and of an avoidance of correction by someone else, which would have been discourteous.)

[4b.60 cont.]

Special Principles for Miracle Workers⁴⁴⁴

1) The miracle abolishes the need for lower-order concerns. Since it is an illogical, or out-of-pattern time interval by definition, the ordinary considerations of time and space do not

II. Special Principles for Miracle Workers

1. The miracle abolishes the need for lower-order concerns.
²Since it is an illogical, or out-of-pattern, time interval by definition, the ordinary considerations of time and space do not

444. The Urtext dates this “Sunday, Nov. 20.”

apply. I⁴⁴⁵ do <u>not</u> regard time as you and Bill do, and Kolb's space problem is <u>not</u> mine. When <u>you</u> perform a miracle, <u>I</u> will arrange both time and space to adjust to it. 2) Clear distinction between what [4b.61] <u>has been</u> Created and what <u>is being</u> created is essential. <u>All</u> forms of correction (or healing) rest on this <u>fundamental</u> correction in level-perception. 3) Another way of stating 2) is: <u>Never</u> confuse right with wrong mindedness. Responding to <u>any</u> form of miscreation with anything <u>except</u> a <u>desire to heal</u> (or a miracle) is an expression of this confusion. 4) The miracle is <u>always</u> a <u>denial</u> of this error, and an affirmation of the truth. Only rightmindedness <u>can</u> create in a way that has any real effect. Pragmatically, what has no real effect has no real existence. Its <u>real</u> effect, then, is emptiness. Being without substantial content, it lends itself to projection. 5) The level-adjustment power of the miracle creates the right perception for healing. Until this has occurred, healing cannot be understood. Forgiveness is an empty gesture, unless it entails correction. Without this, it is essentially judgmental, <not> rather than healing. [4b.62] 6) Miraculous forgiveness involves⁴⁴⁶ <u>only</u> correction. It has no element of judgment at all. "Forgive⁴⁴⁷ them for they know not what they do" in <u>no</u> way <u>evaluates</u> what they do. It is strictly limited to an appeal to God to <u>heal their minds</u>.⁴⁴⁸ There is no reference to the outcome of their misthought. <u>This</u> does not matter. 7) The Biblical injunction "Be of one mind" is the statement for Revelation⁴⁴⁹ readiness. My <u>own</u> injunction "Do this in [4b.63] remembrance of me" is the request for cooperation in miracle-working.⁴⁵⁰ It should be noted that the two statements are not in the same order of reality, because to the latter involves a time awareness, since memory implies recalling the <u>past</u> in the present. Time is under <u>my</u> direction, but Timelessness is belongs to God alone. In time, we exist for and with each other. In timelessness, we co-exist with God. [4b.64] Be as Thou wast wont to be See as Thou wast wont to see project (v) – to extent forward or out. project (n) – a plan in the mind world – a natural grand division (note original "word.")	apply. ³I do not regard time as you do, and <u>your space problems are not</u> mine. ⁴When <u>you</u> perform a miracle, I will arrange both time and space to adjust to it. 2. <u>A</u> clear distinction between what <u>was</u> created and what <u>is made</u> is essential. ²<u>All</u> forms of correction (or healing) rest on this <u>fundamental</u> correction in level-perception. 3. Another way of stating <u>the second principle</u> is <u>this</u>: <u>Never</u> confuse right-<u>mindedness</u> with wrong-mindedness. ²Responding to <u>any</u> form of miscreation with anything <u>except</u> a <u>desire to heal</u> (or a miracle) is an expression of this confusion. 4. The miracle is <u>always</u> a <u>denial</u> of this error and an affirmation of the truth. ²Only right-mindedness <u>can</u> create in a way that has any real effect. ³Pragmatically, what has no real effect has no real existence. ⁴Its <u>real</u> effect, then, is emptiness. ⁵Being without substantial content, it lends itself to projection. 5. The level-adjustment power of the miracle <u>induces</u> the right perception for healing. ²Until this has occurred, healing cannot be understood. ³Forgiveness is an empty gesture unless it entails correction. ⁴Without this, it is essentially judgmental rather than healing. 6. Miraculous forgiveness involves <u>only</u> correction. ²It has no element of judgment at all. "³<u>Father</u>, forgive them; for they know not what they do" in <u>no</u> way <u>evaluates</u> what they do. ⁴It is strictly limited to an appeal to God to <u>heal their minds</u>. ⁵There is no reference to the outcome of their misthought. ⁶<u>This</u> does not matter. 7. The biblical injunction "Be of one mind" is the statement for revelation readiness. ²My <u>own</u> injunction "Do this in remembrance of me" is the request for cooperation in miracle working. ³It should be noted that the two statements are not in the same order of reality, because the latter involves a time awareness, since memory implies recalling the <u>past</u> in the present. ⁴Time is under <u>my</u> direction, but timelessness belongs to God alone. ⁵In time, we exist for and with each other. ⁶In timelessness, we coexist with God. [This page in the Notes reproduces material found at T-2.II.1:4 and T-2.II.2:4-6.] III. Atonement Without Sacrifice
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445. Urtext: "For example, I." This begins a new paragraph in Urtext.

446. Urtext: "is."

447. Urtext: "Father forgive."

448. Urtext: "HEAL their minds."

449. Urtext: "REVELATION."

450. Urtext: "miracle-workers."

[4b.65]⁴⁵¹

There is one more point which must be perfectly clear before any residual fear which you may still associate⁴⁵² with miracles becomes entirely groundless. The crucifixion did not establish the Atonement. The Resurrection did. This is a point which many very sincere Christians have misunderstood. Nobody who was free of the scarcity-~~erro~~ fallacy could possibly have made this mistake.

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

This particularly anti-religious concept happens to enter [4b.66] into many religions, and this is neither by chance nor coincidence.

The real Christian would have to pause and ask “How could this be?” Is it likely that God Himself would be capable of the kind of thinking which His own words have clearly stated is unworthy of His creations? man?

~~There are times when~~ The best defense, as always, is not to attack another’s position, but rather to protect the truth. It is not necessary to consider anything acceptable, if you have to turn a whole frame of reference around in order to justify it. This procedure is painful in its minor applications, and genuinely tragic on a mass basis. Persecution is a frequent result, justified by the terrible misprojection⁴⁵³ that God Himself persecuted His own Son on behalf of salvation. The very [4b.67] words are meaningless.

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

It is so essential that all such thinking be dispelled that we must be very sure that nothing of this kind remains in your minds.⁴⁵⁴ I was not punished because you were bad. The wholly benign lesson ~~of~~ which the Atonement teaches is wholly lost if it is tainted with this kind of distortion in any form.

“Vengeance is mine, sayeth the Lord” is strictly [4b.68] a karmic viewpoint. It is a real misperception of truth, by which man assigns his own evil past to God. The “evil conscience” from the past has nothing to do with God. He did not create it, and He does not maintain it. God does not believe in karmic retribution at all. His Divine Mind does not create that way. He does not hold the evil deeds of a man even against himself. Is it likely, then, that He would hold against any man the evil that another did?

Be very sure that you recognize how impossible this assumption really is, and how entirely it arises from

There is one more point which must be perfectly clear before any residual fear which you may still associate with miracles becomes entirely groundless. ²The crucifixion did not establish the Atonement; the resurrection did. ³This is a point which many very sincere Christians have misunderstood. ⁴Nobody who was free of the scarcity fallacy could possibly have made this mistake.

2 If the crucifixion is seen from an upside-down point of view, it certainly does appear as if God permitted and even encouraged one of His Sons to suffer because he was good. ²Many very devoted ministers preach this every day. ³This particularly unfortunate interpretation, which actually arose out of the combined projection of a large number of my own would-be followers, has led many people to be bitterly afraid of God. ⁴This particularly anti-religious concept happens to enter into many religions, and this is neither by chance nor coincidence. ⁵The real Christian would have to pause and ask, “How could this be?” ⁶Is it likely that God Himself would be capable of the kind of thinking which His own words have clearly stated is unworthy of His children?

3 The best defense, as always, is not to attack another’s position, but rather to protect the truth. ²It is not necessary to consider anything acceptable if you have to turn a whole frame of reference around in order to justify it. ³This procedure is painful in its minor applications and genuinely tragic on a mass basis. ⁴Persecution is a frequent result, justified by the terrible misperception that God Himself persecuted His own Son on behalf of salvation. ⁵The very words are meaningless.

4 It has always been particularly difficult to overcome this because, although the error itself is no harder to overcome than any other error, people are unwilling to give it up because of its prominent escape value. ²In milder forms, a parent says “This hurts me more than it hurts you” and feels exonerated in beating a child. ³Can you believe that the Father really thinks this way? ⁴It is so essential that all such thinking be dispelled that we must be very sure that nothing of this kind remains in your mind. ⁵I was not punished because you were bad. ⁶The wholly benign lesson which the Atonement teaches is wholly lost if it is tainted with this kind of distortion in any form.

5 “Vengeance is Mine, sayeth the Lord” is strictly a karmic viewpoint. ²It is a real misperception of truth, by which you assign your own evil past to God. ³The “evil conscience” from the past has nothing to do with God. ⁴He did not create it, and He does not maintain it. ⁵God does not believe in karmic retribution at all. ⁶His Divine Mind does not create that way. ⁷He does not hold the evil deeds of a person even against himself. ⁸Is it likely that He would hold them against me?

6 Be very sure that you recognize how impossible this assumption really is, and how entirely it arises from projection. ²This kind of error is responsible for a host of related fallacies,

451. The Urtext dates the following material “Nov. 22 Tuesday.”

452. Urtext: “which may still be associated.”

453. Urtext: “justifying the terrible misperception.”

454. Urtext: “mind.”

misprojection. This kind of error is responsible for a host of related fallacies, including the ~~be~~ misbelief that God rejected man and forced him out of the Garden of [4b.69] Eden, or that I am misdirecting you. I have made every effort to use words which are almost impossible to distort, but man is very inventive when it comes to twisting symbols around.

God Himself is not symbolic; He is Fact. The Atonement, too, is totally without symbolism. It is perfectly clear, because it exists in light. Only man's attempts to shroud it in darkness have made it inaccessible to the unwilling, and ambiguous to the partly willing. The Atonement itself radiates nothing but truth. It therefore epitomizes harmlessness, and sheds only blessing. It could not do this if it arose from anything other than perfect innocence. Innocence is wisdom, because it is unaware of evil, which does not exist. It is, however, perfectly aware of everything that is true. [4b.70]

The Resurrection demonstrated that nothing can destroy truth. Good can withstand any form of evil, because light abolishes all forms of darkness. The Atonement is thus the perfect lesson. It is the final demonstration that all of the other lessons which I taught are true.

Man is released from all errors if he believes in this. The deductive approach to teaching accepts the generalization which is applicable to all single instances, rather than building up the generalization after analyzing numerous single instances separately. If you can accept the One Generalization⁴⁵⁵ now, there will be no need to learn from many smaller lessons.

Nothing can prevail against a Son of God who commends his Spirit into the hands of his Father. By doing this, [4b.71] the mind awakens from its sleep, and the Soul remembers its Creator. All sense of separation disappears, and level-confusion vanishes. The Son of God is part of the Holy Trinity, but the Trinity Itself is One. There is no confusion within its levels, because they are of One Mind and One Will. This Single Purpose creates perfect integration, and establishes the <re...> the⁴⁵⁶ Peace of God.

But this vision can be perceived only by the truly innocent. Because their hearts are pure, they defend true perception, instead of defending themselves against it. Understanding the lesson of the Atonement, they are without the will to attack, and therefore they see truly. This is what the Bible means when it says "And⁴⁵⁷ when He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is." [4b.72]⁴⁵⁸

Sacrifice is a notion totally unknown to God. It arises solely from fear of the records. This is particularly unfortunate, because frightened people are apt to be vicious. Sacrificing others in any way is a clearcut violation of God's own injunction that man should be merciful even as His Father in Heaven is merciful.

It has been harder for many Christians to realize that this commandment (or assignment) also applies to themselves. Good teachers never terrorize their students. To terrorize is to attack,

including the mistaken belief that God rejected man and forced him out of the Garden of Eden, or that I am misdirecting you. ³I have made every effort to use words which are almost impossible to distort, but human beings are very inventive when it comes to twisting symbols around.

7 God Himself is not symbolic; He is Fact. ²The Atonement, too, is totally without symbolism. ³It is perfectly clear, because it exists in light. ⁴Only the world's attempts to shroud it in darkness have made it inaccessible to the unwilling and ambiguous to the partly willing. ⁵The Atonement itself radiates nothing but truth. ⁶It therefore epitomizes harmlessness and sheds only blessing. ⁷It could not do this if it arose from anything other than perfect innocence. ⁸Innocence is wisdom, because it is unaware of evil, which does not exist. ⁹It is, however, perfectly aware of everything that is true.

8 The resurrection demonstrated that nothing can destroy truth. ²Good can withstand any form of evil, because light abolishes all forms of darkness. ³The Atonement is thus the perfect lesson. ⁴It is the final demonstration that all of the other lessons which I taught are true. ⁵You are released from all errors if you believe in this. ⁶The deductive approach to teaching accepts the generalization which is applicable to all single instances, rather than building up the generalization after analyzing numerous single instances separately. ⁷If you can accept the One Generalization now, there will be no need to learn from many smaller lessons.

9 Nothing can prevail against a Son of God who commends his spirit into the hands of his Father. ²By doing this, the mind awakens from its sleep and remembers its Creator. ³All sense of separation disappears and level confusion vanishes. ⁴The Son of God is part of the Holy Trinity, but the Trinity Itself is one. ⁵There is no confusion within its levels, because they are of one Mind and one will. ⁶This single purpose creates perfect integration, and establishes the reign of the peace of God.

10 But this vision can be perceived only by the truly innocent. ²Because their hearts are pure, they defend true perception, instead of defending themselves against it. ³Understanding the lesson of the Atonement, they are without the will to attack, and therefore they see truly. ⁴This is what the Bible means when it says, "And when He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is."

11 Sacrifice is a notion totally unknown to God. ²It arises solely from fear of the records. ³This is particularly unfortunate, because frightened people are apt to be vicious. ⁴Good teachers never terrorize their students. ⁵To terrorize is to attack, and this results in rejection of what the teacher offers. ⁶The result is learning failure. ⁷Sacrificing others in any way is a clear-cut violation of God's Own injunction that you should be merciful even as your Father in Heaven is merciful.

12 It has been harder for many Christians to realize that this commandment (or assignment) also applies to themselves.

455. Urtext: "ONE GENERALIZATION."

456. Urtext: "(reign of the)." The Notes have a nearly blank space here, which could be filled with "reign of the." There is a possible "re" at the start of this space but that is not clear, and there is a likely "the" at the end. But in between these two markings it is simply blank.

457. Urtext: "(and)."

458. "AM" is written in the top left corner of this new page, possibly indicating that Helen took these notes in the morning.

and this results in rejection of what the teacher offers. This results in learning failures.	
In our paragraph beginning with “Sacrifice is a notion totally unknown to God,” we have inserted three sentences that come from the paragraph that follows in the Notes. We have also changed “This results in learning failures” to “The result is learning failure” (as did the HLC) to avoid repeating the phrase “this results” from the previous sentence.	
[The following paragraph was moved from the Urtext, p. 137 in Bill’s original.] Though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves. Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled. [Moved from Urtext, pp. 137-138.] It is obvious that Cayce himself was not able to transcend the misperceptions of the need for sacrifice, or he could not possibly have been willing to sacrifice himself. Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. I never “gave of myself” in this inappropriate way, nor would I ever have encouraged Cayce to do so.	²In other words, though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves. ³Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled. 13 It is obvious that these individuals have not been able to transcend the misperception of the need for sacrifice, or they could not possibly be willing to sacrifice themselves. ²Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. ³I never “gave of myself” in this inappropriate way, nor would I ever encourage you to do so.
We moved the above two paragraphs here because they fit the theme of Christians mistreating themselves.	
[4b.72 cont.] I have been correctly referred to in the Bible as “The Lamb of God who taketh away the sins of the world.” Those who represent the lamb as blood-stained (an [4b.73] all too widespread conceptual error) do <u>not</u> understand the meaning of the symbol. Correctly understood, the symbol is a very simple parable, or teaching device, which merely depicts my innocence. The lion and the lamb lying down together refers to the fact that strength and innocence are <u>not</u> in conflict, but naturally live in peace. “Blessed are the pure in heart for they shall see God” is another way of saying the same thing. Only the innocent <u>can</u> see God. There has been some controversy (in human terms) as to whether seeing is an attribute of the eyes, or an expression of the integrative powers of the brain. Correctly understood, the issue revolves around the question of whether the body or the mind can see (or understand). This is [4b.74] not really open to question at all. The body is not capable of understanding. Only the mind <u>knows</u> anything. A pure mind knows the truth, and this <u>is</u> its strength. It cannot attack the body, because it knows <u>exactly</u> what the body <u>is</u>. This is what “a sane mind in a sane body” really means. A sane mind is <u>not</u> out for blood. It does not confuse destruction with innocence, because it associates innocence with strength, <u>not</u> with weakness. Innocence is <u>incapable</u> of sacrificing anything, because the innocent mind <u>has</u> everything and strives only to <u>protect</u> its wholeness. This is why it <u>cannot</u> misproject. It can only honor man, because honor is the <u>natural</u> greeting of the truly loved to others who are <u>like</u> them. [4b.75] The lamb taketh away the sins of the world only in the sense that the state of innocence or Grace, is one in which the	14 I have been correctly referred to in the Bible as “The Lamb of God who taketh away the sins of the world.” ²Yet those who represent the lamb as bloodstained (an all-too-widespread conceptual error) do <u>not</u> understand the meaning of the symbol. ³Correctly understood, the symbol is a very simple parable or teaching device, which merely depicts my innocence. ⁴The lion and the lamb lying down together refers to the fact that strength and innocence are <u>not</u> in conflict, but naturally live in peace. ⁵“Blessed are the pure in heart for they shall see God” is another way of saying the same thing. ⁶Only the innocent <i>can</i> see God. 15 There has been some controversy (in human terms) as to whether seeing is an attribute of the eyes or an expression of the integrative powers of the brain. ²Correctly understood, the issue revolves around the question of whether the body or the mind can see (or understand). ³This is not really open to question at all. ⁴The body is not capable of understanding. ⁵Only the mind <u>knows</u> anything. ⁶A pure mind knows the truth, and this <i>is</i> its strength. ⁷It cannot attack the body, because it knows <u>exactly</u> what the body <u>is</u>. 16 This is what “a <u>sound</u> mind in a <u>sound</u> body” really means. ²A <u>sound</u> mind is <i>not</i> out for blood. ³It does not confuse destruction with innocence, because it associates innocence with strength, <u>not</u> with weakness. ⁴Innocence is <u>incapable</u> of sacrificing anything, because the innocent mind <u>has</u> everything and strives only to <u>protect</u> its wholeness. ⁵This is why it <u>cannot</u> <u>project</u>. ⁶It can only honor <u>others</u>, because honor is the <u>natural</u> greeting of the truly loved to others who are <u>like</u> them. 17 The lamb “taketh away the sins of the world” only in the sense that the state of innocence, or grace, is one in which the

meaning of the Atonement is perfectly apparent. The innocence of God is the true state of the mind of His Son. In this state, man's mind <u>does</u> see God, and because he sees Him as he is, he knows that the Atonement, <u>not</u> sacrifice, is the <u>only</u> appropriate gift to his⁴⁵⁹ <u>own</u> altar, where nothing except perfection truly belongs. The understanding of the innocent is <u>truth</u>. That is why their altars are truly radiant.	meaning of the Atonement is perfectly apparent. ²The innocence of God is the true state of the mind of His Son. ³In this state, <u>your</u> mind <i>does</i> see God, and because <u>you</u> see Him as He is, <u>you</u> <u>know</u> that the Atonement, <i>not</i> sacrifice, is the <u>only</u> appropriate gift to <u>your</u> <u>own</u> altar, where nothing except perfection truly belongs. ⁴The understanding of the innocent is <u>truth</u>. ⁵That is why their altars are truly radiant.
In the Urtext "his [man's] <u>own</u> altar" (in the third to last sentence on the left above) was changed to "His [God's] OWN altar," a change that was retained in different forms in subsequent versions. We have retained a version of the original, since the next reference to an altar, just two sentences later, also refers to <i>our</i> altars rather than God's ("their altars are truly radiant"), and also because it makes more sense of the word "<u>own</u>" here. To speak of a gift for one's "<u>own</u> altar" makes more sense than to speak of a gift for God's "OWN altar," which is likely why "own" was first deemphasized in the HLC ("His Own altar") and then removed altogether in the FIP ("God's altar").	
[The following discourse on Edgar Cayce, along with the section that follows it, was dictated directly into the Urtext, pp. 137-145.] (Dictated directly without notes) Though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves. Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled. Bill recently observed how many ideas were condensed into relatively few pages here. This is because we have not been forced to dispel miscreations throughout. (There is one set of notes not yet transcribed which is devoted to this. These emphasize only the enormous waste of time that is involved.) Cayce's notes, too, could have been much shortened. Their excessive length is due to two factors. The first involves a fundamental error which Cayce himself made, and which required constant undoing. The second is more related to the attitude of his followers. They are unwilling to omit anything he said. This is respectful enough, but not overly-judicious. I would be a far better editor, if they would allow me this position on their staff. It is obvious that Cayce himself was not able to transcend the misperceptions of the need for sacrifice, or he could not possibly have been willing to sacrifice himself. Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. [138] I never "gave of myself" in this inappropriate way, nor would I ever have encouraged Cayce to do so. Cayce could not see the Atonement as totally lacking in sacrifice at ANY level. It WAS obvious to him that the mind cannot be so limited. It was equally apparent to him that the Soul is merely unaffected by such an idea. This left him only the body with which to invest his misperception. This is also why he used his own mind at the "EXPENSE of his body." Because Cayce was a somewhat erratic listener, he was compelled to correct his own errors at very great length, and not always adequately. Consider the basis from which he started, when he began with "yes, we have the body." It is noteworthy that in all these readings, a large section was actually devoted to the body, even though he usually concluded with the caution	[These two sentences moved to T-3.III.12:2-3.] [See Cameo 15: "Edgar Cayce."] [This paragraph moved to T-3.III.13:1-3.]

that the body cannot be healed by itself. It would have saved an enormous number of words if he had always begun with this.

Cayce and his devotion to me are in no way underestimated by the realization that he worked under very great strain, which is ALWAYS a sign that something is wrong. One of the difficulties inherent in trance states is that it is very difficult to overcome the split which the trance itself induces through the medium of communications made while in the trance state.

[139]

Cayce's whole approach put him in a real double-bind, from which he did not recover. When he spoke of a dream in which he saw his own rather immanent reincarnation, he was perfectly accurate. He was sufficiently attuned to real communication to make it easy to correct his errors, and free him to communicate without strain. It is noticeable throughout his notes that he frequently engaged in a fallacy that we have already noted in some detail: namely, the tendency to endow the physical with nonphysical properties. Cayce suffered greatly from this error. He did not make either of the other three. However, you will remember that it is this one which is particularly vulnerable to magical associations. Cayce's accuracy was so great that, even when he did this, he was able to apply it constructively. But it does not follow that this was a genuinely constructive approach.

It should also be noted that, when Cayce attempted to "see" the body in proper perspective, he saw physically discernible auras surrounding it. This is a curious compromise, in which the nonphysical attributes of the self are approached AS IF they could be seen with the physical eye.

Cayce's illiteracy never stood in his way. This is because illiteracy does not necessarily imply any lack of love, and in Cayce's case very definitely did not. He therefore had no difficulty at all in overcoming this seeming limitation. [140] What DID hamper him was a profound sense of personal unworthiness, which, characteristically enough, was sometimes over-compensated for in what might be called a Christian form of grandiosity. Cayce was essentially uncharitable to himself. This made him very erratic in his own miracles, and, because he was genuinely anxious to help others, left himself in a highly vulnerable position.

His son comments both on the rather erratic nature of the Cayce household, and also on the rather uneven nature of Cayce's temper. Both of these observations are true, and clearly point to the fact that Cayce did not apply the Peace of God to himself. Once this had occurred, particularly in a man whose communication channels were open, it was virtually impossible for him to escape external solutions. Cayce was a very religious man, who should have been able to escape fear through religion. Being unable to apply his religion wholeheartedly to himself, he was forced to accept certain magical beliefs which were alien to his own Christianity. This is why he was so different when he was asleep, and even disowned what he said in this state.

The lack of integration which this split state implies is clearly shown in certain off-the-mark detours into areas such as the effects of stones on the mind, and some curious symbolic attempt to integrate churches and glands. (This is hardly more peculiar than some of your own confusion.) [141]

Cayce's mind was imprisoned to some extent by an error against which you have been cautioned several times. He looked to the past for an EXPLANATION of the present, but he never succeeded in separating the past FROM the present. When he said "mind is the builder," he did not realize that it is only what it is building NOW that really creates the future. The past, in

itself, does not have the ability to do this. Whenever we move from one instant to the next, the previous one no longer exists. In considering the body as the focus for healing, Cayce was expressing his own failure to accept this AS ACCOMPLISHED. He did not fail to recognize the value of the Atonement for others, but he did fail to accept its corrective merit for himself.

As we have frequently emphasized, man CANNOT control his own errors. Having created them, he does believe in them. Because of his failure to accept his own perfect freedom FROM the past, Cayce could not really perceive others as similarly free. This is why I have not wholly endorsed the Cayce documents for widespread use.

I am heartily supportive of the ARE's endeavor to make Cayce's singular contributions immortal, but it would be most unwise to have them promulgated as a faith until they have been purged of their essential errors. This is why [142] there have been a number of unexplained set backs in their explication. It is also one of the many reasons why the Cayce material, a major step in the speedup, must be properly understood before it can be meaningfully validated.

Cayce's son has been wise in attempting to deal with reliability, which in Cayce's case is very high. There is a way of validating the material, and Hugh Lynn is perfectly aware that this must be done eventually. He is also aware of the fact that he is unable to do it. In the present state of the material, it would be most unwise even to attempt it. There is too much that IS invalid. When the time comes that this can be corrected to the point of real safety, I assure you it will be accomplished. In tribute to Cayce, I remind you that no effort is wasted, and Cayce's effort was very great.

It would be most ungrateful of me if I allowed his work to produce a generation of witch doctors. I am sorry that Cayce himself could not rid himself of a slight tendency in this direction, but fortunately I have a fuller appreciation of him than he had.

I am repeating here a Biblical injunction of my own, already mentioned elsewhere, that if my followers eat any deadly thing it shall not hurt them. This is what Cayce could NOT believe, because he could not see that, as a Son of God, he WAS invulnerable. [143]

(DICTATED WITHOUT NOTES)

Nov. 24, 1965

We have repeatedly stated that the basic concepts referred to throughout the notes are NOT matters of degree. Certain fundamental concepts CANNOT be meaningfully understood in terms of co-existing polarities. It is impossible to conceive of light and darkness, or, everything and nothing, as joint possibilities. They are all true OR all false. It is absolutely essential that you understand completely that behavior is erratic until a firm commitment to one or the other is made.

A firm commitment to darkness or nothingness is impossible. Nobody has ever lived who has not experienced some light and some of everything. This has made everybody really unable to deny truth totally, even if he deceives himself in this connection most of the time. That is why those who live largely in darkness and emptiness never find any lasting solace. (This really answers Bill's question about whether people return voluntarily.)

IV. Innocent Perception

We have repeatedly stated that the basic concepts referred to throughout this course are not matters of degree. ²Certain fundamental concepts cannot be meaningfully understood in terms of coexisting polarities. ³It is impossible to conceive of light and darkness, or everything and nothing, as joint possibilities. ⁴They are all true or all false.

² It is absolutely essential that you understand completely that behavior is erratic until a firm commitment to one or the other is made. ²Yet a firm commitment to darkness or nothingness is impossible. ³Nobody has ever lived who has not experienced some light and some of everything. ⁴This has made everybody genuinely unable to deny truth totally, even if he deceives himself in this connection most of the time. ⁵That is why those who live largely in darkness and emptiness never find any lasting solace.

What, then, is the answer to "Bill's question about whether people return [i.e., reincarnate] voluntarily"? If we look at the entire paragraph, the following conclusion seems likely: "Those who live largely in darkness and emptiness never find any lasting solace"

because all, without exception, have tasted the opposite. We have all “experienced some light and some of everything.” We thus know from experience that darkness and emptiness are not all there is. And this is why we “return”—because we know there is more than darkness and emptiness. Apparently, then, we reincarnate out of our own desire for the “more” we have denied, which we presumably attain through the learning that takes place on earth.

Innocence is also not a partial attribute. It is not a real defense UNTIL it is total. When it is partial, it is characterized by the same erratic nature that holds for other two-edged defenses. The partly innocent are apt to be quite stupid at times. It is not until their innocence is a genuine viewpoint which is universal in its application that it becomes wisdom.

Innocent (or true) perception means that you NEVER misperceive, and ALWAYS see truly. More simply, this means that you never see what does not exist in reality. Whenever you lack confidence in what someone else will do, you are attesting to your belief that he is not in his Right Mind. This is hardly a miracle-based frame of reference. It also has the disastrous effect of denying (incorrect use) the essentially creative power of the miracle. The miracle perceives everything AS IT IS. If nothing but the truth exists (and this is really redundant [144] in statement, because what is not true CANNOT exist) Right-Minded seeing cannot see ANYTHING BUT perfection. We have said many times that ONLY what God creates, or what man creates with the same will, has any real existence. This, then, is all that the innocent can see. They do not suffer from the delusions of the Separated ones.

The way to correct all such delusions is to withdraw your faith from them, and invest it ONLY in what is true. To whatever extent you side with false perception in yourself or others, you are validating a basic misperception. You CANNOT validate the invalid. I would suggest that you voluntarily give up all attempts to do so, because they can be only frantic. If you are willing to validate what is true in everything you perceive, you will make it true for you.

Remember that we said that truth overcomes ALL error. This means that if you perceive truly, you are canceling out misperceptions in yourself AND others simultaneously. Because you see them as they were really created and can really create, you offer them your own validation of THEIR truth. This is the real healing which the miracle actively creates.

(Reply to Helen Schucman’s question: Is this all? The reason why this is so short, despite its extreme importance, is because it is not symbolic. This means that it is not open to more than one interpretation. [145] This means that it is unequivocal. It also explains the quotation which you have never gotten correctly in complete form before: “But this we know, that when He shall appear (or be perceived) we shall be like Him for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure.” Every man DOES have the hope that he can see correctly, because the ability to do so is IN him. Man’s ONLY hope IS to see things as they are).

[The Notes pick up here—4a.76.]⁴⁶⁰

The prayer for the miracle is: “Lord Jesus, help me see Bill as he is, and thus release both him and me.”⁴⁶¹

3 Innocence is also not a partial attribute. ²It is not a real defense until it is total. ³When it is partial, it is characterized by the same erratic nature that holds for other two-edged defenses. ⁴The partly innocent are apt to be quite stupid at times. ⁵It is not until their innocence is a genuine viewpoint which is universal in its application that it becomes wisdom. ⁶Innocent (or true) perception means that you never misperceive and *always* see truly. ⁷More simply, this means that you never see what does not exist in reality.

4 Whenever you lack confidence in what someone else will do, you are attesting to your belief that he is not in his right mind. ²This is hardly a miracle-based frame of reference. ³It also has the disastrous effect of denying (incorrect use of denial) the essentially creative power of the miracle. ⁴The miracle perceives everything *as it is*. ⁵If nothing but the truth exists (and this is really redundant in statement, because what is not true *cannot* exist), right-minded seeing cannot see anything but perfection. ⁶We have said many times that only what God creates, and what you create with the same will, has any real existence. ⁷This, then, is all that the innocent can see. ⁸They do not suffer from the delusions of the separated ones.

5 The way to correct all such delusions is to withdraw your faith from them and invest it only in what is true. ²To whatever extent you side with false perception in yourself or others, you are validating a basic misperception. ³You cannot validate the invalid. ⁴I would suggest that you voluntarily give up all attempts to do so, because they can be only frantic. ⁵If you are willing to validate what is true in everything you perceive, you will make it true for you.

6 Remember that we said that truth overcomes all error. ²This means that if you perceive truly, you are canceling out misperceptions in yourself *and* others simultaneously. ³Because you see them as they were really created and can really create, you offer them your own validation of their truth. ⁴This is the real healing which the miracle actively engenders.

7 The reason why this section is so short, despite its extreme importance, is because it is not symbolic. ²This means that it is not open to more than one interpretation. ³This means that it is unequivocal. ⁴It also explains the biblical quotation “But this we know, that when He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is. ⁵And every man that hath this hope in him purifieth himself, even as He is pure.” ⁶Every man *does* have the hope that he can see correctly, because the ability to do so is in him. ⁷Man’s only hope is to see things as they are.

[This prayer moved to T-3.V.10:12-13.]

460. The Urtext dates this material as “Friday, Nov. 26.”

461. Urtext: “(On Wed. evening, Nov. 24, Helen Schucman had sudden flash of illumination and very much wanted to offer prayer for Bill, which she did as follows: ‘Jesus, help me see my brother (Bill) as he really is, and thus release both him and me.’ Helen Schucman also thought later: Everytime there is anything unloveable that crosses one’s mind (re sex, possession, etc.) you should

You had a lot of trouble afterwards with the words (which are essentially irrelevant) partly because you were dissatisfied with yourself at the time, but also partly because you are⁴⁶² confused about the difference between perception and cognition. You will note that we have said very little about cognition as yet.⁴⁶³ The reason is because you must get your perceptions straightened out before you can know anything.

To know is to be certain. Uncertainty merely means that you don't know. Knowledge is power because it is certain, and certainty is strength. Perception is temporary. It is an attribute of the space-time belief, and is therefore subject to fear or love. Misperception produces fear, [4b.77] and true perception induces love. Neither produces certainty because all perception varies. That is why it is not knowledge. True perception is the basis for knowledge, but knowing is the affirmation of truth.

All of your difficulties ultimately stem from the fact that you do not recognize, or know, yourselves, each other, or God. "Recognize" means "know again." This means you knew before. (Note that it does not⁴⁶⁴ mean saw before.) You can see in many ways, because perception involves different interpretations, and this means it is not whole. The miracle is a way of perceiving, not a way of knowing. It is the right answer to a question, but you do not ask questions at all when you know.

Questioning delusions is the first step in undoing them. The miracle, or the right answer, [4b.78] corrects them. Since perceptions change, their dependence on time is obvious. They are subject to transitory states, and this implies variability by definition. How you perceive at any given time determines what you do, and action must occur in time. Knowledge is timeless because certainty is not questionable. You know when you have ceased to ask questions.

The "questioning mind" perceives itself in time, and therefore looks for future answers. The unquestioning mind is closed merely because it believes that the future and the present will be the same. This establishes an unchanged state, or stasis. This is usually an attempt to counteract an underlying fear that the future will be worse than the present, and [4b.79] this fear inhibits the tendency to question at all.

Visions are the natural perception of the spiritual eye, but they are still corrections. Bill's question about the "spiritual eye" was a very legitimate one. The "spiritual eye" is symbolic, and therefore not a device for knowing. It is, however, a means of right perception, which brings it into the proper domain of the miracle, but not of revelation. Properly speaking, a "vision of God" is a miracle rather than a revelation. The fact that perception is involved at all removes the experience from the realm of knowledge. That is why these visions do not last.

[This paragraph is found only in the Urtext, p. 157.]

(Note that the term "insight", though referring to lofty perception, is not an attribute of knowledge. This is why terms

V. Perception versus Knowledge

You are confused about the difference between perception and knowledge.²You will note that we have said very little about knowledge as yet.³(One of the exceptions is in the correction formula for fear, which begins with "know first.")⁴The reason is because you must get your perceptions straightened out before you can know anything.

2 To know is to be certain. ²Uncertainty merely means that you don't know. ³Knowledge is power because it is certain, and certainty is strength. ⁴Perception is temporary. ⁵It is an attribute of the space-time belief, and is therefore subject to fear or love. ⁶Misperception produces fear, and true perception induces love. ⁷Neither produces certainty because all perception varies. ⁸That is why it is not knowledge. ⁹True perception is the basis for knowledge, but knowing is the affirmation of truth.

3 All of your difficulties ultimately stem from the fact that you do not recognize, or know, yourself, your brother, or God. ²"Recognize" means "know again." ³This means you knew before. ⁴Note that it does not mean saw before. ⁵You can see in many ways, because perception involves different interpretations, and this means it is not whole. ⁶The miracle is a way of perceiving, not a way of knowing. ⁷It is the right answer to a question, but you do not ask questions at all when you know.

4 Questioning delusions is the first step in undoing them. ²The miracle, or the right answer, corrects them. ³Since perceptions change, their dependence on time is obvious. ⁴They are subject to transitory states, and this implies variability by definition. ⁵How you perceive at any given time determines what you do, and action must occur in time. ⁶Knowledge is timeless because certainty is not questionable. ⁷You know when you have ceased to ask questions.

5 The "questioning mind" perceives itself in time, and therefore looks for future answers. ²The "unquestioning mind" is closed merely because it believes that the future and the present will be the same. ³This establishes an unchanged state, or stasis. ⁴This is usually an attempt to counteract an underlying fear that the future will be worse than the present, and this fear inhibits the tendency to question at all.

6 Visions are the natural perception of the spiritual eye, but they are still corrections. ²The spiritual eye is symbolic, and therefore not a device for knowing. ³It is, however, a means of right perception, which brings it into the proper domain of the miracle but not of revelation. ⁴Properly speaking, a "vision of God" is a miracle rather than a revelation. ⁵The fact that perception is involved at all removes the experience from the realm of knowledge. ⁶That is why these visions do not last.

7 Note that the term "insight," though referring to lofty perception, is not an attribute of knowledge. ²This is why terms

immediately recognize that you do not want to hurt your brother.) On Thurs. morning, the prayer for the miracle occurred as ~~follows~~ stated above.)."

462. Urtext: "also because you ARE."

463. Urtext: "(Aside: One of the exceptions is in the correction formula for fear, which begins with KNOW first)."

464. Urtext: "does not."

like “lofty” are meaningless in this context. Insight is not the way <u>to</u> knowledge, but it <u>is</u> a prerequisite <u>for</u> knowledge. Being of God, knowledge has nothing to do with your perceptions at all. That is why it can only be a gift of God <u>to</u> you.) [4b.79 cont.] The Bible instructs you to “<u>know</u> thyself,” or <u>be</u> certain. Certainty is always of God. When you love someone, you have <u>perceived</u> [4b.81]⁴⁶⁵ him as he is, and this makes it possible for you to <u>know</u> him. But it is not until you <u>recognize</u> him that you <u>know</u> him. Only then are you <u>able</u> to stop asking questions about him.	like “lofty” are meaningless in this context. ³Insight is not the way <u>to</u> knowledge, but it <u>is</u> a prerequisite <u>for</u> knowledge. ⁴Being of God, knowledge has nothing to do with your perceptions at all. ⁵That is why it can only be a gift of God <u>to</u> you. 8 <u>An ancient proverb</u> instructs you to “<u>know</u> thyself,” or <u>be</u> certain. ²Certainty is always of God. ³When you love someone, you have <u>perceived</u> him as he is, and this makes it possible for you to <u>know</u> him. ⁴But it is not until you <u>recognize</u> him that you <u>know</u> him. ⁵Only then are you <u>able</u> to stop asking questions about him
We have changed “The Bible instructs” to “An ancient proverb instructs” because the injunction to “know thyself” does not appear in the Bible. It comes from ancient Greece and was inscribed in the forecourt of the Temple of Apollo at Delphi.	
While you ask questions about God, you are clearly implying that you do <u>not</u> know hHim.⁴⁶⁶ Certainty does not require action. When you say you are <u>acting</u> on the basis of sure knowledge, you are really confusing perception and cognition. Knowledge brings <u>mental</u> strength for creative <u>thinking</u>, but not for right doing. Perception, miracles, and doing are closely related. Knowledge is a result of revelation, and induces only thought.⁴⁶⁷ Perception involves the body even in its most spiritualized form. Knowledge comes from the altar [4b.82] within, and is timeless because it is certain. To perceive the truth is not the same as <u>knowing</u> it. This is why Bill is having so much trouble in what he calls “integrating” the notes. His tentative perception is too uncertain for knowledge, because knowledge is <u>sure</u>. Your perception is so variable that you swing from sudden but real knowledge to complete cognitive disorganization. This is why Bill is more prone to irritation, while you are [?] more vulnerable to rage. He is consistently <u>below</u> his potential, while you achieve it at times and then swing very wide of the mark. Actually, these differences do not matter. But I thought you might be glad to learn that you are much better off with <u>different</u> [4b.83] perceptual problems than you would be if you suffered from similar ones. This enables each of you to <u>recognize</u> (and this is the right word here) that the misperceptions of the other is⁴⁶⁸ are unnecessary. It is because you do not <u>know</u> what to do about it that Bill reacts to yours with irritation, and you respond to his with fr fury. I repeat again that if you <u>attack</u> error, you will hurt yourselves.⁴⁶⁹ You do not <u>recognize</u> each other when you attack. Attack is <u>always</u> made on a stranger. You are <u>making</u> him a stranger by misperceiving him, so that you <u>cannot</u> know him. It is <u>because</u> you have made him into a stranger that you are afraid of him. <u>Perceive</u> him correctly, so that your Soul can <u>know</u> him. [Moved from 5a.25.]	⁶While you ask questions about God, you are clearly implying that you do <u>not</u> know him. ⁷Certainty does not require action. ⁸When you say you are <u>acting</u> on the basis of sure knowledge, you are really confusing perception and <u>knowledge</u>. ⁹Knowledge brings <u>mental</u> strength for creative <u>thinking</u> but not for right doing. 9 Perception, miracles, and doing are closely related. ²Knowledge is a result of revelation and induces only thought. ³Perception involves the body even in its most spiritualized form. ⁴Knowledge comes from the altar within and is timeless because it is certain. ⁵To perceive the truth is not the same as <u>knowing</u> it. ⁶This is why <u>students may have</u> so much trouble <u>with</u> integrating <u>this course</u>. ⁷The tentative perception of <u>some</u> is too uncertain for knowledge, because knowledge is <u>sure</u>. ⁸The perception <u>of others</u> is so variable that <u>they</u> swing from sudden but real knowledge to complete cognitive disorganization. 10 If you <u>attack</u> <u>another’s</u> error, you will hurt <u>yourself</u>. ²You do not <u>recognize</u> <u>him</u> when you attack. ³Attack is <u>always</u> made on a stranger. ⁴You are <u>making</u> him a stranger by misperceiving him, so that you <u>cannot</u> know him. ⁵It is because you have made him into a stranger that you are afraid of him. ⁶What is <u>he</u> to <u>you</u>? ⁷He is <u>your brother</u>. ⁸What else do you need to know? ⁹But <u>do</u> know that. ¹⁰This is <u>not</u> a matter of perception but a <u>fact</u>.

465. We have moved 4b.80, which is clearly out of sequence, back to Chapter 1 where it belongs, in between 4a.22 and 4a.23. It says, “* This morning this was slightly corrected to read ‘God knows I hadn’t intended to write a commentary on sex.’ A—He does indeed.” This corrects the line “I hadn’t intended to write a commentary on sex.” We include and comment on the implications of this correction in Cameo 11.

466. Urtext: “him.”

467. Urtext adds: “(thinking).”

468. There is a question mark in the margin to the left of “~~is~~.”

469. Urtext: “yourself.”

a) <What> is Bill to <me>? He is <your Brother>. What else do you need to know. But <u>do</u> know that. This is <u>not</u> a matter of perception but a <u>fact</u>. [Moved from 4a.76.] The prayer for the miracle is: “Lord Jesus, help me see Bill as he is, and thus release both him and me.”⁴⁷⁰	¹¹Perceive him correctly, so that you can know him. ¹²The prayer for the miracle is: ¹³Jesus, help me see my brother [name] as he really is, and thus release both him and me. ¹⁴Anytime there is anything unloving that crosses your mind, you should immediately recognize that you do not want to hurt your brother.
To construct the last paragraph on the right (from “If you attack another’s error...” to “...you do not want to hurt your brother”), we have taken the paragraph originally placed here and woven into it two other pieces of material. One is a little discourse about Helen knowing that Bill is her brother, which originally came after the end of our following section (“The Divided Mind”). The other is the “prayer for the miracle,” which originally came at the beginning of our current section. Helen tells the story behind the “prayer for the miracle” in the Urtext: “(On Wed. evening, Nov. 24, Helen Schucman had sudden flash of illumination and very much wanted to offer prayer for Bill, which she did as follows: ‘Jesus, help me see my brother (Bill) as he really is, and thus release both him and me.’ Helen Schucman also thought later: Everytime there is anything unloveable that crosses one’s mind (re sex, possession, etc.) you should immediately recognize that you do not want to hurt your brother.) On Thurs. morning, the prayer for the miracle occurred as follows stated above.)” Regarding the last sentence on the right: We have decided to include a version of Helen’s thought about “Everytime there is anything unloveable that crosses one’s mind.” It is not our usual practice to include thoughts from Helen as part of the Course, but this one has several points in its favor. First, it seems to provide detail on when to use the preceding prayer. Second, it seems to make a genuine contribution to the Course. And third, it was very possibly an inspiration stemming from her “sudden flash of illumination.”	
[4b.84] Right perception is necessary before God can communicate directly⁴⁷¹ to His own altars, which He has established in His Sons. There He can speaks with certainty communicate His certainty, and His knowledge will bring the peace <u>without</u> question. God is not a stranger to His own Sons, and His Sons are not strangers to each other. Knowledge preceded both perception and time, and will also ultimately replace <th> (or correct for) them. This is the real meaning of the Biblical description account⁴⁷² of God as “Alpha and Omega, the beginning and the end.” It also explains the quotation “Before Abraham was I am.” Perception can and must be stabilized, but knowledge <u>is</u> stable.” “Fear God and keep His commandments” is a [4b.85] real Scribal error. It should read, “<u>Know</u> God and accept His certainty.”⁴⁷³ There are no strangers in His Creation. To create as He Created, you can create only what you <u>know</u> and accept as yours. God knows His children with perfect certainty. He created them <u>by</u>⁴⁷⁴ knowing them. He recognizes them perfectly. When they do not recognize each other, they do not recognize Him. Brothers can misperceive one another, but they rarely maintain that they do not <u>know</u> each other. This is possible only if they	11 Right perception is necessary before God can communicate directly to His Own altars, which He has established in His Sons. ²There He can communicate His certainty, and His knowledge will bring the peace <i>without</i> question. ³God is not a stranger to His Own Sons, and His Sons are not strangers to each other. ⁴Knowledge preceded both perception and time, and will also ultimately replace (or correct for) them. ⁵This is the real meaning of the biblical account of God as “Alpha and Omega, the beginning and the end.” ⁶It also explains the quotation “Before Abraham was, I am.” ⁷Perception can and must be stabilized, but knowledge <i>is</i> stable. ⁸“Fear God and keep His commandments” is a real scribal error. ⁹It should read, “<u>Know</u> God and accept His certainty.” ¹⁰This error is why the commandments are almost all negative, in contrast to my statement: “Thou shalt love.” 12 There are no strangers in God’s creation. ²To create as He created, you can create only what you <u>know</u> and accept as yours. ³God knows His children with perfect certainty. ⁴He created them <i>by</i> knowing them. ⁵He recognizes them perfectly. ⁶When they do not recognize each other, they do not recognize Him. ⁷Brothers can misperceive one another, but they rarely maintain that they do not <u>know</u> each other. ⁸This is possible only if they maintain that they are not really brothers.

470. Urtext: “(On Wed. evening, Nov. 24, Helen Schucman had sudden flash of illumination and very much wanted to offer prayer for Bill, which she did as follows: ‘Jesus, help me see my brother (Bill) as he really is, and thus release both him and me.’ Helen Schucman also thought later: Everytime there is anything unloveable that crosses one’s mind (re sex, possession, etc.) you should immediately recognize that you do not want to hurt your brother.) On Thurs. morning, the prayer for the miracle occurred as follows stated above.)”

471. Urtext: “DIRECTLY.”

472. “Account” is written above “description,” which is not crossed out. The Urtext has “account.”

473. Urtext adds “(This error is why the commandments are all negative, in contrast to Christ’s statement about ‘Thou shalt love’, etc.)”

474. Urtext: “by.”

maintain that they are not really brothers. The Bible is <u>very</u> specific on this point. The comment that “The Bible is <i>very</i> specific on this point” implies that there is a clear reference to this idea in the Bible. Since we cannot find such a reference, we chose to omit this sentence from our edition. Our best guess is that this may refer to the story of Joseph. His brothers sold him into slavery, and when they encountered him later as Vizier of Egypt, they did not recognize him, and he pretended not to know them. See Genesis 42:7 and Acts 7:13. [5a.1]⁴⁷⁵ Most of the abilities man now possesses are only shadows of his real strengths. The Soul knows, loves, and creates. These are its unequivocal functions. All of the functions of man are equivocal, or open to question or doubt. This arises⁴⁷⁶ because he can no longer be certain how he will <u>use</u> them. He is therefore incapable of knowledge, because he is uncertain. He is also incapable of true loving, because he can perceive lovelessly. He [5a.2] cannot create surely, because perception deceives, and illusions are not sure.⁴⁷⁷ Perception [2] did not exist until the Separation had introduced degrees, aspects, and intervals. The Soul has no levels, and <u>all</u> conflict arises from the concept of levels. Wars arise when some regard others as if they were on a different level. All interpersonal conflicts arise from this fallacy. Only the levels of the Trinity are capable of Unity. [5a.3] The levels which man created by the Separation are disastrous. They cannot <u>but</u> conflict. This is because one is essentially meaningless to another. Freud realized this perfectly, and that is why he conceived as forever irreconcilable the different levels of his psyche. They were conflict-prone by definition, because they wanted different things and followed obeyed different principles. In our picture of the psyche, there is an unconscious [5a.4] level, which properly consists <u>only</u> of the miracle-ability and should be under <u>my</u> direction; and a conscious level, which perceives or is aware of impulses from both the unconscious and the superconscious. These are the sources of the impulses it receives. Consciousness is thus the level of perception, but <u>not</u> of knowledge. Again, to <u>perceive</u> is <u>not</u> to know.⁴⁷⁸ Consciousness was the first split that man introduced into himself. He became a [5a.5] <u>perceiver</u> rather than a creator in the true sense. Consciousness is correctly identified as the domain of the ego. Jung was right indeed in insisting that the ego is <u>not</u> the self, and⁴⁷⁹ the self should be regarded as an achievement. He did not <u>recognize</u> (a term we now understand) that the Achievement was God’s. In a sense, the ego was a man-made attempt to perceive himself as he wished, rather than as he <u>is</u>. This is an example of [5a.6] the created/creator confusion we spoke of before. He can only <u>know</u> himself as he <u>is</u>, because that is all he can be <u>sure</u> of. Everything else <u>is</u> open to question. The ego is the questioning compartment in the post-Separation psyche which man created for himself. It is capable	VI. The Divided Mind Most of the abilities <u>you</u> now <u>possess</u> are only shadows of <u>your</u> real strengths. ²<u>Your spirit</u> knows, loves, and creates. ³These are its unequivocal functions. ⁴All of <u>your present</u> functions are equivocal, or open to question or doubt. ⁵This arises because <u>you</u> can no longer be certain how <u>you</u> will <u>use</u> them. ⁶<u>You</u> are therefore incapable of knowledge, because <u>you</u> are uncertain. ⁷<u>You</u> are also incapable of true loving, because <u>you</u> can perceive lovelessly. ⁸And <u>you</u> cannot create surely, because perception deceives and illusions are not sure. 2 Perception did not exist until the separation had introduced degrees, aspects, and intervals. ²The <u>spirit</u> has no levels, and <u>all</u> conflict arises from the concept of levels. ³Wars arise when some regard others as if they were on a different level. ⁴All interpersonal conflicts arise from this fallacy. ⁵Only the levels of the Trinity are capable of unity. ⁶The levels <u>produced</u> by the separation are disastrous. ⁷They cannot <i>but</i> conflict. ⁸This is because one is essentially meaningless to another. ⁹Freud realized this perfectly, and that is why he conceived as forever irreconcilable the different levels of his psyche. ¹⁰They were conflict-prone by definition, because they wanted different things and obeyed different principles. 3 In our picture of the psyche, there is an unconscious level, which properly consists <u>only</u> of the miracle ability and should be under <u>my</u> direction; and a conscious level, which perceives or is aware of impulses from both the unconscious and the superconscious. ²These are the sources of the impulses <u>the conscious level</u> receives. ³Consciousness is thus the level of perception, but <u>not</u> of knowledge. ⁴Again, to perceive is not to know. ⁵(In this connection, Cayce is more accurate than Freud.) 4 Consciousness was the first split that <u>you</u> introduced into <u>yourself</u>. ²<u>You</u> became a <u>perceiver</u> rather than a creator in the true sense. ³Consciousness is correctly identified as the domain of the ego. ⁴Jung was right indeed in insisting that the ego is <u>not</u> the self, and that the self should be regarded as an achievement. ⁵He did not <u>recognize</u> (a term we now understand) that the achievement was God’s. ⁶In a sense, the ego was a <u>self-made</u> attempt to perceive <u>yourself</u> as <u>you</u> wished, rather than as <u>you are</u>. ⁷This is an example of the created/Creator confusion we spoke of before. ⁸<u>You</u> can only know <u>yourself</u> as <u>you are</u>, because that is all <u>you</u> can be <u>sure</u> of. ⁹Everything else <i>is</i> open to question. 5 The ego is the questioning compartment in the post-separation psyche which <u>you</u> made for yourself. ²It is capable of
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475. The Urtext dates this material “Saturday 11/27.”

476. Urtext: “is.”

477. Urtext: “not pure.”

478. Urtext: “(In this connection, Cayce is more accurate than Freud.).”

479. Urtext adds “that.”

of asking valid questions, but not of perceiving wholly valid answers, because these are cognitive, and cannot <u>be</u> perceived. The endless speculation about [5a.7] the meaning of mind has led to considerable confusion because the mind <u>is</u> confused. Only One-Mindedness is without confusion. A separated, or divided mind <u>must</u> be confused. A divided mind is uncertain by definition. It <u>has</u> to be in conflict because it is out of accord with itself.	asking questions but not of perceiving wholly valid answers, because these are <u>of knowledge</u> and cannot <u>be</u> perceived. ³The endless speculation about the meaning of mind has led to considerable confusion because the mind <u>is</u> confused. ⁴Only One-Mindedness is without confusion. ⁵A separated, or divided, mind <u>must</u> be confused. ⁶A divided mind is uncertain by definition. ⁷It <u>has</u> to be in conflict because it is out of accord with itself.
We have changed the statement that the ego is capable of “asking valid questions”; in our version, we say only that it is capable of “asking questions.” This is because later in the Course, the ego clearly lacks this ability: “The ego does not know what a <u>real</u> question is, although it asks an endless number” (T-8.VIII.1:3). At this very early stage in discussions about the ego, it is still largely a Freudian ego.	
Intrapersonal conflict arises from the same basis as interpersonal. One part of the psyche perceives another part as on a [5a.8] different <u>level</u>, and does not understand it. This makes the parts strangers to each other, <u>without recognition</u>. This is the essence of the fear-prone condition, in which attack is <u>always</u> possible. Man has every reason to feel anxious, as he perceives himself. This is why he cannot escape from fear until he <u>knows</u> that he <u>did</u> not and <u>can</u> not create himself. He can <u>never</u> make this [5a.9] misperception valid, and when he at least⁴⁸⁰ <u>perceives</u> clearly, he is <u>glad he can't</u>. His Creation is beyond his own error variance, and this is why he <u>must</u> eventually choose to heal the Separation. Right-mindedness is not to be confused with the <u>knowing</u> mind, because it is applicable only to right perception. You can be right-minded or wrong-minded, and this is subject [5a.10] to degrees, a fact which clearly demonstrates a lack of association with knowledge. (No, Helen, this is <u>perfectly</u> clear and <u>does</u> follow the previous section. Neither you nor I is at all confused, even in grammar.) The term “right-mindedness” is properly used as the correction for wrong-mindedness, and applies to the state of mind which induces accurate perception. It is miraculous because it heals mis[5a.11]perception, and healing is indeed a miracle, in view of how man perceives himself. Only the sick <u>need</u> healing. The Soul does not need healing, but the mind <u>does</u>. Freud gave a very graphic but upside-down account of how the divisions of the mind arose from the bottom <u>up</u>. Actually, this is impossible, because the unconscious cannot create the conscious. You cannot create [5a.12] something you can't <u>know</u>. Freud was greatly worried about this, being <u>very</u> bright though misguided, and attempted to get around it by introducing a number of “borderline” areas which merely resulted in fuzziness. This was particularly unfortunate, because he was capable of going much higher, if he had not been so afraid. That is why he kept pulling the mind <u>down</u>. The ego <u>did not</u> arise out of the unconscious. [5a.13] A lower-order perception cannot create a higher-order one, (which is the way you perceive the structure of the psyche if you look at it from the bottom <u>up</u>), because it doesn't understand it. But a higher-order perception <u>can</u> create a lower-order one by understanding it in terms of <u>misperception</u>.	6 Intrapersonal conflict arises from the same basis as interpersonal. ²One part of the psyche perceives another part as on a different level and does not understand it. ³This makes the parts strangers to each other, <u>without recognition</u>. ⁴This is the essence of the fear-prone condition, in which attack is <u>always</u> possible. ⁵You have every reason to feel anxious as <u>you</u> perceive yourself. ⁶This is why <u>you</u> cannot escape from fear until <u>you know</u> that <u>you did</u> not and <u>can</u> not create yourself. ⁷You can <u>never</u> make this misperception valid, and when <u>you</u> at last perceive clearly, <u>you will be glad you can't</u>. ⁸Your creation is beyond variance <u>by your own errors</u>, and this is why <u>you must</u> eventually choose to heal the separation. 7 Right-mindedness is not to be confused with the <u>knowing</u> mind, because it is applicable only to right perception. ²You can be right-minded or wrong-minded, and this is subject to degrees, a fact which clearly demonstrates a lack of association with knowledge. ³The term “right-mindedness” is properly used as the correction for wrong-mindedness, and applies to the state of mind which induces accurate perception. ⁴It is miraculous because it heals misperception, and healing is indeed a miracle in view of how <u>you perceive yourself</u>. ⁵Only the sick <u>need</u> healing. ⁶The <u>spirit</u> does not need healing, but the mind <u>does</u>. 8 Freud gave a very graphic but upside-down account of how the divisions of the mind arose from the bottom <u>up</u>. ²Actually, this is impossible, because the unconscious cannot <u>generate</u> the conscious. ³You cannot create something you can't <u>know</u>. ⁴The ego, <u>therefore</u>, <u>did not</u> arise out of the unconscious. ⁵A lower-order perception cannot <u>produce</u> a higher-order one, because it doesn't understand it. ⁶But a higher-order perception <u>can produce</u> a lower-order one by “understanding” it in terms of <u>misperception</u>.

480. Urtext: “last.” This accords with a later reference to this line: “I told you before that when you finally perceive correctly, you can only be glad you can't” (T-3.XI.8:5).

Perception always involves some misuse of will, because it involves the mind in areas of uncertainty. The mind is very [5a.14] active, because it has will-power. When it willed the Separation, it willed to perceive. Until it chose to do this, it willed only to know. Afterwards, it had to will ambiguously, and the only way out of ambiguity is clear perception.

The ego is as frail as Freud perceived it. The later theorists have tried to introduce a less pessimistic view, but they have looked in the wrong [5a.15] direction for their hope. Any attempt to endow the ego with the attributes of the Soul is merely confused thinking. Freud was more clear-sighted about this, because he knew a bad thing when he perceived it, but he failed to ~~recognize~~ realize⁴⁸¹ that a bad thing ~~<does not>~~ cannot exist. It is therefore wholly unnecessary to try to get out of it. As you very rightly observed yourself, the thing to do with a desert is [5a.16] leave.

The mind returns itself to its proper function only when it wills to know. This places it in the Soul's service, where perception is meaningless. The superconscious is the level of the mind which wills to do this. (Freud was particularly distorted on this point, because he was getting too far up for comfort according to his own perception.) But he was [5a.17] right in maintaining that the "parts" of the psyche cannot be correctly perceived either as things or as entirely separate. (He would have ~~thought~~ thought⁴⁸² better (~~been~~ wiser) if he had said "entirely separated.")

The mind did divide itself when it willed to create its own levels and the ability to perceive them. But it could not entirely separate itself from the Soul, because it is from the Soul that it derives its whole power to create. Even in miscreating, will is affirming its source, or it [5a.18] would merely cease to be. This is impossible, because it is part of the Soul, which God created, and which is therefore eternal.

The ability to perceive made the body possible, because you must perceive something, and with something. This is why perception involves an exchange, or a translation, which knowledge does not need. The interpretive function of perception, (actually a distorted form of creation), then permitted man to interpret the body as himself, which, although depressing, was a way out of the conflict he induced. [5a.19] (This has already been covered in some detail.)

The Superconscious, which knows, could not be reconciled with this loss of power, because it was incapable of darkness. This is why it became almost inaccessible to the mind, and entirely inaccessible to the body. It was perceived as a threat, because light does abolish darkness by establishing the clear fact that it isn't there. The truth will always destroy error in this sense. This is not an active process of destruction at all. We have already emphasized the fact that [5a.20] knowing does not do anything. It can be perceived as an attacker, but it cannot attack.

What man perceives as its attack is his own awareness recognition of the fact that it can always be remembered, because it has never been destroyed. This is not a literal remembering as much as a real re-remembering. (That is largely for Bill. I wish he would decide to use that talent of his constructively. He has no idea⁴⁸³ how powerful it could be. Actually, it [5a.21] does come from the unconscious, and is

9 Perception always involves some misuse of will, because it involves the mind in areas of uncertainty. ²The mind is very active, because it has willpower. ³When it willed the separation, it willed to perceive. ⁴Until it chose to do this, it willed only to know. ⁵Afterwards, it had to will ambiguously, and the only way out of ambiguity is clear perception.

10 The ego is as frail as Freud perceived it. ²The later theorists have tried to introduce a less pessimistic view, but they have looked in the wrong direction for their hope. ³Any attempt to endow the ego with the attributes of the spirit is merely confused thinking. ⁴Freud was more clear-sighted about this, because he knew a bad thing when he perceived it. ⁵But he failed to recognize that a bad thing cannot exist. ⁶It is therefore wholly unnecessary to try to get out of it. ⁷As I have said before, the thing to do with a desert is to leave.

11 The mind returns itself to its proper function only when it wills to know. ²This places it in the spirit's service, where perception is meaningless. ³The superconscious is the level of the mind which wills to do this. ⁴Freud was particularly distorted on this point, because he was getting too far up for comfort according to his own perception. ⁵But he was right in maintaining that the "parts" of the psyche cannot be correctly perceived either as things or as entirely separate. ⁶(He would have thought better if he had said "entirely separated.")

12 The mind did divide itself when it willed to make its own levels and the ability to perceive them. ²But it could not entirely separate itself from the spirit, because it is from the spirit that it derives its whole power to create. ³Even in miscreating, will is affirming its source, or it would merely cease to be. ⁴This is impossible, because it is part of the spirit, which God created and which is therefore eternal.

13 The ability to perceive made the body possible, because you must perceive something, and with something. ²This is why perception involves an exchange, or a translation, which knowledge does not need. ³The interpretive function of perception (actually a distorted form of creation) then permitted you to interpret the body as yourself, which, although depressing, was a way out of the conflict you induced. (⁴This has already been covered in some detail.)

14 The superconscious, which knows, could not be reconciled with this loss of power, because it was incapable of darkness. ²This is why it became almost inaccessible to the mind and entirely inaccessible to the body. ³It was perceived as a threat, because light does abolish darkness by establishing the clear fact that it isn't there. ⁴The truth will always destroy error in this sense. ⁵This is not an active process of destruction at all. ⁶We have already emphasized the fact that knowing does not do anything. ⁷It can be perceived as an attacker, but it cannot attack. ⁸What you perceive as its attack is your own recognition of the fact that it can always be remembered, because it has never been destroyed. ⁹This is not a literal remembering as much as a real "re-remembering."

481. There is a question mark in the margin next to "~~recognize~~ realize." The Urtext has "recognize."

482. "Thought" was struck out and then marked with a check mark, indicating it should be restored. The Urtext has "thought better."

483. Urtext adds "of."

really a distorted form of miraculous perception which he has reduced to word twisting. Although this can be quite funny, it is still a real waste. Maybe he'd care to let me control it, and still use it humorously himself. He doesn't have to decide it's⁴⁸⁴ one or the other.)	
Jesus throws in the pun "re-mem-ber-ing" for Bill, both as a sign of love and as an example of how Bill's talent for puns <i>could</i> be used. Jesus claims that the talent itself is ultimately a "form of miraculous perception" that Bill has distorted by reducing it to mere "word twisting" just for the sake of laughs, which Jesus considers a waste. Bill, however, could use it as a channel of miracle working, which is exactly what Jesus does here. With this pun, Jesus is saying that remembering knowledge is not like remembering something from the distant past. Rather, it is more like reattaching a detached member, such as an arm, which is here now and is properly part of us. This pun, then, opens up new insight about our relationship with knowledge—we don't remember it, we "re-mem-ber" it. And this opening up of new insight, Jesus implies, is the kind of thing Bill could do with his puns if he would only let Jesus control it, even just part of the time.	
The unconscious should never have been reduced to a "container" for the waste products of conflict. Even as <u>he</u> perceives his psyche, every level has a creative [5a.22] potential, because nothing man creates can wholly lose this. God and the Souls He created remain in surety, and therefore <u>know</u> that no miscreation exists. Truth cannot deal with unwilling error, because it does not will to be blotted⁴⁸⁵ out. But I was a man who remembered the Soul and its knowledge. Tell Bill that when he refused to misperceive he was indeed behaving as I behaved. And as a man, I did not attempt to counteract error with knowledge so [5a.23] much as to <u>correct</u> error from the bottom up. I demonstrated both the nothingness powerlessness of the body <u>and</u> the power of the mind. By uniting <u>my</u> will with that of my Creator, I brought His light back into the mind, which naturally remembered the Soul and its own real purpose.⁴⁸⁶ I cannot unite your will with God's for you. But I <u>can</u> erase all misperceptions from your mind, if you will bring it under your my guidance. [Moved from 5a.26.] Remember my previous statement that I am in a position to correct perception from the bottom up. This refers to the earlier analogy (a term which is meaningful in the perceptual realm, but <u>not</u> in the cognitive) of the miracles' power to turn time from the horizontal <u>to</u> the vertical axis. [5a.24 cont.] <u>Only</u> your misperceptions stand in [5a.24] your⁴⁸⁷ way. Without them, your own choice is certain. Sane perception <u>induces</u> sane choosing. The Atonement was an act based on true perception. I I cannot choose for you, but I <u>can</u> help you make your own right choice. "Many are called but few are chosen" <u>should</u> read, "<u>All</u> are called, but few choose to listen." Therefore, they do not choose <u>right</u>." The "chosen ones" are merely those who choose right <u>sooner</u>. That is the purpose real meaning of the celestial Speed-up. Strong wills can do this <u>now</u>. [5a.25] And you <u>will</u> find rest for your Souls. God knows you only in peace, and this <u>is</u> your reality.	15 The unconscious should never have been reduced to a "container" for the waste products of conflict. ²Even as <u>you</u> perceive your psyche, every level has a creative potential, because nothing <u>you make</u> can wholly lose this. 16 God and the <u>Sons</u> He created remain in surety, and therefore <u>know</u> that no miscreation exists. ²Truth cannot deal with error <u>that you are</u> unwilling to <u>have</u> blotted out. ³I was a man who remembered the <u>spirit</u> and its knowledge. ⁴And as a man, I did not attempt to counteract error with knowledge so much as to <u>correct</u> error from the bottom up. ⁵<u>Thus, whenever you refuse</u> to misperceive <u>you are</u> indeed behaving as I behaved. ⁶I demonstrated both the powerlessness of the body <u>and</u> the power of the mind. ⁷By uniting <u>my</u> will with that of my Creator, I brought His light back into <u>my</u> mind, which naturally remembered the <u>spirit</u> and its own real purpose. 17 I cannot unite your will with God's for you. ²But I <u>can</u> erase all misperceptions from your mind if you will bring it under my guidance. ³I am in a position to correct perception from the bottom up. ⁴This refers to the earlier analogy of the miracle's power to turn time from the horizontal <u>to</u> the vertical axis. 18 <u>Only</u> your misperceptions stand in your way. ²Without them, your own choice is certain. ³Sane perception <u>induces</u> sane choosing. ⁴The Atonement was an act based on true perception. ⁵I cannot choose for you, but I <u>can</u> help you make your own right choice. ⁶"Many are called but few are chosen" <u>should</u> read, "<u>All</u> are called, but few choose to listen." ⁷Therefore, they do not choose <u>right</u>. ⁸The "chosen ones" are merely those who choose right <u>sooner</u>. ⁹That is the real meaning of the celestial speedup. ¹⁰Strong wills can do this <u>now</u>, and <u>they will</u> find rest for <u>their</u> souls. ¹¹God knows you only in peace, and this <u>is</u> your reality.

484. Urtext: "it is."

485. Urtext: "blocked."

486. Urtext: "the power of the mind, by uniting MY will with that of my Creator, which naturally remembered the Soul and its own real purpose."

487. Urtext adds "own."

[The following paragraph is found only in the Urtext.] (Note that the term “insight”, though referring to lofty perception, is not an attribute of knowledge. This is why terms like “lofty” are meaningless in this context. Insight is not the way <u>to</u> knowledge, but it <u>is</u> a prerequisite <u>for</u> knowledge. Being of God, knowledge has nothing to do with your perceptions at all. That is why it can only be a gift of God <u>to</u> you.) [5a.25 cont.] a)⁴⁸⁸ <What> is Bill to <me>? He is <your Brother>. What else do you need to know. But <u>do</u> know that. This is <u>not</u> a matter of perception but a <u>fact</u>. 1) Tell Bill to write a note today refusing the Steering Committee. They are dedicated to the mind-brain confusion, which I do <u>not</u> want you to encourage. Thank Bill for me for his genuinely devoted offer of cooperation, which I have better use for. 2) But I <u>did</u> suggest seeing Dr. Charlton. [5a.26] 3) Do not join the ARE group. Do not bother to write the reasons—tell Bill when you see him. 4) Your special ministry <u>is</u> to the Priestess. Bill has another. Remember my <u>previous</u> statement that I am in a position to correct perception from the <u>bottom</u> up. This refers to the earlier analogy (a term which is meaningful in the perceptual realm, but <u>not</u> in the cognitive) of the miracles’ power to turn time from the horizontal <u>to</u> the vertical axis. [5a.27] Reinterpret “After the burning, I swore if I ever saw him again I would not recognize him. Originally we said that the	[This paragraph moved to T-3.V.7:1-5.] [This paragraph moved to T-3.V.10:6-10.] [This paragraph moved to T-3.VI.17:3-4.]
The first point, about refusing the Steering Committee, is telling. Jesus does not want Bill to get involved in something that is “dedicated to the mind-brain confusion”—the belief that the mind is just the brain—because he does not want Bill and Helen to “encourage” that confusion. The third point states that Jesus does not want Helen and Bill to join the A.R.E, the Association for Research and Enlightenment, founded by Edgar Cayce in 1931 and dedicated to promoting the philosophy of his readings. The reasons were explained to Helen but (unfortunately for us) not written down. Perhaps they were related to the reason Jesus gave for Bill turning down the Steering Committee. Perhaps, in other words, they came down to philosophical differences. This would make sense, given that Jesus has recently dictated a lengthy commentary on Cayce’s readings, in which he takes care to distinguish the Cayce teachings from his own. The fourth point is somewhat puzzling. Helen’s ministry has been characterized as a continuation of the ministry of the ancient priestess that she once was. Can this be the same thing as ministering “to” the Priestess? Perhaps. Helen’s initial vision in the period leading up to the Course was about how Helen’s choice to join Bill in “another way” was freeing the priestess as well as allowing Helen to have her function back. So perhaps resurrecting the priestess’s ancient ministry was simultaneously an act of ministering to (i.e., freeing) the priestess. The Notes end abruptly at “we said that the.” The comments in this final incomplete paragraph refer to an incident in Chapter 2 in which Helen was going to write “After the burning, I swore if I ever saw him [presumably, the man responsible for the burning] again I would recognize him”—a statement of intense resentment. However, she then inserted “not”—“I would not recognize him.” This was a statement of forgiveness, which Jesus said was able to come “because your inherent correction-device is working properly at the moment. The result is that you are <i>not denying</i> me.” In recent notes, however, “recognize” has been a very positive term, especially in regard to others. Thus, Jesus may have been about to bring that more positive meaning in—perhaps something like “After the burning, I swore if I ever saw him again I would recognize him as my brother.”	
[The following block of material is found only in the Urtext, pp. 158-162.] Dictated without notes. Nov. 30	VII. Beyond Perception

488. This point “a” was clearly written later than point 1, because it was crammed into a small space above point 1 and is hard to read. Because it was written later, it is possible that it should be “1a” and seen as an addendum to point 1.

We said before that the abilities which man possesses are only shadows of his true abilities. The Soul's true functions are knowing, loving, and creating. The intrusion of the ability to perceive, which is inherently judgmental, was introduced only after the Separation. No one has been sure of anything since then. You will also remember that I made it very clear that the Resurrection was the return to knowledge, which was accomplished by the union of my will with the Father's.

Since the Separation, the words "create" and "make" are inevitably confused. When you make something, you make it first out of a sense of lack or need, and second, out of a something that already exists. Anything ~~can be~~ that is made is made for a specific purpose. It has no true generalizability. When you make something to fill a perceived lack, which is obviously why you would make anything, you are tacitly implying that you believe in the Separation. Knowing does not lead to doing, as we have frequently observed already.

What appears to be contradictory about the difference between knowing and perceiving, and Revelation and miracles, is again the fallacy that is the root cause of all subsequent errors. The miracle was associated with perception, and not with knowing. However, we also noted that prayer is the medium of miracles, and also the natural communication of the Creator and the Created. Prayer is always an affirmation of knowledge, not of accurate perception. That is why unless perception has entered into it, it calls on Revelation. [159]

We have omitted the first sentence of the above paragraph, which is practically impenetrable and which we feel muddies the paragraph as a whole. The "fallacy" it refers to is probably "the concept of levels," which the previous section calls a "fallacy" and says is the cause of "all conflict," because the levels don't understand each other. So in the sentence we're omitting, perhaps Jesus is saying that the levels of knowledge and perception (or revelation and miracles) are such different levels that they do not understand each other and seem to be contradictory.

The confusion between your own creation and what you create is so profound that it has literally become impossible to know anything, because knowledge is always stable. It is quite evident that human beings are not. Nevertheless, they are perfectly stable as God created them. In this sense, when their behavior is unstable, they are obviously disagreeing with God's idea of the Creation. This is a fundamental right of man, although not one he would care to exercise if he were in his Right Mind.

The problem that is bothering you most is the fundamental question which man continually asks of himself, but which cannot properly be directed to himself at all. He keeps on asking "himself" what he is. This implies that the answer is not only one which he knows, but one which is up to him. The first part of this statement is perfectly true, but the second part is not. We have frequently commented on the absolute necessity of correcting all fallacious thinking which associates man in any way with his own Creation. Man CANNOT perceive himself correctly. He has no image at all. The word "image" is always perception related, and is not a product of knowing. Images are symbolic, and stand for something else. The current emphasis on "changing your image" is a good description of the power of perception, but it implies that there is nothing to KNOW.

Prayer is the medium of miracles, not because God created perceptions, but because God created YOU. At the beginning of this course, we said that YOU are a miracle. Therefore, ~~the~~ ~~Creator~~ the miracle worker is a miracle NOT of his own creation. Unless perception rests on some knowing basis, it is so

We said before that the abilities which you possess are only shadows of your true strengths. ²The spirit's true functions are knowing, loving, and creating. ³The intrusion of the ability to perceive, which is inherently judgmental, was introduced only after the separation. ⁴No one has been sure of anything since then. ⁵You will also remember that I made it very clear that the resurrection was the return to knowledge, which was accomplished by the union of my will with the Father's.

2 Since the separation, the words "create" and "make" are inevitably confused. ²When you make something, you make it first out of a sense of lack or need, and second out of a something that already exists. ³Anything that is made is made for a specific purpose. ⁴It has no true generalizability. ⁵When you make something to fill a perceived lack—which is obviously why you would make anything—you are tacitly implying that you believe in the separation. ⁶Knowing does not lead to doing, as we have frequently observed already.

3 Earlier, the miracle was associated with perception and not with knowing. ²However, we also noted that prayer is the medium of miracles and also the natural communication of the Creator and the created. ³At root, prayer is always an affirmation of knowledge, not of accurate perception. ⁴That is why unless perception has entered into it, it calls on revelation.

4 The confusion between your own creation and what you make is so profound that it has literally become impossible to know anything, because knowledge is always stable. ²It is quite evident that you are not. ³Nevertheless, you are perfectly stable as God created you. ⁴In this sense, when your behavior is unstable, you are obviously disagreeing with God's idea of the creation. ⁵This is a fundamental right of yours, although not one you would care to exercise if you were in your right mind.

5 The problem that is bothering you most is the fundamental question which you continually ask of yourself, but which cannot properly be directed to yourself at all. ²You keep on asking yourself what you are. ³This implies that the answer is not only one which you know, but one which is up to you. ⁴The first part of this statement is perfectly true, but the second part is not. ⁵We have frequently commented on the absolute necessity of correcting all fallacious thinking which associates you in any way with your own creation.

6 You cannot perceive yourself correctly. ²You have no image at all. ³The word "image" is always perception-related and is not a product of knowing. ⁴Images are symbolic, and stand for something else. ⁵The current emphasis on "changing your image" is a good description of the power of perception, but it implies that there is nothing to know.

7 Prayer is the medium of miracles not because God created perceptions, but because God created you. ²At the beginning of this course, we said that you are a miracle. ³Therefore, the miracle worker is a miracle not of his own creation. ⁴Unless perception rests on some knowing basis, it is so unstable that it

unstable that it doesn't mean anything. [160] Knowing is not open to interpretation, because its meaning is its own. It is possible to interpret meaning, but this is always open to error because it involves the perception of meaning. All of these wholly needless complexities are the result of man's attempt to regard himself both as separated and unseparated at the same time. It is impossible to undertake a confusion as fundamental as this without engaging in further confusion. Methodologically, man's mind has been very creative. But, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity. It is noteworthy, however, that this ingenuity has almost totally divorced him from knowledge. Knowledge does not require ingenuity at all. When we say "the truth shall set you free," we mean that all this kind of thinking is a waste of time, but that you are free of the need of engaging in it. [161] Note again that the functions of the Soul were not referred to as abilities. This point requires clarification, because abilities are beliefs which are BASED on the scarcity fallacy, since they do not mean anything apart from within-group comparisons. As you yourself never fail to point out, "nobody has none of an ability, and nobody has all of it." That is, of course, why the curve never rests on the line. The clearest implications of relativity, which properly inheres in this statement, DEMONSTRATE that abilities are not functions of the Soul. The Soul's functions are NOT relative. They are ABSOLUTE. They are OF God and <IN>⁴⁸⁹ God, and therefore God-like.	doesn't mean anything. ⁵Knowing is not open to interpretation, because its meaning is its own. ⁶It is possible to interpret meaning, but this is always open to error because it involves the perception of meaning. ⁷All of these wholly needless complexities are the result of <u>your</u> attempt to regard <u>yourself</u> as both separated and unseparated at the same time. ⁸It is impossible to undertake a confusion as fundamental as this without engaging in further confusion. 8 Methodologically, <u>your</u> mind has been very creative. ²But, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. ³This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity. ⁴It is noteworthy, however, that this ingenuity has almost totally divorced <u>you</u> from knowledge. ⁵Knowledge does not require ingenuity at all. ⁶When we say "the truth shall set you free," we mean that all this kind of thinking is a waste of time, but that you are free of the need of engaging in it. 9 Note again that the functions of the <u>spirit</u> were not referred to as abilities. ²This point requires clarification, because abilities are beliefs which are based on the scarcity fallacy, since <u>an ability does not mean anything apart from comparisons to the ability as it appears in others</u>. ³Nobody has none of an ability, and nobody has all of it. ⁴That is, of course, why the <u>bell</u> curve never rests on the line. ⁵<u>This relativity of abilities demonstrates</u> that abilities are not functions of the <u>spirit</u>. ⁶The <u>spirit's</u> functions are <u>not</u> relative. ⁷They are <u>absolute</u>. ⁸They are <i>of</i> God and <i>in</i> God, and therefore God-like.
In the last paragraph, we have replaced "within-group comparisons" with "comparisons to the ability as it appears in others." "Within-group comparisons" is a term from psychological testing which refers to comparisons made between members of the same group.	
Prayer is a way of asking for something. When we said that prayer is the medium of miracles, we also said that the only meaningful prayer is for forgiveness, because those who have been forgiven HAVE everything. Once forgiveness has been accepted, prayer in the usual sense becomes utterly without meaning. Essentially, a prayer for forgiveness is nothing more than a request that we may be able to <u>recognize</u> something we already have. In electing the ability to perceive instead of the will to know, he man placed himself in a position where he could resemble his Father ONLY by perceiving miraculously. But he lost the knowledge that he HIMSELF is a miracle. MIRACULOUS CREATION was his own Source, and also his own real function. "God created man in his own image and likeness" is correct in meaning, but the words are open to considerable misinterpretation. This is avoided, however, if "image" is understood to mean "thought," and "likeness" is taken as "of a like quality." God DID create the Son in His own Thought, and of a quality like to His own. There IS nothing else.	10 Prayer is a way of asking for something. ²When we said that prayer is the medium of miracles, we also said that the only meaningful prayer is for forgiveness, because those who have been forgiven <i>have</i> everything. ³Once forgiveness has been accepted, prayer in the usual sense becomes utterly without meaning. ⁴Essentially, a prayer for forgiveness is nothing more than a request that we may be able to recognize something we already have. 11 In electing the ability to perceive instead of the will to know, <u>you</u> placed <u>yourself</u> in a position where <u>you</u> could resemble <u>your</u> Father <u>only</u> by perceiving miraculously. ²But <u>you</u> lost the knowledge that <u>you yourself</u> are a miracle. ³<u>Miraculous creation was your own source, and also your own real function</u>. ⁴"God created man in His own image and likeness" is correct in meaning, but the words are open to considerable misinterpretation. ⁵This is avoided, however, if "image" is understood to mean "thought," and "likeness" is taken as "of a like quality." ⁶God <i>did</i> create the Son in His Own thought and of a quality like to His Own. ⁷There <i>is</i> nothing else.

489. The word "IN" that we have inserted is not actually present on our copy of the Urtext. Parts of the right margin of this page are cut off on this copy, and given the syntax and logic of the sentence, it appears that there *should* be a word there. Given the right margin, any word that might be there must be no more than a two- or three-letter word, and given the context, "IN" would be the most likely. This would make the phrase ("OF God and IN God") similar to later ones in the Text: "the Son of God, who was created *of* light and *in* light" (T-11.III.8:6); "The function of thought comes from God and is in God" (T-5.VI.12:2).

Perception is impossible WITHOUT a belief in “more” and “less.” Unless perception, at every level, involves selectivity, it is incapable of organization. In all types of perception, there is a continual process of accepting and rejecting, of organizing and reorganizing, and of shifting and changing focus. Evaluation is an essential aspect of perception, because judgment MUST be made for selection. “Lack of lack” is a concept which is meaningless to a perceiver, because the ability to perceive at all RESTS ON lack. [162]

What happens to perceptions if there ARE no judgments, and

[The Notes continue at this point—5a.28.]

and there is nothing but perfect equality? Perception is automatically useless. Truth can only be known. All of it is equally true, and knowing any part of it is to know all of it.

Only perception involves partial awareness. Knowledge transcends all of the laws which govern perception. Partial knowledge is impossible. It is all One, and has no separate parts (i.e. — ~~the~~ the parts have not separated). This is the [5a.29] real knowledge. You who are really one with it need but know yourself and your knowledge is complete. To know God’s miracle is to know Him.

Forgiveness is the healing of the perception of separation. Correct perception of each other is necessary only because minds have willed to see themselves as separate beings. Each Soul knows God completely. This is the miraculous power of the Soul. The fact that ~~every~~ each⁴⁹⁰ Soul has this [5a.30] power completely is a fact which⁴⁹¹ is entirely alien to human thinking in which if any one has everything, there is nothing left.

God’s miracles are as total as His Thought, because they are His Thoughts. God shines in them all with perfect light. If they recognize this light anywhere, they know it universally. Revelation cannot be explained, because it is knowledge. Revelation happens. It is the only [5a.31] really natural happening, because it reflects the nature of God.

As long as perception lasts, prayer has a place. Since perception rests on lack, those who perceive have not totally accepted the Atonement, and given over themselves to truth. Perception is a separated state-, and the perceiver does need healing. Communion, not prayer, is the natural state of those who know. [5a.32] God and His miracles are inseparable.

All words, at best, are preparatory. The word is really a thought. No one word is universally meaningful, because a word is a symbol. But⁴⁹² thought is indivisible not divisible by Creation. The original word name for “thought” and “word” [2]⁴⁹³ the same. The quotation should read “In the beginning was the thought, and the thought was with God and the thought was God.” [5a.33] How beautiful indeed are the thoughts of God, who live in His light. Your worth is beyond perception because it is beyond doubt.

Do not perceive yourself in different lights. Know yourself in the One Light, where the miracle ~~you are~~ which is you is perfectly clear.

12 Perception is impossible without a belief in “more” and “less.” ²Unless perception at every level involves selectivity, it is incapable of organization. ³In all types of perception, there is a continual process of accepting and rejecting, of organizing and reorganizing, and of shifting and changing focus.

⁴Evaluation is an essential aspect of perception, because judgment *must* be made as the basis for selection. ⁵“Lack of lack” is a concept which is meaningless to a perceiver, because the ability to perceive at all *rests on* lack.

13 What happens to perceptions if there *are* no judgments, and there is nothing but perfect equality? ²Perception is automatically useless. ³Truth can only be *known*. ⁴All of it is equally true, and to know any part of it is to know all of it. ⁵Only perception involves partial awareness. ⁶Knowledge transcends all of the laws which govern perception. ⁷Partial knowledge is impossible. ⁸It is all one and has no separate parts (i.e., ¹⁰the parts have not separated). ¹¹This *is* the real knowledge. ¹²You who are really one with it need but know yourself and your knowledge is complete. ¹³To know God’s miracle is to know Him.

14 Forgiveness is the healing of the perception of separation.

²Correct perception of each other is necessary only because minds have willed to see themselves as separate beings. ³Each Son knows God completely. ⁴This *is* the miraculous power of the Son. ⁵The fact that each Son has this power completely is a fact which is entirely alien to human thinking, in which if any *one* has everything, there is nothing left. ⁶God’s miracles are as total as His thought, because they *are* His thoughts. ⁷God shines in them all with perfect light. ⁸If they recognize this light anywhere, they know it universally. ⁹Revelation cannot be explained, because it is knowledge. ¹⁰Revelation *happens*. ¹¹It is the only really natural happening, because it reflects the nature of God.

15 As long as perception lasts, prayer has a place. ²Since perception rests on lack, those who perceive have not totally accepted the Atonement and given over themselves to truth. ³Perception *is* a separated state, and the perceiver *does* need healing. ⁴Communion, not prayer, is the natural state of those who know. ⁵God and His miracles are inseparable.

16 All words, at best, are preparatory. ²The Word is really a thought. ³No one word is universally meaningful, because a word is a symbol. ⁴But thought is not divisible at the level of creation. ⁵The original name for “thought” and “word” was the same. ⁶The quotation should read, “In the beginning was the Thought, and the Thought was with God, and the Thought was God.”

17 How beautiful indeed are the thoughts of God, who live in His light. ²Your worth is beyond perception because it is beyond doubt. ³Do not perceive yourself in different lights. ⁴Know yourself in the One Light, where the miracle which is you is perfectly clear.

490. There are two check marks in the margin to the left of “~~every~~ each.” The Urtext initially had “every,” but then this was crossed out and replaced with “each.”

491. Urtext: “that.”

492. Urtext: “symbol, but.”

493. Urtext: “was.”

[The following paragraph is found on a page in Helen's Special Messages dated December 1, 1965 and labeled "164." Chronologically, it seems to fall between pages 163 and 164 of the Urtext, which would place it here.]

Dec. 1, '65.

William Thetford special note for Helen Schucman

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 Helen Schucman at times when William Thetford 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.

[The following lengthy discussion appears only in the Urtext, pp. 164-6[#]. (The Urtext numbering starts over completely after page 172; the numbers with a superscript pound sign [[#]] are the second set of numbers.) It is not labeled "dictated without notes"; however, it probably was dictated without notes. On the page in the Notes where the Notes pick up again, we find this: "This whole part goes after the special notes for Bill and his course"—a reference to some of the Urtext material that follows here. The most likely explanation for this instruction regarding where to place the subsequent material is that this Urtext material was dictated without notes.]

12/7/65

The prerequisites for therapy must include the following conditions:

1. The procedure must involve the recognition rather than the denial of the importance of thought.
2. The exact equality of everyone who is involved. This must include Me.
3. No one is either therapist or patient. (Bill should add "teacher or pupil.")
4. Above all EVERYONE involved must want to give up everything that is NOT true. The reason for the negative emphasis here is that therapy implies something HAS gone wrong. Even though the purpose is to correct, those who are ill ARE negative.
5. Therapy is EXACTLY the same as all other forms of miracle-working. It has no separate laws of its own. All of the points that were given for miracles apply to therapy because, UNLESS therapy proceeds from miracle-mindedness, it CANNOT heal.
6. The therapist (hopefully) does have the role of being the better perceiver. (This is also, again hopefully, true of the teacher.) It does not follow that he is the better knower. Temporarily, the therapist or teacher can help in straightening out twisted perceptions, which is also the only role that I would ever contribute myself. All therapy should do is try to place

VIII. The Essential Goal of Therapy

When two people experience a dominance-submission problem, it is often related to the perceived opposition between helping and being helped. ²This is a misperception resulting from the failure to recognize the equal worth of both individuals in the interaction. ³There can be *no* confusion on this point, and no strain if this confusion is not introduced. ⁴Such confusion may be experienced by a person when someone else is trying to help him. ⁵He is likely to feel that this puts him in a subordinate position if he thinks he should be the therapist.

2 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. ²It is impossible for anybody to ever lose anything when this is fully recognized. ³This is what recognizing your brother is all about.

3 The prerequisites for therapy must include the following conditions:

1. ²The procedure must involve the recognition rather than the denial of the importance of thought.
2. ³The exact equality of everyone who is involved must also be recognized. ⁴This must include me.
3. ⁵No one is either therapist or patient (you could add "teacher or pupil").
4. ⁶Above all, everyone involved must want to give up everything that is *not* true. ⁷The reason for the negative emphasis here is that therapy implies something has gone wrong. ⁸Although the purpose of therapy is to correct this, those who are ill *are* negative.
- 4 Therapy is *exactly* the same as all other forms of miracle working. ²It has no separate laws of its own. ³All of the principles that were given for miracles apply to therapy because, unless therapy proceeds from miracle-mindedness, it cannot heal.
- 5 The therapist (hopefully) does have the role of being the better perceiver. ²(This is also, again hopefully, true of the teacher.) ³It does not follow that he is the better knower. ⁴Temporarily, the therapist or teacher can help in straightening out twisted perceptions, which is also the only role that I would ever contribute myself. ⁵All therapy should do is try to place

EVERYONE involved in the right frame of mind to help one another. It is essentially a process of true courtesy, including courtesy to Me. [165] [Moved from 4b.56.] ...You should know that all God's children are fully worthy of <u>complete</u> courtesy. ...There are ways of treating others in which <u>only</u> consistent courtesy, even in very little things, is offered. It is a <u>very healing</u> habit to acquire. [Urtext material cont.] Any form of mental illness can truthfully be described as an expression of viciousness. We said before that those who are afraid are apt to be vicious. If we were willing to forgive other people's misperceptions of us, they could not possibly affect us at all. There is little doubt that you can explain your present absolute attitudes in terms of how people used to look at you, but there is no wisdom in doing so. In fact, the whole historical approach can justifiably be called doubtful. As you have so often said, no one has adopted ALL of his parents' attitudes as his own. In every case, there has been a long process of choice, in which the individual has escaped from those he himself vetoed, while retaining those he voted FOR. Bill has not retained his parents political beliefs, in spite of the particular kind of newspapers that constituted their own reading matter in this area. The reason why he could do this was because he believed he was free in this area. There must be some acute problem OF HIS OWN that would make him so eager to accept their misperception of his own worth. This tendency can ALWAYS be regarded as punitive. It cannot be justified by the inequality of the strengths of parents and children. This is never more than temporary, and is largely a matter of maturational and thus physical difference. It does not last unless it is held onto. [166] When Bill's father came to his new office and "destroyed" it, it is quite apparent that Bill MUST have been willing to let it be destroyed. The many times that he has commented on this event alone would suggest that the extreme importance of this misperception in his own distorted thinking.	<u>everyone</u> involved in the right frame of mind to help one another. 6 It is essentially a process of true courtesy, including courtesy to me. ²You should know that all God's children are fully worthy of <u>complete</u> courtesy. ³There are ways of treating others in which <u>only</u> consistent courtesy, even in very little things, is offered. ⁴It is a <u>very healing</u> habit to acquire. 7 Any form of mental illness can truthfully be described as an expression of viciousness. ²We said before that those who are afraid are apt to be vicious. ³If we were willing to forgive other people's misperceptions of us, they could not possibly affect us at all. ⁴There is little doubt that you can explain your present attitudes in terms of how people used to look at you, but there is no wisdom in doing so. ⁵In fact, the whole historical approach can justifiably be called doubtful. 8 No one has adopted all of his parents' attitudes as his own. ²In every case, there has been a long process of choice, in which the individual has escaped from those he himself vetoed, while retaining those he voted for. ³For instance, <u>someone might not have retained</u> his parents' political beliefs, because he believed he was free in this area. ⁴Yet he <u>might still have retained</u> their misperception of his worth. ⁵<u>In this case</u>, there must be some acute problem of <u>his own</u> that would make him so eager to accept <u>this</u>. ⁶This tendency can always be regarded as punitive. ⁷It cannot be justified by the inequality of the strengths of parents and children. ⁸This is never more than temporary, and is largely a matter of maturational and thus physical difference. ⁹It does not last unless it is held onto.
We don't know the details of this story of Bill's father "destroying" his office. While "destroyed" sounds like a physical act, the quotation marks around the word may be intended to convey that it was only a so-called destruction; i.e., that it was only verbal. Neal Vahle, in <i>A Course in Miracles: The Lives of Helen Schucman and Bill Thetford</i>, says, "Evidently Bill's father, who was poorly educated, was unable to comprehend the earning power that a Ph.D. gave Bill. In what presumably was a fit of anger about Bill's choice of vocation, he went into Bill's office, probably at the University of Chicago, and destroyed it [another edition of this book says 'tore the office apart']. This incident underscored the tension that continued to exist between father and son after Bill had moved into his twenties" (p. 46). This incident, in other words, took place many years before this point in time.	
Why should anyone accord an obvious misperception so much power? There cannot be any real justification for it, because even Bill himself recognized the real problem by saying "How could he do this to me?" The answer is HE didn't. Bill has a very serious question to ask himself in this connection. We said before that the purpose of the Resurrection was to "demonstrate that no amount of misperception has any influence at all on a Son of God." This demonstration EXONERATES those who misperceive, by establishing beyond doubt that they have NOT hurt anyone. Bill's question, which he must ask himself very honestly, is whether he is willing to	9 Why should anyone accord an obvious misperception so much power? ²There cannot be any real justification for it, because even <u>you yourself recognize</u> the real problem <u>when you say</u>, "How could <u>they</u> do this to me?" ³The answer is <u>they</u> didn't. 10 <u>You have</u> a very serious question to ask <u>yourself</u> in this connection. ²We said before that the purpose of the resurrection was to demonstrate that no amount of misperception has any influence at all on a Son of God. ³This demonstration exonerates those who misperceive, by establishing beyond doubt that they have <u>not</u> hurt anyone. ⁴<u>Your</u> question, which <u>you must ask yourself</u> very honestly, is whether <u>you are</u> willing

demonstrate that his parents have NOT hurt him. Unless he is willing to do this, he has not forgiven them.

The essential goal of therapy is the same as that of knowledge. No one can survive independently as long as he is willing to see himself through the eyes of others. This will always put him in a position where he MUST see himself in different lights. Parents do not create the image of their children, though they may perceive [167] images which they do create. However, as we have already said, you are not an image. If you SIDE WITH image-makers, you are merely being idolatrous.

Bill has no justification whatever for perpetuating ANY image of himself at all. He is NOT an image. Whatever is true of him is wholly benign. It is essential that he KNOW this about himself, but he cannot know it while he chooses to interpret himself as vulnerable enough to BE hurt. This is a peculiar kind of arrogance, whose narcissistic component is perfectly obvious. It endows the perceiver with sufficient unreal strength to make him over, and then acknowledges the perceiver's miscreation. There are times when this strange lack of real courtesy appears to be a form of humility. Actually, it is never more than simple spite.

Bill, your parents did misperceive you in many ways, but their ability to perceive was quite warped, and their misperceptions stood in the way of their own knowledge. There is no reason why it should stand in the way of yours. It is still true that you believe they DID something to you. This belief is extremely dangerous to your perception, and wholly destructive of your knowledge. This is not only true of your attitudes toward your parents, but also of your misuse of your friends. You still think that you MUST respond to their errors AS IF they were true. By reacting self-destructively, you are GIVING them approval for their misperceptions. [168]

No one has the right to change himself according to different circumstances. Only his actions are capable of appropriate variation. His belief in himself is a constant, unless it rests on perceptual acuity rather than knowledge of what he is.

It is your DUTY to establish beyond doubt that you are totally unwilling to side with (identify with) anyone's misperceptions of you, including your own. If you become concerned with totally irrelevant factors, such as the physical condition of a classroom, the number of students, the hour of the course, and the many elements which you may choose to select for emphasis as a basis for misperception, you have lost the knowledge of what ANY interpersonal relationship is for. It is NOT true that the difference between pupil and teacher is lasting. They meet IN ORDER to abolish the difference. At the beginning, since we are still in time, they come together on the basis of inequality of ability and experience. The aim of the teacher is to give them more of what is temporarily his. This process has all of the miracle conditions we referred to at the beginning. The teacher (or miracle worker) gives more to those who have less, bringing them closer to equality with him, at the same time gaining for himself.

The confusion here is only because they do not gain the same things, because they do not NEED the same things. If they did, their respective, though temporary roles would not be conducive to mutual profit. Freedom from fear can be achieved by BOTH

to demonstrate that your parents have not hurt you. ⁵Unless you are willing to do this, you have not forgiven them.

11 The essential goal of therapy is the same as that of knowledge. ²No one can survive independently as long as he is willing to see himself through the eyes of others. ³This will always put him in a position where he *must* see himself in different lights. ⁴Parents do not make the self-image of their children, though they may perceive images which they do make. ⁵However, as we have already said, you are not an image. ⁶If you side with image makers, you are merely being idolatrous.

12 You have no justification whatever for perpetuating any image of yourself at all. ²You are *not* an image. ³Whatever is true of you is wholly benign. ⁴It is essential that you know this about yourself, but you cannot know it while you choose to interpret yourself as vulnerable enough to be hurt. ⁵This is a peculiar kind of arrogance, whose narcissistic component is perfectly obvious. ⁶It endows the perceiver with sufficient unreal strength to make you over, and then acknowledges the perceiver's miscreation. ⁷There are times when this strange lack of real courtesy appears to be a form of humility. ⁸Actually, it is never more than simple spite.

13 Your parents probably did misperceive you in many ways, but their ability to perceive may have been quite warped, and their misperception stood in the way of their own knowledge. ²There is no reason why it should stand in the way of yours. ³It is still true that you believe they *did* something to you. ⁴This belief is extremely dangerous to your perception and wholly destructive of your knowledge. ⁵This is not only true of your attitudes toward your parents, but also of your misuse of your friends. ⁶You still think that you must respond to their errors as if they were true. ⁷By reacting self-destructively, you are giving them approval for their misperceptions. ⁸No one has the right to change himself according to different circumstances. ⁹Only his actions are capable of appropriate variation. ¹⁰His belief in himself is a constant, unless it rests on perceptual acuity rather than knowledge of what he is.

14 It is your *duty* to establish beyond doubt that you are totally unwilling to side with (identify with) anyone's misperceptions of you, including your own.

IX. The Fear of Teaching

As a teacher, if you become concerned with totally irrelevant factors, such as the physical condition of the classroom, the number of students, the hour of the course, and the many elements which you may choose to select for emphasis as a basis for misperception, you have lost the knowledge of what *any* interpersonal relationship is for.

2 It is not true that the difference between pupil and teacher is lasting. ²They meet *in order* to abolish the difference. ³At the beginning, since we are still in time, they come together on the basis of inequality of ability and experience. ⁴The aim of the teacher is to give pupils more of what is temporarily his. ⁵This process has all of the miracle conditions we referred to at the beginning. ⁶The teacher (or miracle worker) gives more to those who have less, bringing them closer to equality with him, at the same time gaining for himself.

3 The confusion here is only because teacher and pupil do not gain the same things, because they do not *need* the same things. ²If they did, their respective though temporary roles would not be conducive to mutual profit. ³Freedom from fear can be

teacher and pupil ONLY if they do not compare either their needs or their [169] positions in regard to each other in terms of higher and lower.

Presumably, children must learn from parents. What parents learn from children is merely of a different order. Ultimately, there is no difference in order, but this involves only knowledge. Neither parents nor children can be said to HAVE knowledge, or their relationships would not exist AS IF they were on different levels. The same is true of the teacher and the pupil. Children have an authority problem ONLY if they believe that their image is influenced BY the authority. This is an act of will on their part, because they are electing to misperceive the authority and GIVE him this power.

A TEACHER with an authority problem is merely a pupil who refuses to teach others. He wants to maintain HIMSELF in a position where he can be misused and misperceived. This makes him resentful of teaching, because of what he insists it has done to him.

The ONLY way out of this particular aspect of the desert is still to leave. The way this is left is to release EVERYONE involved, by ABSOLUTELY REFUSING to engage in any form of honoring error. Neither teacher nor pupil is imprisoned by learning unless he uses it as an attack. If he does this, he will be imprisoned whether he actually teaches or learns, or refuses to engage in the process at all. [170]

The role of a teacher, properly conceived, is one of leading himself and others out of the desert. The value of this role can hardly be underestimated, if only because it was one to which I very gladly dedicated my own life. I have repeatedly asked MY pupils to follow me. This means that, to be effective teachers, they MUST interpret teaching as I do. I have made EVERY effort to teach you ENTIRELY without fear. If you do not listen, you will be unable to avoid the VERY obvious error of perceiving teaching as a threat.

It is hardly necessary to say that teaching is a process whose purpose is to produce learning. The ultimate purpose of ALL learning is to abolish fear. This is necessary so that knowledge can happen. The role of the teacher is NOT the role of God. This confusion is all too frequently made, by parents, teachers, therapists, and the clergy. It is a real misunderstanding of both God and His miracles. Any teacher who believes that teaching is fearful CANNOT learn because he is paralyzed. He also cannot really teach.

Bill was quite right in maintaining that this course is a prerequisite for his. However, he was really saying much more than that. The purpose of this course IS to prepare you for knowledge. So is the only real purpose of ANY legitimate course. All that is required of you as a teacher is to follow Me. [171]

Whenever anyone decides that he can function only in SOME roles but not in others, he cannot BUT be attempting to make a compromise which will not work. If Bill is under the misbelief that he is coping with the fear problem by functioning as an administrator and as a teacher of interns, but NOT as a teacher of students, he is merely deceiving himself. He owes himself greater respect. There is nothing as tragic as the attempt to deceive one's self, because it implies that you perceive yourself as so unworthy that deception is more fitting for you than truth. Either you can function in all of the roles you have properly undertaken to fill, or you cannot function effectively in any of them. This IS an all or none decision. You CANNOT make inappropriate level distinctions within this choice. You are

achieved by both teacher and pupil *only* if they do not compare either their needs or their positions in regard to each other in terms of higher and lower.

4 Presumably, children must learn from parents. ²What parents learn from children is merely of a different order. ³Ultimately, there is no difference in order, but this involves only knowledge. ⁴Neither parents nor children can be said to *have* knowledge, or their relationships would not exist as if they were on different levels. ⁵The same is true of the teacher and the pupil. ⁶Children have an authority problem only if they believe that their image is influenced by the authority. ⁷This is an act of will on their part, because they are electing to misperceive the authority and *give* him this power.

5 A teacher with an authority problem is merely a pupil who refuses to teach others. ²He wants to maintain himself in a position where he can be misused and misperceived. ³This makes him resentful of teaching, because of what he insists it has done to him. ⁴The only way out of this particular aspect of the desert is still to leave. ⁵The way this is left is to release everyone involved, by absolutely refusing to engage in any form of honoring error. ⁶Neither teacher nor pupil is imprisoned by learning unless he uses it as an attack. ⁷If he does this, he will be imprisoned whether he actually teaches or learns, or refuses to engage in the process at all.

6 The role of a teacher, properly conceived, is one of leading himself and others out of the desert. ²The value of this role can hardly be underestimated, if only because it was one to which I very gladly dedicated my own life. ³I have repeatedly asked my pupils to follow me. ⁴This means that, to be effective teachers, they must interpret teaching as I do. ⁵I have made every effort to teach you entirely without fear. ⁶If you do not listen, you will be unable to avoid the very obvious error of perceiving teaching as a threat.

7 It is hardly necessary to say that teaching is a process whose purpose is to produce learning. ²The ultimate purpose of *all* learning is to abolish fear. ³This is necessary so that knowledge can happen. ⁴The role of the teacher is not the role of God. ⁵This confusion is all too frequently made by parents, teachers, therapists, and the clergy. ⁶It is a real misunderstanding of both God and His miracles. ⁷Any teacher who believes that teaching is fearful cannot learn because he is paralyzed. ⁸He also cannot really teach.

8 You would be right to maintain that this course is a prerequisite for any rightful course you may teach. ²However, you would really be saying much more than that. ³The purpose of this course *is* to prepare you for knowledge. ⁴So is the only real purpose of any legitimate course. ⁵All that is required of you as a teacher is to follow me.

9 Whenever anyone decides that he can function only in some roles but not in others, he cannot but be attempting to make a compromise which will not work. ²If you are under the belief that you are coping with your fear of teaching by functioning in related roles, but not as a teacher of students, you are merely deceiving yourself. ³You owe yourself greater respect. ⁴There is nothing as tragic as the attempt to deceive oneself, because it implies that you perceive yourself as so unworthy that deception is more fitting for you than truth.

10 Either you can function in all of the roles you have properly undertaken to fill, or you cannot function effectively in any of them. ²*This is* an all or none decision. ³You cannot make inappropriate level distinctions within this choice. ⁴You are

either capable or not. This does not mean that you can DO everything, but it ~~does~~ DOES mean that you are either totally miracle-minded or not. This decision is open to NO compromise whatever. When Bill says that he cannot teach, he is making the same mistake that we spoke of before, when he acted as if universal laws applied to everyone except him. This is not only arrogant, but patently untrue. Universal laws MUST apply to him, unless he does not exist. We will not bother to argue about this. [172]

Descartes engaged in a very interesting teaching procedure, and one from which he himself learned a great deal. He began with doubting the existence of everything, except himself. He insisted that his own existence was not open to doubt, and rebuilt his entire thought system on the one premise "I think, therefore I am." It is noteworthy that he arrived at accepting the entire system he originally doubted, solely on the basis of this ONE piece of knowledge. There was, however, a distinct shift in his own perception. He no longer really questioned the reality of what he perceived, because he KNEW he was there.

We mentioned before that Bill is not too sure of this, and that is why we suggested that he concentrate on "Lord, here I am."

[Moved from 1a.21.]

Suggest a very short phrase, like "Here I am, Lord" and don't think of anything else. Just pull in your mind slowly from everywhere else and center it on these ~~four~~ words.

[Urtext material cont.]

A teacher is unlikely to be effective unless he begins with BEING THERE. Bill, this is not really open to question. You will lose all your fear of teaching and relating in any form once you know who you are. There is no point whatever in remaining in the prison of believing that this is up to you. You do NOT exist in different lights. It is this belief which has confused you about your own reality. Why would you want to remain so obscure to yourself? [1[#]]

12/10/65

We have already discussed the Last Judgment in some though insufficient detail. After the Last Judgment, there isn't any more. This is symbolic only in the sense that everybody is much better off WITHOUT judgment. When the Bible says "Judge not that ye be not judged" it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own. The choice to judge rather than know has been the cause of the loss of peace. Judgment is the process on which perception but not cognition rests. We covered this before in terms of selectivity. Evaluation was said at that time to be its obvious prerequisite.

Judgment ALWAYS involves rejection. It is not an ability which emphasizes ONLY the positive aspects of what is judged, whether it be in or out of the self. However, what has been perceived and rejected, (or judged and found wanting) remains in the unconscious because it HAS been perceived. Watson had a very relevant notion of the unconscious in this connection. In fact, it was so relevant that he dropped it as officially out of accord with Behaviorism. He was right on both counts.

One of the illusions from which human perception suffers is that what it perceives and judges against has no effect. This cannot be true, unless ~~he~~ man also believes that what his

either capable or not. ¹This does not mean that you can do everything, but it *does* mean that you are either totally miracle-minded or not. ²This decision is open to no compromise whatever. ³When you say that you cannot teach, you are acting as if universal laws apply to everyone except you. ⁴This is not only arrogant, but patently untrue. ⁵Universal laws must apply to you, unless you do not exist. ¹⁰We will not bother to argue about this.

11 Descartes engaged in a very interesting teaching procedure, and one from which he himself learned a great deal. ²He began with doubting the existence of everything except himself. ³He insisted that his own existence was not open to doubt and rebuilt his entire thought system on the one premise "I think, therefore I am." ⁴It is noteworthy that he arrived at accepting the entire system he originally doubted, solely on the basis of this *one* piece of knowledge. ⁵There was, however, a distinct shift in his own perception. ⁶He no longer really questioned the reality of what he perceived, because he *knew* he was there.

12 Perhaps you are not too sure of this, and for this reason we suggest that you concentrate on "Here I am, Lord." ²Repeat this very short phrase and don't think of *anything* else. ³Just pull in your mind slowly from everywhere else and center it on these words.

13 A teacher is unlikely to be effective unless he begins with *being there*. ²This is not really open to question. ³You will lose all your fear of teaching and relating in any form once you know who you are. ⁴There is no point whatever in remaining in the prison of believing that this is up to you. ⁵You do *not* exist in different lights. ⁶It is this belief which has confused you about your own reality. ⁷Why would you want to remain so obscure to yourself?

X. Judgment and the Authority Problem

We have already discussed the Last Judgment in some, though insufficient, detail. ²After the Last Judgment, there isn't any more. ³This is symbolic only in the sense that everybody is much better off without judgment. ⁴When the Bible says, "Judge not, that ye be not judged," it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own. ⁵The choice to judge rather than know has been the cause of the loss of peace.

2 Judgment is the process on which perception but not knowledge rests. ²We covered this before in terms of selectivity. ³Evaluation was said at that time to be perception's obvious prerequisite. ⁴Judgment *always* involves rejection. ⁵It is not an ability which emphasizes only the positive aspects of what is judged, whether it be in or out of the self. ⁶However, what has been perceived and rejected (or judged and found wanting) remains in the unconscious because it *has* been perceived. ⁷(Watson had a very relevant notion of the unconscious in this connection. ⁸In fact, it was so relevant that he dropped it as officially out of accord with behaviorism. ⁹He was right on both counts.)

3 One of the illusions from which human perception suffers is that what it perceives and judges against has no effect. ²This cannot be true, unless you also believe that what your judgment

judgment vetoes does not exist. He evidently does not believe this, or he would not have judged against it. [2[#]] It does not really matter, in the end, whether you judge right or wrong. Either way, you are placing your belief in the unreal. This cannot be avoided in any type of judgment, because it IMPLIES the belief that reality is yours to choose FROM.

Neither of you has any idea of the tremendous release and deep peace that comes from meeting yourselves and your brothers totally without judgment. If you will look back at the earlier notes about what you and your brothers ARE, you will realize that judging them in any way is really without meaning. In fact, their meaning is lost to you precisely BECAUSE you ARE judging them. All uncertainty comes from a totally fallacious belief that you are under the coercion of judgment. You do not need it to organize your life, and you certainly do not need it to organize yourselves.

When you look upon knowledge, all judgment is automatically suspended, and this is the process that enables recognition to REPLACE perception. Man is very fearful of everything he has perceived and refused to accept. He believes that because he has refused to accept it, he has lost control over it. This is why he sees it in nightmares, or in pleasant disguise in what seems to be happier dreams. Nothing that you have refused to accept can be brought into awareness. It does NOT follow that it is dangerous. But it follows that you have made it dangerous. [3[#]]

When you feel tired, it is merely because you have judged yourself as capable of being tired. When you laugh at someone it is because you have judged ~~them~~ him as debased. When you laugh at yourself, you are singularly likely to laugh at others, if only because you cannot tolerate being more debased THAN others. All of this does make you tired, because it is essentially disheartening. You are not really capable of being tired, but you are very capable of wearying yourselves.

The strain of constant judgment is virtually intolerable. It is a curious thing that any ability which is so debilitating should be so deeply cherished. But there is a very good reason for this. (This, however, depends upon what you mean by good.)

If you wish to be the author of reality, which is totally impossible anyway, then you will insist on holding on to judgment. You will also use the term with considerable fear and believe that judgment will someday be used against you. To whatever extent it IS used against you, it is due ONLY to your belief in its efficacy as a weapon of defense for your own authority.

The issue of authority is really a question of authorship. When an individual has a "authority problem," it is ALWAYS because he believes he is the author of himself, and resents his own projection that you share his delusion in this respect. He then perceives the situation as one in which two people are literally fighting for his own authorship. This is the fundamental [4[#]] error of all those who believe they have usurped the power of God.

The belief is very frightening to them, but hardly troubles God at all. He is, however, eager to undo it, not to punish His children, but ONLY because He knows that it makes them unhappy. Souls were given their own true authorship, and ~~they~~ men preferred to remain anonymous when they chose to separate themselves FROM their Author. The word "authority" has been one of their most fearful symbols ever since. Authority has been used for great cruelty, because, being uncertain of their true Authorship, men believe that their creation was anonymous. This

vetoes does not exist. ³You evidently do not believe this, or you would not have judged against it. ⁴It does not really matter, in the end, whether you judge right or wrong. ⁵Either way, you are placing your belief in the unreal. ⁶This cannot be avoided in any type of judgment, because it implies the belief that reality is yours to choose *from*.

⁴ You have no idea of the tremendous release and deep peace that comes from meeting yourself and your brothers totally without judgment. ²If you will look back at the earlier remarks about what you and your brothers are, you will realize that judging them in any way is really without meaning. ³In fact, their meaning is lost to you precisely because you *are* judging them. ⁴All uncertainty comes from a totally fallacious belief that you are under the coercion of judgment. ⁵You do not need it to organize your life, and you certainly do not need it to organize yourself.

⁵ When you look upon knowledge, all judgment is automatically suspended, and this is the process that enables recognition to replace perception. ²You are very fearful of everything you have perceived and refused to accept. ³You believe that because you have refused to accept it, you have lost control over it. ⁴This is why you see it in nightmares, or in pleasant disguise in what seem to be happier dreams. ⁵Nothing that you have refused to accept can be brought into awareness. ⁶It does not follow that it is dangerous. ⁷But it does follow that you have made it dangerous.

⁶ When you feel tired, it is merely because you have judged yourself as capable of being tired. ²When you laugh at someone, it is because you have judged him as debased. ³When you laugh at yourself, you are singularly likely to laugh at others, if only because you cannot tolerate being more debased than others. ⁴All of this does make you tired, because it is essentially disheartening. ⁵You are not really capable of being tired, but you are very capable of wearying yourself.

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⁸ The issue of authority is really a question of authorship. ²When an individual has an "authority problem," it is always because he believes he is the author of himself and resents his own projection of this delusion onto others. ³He then perceives the situation as one in which two people are literally fighting for his own authorship. ⁴This is the fundamental error of all those who believe they have usurped the power of God. ⁵The belief is very frightening to them, but hardly troubles God at all. ⁶He is, however, eager to undo it, not to punish His children, but only because He knows that it makes them unhappy.

⁹ God's Sons were given their own true authorship, but they preferred to remain anonymous when they chose to separate themselves from their Author. ²The word "authority" has been one of their most fearful symbols ever since. ³Authority has been used for great cruelty, because, being uncertain of their true authorship, people believe that their creation was

has left them in a position where it SOUNDS meaningful to consider the possibility that they must have created themselves.

The dispute over authorship has left such uncertainty in the minds of man that some people have gone so far as to doubt whether they were ever created at all. Despite the apparent contradiction in this position, it is in one sense more tenable than the view that they created themselves. At least, it acknowledged the fact some TRUE authorship is necessary for existence.

Only those who give over all desire to reject can KNOW that their own rejection is impossible. [5[#]] You have not usurped the power of God, but you HAVE lost it. Fortunately, when you lose something, this does not mean that the something has gone. It merely means that YOU do not know where it is. Existence does not depend on your ability to identify it, or even to place it. It is perfectly possible to look on reality without judgment, and merely KNOW it is there. By knowing this, you are not doubting its reality at all.

Peace is a natural heritage of the Soul. Everyone is free to refuse to accept his inheritance, but he is NOT free to establish what his inheritance IS. The problem which everyone MUST decide is the fundamental question of his own authorship. All fear comes ultimately, and sometimes by way of very devious routes, from the denial of Authorship. The offense is never to God, but only to the denier himself. He has thrown away the reason for his own peace, and sees himself only in pieces. This strange perception IS an authority problem. It is also the basis for castration anxiety, since both forms of error are fundamentally the same.

Neither you nor Bill can find peace while this authority problem continues. But the truth is still that there IS no problem about this. There is no man who does not feel that he is imprisoned in some way. If this has been the result of his own free will, he must regard his will as if it were NOT free, or the obviously circular reasoning of his own position would be quite apparent. [6[#]]

Free will MUST lead to freedom. Judgment always imprisons, because it separates segments of reality according to the highly unstable scales of desire. Wishes are not facts, by definition. To wish is to imply that willing is not sufficient. However, no one really believes that what is wished is as real as what is willed. Instead of “seek you first the Kingdom of Heaven” say “Will ye first the Kingdom of Heaven,” and you have said “I know what I am, and I will to accept my own inheritance.”

[Notes pick up here—5a.34.]

This whole part goes after the special notes for Bill and his course. Two notes follow the ones <from> this picks up. And be sure you do not stop without asking.

It is⁴⁹⁴ essential that this whole authority problem be voluntarily dismissed once and for all before his course. Neither of you ~~real~~ understands how important this is for your sanity. You are both quite insane on this point. (This is not a [5a.35] judgment; it is merely a fact. (No, Helen, you should use the word “fact” here. This is just as much a fact as God is. A fact is literally a making “making,” [2-2-2] “given,” or a [2] starting-

anonymous. ⁴This has left them in a position where it sounds meaningful to consider the possibility that they must have created themselves. ⁵The dispute over authorship has left such uncertainty in the mind that some people have gone so far as to doubt whether they were ever created at all. ⁶Despite the apparent contradiction in this position, it is in one sense more tenable than the view that they created themselves. ⁷At least it acknowledges the fact some true authorship is necessary for existence.

10 Only those who give over all desire to reject can know that their own rejection is impossible. ²You have not usurped the power of God, but you *have* lost it. ³Fortunately, when you lose something, this does not mean that the something has gone. ⁴It merely means that *you* do not know where it is. ⁵Existence does not depend on your ability to identify it or even to place it. ⁶It is perfectly possible to look on reality without judgment and merely know it is there. ⁷By knowing this, you are not doubting its reality at all.

11 Peace is a natural heritage of the Son. ²Everyone is free to refuse to accept his inheritance, but he is not free to establish what his inheritance is. ³The problem which everyone must decide is the fundamental question of his own authorship. ⁴All fear comes ultimately, and sometimes by way of very devious routes, from the denial of authorship. ⁵The offense is never to God, but only to the denier himself. ⁶He has thrown away the reason for his own peace, and sees himself only in pieces. ⁷This strange perception *is* an authority problem. ⁸(It is also the basis for castration anxiety, since both forms of error are fundamentally the same.)

12 You cannot find peace while this authority problem continues. ²But the truth is still that there is no problem about this. ³There is no one who does not feel that he is imprisoned in some way. ⁴If this has been the result of his own free will, he must regard his will as if it were not free, or the obviously circular reasoning of his own position would be quite apparent. ⁵Free will *must* lead to freedom. ⁶Judgment always imprisons, because it separates segments of reality according to the highly unstable scales of desire.

13 Wishes are not facts, by definition. ²To wish is to imply that willing is not sufficient. ³However, no one really believes that what is wished is as real as what is willed. ⁴Instead of “Seek ye first the Kingdom of Heaven” say “Will ye first the Kingdom of Heaven,” and you have said “I know what I am, and I will to accept my own inheritance.”

XI. The Unshakable Foundation

It is essential that this whole authority problem be voluntarily dismissed once and for all. ²You do not understand how important this is for your sanity. ³You are quite insane on this point. ⁴This is not a judgment; it is merely a fact. ⁵It is just as much a fact as God is. ⁶A fact is literally a “making,” or a starting point. ⁷You *do* start from this point, and all your thinking is inverted because of it.

494. Before “It is,” there may be a date in the margin of the Notes. It looks like it may be “12/1[?]/65.” At this same point, the Urtext has “12/11/65.”

point. You <u>do</u> start from this point, and all your thinking is inverted because of it. [2]	
Jesus' comment "No, Helen, you <u>should</u> use the word 'fact' here" suggests that he and Helen are having an exchange, in which she is correcting him and he is responding. First, Jesus tells her that she is "quite insane" in regard to the authority problem. It may be that she tells him that he is judging her, because he says, "This is not a judgment; it is merely a fact." She objects to the word "fact," most likely on the grounds that Jesus has tended to reserve "fact" for things that are less subjective and more eternal. (He has just said in the previous paragraph, "Wishes are not facts.") So she is probably in essence saying, "You are not staying true to your own terminology here." Jesus then responds with the line "No, Helen, you <u>should</u> use the word 'fact' here. A fact is...a starting point. You <u>do</u> start from this point, and all your thinking is inverted because of it." With this comment, he has neatly returned to where he started. He started by saying the authority problem has made her insane. Now he has responded to her objection and used the definition of "fact" to say that the authority problem is her starting point, and because of it her thinking is upside down—<i>insane</i>.	
Every system of thought <u>must</u> have a starting-point. It begins with either a "making"² [5a.36] or a creating, a difference which we have already covered. Both are will acts of will, except that making involves doing, while⁴⁹⁵ creating involves active willing. Their resemblance lies in their power and strength as <u>foundations</u>. Their difference lies in what rests on upon them. Both are corner-stones for systems of belief by which men live. [5a.37] It is a mistake to believe that a thought-system which is based on lies is weak. <u>Nothing</u> made by a Child of God is without power. It is absolutely essential that you realize this, because otherwise you will not understand why you have so much trouble with this course, and will be unable to escape from the prisons you have ere created⁴⁹⁶ for yourselves. (This <u>was</u> an error. You should have said "made")⁴⁹⁷ [5a.38] You have both made the error of the psychotherapist we described in some detail before, and it is particularly serious at this time. You <u>cannot</u> resolve the⁴⁹⁸ authority problem by depreciating the power of your mind. It <u>can</u>⁴⁹⁹ hurt you if you misuse it, because you <u>know</u> its strength; and you⁵⁰⁰ also know that belittling it you <u>cannot</u> weaken it any more than you can weaken God. The devil is a frightening concept [5a.39] <u>only</u> because he is thought of as extremely powerful and extremely active. He is perceived as a a⁵⁰¹ force in combat with God, battling Him for the possession of Souls. He deceives by lies, and builds kingdoms of his own, in which everything is in direct opposition to God. Yet he <u>attracts</u> men rather than repels them, and they are perceived as willing to "sell" him their souls in [5a.40] return for gifts they <u>know</u> are of no real worth at all. This makes absolutely no sense. The whole picture (whether it be ascribed to the devil, or chance, or your the father figure) is one in which man acts in a way he <u>himself</u> recog realizes is self-defeating/structive, but which, by placing the perceiving the cause as beyond his control, he does <u>does not will</u> to correct, and therefore [5a.41] <u>perceives</u> the cause as beyond his control.	2 Every system of thought <u>must</u> have a starting point. ²It begins with either a making or a creating, a difference which we have already covered. ³Both are acts of will, except that making involves doing, <u>while</u> creating involves active willing. ⁴Their resemblance lies in their power as <u>foundations</u>. ⁵Their difference lies in what rests upon them. ⁶Both are cornerstones for systems of belief by which <u>you</u> live. 3 It is a mistake to believe that a thought system which is based on lies is weak. ²Nothing made by a child of God is without power. ³It is absolutely essential that you realize this, because otherwise you will not understand why you have so much trouble with this course, and will be unable to escape from the <u>prison</u> you have <u>made</u> for <u>yourself</u>. ⁴You have made the error of the psychotherapist we described in some detail before. ⁵<u>Yet</u> you <u>cannot</u> resolve the authority problem by depreciating the power of your mind. ⁶It <u>can</u> hurt you if you misuse it, because you <u>know</u> its strength, and you also know that you <u>cannot</u> weaken it, any more than you can weaken God. 4 The devil is a frightening concept <u>only</u> because he is thought of as extremely powerful and extremely active. ²He is perceived as a force in combat with God, battling Him for the possession of souls. ³He deceives by lies and builds kingdoms of his own, in which everything is in direct opposition to God. ⁴Yet he <u>attracts</u> men rather than repels them, and they are perceived as willing to "sell" him their souls in return for gifts they <u>know</u> are of no real worth at all. ⁵This makes absolutely no sense. ⁶The whole picture is one in which man acts in a way he <u>himself</u> realizes is self-destructive but which he does <u>not will</u> to correct, and therefore perceives the cause as beyond his control.

495. Urtext: "and."

496. Urtext adds: "(made)."

497. Urtext adds "(The use of creative here was an error. You should have said made for yourself.)"

498. Urtext: "cannot resolve your."

499. Urtext: "minds. ~~It~~ THIS CAN."

500. Urtext: "strength. You."

501. Urtext: "as a."

We have discussed the ~~meaning~~ of the fall or separation before, but its meaning must be clearly understood, without symbols. The separation is not symbolic. It is an order of reality, or a system of thought which⁵⁰² is perfectly real in time, though not in eternity. All beliefs are real to the believer.

The fruit of only one tree was “forbidden” to man.⁵⁰³ But God⁵⁰⁴ could [5a.42] not have forbidden it, or it could not have been eaten. If God knows His children, and I assure you He does, ~~why~~ would He have put them in a position where their own destruction was possible?⁵⁰⁵

The tree which was forbidden was correctly named “the tree of knowledge.” Yet God created knowledge, and gave it freely to His Creations. The symbolism here is open to many interpretations, but you may be sure that any interpretation [5a.43] which perceives either God or His Creations as if they were capable of destroying their own Purpose is wrong.

Eating ~~the apple~~ of the tree of knowledge is a symbolic expression for ~~assum~~-incorporating into the self the ability for self-creation. This is the only sense in which God and His Souls are not co-creators. The belief that they are is implicit in the “self-concept,” a concept now made acceptable by its weakness, and explained [5a.44] by a tendency of the self to create an image of itself. Its fear aspect is usually ascribed to the father-figure,⁵⁰⁶ a particularly interesting idea, in view of the fact that nobody means the ~~real~~ physical father by the term. It is ~~an~~ refers to an image of a father in relation to an image of the self.

Once again, images are perceived, not known. Knowledge cannot deceive, but perception can. Man can perceive himself as self-creating, but he cannot [5a.45] do more than believe it. He cannot make it true. I told you before that when you finally perceive correctly, you can only be glad you can't. But until then⁵⁰⁷ belief that you can is the central foundation-stone in your thought-system, and all your defenses are used to attack ideas which would bring it to light.

You and Bill still believe you are images of your own creation. You are split with your own Souls on this [5a.46] point, and there is no resolution, because you believe ~~something~~ the one thing that is literally inconceivable. That is why you cannot create, and are afraid to make or produce.

You, Helen, are constantly arguing about the authorship of this course. This is not humility; it is a real authority problem. (Thank you for the semicolon). You, Bill, really believe that by teaching you are assuming a dominant or father role-; ~~You also believe~~ and that [5a.47] ~~by~~ the father figure will kill you [first version was probably “role. You also believe that by...”]. This is not humility, either. Castration fears are a particularly distorted reflection of the real basic anxiety, or separation fear.

The mind can make ~~separation~~ the belief in separation very real and very fearful. And this belief is the devil. It is powerful, active, destructive, and clearly in opposition to God, because it literally denies His Fatherhood. Never underestimate the power of this denial. Look [5a.48] at your lives and see what the devil

5 We have discussed the fall or separation before, but its meaning must be clearly understood, without symbols. ²The separation is not symbolic. ³It is an order of reality, or a system of thought, which is perfectly real in time, though not in eternity. ⁴All beliefs are real to the believer.

6 The fruit of only one tree was “forbidden” to man in the symbolic garden. ²But God could not have forbidden it, or it could not have been eaten. ³If God knows His children, and I assure you He does, would He have put them in a position where their own destruction was possible? ⁴The tree which was forbidden was correctly named “the tree of knowledge.” ⁵Yet God created knowledge, and gave it freely to His creations. ⁶The symbolism here is open to many interpretations, but you may be sure that any interpretation which perceives either God or His creations as if they were capable of destroying their own purpose is wrong.

7 Eating of the tree of knowledge is a symbolic expression for incorporating into the self the ability for self-creation. ²This is the only sense in which God and His Sons are not co-creators. ³The belief that they are is implicit in the “self-concept,” a concept now made acceptable by its weakness, and explained by a tendency of the self to make an image of itself. ⁴Its fear aspect is usually ascribed to the “father figure,” a particularly interesting idea in view of the fact that nobody means the physical father by the term. ⁵It refers to an image of a father in relation to an image of the self.

8 Once again, images are perceived, not known. ²Knowledge cannot deceive, but perception can. ³You can perceive yourself as self-creating, but you cannot do more than believe it. ⁴You cannot make it true. ⁵I told you before that when you finally perceive correctly, you can only be glad you can't. ⁶But until then, belief that you can is the central foundation stone in your thought system, and all your defenses are used to attack ideas which would bring it to light. ⁷You still believe you are an image of your own creation. ⁸You are split with your own spirit on this point, and there is no resolution, because you believe the one thing that is literally inconceivable. ⁹That is why you cannot create and are afraid to make or produce.

9 The mind can make the belief in separation very real and very fearful. ²And this belief is the devil. ³It is powerful, active, destructive, and clearly in opposition to God, because it literally denies His fatherhood. ⁴Never underestimate the power of this denial. ⁵Look at your life and see what the devil has made. ⁶But

502. Urtext: “that.”

503. Urtext adds “in his symbolic garden.”

504. Urtext: “God.”

505. No paragraph break in Urtext.

506. Urtext: ““father figure.””

507. Urtext: “then, the.”

has made. But know that this making will surely dissolve in the light of truth, because its foundation is a lie.

Your creation by God is the only foundation, ~~or start~~ which cannot be shaken, because the light is in it. Your starting point is truth, and you must return to the⁵⁰⁸ ~~b~~Beginning. ~~Many things~~ Much has been perceived since then, but nothing else has happened. That is why your Souls [5a.49] are still in peace, even though your minds are in conflict.

You have not yet gone back far enough, and that is why you become so fearful. As you approach the beginning, you feel the fear of the destruction of your thought-systems upon you, as if it were the fear of death. There is no death, but there is a belief in death.

The Bible says that the tree that bears no fruit will be cut off and will wither away. Be glad! [5a.50] The light will shine from the true Foundation of Life, and your own thought-systems will stand corrected. They cannot stand otherwise.

You who fear salvation are willing death. Life and death, light and darkness, knowledge and perception are irreconcilable. To believe that they can be reconciled is to believe that God and man ~~are~~ can not. Only the Oneness of knowledge is conflictless. Your Kingdom is not of this world because it [5a.51] was given you from beyond this world. Only in this world is the idea of an authority problem meaningful. The world is not left by death, but by truth, and⁵⁰⁹ truth can be known by all those for whom the Kingdom was created, and for whom it waits.

know that this making will surely dissolve in the light of truth, because its foundation is a lie.

10 Your creation by God is the only foundation which cannot be shaken, because the light is in it. ²Your starting point is truth, and you must return to this beginning. ³Much has been perceived since then, but nothing else has happened. ⁴That is why your spirit is still in peace, even though your mind is in conflict.

11 You have not yet gone back far enough, and that is why you become so fearful. ²As you approach the beginning, you feel the fear of the destruction of your thought system upon you as if it were the fear of death. ³There is no death, but there is a belief in death.

12 The Bible says that the tree that bears no fruit will be cut off and will wither away. ²Be glad! ³The light will shine from the true foundation of life, and your own thought system will stand corrected. ⁴It cannot stand otherwise.

13 You who fear salvation are willing death. ²Life and death, light and darkness, knowledge and perception are irreconcilable. ³To believe that they can be reconciled is to believe that God and you cannot. ⁴Only the oneness of knowledge is conflict free. ⁵Your kingdom is not of this world because it was given you from beyond this world. ⁶Only in this world is the idea of an authority problem meaningful. ⁷The world is not left by death but by truth. ⁸And truth can be known by all those for whom the Kingdom was created and for whom it waits.

508. Urtext: "this."

509. Urtext: "truth. And."

Chapter 4

The Notes	Complete and Annotated Edition
[5a.51 cont.] You were both wise and devoted (two words which are literally interchangeable in the sense that they truly bring on the exchange of one another) in claiming your Scribal function⁵¹⁰ and working so [5a.52] late. You <u>had</u> committed a serious error against your brother, and one who had asked for your help. A devoted Priestess does not do this. The Bible says you should go <u>with</u> a brother twice as far as he asks. It certainly <u>does not</u> suggest that you set him <u>back</u> on his journey. Devotion to a brother <u>cannot</u> set <u>you</u> back, either. It can <u>only</u> lead to mutual progress. The result of genuine devotion is inspiration, a word which, properly understood is the [5b.1-2—the two pages are duplicates in content.] Her conscious positive wish to help her husband is weakened and distorted by <u>intense</u> conflicting unconscious <u>needs</u> drives to utilize him <u>in her</u> for her own neurotic needs, and to act out with him and through him. Her strong narcissistic tendencies and her <married> <u>dependence</u> <possible> <the> <u>dependence</u> <str...> are probably intensified at present⁵¹¹ by <u>fear of</u>⁵¹² concern about aging-, resulting in an increased need for a close attachment with a strong, <u>devoted</u> masculine protector. <u>However</u>, Her conflicting underlying <u>need</u> urges to <u>dominate</u> weaken and control him <u>are becoming increasingly</u> are deeply denied, <but> but inducing [5b.3] much unconscious guilt and anxiety. <u>opposite</u> of fatigue. To be fatigued is to be <u>dis</u>-spirited, but to be <u>tired</u> inspired is to be <u>in</u> the spirit. To be egocentric <u>is</u> to be dispirited. But to be self-centered in the <u>right</u> sense is to be inspired, or in the Soul. The truly inspired are enlightened, and cannot abide in darkness. Do not attempt to break God's copy-right, because His Authorship [5b.4] alone <u>can</u> copy right. Your own right authorship does <u>not</u> lie in remaking His copies, but in creating <u>like</u> Him. [Moved from] Embarrassment is <u>always</u> an expression of egocentricity, an <u>reference</u> association which has been made before. (Made, <u>not</u> created. This kind of association is <u>always</u> man-made). Both of you have completed the SCT stem <u>When I was called on to speak</u> with "I became embarrassed and <u>could not speak</u>." This [5b.5] should be corrected to "Recognized my Authorship." Tell Bill that he cannot be embarrassed by his own words <u>unless</u> he believes that <u>he</u> is responsible for them. We have already corrected "word" to "thought," and he <u>is</u> free to	I. The Last Foolish Journey The Bible says you should go <u>with</u> a brother twice as far as he asks. ²It certainly <u>does not</u> suggest that you set him <u>back</u> on his journey. ³Devotion to a brother <u>cannot</u> set <u>you</u> back either. ⁴It can <u>only</u> lead to mutual progress. ⁵The result of genuine devotion is inspiration, a word which, properly understood, is the <u>opposite</u> of fatigue. [See Cameo 16: "Helen's Extra Mile."] ⁶To be fatigued is to <u>be</u> dispirited, but to be inspired is to be <u>in</u> the spirit. ⁷To be egocentric is to be dispirited, but to be self-centered in the <u>right</u> sense is to be inspired, or in the <u>spirit</u>. ⁸The truly inspired are enlightened and cannot abide in darkness. 2 Do not attempt to break God's copyright, because His authorship alone <u>can</u> "copy right." ²Your own right authorship does <u>not</u> lie in remaking His copies, but in creating <u>like</u> Him. 3 Things that are true are <u>not</u> embarrassing. ²Embarrassment is only a form of fear, and actually a particularly dangerous form because it reflects egocentricity. ³Embarrassment is <u>always</u> an expression of egocentricity, an association which has been made before. ⁴If you <u>complete the sentence</u> stem "When I was called on to speak" with "I became embarrassed and <u>could not speak</u>," this should be corrected to "I recognized my authorship." ⁵You cannot be embarrassed by <u>your</u> own words unless <u>you believe</u> that <u>you are</u> responsible for them. ⁶We have already corrected "word" to "thought," and <u>you are</u> free to allocate the authorship of <u>your</u> thoughts as <u>you elect</u>. ⁷You can <u>thus speak</u> from your spirit or from your ego, precisely as you

510. Urtext: "functions."

511. The first part of this sentence originally read, "Her strong narcissistic tendencies are probably intensified at present...." Helen then inserted the additional material—which has something to do with "dependence"—in between the lines, making it exceptionally difficult to decipher.

512. There appears to be a check mark over "of," possibly indicating that "fear of" should be restored.

513. Urtext: "be."

allocate the authorship of⁵¹⁴ his thoughts as he elects. He can speak from his Soul or from his ego, precisely as he chooses. If he speaks from his Soul, he has [5b.6] chosen to “Be still and <u>know</u> that <u>I</u> am God.” These words are inspired, because they come from <u>knowledge</u>. If he speaks from his ego, he is <u>disclaiming</u> knowledge instead of <u>affirming</u> it, and is thus dis-spiriting himself. The [?] dis-spirited one have no choice <u>but</u> to be narcissistic, and to be narcissistic <u>is</u> to place your faith in the unworthy. Your real worth <u>is</u> your Divine Authorship, and [5b.7] your Soul is its acknowledgment. I cannot guide your egos <u>except</u> as you associate them with your Souls. Attacking misidentification errors is neither <u>my</u> function nor <u>yours</u>. Destroying the devil is a meaningless undertaking. Cervantes wrote an excellent symbolic account of this procedure, though he did not understand his own symbolism. The <u>real</u> point of his writing was that his hero who⁵¹⁵ a man who perceived himself as unworthy because he <u>was</u> identified with his [5b.8] ego and perceived its weakness. He then set about to alter this misperception,⁵¹⁶ <u>not</u> by correcting the his misidentification, but by behaving egotistically. Hilary Belloc,⁵¹⁷ who was talented but not truly creative because he countenanced many much selection⁵¹⁸ <u>in his perception of</u> wrote an excellent description of Cervantes and his ow perception of his “unheroic hero,” a view of man which the ego tolerates all too frequently, [5b.9] but which the Soul <u>never</u> countenances:	choose. ⁸If you speak from your spirit, you have chosen to “Be still, and know that <i>I</i> am God.” ⁹These words are inspired, because they come from <u>knowledge</u>. ¹⁰If you speak from your ego, you are <u>disclaiming</u> knowledge instead of <u>affirming</u> it, and are thus dispiriting yourself. 4 The dispirited have no choice <i>but</i> to be narcissistic, and to be narcissistic <u>is</u> to place your faith in the unworthy. ²Your real worth <u>is</u> your divine authorship, and your <u>spirit</u> is its acknowledgment. ³I cannot guide your <u>mind</u> <u>except</u> as you associate <u>it</u> with your <u>spirit</u>. 5 Attacking misidentification errors is neither <u>my</u> function nor <u>yours</u>. ²Destroying the devil is a meaningless undertaking. ³Cervantes wrote an excellent symbolic account of this procedure, though he did not understand his own symbolism. ⁴The <u>real</u> point of his writing was that his hero <u>was</u> a man who perceived himself as unworthy because he identified with his ego and perceived its weakness. ⁵He then set about to alter this misperception, <u>not</u> by correcting his misidentification, but by behaving egotistically. 6 <u>Chesterton</u> wrote an excellent description of Cervantes and his perception of his “unheroic hero,” a view of <u>human beings</u> which the ego tolerates all too frequently but which the <u>spirit</u> <u>never</u> countenances:
As the Urtext notes, G.K. Chesterton is the actual author of the verse that will be quoted next. Hilaire Belloc was one of England’s most prolific and versatile writers of the early twentieth century. He had a long friendship and writing collaboration with Chesterton.	
[5b.9 cont.] “And he sees upon across a weary land a twisted⁵¹⁹ road in Spain. Up which a lean and foolish knight forever rides in vain.” Do not embark on foolish journeys, because they are indeed in vain. The ego may will them, because the ego <u>is</u> both lean and foolish, but⁵²⁰ the Soul <u>cannot</u> embark on them because it is forever <u>unwilling</u> to depart from its Foundation. [5b.10] The journey to the cross should be the <u>last</u> foolish journey for every mind. Do not dwell upon it, but dismiss it as accomplished. If you can accept that as <u>your own</u> last⁵²¹ journey, you are free also to join my resurrection.⁵²² Human living has indeed been needlessly wasted in repetition compulsion. It re-enacts the separation, the loss of	²And he sees across a weary land a <u>straggling</u> road in Spain, Up which a lean and foolish knight forever rides in vain. 7 Do not embark on foolish journeys, because they are indeed in vain. ²The ego may will them because the ego <i>is</i> both lean and foolish, but the <u>spirit</u> <u>cannot</u> embark on them because it is forever <u>unwilling</u> to depart from its foundation. ³The journey to the cross should be the <u>last</u> foolish journey for every mind. ⁴Do not dwell upon it, but dismiss it as accomplished. ⁵If you can accept that as <u>your own</u> last <u>foolish</u> journey, you are free also to join my resurrection. 8 Human living has indeed been needlessly wasted in repetition compulsion. ²It reenacts the separation, the loss of

514. Urtext: “for.”

515. Urtext: “‘hero’ was.”

516. Urtext: “perception.”

517. Urtext: “Chesterton.”

518. Could be “selectivity.”

519. Urtext: “~~twisted~~ straggling.”

520. Urtext: foolish. But.”

521. Urtext adds “foolish.”

522. Paragraph break after this line deleted in Urtext.

power, the foolish journey of the ego in its attempts⁵²³ [5b.11] at reparation, and finally the crucifixion⁵²⁴ or death. C

[The above paragraph continues in the Urtext as follows:]

Repetition compulsions can be endless, unless they are given up by an act of will, or, more properly an active creation. Do not make the pathetic human error of “clinging to the old rugged cross.” The only message of the crucifixion is in respect for man’s ability to OVERCOME the cross. Unless he does so, he is free to crucify himself as often as he chooses. But this was NOT the gospel I intended to offer him. We have another journey to undertake, and I hope that, if both of you will read these notes carefully, they will help to prepare you to undertake it.

[5b.11 cont.]

In front: role of Elder Brother in caring for younger.

[5b.12]

We have spoken of many different human symptoms, and at this level there is almost endless variation. But there is only one cause for all of them. ~~Mon~~ The authority problem, not money, is the is the real “root of all evil.” Money is but one of its many reflections, and is a ~~good~~ reasonably representative example of the kind of thinking which stems from it. The idea of buying and selling implies precisely the kind of exchange that Souls cannot understand at all-, because their own Supply ~~and~~ [5b.13] ~~demand~~ is always abundant, and all their demands are fully met.

Every symptom which the ego has made involves a contradiction in terms. This is because the mind is split between the ego and the Soul, so that whatever the ego makes is incomplete and contradictory. Consider what a “speechless professor” means as a concept. It literally means ~~an not a~~ non-professing professor,” or a non-speaking speaker.”

~~Impossible positions~~ [5b.14]

Untenable positions such as this are the result of the authority problem, which, because it accepts the one inconceivable thought as its premise, can only produce ideas which are inconceivable. Bill may claim (and has certainly done so in the past) that the professorship was thrust upon him. This is not true. He wanted it very much, and also worked hard to get it. He wouldn’t⁵²⁵ have had to work so hard, either, [5b.15] if he had not misunderstood it.⁵²⁶

power, the foolish journey of the ego in its attempts at reparation, and finally the crucifixion of the body, or death.

³Repetition compulsions can be endless, unless they are given up by an act of will or, more properly, an active creation. ⁴Do not make the pathetic human error of “clinging to the old rugged cross.” ⁵The only message of the crucifixion is in respect to your ability to overcome the cross. ⁶Unless you do so, you are free to crucify yourself as often as you choose. ⁷But this was *not* the gospel I intended to offer you. ⁸We have another journey to undertake, and I hope that, if you will read these teachings carefully, they will help to prepare you to undertake it.

II. The Devoted Teacher

We have spoken of many different human symptoms, and at this level there is almost endless variation. ²But there is only one cause for all of them. ³The authority problem, not money, is the real “root of all evil.” ⁴Money is but one of its many reflections, and is a reasonably representative example of the kind of thinking which stems from it. ⁵The idea of buying and selling implies precisely the kind of exchange that the spirit cannot understand at all, because its own supply is always abundant and all its demands are fully met.

2 Every symptom which the ego has made involves a contradiction in terms. ²This is because the mind is split between the ego and the spirit, so that whatever the ego makes is incomplete and contradictory. ³Consider, for example, what a “speechless professor” means as a concept. ⁴It literally means a “nonprofessing professor” or a “nonspeaking speaker.” ⁵Untenable positions such as this are the result of the authority problem, which, because it accepts the one inconceivable thought as its premise, can only produce ideas which are inconceivable.

The story behind this last paragraph is that, in 1958, a friend invited Bill to interview for a job at Columbia University. This job would entail heading up the predoctoral training program in clinical psychology at the College of Physicians and Surgeons, as well as heading up the Psychology Department at Presbyterian Hospital. Bill said, “I wasn’t interested in doing this and said so. However, I felt it would be impolite to refuse to meet the head of the department of psychiatry to see what was involved.” He then came up with a plan: “The clever way of doing this and being gracious,” he told himself, “...is to simply say, ‘Well this is obviously involving so many responsibilities that I couldn’t possibly accept an appointment like this unless I was made an Associate Professor.’ Well, this was now like a year and a half after being an Instructor and Assistant Professor, and I thought this would take care of the matter” (*A Course in Miracles: The Lives of Helen Schucman and William Theftford*, 59). To his

523. Urtext: “attempt.”

524. Urtext adds: “of the body.”

525. Urtext: “would not.”

526. Paragraph break after this line added in Urtext.

surprise, however, he was offered the job—they even agreed to his condition of making him an Associate Professor—and he felt obligated to accept.

Jesus' point is that Bill was in denial about how much he wanted the role of Associate Professor and how hard he had worked to put himself in a position where he could have such a role. The larger point seems to be that the dichotomy between Bill's story and the reality reflects the split between Bill's spirit and his ego. Motivated by his spirit, he wanted to become an Associate Professor. But motivated by his ego, he denied this, claiming it was thrust on him.

[5b.15 cont.]

The term “profess” is used quite frequently in the Bible, but in [2] a somewhat different context. To profess is to identify with an idea and offer the idea to others to be their own. The idea does not lessen: it becomes stronger. The teacher clarifies his own ideas and strengthens them by teaching them.

Teacher and pupil, therapist and patient are all alike in the learning process. They are in the same order of learning, [5b.16] and unless they share their lessons they will lack conviction. If a salesman must believe in the product he sells, ~~and~~ how much more must a teacher believe in the ideas which he professes. But he needs another condition; he must also believe in the students to whom he offers his ideas.

Bill could not be afraid to teach unless he still believes that interaction means loss, and that learning means [5b.17] separation. He stands guard over his own ideas, because he wants to protect his thought-system as it is, and learning means change. Change is always fearful to the separated, because they cannot conceive of it as a change toward healing the separation. They always perceive it as a change toward⁵²⁷ further separation, because separation was their first experience of change.

Bill, your whole fear [5b.18] of teaching is nothing but an example of your own intense separation anxiety, which you have handled with the usual series of mixed defenses in the combined pattern of attack on truth and defense of error which characterizes all ego-thinking.

You insist that if you allow no change to enter into your ego, your Soul will find peace. This profound confusion is possible only when⁵²⁸ if one maintains that the same thought-system can ~~rest~~ stand [5b.19] on two foundations.

Nothing can reach the Soul from the ego, and nothing from the Soul can strengthen the ego, or reduce the conflicts⁵²⁹ within itself it. The ego is a contradiction. Man's self and God's Self are in opposition. They are opposed in creation, in will, and in outcome. They are fundamentally irreconcilable because the Soul cannot perceive and the ego cannot know. They are therefore not in communication, and can never be in communication.[5b.20]

Nevertheless, the ego can learn, because its maker can be misguided, but cannot make the totally lifeless out of the life-given. The Soul need not be taught, but the ego must. The ultimate reason why learning or teaching is perceived as frightening is because true learning does lead to the relinquishment (not destruction) of the ego to the light of the Soul. This is the change the ego must fear, because it does not share my charity. [5b.21]

My lesson was like yours, and because I learned it I can teach it. I never attack your egos (in spite of Helen's strange

3 The term “profess” is used in the Bible, but in a somewhat different context. ²To profess is to identify with an idea and offer the idea to others to be their own. ³The idea does not lessen thereby; it becomes stronger. ⁴The teacher clarifies his own ideas and strengthens them by teaching them. ⁵Teacher and pupil, therapist and patient, are all alike in the learning process. ⁶They are in the same order of learning, and unless they share their lessons they will lack conviction. ⁷If a salesman must believe in the product he sells, how much more must a teacher believe in the ideas which he professes. ⁸But he needs another condition: he must also believe in the students to whom he offers his ideas.

4 You could not be afraid to teach unless you still believe that interaction means loss and that learning means separation. ²You stand guard over your own ideas, because you want to protect your thought system as it is, and learning means change. ³Change is always fearful to the separated, because they cannot conceive of it as a change toward healing the separation. ⁴They always perceive it as a change toward further separation, because separation was their first experience of change.

5 Your fear of teaching is nothing but an example of your own intense separation anxiety, which you have handled with the usual series of mixed defenses in the combined pattern of attack on truth and defense of error which characterizes all ego thinking. ²You insist that if you allow no change to enter into your ego, your spirit will find peace. ³This profound confusion is possible only if one maintains that the same thought system can stand on two foundations.

6 Nothing can reach the spirit from the ego, and nothing from the spirit can strengthen the ego or reduce the conflicts within it. ²The ego is a contradiction. ³Your self and God's Self are in opposition. ⁴They are opposed in origin, in will, and in outcome. ⁵They are fundamentally irreconcilable because the spirit cannot perceive and the ego cannot know. ⁶They are therefore not in communication and can never be in communication.

7 Nevertheless, the ego can learn, because its maker can be misguided but cannot make the totally lifeless out of the life-given. ²The spirit need not be taught, but the ego must. ³The ultimate reason why learning or teaching is perceived as frightening is because true learning does lead to the relinquishment (not destruction) of the ego to the light of the spirit. ⁴This is the change the ego must fear, because it does not share my charity. ⁵My lesson was like yours, and because I learned it I can teach it. ⁶I never attack your ego, but I do try to teach you how its thought system has arisen. ⁷When I remind

527. Urtext: “for.”

528. Urtext omits “when.”

529. Urtext: “conflict.”

believes⁵³⁰ to the contrary), but I <u>do</u> try to show teach them how their thought-systems have arisen. If When I remind you of your <u>true</u> Creation, your egos cannot <u>but</u> respond with fear. Bill, teaching and learning are your greatest strengths now, because you <u>must</u> change your own [5b.22] mind and help others change theirs. It is pointless to refuse to tolerate change or changing because you believe that you can demonstrate by doing so that the separation never occurred. The dreamer who doubts the reality of his dream while he is still dreaming it is not really healing the level-split. You <u>have</u> dreamed of a separated ego, and you <u>have</u> believed in a world which rested upon it. This is very real to you. You [5b.23] cannot undo this by doing nothing and not changing. If you are willing to renounce the role of guardians of your thought-systems and open them to me, I will direct correct them very gently, and lead you home. Every good teacher hopes to give his students so much of his own thinking that they will one day no longer need him. This is the one real goal of the parent, teacher, and healer.⁵³¹	you of your <u>true</u> creation, your <u>ego</u> cannot <u>but</u> respond with fear. 8 Teaching and learning are your greatest strengths now, because you <u>must</u> change your own mind and help others change theirs. ²It is pointless to refuse to tolerate change or changing because you believe that you can demonstrate by doing so that the separation never occurred. ³The dreamer who doubts the reality of his dream while he is still dreaming it is not really healing the level-split. ⁴You <u>have</u> dreamed of a separated ego, and you <u>have</u> believed in a world which <u>rests</u> upon it. ⁵This is very real to you. ⁶You cannot undo this by doing nothing and not changing. ⁷If you are willing to renounce the role of <u>guardian</u> of your thought <u>system</u> and open <u>it</u> to me, I will correct <u>it</u> very gently and lead you home. 9 Every good teacher hopes to give his students so much of his own thinking that they will one day no longer need him. ²This is the one real goal of the parent, teacher, and <u>therapist</u>.
In the last sentence, we have retained the Urtext's change of "healer" to "therapist," since that way, the three roles mentioned here—parent, teacher, and therapist—reflect the main forms of the role of miracle worker discussed so far.	
[5b.23 cont.] This goal will not [5b.24] be achieved by those who believed that they will <u>lose</u> their child or pupil or patient if they succeed. It is <u>impossible</u> to convince the ego of this, because it goes against all of its own laws. But remember that laws are set up to protect the continuity of the system in which the lawmaker believes. It is natural enough for the ego to try to perpetuate⁵³² itself, once <u>you</u> have creat made [5b.25] it. But it is <u>not</u> natural for <u>you</u> to want to obey its laws- unless <u>you</u> believe in them. The ego cannot make this choice, because of the nature of its creation origin.⁵³³ But <u>you</u> can, because of the nature of <u>yours</u>. Egos can clash in any situation, but Souls cannot clash at all. If you see perceive⁵³⁴ the⁵³⁵ teacher as merely a "larger ego," you <u>will</u> be afraid, because to <u>enlarge</u> an ego <u>is</u> to increase separation anxiety. Do not [5b.26] engage in this foolishness, Bill. I will teach with you and live with you, if you will think, with me. But my goal will be always be⁵³⁶ to absolve you finally from the need for a teacher. This is the <u>opposite</u> of the ego-oriented teacher's goal. He is concerned with the effect of <u>his</u> ego on <u>other</u> egos, and he therefore interprets their interaction as a means of <u>preserving</u> ego preservation. This is no [5b.27] less true if he is afraid to teach than if he is frankly out to	³This goal will not be achieved by those who believe that they will <u>lose</u> their child or pupil or patient if they succeed. ⁴It is <u>impossible</u> to convince the ego of this, because it goes against all of its own laws. ⁵But remember that laws are set up to protect the continuity of the system in which the lawmaker believes. ⁶It is natural enough for the ego to try to perpetuate itself, once <u>you</u> have made it. ⁷But it is <u>not</u> natural for <u>you</u> to want to obey its laws unless <u>you</u> believe in them. ⁸The ego cannot make this choice, because of the nature of its origin. ⁹But <u>you</u> can, because of the nature of <u>yours</u>. 10 Egos can clash in any situation, but souls cannot clash at all. ²If you perceive the teacher as merely a "larger ego," you will be afraid, because to <u>enlarge</u> an ego <u>is</u> to increase separation anxiety. ³Do not engage in this foolishness. ⁴I will teach with you and live with you if you will think with me. ⁵But my goal will be always to absolve you finally from the need for a teacher. 11 This is the <u>opposite</u> of the ego-oriented teacher's goal. ²He is concerned with the effect of <u>his</u> ego on <u>other</u> egos, and he therefore interprets their interaction as a means of ego preservation. ³This is no less true if he is afraid to teach than if he is frankly out to dominate. ⁴The form of the symptom is only a reflection of his particular way of handling his separation anxiety.

530. Urtext: "beliefs."

531. Urtext: "therapist."

532. Urtext: "protect."

533. "Origin" is written above "creation," presumably as a replacement, but then "creation" is not crossed out. The Urtext has only "origin."

534. "Perceive" is written above "see," but "see" is not crossed out. The Urtext has only "perceive."

535. Urtext: "a."

536. Urtext: "always be."

dominate.⁵³⁷ The form of the symptom is only a reflection of his particular way of handling his⁵³⁸ separation anxiety.

All separation anxiety is a symptom of a continuing will to remain separated. This cannot be repeated too often, because you have not learned it. Bill, you are afraid to teach only because you are afraid of the impression your image of yourself will make on [5b.28] other images. You believe that their approval of your image will exalt it, and⁵³⁹ your separation anxiety will increase.⁵⁴⁰ You also believe that their disapproval of it will lessen the⁵⁴¹ anxiety, but will at the cost of depression.

I would not be able to devote myself to teaching if I believed either of those blatant misperceptions,⁵⁴² and you will not be a devoted teacher yourself as long as you maintain them. I am constantly being perceived [5b.29] as a teacher to be either⁵⁴³ exalted or rejected, but I do not accept either perception for myself.

Your⁵⁴⁴ worth is not established by your teaching. Your worth was established by God. As long as you dispute this, everything you do will be fearful, and particularly any situation which lends itself⁵⁴⁵ to the superior-inferior fallacy. Teachers must be patient, and repeat the⁵⁴⁶ lessons until they are learned. I am willing to do so, [5b.30] because I have no right to set your⁵⁴⁷ limits for you.

Once again,—nothing you do, or think, or will, or make is necessary to establish your worth. This point is not debatable except in delusions. Your ego is never at stake because God did not create it. Your Soul is never at stake because He did. Any confusion on this point is a delusion, and no form [5b.31] of devotion is possible as long as this delusion lasts.

Bill, if you will to be a devoted teacher rather than an egocentric one, you will not be afraid. The teaching situation is fearful if it is misused as an ego involvement. If you become afraid, it is because you are using it this way. But the devoted teacher is perceiving⁵⁴⁸ the situation as it is, and not as he wills it. He does not see it as dangerous because he is not [5b.32] exploiting it.

The ego tries to exploit all situations into forms of praise for itself,⁵⁴⁹ to overcome its doubts. It will be doubtful forever, or better, as long as you believe in it. You who made it cannot trust it, because you know it is not real. The only sane solution is not to try to change reality, which is indeed a fearful attempt, but to see it as it is. You [5b.33] are part of reality, which

12 All separation anxiety is a symptom of a continuing will to remain separated. ²This cannot be repeated too often, because you have not learned it. ³You are afraid to teach only because you are afraid of the impression your image of yourself will make on other images. ⁴You believe that their approval of your image will exalt it, but that your separation anxiety will increase. ⁵You also believe that their disapproval of it will lessen the anxiety, but at the cost of depression.

13 I would not be able to devote myself to teaching if I believed either of those blatant misperceptions, and you will not be a devoted teacher yourself as long as you maintain them. ²I am constantly being perceived as a teacher to be either exalted or rejected, but I do not accept either perception for myself.

14 Your worth is not established by your teaching. ²Your worth was established by God. ³As long as you dispute this, everything you do will be fearful, and particularly any situation which lends itself to the fallacy of superiority and inferiority. ⁴Teachers must be patient and repeat their lessons until they are learned. ⁵I am willing to do so, because I have no right to set your learning limits for you.

15 Once again, nothing you do or think or will or make is necessary to establish your worth. ²This point is not debatable except in delusions. ³Your ego is never at stake because God did not create it. ⁴Your spirit is never at stake because He did. ⁵Any confusion on this point is a delusion, and no form of devotion is possible as long as this delusion lasts.

16 If you will to be a devoted teacher rather than an egocentric one, you will not be afraid. ²The teaching situation is fearful if it is misused as an ego involvement. ³If you become afraid, it is because you are using it this way. ⁴But the devoted teacher is perceiving the situation as it is, and not as he wills it. ⁵He does not see it as dangerous because he is not exploiting it.

17 The ego tries to exploit all situations into forms of praise for itself, to overcome its doubts. ²It will be doubtful forever, or better, as long as you believe in it. ³You who made it cannot trust it, because you know it is not real. ⁴The only sane solution is not to try to change reality, which is indeed a fearful attempt, but to see it as it is. ⁵You are part of reality, which stands unchanged beyond the reach of your ego, but within easy reach of your spirit.

537. Urtext adds “through teaching.”

538. Urtext: “the.”

539. Urtext: “but also that.”

540. Urtext: “will be increased.”

541. Urtext adds “separation.”

542. Urtext: “these ideas.”

543. Urtext: “a teacher either to be.”

544. Urtext adds “own.”

545. Urtext adds “easily.”

546. Urtext: “their.”

547. Urtext adds “learning.”

548. Urtext: “teacher perceives.”

549. Urtext adds “in order.”

stands unchanged beyond the reach of your ego, but within easy reach of your Soul.

Bill, again I tell you that when you are afraid, be still and know that God is real and you are His beloved son in whom He is well pleased. Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are. [5b.34] God is not the author of fear. You are. You have willed, therefore to ~~e-me~~ create unlike Him, and⁵⁵⁰ have made fear for yourselves.

You are not at peace because you are not fulfilling your function. God gave you a very lofty responsibility which you are not meeting. You know this, and you are afraid. But you⁵⁵¹ have chosen to be afraid instead of meeting it. When you awaken you will not be able to understand this, [5b.35] because it is literally incredible. Do not believe the incredible now. Any attempt to enhance⁵⁵² its believableness is merely to postpone the inevitable. The word “inevitable” is fearful to the ego, but joyous to the Soul. God is inevitable, and you cannot avoid Him any more than He can avoid you.

The ego is afraid of the Soul’s joy, because once you have experienced this, you will withdraw all protection from your ego and become totally [5b.36] without investment in fear. Your investment is great now, because ~~you~~ fear is a witness to the separation, and your ego rejoices that you can⁵⁵³ witness to it.

Leave it behind. Do not listen to it, and do not preserve it. Listen only to God, who is as incapable of deception as are the Souls He created. As teachers and therapists, release yourselves and release others. Do not [5b.37] present a false and unworthy picture of yourselves to others, nor⁵⁵⁴ accept such a picture of them yourselves.

The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. Do not try to make this impoverished house stand. Its weakness is your strength. Only God could make a home that was worthy of His Creations, who have chosen to leave it empty by their own dispossession. But⁵⁵⁵ [5b.38] His Home will stand forever, and ~~will be~~ is ready for you when you ~~come~~ choose to enter. Of this you can be wholly certain. God is as incapable of creating the perishable as your ego is of making the eternal.

Of your egos you can do nothing to save yourselves or others. But of your Souls you can do everything for the salvation of both. Humility is a lesson for the ego, not for the Soul. The [5b.39] Soul is beyond humility because it recognizes its radiance and gladly sheds its light everywhere.

The meek shall inherit the earth because their egos are humble, and this gives them better perception. But⁵⁵⁶ the Kingdom of Heaven is the right of the Soul, whose beauty and dignity ~~is~~ are beyond doubt, beyond perception, and ~~are~~ stand forever as the mark of the love of God for ~~the~~ His Creations who are wholly worthy of Him and only of Him. Nothing

18 Again I tell you that when you are afraid, be still and know that God is real and you are His beloved Son in whom He is well pleased. ²Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are. ³God is not the author of fear. ⁴You are. ⁵You have willed, therefore, to create unlike Him, and have made fear for yourself.

19 You are not at peace because you are not fulfilling your function. ²God gave you a very lofty responsibility which you are not meeting. ³You know this, and you are afraid. ⁴But you have chosen to be afraid instead of meeting it. ⁵When you awaken you will not be able to understand this, because it is literally incredible. ⁶Do not believe the incredible now. ⁷Any attempt to enhance its believableness is merely to postpone the inevitable. ⁸The word “inevitable” is fearful to the ego but joyous to the spirit. ⁹God is inevitable, and you cannot avoid Him any more than He can avoid you.

20 The ego is afraid of the spirit’s joy, because once you have experienced this, you will withdraw all protection from your ego and become totally without investment in fear. ²Your investment is great now, because fear is a witness to the separation, and your ego rejoices when you witness to it. ³Leave it behind. ⁴Do not listen to it and do not preserve it. ⁵Listen only to God, who is as incapable of deception as are the Sons He created. ⁶As a teacher or therapist, release yourself and release others. ⁷Do not present a false and unworthy picture of yourself to others, nor accept such a picture of them yourself.

21 The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. ²Do not try to make this impoverished house stand. ³Its weakness is your strength. ⁴Only God could make a home that was worthy of His creations, who have chosen to leave it empty by their own dispossession. ⁵But His home will stand forever, and is ready for you when you choose to enter. ⁶Of this you can be wholly certain. ⁷God is as incapable of creating the perishable as your ego is of making the eternal.

22 Of your ego you can do nothing to save yourself or others. ²But of your spirit you can do everything for the salvation of both. ³Humility is a lesson for the ego, not for the spirit. ⁴The spirit is beyond humility because it recognizes its radiance and gladly sheds its light everywhere. ⁵The meek shall inherit the earth because their egos are humble, and this gives them better perception. ⁶But the Kingdom of Heaven is the right of the spirit, whose beauty and dignity are beyond doubt, beyond perception, and stand forever as the mark of the love of God for His creations, who are wholly worthy of Him and only of Him. ⁷Nothing else is sufficiently worthy to be a gift for a creation of God Himself.

550. Urtext adds “you.”

551. Urtext: “your egos.”

552. Urtext: “increase.”

553. Urtext: “rejoices when you.”

554. Urtext: “or.”

555. Urtext omits “But” and begins a new paragraph here.

556. Urtext omits “But.”

[5b.40] else is sufficiently worthy to be a gift for a creation of God Himself.

I will substitute for your ego, if you will, but never for your Soul. ~~A~~ A ~~E~~ father can safely leave a child with an elder brother who has shown himself responsible, but this involves no confusion about the child's origin. The brother can protects⁵⁵⁷ the child's body and his ego, which are very closely associated, but he does not confuse himself with the Father⁵⁵⁸ because he does this, although the child may. [5b.41]

The reason why I can be entrusted with your bodies⁵⁵⁹ and your egos is simply because this enables you not to be concerned with them, and me to teach you their unimportance. I could not understand their importance to you if I had not once been tempted to believe in them myself. Let us undertake to learn this lesson together, so we can ~~both~~⁵⁶⁰ be free of them together.

I need devoted teachers as much as I need devoted priestesses. They both heal the mind, and that is [5b.42] always my own aim. The Soul is far beyond the need for ~~your~~ of⁵⁶¹ your protection or mine.

The Biblical quotation should read, "In this world you need not have tribulation because I have overcome the world." That is why you should be "of good cheer."

Bill's course was very carefully chosen, because "abnormal psychology" is ego psychology. This is precisely the kind of content which should never [5b.43] be taught from the ego, whose abnormality should be lessened,⁵⁶² not increased. You⁵⁶³ are particularly well-suited to perceive this difference, and can therefore teach this course as it should be taught. Most teachers have an unfortunate tendency to teach the course abnormally, and many of the students are apt to suffer considerable perceptual distortion because of their own Authority problems.⁵⁶⁴

Your teaching assignment (and I assure [5b.44] you it is an assignment) will be to present perceptual ~~the~~ distortion⁵⁶⁵ without either engaging in it⁵⁶⁶ yourself, or encouraging your students to do so. This interpretation of your role and theirs is too charitable to produce fear. If you adhere to this goal,⁵⁶⁷ you will both engender and experience hope, and you will inspire rather than dispirit the future teachers and therapists which ~~are~~ I am entrusting to you.

I promise to attend [5b.45] myself, and you should at least credit me with some dependability in keeping my own promises. I never make them lightly, because I know the need my brothers have for trust. [6a.1]

23 I will substitute for your ego if you will, but never for your spirit. ²A father can safely leave a child with an elder brother who has shown himself responsible, but this involves no confusion about the child's origin. ³The brother can protect the child's body and his ego, which are very closely associated, but he does not confuse himself with the father because he does this, although the child may.

24 The reason why I can be entrusted with your body and your ego is simply because this enables you not to be concerned with them, and me to teach you their unimportance. ²I could not understand their importance to you if I had not once been tempted to believe in them myself. ³Let us undertake to learn this lesson together, so we can be free of them together.

25 I need devoted teachers. ²They heal the mind, and that is always my own aim. ³The spirit is far beyond the need of your protection or mine. ⁴The biblical quotation should read, "In this world you need not have tribulation because I have overcome the world." ⁵That is why you should be "of good cheer."

[See Cameo 17: "Bill's Class."]

III. The Making of the Ego

You may ask how the mind could ever have made the ego. ²This is a perfectly reasonable question; in fact, the best

557. Urtext: "protect."

558. Urtext: "father."

559. Urtext: "body."

560. Urtext: "also."

561. Urtext: "need of."

562. Urtext adds "by teaching."

563. Urtext adds "Bill."

564. Urtext: "problem."

565. Urtext: "distortions."

566. Urtext: "them."

567. Urtext: "role."

p24⁵⁶⁸ Bill has asked lately how the mind could ever have e made the ego. This is a perfectly reasonable question; in fact, the best question either of you could ask. There is no point in giving a⁵⁶⁹ historical answer, because the past does not matter in human terms, and history would not exist if the same errors were not being repeated in the present. Bill has often told you that your thinking is too abstract at times, and he is right. Abstraction <u>does</u> apply to knowledge, because knowledge is completely impersonal, [2] and examples are irrelevant to its understanding. Perception, however, is always specific, and therefore quite concrete. Perceptual distortions are not abstractions. They are merely confusions. Each man makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives-, which is equally variable. Their interaction <u>is</u> a process which literally alters both, because they were not made either <u>by</u> or <u>with</u> the unalterable. It is particularly [6a.2] important to realize that this alteration can and does occur as readily when the interaction occurs takes place <u>in the mind</u> as when it involves physical presence. <u>Thinking</u> about another ego is as effective in changing relative perception as is their physical interaction. There could be no better example of the fact that the ego is an idea, though not a reality-based thought.⁵⁷⁰ Your own present state is the best concrete example Bill could have of how the ego mind could have made the ego.	question you could ask. ³There is no point in giving a historical answer, because the past does not matter in human terms, and history would not exist if the same errors were not being repeated in the present. ⁴Your thinking is too abstract at times. ⁵Abstraction <u>does</u> apply to knowledge, because knowledge is completely impersonal and examples are irrelevant to its understanding. ⁶Perception, however, is always specific, and therefore quite concrete. ⁷Perceptual distortions are not abstractions. ⁸They are merely confusions. 2 Each <u>person</u> makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives, which is equally variable. ²Their interaction is a process which literally alters both, because they were not made either <u>by</u> or <u>with</u> the Unalterable. ³It is particularly important to realize that this alteration can and does occur as readily when the interaction takes place <u>in the mind</u> as when it involves physical presence. ⁴<u>Thinking</u> about another ego is as effective in changing relative perception as is physical interaction. ⁵There could be no better example of the fact that the ego is an idea, though not a reality-based thought. 3 The best concrete example <u>you</u> could have of how the mind could have made the ego <u>is a person who has a great propensity for revelation but can suddenly swing to its complete opposite.</u>
The original dictation here refers specifically to Helen's ability to enter the state of revelation or knowledge but then suddenly swing away from it into what in Chapter 3 is called "complete cognitive disorganization." We have drawn our language for our version of this sentence from Chapter 1 ("Tell Bill that your propensity for Revelation, which is very great...") and Chapter 3 ("Your perception is so variable that you swing from sudden but real knowledge to complete cognitive disorganization").	
[6a.2 cont.] You <u>do</u> have real knowledge at times, but when you throw it away it is as if you never had it. This willfulness is so apparent that Bill need only perceive it to see that it <u>does</u> happen. If it can occur that way in the present, why should he be surprised that it occurred that way in the past? <u>All</u> psychology rests on the principle of continuity of behavior. Surprise is a reasonable response to the unfamiliar, [6a.3] but hardly to something that has occurred with such persistence. An extreme example is a good teaching aid, not because it is typical, but because it is clear. The more complex the material, the clearer the examples should be for teaching purposes. (Bill, remember that for your own course, and do not avoid the dramatic. It holds the student's interest precisely because it is so apparent that it <u>can</u> be⁵⁷¹ perceived) But, as we have said before, all good teaching devices, <u>as well as</u> in the hands of good teachers, are aimed at rendering themselves unnecessary. I would therefore like to use your present state as an example of how the mind can work, provided you both fully recognize that it need not work that way. I <u>never</u> forget this myself, and a good teacher shares his own ideas, in which he himself believes. Otherwise, he cannot really "profess" [6a.4] them as we used the term before.	²Such a <u>person does</u> have real knowledge at times, but when <u>she throws</u> it away it is as if <u>she</u> never had it. ³This willfulness is so apparent that <u>you</u> need only perceive it to see that it <u>does</u> happen. ⁴If it can occur that way in the present, why should <u>you</u> be surprised that it occurred that way in the past? ⁵All psychology rests on the principle of continuity of behavior. ⁶Surprise is a reasonable response to the unfamiliar, but hardly to something that <u>occurs</u> with such persistence. 4 An extreme example is a good teaching aid, not because it is typical but because it is clear. ²The more complex the material, the clearer the examples should be for teaching purposes. ³But, as we have said before, all good teaching devices, in the hands of good teachers, are aimed at rendering themselves unnecessary. ⁴I would therefore like to use <u>the above person's</u> state as an example of how the mind can work, provided you fully recognize that it need not work that way. ⁵I <u>never</u> forget this myself, and a good teacher shares his own ideas, in which he himself believes. ⁶Otherwise, he cannot really "profess" them as we used the term before.

568. This number corresponds to the page number in the Urtext (p. 24[#] in our notation).

569. Urtext: "an."

570. Paragraph break after this line deleted in Urtext.

571. Urtext adds "readily."

With full recognition of its transitory nature, (a recognition which I hope you both share) Helen offers a very good teaching example of alternations between Soul and ego, with concomitant variations between peace and frenzy. In answer to Bill's question, it is perfectly apparent that when she is ego-dominated, she <u>does not know</u> her Soul. Her abstract ability, which is perfectly genuine and does stem from knowledge, cannot help her, because she has turned to the concrete which she cannot handle abstractly. Being incapable of the appropriate ness concreteness perceptually, because her ego is <u>not</u> her natural home, she suffers from its intrusions but <u>not</u> from complete lack of knowledge. The result is a kind of "double vision," which would have [6a.5] produced an actual dyplopia if she had not settled for near-sightedness. This was an attempt to see the concrete more clearly in through the ego's eyes, without the "interference" of the longer range. The⁵⁷² virtual lack of astigmatism is due to her real efforts at objectivity and fairness. She has not attained them, or she would not be near-sighted, but she <u>has</u> tried to be fair with what she permitted herself to see.	5 With full recognition of its transitory nature (a recognition which I hope you share), <u>this person's state</u> offers a very good teaching example of alternations between <u>spirit</u> and ego, with concomitant variations between peace and frenzy. ²In answer to <u>the question above</u>, it is perfectly apparent that when she is ego dominated, she <u>does not know</u> her spirit. ³As a result, she suffers from <u>the intrusions of the ego</u>, which is not her natural home, but <i>not</i> from complete lack of knowledge.
The paragraph about "double vision" links Helen's eye problems to her relationship with the levels of perception and knowledge. Her split between the levels of concrete perception and abstract knowledge might have produced an actual diplopia, in which every object is seen as two objects. However, she tried instead to block out abstract knowledge, so that it couldn't interfere with seeing the concrete level more accurately (from the ego's point of view). This resulted in her excluding "the longer range" (which symbolizes knowledge of reality) and thus being nearsighted. However, she has a virtual lack of astigmatism, in which vision is distorted, because she really has tried to see the concrete level fairly—i.e., without distortion.	
Why are you surprised that something happened in the dim past, when it is so clearly happening right now? You forget the love which⁵⁷³ even animals have to⁵⁷⁴ their own off-spring, and the need they feel to protect them. This is because they regard them as part of themselves. No-one disowns something he regards as a very real part of himself. Man [6a.6] reacts to his ego much as God does to His Souls, with love, protection, and great charity. The reaction of man to the self he made is not at all surprising. In fact, it dup replicates⁵⁷⁵ in many ways the way he will one day react to his real creations, which will be⁵⁷⁶ as timeless as he is. The question is not <u>how</u> man responds toward his ego, but <u>only</u> what he believes he <u>is</u>. Again, belief is an ego function, and as long as your origin is open to belief at all, you <u>are</u> regarding it from an ego viewpoint. That is why the Bible quotes me as saying, "Ye believe in God; believe also in me." Belief <u>does</u> apply to me, because I am the teacher of the ego. When teaching is no [6a.7] longer necessary, you will merely know God. Belief that there <u>is</u> another way is the loftiest idea of which ego-thinking is capable. This is because it contains a hint of recognition that the ego is <u>not</u> the self. Helen always had this idea, but it merely confused her. Bill, you were more capable of a long-range view, and that is why your eyesight is good. But you were willing to see because you utilized judgment against what you saw. This gave you clearer perception than	⁴Why are you surprised that something happened in the dim past, when it can so clearly happen right now? 6 You forget the love which even animals have <u>for</u> their own offspring, and the need they feel to protect them. ²This is because they regard them as part of themselves. ³No one disowns something he regards as a very real part of himself. ⁴You react to <u>your</u> ego much as God does to His <u>Sons</u>—with love, protection, and great charity. ⁵Your reaction to the self <u>you</u> made is not at all surprising. ⁶In fact, it <u>duplicates</u> in many ways the way <u>you</u> will one day react to <u>your</u> real creations, which <u>are</u> as timeless as <u>you</u> are. 7 The question is not <u>how</u> you <u>respond</u> toward <u>your</u> ego, but only what <u>you believe you are</u>. ²Belief is an ego function, and as long as your origin is open to belief at all, you <u>are</u> regarding it from an ego viewpoint. ³That is why the Bible quotes me as saying, "Ye believe in God, believe also in me." ⁴Belief <i>does</i> apply to me, because I am the teacher of the ego. ⁵When teaching is no longer necessary, you will merely know God. ⁶Belief that there <u>is</u> another way is the loftiest idea of which ego thinking is capable. ⁷This is because it contains a hint of recognition that the ego is <u>not</u> the self.

572. Urtext: "Her."

573. Urtext: "that."

574. Urtext: "for."

575. Urtext: "duplicates."

576. Urtext: "which are."

Helen's, but cut off the cognitive level more deeply. That is why you believe that you never had knowledge.⁵⁷⁷ Repression <u>has</u> been a stronger mechanism in your own ego-defense, and that is why you find her shifts so hard to tolerate. Willfulness [6a.8] is more characteristic of her, and that is why she has less sense than you do;⁵⁷⁸ Particularly It is extremely fortunate, temporarily, that the particular strengths you will both ultimately us develop and use are precisely those which the other must supply now. You, Bill, who will be the strength of God, is⁵⁷⁹ quite weak, and you who will be God's help is⁵⁸⁰ clearly in need of help herself. What better plan could have been devised to prevent the intrusion of the ego's arrogance on the outcome? Undermining the foundations⁵⁸¹ of an ego's thought-system <u>must</u> be perceived as painful, even though this is anything but true. Babies scream in rage if you take away a knife or a scissors, even though they may well harm themselves if you do not. The speed-up has [6a.9] placed you both in the same position.	8 Undermining the <u>foundation</u> of an ego's thought system <u>must</u> be perceived as painful, even though this is anything but true. ²Babies scream in rage if you take away a knife or scissors, even though they may well harm themselves if you do not.
Regarding the reference to the "speed-up": In guidance Helen received at the very beginning of the dictation, Jesus said that special agents are being called down to earth to devote their abilities to reversing a trend in which humanity is sliding backward in its development. Helen and Bill are part of this "celestial speed-up" and are as a result being asked to assume roles they are not quite ready to undertake yet. Helen said, "I would be using abilities I had developed very long ago, but which I was not yet ready to use again....And that was why I would have so much trouble doing it" (<i>Absence from Felicity</i>, 181). The message here, then, seems to be that the foundations of Helen's and Bill's ego thought systems are being undermined so they can more effectively fulfill their roles in the celestial speedup. They are petulantly protesting against this undermining because they perceive it as painful, "even though this is anything but true."	
You are <u>not</u> by any means prepared, and in this sense you are <u>developmentally</u> babies. You have no <u>appropriate</u> sense of real self-preservation, and are very likely to decide that you need precisely what would hurt you most. Whether you know it now or not, however, you both <u>have</u> willed to cooperate in a concerted and very commendable effort to become both <u>harmless</u> and <u>helpful</u>, two attributes which <u>must</u> go together. Your attitudes, even toward this, are <u>necessarily</u> conflicted, because <u>all</u> attitudes are ego-based. This will not last. Be patient a while, and remember what we⁵⁸² said once <p> before: the outcome is as certain as God! Helen used to perceive the quotation "To him that hath shall be given" as a paradox that bordered on the ironic. [6a.10] She also had a similar reaction to another related one: "Faith is the gift of God." We have menti reinterpreted both of these statements before, but perhaps we can make them even clearer now.	³In this sense you <u>are a baby</u>. ⁴You have no sense of real self-preservation and are very likely to decide that you need precisely what would hurt you most. 9 Whether you know it now or not, however, you <u>have</u> willed to cooperate in a concerted and very commendable effort to become both <u>harmless</u> and <u>helpful</u>, two attributes which <u>must</u> go together. ²Your attitudes, even toward this, are necessarily conflicted, because <u>all</u> attitudes are ego-based. ³This will not last. ⁴Be patient a while and remember what we said once before: The outcome is as certain as God!
Jesus reinterpreted the first Bible verse ("To him who hath shall be given," Matthew 13:12/Luke 8:18 [KJV]) in guidance that Ken Wapnick dates to October 18, three days before the Course began coming through. Helen conveys what Jesus said: "This [saying] seems unfair unless you look at it closer. It does <i>not</i> mean to him who hath least you should give still less. But if you think of it as an order to give <i>more</i> to those who have less, then it becomes a way of helping all men to become free and equal (which may yet be how things were created)" (<i>Absence from Felicity</i>, 169). In this reinterpretation, then, the saying means, "To him who hath less shall be given more, so that all men may be free and equal."	

577. Paragraph break added after this line in Urtext.

578. Paragraph break after this line deleted in Urtext.

579. Urtext: "are."

580. Urtext: "are."

581. Urtext: "foundation."

582. Urtext adds "have."

The second Bible verse (“[Faith] is the gift of God,” Ephesians 2:8 [KJV]) was reinterpreted near the end of Chapter 1: “Only God can establish this solution, for *this* faith *is* His gift. But you must contribute to your readiness here as elsewhere” (T-1.50.2:9-10). In other words, it is not the case that we are caught in a cruel circularity, in which we are saved by faith but need to hope that God will *give* us that faith. Rather, we can make ourselves ready for it, and once we do, the gift will be ours.

Only those who have a real and lasting sense of abundance can be truly charitable. This is quite obvious when you consider the concepts involved. To be able to give anything implies that you can do without it. Even if you associate giving with sacrifice, you still give only because you believe you are somehow getting something better, so⁵⁸³ you can do without the thing you give.⁵⁸⁴ “Giving to get” is an inescapable law of the ego, which always evaluates itself in relation to other⁵⁸⁵ egos, and is therefore continually preoccupied with the scarcity principle which gave rise to it. This is the meaning of Freud’s “pleasure principle.” Freud was the most accurate “ego psychologist” we ever had, though⁵⁸⁶ he would not have preferred [6a.11] this description himself. His ~~very weak concept of the ego as~~ was a very weak and deprived concept, which could function only as a thing in need.

The “reality principle” of the ego is not real at all. It is forced to ~~deal with~~ perceive the “reality” of other egos, but because⁵⁸⁷ it cannot establish the reality of itself. In fact, its whole perception of other egos as real is only an attempt to convince itself that it is real.⁵⁸⁸ “Self-esteem,” in ego terms, means nothing more than that the ego has deluded itself into accepting its reality, and is therefore temporarily less predatory.⁵⁸⁹

This “self-esteem” is always vulnerable to stress, a term which really means that a condition has arisen in which the delusion of reality of the ego is threatened. This produces either ego-deflation or ego-inflation, resulting in⁵⁹⁰ withdrawal or attack. The ego literally lives by comparisons. This means [6a.12] that equality is beyond its grasp, and charity becomes impossible.⁵⁹¹ The ego never gives out of abundance, because it was made as a substitute for it. This is why the concept of getting arose in the ego’s thought-system.⁵⁹²

All appetites are “getting” mechanisms representing ego needs to confirm itself. This is as true of bodily appetites as it is of the so-called “higher” ego needs. Bodily appetites are not physical in origin, because the ego regards the body as its home, and does try to satisfy itself through it.⁵⁹³ But the idea that this is possible is a decision of the ego, which is completely confused about what is really possible. This

IV. The Ego’s Need to Confirm Itself

Only those who have a real and lasting sense of abundance can be truly charitable. ²This is quite obvious when you consider the concepts involved. ³To be able to give anything implies that you can do without it. ⁴Even if you associate giving with sacrifice, you still give only because you believe you are somehow getting something better, so you can do without the thing you give. ⁵“Giving to get” is an inescapable law of the ego, which always evaluates itself in relation to other egos, and is therefore continually preoccupied with the scarcity principle which gave rise to it.

2 This is the meaning of Freud’s “pleasure principle.” ²Freud was the most accurate ego psychologist we ever had, although he would not have preferred this description himself. ³His ego was a very weak and deprived concept, which could function only as a thing in need. ⁴The “reality principle” of the ego is not real at all. ⁵The ego is forced to perceive the “reality” of other egos because it cannot establish the reality of itself. ⁶In fact, its whole perception of other egos as real is only an attempt to convince itself that it is real.

3 “Self-esteem,” in ego terms, means nothing more than that the ego has deluded itself into accepting its reality and is therefore temporarily less predatory. ²This “self-esteem” is always vulnerable to “stress,” a term which really means that a condition has arisen in which the delusion of the ego’s reality is threatened. ³This produces either ego deflation or ego inflation, resulting in withdrawal or attack. ⁴The ego literally lives by comparisons. ⁵This means that equality is beyond its grasp and charity becomes impossible. ⁶The ego never gives out of abundance, because it was made as a substitute for it. ⁷This is why the concept of getting arose in the ego’s thought system.

4 All appetites are “getting” mechanisms representing ego needs to confirm itself. ²This is as true of bodily appetites as it is of the so-called “higher” ego needs. ³Bodily appetites are not physical in origin, because the ego regards the body as its home and does try to satisfy itself through it. ⁴But the idea that this is possible is a decision of the ego, which is completely

583. Urtext adds “that.”

584. Paragraph break added after this line in Urtext.

585. Urtext: “others.”

586. Urtext: “although.”

587. Urtext: “because.”

588. Paragraph break added after this line in Urtext.

589. Paragraph break after this line deleted in Urtext.

590. Urtext adds “either.”

591. Paragraph break added after this line in Urtext..

592. Paragraph break after this line deleted in Urtext.

593. Urtext: “through the body.”

accounts for its essential erraticness.⁵⁹⁴ Consider the inevitable confusion which must arise from a perception of the self which responds: When I was completely on my own: “I had [6a.13] no idea what was possible.”⁵⁹⁵

The ego does believe it is completely on its own, which is merely another way of describing how it originated. This is such a fearful state that it can only turn to other egos, and unite with them in a feeble attempt at identification, or attack them in an equally feeble ~~attempt~~ to show of strength. The ego is free to complete the stem When I was completely on my own in any way it chooses. But⁵⁹⁶ it is not free to consider the validity of the premise itself, because this premise is its foundation. The ego is the belief of the mind that it is completely on its own.

The ego’s ceaseless attempts to gain the Soul’s acknowledgement, and thus really⁵⁹⁷ to establish its own existence are utterly useless. The Soul in its knowledge is unaware of the ego. It does not attack the ego. It merely [6a.14] cannot conceive of it at all. While the ego is equally unaware of the Soul, it does perceive itself as rejected by something which is greater than itself. This is why self-esteem in ego terms must be a delusion.

The Creations of God do not create myths, but the creative efforts of man can be turned into to mythology under one condition only.⁵⁹⁸ What he⁵⁹⁹ then makes is no longer creative. Myths are entirely perceptions, and are so ambivalent in ~~<their>~~ form and so characteristically good and evil in ~~their~~ nature, that the most benevolent of them is not without fearful components, if only in innuendo. Myths and magic are related⁶⁰⁰ in that myths ~~are usually usually reflect the~~ are⁶⁰¹ related to the ~~ma~~ ego origins, and magic to the powers which it⁶⁰² ascribes to itself. Every mythological system includes an account of “the creation,” and associates this with its particular perception of magic.⁶⁰³ The “battle for survival” is⁶⁰⁴ the ego’s struggle to [6a.15] preserve itself and its interpretation of its⁶⁰⁵ beginning.⁶⁰⁶

This beginning is always associated with physical birth, because nobody maintains that the ego existed before that point in time. The religiously ego-oriented tend to believe that the Soul existed before, and will continue to exist afterwards, after a temporary lapse into ego life. Some actually believe that the Soul ~~which~~ will be punished for this lapse, even though in reality it could not possibly ~~<w>~~ know anything about it.

confused about what is really possible. ⁵This accounts for its essentially erratic nature.

5 Consider the inevitable confusion which must arise from a perception of the self which completes the sentence stem “When I was completely on my own” with “I had no idea what was possible.” ²The ego *does* believe it is completely on its own, which is merely another way of describing how it originated. ³This is such a fearful state that it can only turn to other egos and unite with them in a feeble attempt at identification or attack them in an equally feeble show of strength. ⁴The ego is free to complete the stem “When I was completely on my own” in any way it chooses, but it is not free to consider the validity of the premise itself, because this premise is its foundation. ⁵The ego *is* the belief of the mind that it is completely on its own.

6 The ego’s ceaseless attempts to gain the spirit’s acknowledgement, and thus really establish its own existence, are utterly useless. ²The spirit in its knowledge is unaware of the ego. ³It does not attack the ego; it merely cannot conceive of it at all. ⁴While the ego is equally unaware of the spirit, it does perceive itself as rejected by something which is greater than itself. ⁵This is why self-esteem in ego terms *must* be a delusion.

7 The creations of God do not create myths, but the creative efforts of human beings can turn to mythology—under one condition only: What they then make is no longer creative. ²Myths are entirely perceptions, and are so ambivalent in form and so characteristically good-and-evil in nature that the most benevolent of them is not without fearful components, if only in innuendo. ³Myths and magic are related, in that myths are usually related to the ego’s origins, and magic to the powers which it ascribes to itself. ⁴Every mythological system includes an account of “the creation,” and associates this with its particular perception of magic. ⁵The “battle for survival” is merely the ego’s struggle to preserve itself and its interpretation of its beginning.

8 This beginning is always associated with physical birth, because nobody maintains that the ego existed before that point in time. ²The religiously ego-oriented tend to believe that the soul existed before and will continue to exist afterwards, after a temporary lapse into ego life. ³Some actually believe that the

594. Paragraph break added after this line in Urtext.

595. Paragraph break after this line deleted in Urtext.

596. Urtext: “chooses, but.”

597. Urtext omits “really.”

598. Urtext: “but only under one condition.”

599. Urtext: “man.”

600. Urtext: “closely associated.”

601. Urtext adds “usually.”

602. Urtext: “the ego.”

603. Paragraph break added after this line in Urtext.

604. Urtext adds “nothing more than.”

605. Urtext adds “own.”

606. Paragraph break after this line deleted in Urtext.

The term “salvation” does not apply to the Soul, which is in no danger, ~~at~~⁶⁰⁷ and does not need to be salvaged. Salvation ~~me~~ is nothing more than “right-mindedness,” which is not⁶⁰⁸ the One-mindedness of the Soul, but which must be accomplished before One-mindedness can be restored. Right-mindedness dictates the next step automatically, because right perception is uniformly without attack, so that wrong-mindedness is obliterated. The ego cannot survive without judgment, and is laid aside accordingly. The mind then has only one direction in which [6a.16] it can move.

The directions which the mind will take are always automatic, because they cannot but be dictated by ~~its beliefs~~, the thought-system to which it adheres. Every thought-system has ~~a certain~~ internal consistency, and this does provide a basis for the continuity of behavior. However, this is still reliability, and not validity. Reliable behavior is a meaningful perception, as far as ego thinking goes. However, valid behavior is an expression which is inherently contradictory, because validity is an end, and behavior is a means. These cannot be combined logically, because when an end has been attained, the means for its attainment are no longer meaningful.

Test constructors recognize that there are different kinds of validity, and also that they are of different orders. That⁶⁰⁹ means that they do not⁶¹⁰ mean truth, and do not pretend to mean it. Test validity can be judged by logic, by theory, and by practice, each being regarded as a different dimension. In each case, the amount of confidence is expressed in some [6a.17] form of percentage, whether quantitatively⁶¹¹ or merely in terms of “high,” “moderate,” and “low.” But a hypothesis is tested as either true or false, to be accepted or rejected accordingly. If it is shown to be true, it becomes a fact, after which no one attempts to evaluate it unless its status as fact is questioned.

Every idea which the ego has accorded the status of fact is questionable, because facts are in the realm of knowledge. Confusing realms of discourse has been⁶¹² ~~an~~ a thinking error which philosophers have recognized for centuries. Psychologists are ~~qui~~ generally quite deficient in this respect, as are many theologians. Data from one realm of discourse does not mean anything in another, ~~and can~~ because they can be understood only within the thought-system⁶¹³ of which they are a part. This is why psychologists are concentrating increasingly on the ego, in an attempt to unify their [6a.18] clearly unrelated data. It need hardly be said that any⁶¹⁴ attempt to relate the unrelated cannot succeed.

The recent ecological emphasis is but a more ingenious way of trying to impose order on chaos. We have already credited the ego with considerable ingenuity, though not with creativeness. ~~And~~ But it should always be remembered that inventiveness is really wasted effort, even in its most ingenious

soul will be punished for this lapse, even though in reality it could not possibly know anything about it.

9 The term “salvation” does not apply to the soul (i.e., spirit), which is in no danger and does not need to be salvaged.

²Salvation is nothing more than “right-mindedness,” which is not the one-mindedness of the spirit, but which must be accomplished before one-mindedness can be restored. ³Right-mindedness dictates the next step automatically, because right perception is uniformly without attack, so that wrong-mindedness is obliterated. ⁴The ego cannot survive without judgment, and is laid aside accordingly. ⁵The mind then has only one direction in which it can move.

10 The directions which the mind will take are always automatic, because they cannot but be dictated by the thought system to which it adheres. ²Every thought system has internal consistency, and this does provide a basis for the continuity of behavior. ³However, reliable behavior does not mean valid behavior. ⁴Reliable behavior is a meaningful perception, as far as ego thinking goes. ⁵However, valid behavior is an expression which is inherently contradictory, because validity is an end, and behavior is a means. ⁶These cannot be combined logically, because when an end has been attained, the means for its attainment are no longer meaningful.

11 Whereas the validity of a psychological test can be judged in different ways—by logic, by theory, and by practice—and in each case assigned a different amount of confidence, a hypothesis is tested as either true or false, to be accepted or rejected accordingly. ²If it is shown to be true, it becomes a fact, after which no one attempts to evaluate it unless its status as fact is questioned.

12 *Every* idea which the ego has accorded the status of fact is questionable, because facts are in the realm of knowledge.

²Confusing realms of discourse is a thinking error which philosophers have recognized for centuries. ³Psychologists are generally quite deficient in this respect, as are many theologians. ⁴Data from one realm of discourse do not mean anything in another, because they can be understood only within the thought system of which they are a part. ⁵This is why psychologists are concentrating increasingly on the ego, in an attempt to unify their clearly unrelated data. ⁶It need hardly be said that any attempt to relate the unrelated cannot succeed. ⁷The recent ecological emphasis is but a more ingenious way of trying to impose order on chaos.

13 We have already credited the ego with considerable ingenuity, though not with true creativeness. ²But it should

607. Urtext: “which is not in danger.”

608. Urtext: “NOT.”

609. Urtext: “This.”

610. Urtext: “not.”

611. Urtext: “either quantitatively.”

612. Urtext: “is.”

613. Urtext: “thought-systems.”

614. Urtext: “an.”

forms. We do not have to explain anything. This is why we need not ~~be~~ trouble ourselves with inventiveness. The highly specific nature of invention is not worthy of the abstract creativity of God's Creations. ~~Inventions must~~⁶¹⁵

When Helen reads this to you, Bill, try to listen very carefully. You have never understood what "The Kingdom of Heaven² is within you" means. ~~If you~~ The reason you cannot understand⁶¹⁶ is because it is not understandable to the ego, which interprets it as if something outside is inside, which does not⁶¹⁷ mean anything. The word "within" [6a.19] does not belong ~~because~~. The Kingdom of Heaven is you.

What else but you did the Creator create, and what else but you is His Kingdom? This is the whole message of the Atonement, a message which in its totality transcends the sum of ~~its~~ the parts⁶¹⁸ we have covered before. Christmas is not a time; it is a state of mind. The Christ mind wills from the Soul, not from the ego, and the Christ mind is yours.

You, too, have a Kingdom which your Soul has created. It has not ceased to create because your ego has set you on the road of perception. Your Soul's creations are no more fatherless than you are. Your ego and your Soul will never be co-creators, but your Soul and your Creator will always be. Be confident that your creations are as safe as you are. The Kingdom is perfectly united and perfectly protected, and the ego will not prevail against it. ~~God keeps~~ [6a.20] ~~it in perfect peace~~ Amen.

That was written in that form because it is a good thing to use as a kind of prayer in moments of temptation. It is a declaration of independence. You will both find it very helpful if you understand it fully.

In its characteristic upside down way, the ego has taken the impulses from the superconscious and perceives them as as if they arose⁶¹⁹ ~~o~~ in the unconscious. The ego judges what is to be accepted, and the impulses from the superconscious are essentially unacceptable to it, because they clearly point to the unexistence of the ego itself. When this occurs, the ego⁶²⁰ experiences threat, and ~~censors~~ not only censors, but also reinterprets the data. However, as Freud very correctly pointed out, what you do not perceive you still know, and it [6a.21] retains⁶²¹ a very active life beyond your awareness.

Repression thus operates to conceal not only the baser impulses but also the most lofty ones from the ego's awareness, because both are equally threatening to the ego and, being concerned primarily with its own preservation in the face of threat, it perceives them as the same. The threat value of the lofty is really much greater to the ego, because the pull of God Himself can hardly be equated with the pull of human

always be remembered that inventiveness is really wasted effort, even in its most ingenious forms. ³We do not have to explain anything. ⁴This is why we need not trouble ourselves with inventiveness. ⁵The highly specific nature of invention is not worthy of the abstract creativity of God's creations.

V. The Calm Being of God's Kingdom

It is difficult to understand what "The Kingdom of Heaven is within you" means. ²The reason is because it is not understandable to the ego, which interprets it as if something outside is inside, which does not mean anything. ³The word "within" does not belong. ⁴The Kingdom of Heaven is you. ⁵What else but you did the Creator create, and what else but you is His Kingdom? ⁶This is the whole message of the Atonement, a message which in its totality transcends the sum of the parts (as we said about the Sonship before).

2 Christmas is not a time; it is a state of mind. ²The Christ Mind wills from the spirit, not from the ego, and the Christ Mind is yours. ³You, too, have a Kingdom which your spirit has created. ⁴It has not ceased to create because your ego has set you on the road of perception. ⁵Your spirit's creations are no more fatherless than you are. ⁶Your ego and your spirit will never be co-creators, but your spirit and your Creator will always be. ⁷Be confident that your creations are as safe as you are.

*⁸The Kingdom is perfectly united and perfectly protected, and the ego will not prevail against it.
⁹Amen.*

¹⁰That was written in the form of a prayer because it is a good thing to use in moments of temptation. ¹¹It is a declaration of independence. ¹²You will find it very helpful if you understand it fully.

3 In its characteristic upside-down way, the ego has taken the impulses from the superconscious and perceived them as if they arise in the unconscious. ²The ego judges what is to be accepted, and the impulses from the superconscious are essentially unacceptable to it, because they clearly point to the nonexistence of the ego itself. ³When this occurs, the ego experiences threat, and not only censors but also reinterprets the data. ⁴However, as Freud very correctly pointed out, what you do not perceive you still know, and it can retain a very active life beyond your awareness.

4 Repression thus operates to conceal not only the baser impulses, but also the most lofty ones from the ego's awareness, because both are threatening to the ego, and being concerned primarily with its own preservation in the face of threat, it perceives them as the same. ²The threat value of the lofty is really much greater to the ego, because the pull of God

615. The following material is dated December 27, 1965 in the Urtext.

616. Urtext adds "it."

617. Urtext: "does not."

618. Urtext: "its parts which."

619. Urtext: "them as if they arise."

620. Urtext: "itself. The ego therefore."

621. Urtext: "can retain."

appetites.⁶²² By perceiving them as the same, the ego attempts to save itself from being swept away, as it surely would⁶²³ be in the presence of knowledge.⁶²⁴ The upper level of the unconscious thus contains the call of God as well as the call of the body. That is why the basic conflict between love and fear is unconscious. The ego cannot tolerate either, and [6a.22] represses both by resorting to inhibition. Society depends on inhibiting the former, but <u>salvation</u> depends on disinhibiting the latter.	Himself can hardly be equated with the pull of human appetites. ³By perceiving them as the same, the ego attempts to save itself from being swept away, as it surely would be in the presence of knowledge. 5 The upper level of the unconscious thus contains the call of God as well as the call of the body. ²That is why the basic conflict between love and fear is unconscious. ³The ego cannot tolerate either and represses both by resorting to inhibition. ⁴Society depends on inhibiting the latter, but <i>salvation</i> depends on disinhibiting the former.
We have switched the positions of the words “former” and “latter” in the above sentence, because we believe that their positions in the original are a scribal error. We believe that the sentence means this: Society depends on inhibiting the “call of the body” (fear), whereas salvation depends on disinhibiting the “call of God” (love).	
The reason you need my help is because you have repressed your own guide, and therefore need guidance. My role is to separate the true from the false in your own unconscious, so it can break through the barriers the ego has set up and shine into your minds. Through Against our united strength, the ego <u>cannot</u> prevail. It should be quite apparent to you by now why the ego regards the Soul as its “enemy.” The ego arose from the separation, and its continued existence depends on a continuing belief in the separation. Reducing the Soul impulses to the unconscious, it⁶²⁵ has to offer you some sort of reward for maintaining the⁶²⁶ belief. [2] All it <u>can</u> [6a.23] offer, in view of its own weakness, is a sense of temporary existence, which begins with its own beginning and ends with its own ending. It tells you that this life is <u>your</u> existence because it <u>is</u> its own. Against this sense of temporary existence, the Soul <u>can</u> offers the knowledge of permanent⁶²⁷ and unshakeable <u>being</u>. No one who has experienced the revelation of this can ever fully believe in the ego again. How can its meager offering to you prevail against the gifts of God from of glorious gift of God? You who are identified⁶²⁸ with your egos cannot believe that God loves you. <u>You</u> do not love what you have made, and what you have made does not love you. Egos are concerned with protection, not with love. Being made out of⁶²⁹ denial of the Fa-⁶³⁰ Father, they no allegiance to their own maker.⁶³¹ You cannot conceive of the true⁶³² relationship that exists between God and His Souls, [6a.24] because of the hatred you have for the Self you have made. You project onto your own	6 The reason you need my help is because you have repressed your own guide and therefore need guidance. ²My role is to separate the true from the false in your own unconscious, so <u>truth</u> can break through the barriers the ego has set up and shine into your <u>mind</u>. ³Against our united strength, the ego <i>cannot</i> prevail. 7 It should be quite apparent to you by now why the ego regards the <u>spirit</u> as its “enemy.” ²The ego arose from the separation, and its continued existence depends on a continuing belief in the separation. ³Reducing the <u>spirit</u> impulses to the unconscious, the <u>ego</u> has to offer you some sort of reward for maintaining <u>this</u> belief. ⁴All it <i>can</i> offer, in view of its own weakness, is a sense of temporary existence, which begins with its own beginning and ends with its own ending. ⁵It tells you that this life is <i>your</i> existence because it <u>is</u> its own. 8 Against this sense of temporary existence, the <u>spirit</u> offers the knowledge of permanent and unshakable <u>being</u>. ²No one who has experienced the revelation of this can ever fully believe in the ego again. ³How can its meager offering to you prevail against the glorious gift of God? 9 You who are identified with your <u>ego</u> cannot believe that God loves you. ²You do not love what you have made, and what you have made does not love you. ³Egos are concerned with <u>self</u>-protection, not with love. ⁴Being made out of denial of the Father, they <u>have</u> no allegiance to their own maker. ⁵You cannot conceive of the true relationship that exists between God and His <u>Sons</u> because of the hatred you have for the self you have made. ⁶You project onto your own idea of yourself

622. Paragraph break added after this line in Urtext.

623. Urtext: “would surely.”

624. Paragraph break after this line deleted in Urtext.

625. Urtext: “the ego.”

626. Urtext: “this.”

627. The Urtext renders this abbreviation as “permanence,” but we believe “permanent” makes more sense, since it is similar in meaning to “unshakeable,” so that both would then modify “being,” just as “temporary” modifies “existence” earlier in the sentence.

628. Urtext: “who identify.”

629. Urtext adds “the.”

630. This “C” would almost certainly have been “Creator.”

631. Urtext: “the ego has no allegiance to its own Maker.”

632. Urtext: “real.”

idea of yourself the will to separate, which conflicts with the love you feel for what you made.⁶³³

No human love is without this ambivalence, and since no ego has experienced love without ambivalence, the concept is beyond its understanding. Love will enter immediately ~~wh~~ into any mind which truly wants it, but it must want it truly. And this⁶³⁴ means that it wants it without ambivalence. This⁶³⁵ kind of wanting is wholly without the ego's "drive to get."

There is a kind of experience that is so different from anything the ego can offer that you will never recover. (The word is quite literal⁶³⁶ here—you will never hide again⁶³⁷.) It is necessary to repeat quite often that your belief in darkness⁶³⁸ is why the light cannot enter.⁶³⁹ The Bible has many references to the immeasurable gifts for which you must ask.⁶⁴⁰

This is not a⁶⁴¹ condition as the ego [6a.25] sets conditions. It is ~~<the>~~⁶⁴² a glorious condition of what you are. No force except your own will is strong enough ~~to~~ or worthy enough to guide you. In this you are as free as God, and must remain so forever.⁶⁴³ You can never be bound except in honor, and that is always voluntary.⁶⁴⁴

Let us ask the Father in my name to keep you mindful of ~~<H>~~ His love for you and yours for Him. He has never failed to answer this request, because it asks only for only what He has already willed. Those who call truly are always answered.⁶⁴⁵ (Note: I became very fearful here, and rather vaguely think⁶⁴⁶ the answer was: "Thou shalt have no other ~~G~~ods before Me because there are none. You still think there are.")

It has never really entered your mind⁶⁴⁷ to give up every idea you have ever had that opposes [6a.26] knowledge. You retain thousands of little scraps of meanness which prevent the Holy One from entering. Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. No one can see through a wall, but I can step around it.⁶⁴⁸ Watch your minds for the scraps of meanness, or you will be unable to ask me to do so. ~~And~~⁶⁴⁹

I can help you only as Our Father ~~made~~ created us. I will love you and honor you, and maintain complete respect for

the will to separate, which conflicts with the love you also feel for what you made.

10 No human love is without this ambivalence, and since no ego has experienced love without ambivalence, the concept is beyond its understanding. ²Love will enter immediately into any mind which truly wants it, but it must want it truly. ³And this means that it wants it *without* ambivalence. ⁴This kind of wanting is wholly without the ego's "drive to get."

11 There is a kind of experience that is so different from anything the ego can offer that you will never recover. ²The word is quite literal here—you will never hide again. ³It is necessary to repeat that your belief in darkness and in hiding is why the light cannot enter. ⁴The Bible has many references to the immeasurable gifts which are for you, but for which you must ask. ⁵This is not a condition as the ego sets conditions. ⁶It is the glorious condition of what you are. ⁷No force except your own will is strong enough or worthy enough to guide you. ⁸In this you are as free as God, and must remain so forever. ⁹You can never be bound except in honor, and that is always voluntary.

12 Let us ask the Father in my name to keep you mindful of His love for you and yours for Him. ²He has never failed to answer this request, because it asks only for what He has already willed. ³Those who call truly are always answered. ⁴If you become fearful at this, remember: "Thou shalt have no other gods before Me" because there are none. ⁵You still think there are.

13 It has never really entered your mind to give up every idea you have ever had that opposes knowledge. ²You retain thousands of little scraps of meanness which prevent the Holy One from entering. ³Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. ⁴No one can see through a wall, but I can step around it.

14 Watch your mind for the scraps of meanness, or you will be unable to ask me to do so. ²I can help you only as our Father created us. ³I will love you and honor you and maintain

633. Urtext: "you also feel for what you have made because you made it."

634. Urtext: "truly. This."

635. Urtext: "ambivalence, and this."

636. Urtext: "used quite literally."

637. Urtext: "never be able to hide again."

638. Urtext adds "and in hiding."

639. Paragraph break added after this line in Urtext.

640. Urtext: "which are for you, but for which YOU must ask." No paragraph break in Urtext.

641. Urtext: "the."

642. Urtext: "the."

643. Paragraph break added after this line in Urtext.

644. Paragraph break after this line deleted in Urtext.

645. Paragraph break added after this line in Urtext.

646. Urtext: "thought."

647. Urtext: "minds."

648. Paragraph break added after this line in Urtext.

649. Paragraph break after this line deleted in Urtext.

what you have made. ~~of yourselves.~~ But I will neither love nor honor it unless it is true. Ask me truly and I will come. Do not ask me truly, and I will wait.⁶⁵⁰ I will never forsake you, any more than God will. But I must wait as long as you ~~insis~~ will to forsake yourselves.⁶⁵¹ Because I wait in love and not in impatience, you will surely ask me ~~in~~ truly.⁶⁵² [6a.27]

I ~~would~~ will come gladly in response to a single unequivocal call. Watch carefully, and see what it is you are truly asking for. Be very honest with yourselves about this, for we must hide nothing from each other.⁶⁵³ If you will really try to do this, you have taken the first step toward preparing your minds for the Holy One to enter. We will prepare for this together, and once He has come, you will be ready to help me make other minds ready for Him. How long would⁶⁵⁴ you deny Him His Kingdom?⁶⁵⁵

[6a.28]

In your own unconscious, deeply repressed by the ego, is the declaration of your release. God has given you everything. This is the one fact which means that the ego does not exist, and which therefore makes it profoundly afraid. In the ego's language, to have and to be are different, but they are identical ~~in~~ to the Soul. ~~You~~ It knows that you both have everything and are everything. Any distinction in this respect is meaningful only when the idea of getting, which implies a lack, has already ~~<a>~~ been accepted. That is why we made no distinction before between having the Kingdom of God and being the Kingdom of God.

The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind which the ego rules. The ego is desperate because it opposes literally invincible odds whether you are asleep or awake. Consider how much [6a.29] vigilance you have been willing to exert to protect your ego, and how little you have been willing to expend⁶⁵⁶ to protect your higher mind! And who but the insane would undertake to believe in what is not true, and then protect this belief at the cost of Truth?

If you cannot hear the voice of God, it is because you do not choose to listen. The fact that you do listen to the voice of your ego is demonstrated by your attitudes, your feelings, and your behavior. Your attitudes are obviously conflicted, your feelings have a narrow range of variation on the negative side but are never purely joyous, and your behavior is either strained or unpredictable. Yet this is what you want. This is

complete respect for what you have made. ⁴But I will neither love nor honor it unless it is true. ⁵Ask me truly, and I will come. ⁶Do not ask me truly, and I will wait. ⁷I will never forsake you, any more than God will. ⁸But I *must* wait as long as you will to forsake yourself. ⁹Because I wait in love and not in impatience, you will surely ask me truly. ¹⁰I will come gladly in response to a single unequivocal call.

15 Watch carefully, and see what it is you are truly asking for. ²Be very honest with yourself about this, for we must hide nothing from each other. ³If you will *really* try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. ⁴We will prepare for this together, and once He has come, you will be ready to help me make other minds ready for Him. ⁵How long will you deny Him His Kingdom?

16 In your own unconscious, deeply repressed by the ego, is the declaration of your release: *God has given you everything.*

²This is the one fact which means that the ego does not exist, and which therefore makes it profoundly afraid. ³In the ego's language, to have and to be are different, but they are identical to the spirit. ⁴It knows that you both *have* everything and *are* everything. ⁵Any distinction in this respect is meaningful only when the idea of getting, which implies a lack, has already been accepted. ⁶That is why we made no distinction before between *having* the Kingdom of God and *being* the Kingdom of God.

17 The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind which the ego rules. ²The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. ³Consider how much vigilance you have been willing to exert to protect your ego, and how little you have been willing to expend to protect your higher mind! ⁴Who but the insane would undertake to believe in what is not true and then protect this belief at the cost of truth?

VI. This Need Not Be

If you cannot hear the Voice of God, it is because you do not choose to listen. ²The fact that you do listen to the voice of your ego is demonstrated by your attitudes, your feelings, and your behavior. ³Your attitudes are obviously conflicted, your feelings have a narrow range of variation on the negative side but are never purely joyous, and your behavior is either strained or unpredictable. ⁴Yet this is what you want. ⁵This is

650. The preceding two sentences are omitted in the Urtext.

651. Paragraph break added after this line in Urtext.

652. Paragraph break after this line deleted in Urtext.

653. Paragraph break in Urtext.

654. Urtext: "will."

655. At this point there is a name, phone number, and date:

Mrs. Ellen Weiner
NA. 9. 9677
10 Fri. Jan. 7th.

The material after this is dated January 7, 1966 in the Urtext.

656. Urtext: "exert."

what you are fighting to keep, and what you are vigilant to save. Your minds are filled with schemes to save the face of your egos, and you [6a.30] do not seek the Face of God. The glass in which the ego seeks to see its face is dark indeed. How can it maintain the trick of its existence except with mirrors? But where you look to find yourself is up to you. We have said that you cannot change your mind by changing your behavior, but we have also said, and many times before, that you <u>can</u> change your mind.⁶⁵⁷ When your mood tells you that you have willed wrongly, and this is so whenever you are not joyous, then <u>know</u> this need not be.⁶⁵⁸ In every case, you have thought wrongly about some Soul that God created, and are perceiving images your ego makes in a darkened glass. Think honestly what you have thought that God would <u>not</u> have thought, and what you have <u>not</u> thought that God would have you think. And ²Search sincerely for what you have done and [6a.31] left undone accordingly. And then change your mind⁶⁵⁹ to <u>think with God's</u>. This may seem hard to you, but it is <u>much</u> easier than trying to think <u>against</u> it. Your mind <u>is</u> one with God's. Denying this and thinking otherwise has held your ego together, but has literally split your mind. As a loving brother, I am deeply concerned with your minds, and urge you to follow my example as you look at yourselves and at each other and see in both the glorious Creations of a glorious Father. When you are sad, <u>know</u> that this <u>need not be</u>. [From a page of notes found at T-13.V.8:5 and not dictated into the Urtext:] Tell him that depression is of the ego, and he <i>is</i> hiding little spots of hatred that are hurting him	what you are fighting to keep, and what you are vigilant to save. ⁶Your <u>mind is</u> filled with schemes to save the face of your <u>ego</u>, and you do not seek the face of God. 2 The glass in which the ego seeks to see its face is dark indeed. ²How can it maintain the trick of its existence except with mirrors? ³But where you look to find yourself is up to you. ⁴We have said that you cannot change your mind by changing your behavior, but we have also said, and many times before, that you <i>can</i> change your mind. 3 When your mood tells you that you have willed wrongly, and this is so whenever you are not joyous, then <i>know</i> this need not be. ²In every case, you have thought wrongly about some <u>brother</u> that God created and are perceiving images your ego makes in a darkened glass. ³Think honestly what you have thought that God would <u>not</u> have thought, and what you have <u>not</u> thought that God would have you think. ⁴Search sincerely for what you have done and left undone accordingly. ⁵And then change your mind to <u>think with God's</u>. 4 This may seem hard to you, but it is <u>much</u> easier than trying to think <u>against</u> it. ²Your mind <i>is</i> one with God's. ³Denying this and thinking otherwise has held your ego together but has literally split your mind. ⁴As a loving brother, I am deeply concerned with your <u>mind</u>, and urge you to follow my example as you look at <u>yourself</u> and at <u>your brother</u>, and see in both the glorious creations of a glorious Father. 5 When you are sad, <i>know</i> that this <i>need not be</i>. ²Depression is of the ego, and <u>you are</u> hiding little spots of hatred that are hurting <u>you</u>.
We moved the above sentence to this location for two reasons: because it fits with the point made here, that depression comes from our own errors, and because of its reference to "little spots of hatred," which echoes the previous section's image of "little scraps of meanness."	
[6a.31 cont.] Depression <u>always</u> arises ultimately from a sense of being deprived of something you want and do not have. <u>Know</u> you are deprived of nothing except by your own decisions, and then decide otherwise. When you are anxious, <u>know</u> [6a.32] that all anxiety comes from the capriciousness of the ego, and <u>need not be</u>. You can be as vigilant <u>against</u> the ego's dictates as <u>for</u> them. When you feel guilty, <u>know</u> that your ego has indeed violated the laws of God, but <u>you</u> have not. Leave the sins of the ego to me. That is what the Atonement is for. But until you change your mind about those your ego has hurt, the Atonement cannot release you. As long as you feel guilty, On your ego is in command, because only the ego <u>can</u> experience guilt. <u>This need not be</u>. You, Helen, have been more honest than Bill in really trying to see whom your ego has hurt, and also in trying to change your mind about them.⁶⁶⁰ I am not unmindful of your	³Depression always arises ultimately from a sense of being deprived of something you want and do not have. ⁴<i>Know</i> you are deprived of nothing except by your own decisions, and then decide otherwise. 6 When you are anxious, <i>know</i> that all anxiety comes from the capriciousness of the ego, and <i>need not be</i>. ²You can be as vigilant <u>against</u> the ego's dictates as <u>for</u> them. 7 When you feel guilty, <i>know</i> that your ego has indeed violated the laws of God, but <i>you</i> have not. ²Leave the sins of the ego to me. ³That is what the Atonement is for. ⁴But until you change your mind about those your ego has hurt, the Atonement cannot release you. ⁵As long as you feel guilty, your ego is in command, because only the ego can experience guilt. ⁶<i>This need not be</i>. 8 <u>Be</u> honest in trying to see whom your ego has hurt, and also in trying to change your mind about them. ²I am not unmindful of your efforts <u>in this direction</u>, but you still have much too

657. Paragraph break added after this line in Urtext.

658. Paragraph break after this line deleted in Urtext.

659. Urtext: "minds."

660. Urtext adds "(Helen Schucman doubtful whether this is accurate—written at a time when she was very angry.)."

efforts, but you still have much too much [6a.33] energy invested in your ego. This need not be. Watch your mind⁶⁶¹ for the temptations of the ego, and do not be deceived by it. Know it offers you nothing.

You, Bill, have not made consistent efforts to change your mind except through applying old habit-patterns to new ideas. But you have learned, and learned it ~~more~~ better than Helen has⁶⁶² that your mind gains control over itself when you direct it genuinely toward perceiving someone else truly. Your lack of vitality is due to your former marked effort at solving your needless depression and anxiety through disinterest. Because your ego was protected by this unfortunate negative attitude,⁶⁶³ you are afraid to abandon it.

When you have exerted real efforts to give up⁶⁶⁴ this voluntary dispiriting, you have⁶⁶⁵ seen ~~yourself~~ how your mind can focus, and rise above fatigue, and heal. [6a.34] But you are not ~~long~~ sufficiently vigilant against the demand⁶⁶⁶ of your ego that you disengage yourself. This need not be. The ~~new~~ habit of engaging with God and His Creations is easily made if you refuse actively to let your ~~self~~ mind⁶⁶⁷ slip away. Your problem is not concentration; it is a belief that nobody, including yourself, is worth consistent effort.

Side with me consistently against this ~~eg~~ deception, as we have sided against it briefly already. Do not permit this shabby belief to pull you back. The disheartened are useless to themselves and to me-, but only the ego can be disheartened.

Have you really considered how many opportunities you have to gladden yourselves, and how many of them you have refused? There is no limit to the power of a Son of God, but he himself can limit the expression of his power as much as he wills. [6a.35] Your mind and mine can unite in shining your ego away, and releasing the strength and beauty of God into everything you think and will and do. Do not settle for anything less than this, and refuse to accept anything but this as your goal.

Watch your minds carefully for any beliefs that hinder its accomplishment and step away- from them. Judge how well you have done this by your own feelings, for this is the one right use of judgment. Judgment, like any other defense, can be used to attack or protect, to hurt or to heal. The ego should be brought to your own judgment and be found wanting there. Without your own allegiance, protection, and love, it cannot exist.

Judge your ego [2] truly, and you must withdraw allegiance, protection and love from it. You ~~are were~~ [6a.36] ~~created as~~ are mirrors of truth in which God Himself shines in perfect clarity.⁶⁶⁸ To the ego's dark glass you need but say, "I will not look there," because I know these images are not true."

much energy invested in your ego. ³*This need not be*. ⁴Watch your mind for the temptations of the ego, and do not be deceived by it. ⁵*Know* it offers you nothing.

9 Those with a habit of disengagement often do not make consistent efforts to change their minds except through applying their old habit pattern to these new ideas. ²Even then, however, they can learn that the mind gains control over itself when they direct it genuinely toward perceiving someone *else* truly. ³Their lack of vitality is due to their efforts at solving their needless depression and anxiety through disinterest. ⁴Because their egos were protected by this unfortunate negative attitude, they are afraid to abandon it. ⁵When they exert real efforts to give up this voluntary dispiriting, they will see how their minds can focus and rise above fatigue and heal. ⁶But they are not sufficiently vigilant against their egos' demand to disengage themselves. ⁷*This need not be*.

10 The new habit of engaging *with* God and His creations is easily made if you actively refuse to let your mind slip away. ²Your problem is not concentration; it is a belief that nobody, including yourself, is worth consistent effort. ³Side with me consistently against this deception. ⁴Do not permit this shabby belief to pull you back. ⁵The disheartened are useless to themselves and to me, but only the ego can *be* disheartened.

11 Have you really considered how many opportunities you have to gladden yourself, and how many of them you have refused? ²There is no limit to the power of a Son of God, but he himself can limit the expression of his power as much as he wills. ³Your mind and mine can unite in shining your ego away, and releasing the strength and beauty of God into everything you think and will and do. ⁴Do not settle for *anything* less than this, and refuse to accept anything *but* this as your goal. ⁵Watch your mind carefully for any beliefs that hinder its accomplishment, and step away from them.

12 Judge how well you have done this by your own feelings, for this is the one *right* use of judgment. ²Judgment, like any other defense, can be used to attack or protect, to hurt or to heal. ³The ego *should* be brought to your own judgment and be found wanting there. ⁴Without your own allegiance, protection, and love, it cannot exist. ⁵Judge your ego truly, and you must withdraw allegiance, protection, and love from it.

13 You are a mirror of truth in which God Himself shines in perfect clarity. ²To the ego's dark glass you need but say:

³*I will not look there because I **know** these images are not true.*

661. Urtext: "minds."

662. Urtext: "than Helen, (Helen Schucman doubtful about accuracy here)."

663. Urtext: "attribute."

664. Urtext: "When you have given up."

665. Urtext adds "already."

666. Urtext: "demands."

667. Urtext: "minds."

668. Urtext: "light."

Then let the Holy One shine upon you in peace, knowing that this and only this <u>must</u> be! His Mind shone on you in your Creation, and brought <u>your</u> mind into being. His Mind still shines on you and <u>must</u> shine <u>through</u> you. Your ego <u>cannot</u> prevent <u>Him</u> from shining from upon⁶⁶⁹ you, but it <u>can</u> prevent <u>you</u> from letting Him shine <u>through</u> you. The first coming of Christ is just another name for the Creation⁶⁷⁰, because Christ is the Son of God. The <u>second</u> coming of Christ means nothing more than end of the belief in the ego's rule over part of the minds of men, and the healing of mind.⁶⁷¹ I was created like you in the first, and I am reminding you [6a.37] that I have called you to join with me in the second. If you will think over your lives, you will see how carefully the preparations were made. I am in charge of the Second Coming⁶⁷², as I⁶⁷² already told you, and my judgment, which is used only for its protection,⁶⁷³ cannot be wrong because it <u>never</u> attacks. <u>Yours</u> is so distorted that you believe that I was mistaken in choosing you. I assure you this is a mistake of your own egos. Do <u>not</u> mistake it for humility. Your egos are trying to convince you that <u>they</u> are real, and <u>I</u> am not⁶⁷⁴, because if I <u>am</u> real, I am no more real than <u>you</u> are. That knowledge, and I assure you that it <u>is</u> knowledge, means that Christ has⁶⁷⁴ come into your minds and healed⁶⁷⁵ them.⁶⁷⁶ While⁶⁷⁷ I am not attacking your egos, (but) I <u>am</u> working with your higher mind whether you sleep or wake⁶⁷⁸, just as your ego does with your lower mind.⁶⁷⁸ I am your vigilance in this, because you are too confused to recognize your own hope. [6a.38] I was not mistaken. Your minds <u>will</u> elect to join with mine, and together we are invincible. You two will yet come together in my name, and your sanity will be restored. I raised the dead by knowing⁶⁷⁹ that life is an eternal attribute of everything⁶⁸⁰ the living God Created. Why do you believe that it is harder for me to inspire the dispirited or to stabilize the unstable? <u>I</u> do not believe that there is an order of difficulty in miracles; <u>you</u> do. I have called you and you will answer. I <u>know</u> that miracles are natural, because they are expressions of love. My calling you is as natural as your answer, and as inevitable.	⁴Then let the Holy One shine upon you in peace, knowing that this and only this <i>must</i> be. ⁵His Mind shone on you in your creation and brought <i>your</i> mind into being. ⁶His Mind still shines on you and <i>must</i> shine <i>through</i> you. ⁷Your ego cannot prevent <i>Him</i> from shining upon you, but it <i>can</i> prevent you from letting Him shine <i>through</i> you. 14 The First Coming of Christ is just another name for the creation, because Christ is the Son of God. ²The <u>Second</u> Coming of Christ means nothing more than the end of the ego's <u>rule over part of the minds of men</u>, and the healing of <u>the</u> mind. ³I was created like you in the First, and I am reminding you that I have called you to join with me in the Second. 15 If you will think over your <u>life</u>, you will see how carefully the preparations were made. ²I am in charge of the Second Coming, as I already told you, and my judgment, <u>which is used only for its protection</u>, cannot be wrong because it <u>never</u> attacks. ³<u>Yours</u> is so distorted that you believe that I was mistaken in choosing you. ⁴I assure you this is a mistake of your own ego. ⁵Do <u>not</u> mistake it for humility. ⁶Your ego <u>is</u> trying to convince you that <u>it</u> is real and <i>I</i> am not, because if I am real, I am no more real than <u>you</u> are. ⁷That knowledge, and I assure you that it <i>is</i> knowledge, means that Christ has come into your <u>mind</u> and healed <u>it</u>. 16 I am not attacking your <u>ego</u>, but I <i>am</i> working with your higher mind whether you sleep or wake, just as your ego does with your lower mind. ²I am your vigilance in this, because you are too confused to recognize your own hope. ³I was not mistaken. ⁴Your <u>mind</u> <i>will</i> elect to join with mine, and together we are invincible. ⁵You <u>and your brother</u> will yet come together in my name, and your sanity will be restored. 17 I raised the dead by knowing that life is an eternal attribute of everything the living God created. ²Why do you believe that it is harder for me to inspire the dispirited or to stabilize the unstable? ³I do not believe that there is an order of difficulty in miracles; <i>you</i> do. ⁴I have called you, and you will answer. ⁵I <u>know</u> that miracles are natural, because they are expressions of love. ⁶My calling you is as natural as your answer, and as inevitable. VII. The Real Question
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669. Urtext: "shining on."

670. Urtext: "for."

671. Urtext: "end of the ~~belief in the ego, and the healing of the mind~~. ego's rule over part of the minds of men, and the healing of the mind."

672. Urtext adds "have."

673. There is a question mark in the margin next to the crossed-out phrase "which is used only for its protection," indicating a question about whether it should be crossed out. The phrase was restored in the Urtext.

674. Urtext: "must."

675. Urtext: "heal."

676. Paragraph break added after this line in Urtext.

677. In the Notes, "While" was inserted later, which is presumably why the "but" later in the sentence was put in parentheses.

678. Urtext: "are asleep or awake, (just as your ego does with your lower mind.)."

679. Urtext: "KNOWING."

680. Urtext adds "that."

[6a.39]⁶⁸¹

All things work together for good. There are no exceptions except in the ego's judgment. The ego resents everything it does not control. Control is a central factor in what the ego permits into consciousness, and one to which it devotes its maximum vigilance. This is not the way a balanced mind ~~can~~ holds together. Its control is unconscious.

The ego is further off balance by keeping its primary motivation unconscious, and raising control rather than sensible judgment ~~into~~ to predominance. It has every reason to do this, according to the thought-system which both gave rise to it and which it serves. Sane judgment would inevitably judge against it, and must be obliterated by the ego in the interest of its self-preservation.

A crucial source of the ego's off-balanced state is its lack of discrimination between impulses from God and from the body. Any thought-system [6a.40] which makes this confusion must be insane. Yet this demented state is essential to the ego, which judges only in terms of threat or non-threat to itself.

In one sense, ~~its~~ the ego's fear of the idea of God is at least logical, because this idea does dispel it. Fear of dissolution from the higher source, then, makes some sense in ego terms. But fear of the body, with which the ego identifies so closely, is more blatantly senseless. The body is the ego's home by its own election. It is the only identification with which it feels⁶⁸² safe, because the body's vulnerability is its own best argument that you cannot be of God.

This is the belief that it sponsors eagerly. Yet the ego hates the body, because it does not accept the idea that the body is good enough as its home. Here is where the mind becomes actually dazed. [6a.41] Being told by the ego that it is really part of the body, and that the body is its protector, it is also constantly informed that the body ~~cannot~~ can not protect it. This, of course, is not only true, but perfectly obvious.⁶⁸³

Therefore, the mind asks, "Where can I go for protection?" which⁶⁸⁴ the ego replies, "Turn to me." The mind, and not without cause, reminds the ego that it has itself insisted that it is identified with the body, so there is no point in turning to it for protection. The ego has no real answer to this, because there isn't any, but it does have a typical solution. It obliterates the question from the mind's awareness. Once unconscious, it can and does produce uneasiness, but it cannot be answered because it cannot be asked.

This is the question which must be asked. "Where can I go⁶⁸⁵ for protection?" Only an insane [6a.42] mind fails to ask it. Even the insane ask it unconsciously, but it requires real sanity to ask it consciously.

If you will remember your dream about the recorder, which was remarkably accurate in some ways because it came partly from ego-repressed knowledge, the real problem was correctly stated as "What is the question?" because, as you ~~recognized~~ very well knew, the answer could be found if the question were recognized. If you remember, there were a number of solutions

All things work together for good. ²There are no exceptions, except in the ego's judgment. ³The ego resents everything it does not control. ⁴Control is a central factor in what the ego permits into consciousness, and one to which it devotes its maximum vigilance. ⁵This is not the way a balanced mind holds together. ⁶Its control is unconscious.

2 The ego stays further off balance by keeping its primary motivation unconscious, and raising control rather than sensible judgment to predominance. ²It has every reason to do this, according to the thought system which both gave rise to it and which it serves. ³Sane judgment would inevitably judge against it, and must be obliterated by the ego in the interest of its self-preservation.

3 A crucial source of the ego's off-balanced state is its lack of discrimination between impulses from God and from the body. ²Any thought system which makes this confusion must be insane. ³Yet this demented state is essential to the ego, which judges only in terms of threat or non-threat to itself.

4 In one sense, the ego's fear of the idea of God is at least logical, because this idea does dispel it. ²Fear of dissolution from the higher Source, then, makes some sense in ego terms. ³But fear of the body, with which the ego identifies so closely, is more blatantly senseless. ⁴The body is the ego's home by its own election. ⁵It is the only identification with which it feels safe, because the body's vulnerability is its own best argument that you cannot be of God.

5 This is the belief that it sponsors eagerly. ²Yet the ego hates the body, because it does not accept the idea that the body is good enough as its home. ³Here is where the mind becomes actually dazed. ⁴Being told by the ego that it is really part of the body and that the body is its protector, it is also constantly informed that the body cannot protect it. ⁵This, of course, is not only true, but perfectly obvious.

6 Therefore, the mind asks, "Where can I go for protection?," to which the ego replies, "Turn to me." ²The mind, and not without cause, reminds the ego that it has itself insisted that it is identified with the body, so there is no point in turning to it for protection. ³The ego has no real answer to this, because there isn't any, but it does have a typical solution. ⁴It obliterates the question from the mind's awareness. ⁵Once unconscious, it can and does produce uneasiness, but it cannot be answered because it cannot be asked.

7 This is the question which must be asked: "Where can I go for protection?" ²Only an insane mind fails to ask it. ³Even the insane ask it unconsciously, but it requires real sanity to ask it consciously. ⁴The real problem is correctly stated as "What is the question?" because the answer can be found if the question is recognized. ⁵If it is not, you will attempt a number of solutions, all ego-based, not because you think they will really work, but because the question itself is obscure.

681. The following material is dated January 12, 1966 in the Urtext.

682. Urtext: "feels."

683. There is a question mark in the margin to the left of the phrase "only true, but perfectly obvious."

684. Urtext: "to which."

685. Urtext: "asked: 'Where am I to go.'"

you attempted, all ego-based, not because you thought they would really work, but because the question <u>itself</u> was obscure. This last paragraph in the original dictation refers to a dream Helen had in 1945, which she titled “The Recorder” (found on pages 69-73 of <i>Absence from Felicity</i>). In this dream, Helen encounters an “incredibly ancient” clerk, who records in a large ledger the actions of everyone alive. Helen hopes that he can help her solve “a very difficult problem” of hers. “If you will ask me your question,” he says, “I will try to answer it.” “But that’s just the trouble,” she tells him, “If only I knew the question I could probably find the answer myself. But I haven’t the faintest idea what the question is. In fact, that’s really the problem.” She then suggests that he look for her question under the entries for “Knowledge,” “Information,” “Prurience,” and “Salome,” with him vetoing each suggestion. She also wonders if she might be able to find her question by shaking a container of his, so that a spindle-shaped object—which she thinks contains the question—will fall out. But he vetoes that option, too. As a result, she never does find her question. When the Bible says “Seek and you⁶⁸⁶ shall find,” it does <u>not</u> mean that you should seek blindly and desperately for something you wouldn’t recognize. Meaningful seeking is consciously [6a.43] undertaken, consciously organized, and consciously directed. Bill’s chief contribution to your joint venture is his insistence that the goal be formulated clearly and <u>kept in mind</u>. You, Helen, are not good at doing this. You still search for many gods simultaneously, and this goal confusion, given a very strong will, <u>must</u> produce chaotic behavior. Bill’s behavior is not chaotic, because he is not so much goal-divided as not goal <u>oriented</u>. Where Helen has overinvested in many goals, Bill has underinvested in <u>all</u> goals. He has the advantage of <u>potentially greater</u> freedom from distractibility, but he does not always care enough to use it. Helen has the advantage of <u>potentially very</u> exerting great effort, but she keeps losing <u>sight of the goal</u>. Bill has very intelligently suggested [6a.44] that you both should set yourselves⁶⁸⁷ the goal of really studying for this course. There can be no doubt of the wisdom of this decision, for any student who wants to pass it. But, knowing your individual weaknesses as learners and being a teacher with some experience, I must remind you that learning and wanting to learn are inseparable. All learners learn best when they believe⁶⁸⁸ what they are lea trying to learn is of value to them. But values in this world are hierarchical, and not everything you may <u>want</u> to learn has lasting value. Indeed, many of the things you want to learn are chosen <u>because</u> their value will not last. The ego thinks it is an advantage not to commit itself to <u>anything</u> that is eternal, because the eternal <u>must</u> come from God. Eternalness is the one function that [6a.45] the ego has tried <u>at times</u> to develop, but has systematically failed. It may surprise you to learn that had the ego willed to do so, it <u>could</u> have made the eternal, because, as a product of the mind, it <u>is</u> endowed with the power of its own creator. But the <u>decision</u> to do this, rather than the <u>ability</u> to do it is what the ego cannot tolerate. That is because the decision, would from which the ability would naturally develop, would necessarily involve true perception, a state of clarity which the ego, fearful of its being judged truly, <u>must</u> avoid. The results of this seeming dilemma are peculiar, but no more so than the dilemma itself. The ego has reacted <u>characteristically</u> here as elsewhere, because mental illness,	8 When the Bible says “Seek and you shall find,” it does <u>not</u> mean that you should seek blindly and desperately for something you wouldn’t recognize. ²Meaningful seeking is consciously undertaken, consciously organized, and consciously directed. ³The goal <u>must</u> be formulated clearly and <u>kept in mind</u>. ⁴<u>Many</u> are not good at doing this. ⁵<u>They</u> still search for many gods simultaneously, and this goal confusion, <u>especially</u> given a very strong will, <u>must</u> produce chaotic behavior. 9 Others have behavior <u>that</u> is not chaotic, because <u>they</u> are not so much goal-divided as not goal-<u>oriented</u>. ²Where the first kind have overinvested in many goals, <u>this second kind</u> have underinvested in <u>all</u> goals. ³<u>They</u> have the advantage of <u>potentially greater</u> freedom from distractibility, but <u>they do not</u> always care enough to use it. ⁴<u>The first kind</u> have the advantage of exerting great effort, but <u>they keep</u> losing sight of the goal. 10 <u>It would be</u> very intelligent of you to set <u>yourself</u> the goal of really studying for this course. ²There can be no doubt of the wisdom of this decision, for any student who wants to pass it. ³But, knowing your individual weaknesses as <u>a learner</u> and being a teacher with some experience, I must remind you that learning and wanting to learn are inseparable. ⁴All learners learn best when they believe what they are trying to learn is of value to them. ⁵But values in this world are hierarchical, and not everything you may <u>want</u> to learn has lasting value. ⁶Indeed, many of the things you want to learn are chosen <u>because</u> their value will not last. ⁷The ego thinks it is an advantage not to commit itself to <u>anything</u> that is eternal, because the eternal <u>must</u> come from God. 11 Eternalness is the one function that the ego has tried to develop but has systematically failed <u>to achieve</u>. ²It may surprise you to learn that had the ego willed to do so, it <u>could</u> have made the eternal because, as a product of the mind, it <u>is</u> endowed with the power of its own <u>maker</u>. ³But the <u>decision</u> to do this, rather than the <u>ability</u> to do it, is what the ego cannot tolerate. ⁴That is because the decision, from which the ability would naturally develop, would necessarily involve true perception, a state of clarity which the ego, fearful of being judged truly, <u>must</u> avoid. 12 The results of this seeming dilemma are peculiar, but no more so than the dilemma itself. ²The ego has reacted <u>characteristically</u> here as elsewhere, because mental illness,
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686. Urtext: “ye.”

687. Urtext: “yourself.”

688. Urtext adds “that.”

which is always a form of ego-involvement, is not a problem ~~in~~ of reliability as much as of validity. The ego compromises with the issue of the eternal, just as it does with all issues that touch on the real question in any way. By compromising [6a.46] in connection with all tangential questions, it hopes to hide the real question and keep it out of mind. Its characteristic business with non-essentials is precisely for that purpose.

Consider the alchemist's age-old attempts to turn base metal into gold.⁶⁸⁹ The one question which the alchemist did not permit himself to ask was "what for?" He could not ask this, because it would immediately ~~have~~ become apparent that there was no sense in his efforts, even if he succeeded. The ego has also countenanced some strange compromises with the idea of the eternal, making odd attempts to relate the concept to the unimportant in an effort to satisfy the mind without jeopardizing itself. Thus, it has permitted many good minds to devote themselves to perpetual motion, but not to eternal⁶⁹⁰ thoughts.

Ideational preoccupations with conceptual⁶⁹¹ problems set up to be [6a.47] incapable of solution are another favorite ego device for impeding the strong-willed from real progress in learning. The problems of squaring the circle, and carrying pi to infinity are good examples. A more recent ego-attempt is particularly noteworthy. The idea of preserving the body by suspension, thus giving it ~~in~~ the kind of limited immortality which the ego can tolerate, is among its more recent appeals to the mind.

It is noticeable that in all these diversionary tactics, the one question which is never asked by those who pursue them is "what for?" This is the question which you must learn to ask in connection with everything your mind wills to undertake. What is your purpose? Whatever it is, you cannot doubt that it will channelize your efforts automatically. When you make a decision of purpose, then, you have made a decision ~~as to~~ about future effort, a decision which will remain in [6a.48] effect unless you change the decision.

Psychologists are in a good position to realize that the ego is capable of making and accepting as real some very distorted associations which are not true. The confusion of sex with aggression, and, resulting behavior which is the same for both, is a good example. This is understandable to the psychologist, and does not produce surprise. The lack of surprise, however, is not a sign of understanding. It is a symptom of the psychologist's ability to accept as reasonable a compromise which is clearly senseless, to ~~associate~~ attribute it with to⁶⁹² the mental illness of the patient rather than his own, and to limit his questions about both the patient and himself to the trivial.

These ~~in~~ relatively minor confusions of the ego are not among its more profound misassociations, although they do reflect them. Your own egos have been blocking the more important questions which your minds should ask. You do not understand a patient [6a.49] while you yourselves are willing to limit the questions you raise about his mind, because you are also accepting these limits for yours. This makes you unable to

which is always a form of ego involvement, is not a problem of reliability as much as of validity. ³The ego compromises with the issue of the eternal, just as it does with all issues that touch on the real question in any way. ⁴By compromising in connection with all tangential questions, it hopes to hide the real question and keep it out of mind. ⁵Its characteristic busyness with nonessentials is precisely for that purpose.

13 Consider the alchemist's age-old attempts to turn base metal into gold. ²The one question which the alchemist did not permit himself to ask was "What for?" ³He could not ask this, because it would have immediately become apparent that there was no sense in his efforts, even if he succeeded.

14 The ego has also countenanced some strange compromises with the idea of the eternal, making odd attempts to relate the concept to the unimportant in an effort to satisfy the mind without jeopardizing itself. ²Thus, it has permitted many good minds to devote themselves to perpetual motion, but not to perpetual (or eternal) thoughts.

15 Ideational preoccupations with conceptual problems set up to be incapable of solution are another favorite ego device for impeding the strong-willed from real progress in learning. ²The problems of squaring the circle and carrying pi to infinity are good examples. ³A more recent ego attempt is particularly noteworthy. ⁴The idea of preserving the body by suspension, thus giving it the kind of limited immortality which the ego can tolerate, is among its more recent appeals to the mind.

16 It is noticeable that in all these diversionary tactics, the one question which is never asked by those who pursue them is "What for?" ²This is the question which you must learn to ask in connection with everything your mind wills to undertake. ³What is your purpose? ⁴Whatever it is, you cannot doubt that it will channelize your efforts automatically. ⁵When you make a decision of purpose, then, you have made a decision about future effort, a decision which will remain in effect unless you change the decision.

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18 The lack of surprise, however, is not a sign of understanding. ²It is a symptom of the psychologist's ability to accept as reasonable a compromise which is clearly senseless, to attribute it to the mental illness of the patient rather than his own, and to limit his questions about both the patient and himself to the trivial. ³These relatively minor confusions of the ego are not among its more profound misassociations, although they do reflect them.

19 Your own ego has been blocking the more important questions which your mind should ask. ²You do not understand a patient while you yourself are willing to limit the questions you raise about his mind, because you are also accepting these

689. Urtext: "god gold. (This typo was originally 'god')."

690. Urtext: "perpetual."

691. Helen began crossing out "conceptual," but then put a check mark next to it (meaning that it should be restored) and read it into the Urtext.

692. The original phrase was "associate it with." Helen then changed this to "attribute it to," but without crossing out "with."

heal him and yourselves. Be always unwilling to adapt to any situation in which miracle-mindedness is unthinkable. That state in itself is enough to demonstrate that perception is wrong.

It cannot be emphasized too often that correcting misperception is merely a temporary expedient. It is necessary only because misperception⁶⁹³ is a block to knowledge, while accurate perception is a stepping-stone towards it. The whole value of right perception lies in the inevitable judgment which it necessarily entails that it is unnecessary. This removes the block entirely.

You may ask how this is possible as long as you appear to be living in this world. And since this is a sensible question, it has a sensible [6a.50] answer. But you must be careful that you really understand the question. What is the you who are living in this world? Bill will probably have more trouble with this than you, but if he will try not to close his mind, he may decide that we are not engaging in denial after all.

To help him, it might be wise to review a number of the concepts with which he does not appear to have trouble except at times. He liked the idea of invisibility, and was particularly open to the concept of different orders of reality. He also found the notion of varying densities of energy appealing. While he may yet agree that these are merely teaching aids, this is a good time to employ them.

Immortality is a constant state. It is as true now as it ever was or will be, because it implies no change at all. [6a.51] It is not a continuum, and it is not understood by comparing it with an⁶⁹⁴ opposite. Knowledge never involves comparisons. This⁶⁹⁵ is its essential difference from everything else the mind can grasp.

“A little knowledge” is not dangerous except to the ego. Vaguely the ego senses threat, and being unable to realize that a “little knowledge” is a meaningless phrase because “all” or⁶⁹⁶ “a little” in this context are the same, decides that since all⁶⁹⁷ is impossible, the fear does not ~~come from~~ lie there.⁶⁹⁸ “A little,” however, is a scarcity concept, and this the ego understands well. Regarding “all” as impossible, “a little” is perceived as the real threat.

The essential thing to remember always is that the ego does not recognize the real source of its perceived threat. And if you associate yourself with your ego, you do not perceive the whole situation as it really is. Only your allegiance to it gives the ego any power over you. We have spoken of the ego as if it were a separate thing, acting on its own. This was a necessary [6a.52] to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. But we cannot safely leave it at that, or you will regard yourselves as necessarily conflicted as long as you are here,—or more properly believe that you are here.

limits for yours. ³This makes you unable to heal him and yourself. ⁴Be always unwilling to adapt to any situation in which miracle-mindedness is unthinkable. ⁵That state in itself is enough to demonstrate that perception is wrong.

VIII. The Rewards of God

It cannot be emphasized too often that correcting perception is merely a temporary expedient. ²It is necessary only because misperception is a block to knowledge, while accurate perception is a stepping-stone toward it. ³The whole value of right perception lies in the inevitable judgment, which it necessarily entails, that it itself is unnecessary. ⁴This removes the block entirely.

2 You may ask how this is possible as long as you appear to be living in this world. ²And since this is a sensible question, it has a sensible answer. ³But you must be careful that you really understand the question. ⁴What is the “you” who are living in this world? ⁵You may have trouble with this, but if you will try not to close your mind, you may decide that we are not engaging in denial after all.

3 To help you, it might be wise for you to review some related concepts with which you do not appear to have trouble. ²You may, for instance, like the idea of invisible realities, or be particularly open to the concept of different orders of reality. ³You may also find the notion of varying densities of energy appealing. ⁴While these are merely teaching aids, this might be a good time to employ them.

4 Immortality is a constant state. ²It is as true now as it ever was or will be, because it implies no change at all. ³It is not a continuum, and it is not understood by comparing it with an opposite. ⁴Knowledge never involves comparisons. ⁵This is its essential difference from everything else the mind can grasp.

5 “A little knowledge” is not dangerous except to the ego. ²Vaguely the ego senses threat and, being unable to realize that “a little knowledge” is a meaningless phrase because “all” and “a little” in this context are the same, decides that since “all” is impossible, the fear does not lie there. ³“A little,” however, is a scarcity concept, and this the ego understands well. ⁴Regarding “all” as impossible, “a little” is perceived as the real threat.

6 The essential thing to remember always is that the ego does not recognize the real source of its perceived threat, and if you associate yourself with your ego, you do not perceive the whole situation as it really is. ²Only your allegiance to it gives the ego any power over you. ³We have spoken of the ego as if it were a separate thing, acting on its own. ⁴This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. ⁵But we cannot safely leave it at that, or you will regard yourself as necessarily conflicted as long as you are here, or more properly, believe that you are here.

693. Urtext: “misperception.”

694. Urtext: “any.”

695. Urtext: “That.”

696. Urtext: “and.”

697. Urtext: “all.”

698. Urtext adds “in this.”

The ego is nothing more than a <u>part</u> of your belief about yourselves. Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate. The ratio of repression and dissociation of truth varies with the individual ego-illusion, (tell Bill that phrase is <u>very</u> good) but dissociation is always involved, or you would not believe that you <u>are</u> here. When I told Bill to concentrate on the phrase “here I am, Lord,” I did not mean “in this world” by “here.” I wanted him to think of himself as a separate consciousness, capable of direct communication with the Creator of that consciousness. He, too, <u>must</u> [6a.53] begin to think of himself as a very powerful “receiving and sending channel,” a description I once gave you (very clearly) though (symbolically).⁶⁹⁹ Remember that <u>he</u> understood it before you did, because you are more dissociative and less repressed.	7 The ego is nothing more than a <u>part</u> of your belief about <u>yourself</u>. ²Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate. ³The ratio of repression and dissociation of truth varies with the individual ego illusion, but dissociation is always involved, or you would not believe that you <i>are</i> here. 8 When I told <u>you</u> to concentrate on the phrase “Here I am, Lord,” I did not mean “in this world” by “here.” ²I wanted <u>you</u> to think of <u>yourself</u> as <u>an individual</u> consciousness, capable of direct communication with the Creator of that consciousness. ³<u>You must</u> begin to think of <u>yourself</u> as a very powerful receiving and sending channel.
This last paragraph in the original dictation refers to one of Helen’s boat visions, one of the inner visions which preceded the dictation of the Course. In this vision, she reports, “Inside the boat is a very powerful receiving and sending set. It hasn’t been used for a long time, but it still works. And that’s the only way I’ll get help” (Helen Cohn Schucman, Ph.D., <i>Autobiography</i>, 33). The “receiving” refers to Helen’s ability to hear Jesus’ voice, while the “sending” probably refers to the power of her prayers. In the reference above, Jesus is saying that Bill too needs to think of himself as a powerful “receiving and sending channel.” His use of the phrase “here I am, Lord” can facilitate this process, because it enables him “to think of himself as a separate [individual] consciousness, capable of direct communication with the Creator of that consciousness.”	
Your great debt to each other is something you should never forget. It is exactly the same debt that you owe to me. Whenever you react egotistically toward each other, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. The reason why the term “holy” can be used here is that as you learn how much you <u>are</u> indebted to the whole Sonship, which includes me, you come as close to knowledge as perception ever can. This gap is so small knowledge can easily flow across it and obliterate it forever. You have very little trust in me as yet, but it will increase as you turn more and more often to me [6a.54] instead of to your ego’s⁷⁰⁰ for guidance. The results will convince you increasingly that your choice in turning to me is the only sane one you can make. No one who has learned from experience that one choice brings peace and joy while another brings chaos and disaster needs much conditioning.⁷⁰¹ The ego cannot withstand the conditioning process, because the process itself <u>demonstrates</u> that there is another way.⁷⁰² The classic conditioning by rewards model has always been most effective. Howard Hunt made a very good point in this connection, even though he did not understand that the real reason why conditioning through pain is not the most efficient method is because pain itself is an ego illusion, and can never <u>be</u> induce more than a temporary effect. The rewards of g God are immediately recognized as eternal. Since this recognition is made by <u>you</u> and <u>not</u> by your ego, the recognition <u>itself</u> establishes that you and your ego <u>cannot</u> be identical. You may believe that you [6a.55] already	9 Your great debt to <u>your brother</u> is something you should never forget. ²It is exactly the same debt that you owe to me. ³Whenever you react egotistically toward <u>your brother</u>, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. ⁴The reason why the term “holy” can be used here is that, as you learn how much you <u>are</u> indebted to the whole Sonship, which includes me, you come as close to knowledge as perception ever can. ⁵This gap is so small knowledge can easily flow across it and obliterate it forever. 10 You have very little trust in me as yet, but it will increase as you turn more and more often to me instead of to your <u>ego</u> for guidance. ²The results will convince you increasingly that your choice in turning to me is the only sane one you can make. ³No one who has learned from experience that one choice brings peace and joy while another brings chaos and disaster needs much conditioning. 11 The ego cannot withstand the conditioning process, because the process itself <u>demonstrates</u> that there is another way. ²The classic conditioning-by-rewards model has always been most effective. ³Howard Hunt made a very good point in this connection, even though he did not understand that the real reason why conditioning through pain is not the most efficient method is because pain itself is an ego illusion, and can never induce more than a temporary effect. 12 The rewards of God are immediately recognized as eternal. ²Since this recognition is made by <u>you</u> and <u>not</u> by your ego, the recognition <u>itself</u> establishes that you and your ego <u>cannot</u> be identical. ³You may believe that you already accept

699. Helen put parentheses around the phrase “very clearly” and a check mark next to it. She then left it out of the Urtext, which reads, “a description I once gave you symbolically.”

700. Urtext: “egos.”

701. Paragraph break after this line deleted in Urtext.

702. Paragraph break added after this line in Urtext.

accept⁷⁰³ the difference, but you are by no means convinced as yet. The very fact that you are preoccupied ~~b~~ with the idea of escaping from the ego shows this.

You cannot escape from the ego by humbling it, or controlling it, or punishing it. The ego and the Soul do not know each other. The separated mind cannot maintain the separation except by dissociating. Having done this, it utilizes repression against all truly natural impulses, not because the ego is a separate thing, but because you want to believe that you are. The ego is a device for maintaining this belief, but it is still only your willingness to accept use the device that makes enables it to endure.

My trust in you is greater than yours in me at the moment, but it will not always be that way. Your mission is very simple. You have been chosen to live so as to demonstrate that you are not an ego. I repeat that [6a.56] I do not choose God's channels wrongly. The Holy One shares my trust and always approves my Atonement decisions, because my will is never out of accord with His.

I have told you several times that I am in charge of the whole Atonement. This is only because I completed my part in it as a man, and can now complete it through other men. My chosen receiving and sending channels cannot fail, because I will lend them my strength as long as theirs is wanting. I will go with you to the Holy One, and through my perception He can bridge the little gap. Your gratitude to each other is the only gift I want. I will bring it to God for you, knowing that to know your brother is to know God.

A little knowledge is an all-encompassing thing. If you are grateful to each other you are grateful to God for what He Created. Through your gratitude you can come to know each other, and one moment of real recognition [6a.57] makes all men your brothers because they are all of your Father. Love does not conquer all things, but it does set all things right.

Because you are all the Kingdom of God, I can lead you back to your own creations, which you do not yet know. God has kept them very safe in His knowing while your attention has wandered. Bill gave you a very important idea when he told you that what has been dissociated is still there. I am grateful to him for that, and I hope he will not decide that it is true only for you. Even though dissociation is much more apparent in you, and repression is much more evident in him, each of you utilizes both.

Wisdom always dictates [2] that a therapist work through weaker defenses first. That is why I suggested to Bill that he persuade you to deal with repression first. We have only just about reached the point where dissociation even means much to you, because it is so important to your misbeliefs. Bill [6a.58] might do well—and you could help him here—to concentrate more on his dissociative tendencies and not try to deal with repression yet.

I hinted at this when I remarked on his habit of disengaging himself, and when I spoke to him about distanciation and detachment. These are all forms of dissociation, and these weaker forms were always more evident in him than in you. That is because dissociation was so extreme in your case that

the difference, but you are by no means convinced as yet. ⁴The very fact that you are preoccupied with the idea of escaping from the ego shows this.

13 You cannot escape from the ego by humbling it or controlling it or punishing it. ²The ego and the spirit do not know each other. ³The separated mind cannot maintain the separation except by dissociating. ⁴Having done this, it utilizes repression against all truly natural impulses, not because the ego is a separate thing, but because you want to believe that you are. ⁵The ego is a device for maintaining this belief, but it is still only your willingness to use the device that enables it to endure.

14 My trust in you is greater than yours in me at the moment, but it will not always be that way. ²Your mission is very simple: You have been chosen to live so as to demonstrate that you are not an ego. ³I repeat that I do not choose God's channels wrongly. ⁴The Holy One shares my trust and always approves my Atonement decisions, because my will is never out of accord with His.

15 I have told you several times that I am in charge of the whole Atonement. ²This is only because I completed my part in it as a man and can now complete it through others. ³My chosen receiving and sending channels cannot fail, because I will lend them my strength as long as theirs is wanting. ⁴I will go with you to the Holy One, and through my perception He can bridge the little gap. ⁵Your gratitude to your brother is the only gift I want. ⁶I will bring it to God for you, knowing that to know your brother is to know God.

16 A little knowledge is an all-encompassing thing. ²If you are grateful to your brother you are grateful to God for what He created. ³Through your gratitude you can come to know your brother, and one moment of real recognition makes all men your brothers because they are all of your Father. ⁴Love does not conquer all things, but it does set all things right.

17 Because you are all the Kingdom of God, I can lead you back to your own creations, which you do not yet know. ²God has kept them very safe in His knowing while your attention has wandered. ³What has been dissociated is still there.

[In the following three paragraphs, we have rearranged the order of a number of the sentences, so that the material first covers people whose main defense is dissociation and then covers people whose main defense is repression, rather than jumping back and forth between the two types of people.]

18 Wisdom always dictates that a therapist work through weaker defenses first. ²Even though dissociation is much more apparent in some and repression is much more evident in others, each person utilizes both. ³For those whose major ego defense is dissociation, I suggest that they deal with repression first. ⁴We have only just about reached the point where dissociation may mean much to them, because it is so important to their misbeliefs. ⁵Dissociation is so extreme in their case that they have not had to hide it because they have not been aware that it is there. ⁶They will eventually experience things that will cut across all their perceptions because of their stunning knowledge. ⁷This will occur when they learn to recognize what they already know and have dissociated.

703. Urtext: "you have already accepted."

you did not have to hide it because you were not aware that it was there. Bill, on the other hand, does dissociate more than he thinks, and that is why he cannot hear listen. He does not need to go through the same course in repression that you did, because he will give up his major misdefense after he has rid himself of the lesser ones.

Do not disturb yourself about repression, Bill, but do train yourself to be alert to any tendency to withdraw from your brothers. Withdrawal is frightening, and you do not recognize all the forms it takes in you. Helen is right that she will experience things that will [6a.59] cut across all her perceptions because of their stunning knowledge. You were right ~~in~~ that this will occur when she learns to ~~can~~ recognize what she already knows and has dissociated.

You, Bill, will learn somewhat differently, because you are afraid of all complete involvements, and believe that they lessen you. You have learned to be so much more clear-sighted about this that you should be ready to oppose it in yourself relatively easily. As you come closer to a brother, you do approach me, and as you withdraw from him I become distant to you.

Your giant step forward was to insist on a cooperative collaborative venture. This does not go against the true spirit of meditation at all. It is inherent in it. Meditation is a collaborative venture with God. It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. God will come to you only as you will give Him to your brothers. Learn first of them, and you will be⁷⁰⁴ [this sentence is completed at 6b.9]

[Moved from 6b.9-10.]

[6b.9]

ready to hear God as you hear them. That is because the function of love is One.

How can you teach someone the value of something he has thrown away deliberately? He must have thrown it away because he did not value it. You can only show him how ~~much~~ miserable he is without it, and bring it near very slowly, so he can learn how his misery lessens as he approaches it. This conditions him to associate his misery with its absence, and ~~makes [?] him [?]~~ to associate the opposite of misery with its presence. Its gradually becomes established desirable, as he changes his mind about its worth.

I am conditioning you to associate ~~your~~ misery with the ego, and ~~your~~ joy with your Soul. You have conditioned yourself the other way around. But a far greater reward will break through any conditioning, if it is repeatedly offered when the old habit is broken. You are still free to choose. But can you really [6b.10] want the rewards of the ego in the presence of the rewards of God?

[6b.1]

A. To Helen's question about her reactions to meditation: and also Bill's question.

The reason for the fear reaction is ~~pe~~ quite apparent. You have not yet been able to suspend judgment, and have merely succeeded in weakening your control over it. Since you have

19 Others might do well to concentrate more on their dissociative tendencies and not try to deal with repression yet. ²Disengagement, distantiation, and detachment are all forms of dissociation, and these weaker forms are more evident in these individuals. ³They do dissociate more than they think, and that, for instance, is why they have difficulty with listening. ⁴They will give up their major ego defense after they have rid themselves of the lesser ones.

20 To them I say: Do not disturb yourself about repression, but do train yourself to be alert to any tendency to withdraw from your brothers. ²Withdrawal is frightening, and you do not recognize all the forms it takes in you. ³You are afraid of all complete involvements, and believe that they lessen you. ⁴You may have already learned to be more clear-sighted about this, in which case you should be ready to oppose it in yourself relatively easily. ⁵As you come closer to a brother you do approach me, and as you withdraw from him I become distant to you.

21 A giant step forward in your case would be to insist on a collaborative venture. ²This does not go against the true spirit of meditation at all. ³It is inherent in it. ⁴Meditation is a collaborative venture with God. ⁵It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. ⁶God will come to you only as you will give Him to your brothers. ⁷Learn first of them, and you will be ready to hear God as you hear them. ⁸That is because the function of love is one.

22 How can you teach someone the value of something he has thrown away deliberately? He must have thrown it away because he did not value it. ³You can only show him how miserable he is without it and bring it near very slowly, so he can learn how his misery lessens as he approaches it. ⁴This conditions him to associate his misery with its absence, and to associate the opposite of misery with its presence. ⁵It gradually becomes desirable, as he changes his mind about its worth.

23 I am conditioning you to associate misery with the ego and joy with your spirit. ²You have conditioned yourself the other way around. ³But a far greater reward will break through any conditioning if that reward is repeatedly offered when the old habit is broken. ⁴You are still free to choose. ⁵But can you really want the rewards of the ego in the presence of the rewards of God?

IX. Asking and Following

If you have a fear reaction in meditation, the reason may be that you have not yet been able to suspend judgment, and have merely succeeded in weakening your control over it. ²Since

704. On the bottom left of this page is "p55" (page 55[#] in our notation), which corresponds to the Urtext page number on which this material appears.

an unfortunate tendency to be self-punishing, you believe that control is of judgment is a self-preserving function, and therefore require it as a necessary defense of your self. Weakening this defense deliberately is thus perceived as dangerous vulnerability, which frightens you.

Bill was right that you should ask before attempting it again. It would be very unwise to try it before we can do it together, as I told you last night. I assure you I will be vigilant in identifying the right time, and as I told you very clearly next time we will do it together. I did not tell you when that will be, because [6b.2] I do not know. You will tell me that, but may not recognize that you have done so. That is why you need me to relay your own message back to you. When we are both ready, it cannot be fearful.

In answer to Bill's question as to why he has so much difficulty in communication, you were right in what you said in the cab and Bill could not listen. However, he seems to be able to listen quite carefully to the notes. Ask him please to listen very carefully to these.

If you ask me for guidance, you have signified your willingness to give over your own control, at least to some extent. Your frequent failure to ask at all indicates that at such times you are not willing to go even that far.

[Moved from 6b.6.]

Your motives were not uncharitable, even though your failure to ask for guidance was a sign of fear.

[6b.2 cont.]

But when you at least ask, you are acting on a cooperative thought, even though it may not lack [6b.3] ambivalence. You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps which you will take.

You asked merely what you should do now. The answer was to tell Jack to pick you up at 3. Bill's reaction to this was unfortunate, and yours was much more constructive, making it particularly unfortunate that Bill accepted your very correct response to his reactions with irritation. But this was inevitable because he had already given way to fear. Then you reacted to his mistake with irritation, and we lost our communication for a time. Let us try to re-establish our connection now.

Bill was unwise in deciding on his own that unless you went to his apartment, Jack would be [6b.4] in trouble. This association meant that he saw only one alternative, and was unable to keep an open mind. Certainly he should be confident that any guidance which comes from me will not jeopardize anyone.

It should also be noted that he projected his misperception onto you, assuming that you were counting on magic to get Jack to take you home in spite of the traffic-, and not realizing that the situation as it is. I would like to tell him for you that this was a misperception of his and although you have done this at times in the past, you were not doing it then.

As you very correctly stated, but Bill could not listen at the time, you were merely reporting a message for which you had asked, and were not judging the outcome. Bill was. If you can continue not to evaluate my messages and [6b.5] merely follow them, they will lead to good for everyone. Since this is the same area of difficulty which is causing both of you trouble with meditation, practice in this is essential.

you have an unfortunate tendency to be self-punishing, you believe that control of judgment is a self-preserving function, and therefore regard it as a necessary defense of your self. ³Weakening this defense deliberately is thus perceived as dangerous vulnerability, which frightens you.

2 If you are having this reaction, then you should ask before attempting meditation again. ²It would be very unwise to try it before we can do it together. ³I assure you I will be vigilant in identifying the right time. ⁴I cannot tell you when that will be, because I do not know. ⁵You will tell me that, but may not recognize that you have done so. ⁶That is why you need me to relay your own message back to you. ⁷When we are *both* ready, it cannot be fearful.

3 If you wonder why you have difficulty in communicating with me, I ask you to please listen very carefully to these remarks:

4 If you ask me for guidance, you have signified your willingness to give over your own control, at least to some extent. ²Your frequent failure to ask at all indicates that at such times you are not willing to go even that far. ³Failure to ask for guidance is a sign of fear.

⁴But when you at least ask, you are acting on a cooperative *thought*, even though it may not lack ambivalence. ⁵You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps which you will take.

[Second sentence in this paragraph moved to T-4.IX.9:2.]

5 You should be confident that *any* guidance which comes from me will not jeopardize anyone.

²If you can continue not to evaluate my messages and merely follow them, they will lead to good for everyone. ³Since this is the same area of difficulty which may be causing you trouble with meditation, practice in this is *essential*.

I do not yet know what decisions those who are involved in happening later today will make, but I assure you with a confidence I urge you to share that whatever they may be can be utilized for good if you will let them be. Why not unburden yourselves of the kind of responsibility which you cannot meet, and devote yourselves in peace to the many others which you can discharge without strain?

It is your responsibility to recognize the difference. Any confusion in this respect is arrogance. Note also that I specifically told you, in answer to your own question of this morning, [6b.6] that miracles should be offered both to Art [a colleague] and to your brother [Helen's brother, Adolph]. They are urgently needed for you, although this is not the spirit in which you must undertake them. You have hurt yourselves and need healing. It does not matter whether the people you think have hurt you have really thought hurtfully. You have. We must undo this, and your attempts will surely be blessed.

[Moved from 6b.7-8]

If you will to help Bill overcome his irritation, which is totally unjustified in spite of his misperception, you will not only help him, but enable both of us to help you. This [6b.8] will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

[6b.6 cont.]

Since both of you have asked me to point up errors in perceiving, I would suggest that Bill review carefully his reactions to your suggestion that you go over the case at Neuro [Neurological Institute]. Even though you did not ask, which was a mistake, Bill immediately evaluated the suggestion in terms of his own convenience, which was another mistake.

[Moved from 6b.4.]

This association meant that he saw only one alternative, and was unable to keep an open mind.

[6b.6 cont.]

Your motives were not uncharitable, even though your failure to ask for guidance was a sign of fear. You thought that [6b.7] Art would be able to understand Bill's going to the hospital, while he could not understand your presence at P.I. [Psychiatric Institute]

Bill's reaction did not take alternate possibilities into account, which is one of his major problems. He should also train himself to learn that alternate possibilities are better not left up to him. Whenever he reacts as though they are, he will have trouble.

If you had asked where to go, and Bill had been willing to forgo control of the decision, whatever you had done would have been only benign. Could we continue the day in that spirit? If you will to help Bill overcome his irritation, which is totally unjustified in spite of his misperception, you will not only help him, but enable both of us to help you. This [6b.8] will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

I offer far more than partial guidance, although you do not ask for more. The uneven quality of your skill in both asking and following my direction is due to the alternations you experience between ego- and miracle-oriented perception. This

6 I do not yet know what decisions those who are involved in what is happening today will make, but I assure you with a confidence I urge you to share that *whatever* they may be can be utilized for good if you will let them be. ²Why not unburden yourself of the kind of responsibility which you *cannot* meet, and devote yourself in peace to the many others which you can discharge without strain?

7 It *is* your responsibility to recognize the difference. ²Any confusion in this respect is arrogance. ³There are miracles that should be offered to particular people today, and I will tell you specifically, in answer to your asking, who these people are. ⁴Miracles are urgently needed for *you*, although this is not the spirit in which you must undertake them. ⁵You have hurt yourself and need healing. ⁶It does not matter whether the people you *think* have hurt you have really thought hurtfully. ⁷You have. ⁸You must undo this, and your attempts will surely be blessed.

8 If you will to help your brother overcome his negative emotions, which are totally unjustified in spite of his misperception, you will not only help him, but enable both of us to help you. ²This will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

9 While not asking for guidance is a mistake, evaluating what you hear in terms of your own convenience is another mistake. ²You often see only *one* alternative, and are unable to keep an open mind.

[The first sentence in this paragraph moved to T-4.IX.4:3.]

³You do not take alternate possibilities into account, which is a major problem. ⁴You should also train yourself to learn that alternate possibilities are better not left up to *you*. ⁵Whenever you react as though they are, you will have trouble. ⁶If you ask what to do and are willing to forgo control of the decision, whatever you do will be only benign. ⁷Could we continue in that spirit?

[The third and fourth sentences in this paragraph moved to T-4.IX.8:1-2]

10 I offer far more than partial guidance, although you do not ask for more. ²The uneven quality of your skill in both asking and following my direction is due to the alternations you experience between ego- and miracle-oriented perception.

is a strain, but fortunately one which can be overcome along with the rest. There will never be a time when I do not will to try again. You might be gladdened by remembering that.

[Personal notes—apparently about the scheduling of appointments for children—not transcribed.]

[6b.9]

ready to hear God as you hear them. That is because the function of love is One.

How can you teach someone the value of something he has thrown away deliberately? He must have thrown it away because he did not value it. You can only show him how ~~much~~ miserable he is without it, and bring it near very slowly, so he can learn how his misery lessens as he approaches it. This conditions him to associate his misery with its absence, and ~~makes [?] him [?]~~ to associate the opposite of misery with its presence. Its gradually becomes established desirable, as he changes his mind about its worth.

I am conditioning you to associate ~~your~~ misery with the ego, and ~~your~~ joy with your Soul. You have conditioned yourself the other way around. But a far greater reward will break through any conditioning, if it is repeatedly offered when the old habit is broken. You are still free to choose. But can you really [6b.10] want the rewards of the ego in the presence of the rewards of God?

It should be clear that, while the content of any particular ego-illusion does not matter, it is usually more helpful to correct it in a specific context. Bill is right that you are too abstract in this matter. Ego illusions are quite specific, although they frequently change, and although the mind is naturally abstract, it ~~re~~ became concrete voluntarily as soon as it split.⁷⁰⁵ However, only part of it split,⁷⁰⁶ so only part of it is concrete.

The concrete part is the same part that believes in the ego, because the ego depends on the specific. It is the part that believes your existence means you are separate. Everything the ego perceives is a separate whole, without the relationships that imply being. The ego is thus against communication, except in so far as it is utilized to establish separateness [6b.11] rather than to abolish it.

The communication system of the ego is based on its own thought-system, as is everything else it dictates. Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. While this is always so, individual ego's⁷⁰⁷ perceive different kinds of threat, which are quite specific in their own judgment. For example, although all forms of ~~deman~~ perceived demand⁷⁰⁸ may be classified (or judged) by the ego as coercive communication which must be disrupted, the response of breaking communication will nevertheless be to a specific person or persons.

The specificity of the ego's thinking, then, results in a spurious kind of generalization, which is really not abstract at all. It will respond in a certain specific ways to all stimuli which it perceives as related. In contrast, the Soul reacts in the

³This *is* a strain, but fortunately one which can be overcome along with the rest. ⁴There will never be a time when I do not will to try again. ⁵You might be gladdened by remembering that.

[Moved to T-4.VIII.21:7-23:5.]

X. Complete and Direct Communication

It should be clear that, while the content of any particular ego illusion does not matter, it is usually more helpful to correct it in a specific context. ²You are often too abstract in this matter. ³Ego illusions are quite specific, although they frequently change. ⁴And although the mind is naturally abstract, it became concrete voluntarily as soon as it split. ⁵However, only part of it split, so only part of it is concrete.

2 The concrete part is the same part that believes in the ego, because the ego depends on the specific. ²It is the part that believes your existence means you are separate. ³Everything the ego perceives is a separate whole, without the relationships that imply being. ⁴The ego is thus against communication, except insofar as it is utilized to establish separateness rather than to abolish it.

3 The communication system of the ego is based on its own thought system, as is everything else it dictates. ²Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. ³While this is always so, individual egos perceive different kinds of threat, which are quite specific in their own judgment. ⁴For example, although all forms of perceived demand may be classified (or judged) by the ego as coercive communication which must be disrupted, the response of breaking communication will nevertheless be to a specific person or persons.

4 The specificity of the ego's thinking, then, results in a spurious kind of generalization, which is really not abstract at all. ²It will respond in certain specific ways to all stimuli which it perceives as related. ³In contrast, the spirit reacts in the same

705. Urtext: "splits."

706. Urtext: "splits."

707. Urtext: "egos."

708. Urtext: "demands."

same way to [6b.12] everything it knows it⁷⁰⁹ true, and does not respond at all to anything else. Nor does it make any attempt to establish what is true. It knows that what is true is everything that God created. It is in complete and direct communication with every aspect of Creation, because it is in complete and direct communication with its Creator.

This communication is the will of God. Creation and communication are synonymous. God created every mind by communicating His ~~m~~Mind to it, thus establishing it forever as a channel for the reception of His Mind and Will. Since only a beings of a like order can truly communicate, His Creations naturally communicate with Him and communicate like Him. This communication is perfectly abstract, in that its quality is universal in application, and not subject to any judgment, any exception, or any alteration.

God made Created⁷¹⁰ you by this and for this. [6b.13] The mind can distort its functions, but it cannot endow itself with those it was not given. That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being. Existence as well as being rests on communication.

Existence is specific in how, what, and with whom is considered worth⁷¹¹ undertaking. Being is completely without these distinctions. It is a state in which the mind is in communication with everything that is real, including its own Soul. To whatever extent you permit this state to be curtailed, you are limiting your sense of your own reality, which becomes total only by recognizing all reality in the glorious context of its real relationship to you. This is your reality.⁷¹²

Do not desecrate it or recoil from it. It is your real home, [6b.14] your real temple, and your real Self.

God, who encompasses all ~~b~~Being, nevertheless created separate beings who have everything individually, but who want to share it to increase their joy. Nothing that is real can be increased except by sharing it. That is why God Himself created you. Divine Abstraction takes joy in application, and this⁷¹³ is what creation means. How, what, and to whom are irrelevant, because real creation gives everything since it can only create like itself. Remember that in being, there is no difference between having and being, as there is in existence. In the state of being, the mind gives everything always.

The Bible repeatedly states that you should praise God. This hardly means that you should tell Him how wonderful He is. He has no ego with which to accept thanks, and no perceptions with which to judge your offerings. But unless you take your part in the creation, His joy is not complete because yours is incomplete. And this He does know. [6b.15] He knows it in his own Being and its experience of His Sons' experience. The constant going out of His love is blocked when His Channels are closed, and He is lonely when the minds He created do not communicate fully with Him.

God has kept your kingdom for you, but He cannot share His joy with you until you know it with your whole mind. Even revelation is not enough, because it is communication

way to everything it knows is true, and does not respond at all to anything else. ⁴Nor does it make any attempt to establish what is true. ⁵It knows that what is true is everything that God created. ⁶It is in complete and direct communication with every aspect of creation, because it is in complete and direct communication with its Creator.

5 This communication is the will of God. ²Creation and communication are synonymous. ³God created every mind by communicating His Mind to it, thus establishing it forever as a channel for the reception of His Mind and will. ⁴Since only beings of a like order can truly communicate, His creations naturally communicate with Him and communicate like Him. ⁵This communication is perfectly abstract, in that its quality is universal in application and not subject to any judgment, any exception, or any alteration. ⁶God created you by this and for this. ⁷The mind can distort its functions, but it cannot endow itself with those it was not given. ⁸That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.

6 Existence as well as being rests on communication. ²Existence is specific in how, what, and with whom communication is considered worth undertaking. ³Being is completely without these distinctions. ⁴It is a state in which the mind is in communication with everything that is real, including its own spirit. ⁵To whatever extent you permit this state to be curtailed, you are limiting your sense of your own reality, which becomes total only by recognizing all reality in the glorious context of its real relationship to you. ⁶This is your reality. ⁷Do not desecrate it or recoil from it. ⁸It is your real home, your real temple, and your real Self.

7 God, who encompasses all being, nevertheless created distinct beings who have everything individually, but who want to share it to increase their joy. ²Nothing that is real can be increased except by sharing it. ³That is why God Himself created you. ⁴Divine Abstraction takes joy in application, and this is what creation means. ⁵How, what, and to whom are irrelevant, because real creation gives everything, since it can only create like itself. ⁶Remember that in being, there is no difference between having and being, as there is in existence. ⁷In the state of being, the mind gives everything always.

8 The Bible repeatedly states that you should praise God. ²This hardly means that you should tell Him how wonderful He is. ³He has no ego with which to accept such thanks and no perceptions with which to judge your offerings. ⁴But unless you take your part in the creation, His joy is not complete because yours is incomplete. ⁵And this He does know. ⁶He knows it in His Own being and its experience of His Sons' experience. ⁷The constant going out of His love is blocked when His channels are closed, and He is lonely when the minds He created do not communicate fully with Him.

9 God has kept your Kingdom for you, but He cannot share His joy with you until you know it with your whole mind. ²Even revelation is not enough, because it is communication

709. Urtext: "is."

710. There appears to be a question mark after "Created," which was inserted above "made." The Urtext has "made."

711. Urtext: "with whom communication is worth."

712. Paragraph break after this line deleted in Urtext.

713. Urtext: "that."

from God but⁷¹⁴ it is not enough unless⁷¹⁵ it is shared. God does not need revelation returned to Him, which would clearly be impossible, but He does want revelation brought to others. This cannot be done with the actual revelation, because its content cannot be expressed; and⁷¹⁶ is intensely personal to the mind which receives it. But it can still be returned by that mind through its attitudes to other mind⁷¹⁷ which the knowledge of ~~the~~ which⁷¹⁸ the revelation brings.

God is praised whenever any mind learns to be wholly helpful. This is impossible without being wholly harmless, because the two beliefs cannot coexist. [6b.16] The truly helpful are invulnerable, because they are not protecting their egos, so that nothing can hurt them. Their helpfulness is their praise of God, and He will return their praise of Him because they are like Him and can rejoice together. God goes out to them and through them, and there is great joy throughout the kingdom. Every mind that is changed adds to this joy with its own individual willingness to share in it.

The truly helpful are God's miracle-workers, whom I direct until we are all united in the joy of the kingdom. I will ~~g~~ direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you. I arranged for Bill to attend the Rehabilitation meeting⁷¹⁹ for very good reasons, and I want him to know them so we can share our goal there.

Properly speaking, every mind which is split needs rehabilitation. The medical orientation emphasizes the body, and the vocational orientation stresses the ego. The team approach generally leads more to confusion than anything else, because it is too often [6b.17] misused as an expedient, for sharing the ego's dominion with other egos, rather than as a real experiment in cooperation of minds.

The reason why Bill needs this experience is because he needs rehabilitation himself. How often have I ~~+~~ answered "Help him" when you have asked me to help you? He, too, has asked for help, and he has been helped whenever he was truly helpful to you. He has also gained to whatever extent he could give. He will help you more truly by going if he can remember all the time he is there that his only reason for being there is to represent me.

Rehabilitation, as a social movement, has been an improvement over overt neglect, but it is often little more than a painful attempt on the part of the halt to lead the blind. Bill, you will see this at every meeting. But this is not why you were chosen to go. You have a fear of broken bodies, because your ego cannot tolerate them. Your ~~cannot~~ ego cannot tolerate ego-weakness, [6b.18] either, without ambivalence, because it is afraid of its own weakness and the weakness of its chosen home.

That is really why you recoil from the demands of the dependent and from the sight of a broken body. Your ego is

from God, but it is not enough unless it is shared. ³God does not need revelation returned to Him, which would clearly be impossible, but He *does* want revelation brought to others. ⁴This cannot be done with the actual revelation, because its content cannot be expressed and is intensely personal to the mind which receives it. ⁵But it can still be returned by that mind to other minds through the attitudes which the knowledge from the revelation brings.

10 God is praised whenever any mind learns to be wholly helpful. ²This is impossible without being wholly harmless, because the two beliefs must coexist. ³The truly helpful are invulnerable, because they are not protecting their egos, so that nothing can hurt them. ⁴Their helpfulness is their praise of God, and He will return their praise of Him, because they are like Him and can rejoice together. ⁵God goes out to them and through them, and there is great joy throughout the Kingdom. ⁶Every mind that is changed adds to this joy with its own individual willingness to share in it.

XI. Being Truly Helpful

The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom. ²I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.

2 Regarding the field of rehabilitation: Properly speaking, every mind which is split needs rehabilitation. ²The medical orientation emphasizes the body, and the vocational orientation stresses the ego. ³The team approach generally leads more to confusion than anything else, because it is too often misused as an expedient for sharing the ego's dominion with other egos, rather than as a real experiment in cooperation of minds.

3 The reason why you should learn to offer rehabilitation is because you need rehabilitation yourself. ²So often have I answered "Help your brother" when you have asked me to help you. ³He, too, has asked for help, and he has been helped whenever he was truly helpful to you. ⁴He has also gained to whatever extent he could give.

4 Rehabilitation as a social movement has been an improvement over overt neglect, but it is often little more than a painful attempt on the part of the halt to lead the blind. ²This can be seen easily enough. ³But it is not what you need to look at. ⁴You have a fear of broken bodies, because your ego cannot tolerate them. ⁵Your ego cannot tolerate ego weakness either without ambivalence, because it is afraid of its own weakness and the weakness of its chosen home.

5 That is really why you recoil from the demands of the dependent and from the sight of a broken body. ²Your ego is

714. Urtext: "God. But."

715. Urtext: "until."

716. Urtext adds "it."

717. Urtext: "minds."

718. Urtext: "from."

719. Urtext: "meetings."

threatened, and blocks your natural impulse to help, placing you under the strain of divided will. You withdraw to allow your ego to recover, and to regain enough strength to be helpful again on a basis limited enough not to threaten your ego, but also too limited to give you joy.

Those with broken bodies are often looked down on by the ego, because of its belief that nothing but a perfect body ~~should~~ live is worthy as its own temple. A mind that recoils from a hurt body is in great need of rehabilitation itself. A damaged brain is also hardly a danger. All symptoms of hurt need true helpfulness, and whenever they are met with this, the mind that so meets them heals itself. [6b.19]

Rehabilitation is an attitude of praising God as He Himself knows praise. He offers it praise⁷²⁰ to you, and you must offer it to others. The real limitations on clinical psychology, as it is evaluated by its followers at present, are not reflected by the attitudes of psychiatrists, or medical boards, or hospital administrators, even though most of them are sadly in need of rehabilitation themselves.

The real handicaps of the clinicians lie in ~~their~~ his⁷²¹ attitudes to those whom their egos perceive as weakened and damaged. By these evaluations they have weakened and damaged their own helpfulness, and have thus set their own rehabilitation back. Rehabilitation is not concerned with the ego's fight for control, nor the ego's need to avoid and withdraw.

Bill, you can do much on behalf of your own rehabilitation, and Helen's, and much more universally as well, if you think of the Princeton meetings in this way: [6b.20]

I am here only to be truly helpful.

I am here to represent Christ, who sent me.

I do not have to worry about what to say or what to do, because the one who sent me will direct me.

I am content to be wherever ~~he~~ he wishes,⁷²² knowing he goes there with me.

I will be healed as I let him teach me to heal.

threatened, and blocks your natural impulse to help, placing you under the strain of divided will. ³You withdraw to allow your ego to recover, and to regain enough strength to be helpful again on a basis limited enough not to threaten your ego, but also too limited to give you joy.

6 Those with broken bodies are often looked down on by the ego, because of its belief that nothing but a perfect body is worthy as its own temple. ²A mind that recoils from a hurt body is in great need of rehabilitation itself. ³A damaged brain is also hardly a danger. ⁴All symptoms of hurt need true helpfulness, and whenever they are met with this, the mind that so meets them heals *itself*.

7 Rehabilitation is an attitude of praising God as He Himself knows praise. ²He offers praise to you, and you must offer it to others. ³The real limitations on clinical psychology as it is evaluated by its followers at present are not reflected by the attitudes of psychiatrists or medical boards or hospital administrators, even though most of them are sadly in need of rehabilitation themselves. ⁴The real handicaps of the clinicians lie in their attitudes to those whom their egos perceive as weakened and damaged. ⁵By these evaluations, they have weakened and damaged their own helpfulness, and have thus set their own rehabilitation back. ⁶Rehabilitation is not concerned with the ego's fight for control, nor the ego's need to avoid and withdraw.

8 You can do much on behalf of your own rehabilitation and your brother's, and much more universally as well, if you think of situations calling for your help in this way:

²*I am here **only** to be truly helpful.*

³*I am here to represent Him Who sent me.*

⁴*I do not have to worry about what to say or what to do, because He Who sent me will direct me.*

⁵*I am content to be wherever He wishes, knowing He goes there with me.*

⁶*I will be healed as I let Him teach me to heal.*

We have retained two minor changes made to this prayer by the editors, because of how familiar and beloved the prayer is.

720. "Praise" was written above "it" and was then read into the Urtext instead of "it."

721. Urtext: "clinicians lie in their."

722. Urtext: "wished."