

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

Text Chapters 5-31

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.

Chapter 5

Wording issues

I.5:1: "oneness" was "oneness of purpose."

I.6:2: "have what it does not will to be" was "have what it does not will to be" (emphasis added in Urtext).

I.8:4: "Everything is an idea" was originally "Everything that is cherished is held dear because of an idea." Then Helen crossed out the entire sentence except for the word "Everything" and then completed the sentence with "is an idea."

II.1:1: "The Holy Spirit is the foundation of your right mind" was "The Holy Spirit is nothing more than your own right mind." The change we have made here is the first of a number of changes made to the original references to the Holy Spirit. Some of the early references describe the Holy Spirit as an "it" that is merely "symbolic" and "is nothing more than your own right mind." Yet, in these same sections, the Holy Spirit is also often called "He" and is described as a creation of God, Who is therefore eternal and will still exist after the passing away of the separation (and by implication, after the passing away of the right mind in favor of pure knowledge). For example: "But what God creates is eternal. The Holy Spirit will remain with the Sons of God" (T-5.II.12:6-7).

There is obviously a tension here, in that an "it" that is only symbolic and is just our own right mind is different than a "He" Who was created by God and is therefore eternally real. Soon after these early references to the Holy Spirit, the Course switches permanently to referring to the Holy Spirit as a "He" created by God. (There are at least eighteen explicit references in the Course to the Holy Spirit being created by God.) This makes the "it" references an anomaly present only at the very beginning of the flow of dictation about the Holy Spirit.

The most likely explanation, then, is that these are some kind of glitch in the dictation process, perhaps due to Helen's resistance to the term "Holy Spirit." This fits with Ken Wapnick's claim that "Helen was nervous about the phrase 'Holy Spirit'" and that this distorted some of her early scribing on that subject.¹ As a result, we have changed these references to make them consistent with the rest of the Course, which the FIP version also does. In fact, this

1. Ken Wapnick, "The History of the Manuscripts of *A Course in Miracles*," accessed November 15, 2014, http://www.facimoutreach.org/qa/questions/ACIM_Manuscript_History.pdf, 4).

correction process in many cases began as Helen dictated the Notes into the Urtext. So, there was a recognition very early on that something was amiss with some of the early language about the Holy Spirit.

II.1:2: "He was also the foundation of mine" was "He was also mine."

II.2:1: "The Holy Spirit is the only part of the Holy Trinity Who, at present, has a symbolic aspect" was "The Holy Spirit is the only part of the Holy Trinity which is symbolic ~~at present~~."

II.2:2: "He is referred to as the Healer, the Comforter, and the Guide" was "He is referred to in the Bible as the Healer, the Comforter, and the Guide." We removed "in the Bible" because there are no explicit biblical references to the Holy Spirit as the Healer or Guide. The word "healer" barely appears in the New Testament (1 Corinthians 12:28 mentions "healers"). John 16:13 comes close to calling the Holy Spirit our Guide, saying that He "will guide you into all the truth" (RSV).

II.2:5: "precisely because of His symbolic aspect, which makes Him open to many different interpretations" was "precisely because it is symbolic, and therefore open to many different interpretations."

II.3:3: "the Holy Inspiration is so close to knowledge that It calls it forth" was "the Holy Inspiration is ~~a borderline concept between perception and knowledge in the same sense that the right perception is~~ so close to knowledge that it calls it forth."

II.4:1: "the Christ Mind that is aware of the knowledge" was "The Christ Mind that senses the knowledge."

II.4:5: "so lofty that they" was "so lofty they that they" (corrected in Urtext).

II.5:2: "that comes" was "that that comes" (corrected in Urtext).

II.5:3: "As psychologists know" was "As you well know."

II.6:3: "it is incapable of attack and is without judgment, and is therefore truly open" was "it is incapable of attack ~~and is without judgment~~, and is therefore truly open." There is a question mark next to "and is without judgment," apparently indicating uncertainty on Helen's part regarding whether it should be included. Although she did not read it into the Urtext, we have decided to include it, as "without judgment" fits nicely with "truly open."

II.9:1: "the motivation for miracle-mindedness, the will to heal" was "the motivation for miracle-mindedness. It is the will to heal."

II.9:2: "That will is in you because God placed the Holy Spirit in your mind, and although you can keep it asleep you cannot obliterate it" was "It [the will to heal/the Holy Spirit] is in you because God placed it in your mind, and although you can keep it asleep you cannot obliterate it." This sentence, then, originally said that the Holy Spirit is asleep in our minds. However, a later passage (which was possibly meant as a correction for this one) says, "The *Spirit* is not asleep in the minds of the sick, but the part of the mind which can perceive Him and be glad *is*" (T-7.III.1:8).

II.10:5: "the Atonement" was "Atonement" (changed in Urtext).

II.11:2: "When you made the ego, God placed in you the Call of joy" was "When man made the ego God placed in him the call of joy."

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

II.13:2: "you must allow to banish" was "You must ~~allow~~ let to banish."

III.6:2: "He is in the part of your mind" was "He is the part of your mind."

III.8:5: "is therefore the one act of mind" was "is the one act of mind" (changed in Urtext).

III.9:1: "Perhaps you understand" was "You understand."

III.12:2: "Once you gave" was "Having given."

IV.3:3: "see the Call in him" was "see it in him." After this sentence came the following personal comments, which we have omitted: "Bill, who has made a number of vital contributions to our joint venture, made a major one a while ago, which he himself did not appreciate or even understand. If we recognize its value together, we will be able to use it together, because it was an *idea*, and must therefore be shared to be held."

IV.4: This paragraph was originally about something Bill had said to Helen, and read this way [words in bold have been changed or omitted]: "**When Bill said that he was** determined 'not to see **you** that way,' **he was** speaking negatively. If **he will state** the same idea positively, **he will** see the power of **what he said**. **He had realized** that there are two ways of seeing **you**, and also that they are diametrically opposed to one another. These two ways must

be in his mind, because **he was referring to himself** as the perceiver. They must also be in yours, because **he was** perceiving you. What **he was** really saying was that **he would not** look at you through his ego, or perceive your ego in you. Stated positively, **he would** see you through the Holy Spirit in his mind, and perceive **it** in yours."

IV.6:2: "your meditations may have frightened you" was "your meditations have frightened you."

IV.6:5-6: These sentences originally read this way [words in bold have been changed or omitted]: "**Bill's** better idea needs to be strengthened in both of you. **Since it was his, he** can increase it by giving it to you. **I suggest that he might care to talk to you about it, and perhaps even let you take notes for him. He has much to teach through the Holy Spirit, and this might be a very good way to begin.**" Jesus, in other words, is suggesting that Bill talk to Helen about his idea, because Helen needs to receive it and Bill needs to give it. He is even saying that Helen might want to take down what Bill is saying, taking dictation from Bill rather than Jesus, because in describing his idea, Bill will be teaching "through the Holy Spirit."

IV.10:8: "The ego" was "Ego" (changed in Urtext).

IV.14:4: "reinterpret it into" was "reinterpret into."

V.1:1-2: "It is possible that you have learned to be a loving, wise, and very understanding therapist, except for yourself. If so, that exception" was "You must have noticed how often I have used your own ideas to help you. Bill is right in saying that you have learned to be a loving, wise, and very understanding therapist, except for yourself. That exception."

V.1:4: "Toward" was "towards."

V.1:7: "its blessing is lost to you" was "it is lost to you." We changed "it" to "its blessing" because the grammatical referent of "it" in the original is your effort to help another, yet the meaning of the sentence requires in that spot a word or phrase that refers to the blessing to you that is *contained* in that effort.

V.2:1: "I assure you that you have had many" was "I assure you you have had many."

V.3: Before this paragraph there originally came the following paragraph, which we have omitted:

Bill once spoke of the Kingdom in this way, because he yearns for what he has repressed. You are much more afraid of it [the Kingdom], because dissociation is more frightful [than repression]. Bill's better contact has allowed him the strength to retain the fear in awareness, and to resort to displacement, which he is learning to overcome with your help. That is because you do not perceive him as dissociated, and can help him with his repression, which does not frighten you. He, on the other hand, has no difficulty in seeing you dissociate, and does not have to deal with repression in you, which would produce fear in him.

So Bill is able to allow himself to yearn for the Kingdom, while Helen is not. This seems to be because Bill has pushed the Kingdom away with repression, which is an unconscious defense that makes what is repressed safely unavailable. Helen, however, has pushed it away with dissociation, which "is more frightful," perhaps because dissociation is more conscious, more of a choice that can be made or unmade (which is why Helen has a greater propensity for revelation). Helen and Bill are each extremely frightened by their own major defense, but because they have *different* major defenses, they can help each other. Helen's major defense is dissociation, and so she can help Bill with his repression, because it doesn't frighten her. Bill's major defense is repression, and so he can help Helen with her dissociation, because it doesn't frighten him.

V.3:3: "teach you that only" was "teach you only."

V.4:6: "Physical birth" was "Real birth." We believe the phrase "real birth" refers to actual birth into this world, which is being contrasted with the ego's illusion of birth ("it was merely never born"). Referring to physical birth by saying "real birth" sounds strange for the Course, but is similar to referring to actual mental retardation (as opposed to pseudo-retardation) by saying "When it occurs in reality..." (the original wording of T-3.I.2:2). In both cases, "real" or "in reality" refers to an actual physical thing as opposed to something merely made up by the mind (the ego's birth, pseudo-retardation syndrome). The FIP version makes the same change.

V.5:1-2: "It has been said that the real difference between neurotic and healthy guilt feelings is that neurotic guilt feelings do not help anyone. This distinction is very wise" was "You yourself always told your patients that the real difference between neurotic and 'healthy' guilt feelings was that neurotic guilt feelings do not help anyone. This distinction was very wise."

V.6: This paragraph originally read this way [words in bold have been changed or removed]: "**Your** concept of 'healthy guilt feelings' has great merit, but without the concept of Atonement it **lacked** the healing potential it **held**. **You made** the distinction in terms of feelings which **led** to a decision not to repeat the error, which is only part of

healing. **Your** concept therefore **lacked** the idea of undoing it. What **you were** really **advocating**, then, **was** adopting a policy of sharing without a real foundation.”

V.8:2: “what was” was “what is.”

V.8:4: “part of God” was “part.”

V.9:1: “We can now clarify an earlier point which was mentioned before” was “You have become willing to receive my messages as I give them, without interference by the ego, and so we can clarify an earlier point which was mentioned before.” This is similar to the statements recorded in Cameo 19, which also say that Helen’s ability to receive dictation without interference later on made possible later clarification.

V.11:5: “the presence of the attraction” was “the presence of attraction” (changed in Urtext).

V.12:4: “the mind which was in me.” Helen wrote “was” followed by “is,” and at some point “was” was crossed out. She then dictated “was” into the Urtext. This is likely correct, because it is a reference to Philippians 2:5, which speaks of the mind “which was also in Christ Jesus.”

V.12:6: “As you follow” was “By following.”

V.14:6: “parts of your thoughts” was “~~parts~~ of your thoughts.” The crossed-out “s” was restored in the Urtext, which is correct, since “parts” is the only grammatically correct option.

V.16:2: “but a blessing” was “except a blessing.”

VI.1:5: “*in you*” was “in you.”

VI.6:5: “It is perfectly possible not to accept what *is* in your mind” was “As an extreme example of dissociation yourself, you should have little difficulty you [Urtext has ‘little trouble in’] understanding that it is perfectly possible not to accept what is in your mind.”

VI.15:6: “make your future” was “create your future.”

VI.18:4: “its own power” was “its power.”

VII: As we discuss in Cameo 19, the material in this section was inserted on separate sheets into Helen’s notebooks. We don’t know precisely where it was inserted, but have good reasons to believe that this was its approximate location. Before the material in this section (on the same separate sheets) came the following material, which we have included in Cameo 19:

You will note that a lot of terms are used in the beginning that are later clarified. This is because the beginning was written by an unwilling Scribe whose ego was in strong dominance, and whose Soul was dissociated most of the time. You may not realize what a strong testimony to truth these notes are without remembering that.

The sharp ascent upward in thought which the development of the notes shows, and it is astonishing in human terms how steadily they evolve toward unity, is due to only one sign of assent. I asked her to take notes, and she did.

There have been very few real errors, and perhaps I can suggest that the first book be gone over again from her notes, not all of which she read correctly. Some of the changes will be seen immediately, and she will probably remember most of the others. Don’t bother now—a lot has been omitted anyway.

VII.2:1: “they induce” was “it induces.”

VII.2:2-5: These sentences are drawn from a discourse on Edgar Cayce’s past-life readings (see Cameo 15), a subject of this section as well. Words in bold have been changed or omitted: “**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.”

VII.3: Before this paragraph came the following material, which we have included in Cameo 19:

In answer to what Bill mentioned, some of the things Helen said before the notes started are true, some of them fact, and others symbolic. On occasion she was projecting, and several times she was merely being manipulative, though this was very rare and never attempted consciously. She also really tried to be honest about this, even though it made her ego very fearful of “being abandoned.”

I told you I would edit the notes with you when it was helpful to do so. At present, it is not needed, but when we are sure what we should do with things, we can consider it again. I have already told you in

connection with Casey [sic] that out of respect for his great efforts on My behalf I would not let his life-work lead to anything but truth in the end. These notes are part of your life-work, and I will treat them with equal respect.

VII.3:1-2: “This course will lead to something quite different than past-life readings, because it points only to the future. It leads” was “It is true that this will lead to something quite different because they [the Notes] point only to the future. They lead.” This line was originally preceded by the remarks about Cayce recorded in the note directly above. Thus, when Jesus says here, “It is true that this [Helen’s life-work; i.e., the Course] will lead to something quite different,” he means “different than Cayce’s work.” Further, the context, in this sentence and in the entire discourse, indicates that Jesus was particularly thinking about Edgar Cayce’s past-life readings.

VII.3:5: “Patients in psychotherapy frequently go over their childhoods in some detail and at considerable expense, and it merely encourages their egos to become more tolerable to them” was “You both went over your childhoods in some detail and at considerable expense, and it merely encouraged your egos to become more tolerable to you.”

VII.4:1: We added this sentence (“You may be curious to know your past”) to make explicit what is implied in the comments that follow, which address Helen’s desire to know about her past lives. During the dictation of Chapter 1 she had asked about her past lives, according to the Urtext (“Helen Schucman question re past memories”; “Helen Schucman raised previous question about the past”). And then in Chapter 2, Jesus addressed this topic again: “It is all right to remember the past, provided you also remember that *anything* you suffer is because of your own errors” (T-2.III.9:1). We added this sentence, then, to lead in to the rest of the paragraph and to reflect these earlier questions.

VII.4:5: “Even when you cannot go to God with someone, you can go for him” was “That is what I meant when I told you you can not go to God with Bill, but you can go for him.” We cannot find the place where Jesus originally said this to Helen, but Jesus did earlier say that Bill was “still too fearful for revelations”—for experiences of God (see Cameo 7). So the meaning of this sentence seems to be that even though Bill is not yet capable of going to God with Helen, she can still go to God for him and bring the knowledge back to him—which was, after all, the role of the priestess.

VII.6:1: “I am quite willing to tell you about your past” was “I am quite willing to take your question up again.” The question referred to here is apparently one about Helen and/or Bill’s past lives. As we mention above, in Chapter 1 the Urtext says that Helen asked “re past life memories.” Jesus’ answer there is guarded: “As long as you remember always that you never suffered anything because of anything anyone else did, this [knowing about one’s past lives] is not dangerous.” And then there, as here, he declines to tell Helen and Bill about their past lives, justifying his refusal by invoking the “need to know” principle: “The need to know is not safely under man’s control at this time. It is much better off under mine. Let’s just leave it at that.”

VII.7:1: “some past-life readings” was “some of Casey’s [sic] records of the past.”

VII.7:2: “For instance, they often relate a bodily condition to the past even when they affirm that mind is the builder. Their” was “That is why he himself usually related the past to a bodily condition even though he knew that mind was the builder. His.”

VIII.1:3: “a Supreme Court has the power to reverse a lower court’s decision” was “the Supreme Court has the power to reverse the lower court’s decision.”

VIII.2:5: “Perceiving the Bible as fearful, the ego interprets it fearfully” was “Perceiving it as fearful, it interprets it fearfully.”

VIII.3:6: “if we let” was “if will let.”

VIII.4:1: “merely means that what you” was “merely means what you” (changed in Urtext).

VIII.6:2: “the ego’s survival” was “its survival.”

VIII.6:3: “had” was “have.”

VIII.10:1: “Your patience with your brother is your patience with yourself” was “Your patience with each other is your patience with yourselves.”

VIII.10:4: “toward” was “towards.”

VIII.11:1: “is merely to be redundant” was “is merely to ~~repeat the obvious~~ redundant.”

IX.1:2: “in here” was “here.”

IX.1:3: “Thou wilt” was “God will.” Changed to reflect the wording of the biblical quotation.

IX.1:4: We have omitted the final part of this sentence, which read “and the attempt to shift ‘Thee’ to ‘Him’ [which apparently Helen had wanted to do] is a misinterpretation.”

IX.5:2: “you” was “man.”

IX.5:2: “which does not accord” was “with does not accord” (corrected in Urtext).

IX.6:1: “than he had to in order to keep his fear” was “than he had to to keep his fear.”

IX.7:1: “interpreted fixation as a series of irrevocable danger points” was “interpreted fixation as irrevocable danger points.”

IX.8:5: “an honest man and a healer” was “an honest man and ~~therefore necessarily~~ a healer.”

X.3:2: “need to separate” was “need to the separate” (corrected in Urtext).

X.3:4: “In the past, even though you wanted release, you were not able to cope with it at the time” was “When I told Bill that there is ‘just one more thing,’ he heard me very well. I hope he will hear me as well now. His intelligent mishearing of ‘river’ as ‘rivet’ showed that, even though he wanted release, he was not able to cope with it at the time.”

This refers to something that occurred during the dictation of Chapter 1. Jesus apparently told Bill (through Helen?) that there was just “one more river.” This seems to have meant “one more river standing between you and your release.” Bill misheard this as “one more rivet.” Jesus said that this was a Freudian slip from Bill’s superconscious; it was the expression of a soul requesting freedom from its prison. This perhaps implies that the “one more rivet” was the last one holding Bill’s prison cell together. The river was later identified by Jesus as the sex drive, which was currently blocking Bill’s release, but which could be converted to the miracle drive.

X.5:3-5: “The one more thing that you must learn is merely that you are *not* the one more. You are both *one* and *at one*. If you will learn this now, you will be willing in accord with the Last Judgment” was “The ‘one more thing’ that Bill must learn is merely that he is not the one more. He is both one and at one. If he will learn this now, he will be willing in accord with the last judgment.”

X.6:2-7: These sentences originally read this way [words in bold have been changed or removed]: “**Bill has frequently** observed for himself that this is hard to do. **He has**, however, been perfectly aware of just what you should do about it. **You might ask him for me whether he does not think he** might be dissociating himself from **his** own awareness, since **he is** so clear about the remedy for you. **You might** also remind **him** that to whatever extent **he separates himself** from **you**, **he is** separating himself from me. This is a collaborative venture. Let me therefore return **his** own ideas to **him**, so that you can **share them and thus help each other to help me.**”

X.7:3: “is” was “was.”

X.8:3: “you have actively” was “you actively.”

X.8:4: “the undoing process” was “undoing process” (corrected in Urtext).

Sentencing changes

II.7:2: “shift occurs: Finally” was “shift occurs. Finally.”

II.12:5-6: “to return. But what” was “to return, but what.”

V.1:6: “quite apparent: It is directed” was “quite apparent. It is directed.”

V.4:5: “not die; it was merely” was “not die. It was merely.”

VI.3:4: “not of God; it is the symbol” was “not of God. It is the symbol.”

VIII.7:2-3: “must be undone. Even the word ‘undone’” was “must be undone, and even the word ‘undone.’”

IX.9:3: “perfectly clear: The fixation” was “perfectly clear. The fixation.”

X.7:1: “told you myself: Whenever” was “told you myself. Whenever.”

Plural to singular

I.1:2: “yourself” was “yourselves.”

I.1:3: “yourself” was “yourselves.”

II.13:1: “mind” was “minds.”

III.4:7: “yourself” was “yourselves.”

III.7:2: “because the call of both are in your will, and therefore in your mind” was “because the call of both are in your wills, and therefore in your minds.”

III.7:3-4: “The Voice for God comes from your own altar to Him. This altar is not a thing; it is a *devotion*.” was “The Voice for God comes from your own altars to Him. These altars are not things. They are devotions.” We have changed these sentences to singular because their plurality matches “wills” and “minds” in the previous sentence. In other words, “altars” is only plural because Jesus was speaking to two “minds” (Helen’s and Bill’s). This makes the passage more consistent with the rest of the Course, which typically speaks of each person’s mind containing *an* altar (singular) to God.

III.12:1: “mind” was “minds.”

IV.9:7: “yourself” was “yourselves.”

IV.10:1: “yourself” was “yourselves.”

IV.12:8: “your mind already understands” was ““your minds already understand.”

IV.15:7: “mind” was “minds.”

V.12:5: “mind” was “minds.”

V.13:4: “yourself” was “yourselves.”

VI.18:2: “ego” was “egos.”

VII.6:1: “ego” was “egos.”

VII.6:2: “yourself” was “yourselves.”

X.4:1: “yourself” was “yourselves.”

X.8:4: “firm with yourself” was “firm with yourselves.”

X.8:4: “keep yourself” was “keep yourselves.”

X.9:1: “yourself” was “yourselves.”

Holy Spirit: “it” to “He”

II.4:2: “He” was “It.”

II.5:2: “He” was “It.”

II.10:2: “He” was “It.”

II.11:8: “He” was “It.”

III.12:6: “He” was “It.”

IV.7:7: “He” was “It.”

IV.9:2: “His” was “Its.”

IV.9:2: “Him” was “it.”

IV.9:3: “His” was “Its.”

IV.9:3: “Him” was “it.”

IV.9:3: “He” was “it.”

IV.9:4: “He” was “It.”

IV.9:6: “He” was “It.”

IV.11:1: “His” was “its.”

IV.12:8: “He” was “It.”

IV.13:3: “His” was “its.”

IV.13:3: “He” was “it.”

IV.14:6: “He” was “it.”

VIII.3:6: “His” was “its.”

VIII.9:4: “He” was “it.”

VIII.9:5: “His” was “Its.”

VIII.9:5: “He” was “it.”

IX.1:5: “He” was “it.”

IX.1:6: “He” was “It.”

IX.4:4: “His” was “its.”

IX.4:5: “His” was “its.”

“Soul”

I.6:3: “spirit” was “soul.”

I.6:4: “spirit” was “soul.”

I.6:6: “spirit” was “soul.”

II.12:3: “Sons” was “Souls.”

IV.8:2: “spirit” was “Soul.”

IV.8:3: “spirit” was “Soul.”

IV.9:1: “spirit” was “Soul.”

X.7:1: “brother that” was “Soul which.”

Dates in Urtext; breaks in Notes

III: Break in Notes.

IV: January 29, 1966.

IV.7: Break in Notes.

V: January 12, 1966; break in Notes. The date given for this material in the Urtext as “Jan. 12, ’66.” This is almost certainly a typo which should read “February 12.” We have at least a couple of reasons for saying this. First, January 12 was already given as the date of a section several sections before this (Chapter 4, section VII). Second, the date for the section before this is January 29 and the date for the one after is February 21. This section obviously must fall between those two dates.

VI: February 21, 1966; break in Notes.

VI.12:6: March 6, 1966; break in Notes.

Chapter 6

Wording issues

I.1: The beginning of this chapter is preceded by this brief note: “I read the three things [we don’t know what these are] and asked the Holy Spirit in me to listen in case our brother [Jesus] wanted to share some of his thoughts with me: and I would be honored if he wanted to. The answer was that that was not a good beginning because he always wants to share his.”

I.3:2: “we have said” was “we have often said.” Although the Course has made copious use of examples in the previous five chapters, only once has it made the point that extreme examples are good learning aids.

I.4: This paragraph originally read this way (words in boldface have been changed): “You have been chosen to teach the Atonement precisely because you have been **extreme examples** of allegiance to your thought **systems**, and therefore have developed the capacity for allegiance. It has indeed been misplaced. **Bill had** become **an outstanding example** of allegiance to apathy, and **you had** become **a startling example** of fidelity to variability. But **this is a form** of faith, which **you yourselves had grown** willing to redirect. You cannot doubt the strength of your devotion when you consider how faithfully you observed it. It **was** quite evident that you **had** already developed the ability to follow a better model, if you **could** accept it.”

I.5:2: “laid upon it is” was “laid upon it was.”

I.5:5: “The crucifixion is nothing more” was “It is nothing more.”

I.12:5: “what you believe you will teach” was “what you believe will teach” (the second “you” added in Urtext).

I.14:5: “Yet” was “But yet.”

I.14:5: Omitted (an insert in between the words “I” and “must” in this sentence): “You will never get a contradictory message from me, because I speak with one voice. I promised I would edit the notes with you.” This appears to be a restatement of an earlier comment from Jesus to Helen, which we have included in Cameo 19: “I told you I would edit the notes with you when it was helpful to do so.” The restatement of this promise here in Chapter 5 appears designed to alleviate concerns of Helen’s about hearing contradictory things. Jesus’ answer is that those contradictory messages do not come from him—being instead her own scribal errors—and that at some point he will work with Helen to edit them out. We have placed the first sentence of the omitted insert here (“You will never...”) at T-9.IV.5:4.

I.17:3: “life” was “light.”

I.19:6: “enable the Sonship to know” was “enable the Sonship know” (“to” added in Urtext). Helen had originally written “make the Sonship know” and then crossed out “make” and replaced it with “enable,” but she then neglected to add in “to.”

I.21:1: “some glaring examples” was “two glaring examples.” It is true that two examples follow, but we changed this “some” because the original wording means that there are *only* “two glaring examples of upside-down thinking in the New Testament.” The Course, however, would certainly maintain that there are many such examples in the New Testament, and it is merely giving two of those here.

I.21:3: “to bring peace” was “bearing peace” (corrected in Urtext).

I.22:2: “have believed” was “believe.”

I.22:2: “that I could have said” was “that I could not have said.”

I.22:2: “unless they thought I believed” was “unless I believed.”

I.24:1-4: These sentences originally read this way (words in boldface have been changed or deleted): “**Bill is an outstanding example** of this confusion, **and has** literally believed for years that teaching is martyrdom. This is because **he thought, and still thinks at times**, that teaching leads to crucifixion rather than to reawakening. The upside down nature of this association is so obvious that **he** could only **have made it** because he felt guilty.”

II.3:3-5: “We have said before that the separation was and is dissociation. Once it had occurred, projection became its main defense, or the device which keeps it going. The reason may not” was “We have said before that the separation was and is dissociation, and also that once it had occurred, projection became its main defense, or the device which keeps it going. The reason, however, may not.” We changed this because we are unable to find any previous reference to projection being the main defense that keeps the separation going.

II.6:1: “use of projection, which we will call extension” was “use of projection.”

II.6:3: “ego utilizes this ability” was “ego utilizes projection.”

II.6:5: “recognizes it in others” was “recognizes in others” (corrected in Urtext).

II.7:2: “for the world” was “and the world.”

III.1:3: “you will” was “it will.” After being written in the Notes, “it” was typed into the Urtext, then crossed out and replaced with “you,” which is clearly more appropriate.

III.2:3: “mathematics supports” was “mathematics support.” “Mathematics” is usually treated as a singular noun.

III.2:3: “of the ultimate convergence” was “of ultimate convergence.”

III.3:6: “Thoughts begin” was “But thoughts begin.”

III.4:3: “want it now” was “want it know” (corrected in Urtext).

III.7:5: “perceives” was “perceived” (corrected in Urtext).

III.7:5: “minds” was “mind” (corrected in Urtext).

III.8:1: “extension” was “projection.”

III.8:3: “The Holy Spirit extends” was “The Holy Spirit projects.”

IV.1:3: “now add” was “also add.” We changed this to clarify that the examples of teaching and being, learning and being, and extending and being are being added now, in this paragraph.

IV.1:3: “*extending*” was “projecting.”

IV.5:1: “so shall” was “so will.”

IV.5:3: “What you project or extend” was “What you project.”

IV.5:4: “Your” was “You.”

IV.5:4: “*extending*” was “*projecting*.”

IV.6:3: “*extends*” was “projects.”

IV.7:2: “extension” was “projection.”

V.5:1: “but it [the ego] does sense.” Helen originally wrote “sense” here, then crossed it out and wrote “know?” above it, then read “feel” into the Urtext. FIP has “believe.” We decided to go with what Helen wrote first.

V.6:5: Originally: “their ‘enemy’ can end ~~their conspiracy with more~~ them both.”

V.7:2: “that the mind is the ego’s own learning device, and that the actual learning device—the body—is more real than the mind is” was “that it is its own learning device, and that the learning device is more real than it is.”

V.9:1: “those dreams.” The symbol we have rendered “those” can either be “these” or “those.” Which one was intended is unclear, because the word was changed in the Urtext to “in” (“will no longer believe in dreams”). Since the dreams are now a thing of the past, we considered “those” to be more appropriate than “these.”

VI.3:3: “the perfect are inadequate” was “the perfect were inadequate.”

VI.5:3: “We have stated” was “We have frequently stated.”

VI.5:6: “You would doubt your right mind, which is the one place” was “You would doubt your sanity, which is the one thing.” Our version comes from the FIP version.

VI.6:1: “was” was “is.”

VI.7:3: “did” was “does.”

VI.8:2: Before this sentence, Helen originally wrote, and at some point crossed out, “That is all that God’s Teacher ever does.”

VI.8:4: “bad dreams.” Helen possibly crossed out “bad,” and did not read it into the Urtext. We have retained it since the strikethrough is unclear.

VI.10:1: “who lack.” Helen originally wrote “who do lack,” and at some point crossed out “who do.” She then read “who lack” into the Urtext.

VI.10:3: “Children do confuse.” The original version reads “Children ~~are~~ confused ~~betw. by~~,” with “do” inserted to the left of “are.” She then read “Children do confuse” into the Urtext.

VII.A.1:1: “order of difficulty” was “order of difficulties” (changed to “order of difficulty” in Urtext).

VII.A.2:3: “your brothers” was “each other.”

VII.A.3:1: “for pride” was “for ~~personal~~ pride.”

VII.A.3:3: “sees the body” was “sees it.”

VII.A.4:3: “takes” was “take” (corrected in Urtext).

VII.A.4:6: “Do only that.” There was tremendous uncertainty around this sentence. The original has a crossed-out quotation mark at the end of the previous sentence (“To have, give all to all”), suggesting that the statement of the first lesson originally ended here. This is followed by “Do only that” in brackets, with a closing quotation mark after “that,” suggesting that this was added later. In addition, the symbol for “Therefore” has been inserted before “Do.” Helen then chose not to read “Do only that” into the Urtext. We, however, have decided to include it, as it links this first lesson to the previous discussion about teaching children through approach and simplicity, exemplified by the statement “Do only that.”

VII.A.6:2: “the upside-down perception” was “the upside down” (“perception” added in Urtext).

VII.A.7-8: These two paragraphs originally read this way (words in boldface have been changed or deleted): “You, **Helen**, **had** taken this step, and **because** you **believed** in it you **taught it to Bill**, who still **believed** in the solution of

sleep. You **were** not consistent in teaching it, **but** you **did** so often enough to enable him to learn it. Once he learned it, he **could** teach you how **it** become more consistently awake, and thus **began** to waken himself. This **placed** him, too, in command of the journey. **His recognition of the direction it must take was perfectly stated when he insisted on collaboration.** You, **Helen**, had taken a giant step into the conflict, but **Bill turned** you both toward the way out. The more he teaches this, the more he will learn it.”

VII.B.1:4: “teach *yourself* wrongly” was “teach *yourselves* wrong.”

VII.B.4:5: “having still appears to be the opposite of giving” was “having still appears to be the opposite of being.” We eventually decided that “being” was a scribal error, for the following reasons:

The first problem with “being” is that it would be extremely unusual for the Course to talk about us seeing having and being as *opposites*. The Course’s consistent emphasis is that on this level we see them merely as *separate*, so that changes in having can take place without respect to being.

The second problem is that the next sentence (“Therefore, the first lesson seems to contain a contradiction, because it is being learned by a conflicted mind”) frames itself as following logically from the previous one. But the first lesson’s apparent contradiction (that *having* is tied to *giving*) only follows logically from the perceived opposition of having and *giving*, not of having and *being*.

There are major problems, therefore, with the word “being” here. However, the entire passage flows perfectly if, instead, the word “giving” is substituted for “being.” The two words, in fact, are quite related in this paragraph, in that both exist in a misunderstood relationship with “having.” Because of this, it would have been easy for Helen to write “being” when she meant to write “giving.”

We therefore decided to replace “being” with “giving,” a decision also made in the FIP.

VII.B.5:1: “therefore does not perceive” was “therefore perceives does not perceive” (corrected in Urtext).

VII.B.5:3: “he is being taught” was “he is being taught, he is ~~being~~ learning.” Helen read only “he is being taught” into the Urtext.

VII.B.6: At the end of this paragraph, following “This is the classic ‘double bind’ in communication,” comes this, which we have omitted: “which you wrote about yourselves quite recently, and with good examples, too. It is interesting that Helen claimed at the time she never heard of it and did not understand it. I thought it might help both of you if you were called on to write about it together. You might remember our brother’s insistence on its inclusion. Helen thought he had become quite demanding on this point, but it was quite strongly reinforced in his mind, and so he wanted to teach it in his text. This, of course, was a very good way for you to learn it.”

Apparently, Helen and Bill had just written a piece on the double bind in communication. The (unnamed) person in charge of the publication had insisted that it go in, to the point of seeming demanding. But he was actually inspired by Jesus in this, who thought that this was a good way for Helen and Bill to learn this important idea.

VII.B.9:5: “To have peace, *teach* peace and therefore *learn* it.” Helen tried many minor variations on this sentence. We have decided to go with a modified version of what may have been one of her early versions (“To have peace, teach peace and learn it”), to which we have added “therefore,” to clarify the relationship between teaching peace and learning it.

VII.B.12:2: “If you are beginning this second step now,” was “You are only beginning this step now, but.”

VII.C.1:4: “of what.” Helen originally wrote “of what,” then crossed that out and wrote “which,” then read her original “of what” into the Urtext.

VII.C.2:1: “what you must remember is that” was “what you must remember that” (“is” added in Urtext).

VII.C.2:3: “vary” was “varies” (corrected in Urtext).

VII.C.3:3: “In the mind” was “As the mind” (corrected in Urtext).

VII.C.5:4: “temptation” was “temptations.”

VII.C.6:4: “create” was “creates” (corrected in Urtext).

VII.C.6:5: “toward” was “towards.”

VII.12: This paragraph was originally a special message given to Bill. It was labeled “SPECIAL WT [William Thetford] MESSAGE (EARLY IN FIRST VOL. OF COURSE).” We have placed the prayer here because of its many points of similarity to the content in this section. We have changed the original “I will be helpful” (in sentence 10) to “I will be helped” because the former makes the sentence redundant (“I will be helpful as I offer help”). Also, this change makes the sentence a better parallel with the sentence that follows, which also speaks of receiving through giving. We added “Say, then, to yourself:” (sentence 1) as an introduction. Finally, the prayer was originally

three paragraphs, with the second paragraph beginning with “I will only for God and His Kingdom,” and the third paragraph beginning with what is now “I will be helped as I offer help to others.” We have made it all one paragraph.

VII.C.14:2: “You may be just beginning the second step, but I told you” was “I told you that you are just beginning the second step, but I also told you.”

VIII.3:2: “have learned” was “have learned learned” (corrected in Urtext).

VIII.3:9: “because *He*” was “because because He” (corrected in Urtext).

VIII.8:7: “nor” was “or” (corrected in Urtext).

Sentencing changes

I.3:4: “premises at all, and no one” was “premises at all. And no one.”

III.1:2: “no counterpart in God, but the Holy Spirit” was “no counterpart in God. But the Holy Spirit.”

III.9:5: “the Kingdom, but your part” was “the Kingdom. But your part.”

IV.3:3: “have not learned, and what you teach” was “have not learned. And what you teach.”

V.4:1: “does not know: The Holy Spirit” was “does not know. The Holy Spirit.”

VII.B.3:1: “will last, but they” was “will last. But they.”

VII.C.7:4: “by God, but by the third step” was “by God. But by the third step.”

VIII.2:5: “yours, but yours” was “yours. But yours.”

Plural to singular

I.6:4: “life” was “lives.”

I.6:4: “as a teacher” was “as teachers.”

I.10:1: “yourself” was “yourselves.”

I.11:5: “yourself” was “yourselves.”

I.13:2: “on your mind of what is already in it” was “on your minds of what is already in them.”

I.15:4: “disciple” was “disciples.”

I.17:5: “yourself” was “yourselves.”

I.17:9: “yourself” was “yourselves.”

III.3:2: Both instances of “yourself” were “yourselves.”

III.3:8: “mind is” was “minds are.”

III.5:1: Both instances of “mind” were “minds.”

IV.3:2: “yourself” was “yourselves.”

IV.3:3: “yourself” was “yourselves.”

IV.4:2: “yourself” was “yourselves.”

V.6:5: “mind” was “minds.”

VI.1:2: “mind” was “minds.”

VI.1:9: “yourself” was “yourselves.”

VII.B.1:4: “*yourself*” was “yourselves.”

VII.B.8:4: “mind” was “minds.”

VII.B.8:5: “yourself” was “yourselves.”

VII.C.3:1: “yourself” was “yourselves.”

VII.C.7:1: “yourself to have in your mind” was “yourselves to have in your minds.”

VII.C.8:3: “mind” was “minds.”

VII.C.11:7: The first instance of “mind” was “minds.”

VIII.5:6: “co-creator” was “co-creators.”

Holy Spirit: “it” to “He”

II.6:5: “He” was “it.”

II.6:7: “He” was “it.”

III.4:5: “He” was “it” (changed in Urtext).

III.5:2: “He” was “it” (changed in Urtext).

III.5:3: “He” was “It” (changed in Urtext).

III.7:5: “He” was “It” (changed in Urtext).

III.8-9: All of the pronouns referring to the Holy Spirit in these two paragraphs—now “He,” “Him,” and “Himself”—were originally “it” (or “itself”). All were changed in the Urtext.

IV.2:2: “His” was “its.”

IV.2:3: “He” was “it.”

VII.2:5: “He” was “it.”

VII.A.2:4: “Who” was “which.”

Dates in Urtext; breaks in Notes

I: March 22, 1966; break in Notes.

IV: March 29, 1966; break in Notes.

V: March 30, 1966.

VI: April 1, 1966; break in Notes.

VII.B: April 3, 1966; break in Notes.

VII.C: Break in Notes.

VIII.8: April 11, 1966.

Chapter 7

Wording changes

I.3:1: “*What you extend is real for you*” was “What you project you believe.” This statement, according to the sentence that follows, has to describe “an immutable law of mind in this world as well as in the Kingdom.” Because “In the Kingdom...there is no belief” (T-7.I.8:1), we replaced “you believe” with “*is real for you*.” And because in the Kingdom there is no projection (according to later Course terminology), we replaced “project” with “*extend*.”

I.4:2: “have been adapted” was “have adapted.”

I.5:1: “You have probably heard” was “You have heard.”

I.7:1: “What you project or extend you believe” was “what you project you believe.”

I.7:3: “onto others” was “on to other” (corrected in Urtext).

I.8:3: “extend” was “project.”

II.1:6: Where the word “does” should be in the Notes, there is a symbol that looks like the symbol for “he,” but may be an unfamiliar symbol for “does.” The Urtext has “does.”

II.1:11: “nor” was “or.”

II.2:2: “This is perfectly clear in maximal test performance” was “This is perfectly clear in maximal test performance and for exactly the reason you emphasize.”

II.5:2: “areas of past learning” was “areas of your past learning.”

II.5:4: “The effort was made to learn” was “You made the effort to learn.”

II.7:1: “That is why professional tasks will be easy to complete” was “That is why we once said that papers will be easy to write.”

II.8:3: “life” was “light.”

II.9:3: “in the Kingdom” was “there.”

III.6:1: “it is” was “therefore” (corrected in Urtext).

III.8:1: “Seek ye *first* the Kingdom of God”: Helen initially wrote “God,” then wrote “Heaven” over it, then read “Heaven” into the Urtext. We have retained the original (“God”), because that is the wording of the Bible quote (“seek ye first the kingdom of God”).

III.9:2: “both you and them” was “both of you.” We changed this so that the phrase would agree with the third-person “brothers” from the previous sentence.

IV.1:2: “potentials are” was “potential is” (changed to agree with “potentials” from earlier in the sentence).

IV.1:5: “such a direct connection” was “such direct connection.”

IV.2:2: “that the body” was “that body” (corrected in Urtext).

IV.2:8: “If you are teaching” was “If you teaching.”

IV.4:5: “He may believe” was “He may belief” (corrected in Urtext).

IV.5:4: “impulses” was “impulse.”

IV.7:11: “integration”: Helen originally wrote “harmony,” then crossed that out and wrote “integration” over it.

IV.11:2: onto “by perceiving,” the Urtext adds “(knowing).”

IV.14:6: “is” was “is is” (corrected in Urtext).

IV.15:1: “of the truth in *you*” was “of truth in you” (changed in Urtext).

V.1:9: “if he regards” was “if regards” (corrected in Urtext).

V.6:3: “to attach itself” was “to attack itself” (corrected in Urtext).

VI.1:8: “to deny reality” was “to deny ~~Go~~ [would probably have been ‘God’] the reality” (corrected in Urtext).

VI.2:6: “in the service” was “in service” (corrected in Urtext).

VI.2:9: “project or extend” was “project.”

VI.4:5: “very easily escape” was “~~very~~ easily escape” (“very” restored in Urtext).

VI.11:2: Helen wrote “your will” and crossed it out, and also wrote “yourself” and crossed that out. She then read “your will” into the Urtext.

VII.1:1: “extension” was “projection.”

VII.1:2: “Extension” was “Projection.”

VII.1:5: “To the ego, it is the law of projection, perceived” was “To the ego, the law is perceives” (“perceives” changed to “perceived” in Urtext).

VII.1:10: “this law” was “projection.”

VII.1:11: “project or extend” was “project.”

VII.2:1: “this law” was “projection.” This sentence originally spoke of unmaking the association between projection and anger. To unmake this association means that one of these could exist without the other (e.g., you could have projection without anger). This only makes sense if we realize that “projection” here originally referred to an overall dynamic of mind—a law of mind—that includes both projection *and* extension. Unmaking the association between projection and anger thus meant expressing this essential dynamic *without* anger, which meant *extending* rather than projecting. That is why we have changed the “association between projection and anger” to “association between this law and anger.”

VII.2:3: “It is very” was “It very” (corrected in Urtext).

VII.3:4: “First, strictly speaking” was “Strictly speaking.”

VII.3:4: “given to another” was “projected.” We changed this to “given to another” because the original “projected” referred to a dynamic that includes both projection *and* extension. In later Course terminology, extension is the true form of this dynamic and projection is the false form. The meaning of the sentence is that conflict cannot be extended because, by its very nature, conflict cannot be shared (and extension means sharing). This meaning is preserved by saying “conflict cannot be given to another.” Giving really means *sharing*, and conflict cannot be shared.

VII.3:6: “Remember that” was “Remember that (we said that).” The phrase “we said that” was first placed in parentheses and then omitted in the Urtext.

VII.4:6: “the projections” was “they.”

VII.6:4: “accept sole” may have been “accept the sole” (the symbol for “the”—a short dash—may be present or may be part of a strikeout found above it).

VII.7:1: “has always been” was “was always.”

VII.8:6: “its being” was “it its being” (corrected in Urtext).

VII.8:8: “wills you to deprive” was “wills you ~~be~~ deprive” (corrected in Urtext).

VIII.1-3: All references in these three paragraphs to “spirit” (lowercase) were originally “Soul.”

VIII.1:2: “The Holy Spirit is in the part of the mind” was “The Holy Spirit is the part of the mind.”

VIII.1:6: “is therefore” was “are therefore” (corrected in Urtext).

VIII.4:8: “mind” was “Soul.”

VIII.4:8: Helen initially wrote “can bring peace.” She then crossed out “can bring,” but then put a check mark by it (indicating an intent to restore it). However, she instead read “is peace” into the Urtext, which we feel makes a stronger point.

VIII.7:4: “maintains it” was “maintains is” (corrected in Urtext).

VIII.7:7: “miracle is a” was “miracle a” (corrected in Urtext).

IX.1:1: “You have thought that, when you hear of the Kingdom and your own creations which belong to it, you are hearing about what you do not know” was “You have said that, when you write of the Kingdom and your own creations which belong to it, you are describing what you do not know.”

IX.1:2: “result” was “results.”

IX.2:2: “Is it not” was “It is not” (corrected in Urtext).

IX.3:3: “The function” was “But the function.”

IX.4:2: “avoid pain” was “avoid this.”

IX.4:3: “Surely, no one would object” was “No one would surely object.”

X.4:3: “created for you”: Helen originally wrote “made” instead of “created,” then inserted “created” over it without crossing out “made.” The Urtext includes the correct “created.”

X.4:7: “I call upon you to remember that I have chosen you to teach the Kingdom *to* the Kingdom” was “I call upon you again to remember that I have chosen you to teach the Kingdom to the Kingdom.” We removed “again” because we could find no place where he had previously called upon us to remember this.

Sentencing and paragraphing changes

I.5:1: Paragraph break before this line added.

I.5:3: Paragraph break before this line deleted.

I.8:1: Paragraph break before this line added.

I.8:4: Paragraph break before this line deleted.

I.9:1: Paragraph break before this line added.

I.12:1: Paragraph break before this line added.

I.12:3: Paragraph break before this line deleted.

II.3:4: “certain: Abilities” was “certain. Abilities.”

IV.12:6: “what it makes, it does not appreciate it” was “what it makes. It does not appreciate it.”

IV.15:1: Paragraph break before this line added.

IV.15:3: Paragraph break before this line deleted.

V.1:4: “never discrete, and that is why” was “never discrete. And that is why.”

V.15:7: “because it is God’s, and nothing that opposes” was “because it is God’s. And nothing that opposes.”

VI.3:7: “think you are, and what you want” was “think you are. And what you want.”

VI.12:1: “one way into it: Understand totally” was “one way into it. Understand totally.”

VI.12:5: “experienced as sacrifices, but the gifts” was “experienced as sacrifices. But the gifts.”

VII.8:1: Paragraph break before this line added.

VII.8:2: Paragraph break before this line deleted.

IX.8:1: “does not trust, but this” was “does not trust. But this.”

Plural to singular

I.10:2: “yourself because a conflicted mind” was ““yourselves because conflicted minds.”

I.11:4: “disinherited yourself, you became a learner” was “disinherited yourselves, you became learners.”

II.9:4: “yourself” was “yourselves.”

II.9:5: “see yourself” was “see yourselves.”

II.12:7: “mind” was “minds.”

II.13:1: “God has lit your mind Himself, and keeps your mind lit by His light because His light is what your mind is” was “God has lit your minds Himself, and keeps your mind lit by His light because His light is what your minds are.”

IV.2:6: “as a teacher and a learner” was “as teachers and learners.”

IV.13:9: “mind is” was “minds are.”

IV.15:3: “mind” was “minds.”

V.8:6: “yourself” was “yourselves.”

V.10:3: “your mind without splitting it” was “your minds without splitting them.”

V.10:7: “Your mind is dividing its” was “Your minds are dividing their.”

V.14:1: “mind” was “minds.”

V.14:5: “mind is” was “minds are.”

V.15:2: “as co-creator with God, and are therefore depriving yourself” was “as co-creators with God, and are therefore depriving yourselves.”

VI.4:3: “yourself” was “yourselves.”

VI.6:7: “remember yourself” was “remember yourselves.”

VI.6:7: “forget yourself” was “forget yourselves.”

VII.1:6: “mind” was “minds.”

VII.6:6: “mind” was “minds.”

VII.8:8: “yourself” was “yourselves.”

VIII.3:5: “yourself” was “yourselves.”

VIII.5:4: “mind” was “minds.”

VIII.6:2: “yourself” was “yourselves.”

IX.2:8: “mind” was “minds.”

IX.3:1: “mind” was “minds.”

IX.3:3: “mind” was “minds.”

IX.3:4: “It is” was “They are.”

X.1:7: “demonstrating to yourself” was “demonstrating to yourselves.”

X.1:7: “convince yourself” was “convince yourselves.”

X.4:2: “yourself” was “yourselves.”

X.4:6: “yourself” was “yourselves.”

X.6:6: “yourself” was “yourselves.”

X.6:8: “yourself” was “yourselves.”

X.7:8: “yourself” was “yourselves.”

Holy Spirit: “it” to “He”

II.13:6: “His” was “Its.”

III.1:6: “Him” was “it.”

III.1:8: “Him” was “it.”

Dates in Urtext; breaks in Notes

II: April 17, 1966; break in Notes.

IV.9: Break in Notes.

V: Break in Notes.

VII: Break in Notes.

Chapter 8

Wording changes

I.6:2: “and if you want a different outcome, a change in the curriculum is obviously necessary.” This is not found in the Notes, only in the Urtext. In this place in the Notes, there are two blank lines, suggesting that this sentence was dictated without notes into the Urtext.

I.6:5: “planned by” was “planned be” (corrected in Urtext).

I.9:2: “Is there” was “It there” (corrected in Urtext).

I.9:6: “Simply on the grounds of your own experience with the ego’s teachings” was crossed out in the Notes, but then read by Helen into the Urtext.

II.4:1: Helen crossed out the “fully” before “known,” but then read it into the Urtext.

II.5:2: “and that of the Son are one” was “and of the Son are one” (“that” required because of plural verb “are”).

II.10:1: “why, when you have met” was “why you have believed that when you meet.”

II.12:5: “teach you what” was “teach what” (“you” added in Urtext).

III.3:4: “with me” was “through me” (changed in Urtext).

IV.2:4: “identification”: Helen originally wrote “identif.,” an abbreviation for “identification.” However, she then crossed out the “f,” perhaps indicating that the word should be “identity.” She then, however, read “identification” into the Urtext. We have gone with the original “identification” as well.

IV.3:8: “Judging truth” was “Judging it” (changed in Urtext).

IV.4:1: “on behalf of *yours*” was “on yours.”

IV.7:1: “our joy in uniting” was “our joy in united” (corrected in Urtext).

IV.7:5: “toward” was “towards.”

V.1: This paragraph is not found in the available copy of Helen’s notebooks, only in the Urtext.

V.1:3: “behold the world” was “behold and world.”

V.5:3: “spirit” was “soul.”

VI.3:4: “both them and you” was “both of you.”

VI.8:3: “just as different orders of miracles do” was “just as ~~do~~ different orders of miracles.” After crossing out “do,” Helen then added it onto the end of the sentence in the Urtext.

VI.10:5: Both occurrences of “spirit” here were originally “soul.”

VII.3:1-9:3: After the word “because” in 3:1, the next six-plus paragraphs (ending with “The function of truth is to collect data which are true”) are not found in the Notes, only in the Urtext. They appear to have been dictated without notes, as the Notes leave off in midsentence, and then after two blank lines, pick up right where the Urtext material leaves off.

VII.6:6: “an impartial judgment” was “an impartial trial (judgment.)”

VII.7:6: “second” was “also.”

VII.9:1: “analyze them” was “analyze it.”

VII.9:5: “they are” was “it is” (corrected in Urtext).

VIII.3:3: “the condition of” was “the condition the of” (corrected in Urtext).

VIII.4:3-4: “They are attempts to reinforce *unconsciousness* out of fear of *consciousness*. This is a pathetic way” was “It is an attempt to reinforce unconsciousness out of fear of consciousness. It is a pathetic way” (changed in Urtext).

VIII.8:1: “You have perhaps begun” was “You have begun.”

VIII.10:2: “everything argues” was “everything which argues.”

VIII.11:4: “conditions for meaning” was “condition for meaning” (changed in Urtext).

Sentencing and paragraphing changes

II.12:5: “have of Him, and this” was “have of Him. And this.”

III.9:1: Paragraph break before this line added (from Urtext).

III.9:3: Paragraph break before this line in Notes deleted (following Urtext).

IV.5:1: Paragraph break before this line added.

IV.5:2: Paragraph break before this line deleted.

V.9:1: “contradict Himself, and His Sons” was “contradict Himself. And His Sons.”

V.11:5: “simple reason: You who” was “simple reason. You who.”

VII.2:2: “arise from it, but the relationship” was “arise from it. But the relationship.”

VII.3:1: Paragraph break before this line added.

VII.8:1: Paragraph break before this line added.

VII.10:7: “corollary: If knowledge” was “corollary. If knowledge.”

VIII.2:1: Paragraph break before this line added.

VIII.2:1: “the body, for this” was “the body. For this.”

VIII.2:3: Paragraph break before this line deleted.

VIII.3:1: Paragraph break before this line added.

VIII.4:1: Paragraph break before this line added.

VIII.4:2: Paragraph break before this line deleted.

Plural to singular

I.4:6: “yourself” was “yourselves.”

I.6:1: “yourself” was “yourselves.”

II.3:5: “mind” was “minds.”

II.8:6: “yourself” was “yourselves.”

II.10:1: “he *was*” was “they were.”

III.11:3: “Of yourself you can do nothing, because of yourself” was “Of yourselves you can do nothing, because of yourselves.”

IV.7:3: “yourself” was “yourselves.”

V.2:2-5: “If it were, you would have destroyed yourself. But God did not will the destruction of His creations, having created them for eternity. His will has saved you, not from yourself, but from your illusions of yourself. He has saved you for yourself.” All four occurrences here of “yourself” were originally “yourselves.”

V.11:5: “yourself” was “yourselves.”

VI.7:4-5: “Rejoice, then, that of yourself you can do nothing. You are not *of* yourself” was “Rejoice, then, that of yourselves you can do nothing. You are not of yourselves.”

VI.18:1: “yourself” was “yourselves.”

VI.18:2: “mind” was “minds.”

Dates in Urtext; breaks in Notes

I: May 18, 1966.

I.6:3: May 23, 1966.

II.6: Break in Notes.

III: May 31, 1966; break in Notes.

V.3: June 6, 1966; break in Notes.

VII: June 8, 1966; break in Notes.

Chapter 9

Wording issues

I.1-10: These paragraphs are found only in the Urtext, not in the Notes.

I.2:3: “what you are” was “who you are” (changed to fit “what you are” in previous sentence).

I.3:7: “When I said that my function is to sort out the true from the false in your unconscious, I meant that the Holy Spirit has the power” was “When we said that the Holy Spirit’s function is to sort out the true from the false in your unconscious, we meant that He has the power.” We changed this because the line being referred to is this: “My role is to separate the true from the false in your own unconscious” (T-4.V.6:2). The original line being referred to, then, is about Jesus’ role, not the Holy Spirit’s.

I.5:6: “This results in loss of the ability to communicate” was “This loses the ability to communicate.”

I.16:5: “can”: Helen seems to have written two symbols on top of each other here, making it unclear what she intended. However, the Urtext has “can,” which fits the context well.

II.1-3: These paragraphs are found only in the Urtext, not in the Notes.

II.3:4: “is possible” was “is even possible.”

III.1:7: “lies” was “lie.”

III.9:5: “of an ability which you do not need but which you have made. Give it to Him” was “of ~~an~~ abilities which you do not need but which you have made. Give them to Him.” This was corrected in the Urtext to reflect the singular nature of the ability in question—learning. This also seems to have been the original intent, as signified by “an,” which was initially written in the Notes.

IV.7:2: “has” was “has (is).”

IV.8:4: “the ego” was “ego” (“the” added in Urtext).

IV.11:3-4: “fearful but fantasy? No one turns” was “fearful but fantasy, and no one turns.”

IV.11:5: “so his” was “so that his.”

IV.11:7: “you that God *is* right” was “you God is right” (changed in Urtext).

IV.12:5: “the ego, and of these you will find many” was “the ego, of these you will find many” (“and” added in Urtext).

V.3:4: “condemn” was “condemning” (corrected in Urtext).

V.5:3: “contradiction” was “contradiction here” (changed in Urtext).

V.7:3: Helen crossed out “as the psychotherapist does,” but then read it into the Urtext.

V.7:3: “like the theologian” was added (from the Urtext).

V.11:2: “*to* God, through Him” was “to Him through Him.” We have changed the first “Him” to “God” to get rid of the awkward phrase “to Him through Him.” We think this first “Him” refers to God, not the Holy Spirit, for these reasons: First, “God” is the last word of the previous sentence, and is thus the most recent candidate for this pronoun. Second, the previous sentence ends with “of God,” and the emphasis on “to” here (“*to* Him”) is probably meant to create a contrast between “of God” and “*to* Him.” Third, awakening is a major theme a few paragraphs after this, where it is clear that we are awakening to God: “...knowledge is shared with God. When you awake in Him...” (VI.5:4-5) Fourth, in the Course we many times are said to awaken to God, but only once are said to awaken to the Holy Spirit.

VI.1:5: “in yourself” was “~~from~~ yourself.” After crossing out “from” in the Notes, Helen read “in” into the Urtext.

VI.3:6: “than they” was “than than they” (corrected in Urtext).

VI.4:2: “Son” was “Soul.”

VI.6:6: “who” was “whose” (corrected in Urtext).

VII.4:3: “in return” was “back.” Helen put a question mark over “back” in the Notes and then read “in return” into the Urtext.

VIII.3:5: “If you accept” was “If you will accept” (“will” omitted in Urtext).

VIII.3:6: “do not” was “will not” (changed in Urtext).

VIII.11:3: “in you alone.” Helen read “yours” into the Urtext here, rather than “you.” But the symbol she used in the Notes (which is used both for “you” and “your”) never seems to have been used for “yours.” Further, “you alone” arguably makes more sense here, and is a much more common construction in the Course than “yours alone.” In fact, the phrase “in yours alone” occurs nowhere else in the Course, while “in you alone” is found in six places.

Sentencing and paragraphing changes

II.10:7: Paragraph break before this line deleted.

III.2:2-3: “sense. But” was “sense, but.”

IV.5:5: “fear to undo fear, nor does it make” was “fear to undo fear. Nor does it make.”

IV.11:3-4: “What can be fearful but fantasy? No one turns to fantasy unless he despairs of satisfaction in reality” was “What can be fearful but fantasy, and no one turns to fantasy unless he despairs of satisfaction in reality.”

V.11:2: There are three different paragraph marks in this part of the notes: one before the sentence beginning “But remember also...,” one before the sentence beginning “Trust Him...,” and one before the sentence beginning “And as you waken...” The second two paragraph marks are crossed out, and the “And” at the beginning of “And as you waken” is also crossed out. We have opted to use only the paragraph mark before “Trust Him,” and to retain the “And.”

V.12:1: Paragraph break before this line added.

V.12:6: Paragraph break before this line deleted.

VI.3:4: “call upon in yourself, and as you call” was “call upon in yourself. And as you call.”

VIII.12:7: “because of its Source, but the Source is true” was “because of its Source. But the Source is true.”

Plural to singular

I.4:6: “yourself” was “yourselves.”

I.5:2: “a divided will” was “divided wills.”

IV.6:2: “mind” was “minds.”

IV.13:6: “child” was “children.”

VI.6:5: “witness” was “witnesses.”

VII.3:1: “mind” was “minds.”

Holy Spirit: “it” to “He”

IV.6:4: “He” was “it” (changed in Urtext).

Breaks in Notes

I: Break in Notes.

II: Break in Notes.

III: Break in Notes.

VIII: Break in Notes.

Chapter 10

Wording issues

I.5:4: “protect it” was “protects it” (corrected in Urtext).

I.6:6: “think this mysterious” was “think this mysterious at all.” Helen first placed “at all” in parentheses—signifying that she questioned its inclusion—and then did not read it into the Urtext.

I.7:1: “Is it not possible” was “It is not possible” (corrected in Urtext).

II.1:5: “replaced your knowledge with an awareness” was “replaced your knowledge by an awareness.”

II.3:2: “what has been rejected” was “what has been made and rejected.”

II.4:1-2: These two sentences appear to have been a special message to Helen. They were separated off from the material before and after them, put in quotation marks, and marked as “omitted” in the margin (and thus do not appear in the Urtext). When the quotation marks are removed, however, they fit well into the material in which they are found.

III.7:1: “every Son” was “every Soul.”

III.9:3: “A whole mind” was “But a whole mind.”

III.11:6: “reality is not divided” was “it is not divided” (changed in Urtext).

IV.5:2: “Nothing but the laws of God has ever” was “Nothing but the laws of God have ever.”

IV.5:4: “can hardly” was “could hardly.”

IV.8:3: Helen originally crossed out “little” but then read it into the Urtext. We have retained it so that “little spark” contrasts with “greater light.”

V.3:2: “his own survival” was “its own survival” (changed to accord with the god of sickness being called “he” later in the paragraph).

V.8:2-11:7: These nearly four paragraphs are found only in the Urtext, not in the Notes.

V.12:1: Helen originally ended this sentence with “and to experience guilt yourself,” but then crossed it out.

V.14: This paragraph is found only in the Urtext, not in the Notes.

Sentencing and paragraphing changes

I.2:4: “as you do, but nothing” was “as you do. But nothing.”

I.8:1: “been accomplished, but what” was “been accomplished. But what.”

II.5:5: “Your reality *cannot* attack, and if your reality” was “Your reality cannot attack. And if your reality.”

III.12:6: “its perfect harmlessness, and because of this fear” was “its perfect harmlessness. And because of this fear.”

III.13:2: “are accepting him, and if you accept him” was “are accepting him. And if you accept him.”

III.14:1: Paragraph break before this line added.

III.14:3: Paragraph break before this line deleted.

IV.6:3: “sharing to Him, and if it is so” was “sharing to Him. And if it is so.”

IV.6:6: “God created you, and He created” was “God created you. And He created.”

V.8:1: Paragraph break before this line added.

V.8:2: Paragraph break before this line deleted.

V.8:3: “you cannot die, but you *can*” was “you cannot die. But you can.”

V.10:8: “that is sanity; to deny it” was “that is sanity. To deny it.”

V.13:3: “are meaningless, but your gifts” was “are meaningless. But your gifts.”

V.13:6: Paragraph break before this line deleted.

Plural to singular

I.5:1: “mind is” was “minds are.”

III.7:4: “yourself” was “yourselves.”

IV.3:1: “mind” was “minds.”

V.4:5: “of yourself you can do nothing, but you are not *of* yourself” was “of yourselves you can do nothing, but you are not of yourselves.”

V.5:1: “yourself” was “yourselves.”

V.11:5: “yourself” was “yourselves.”

V.14:5: “mind” was “minds.”

V.14:8: “yourself” was “yourselves.”

Breaks in Notes

III: Break in Notes.

V: Break in Notes.

V.12: Break in Notes.

Chapter 11

Wording issues

I.3:10: “and that everything” was “and everything” (corrected in Urtext).

I.3:10: “has been based” was “was based” (changed to match grammatically with “have been afraid” earlier in the sentence).

I.5:6: This sentence is found only in the Urtext.

I.8:3: “simply by recognizing that neither beginnings nor endings were” was “simply by neither beginning nor ending were” (corrected in Urtext).

I.12:4: “your heritage, because His” was “your heritage His” (corrected in Urtext).

II.4:4: Helen originally wrote “know” (“afraid to know God’s will”), then crossed it out and wrote “learn,” but then read “know” into the Urtext.

II.8:2: “witnesses to its reality could you have” was “witnesses to it could you have to its reality” (changed in

Urtext).

II.10:6: “beside” was “besides” (corrected in Urtext).

IV.1-3: These three paragraphs are found only in the Urtext, not in the Notes.

IV.1:6: “God created” was “God creates.”

IV.2:1: “Can you” was “Could you” (changed to match “Can” in the following sentence).

IV.5:6: Helen originally wrote “glorified together or not at all,” but then crossed out “or not at all.”

IV.6:7: After “Christ,” Helen originally wrote “holds out the Kingdom.” At some point, she crossed out “holds out the Kingdom” and wrote “waits” above it, ending up with “Christ waits for the restoration of Himself in you.”

IV.7:7: “or” was “nor.”

V.1:3: “and since” was “it since” (corrected in Urtext).

V.3:8: “necessarily” was “necessary” (corrected in Urtext).

V.6:3: After the words “dependent on you as” there is, on a page by itself, a personal message that is not part of the flow of the dictation, and that seems to be directed at Helen, perhaps in relation to Bill or Louis: “Love him steadily, whatever he does, whatever he says, and he will see the miracle of God and you will learn of salvation. If this seems hard to do, remember it is what you want of me.” We have placed these sentences at T-11.IX.10:7-8.

V.7:4: “its goal” was “it goal” (corrected in Urtext).

V.9:2: Helen originally wrote “at” (“a skill at which”), then crossed it out and changed it to “in,” then read “at” into the Urtext.

VI.1:4: “the ego believes that” was “the ego believes ~~its~~.”

VI.2:1: “is” was “are” (changed to grammatically match the singular “interpretation” from earlier in the sentence).

VI.2:5: “that error is real” was “that error real” (corrected in Urtext).

VII.1:3: “It is not until” was “It is until” (corrected in Urtext).

VII.5:1: “the power over him of the god he worships” was “the power of the god he worships over him.”

IX.4:1: “You may complain” was “You complain.”

IX.4:6: “One *is* many” was “One ~~are~~ *is* are many” (corrected in Urtext).

IX.6:1: “but perhaps you” was “but you.”

IX.8:3: “as loving as the thought” was “as loving as is the thought” (changed in Urtext).

IX.10:7-8: These two sentences were originally a personal message to Helen embedded after the words “dependent on you as” in T-11.V.6:3.

IX.12:1: “Children perceive ghosts” was “Children perceive terrifying ghosts” (changed because later in the sentence the children are described as “terrified,” which produces the redundant “Children perceive terrifying ghosts...and are terrified”).

IX.15: This paragraph is found only in the Urtext, not in the Notes.

Sentencing and paragraphing changes

I.5:4: “blessed by Him, for you will” was “blessed by Him. For you will.”

II.1:2: “follows from His, and being” was “follows from His. And being.”

II.7:1: Paragraph break before this line added.

II.7:2: Paragraph break before this line deleted.

II.8:1: Paragraph break before this line added.

III.4:3: “remain with you, but this is not” was “remain with you. But this is not.”

III.6:6: We added an exclamation mark to this sentence, as it seems to call for one.

III.11:1: Paragraph break before this line added.

V.5:1: Paragraph break before this line added.

V.7:1: Paragraph break before this line added.
V.10:6: “afraid of yourself, and no one” was “afraid of yourself. And no one.”
V.12:1: “goal is happiness, but it is” was “goal is happiness. But it is.”
VI.2:4: “is obvious: If consistent truth” was “is obvious. If consistent truth.”
VI.3:1: “not understandable, but the ego” was “not understandable. But the ego.”
VI.4:3: “the insane, for reasoning” was “the insane. For reasoning.”
VII.3:1: “different perceptions, for perceptions” was “different perceptions. For perceptions.”
VII.4:7: “will ever be, for the resurrection” was “will ever be. For the resurrection.”
VII.6:1: Paragraph break before this line added.
VII.11:3: “valuable as mine, for your part” was “valuable as mine. For your part.”
IX.2:1: Paragraph break before this line added.
IX.2:7: Paragraph break before this line deleted.
IX.3:1: Paragraph break before this line added.
IX.13:1: Paragraph break before this line added.
IX.13:3: Paragraph break before this line deleted.
IX.14:1: Paragraph break before this line added.

Plural to singular

III.3:2: “mind” was “minds.”
III.5:4: “yourself” was “yourselves.”
III.7:4: “heart is” was “hearts are.”
VIII.4:7: “yourself” was “yourselves.”
IX.2:9: “teacher” was “teachers.”
IX.3:5: “yourself” was “yourselves.”
IX.6:3: “Little child” was “Little children.”
IX.13:1: “my child” was “my children.”
IX.13:1: “yourself” was “yourselves.”

Dates in Urtext; breaks in Notes

I: Break in Notes.
I.6: August 8, 1966.
II: August 10, 1966; break in Notes.
III: Break in Notes.
III.5: August 15, 1966; break in Notes.
IV: August 23, 1966; break in Notes.
V: August 24, 1966; break in Notes.
VI: August 2(?), 1966; break in Notes.
VII: August (30?), 1966; break in Notes.
VII.5: August 31, 1966; break in Notes.
VIII: September 6, 1966; break in Notes.

Chapter 12

Wording issues

I.3:4: “That is what” was “This is what” (changed in Urtext).

I.3:7: “you are assuming” was “you assuming” (corrected in Urtext).

I.4:4: “as exactly what they are” was “as exactly as they are” (changed in Urtext).

I.6:3: “lie in the minds” was “lay in the mind.”

II.1:4: “toward” was “towards.”

II.2:7: “real nature of fear” was “reality of fear.” In this context, the phrase refers to what fear *really* is, rather than to the idea that fear has *reality*.

II.5:5: After this sentence, the following sentence originally appeared as part of the same paragraph: “And miracles are merely the translation of denial into Truth.” However, there is a heavy line separating off the “And miracles...” sentence from the previous sentence, there is a paragraph mark indicating that the “And miracles...” sentence should begin a new paragraph, and then that sentence appears *again* at the top of the next page in the Notes as the beginning of a new paragraph. Therefore, we have made that sentence (without the beginning “And”) the beginning sentence of our next paragraph.

III.3:1-2: We removed the material in between our sentences 1 and 2 because it seemed too specific to Helen and Bill. It read, “You are in danger, but you will be helped, and nothing will happen.”

III.3:2: “You cannot remain in darkness” was “But you cannot remain in darkness.” Taking out the word “But” was required after removing the sentence before, which read, “You are in danger, but you will be helped, and nothing will happen.”

IV.4:6: “Do you not know” was “Did you not know.”

V.1:1: “give to the poor” was “give it to the poor” (changed in Urtext, presumably to match the biblical reference).

V.2:6: “*how* can it be saved” was “how can it be saved.”

V.5:3: “the *what* and the *how* of salvation” was “the what and how of salvation.”

VI.1:3: “was to exchange” was “is to exchange” (changed to match the verb tense of the previous verb, “*did*”).

VI.1:5: “tries” was “tried” (changed in Urtext).

VI.6:4: “its source” was “it source” (corrected in Urtext).

VI.7:6: “extend” was “project.”

VII.1:3: “makes one proviso” was “make one proviso” (corrected in Urtext).

VII.2:6: “sets you on *is*” was “sets you is.”

VII.4:1: “Do you recognize” was “But do you recognize.”

VII.4:1: Helen initially made a note to omit the phrase “and depression,” but then read it into the Urtext.

VII.6-7: These two paragraphs are found only in the Urtext, not in the Notes.

VII.6:2: “or” was “nor.”

VIII.1:3: “perceived yourself” was “perceived of yourself” (changed in Urtext).

VIII.4:2: “cannot” was “could not.”

VIII.6:1: “and in this situation” was “in in this situation” (corrected in Urtext).

VIII.11:1: The second “your” was “you” (corrected in Urtext).

IX.1:1-2: These two sentences are written twice in a row in the Notes, with the only difference being that the second version adds “own” before “soul” in the first sentence (“and lose your own soul”). We have retained “own” because it is in the Bible reference.

IX.3:8: “extension” was “projection.”

IX.5:3: “the real world” was “real world” (“the” added in Urtext).

X.8:1: “project or extend” was “project.”

X.8:1: “whether to utilize this dynamic, for it” was “whether to project, for projection.”

X.8:3: “then you look out” was “then look out.”

X.11:4: “anything else from him” was “anything else from them” (the concluding pronoun refers to “anyone” from earlier in the sentence, which is singular).

X.12:2: “for the reality of your mind is the loveliest” was “for reality of your mind is loveliest” (corrected in Urtext).

X.12:6: “extend” was “project.”

X.13:1: “extend” was “project.”

X.13:2: In the phrase “called upon them,” it is unclear if “upon” is emphasized in the Notes. However, it *is* emphasized in the Urtext, and we have followed that, since it makes better sense for all three words to be emphasized together.

X.14-17: These four paragraphs are found only in the Urtext, not in the Notes.

XI.5:3: Helen wrote “memory/remembrance” before “of God” here, then crossed out “remembrance.” We have gone with “remembrance,” because “memory of God” occurs in the previous sentence, and we believe it reads better without the repetition.

Sentencing and paragraphing changes

I.6:1: Paragraph break before this line added.

I.6:1: “the Inquisition, for in both” was “the Inquisition. For in both.”

I.7:3: “a brother’s appeal, for only” was “a brother’s appeal. For only.”

I.8:1: Paragraph break before this line added.

I.10:4: “asking for it, and if you” was “asking for it. And if you.”

II.2:1: Paragraph break before this line added.

II.2:2: Paragraph break before this line deleted.

II.4:1: Paragraph break before this line added.

II.4:3: Paragraph break before this line deleted.

II.5:4: “enter into truth, and thus” was “enter into truth. And thus.”

II.8:4: “unto yourself, for your Father” was “unto yourself. For your Father.”

IV.1:2: “their fears vanish, but if they” was “their fears vanish. But if they.”

IV.4:1: “see me, for I am” was “see me. For I am.”

IV.5:9: “have not succeeded, but you” was “have not succeeded. But you.”

VI.3:5: “rid of it, and why” was “rid of it. And why.”

VI.4:5: “you *would* die, and the world” was “you would die. And the world.”

VI.5:4: “be unlike Him, and this desire” was “be unlike Him. And this desire.”

VII.5:6: “*yours*, for” was “yours. For.”

VII.7:3: “your spirit, for spirit” was “your spirit. For spirit.”

VIII.2:5: “in attack, for if” was “in attack. For if.”

VIII.3:1: Paragraph break before this line added.

VIII.3:2: Paragraph break before this line deleted.

VIII.8:2: “*not know*, for if they” was “not know. For if they.”

VIII.11:4: “take heart, for though” was take heart. For though.”

IX.2:1: Paragraph break before this line added.

IX.2:2: Paragraph break before this line deleted.

IX.3:2: “to do so, and therefore” was “to do so. And therefore.”

IX.6:1: Paragraph break before this line added.

IX.6:2: Paragraph break before this line deleted.
 IX.6:2: “decide to awake, and then” was “decide to awake. And then.”
 IX.6:4: “for Him, and knowing” was “for Him. And knowing.”
 X.2:1: “the invisible, but if” was “the invisible. But if.”
 X.2:2: “its being, and by” was “its being. And by.”
 X.3:1: Paragraph break before this line added.
 X.3:3: “is transcended, for what” was “is transcended. For what.”
 X.5:1: Paragraph break before this line added.
 X.5:4: Paragraph break before this line deleted.
 X.6:1: Paragraph break before this line added.
 X.10:4: “are true, for they” was “are true. For they.”
 X.13:1: “will *find* it, for by” was “will find it. For by.”
 X.13:8: “you see, and all” was “you see. And all.”
 XI.1:5: “find it, for if love” was “find it. For if love.”
 XI.4:1: “forget Him, for no one” was “forget Him. For no one.”
 XI.9:6: “capable of error, and perception” was “capable of error. And perception.”

Plural to singular

I.10:1: “yourself” was “yourselves.”
 III.1:1: “your brother” was “each other.”
 III.1:2: “him” was “each other.”
 III.2:1: “your brother” was “each other.”
 III.2:2: “*him*” was “each other.”
 III.2:3: “you are each other’s” was “he is your.”
 III.2:6: “him” was “each other.”
 IV.1:5: “Little child, you are hiding your head under the cover of the heavy blankets you have laid upon yourself” was “Little children, you are hiding your heads under the cover of the heavy blankets you have laid upon yourselves.”
 VI.4:5: “yourself” was “yourselves.”
 VIII.7:2: “yourself” was “yourselves.”
 VIII.12:1: “teacher” was “teachers.”
 VIII.12:3: “yourself” was “yourselves.”
 VIII.12:4: “become an excellent learner *and* teacher” was “become excellent learners and teachers.”
 IX.2:4: “yourself” was “yourselves.”
 X.10:3: “mind” was “minds.”
 X.14:6: “yourself” was “yourselves.”
 X.14:7: “yourself” was “yourselves.”
 XI.3:9: “yourself” was “yourselves.”
 XI.4:7: “mind” was “minds.”
 XI.5:4: “yourself” was “yourselves.”
 XI.7:2: “yourself” was “yourselves.”

Dates in Urtext; breaks in Notes

I: September 8, 1966; break in Notes.
II: September 9, 1966; break in Notes.
II.6: Date illegible; break in Notes.
IV: Break in Notes.
V: September 16, 1966; break in Notes.
VI: September 20, 1966; break in Notes.
VIII: September 21, 1966; break in Notes.
VIII.4: September 22, 1966; break in Notes.
IX: September 21, 1966 (this date is likely a typo); break in Notes.
X.4: September 26, 1966; break in Notes.
XI: September 30, 1966; break in Notes.

Chapter 13

Wording issues

I.2:9: “and are no more” was “and seem to be no more.”
I.3:5: “believed” was “believe” (corrected in Urtext).
I.3:6: “since it is” was “for it is.”
I.6:5: “was and can never” was “was can never” (corrected in Urtext).
I.12:5: This sentence was crossed out in the Notes: ~~You are invulnerable because you are immortal.~~
II.1:3: “For as much as the ego” was “For much as the ego.”
II.4:5: “So it is this secret” was “And it is this secret.”
II.8:2: “you have often rejected it” was “you have rejected it.”
III.4:2: “is it not harder” was “it is not harder” (corrected in Urtext).
III.7:6: “None of the tricks and games that have been offered it can heal it” was “Not all the tricks and games that have been offered it can heal it” (corrected because the original implies that *some* of the tricks and games *can* heal it).
III.8:2: “Here” was “For here.”
IV.1:3: “function in Heaven is creating” was “function is Heaven in creating” (corrected in Urtext).
IV.2:1: “neither oblivion nor hell is” was “neither oblivion nor hell are” (corrected in Urtext).
IV.3:3: “needs” was “need” (corrected in Urtext).
IV.7:1: “Will” was “would” (changed to correct the grammar).
IV.8:5: “and only it presents” was “and it presents” (changed to match “only now” from earlier in sentence).
V.3:6: “in the other a shadow figure” was “in them a shadow figure” (changed to grammatically match the singular “a shadow figure”).
V.4:5: “their private worlds” was “their private world” (changed to grammatically match the plural “their”).
V.8:3: “their private worlds” was “their private world” (changed to grammatically match the plural “their”).
V.8:4: After “The Father welcomes all,” there is a page in the Notes that reads as follows: “The purpose of this workshop is to consider prediction in psychology in terms of various related aspects, and to attempt to integrate their contributions into a meaningful overall schema. Among the topics to be considered are the role of diagnosis, favorable versus unfavorable conditions, the goals of psychotherapy, criteria for termination, and evaluation of outcome.” While this *may* be from Jesus, it sounds more like Helen. The two statements that follow, however, are clearly from Jesus:
 “The miracle of healing is to bring those who are estranged from each other together, because they are estranged

from God.” We have placed this at T-1.45.2:3, which also includes the themes of the miracle, the coming together of strangers, and the undoing of separation from God.

“Tell him [almost certainly Bill, who struggled with depression] that depression is of the ego, and he is hiding little spots of hatred that are hurting him.” We have placed a version of this at T-4.VI.5:2, which also refers to the voluntary nature of depression, and which comes shortly after a reference to “little scraps of meanness”—similar to “little spots of hatred.”

After this is a brief personal note in which Helen seemed to be trying to remember the name of a particular girl.

V.11:2: “from their different visions” was “from their different vision” (changed to match the plural “their”).

VI.6:5: “In it are all things that are eternal, and they are one” was “In it is everything that is eternal, and they are one” (changed to grammatically match the plural “they are”).

VI.10:2: “Yet” was “And.”

VI.11:3: “to follow it” was “and follow it.”

VI.11:7: “here” was “there” (changed to agree with “here” in 11:5).

VII.5:1: Helen originally wrote “No one in this distracted world made by distracted minds,” and later crossed out “made by distracted minds.”

VII.5:1: “but has seen” was “but has not seen” (“No one...but has seen” means “Everyone has seen,” which is clearly the intended meaning here.)

VII.6:1: “come” was “comes” (changed to match the grammatically correct “touch” earlier in the sentence).

VIII.1:6: “knows” was “know” (corrected in Urtext).

VIII.3:3: “all the things” was “everything” (changed to grammatically agree with “them” later in sentence).

VIII.3:5: “needs but” was “need but” (changed to grammatically agree with “everything” earlier in sentence).

VIII.5:4: “this world” was “their world” (corrected in Urtext).

VIII.6:6: Helen originally wrote “This is the only real need to be...” At some point she inserted what looks like “that you have,” so that it read “This is the only real need that you have to be...” or was intended to read “This is the only real need that you have...”—if she was intending to cross out “to be fulfilled.” However, she didn’t read “that you have” into the Urtext, and we have chosen to leave it out as well.

IX.1:3: Helen originally wrote “with this knowledge clearly in mind.” She then put the phrase “clearly in mind” in parentheses and put a question mark next to it, which means she questioned its inclusion. She then did not read that phrase into the Urtext. We, however, have chosen to include it, as it makes the sentence more specific, and also makes the sentence similar to this one from the Manual: “If God were reached directly in sustained awareness, the body would not be long maintained” (M-26.3:7).

IX.7:3: “who are seeking you” was “who is seeking you” (corrected in Urtext).

IX.9: This paragraph is found only in the Urtext, not in the Notes.

X.3:5: “Whatever” was “Whate’er.”

X.4:6: The Notes are too faint at this point to make out the word “as” (“You could as”), which we have taken from the Urtext.

X.5:3: “himself guilty” was “him guilty.”

X.7:2: “the world seems” was “the world seem” (corrected in Urtext).

X.8:2: “those who see their brothers” was “those we see their brothers” (corrected in Urtext).

XII.1:13: “ever brought even” was “ever even brought” (changed in Urtext).

XII.6:6: “extending” was “projecting.”

Sentencing and paragraphing changes

I.1:1: “could not attack, for condemnation” was “could not attack. For condemnation.”

I.3:1: “God *would* be cruel, for no father” was “God would be cruel. For no father.”

I.7:2: “consider this: You” was “consider this. You.”

I.8:1: “ is foolish indeed, but the journey” was “ is foolish indeed. But the journey.”

I.8:5: “given by God, and what” was “given by God. And what.”

I.9:8: “judge him not, for his” was “judge him not. For his.”

I.12:4: “what ‘always’ means, and therefore” was “what ‘always’ means. And therefore.”

I.15:2: “escape from guilt, for attack” was “escape from guilt. For attack.”

II.1:3: “find it intolerable, for guilt” was “find it intolerable. For guilt.”

II.3:3: “hidden there, for the” was “hidden there. For the.”

II.6:2: “attempt to kill him, and the reason” was “attempt to kill him. And the reason.”

III.2:1: Paragraph break before this line added.

III.2:6: Paragraph break before this line deleted.

III.3:1: Paragraph break before this line added.

III.3:3: Paragraph break before this line deleted.

III.5:3: “make you little, for you” was “make you little. For you.”

III.6:3: “you made it, but you” was “you made it. But you.”

III.6:4: “in the redemption, for your” was “in the redemption. For your.”

III.11:2-3: “special favor. And God did not give it, for the” was “special favor, and God did not give it. For the.”

IV.2:1: “as Heaven, for your” was “as Heaven. For you.”

IV.9:1: “place of eternity, for like” was “place of eternity. For like.”

V.1:7: “cannot be shared, for they” was “cannot be shared. For they.”

V.4:1: “attack yourself first, for what” was “attack yourself first. For what.”

V.5:5: “away from it, but fear” was “away from it. But fear.”

V.5:6: “invited into it, and all” was “invited into it. And all.”

V.8:3: “I am with you, and we” was “I am with you. And we.”

V.10:1: “through your eyes, for you” was “through your eyes. For you.”

VI.3:2: “He is changeless, and in His” was “He is changeless. And in His.”

VI.10:2: “through its witnesses, for having” was “through its witnesses. For having.”

VI.11:3: “to follow it, for this” was “to follow it. For this.”

VI.11:5: “given it, and here” was “given it. And here.”

VI.13:6: “apart from Him, so he” was “apart from Him. So he.”

VII.1:10: “*see both worlds*, for each” was “see both worlds. For each.”

VII.2:5-6: “led you nowhere. And no city” was “led you nowhere, and no city.”

VII.3:3: “you love it, and what” was “you love it. And what.”

VII.8:7: “on time, and the real world” was “on time. And the real world.”

VIII.1:2: “this is so, for what” was “this is so. For what.”

VIII.1:5: “would be no, but because” was “would be no. But because.”

VIII.2:3: “hurled into the dust, for where” was “hurled into the dust. For where.”

VIII.3:1: “what you need, for He” was “what you need. For He.”

VIII.4:7: “shine in peace, and from” was “shine in peace. And from.”

IX.1:1: “from the past, and this” was “from the past. And this.”

IX.7:2: “and everywhere, for miracles” was “and everywhere. For miracles.”

X.2:3: “in it *is* pain, and faith” was “in it is pain. And faith.”

X.7:1: “*makes you blind*, for while” was “makes you blind. For while.”

XI.1:3: “must be true, and must” was “must be true. And must.”
XI.8:1: Paragraph break before this line added.
XI.8:4: Paragraph break before this line deleted.
XI.12:5: “and love him, for in” was “and love him. For in.”
XI.13:3: “that He created, and all my faith” was “that He created. And all my faith.”
XI.16:2: “war has gone, for you” was “war has gone. For you.”

Plural to singular

I.7:1: “yourself” was “yourselves.”
I.10:1: “yourself” was “yourselves.”
I.12:6: “mind” was “minds.”
II.9:1: “child” was “children.”
III.6:4: “a slave of the crucifixion than a Son” was “slaves of the crucifixion than Sons.”
III.8:5: “mind” was “minds.”
III.10:3: “mind” was “minds.”
III.11:1: “mind” was “minds.”
IV.6:3: “mind” was “minds.”
V.7:1: “Child” was “Children.”
VI.2:5: “mind” was “minds.”
VI.10:1: “Child of light” was “Children of Light.”
VIII.5:6: “yourself” was “yourselves.”
IX.7:6: “mind” was “minds.”
X.1:7: “yourself” was “yourselves.”
X.1:8: “yourself” was “yourselves.”
X.4:1: “mind” was “minds.”
XI.8:7: “yourself” was “yourselves.”
XI.13:2: “yourself” was “yourselves.”
XII.3:1: “mind is” was “minds are.”
XII.6:1: “mind” was “minds.”

Dates in Urtext; breaks in Notes

I.12: Break in Notes.
II: October 4, 1966; break in Notes.
III: October 5, 1966; break in Notes.
IV: October 6, 1966; break in Notes.
IV.4: October 7, 1966; break in Notes.
V: October 10, 1966; break in Notes.
VI: October 16, 1966; break in Notes.
VII: October 19, 1966; break in Notes.
IX: October 21, 1966; break in Notes.
X: Break in Notes.
XI: Break in Notes.

XI.2: Break in Notes.

XII: October 28, 1966; break in Notes.

Chapter 14

Wording issues

I.1:4: “the ego” was “ego” (corrected in Urtext).

I.3:1: Helen originally started this paragraph with “This is indirect,” and then crossed it out.

II.2:2: “your mind, which is already burdened” was “your mind, already burdened.”

II.4:3: “beside it is not” was “beside it not” (corrected in Urtext).

II.6:3: “that this” was “that that” (changed in Urtext).

II.7:3: Both occurrences of “conditions” were “condition” (changed in Urtext).

III.1:1: “learning is exactly” was “learning is the exactly” (corrected in Urtext).

III.2:3: “will block appreciation” was “will lose appreciation.”

III.2:8-12: These lines are found only in the Urtext.

III.2:10: “*not to its rejection*” was “not for its rejection.”

III.4:1-3: These sentences are found only in the Urtext. We have added a paragraph break here (after 3:6) that was also not in the Notes.

III.6:4: “from the belief” was “from the believe” (corrected in Urtext).

IV.3:1: “and that will” was “and will.”

IV.3:2: “their will fails to provide” was “their wills will not provide.”

IV.6:1: “sets” was “set” (corrected in Urtext).

IV.8:3: “knowledge” was “the knowledge” (changed in Urtext).

IV.10:2-4: These sentences were originally their own paragraph, enclosed in quotation marks.

IV.10:5: This sentence appears only in the Urtext.

V.2:6: “need not be taught” was “needs not to be taught” (changed in Urtext).

V.4:7: “nor ever” was “nor never” (corrected in Urtext).

V.5:6: “for thus are darkness and deception” was “for thus is darkness and deception” (changed in Urtext).

VI.2:4: “can be compared” was “can compared.”

VII.1:1: “Each one” was “Each one of you.”

VII.5:1: “each in his own way, have joined together, taking” was “each in his way way, have joined together in, taking” (corrected in Urtext).

VII.6:7: “confidence in” was “confidence of” (changed in Urtext).

VII.8:7: “which He has given him” was “that He has given them.”

VII.9:1: “no part in the Atonement” was “no part in Atonement” (changed in Urtext).

VII.10:9: “within the cause of peace” was “~~within the cause of peace~~.” Helen crossed this phrase out, but then restored it in the Urtext.

VIII.1:1: “the exchange of dark for light” was “the change of dark for light” (changed because “change” doesn’t work with the preposition “for” here).

IX.5:3: “complete incompatibility” was “~~comp~~ incompatibility.” After originally crossing “comp” out, Helen read “complete” into the Urtext. We decided to retain it as well.

IX.10:2: “All this” was “All that.”

IX.10:3: “closed” was “close” (corrected in Urtext).

X.6:3: “reflection in it” was “reflection it it” (corrected in Urtext).
 X.6:6: “shine upon it” was “shine upon” (changed in Urtext).
 X.9:6: “move eternity nearer or farther” was “bring eternity nearer or farther” (you cannot “bring” something “farther”).
 XI.2:6: “minds” was “mind.”
 XI.4:4: “you to learn” was “you learn.”
 XI.6:1: The Notes have “the Holy Spirit’s one division into two categories of though...”—the “though” was likely intended to be “thought” or “thoughts.” At some point, “of though” was crossed out and the phrase “of thoughts” was inserted after the word “division,” creating a version that reads “the Holy Spirit’s one division of thoughts into two categories,” the version we have used. The inserted word “thoughts” is very difficult to decipher, but does map perfectly onto other instances of the word “thoughts” in her handwriting.
 XI.6:4-8:6: This material is found only in the Urtext, not in the Notes.
 XI.9:2: “and are willing” was “and willing.”
 XI.10:1: “His communications through you, so *you* can understand them” was “His communication through you, so you can understand them” (corrected in Urtext).
 XI.10:6: “holds but these two orders of thought” was “holds but these” (changed in Urtext).
 XII.1:6: “or” was “nor.”
 XII.6:1: “laid down by hands open to receive” was “laid down held open to receive” (corrected in Urtext).
 XII.10:4: “your thought” was “because you think.”

Sentencing and paragraphing changes

I.1:7: “in delusions, for there” was “in delusions. For there.”
 I.4:7: “taken from him, but they” was “taken from him. But they.”
 II.3:5: “the simple truth, and nothing” was “the simple truth. And nothing.”
 III.4:1: Paragraph break before this line added.
 III.4:6: “no difference; you will” was “no difference. You will.”
 IV.2:1: Paragraph break before this line added.
 VII.9:4: “you would crucify, but you” was “you would crucify. But you.”
 VII.9:9: “through you, and everything” was “through you. And everything.”
 IX.2:2: “*Truth is*, and can” was “Truth is. And can.”
 IX.8:1: Paragraph break before this line added.
 IX.8:3: Paragraph break before this line deleted.
 IX.14:7: “its Creator, for this” was “its Creator. For this.”
 X.2:1: Paragraph break before this line added.
 X.5:1: “love It, for the” was “love it. For the.”
 X.10:4: “everyone to truth, and as they” was “everyone to truth. And as they.”
 XI.5:2: “is very simple: The power” was “is very simple. The power.”
 XI.5:5: “is limitless, and being” was “is limitless. And being.”
 XI.6:1: Paragraph break before this line added.
 XI.6:2: Paragraph break before this line deleted.
 XI.8:4: “ego’s chosen condition, for no” was “ego’s chosen condition. For no.”
 XI.11:4: “your identity, and we have” was “your identity. And we have.”
 XII.2:1: Paragraph break before this line added.
 XII.2:2: Paragraph break before this line deleted.

XII.4:3: Paragraph break before this line deleted.
 XII.5:1: Paragraph break before this line added.
 XII.7:1: “is true: If you” was “is true. If you.”
 XII.8:3: “very simple: You need” was “very simple. You need.”
 XII.9:5: “lose yours, and being” was “lose yours. And being.”
 XII.11:8: “at all, for the past” was “at all. For the past.”
 XII.12:1: “as you do, and each” was “as you do. And each.”
 XII.13:7: “voice against Him, for He” was “voice against Him. For He.”
 XII.14:6: “to the other, so where” was “to the other. So where.”
 XII.16:2: “never reciprocate, for His” was “never reciprocate. For His.”

Plural to singular

I.5:6: “yourself” was “yourselves.”
 I.6:4: “mind” was “minds.”
 I.6:5: “yourself” was “yourselves.”
 II.6:1: “a happy learner” was “happy learners.”
 III.1:8: “yourself” was “yourselves.”
 IV.4:2: “yourself” was “yourselves.”
 IV.9:6: “yourself” was “yourselves.”
 VI.2:3: “self” was “selves.”
 VI.2:3: “yourself” was “yourselves.”
 VII.8:1: “a teacher of” was “teachers of.”
 VIII.5:7: “yourself” was “yourselves.”
 IX.15:5: “altar” was “altars.”
 X.1:5: “yourself” was “yourselves.”
 X.9:6: “mind” was “minds.”
 XI.3:3: “mind” was “minds.”
 XI.4:1: “mind” was “minds.”
 XII.1:3: “yourself” was “yourselves.”
 XII.1:5: “yourself” was “yourselves.”
 XII.2:4: “yourself” was “yourselves.”
 XII.2:7: “yourself” was “yourselves.”
 XII.3:1: “yourself” was “yourselves.”
 XII.3:6: “yourself” was “yourselves.”
 XII.5:1: “yourself” was “yourselves.”
 XII.7:2: “mind” was “minds.”
 XII.8:1: “yourself” was “yourselves.”
 XII.10:4: “life” was “lives.”
 XII.11:7: “yourself” was “yourselves.”

Dates in Urtext; breaks in Notes

I: November 2, 1966; break in Notes.
 III: November 6, 1966; break in Notes.

III.2:8: break in Notes (probably for inclusion of Urtext material).

III.3: November 12, 1966.

IV.5: Break in Notes.

VI: November 16, 1966; break in Notes.

VIII: November 22, 1966; break in Notes.

IX: November 23, 1966; break in Notes.

X: November 26, 1966; break in Notes.

XI.9: Break in Notes (probably for inclusion of Urtext material).

XII: December 5, 1966; break in Notes.

Chapter 15

Wording issues

I.1:5: “you will no longer” was “you no longer” (changed in Urtext).

I.2:5: “the ego, which” was “the ego, who.”

I.3:1: “which is its end” was “which is ~~its~~ the end” (“its” restored in Urtext).

I.5:2: “Yet if death” was “If death.”

I.5:5: “by using dissociation” was “but using dissociation.”

I.7:3: The word “past” is taken from the Urtext, since the corresponding word in the Notes is too faint to read.

I.11:5: “Change is an illusion” was “But change is an illusion” (changed in Urtext).

II.1:4: “instants of release” was “instant of release.”

II.1:7: “your brothers” was “them” (changed in Urtext).

II.6:5: “in Heaven that God” was “in Heaven God” (changed in Urtext).

II.9:8: “And yet here” was “And here.”

III.4:2: We have taken the word “through” (“reaches you through Him”) from the Urtext, as the symbol in the Notes here is illegible.

III.13:9: The word preceding “His holy altar” is illegible in the Notes. We have taken “before” from the Urtext.

IV.5:6-7: These two sentences are extremely faint in the Notes. We have therefore taken their wording from the Urtext, with one exception: Based on what is legible in the Notes, we have changed the first occurrence of “time” to “delay” (“the measure of the delay”).

V.3:5: “the belief” was “the believe” (corrected in Urtext).

V.4:5: “learning experiences which point to truth” was “a learning experience which points to truth.”

V.5:4: “relationship under His care” was “relationship” (“under His care” added in Urtext).

V.5:6: “let go your imagined need, which would destroy the relationship” was “let your imagined need, which would destroy the relationship, go.”

V.7:1: “further” was “farther” (“farther” applies only to physical distance).

V.8:2: “your brothers” was “them.”

V.9:6: “lies simply here” was “lies ~~simply~~ here.” After crossing out “simply,” Helen put a question mark next to it, indicating that she questioned crossing it out. She then restored it in the Urtext.

VI.4:5: “find difficult” was “find it difficult.”

VI.9:1: The first instance of “will” was “would.”

VII.3:5: “why it was” was “why was it that” (changed in Urtext).

VII.8:6: “draw the body of another closer or let it move farther away” was “draw the body of another closer or farther” (you cannot “draw” something “farther” away from you).

VII.9:4: “believe” was “belief” (corrected in Urtext).

VIII.1:6: “yet if bodies” was “And, if your bodies.”

VIII.2:7: “and that communication” was “and communication” (changed in Urtext).

VIII.6:8: “calls” was “call.”

VIII.8:3: “is yours” was “is not yours.”

IX.1:5: “in the Atonement” was “in Atonement” (changed in Urtext).

IX.4:3: This sentence (“For love would always give increase”) does not appear in the Notes, only in the Urtext. It is unlikely that Helen simply made up this sentence, as her habit was at most to edit what she heard from Jesus, rather than invent statements out of whole cloth.

X.6:1: “but able to be neither completely” was “but with the idea of being able to be neither completely.”

X.6:3: “You think that” was “You that” (“think” is not visible on our copy of the Notes, but is present in the Urtext).

X.7:1: “The real price” was “But the real price.”

X.10:2: “but shining” was “but as shining.”

X.11:7: “will disappear” was “disappear.”

XI.1:8: “attributes” was “attribute” (corrected in Urtext).

XI.2:4: “could” was “can.”

XI.4:5: “and love” was “and that love.”

XI.5:3: “perceive” was “perceived” (corrected in Urtext).

XI.6:4-5: These last two sentences are found only in the Urtext, not in the Notes.

XI.7:1: “This is the time” was “This is the week-end.”

XI.7:4: “Say this to you brother and understand it” was “Say and understand this.”

XI.7:7: The Notes originally emphasized “your,” but this emphasis was then crossed out. The Urtext then placed the emphasis on “will,” which we have done as well.

XI.8:4-7: These sentences are found only in the Urtext.

Sentencing and paragraphing changes

I.2:2: “is not so, for the” was “is not so. For the.”

I.5:1: Paragraph break before this line added.

I.5:3: Paragraph break before this line deleted.

I.5:4: “your allegiance, yet it” was “your allegiance. Yet it.”

I.6:1: Paragraph break before this line added.

I.6:3: Paragraph break before this line deleted.

I.6:3: “version of immortality, and it” was “version of immortality. And it.”

I.10:1: “takes no time, for what” was “takes no time. For what.”

II.3:8: “time at all, for caught” was “time at all. For caught.”

II.4:6: “are you, for unless” was “are you. For unless.”

II.7:5: “the Holy Spirit, and they” was “the Holy Spirit. And they.”

II.9:3: “happened to you, but it” was “happened to you. But it.”

II.10: Helen originally started a new paragraph here. However, she then changed this in the Notes, starting the new paragraph two sentences earlier (at “You do not understand the light by which you see”). However, in the Urtext, she changed it back to the original paragraphing, and we have followed this same decision.

III.1:1-2: “content with littleness. But be” was “content with littleness, but be.”

III.9:2: “awake to glory, but it” was “awake to glory. But it.”

III.11:1: “it is in you, and you” was “it is in you. And you.”

IV.1:7: “Delay it not, for beyond” was “Delay it not. For beyond.”

IV.2:1: “not want it, for it” was “not want it. For it.”

IV.8:5: “share it with Him, and it” was “share it with Him. And it.”

IV.9:6: “from yourself, for what” was “from yourself. For what.”

V.1:1: “love’s meaning, for its” was “love’s meaning. For its.”

V.5:5: “use of it; all the love” was “use of it. All the love.”

V.10:2: “gains as one, and united” was “gain as one. And united.”

VI.2:5: “worthy of it, and in” was “worthy of it. And in.”

VI.8:1: “denied it not, and through” was “denied it not. And through.”

VII.1:6: “the ego enters, for every” was “the ego enters. For every.”

VII.2:4: “its one attraction, an attraction” was “its one attraction. An attraction.”

VII.4:3: “wishes no one well, but its” was “wishes no one well. But its.”

VIII.1:5: “will be abandoned, and yet” was “will be abandoned. And yet.”

VIII.1:6: “will lose it, yet if bodies” was “will lose them. And, if your bodies.”

IX.4:1: “its might, and will do so” was “its might. And will do so.”

IX.7:1: “interference in communication, and your” was “interference in communication. And your.”

IX.7:3: “no bodies, and you” was “no bodies. And you.”

IX.7:4: “in an instant, for you” was “in an instant. For you.”

IX.8:1: “and His Son, for in” was “and His Son. For in.”

IX.8:9: “celebrate together, for it” was “celebrate together. For it.”

IX.10:7: “this season holy, for it is” was “this season holy. For it is.”

X.1:3: “all the same, for though” was “all the same. For though.”

X.2:3: “no other alternatives, for you” was “no other alternatives. For you.”

X.4:3: “behind them all: that love demands” was “behind them all. That love demands.”

X.5:1: Paragraph break before this line added.

X.5:4: Paragraph break before this line deleted.

X.6:1: Paragraph break before this line added.

X.7:1: Paragraph break before this line added.

X.7:2: Paragraph break before this line deleted.

X.10:5: “loses all meaning, for He” was “loses all meaning. For He.”

X.10:6: “Host is one and no thought” was “Host is One. And no thought.”

X.10:8: “the time of Christ, for the Host” was “the time of Christ. For the Host.”

X.11:7: “in our presence, and without pain” was “in our presence. And without pain.”

XI.3:5: “no meaning, while all” was “no meaning. While all.”

XI.4:3: “sacrifice nothing, and communication” was “sacrifice nothing. And communication.”

XI.6:1: Paragraph break before this line added.

Plural to singular

I.1:4: “a consistent learner” was “consistent learners.”

II.7:1: “ego” was “egos.”

III.6:5: “mind” was “minds.”

III.12:1: “yourself” was “yourselves.”

IV.8:3: “yourself” was “yourselves.”

VIII.1:6: “your mind must be kept private or you will lose it” was “you minds must be kept private or you will lose them.”

VIII.1:6: “your mind remains your own” was “your minds remain your own.”

VIII.6:3: “heart” was “hearts.”

VIII.7:3: “yourself” was “yourselves.”

XI.2:5: “yourself” was “yourselves.”

Dates in Urtext; breaks in Notes

I: December 7, 1966; break in Notes.

II.7: Break in Notes.

III: December 10, 1966.

III.8: December 12, 1966; break in Notes.

V: December 14, 1966; break in Notes.

VII: December 16, 1966.

IX: December 18, 1966.

X: December 23, 1966; break in Notes.

XI.7: December 28, 1966; break in Notes.

Chapter 16

Wording issues

I.2:2: “joins forces with” was “joins ~~forces~~ with.” Though Helen crossed out “forces” (possibly for the sake of parallelism between “joins with” and “selects out”), we restored it because it is more descriptive and because it links with the theme at the end of the section: that ego-based empathy means joining with one at the *expense* of another.

I.9:2: “because you can keep” was “because can keep” (changed to “because you keep” in Urtext).

II.1:6: “than is the whole” was “that is the whole” (corrected in Urtext).

III.2:4: “are immediately accepted as your choice” was “are immediately, ~~but thoughtlessly,~~ accepted as your choice.”

III.2:8: “speak” was “spoke.”

III.8:7: After the end of this section is the message about Mike that we have included in Cameo 24.

IV.6:1: “built” was “build” (corrected in Urtext).

IV.8:1: “*them*” was “they.”

IV.11:5: “and in every fantasy” was “and every fantasy” (“in” added in Urtext).

IV.11:10: “the memory of” was “the memory of of” (corrected in Urtext).

V.9:5: “be of nothing” was “be nothing” (changed in Urtext).

V.12:3: “safer to endow” was “safer to to endow” (corrected in Urtext).

V.16:5: “Yet for” was “For” (“Yet” added in Urtext).

V.17:4: “and they” was “at and they” (corrected in Urtext).

VI.1:4: “It perceives” was “And it perceives.”

VI.6:5: “to be released together there” was “And to be released together there.”

VI.7:1: “*perspective* on reality” was “perspective of reality.”

VI.12: This paragraph is found only in the Urtext, not in the Notes.

VII.6:2: “break briefly through” was “breaks briefly” (changed in Urtext).

Sentencing and paragraphing changes

I.2:2: “joins forces with, and it” was “joins forces with. And it.”

I.6:1: “unredeemed cannot redeem, yet they” was “unredeemed cannot redeem. Yet they.”

II.3:3: “perfectly natural, for it” was “perfectly natural. For it.”

II.10:1: “has not solved, nor will” was “has not solved. Nor will.”

II.10:4: “been given you, for the” was “been given you. For the.”

III.3:4: “believe in it, and it” was “believe in it. And it.”

III.6:1: “host to *them*, for nothing” was “host to them. For nothing.”

III.6:1: “mind of its creator, and what” was “mind of its creator. And what.”

IV.1:9: Paragraph break before this line deleted.

IV.2:1: Paragraph break before this line added.

IV.2:6: “satisfy you, but its” was “satisfy you. But its.”

IV.7:6: “close to truth, and only” was “close to truth. And only.”

IV.9:6: “beside you, and will” was “beside you. And will.”

IV.10:2: “knowledge, for fantasies” was “knowledge. For fantasies.”

IV.11:1: Paragraph break before this line added.

IV.11:4: Paragraph break before this line deleted.

IV.11:4: “see no fantasies, for your” was “see no fantasies. For your.”

IV.11:9: “must be whole, and God” was “must be whole. And God.”

V.2:1: Paragraph break before this line added.

V.2:3: Paragraph break before this line deleted.

V.3:1: Paragraph break before this line added.

V.4:1: “of the separation, and those” was “of the separation. And those.”

V.4:2: “its opposite, and” was “its opposite. And.”

V.11:2: “entail, nor of” was “entail. Nor of.”

V.12:6: Paragraph break before this line deleted.

V.12:6: “ritual is enacted, and it” was “ritual is enacted. And it.”

V.13:1: Paragraph break before this line added.

V.14:3: “is not angry; He merely” was “is not angry. He merely.”

VI.3:1: Paragraph break before this line added.

VI.5:5: “be taken in, for God” was “be taken in. For God.”

VI.6:5: “the bridge *with* you, to be” was “the bridge with you. And to be.”

VI.9:1: In this sentence, “Find hope and comfort, rather than despair, in this: You could no longer find even the *illusion* of love in any special relationship here,” the new paragraph originally began right after the colon. This meant that the part of the sentence before the colon was actually the end of the previous paragraph.

VI.10:5: “truth and beauty there, and be” was “truth and beauty there. And be.”

VI.12:1: “help of you: Whenever your thoughts” was “help of you. Whenever your thoughts.”

VI.12:4: “His perfect faith, and it is” was “His perfect faith. And it is.”

VII.2:1: Paragraph break before this line added.
 VII.2:3: Paragraph break before this line deleted.
 VII.3:1: Paragraph break before this line added.
 VII.3:5: Paragraph break before this line deleted.
 VII.4:1: Paragraph break before this line added.
 VII.5:2: “*destruction to be*—not in the present” was “destruction to be. Not in the present.”
 VII.5:5-6: “gone. Seek not” was “gone; seek not.”
 VII.6:6: “it is there, and the relationship” was “it is there. And the relationship.”
 VII.8:5: “what it is, nor you” was “what it is. Nor you.”
 VII.9:1: “is truly given, *and will be truly*” was “is truly given. And will be truly”
 VII.9:5: “be given you, and it” was “be given you. And it.”
 VII.12:1: Paragraph break before this line added.
 VII.12:4: “relationships as real, and through” was “relationships as real. And through.”

Plural to singular

II.1:2: “yourself” was “yourselves.”
 II.3:1: “because what you have done to hurt your mind has made it so unnatural that it does not remember what is natural to it” was “because what you have done to hurt your minds has made them so unnatural that they do not remember what is natural to them.”
 II.8:2: “a mind” was “minds.”
 III.4:8: “What you accept into your mind does not really change it” was “What you accept into your minds, does not really change them.”
 VI.8:3: “your mind from its fixed position” was “your minds from their fixed positions.”
 VI.8:5: “mind” was “minds.”
 VI.9:5: “mind” was “minds.”

Dates in Urtext; breaks in Notes

I: December 30, 1966; break in Notes.
 II: January 1, 1967; break in Notes.
 III: January 2, 1967.
 IV: January 5, 1967.
 V: Break in Notes.
 V.2:3: January 6, 1967.
 VI: January 7, 1967.
 VII: January 10, 1967; break in Notes.

There is a significant disagreement in order between the Notes and the Urtext in the later sections of the previous chapter and the early sections of this chapter. The Notes have the following order:

T-15.VII-XI.6
 T-16.II-III
 Special message about Mike
 T-15.XI.7-8
 T-16.I
 T-16.IV

Here is the order according to the dates in the Urtext and the Special Messages (two of the sections appear in the Special Messages only, not the Urtext):

Special message about Mike (December 14)
T-15.VII-XI.6 (December 16, December 18, December 23)
T-15.XI.7-8 (December 28)
T-16.I (December 30)
T-16.II-III (January 1, January 2)
T-16.IV (January 5)

We have decided to follow this second ordering of the material, because internal clues back it up in two separate places. First, the special message about Mike was likely taken down near T-15.VIII, due to the similarity in content between the two. The Notes have it being taken down much later, after T-16.III, which is very unlikely to be correct. Second, T-15.XI.7-8 was very likely taken down before T-16.II, since the former says that the new year will soon “be born,” while the latter speaks of the new year as if it has already arrived (“This year invest in truth...”). Based on this, the most probable explanation is that the Notes somehow got out of order.

Chapter 17

Wording issues

I.3:6: “perspective on reality” was “perspective of reality.”

I.4:6: “Think you that you” was “Think you you.”

II.3:3: “could complete” was “could could complete” (corrected in Urtext).

III.1:6: “bring with you to” was “bring with to” (corrected in Urtext).

III.2:3: “hear them” was “hear them otherwise.”

III.13:3: After writing “through them,” Helen crossed it out, but then restored it in the Urtext.

IV.6:5: “more closely” was “closer.”

IV.6:5: “that you have” was “which you have.”

IV.8:3: “are woven” was “is woven” (corrected in Urtext).

V.9:4: “Has He not been” was “Has He not be” (corrected in Urtext).

V.12:4: After writing “upon it,” Helen crossed it out, but then restored it in the Urtext.

V.13:5: “each other” was “one another” (changed in Urtext).

V.14:1: Added “Perhaps.”

VI.5:1-4: Helen wrote these sentences twice in her notebooks. The only differences between the two versions are that in the second version she emphasized “apart” in the third sentence and “cannot” in the fourth, an emphasis she carried into the Urtext.

VII.5:6: “then becomes” was “then became” (changed to match the present-tense “is” earlier in the sentence).

VII.8:10: “and have used” was “and used.”

VII.14:2: “and no longer” was “nor no longer.”

IX: This brief section was originally a personal message, though whether it was given to Helen or Bill or both is unknown (Ken Wapnick states in *Absence from Felicity*, page 314, that it was a special message “whose circumstances are unknown to me”). It is not in our copy of the Notes, but was inserted into the Urtext right after T-28.V.3, where it falls in terms of its date. However, it does not fit the surrounding material in content or in key terms, and it is also not in iambic pentameter. Indeed, its image of a single road that splits into two different directions is not found anywhere else in the Course. Because of its shared content with the holy relationship discussions in sections V-VIII of this chapter, we have placed it at the end of this chapter.

Sentencing and paragraphing changes

II.4:2: “perfected, for everything” was “perfected. For everything.”

II.5:4: “alive with beauty, and what” was “alive with beauty. And what.”

II.7:1: Paragraph break before this line added.

II.7:2: Paragraph break before this line deleted.

II.8:1: Paragraph break before this line added.

III.6:2: “it becomes; and the more” was “it becomes. And the more.”

III.8:3: “were *not* made, and thus” was “were not made. And thus.”

III.8:4: “complete and perfect, and so” was “complete and perfect. And so.”

III.10:1: “Son is one, and whom” was “Son is one. And whom.”

III.11:5: “for its reality, while what” was “for its reality. While what.”

III.12:7: “of God are true, and all” was “of God are true. And all.”

IV.2:1: “impossible to create, but it” was “impossible to create. But it.”

IV.5:4: “do it *insanely*, and all” was “do it insanely. And all.”

IV.6:6: “the others go, for this” was “the others go. For this.”

IV.9:8: “this thought system, for these” was “this thought system. For these.”

IV.14:6: “fearful, but the fact” was “fearful. But the fact.”

V.3:1: “very rapidly, but it makes” was “very rapidly. But it makes.”

V.5:1: “more slowly, for the contrast” was “more slowly. For the contrast.”

V.6:1: Paragraph break before this line added.

V.6:3: Paragraph break before this line deleted.

V.7:1: Paragraph break before this line added.

V.8:2: “goal *is* set, and your” was “goal is set. And your.”

V.9:3-4: “He heard. Has He not been” was “He heard; has He not been.”

V.10:1: “of your relationship, for it” was “of your relationship. For it.”

V.10:3: “really found, and do not” was “really found. And do not.”

V.10:4: “been disrupted; it has been” was “been disrupted. It has been.”

V.11:1: Paragraph break before this line added.

V.11:5: Paragraph break before this line deleted.

V.12:1: Paragraph break before this line added.

V.12:3: “leave you comfortless, for God” was “leave you comfortless. For God.”

V.12:6, 13:5, 14:5: Before each of these lines, Helen inserted new paragraph marks (symbols like corner brackets that are used in editing to indicate a new paragraph) to alter her original paragraphing. This is not how she usually indicated a new paragraph, but she did in fact begin a new paragraph in two of these places in the Urtext. We have chosen to ignore these marks and either select our own paragraph break (paragraph 12) or follow her original breaks (paragraphs 13 and 14).

V.15:4: “with you still, and by cutting” was “with you still. And by cutting.”

V.17:1: “and unalterable, and the means” was “and unalterable. And the means.”

VI.1:6: “situation, but remember” was “situation. But remember.”

VI.2:6: “is evident: The ego” was “is evident. The ego.”

VI.5:7: “prevail against you, and you” was “prevail against you. And you.”

VI.5:8: “way of looking, for the” was “way of looking. For the.”

VII.1:2: “Spirit’s purpose, and this faith” was “Spirit’s purpose. And this faith.”

VII.1:9: “the ego, for the ego” was “the ego. For the ego.”

VII.1:10: “with them separately, for it has” was “with them separately. For it has.”

VII.2:2: “to be successful, except that” was “to be successful. Except that.”

VII.3:3: “lack of faith, and it” was “lack of faith. And it.”

VII.3:7: “keep it, for you” was “keep it. For you.”

VII.4:3: Helen inserted a new paragraph mark before this line, but she did not implement this in the Urtext.

VII.5:1: Paragraph break before this line added.

VII.5:5: Paragraph break before this line deleted.

VII.5:5: “sign of faithlessness, for bodies” was “sign of faithlessness. For bodies.”

VII.6:1: Paragraph break before this line added.

VII.7:5: “call this forth, for you” was “call this forth. For you.”

VII.10:1: Paragraph break before this line added.

VII.10:2: Paragraph break before this line deleted.

VII.11:1: Paragraph break before this line added.

VII.11:1: “done to you, but what” was “done to you. But what.”

VII.12:1: Paragraph break before this line added.

VII.12:2: Paragraph break before this line deleted.

VII.13:1: Paragraph break before this line added.

VII.13:3: Paragraph break before this line deleted.

VII.14:1: Paragraph break before this line added.

VIII.2:1: “asks of you: Let truth” was “asks of you. Let truth.”

VIII.3:1: Paragraph break before this line added.

VIII.3:3: Paragraph break before this line deleted.

VIII.3:7: “than you realize, but to” was “than you realize. But to.”

VIII.6:7: “you have received, and demonstrate” was “you have received. And demonstrate.”

IX.2:1: “the wrong decision, but he *can*” was “the wrong decision. But he can.”

Plural to singular

III.1:8: “mind” was “minds.”

III.13:1: “My holy brother” was “My holy brothers.”

III.13:3: “yourself” was “yourselves.”

IV.3:2: “mind” was “minds.”

V.15:4: (singular to plural) “cutting yourselves off” was “cutting yourself off.”

V.15:4: (singular to plural) “denied yourselves” was “denied yourself.”

V.15:5: (singular to plural) “to yourselves” was “to yourself.”

V.15:6: (singular to plural) “deny yourselves” was “deny yourself.”

Dates in Urtext; breaks in Notes

I: January 12, 1967; possible break in Notes.

II: January 13, 1967; break in Notes.

III: January 15, 1967; break in Notes.

IV: January 17, 1967; possible break in Notes.

V: January 18, 1967 (this “7” was typed over a “6”); break in Notes.

VI: January 20, 1967; break in Notes.

IX: March 11, 1968.

Chapter 18

Wording issues

I.6:1: “of error” was first written in the Notes, then crossed out, then read into the Urtext.

I.6:2: “and which was drawn” was “and drawn” (changed to clarify that it was the screen, not the error, that was “drawn between you and truth”).

I.6:6: After originally writing “by,” Helen crossed out “by” and wrote “from.” However, she then read “by” into the Urtext.

I.9:2: “projections” was “projection” (changed in Urtext).

I.10:4: “nor ever” was “nor never.”

I.12:4: “have” was “has.”

II.5:1: “you want it, you” was “you want, you” (changed in Urtext).

II.10:6: “make it is what is incredible” was “make is incredible” (changed in Urtext to “make it is incredible”).

II.11:6: “transferred to its reality” was “transferred its reality” (corrected in Urtext).

III.1:1: “You who have” was “You who had.”

III.6:3: “now”: Helen first wrote “now,” then crossed it out, then read it into the Urtext.

III.7:1: Helen originally wrote “In your,” and then crossed out “your” and wrote “our” above it. But she then read “your” into the Urtext. We believe “your” is correct, as Jesus has been saying that by joining with each other (“In your relationship”), the two partners have also joined with him (“you have joined with me”).

III.7:4: “darkness in them is offered” was “darkness in them has is offered” (corrected in Urtext).

III.9:1: “but goes with you”: Helen originally wrote it this way, then crossed out “but” and wrote “that” above it. However, she placed a question mark next to that decision and then read “but” into the Urtext, which is the only choice that makes sense within the sentence as written.

IV.3:4: “make yourself” was “make yourself” (emphasis changed in Urtext).

IV.5:9: “merely to *receive*” was “merely receive.”

IV.7:3: “Remember that *you*” was “Remember you.”

V.2:8: This sentence is only in the Urtext, not in Helen’s notebooks.

V.3:2: “Could” was “Can” (changed to match “could” in the following sentence).

V.4:6: “The little faith needed” was “The little faith it needed.”

V.6-7: These two paragraphs are not found in the Notes, only in the Urtext.

V.6:4: “lie” was “lies” (changed to match the compound subject).

VI.1:5: “or” was “nor.”

VI.2:3: “the knowledge of your identity” was “the loss of knowledge of your identity.”

VI.7:3: After writing “the dwelling place of God’s Son,” Helen indicated that “God’s” and “Son” should be transposed. She then did that, reading “the dwelling place of the Son of God” into the Urtext.

VI.8:3: “unreachable, as incapable” was “unreachable, incapable.”

VII.4:2: “tiny segment of themselves” was “tiny (little) segment of themselves.” Helen first put “little” in parentheses, indicating she wasn’t sure it should be left in, and then did not read it into the Urtext.

VII.5:1: Helen originally ended this sentence with “those in a world inhabited by bodies seem to be.” She then crossed out “seem to be” and wrote above it “find themselves.” But then she read her original “seem to be” into the Urtext.

VII.11:1: “to enter into” was “to enter ~~into~~.” After crossing out “into,” Helen then read it into the Urtext.

VII.11:6: “from Heaven straight into Heaven” was “~~from Heaven~~, straight into Heaven.” After crossing out “from Heaven,” Helen read it into the Urtext.

VIII.2:1: “part of you that you” was “part of you you.”

Sentencing and paragraphing changes

I.9:5: “but only *substituted*, and sharing” was “but only substituted. And sharing.”

II.2:1: “conflicting wishes, and therefore” was “conflicting wishes. And therefore.”

II.4:6: “are very fearful, but this” was “are very fearful. But this.”

II.7:1: “a special place: It is” was “a special place. It is.”

II.7:2: “do not waken, and it” was “do not waken. And it.”

II.8:1: Paragraph break before this line added.

II.8:3: Paragraph break before this line deleted.

II.11:6: “to its reality, for this” was “to its reality. For this.”

III.4:6: “this world’s light, and fear” was “this world’s light. And fear.”

III.9:7: “unto God, to shine” was “unto God. To shine.”

IV.6:4: “of God alone, and” was “of God alone. And.”

V.4:1: “come true, not because” was “come true. Not because.”

V.4:5: “as your own, and you” was “as your own. And you.”

V.5:6: “accepting it for you, and nothing” was “accepting it for you. And nothing.”

V.7:3: “is due him, and be glad” was “is due him. And be glad.”

VI.1:6: “is nothing else; nothing outside” was “is nothing else. Nothing outside.”

VI.2:4: “you yet realize: You have” was “you yet realize. You have.”

VI.4:3: “can deceive itself, and this” was “can deceive itself. And this.”

VI.11:3: “outside yourselves, to reach” was “outside yourselves. To reach.”

VI.16:4: “yourself in peace—not through” was “yourself in peace. Not through.”

VII.1:1: “love seem limited, for the” was “love seem limited. For the.”

VII.3:1: “the sun, or like” was “the sun. Or like.”

VII.3:4: “devour it, and the ocean” was “devour it. And the ocean.”

VII.5:3-4: “Each of the tiny fragments seems to be self-contained, needing each other for some things, but by no means totally dependent on their one Creator for everything and needing the whole to give them any meaning. For by themselves, they *do* mean nothing” was “Each tiny fragment seems to be self-contained, needing each other for some things, but by no means totally dependent on their one Creator for everything. And needing the whole to give them any meaning, for by themselves, they do mean nothing.”

VII.9:7: Paragraph break before this line deleted.

VII.10:1: Paragraph break before this line added.

VII.12:2: “against each other, and you” was “against each other. And you.”

VIII.4:6: “ring of fear, but He” was “ring of fear. But He.”

VIII.9:3: “you past them, for beneath” was “you past them. For beneath.”

VIII.11:7: “or transformed, but merely” was “or transformed. But merely.”

Plural to singular

IV.1:4: “mind” was “minds.”

IV.7:6: “yourself” was “yourselves.”

IV.9:8: “mind” was “minds.”

VI.2:4: “body from your mind” was “bodies from your minds.”

VI.2:6-7: “You who think you hate your body deceive yourself. You hate your mind, for guilt has entered into it, and it would remain separate, which it cannot do.” These sentences were originally “You who think you hate your bodies, deceive yourselves. You hate your minds, for guilt has entered into them, and they would remain separate, which they cannot do.”

Dates in Urtext; breaks in Notes

I: January 25, 1967; break in Notes.

I.4: January 27, 1967; break in Notes.

II: January 30, 1967; break in Notes.

III: February 2, 1967; break in Notes.

IV: February 5, 1967; break in Notes.

VI: February 12, 1967; break in Notes.

VII: February 16, 1967; break in Notes.

VIII.3: February 20, 1967.

Chapter 19

Wording issues

I.5:1: “faithlessness” was “faithless.”

I.6:3: “or” was “nor.”

I.9:3-4: Helen originally wrote, “and how confused your own identification has become to you, because of it! You do not see how great the devastation wrought by your faithlessness.” She then changed it in the Notes to read this way: “and how confused your own identification has become to you! Because of it, you do not see how great the devastation wrought by your faithlessness.” However, she then changed it back to the original in the Urtext. We have done the same.

I.11:3: Helen originally wrote “gracious recognition,” then wrote “acknowledgment” over “recognition,” then read “acknowledgment” into the Urtext.

I.15:6: “to you who stand together before the altar from which they were sent forth” was “to you who stand before the altar, from which they were sent forth, together.”

II.3:3: “or” was “nor.”

III.1:1: “lies in” was “is thought to lie in.”

III.3:7: “granting that it was an error” was “granting that it was error” (changed in Urtext).

III.4:3: The word “recognize” is emphasized in the Urtext, but any potential underline beneath this word in the Notes has fallen off the bottom of our copy of that notebook page. So we cannot tell if it was emphasized in the Notes or not. Most emphasis in the Urtext is in fact from the Notes, though, so we too have emphasized this word.

III.6:1: “smooth continuousness” was “smooth continuous” (corrected in Urtext).

III.9:7: “than to believe” was “that to believe” (corrected in Urtext).

III.13:1: “see sin long” was “see it long.”

IV.4:5: “*for* Him” was “for Him” (emphasis added in Urtext).

IV.A.4:1: “seems mightier” was “is mightier.”

IV.A.4:2: “The little” was “This little.” We made this change because “This” seems to imply that the “little wall” is the same as the “it” from the previous sentence, which refers to “What you would still contain behind your little barrier.” To differentiate these two, we changed “This” to “The.”

IV.A.9:5: “is its pervasive” was “is is pervasive” (corrected in Urtext).

IV.A.12:3: “And each has messengers which it sends forth, and which return to it” was “And each has messengers which they send forth, and which return to them” (“they and “them” changed to match the singular “each”).

IV.A.12:5: “none of them” was “none” (changed in Urtext).

IV.A.18:5: After this paragraph is the letter to Mike that is featured in Cameo 24, written first by hand and then typed. And after that come the seven pages of personal notes on psychological testing mentioned below.

IV.B.: From this point on in this chapter, the material is not in our available copy of the Notes. The rest of the chapter, therefore, is found only in the Urtext. This state of affairs also includes all of Chapter 20, and extends into Chapter 21. In the section of the Notes where this material would fall—labeled “Text 17a”—where there would typically be about sixty notebook pages of Course dictation, there are instead just seven pages of personal notes (apparently not from Jesus) about psychological testing. Why the material that should have been in section 17a is not there, we do not know.

IV.B.4:2: “leaving *you* homeless” was “and leave you homeless.”

IV.B.13:7: “neither pain nor joy” was “not pain or joy.”

IV.B.14:3: “compatible with them” was “compatible with it” (changed to match the plural “conditions” earlier in the sentence).

IV.B.15:2: “lie” was “lies” (changed to match the compound subject that follows).

IV.C.8:2: “lie” was “lies” (changed to match the compound subject that follows).

IV.C.8:3: “victory of lifelessness over” was “victory of lifelessness on.”

IV.D.18:3: “and do not look” was “nor look.”

Sentencing and paragraphing changes

I.6:5: “through *attack*, while the other” was “through attack. While the other.”

I.7:1: “harm the body, but it” was “harm the body. But it.”

I.7:5: “*illusion*, and given up” was “illusion. And given up.”

I.10:7: “for faithlessness, but faith” was “for faithlessness. But faith.”

I.11:3: “like you, and therefore” was “like you. And therefore.”

II.1:1: “with sin, and it” was “with sin. And it.”

II.1:2: “the wrong made right, but sin” was “the wrong made right. But sin.”

II.2:1: “is not error, for sin” was “is not error. For sin.”

II.2:6: “the ego’s grandiosity, for by” was “the ego’s grandiosity. For by.”

II.4:1: “truth, and it is” was “truth. And it is.”

III.2:3: “of guilt’s *protection*, for what” was “of guilt’s protection. For what.”

III.4:3: “cannot be corrected, for a” was “cannot be corrected. For a.”

III.4:4: “correction; they call” was “correction. They call.”

III.6:1: Paragraph break before this line added.

III.6:2: “have been broken, but at” was “have been broken. But at.”

III.6:3: Paragraph break before this line deleted.

III.6:3: “spiral is misperceived, but as” was “spiral is misperceived. But as.”

III.7:1: Paragraph break added.

III.8:1: “see beyond it, but *not*” was “see beyond it. But not.”

III.11:4: “and overcome it—and give” was “and overcome it. And give.”

III.14:1: Paragraph break before this line added.

III.14:2: Paragraph break before this line deleted.

IV.3:1: “give him this, for you” was “give him this. For you.”

IV.A.2:8: “peace to everyone, and how” was “peace to everyone. And how”

IV.A.3:5: “by a little, but that” was “by a little. But that.”

IV.A.4:1: “than the universe, for it” was “than the universe. For it.”

IV.A.5:6: “to all the world, and barriers” was “to all the world. And barriers.”

IV.A.11:1: “love, for love” was “love. For love.”

IV.A.11:3: “see love not, for love” was “see love not. For love.”

IV.A.12:1: “love sees not, and each” was “love sees not. And each.”

IV.A.16:8: “safety, for *they* see” was “safety. For they see” (emphasis on “they” added in Urtext).

IV.A.17:3: “not upon it, and none” was “not upon it. And none.”

IV.B.1:8: Paragraph break before this line deleted.

IV.B.2:1: Paragraph break before this line added.

IV.B.6:3: “than the first, for you” was “than the first. For you.”

IV.B.7:1: “communion with Him, nor with” was “communion with Him. Nor with.”

IV.B.7:4: “cost, but it” was “cost. But it.”

IV.B.7:5: “illusions, and nothing” was “illusions. And nothing.”

IV.B.7:6: “sacrificed, and sacrifice” was “sacrificed. And sacrifice.”

IV.B.9:3: “of guilt, remembering” was “of guilt. Remembering.”

IV.B.12:2: “instead, *without*” was “instead. Without.”

IV.B.12:5: “so are you and so am I” was “so are you. And so am I.”

IV.B.14:6: “with it, and what” was “with it. And what.”

IV.B.15:2: “seeds of faithlessness, but only if” was “seeds of faithlessness. But only if.”

IV.B.21:5: “sender and receiver, for what” was “sender and receiver. For what.”

IV.C.1:6: “feared and fearful, yet it” was “feared and fearful. Yet it.”

IV.C.2:4: “live: the black-draped ‘sinners’” was “live? The black-draped ‘sinners.’” We moved the question mark to the end of the sentence.

IV.C.3:7: “not its source, and death” was “not its source. And death.”

IV.D.5:1: Paragraph break before this line added.

IV.D.5:3: Paragraph break before this line deleted.

IV.D.10:5: “meaningless, and even” was “meaningless. And even.”

IV.D.11:7: “forgive you fear, and no” was “forgive you fear. And no.”

IV.D.12:5: “in it, and all” was “in it. And all.”

IV.D.12:6: “each other, for you” was “each other. For you.”

IV.D.13:6: “to himself alone, and yet” was “to himself alone. And yet.”

IV.D.15:7: “forgive is free, and what you give” was “forgive is free. And what you give.”

IV.D.18:6: “God’s Son, and let” was “God’s Son. And let.”

Plural to singular

IV.B.2:4: “life” was “lives.”

Dates in Urtext; breaks in Notes

I: February 23, 1967; break in Notes.

II: February 24, 1967; break in Notes.

III: February 27, 1967; break in Notes.

III.9: Break in Notes.

IV: February 28, 1967; break in Notes.

IV.A: March 1, 1967; break in Notes.

IV.A.11: March 3, 1967; break in Notes.

IV.B: March 6, 1967; break in Notes.

IV.B.16: March 9, 1967.

IV.C: March 10, 1967.

IV.D: March 13, 1967.

IV.D.10: March 17, 1967 (the Urtext reads “1963,” but this is obviously a typo).

Chapter 20

Wording issues

The entirety of this chapter, along with part of the previous chapter and part of the following chapter, is not found in our copy of the Notes, and is therefore taken from the Urtext.

II.2:2: “nor take” was “or take.”

II.3:2: “as an altar” was “an altar.”

II.7:8: “thorns or nails” was “thorns nor nails.”

III.10:6: “into Paradise” was “to Paradise.”

V.5:1: “is of as little use” was “is as little use.”

VIII.1:4: “and do not” was “nor.”

VIII.8:1: “all the fearful” was “all fearful.”

Sentencing and paragraphing changes

I.2:1: Paragraph break before this line added.

I.2:3: Paragraph break before this line deleted.

I.3:1: Paragraph break before this line added.

II.5:3: “with the body’s eyes, and they” was “with the body’s eyes. And they.”

II.7:1: Paragraph break before this line added.

II.7:3: Paragraph break before this line deleted.

II.8:10: “illusions, only a pathway” was “illusions. Only a pathway.”

III.1:1: “is an adjustment, and an” was “is an adjustment. And an.”

III.1:5: “necessary, because” was “necessary. Because.”

III.3:6: “adjust to it, and it” was “adjust to it. And it.”

III.4:1: “an answer: Do you like what you have made—a world” was “an answer. Do you like what you have made? A world.”

III.7:5: “a purpose, but he will” was “a purpose. But he will.”

III.8:6: “believe the answer, and adjust” was “believe the answer. And adjust.”

IV.3:1: “you only love, but what” was “you only love. But what.”

IV.4:3: “see your own, for this” was “see your own. For this.”

IV.4:7: “is of God, and they” was “is of God. And they.”

IV.8:7: Paragraph break before this line deleted.

IV.9:1: Paragraph break before this line added.

V.2:6: “another for everyone, and in” was “another for everyone. And in.”
 V.5:2: “has no function, for minds” was “has no function. For minds.”
 V.5:7: “all the same; nothing before” was “all the same. Nothing before.”
 V.8:2: “Son of God, and shares” was “Son of God. And shares.”
 VI.7:1: “afraid of love, for nothing” was “afraid of love. For nothing.”
 VI.13:1: Paragraph break before this line added.
 VI.13:3: Paragraph break before this line deleted.
 VI.13:3: “time for sadness—perhaps confusion” was “time for sadness. Perhaps confusion.”
 VI.13:4: “a real relationship, and it” was “a real relationship. And it.”
 VII.2:6: “by means, and if you” was “by means. And if you.”
 VII.3:3: “to the goal, and when” was “to the goal. And when.”
 VII.3:6: “the goal, and they are” was “the goal. And they are.”
 VII.4:4: “is impossible, for holiness is” was “is impossible. For holiness is.”
 VII.5:4: “but in illusion, and so” was “but in illusion. And so.”
 VII.11:2: “for the asking, and think” was “for the asking. And think.”
 VIII.2:9: “your savior weak, but it” was “your savior weak. But it.”
 VIII.3:5: “is always sure, for it” was “is always sure. For it.”
 VIII.4:5: “of meaning, and its most” was “of meaning. And its most.”
 VIII.6:6: “purposes are possible, and one” was “purposes are possible. And one.”
 VIII.7:4: “projections made, for it is” was “projections made. For it is.”
 VIII.7:6: “to find itself, and *then*” was “to find itself. And then.”
 VIII.7:7: “you saw within—or better” was “you saw within. Or better.”
 VIII.9:3: “just on this: You can” was “just on this. You can”

Dates in Urtext

Most of the dates in the latter part of this chapter do not fall at natural breaks in the material, but are placed merely at the tops of pages, which means they sometimes fall in mid-paragraph.

I: March 19, 1967.
 II: March 26, 1967.
 III: March 30, 1967.
 IV: April 5, 1967.
 V.3:7: April 6, 1967.
 VI.2: April 7, 1967.
 VII: April 10, 1967.
 VIII.1:8: April 11, 1967.
 VIII.5: April 14, 1967.

Chapter 21

Wording issues

I.1 through III.8 are not found in the available copy of the Notes, only in the Urtext.

I.3:5: “upon the stones you did not recognize, and fail to be aware” was “upon the stones you did not recognize, but fail to be aware.”

I.8:3: “you heard it completely unremembered” was “you heard completely unremembered.”

II.1:5: “little cost seems” was “little cost seemed.”

II.13:6: “and which you have never left” was “and have never left.”

III.7:1: “desiring it, and believing in it” was “desiring and believing in it.”

III.9: From this point on, the material is from the Notes (except where otherwise noted).

III.10:5-12:7: This material is found only in the Urtext, not the Notes.

IV.3:3: “Your belief” was “And your belief.”

V.7:4: “Yet if it must be” was “Yet if must be” (corrected in Urtext).

V.10:4: “can be misplaced, and can serve” was “can be misplaced, and serve.”

VI.1:4-5: “call for help. Yet” was “call for help, but.”

VI.2:3: “Sin would maintain it can” was “Sin would maintain you can.”

VI.3:2: “what but seems like your mind alone” was “what but seems like yours alone.”

VI.4:2: “by accepting” was “be accepting” (corrected in Urtext).

VI.8:8: “For reason, as kind” was “for reason, kind.”

VI.10:6: “being one with Love” was “being one with It.”

VI.12:10: “chooses” was “choose” (corrected in Urtext).

VI.12:10: “awaiting” was “waiting.”

VII.5:6: “who changes so much it is impossible” was “who changes so, it is impossible.”

VII.6:4: “to perceive” was “be perceive” (corrected in Urtext).

VII.8:4: “through the body’s eyes” was “through the bodies eyes” (corrected in Urtext).

VII.11:4: “the decisions that you have already made regarding all the rest” was “the decisions that you have already made to all the rest.”

VII.14:7: “*because* it is the truth” was “because it was the truth.”

VII.18:6: “for time” was “for for time” (corrected in Urtext).

Sentencing and paragraphing changes

I.2:1: “on yourself, and this” was “on yourself. And this.”

I.3:1: “imagined, and what” was “imagined. And what.”

I.3:5: “not recognize, and fail” was “not recognize. But fail.”

I.4:4: “safety lies; and which way” was “safety lies. And which way.”

I.4:5: “false directions, but vision” was “false directions. But vision.”

I.5:1: Paragraph break before this line added.

I.5:4: Paragraph break before this line deleted.

I.6:1: Paragraph break before this line added.

I.7:4: “learned through pain, and everything” was “learned through pain. And everything.”

I.7:7: “and they fail and fail again” was “and they fail. And fail again.”

I.10:1: Paragraph break added.

I.10:3: Paragraph break before this line deleted.

I.10:6: “be outside, for there” was “be outside. For there.”

I.11:1: Paragraph break before this line added.

I.11:4: Paragraph break before this line deleted.

I.12:1: Paragraph break before this line added.

II.1:2: This was originally four sentences: “It is the same small willingness you need to have your whole relationship transformed to joy. The little gift you offer to the Holy Spirit for which He gives you everything. The very little on which salvation rests. The tiny change of mind by which the crucifixion is changed to resurrection.”

II.4:10: “let it go, and can” was “let it go. And can.”

II.6:2: “what it is and, very simply” was “what it is. And, very simply.”

II.6:3: “his will, and thus” was “his will. And thus.”

II.6:5: “powerless, and so” was “powerless. And so.”

II.8:3: This was originally three sentences: “All you are asked to do is let it in. Only to stop your interference with what will happen of itself. Simply to recognize again the presence of what you thought you gave away.”

II.9:2: “hand in hand, for everyone” was “hand in hand. For everyone.”

II.12:1: “like his Father’s, but in” was “like his Father’s. But in.”

III.2:3: “your purpose, and you” was “your purpose. And you.”

III.2:4: “desires it, for nothing” was “desires it. For nothing.”

III.5:1: “lack faith, but he” was “lack faith. But he.”

III.7:4: “dear to you, and so” was “dear to you. And so.”

III.9:1: “asks for sacrifice, for this” was “asks for sacrifice. For this.”

III.10:8: “means for limitation, and thus” was “means for limitation. And thus.”

III.11:3: “for your good, but” was “for your good. But.”

III.11:4: “and day, and so” was “and day. And so.”

III.12:1: “to sin, and in” was “to sin. And in.”

III.12:3: “Spirit’s goal, and give” was “Spirit’s goal. And give.”

IV.2:4: “claims it is—too loudly” was “claims it is. Too loudly.”

IV.2:6: “the ego tremble: What if” was “the ego tremble. What if.”

IV.3:5: Helen drew a bracket at the end of this sentence, seemingly indicating that the paragraph should end there. And she did end the paragraph there in the Urtext. But she did not carry through with this in the Notes, for the next sentence starts flush left, and the paragraph ends again a sentence after that. Here, we have retained the original paragraph divisions from the Notes.

IV.5:2: “tells you, and it follows” was “tells you. And it follows.”

IV.6:5: “Heaven, and now it sees” was “Heaven. And now it sees.”

V.4:7: “aware of this, and thus” was “aware of this. And thus.”

V.5:2: “from your awareness, and nothing” was “from your awareness. And nothing.”

V.5:3: “what reason is, or grasp” was “what reason is. Or grasp.”

V.6:3: “from him, nor does” was “from him. Nor does.”

V.8:3: “salvation is complete, and it” was “salvation is complete. And it.”

V.9:1: “know this, and more” was “know this. And more.”

V.9:2: “all of it, and all of it” was “all of it. And all of it.”

V.9:5: “disregard them, and you” was “disregard them. And you.”

V.10:1: Paragraph break before this line added.

V.10:4: Paragraph break before this line deleted.

V.10:7: “in this, for the perception” was “in this. For the perception.”

V.11:1: “access to it, and only they” was “access to it. And only they.”

V.11:6: “of any kind, but reason” was “of any kind. But reason.”

VI.2:1: “and yourself, for reason” was “and yourself. For reason.”

VI.3:6: “*were* the mind, for only” was “were the mind. For only.”
VI.4:6: “not their will, for they” was “not their will. For they.”
VI.5:1: “from your brother, and if” was “from your brother. And if.”
VI.5:7: “tell you this, but” was “tell you this. But.”
VI.6:1: Paragraph break before this line added.
VI.6:2: Paragraph break before this line deleted.
VI.6:4: “would have him, and what” was “would have him. And what.”
VI.10:6: “must be; and being” was “must be. And being.”
VII.1:5: “the little, and only those” was “the little. And only those.”
VII.5:1: Paragraph break before this line added.
VII.5:3: Paragraph break before this line deleted.
VII.5:3: “an enemy, but it” was “an enemy. But it.”
VII.6:5: “can see it, nor should” was “can see it. Nor should.”
VII.8:3: “want to heal, and whom” was “want to heal. And whom.”
VII.8:5: “your problem, but what you” was “your problem. But what you.”
VII.11:1: “the same, for each” was “the same. For each.”
VII.11:2: “sin denies, and therefore” was “sin denies. And therefore.”
VII.12:5: “his happiness, but he” was “his happiness. But he.”
VII.13:3: “through constant vision, and constant vision” was “through constant vision. And constant vision.”

Plural to singular

II.7:1: “altar” was “altars.”
II.8:4: “leave your altar free of what you placed upon it” was “leave your altars free of what you placed upon them.”
IV.5:7: “heart” was “hearts.”
IV.6:2: “mind” was “minds.”

Dates in Urtext; breaks in Notes

I: April 16, 1967.
II: April 18, 1967.
II.6: April 20, 1967.
II.9: April 21, 1967.
III: April 23, 1967.
IV: April 24, 1967.
V: April 25, 1967; break in Notes.
V.4: April 26, 1967; break in Notes.
VI: May 1, 1967.
VII: May 5, 1967; break in Notes.
VII.10: May 6, 1967; break in Notes.

Chapter 22

Wording issues

I.2:8: “perhaps beneath a common roof” was “under a common roof” (changed in Urtext).

I.4:4: “here is *sight*” was “here sight” (corrected in Urtext).
 II.1:2: “have different wills” was “have a different will” (changed to match the plural “you and your Creator” that precedes this phrase).
 II.1:3: “you are not” was “you not” (corrected in Urtext).
 II.1:6: “And from where” was “And where.”
 II.3:5: “your sight” was “you sight” (corrected in Urtext).
 II.4:5: “this to you” was “this you” (corrected in Urtext).
 II.7:5: “are stable” was “are are stable” (corrected in Urtext).
 II.10:1: “Be certain that God” was “Be certain God” (changed in Urtext).
 II.12:4: “And what draws” was “And draws” (corrected in Urtext).
 IV.4:2: “it does not recognize, and it does not know” was “it does not recognize, and does not know.”
 IV.7:1: “Nothing is so” was “Nothing so.”
 IV.7:8: “as the truth” was “as truth” (changed in Urtext).
 V.2:6: “none who looks” was “none who look” (corrected in Urtext).
 VI.1:2: “But merely by” was “Merely by.”
 VI.6:4: “There is not one that” was “Not one that.”
 VII.1:6: “those who prefer” was “those prefer” (corrected in Urtext).
 VII.9:3: “through which you slip past” was “through which you slip through” (changed in Urtext, perhaps to avoid repeating “through”).
 IX.3:1: “If you are one with Him” was “If you were one with Him.”
 IX.3:4: “from the other” was “from each other” (changed in Urtext).
 IX.7:7: “you that you” was “you you.”

Sentencing and paragraphing changes

I.4:5: “your union: *It* must” was “your union. It must.”
 II.2:1: “description earlier, but it” was “description earlier. But it.”
 II.3:1: “listened to it, and long” was “listened to it. And long.”
 II.3:3: “you understood, for you” was “you understood. For you.”
 II.6:3: “he is, and what” was “he is. And what.”
 II.7:1: Paragraph break before this line added.
 II.7:2: Paragraph break before this line deleted.
 II.9:2: “make it plain, for his” was “make it plain. For his.”
 II.9:3: “to you, for it” was “to you. For it.”
 II.11:6: “calls on truth, for to” was “calls on truth. For to.”
 II.12:7: “His chosen home, for here” was “His chosen home. For here.”
 III.2:1: Paragraph break before this line added.
 III.2:2: Paragraph break before this line deleted.
 III.4:1: Paragraph break before this line added.
 III.4:2: Paragraph break before this line deleted.
 III.4:2: “different from each other—in *every* way” was “different from each other. In every way.”
 III.5:1: Paragraph break before this line added.
 III.5:1: “tell you this, but what” was “tell you this. But what.”
 III.5:2: Paragraph break before this line deleted.

III.5:4: “on this another way, for reason” was “on this another way. For reason.”

III.6:1: “in this course, for here” the in this course. For here.”

III.6:5: “wills is possible, but what” was “wills is possible. But what.”

III.6:6: “illusion of yourself—not both” was “illusion of yourself. Not both.”

III.7:4: “now each other, for you who are the same will not decide alone, *or differently*” was “now each other. For you who are the same will not decide alone. Or differently.”

III.13:8: “perfect purity, and God created” was “perfect purity. And God created.”

IV.1:2: “are contradictory, nor is it possible” was “are contradictory. Nor is it possible.”

IV.2:5: “be corrected, and therefore” was “be corrected. And therefore.”

IV.6:6: “are perfect means, but not” was “are perfect means. But not.”

IV.7:6: “an illusion and is not” was “an illusion. And is not.”

IV.7:8: “be distorted perception, and must” was “be distorted perception. And must.”

V.1:5: “in your awareness, and peace” was “in your awareness. And peace.”

V.3:8: “is it safely given, for you” was “is it safely given. For you.”

VI.1:2: “force or anger, nor by opposing them in any way, but merely” was “force or anger. Nor by opposing them in any way. But merely.”

VI.1:9: “this seeming conflict, and you” was “this seeming conflict. And you.”

VI.1:10: “do not want, for anything” was “do not want. For anything.”

VI.2:1: “defenses for: always to” was “defenses for. Always to.”

VI.3:6: “and wholly undefending, for this” was “and wholly undefending. For this.”

VI.5:5: “to be immovable; this force” was “to be immovable. This force.”

VI.6:1: “with an illusion, and therefore” was “with an illusion. And therefore.”

VI.6:4: “you and your brother, and not one” was “you and your brother. And not one.”

VII.3:4: “controls it entirely, for sin” was controls it entirely. For sin.”

VII.6:1: “will be different, not in” was “will be different. Not in.”

VII.9:4: “right now, for here” was “right now. For here.”

VIII.2:2: “no meaning, and so the mind” was “no meaning. And so the mind.”

VIII.4:3: “can be misused, and nothing” was “can be misused. And nothing.”

VIII.5:6: “is given you, and every” was “is given you. And every.”

VIII.7:5: “they serve His will, *and serve it willingly*” was “they serve His will. And serve it willingly.”

VIII.9:8: “He cannot use, but offer” was “He cannot use. But offer.”

IX.1:6: “and easily destroyed, and at” was “and easily destroyed. And at.”

IX.3:5: “the Father, and to attack” was “the Father. And to attack.”

IX.4:8: “can attack, so you conclude” was “can attack. So you conclude.”

IX.4:9: “explain this differently: Because you” was “explain this differently. Because you.”

IX.5:4: “seem to be, and therefore” was “seem to be. And therefore.”

IX.6:1: Paragraph break before this line added.

IX.6:4: Paragraph break before this line deleted.

IX.6:9: “within it, for every thought” was “within it. For every thought.”

Dates in Urtext; breaks in Notes

I: May 7, 1967; break in Notes.

II: May 13, 1967; break in Notes.

III: May 15, 1967; break in Notes.

IV: May 22, 1967.

V: May 24, 1967; break in Notes.

VI: May 25, 1967; break in Notes.

VII: May 31, 1967; break in Notes.

VIII: June 3, 1967.

VIII.8: June 5, 1967; break in Notes.

IX: June 8, 1967; break in Notes.

Chapter 23

Wording issues

I.1:5: “can” was “could” (changed in Urtext).

I.4:5: “for all these little and meaningless distractions” was “for all ~~these little and~~ meaningless distraction” (Urtext has “for all these meaningless distractions”).

II.3:7: “two are” was “two is” (corrected in Urtext).

III.3:2: “to overcome” was “to be overcome” (corrected in Urtext).

III.7:2: “and *hate* him” was “and hates him” (corrected in Urtext).

III.9:4: “it fails” was “it fails” (corrected in Urtext).

III.13:6: “Never is” was “Never is is” (corrected in Urtext).

III.22:5: “return from one” was “from one return” (changed in Urtext).

III.23:12: “friend” was “Friend.” We decided to make this lowercase because it almost certainly refers to our brother, not the Holy Spirit. We can be confident of this for several reasons. First, the Holy Spirit does not appear at all in this section, while, in contrast, our brother is a major focus. And a bare reference like “your Friend” will almost always rest on more explicit references in the preceding material. Second, this line is framed as the section’s big solution, and one of the section’s big problems has been our treating our brother as our enemy. Obviously, regarding our brother as our friend and asking him to join with us is a fitting solution to treating him as our enemy. Third, since Chapter 15, almost all references to “friend” have referred to our brother (though almost all of them are capitalized in the Notes), and none have referred to the Holy Spirit. Fourth, some of these earlier lines about our brother as our friend and savior are very similar to the one under consideration. For example, this is how T-20.II.10:5-11:1 appears in Helen’s notebooks: “Walk with him now rejoicing, for the Saviour from illusion has come to greet you, and lead you home with him. Here is your Saviour and your Friend, released from crucifixion through your vision, and free to lead you now where he would be.” In this passage, just as in the one under consideration, walking with this “Friend,” who must be your brother, contributes to you reaching the goal of Heaven.

IV.4:2: “compromise” was “compromise” (changed in Urtext).

IV.5:5: “or” was “nor.”

IV.6:3: “You have not lingered there in cowering hope that the battle will not return because the guns are stilled an instant and the fear that haunts the place of death is not apparent” was “You have not lingered there in cowering hope, because the guns are stilled an instant and the fear that haunts the place of death is not apparent, that it will not return.”

IV.10:2: “to all creation” was “to all ~~the~~ all creation” (changed in Urtext).

IV.10:5: “Also, He understands” was “Also ~~does~~ He understand” (corrected in Urtext).

IV.14:6: “They know” was “(And) they know.” Helen placed “And” in parentheses, indicating that she questioned whether it should be included or not. Then she did not read it into the Urtext.

Sentencing and paragraphing changes

I.1:3: “cannot fear, and fear” was “cannot fear. And fear.”

I.1:4: “conceals it not, for how” was “conceals it not. For how.”

I.1:5: “has an enemy, and no one” was “has an enemy. And no one.”

I.1:6: “belief in *weakness*, and what” was “belief in weakness. And what.”

I.5:4: “in his temptation, but help him” was “in his temptation. But help him.”

II.1:3: “means of peace, and what” was “means of peace. And what.”

II.2:6: “you is possible, and God” was “you is possible. And God.”

II.2:7: “is no war—only the mad” was “is no war. Only the mad.”

II.3:2: “have no meaning, for your” was “have no meaning. For your.”

II.5:6: “forgotten by itself, and you” was “forgotten by itself. And you.”

II.6:4: “are not true, and so” was “are not true. And so.”

II.10:6: “as its Creator, and everything” was “as its Creator. And everything.”

II.11:4: “a house of sin, and nothing” was “a house of sin. And nothing.”

III.2:5: “values differ, and those who” was “values differ. And those who” (changed in Urtext).

III.4:2: “and not correction, for the destruction” was “and not correction. For the destruction.”

III.5:2: “be one again, for one” was “be one again. For one.”

III.7:4: “help in misery, for now” was “help in misery. For now.”

III.8:6: “the outcome, and God Himself” was “the outcome. And God Himself.”

III.10:1: “are seen emerging here: the ‘enemy’” was “are seen emerging here. The ‘enemy.’”

III.10:4: “cannot survive, so they” was “cannot survive. So they.”

III.12:3: “to the ‘rescue’: It holds” was “to the ‘rescue.’ It holds.”

III.16:1: “laws of chaos, for by” was “laws of chaos. For by.”

III.23:7: “Quite easily: What do you feel?” was “Quite easily. What do you feel?”

IV.2:1: Paragraph break before this line added.

IV.2:2: Paragraph break before this line deleted.

IV.2:7: “contains nothing, and neither” was “contains nothing. And neither.”

IV.3:6: “has been accepted, for compromise” was “has been accepted. For compromise.”

IV.6:5: “be touched, but from within” was “be touched. But from within.”

IV.7:8: “difference enters, and what” was “difference enters. And what.”

IV.8:1: Paragraph break before this line added.

IV.8:4: Paragraph break before this line deleted.

IV.8:6: “assault on truth, and every one” was “assault on truth. And every one.”

IV.8:11: “the Son’s Creator, and what” was “the Son’s Creator. And what.”

IV.9:6: “is murder, but it *is*” was “is murder. But it is.”

IV.9:8: “God’s extension, and what” was “God’s extension. And what.”

IV.12:9: “would have you, and no illusion” was “would have you. And no illusion.”

IV.13:8: “for His Son, *because* it has” was “for His Son. Because it has.”

IV.14:5: “and their future—always the same” was “and their future. Always the same.”

Plural to singular

II.4:1: “Brother” was “Brothers.”

II.9:7: “illusion” was “illusions.”

II.10:3: “a stranger” was “strangers.”

III.19:3: “Brother” was “Brothers.”

III.23:1: “Brother” was “Brothers.”

Dates in Urtext; break in Notes

I: June 12, 1967; break in Notes.

II: June 20, 1967; break in Notes.

III: June 28, 1967; break in Notes.

III.9: June 29, 1967.

III.14:7: June 30, 1967.

III.15: Break in Notes.

IV: July 10, 1967; break in Notes.

Chapter 24

Wording issues

I.2:2: “Not one...but will jeopardize your learning” was “Not one...but it will jeopardize your learning.”

I.4:4: “while you decide to leave it there” was “while you leave it there.” Helen then wrote above this “as long as you decide to,” so that the phrase would presumably be “as long as you decide to leave it there.” However, she did not cross out “while you,” but merely put it in parentheses. She then read into the Urtext “while you decide to leave it there,” which is the version we have used as well.

I.5:6: “orders of reality” was “orders” (changed in Urtext).

I.6:6: “yet they” was “yet” (“they” added in Urtext).

I.7:5: “Illusions” was “Illusion” (corrected in Urtext).

I.11:5: “you protect.” Helen first emphasized “you,” then crossed that emphasis out and emphasized “protect.” Then, in the Urtext, she restored the original emphasis on “you” so that it reads the way we have it here.

II.2:4: “who can use him” was “who can use his” (changed in Urtext).

II.3:4: “creator which creates” was “creator who creates.”

II.5:4: “to each one” was “be each one” (corrected in Urtext).

II.5:6: “what” was “what what” (corrected in Urtext).

II.6:4: Helen had a few versions of the end of this sentence, but the final version that she read into the Urtext, and that we have also included, is “accepts the truth about himself, as it returns to take their place.”

II.6:5: “This is” was “There is” (corrected in Urtext).

II.7:1: “you placed” was “you place” (changed in Urtext).

II.10:3: “as you of his” was “as you for his.”

II.10:5: “not special” was “not not special” (corrected in Urtext).

II.11:7: “the hope of peace” was “~~the~~ hope of peace” (“the” restored in Urtext).

II.12:4: “one glance” was “once glance” (corrected in Urtext).

II.13:3: “you alone” was “you you alone” (corrected in Urtext).

II.14:5: “of what you are” was “of ~~yourself~~ of what you are” (corrected in Urtext).

III.3:1: “hurls” was “hurl” (corrected in Urtext).

III.8:12: “print of nails is” was “print of nails are.”

V.4:2: “the fireflies” seems to have been “fireflies” (changed in Urtext).

V.4:6: “or hated him” was “nor hated him.”

V.6:3: Helen originally finished this sentence with “in you.” Then, without crossing that out, she wrote “within himself” over it. She then read “within yourself” into the Urtext. We have kept the original “in you,” as it fits the iambic pentameter.

V.7:2: “in.” Helen went back and forth between “in” and “within.” Eventually, both options were crossed out, but she put a checkmark on “within,” indicating that this word was her choice. But then she read “in” into the Urtext. We used “in” because it fits the iambic pentameter.

V.7:3: “and of death” was “and (the call) of death.” The parentheses indicated a question about including “the call,” and Helen did not read it into the Urtext.

VI.12:1: “with far less” was “which far less” (corrected in Urtext).

VI.12:5: “Yet for the dedication to the truth” was “Yet to the dedication to the truth.”

VI.13:6: “comes” was “come.”

VII.3:2: “belongs” was “belong.”

VII.5:9: “gave it immortality.” Helen originally wrote it this way, then inserted “to” (“gave to it immortality”). However, she then did not read “to” into the Urtext. We have followed the version she wrote first and also read into the Urtext.

VII.10:3: “hands” was “hand” (corrected in Urtext).

VII.10:9: “judging it” was “judging ~~it~~ them.” After changing “it” to “them” here, Helen changed “them” back to “it” in the Urtext. We have also gone with the original “it,” as we believe it best fits the meaning of the sentence as a whole.

Sentencing and paragraphing changes

I.1:9: “let Him be Himself; no more” was “let Him be Himself. No more.”

I.2:3: “belief is neutral; every one” was “belief is neutral. Every one.”

I.4:1: Paragraph break before this line added.

I.4:3: Paragraph break before this line deleted.

I.4:4: “disrupt your peace, for it” was “disrupt your peace. For it.”

I.6:1: Paragraph break before this line added.

I.6:2: Paragraph break before this line deleted.

I.6:5: “of differences, for what” was “of differences. For what.”

I.9:5: “you both Himself, and to” was “you both Himself. And to.”

I.10:2: “against his will, and God” was “against his will. And God.”

I.10:6: “not the same, and none” was “not the same. And none.”

II.1:7: Paragraph break before this line deleted.

II.2:1: Paragraph break before this line added.

II.5:6: “would look upon, and it” was “would look upon. And it.”

II.6:5: “of truth: you will no longer” was “of truth. You will no longer.”

II.8:7: “condemned His Son, but only” was “condemned His Son. But only.”

II.11:7: “anything but Heaven, and” was “anything but Heaven. And.”

II.13:3: “sanity upon illusions, safe from” was “sanity upon illusions. Safe from.”

III.1:4: “as lovely still, and so” was “as lovely still. And so.”

III.4:6: “what it is: a secret” was “what it is. A secret.”

IV.2:6: “of the mind, and minds” was “of the mind. And minds.”

IV.5:1: “how to reach it, but” was “how to reach it. But.”

V.1:9: “love extend itself—except that” was “love extend itself. Except that.”
 V.6:8: “beholds and loves—and seeks” was “beholds and loves. And seeks.”
 VI.2:1: “in him God’s creation, for in” was “in him God’s creation. For in.”
 VI.5:3: “will you escape, and not” was “will you escape. And not.”
 VI.7:2: “situations, and through” was “situations. And through” (changed in Urtext).
 VII.2:8: “belongs to him, and by” was “belongs to him. And by.”
 VII.7:2: “created like himself: a perfect being” was “created like Himself. A perfect being.”
 VII.8:2: “exceed your own, except to” was “exceed your own. Except to.”
 VII.8:6: “to be a means, and it” was “to be a means. And it.”
 VII.9:1: “what you see, yet it” was “what you see. Yet it.”
 VII.11:1: “his father’s purpose—not identical” was “his father’s purpose. Not identical.”

Dates in Urtext; breaks in Notes

I: July 17, 1967; break in Notes.
 II: August 7, 1967; break in Notes.
 III: August 15, 1967; break in Notes.
 IV: August 17, 1967; break in Notes (the Urtext reads “1963,” but this is obviously a typo).
 V: August 28, 1967; break in Notes.
 VI: September 25, 1967; break in Notes.
 VII: September 27, 1967; break in Notes.
 VII.12: September 29, 1967.

Chapter 25

Wording issues

I.4:5: “nor are any differences” was “nor any differences.”
 I.7:3: “that it may release” was “that it that it may release” (corrected in Urtext).
 I.9:4: “the Holy Spirit’s” was “the Holy Spirit” (corrected in Urtext).
 II.2:1: “strange that you” was “strange you” (changed in Urtext).
 II.2:5: “place your hopes where” was “place your hopes were” (corrected in Urtext).
 II.9:4: “creation as the perfect” was “creation the perfect” (corrected in Urtext).
 III.10:8: “chosen too” was “chosen ~~too~~.” We kept the “too” to preserve the iambic pentameter.
 IV.6:1: “state or time, nothing beyond or nearer” was “state nor time, nothing beyond nor nearer.”
 V.1: This paragraph is found only in the Urtext, not in the Notes.
 V.2:8: “For who” was “And who.”
 V.5:3: “toward Heaven or toward hell” was “towards Heaven or towards hell.”
 VI.2:1: “grown long” was “long grown” (changed in Urtext).
 VII.1:2: “Sin is the one thing in this world” was “Sin is one thing in all this world.” We inserted “the,” which was needed, and this required taking out another word to preserve the iambic pentameter, so we removed “all.”
 VII.4:2: “is true” was “were true.”
 VII.10:4: “He could no more” was “He can no more.”
 VII.12:3: “If this is true” was “If this were true.”

IX.2:1: “witness to” was “witness for” (changed in Urtext).
X.1:6: “will you retain” was “would you retain.”
X.9:8: “for everyone” was “to everyone” (changed in Urtext).

Sentencing and paragraphing changes

I.1:4: “be outside, and it is” was “be outside. And it is.”
I.2:1: “recognize Him everywhere—*except in*” was “recognize Him everywhere. Except in.”
I.2:3-4: “manifest. And thus” was “manifest, and thus” (changed in Urtext).
I.4:3: “Mind is His, and so” was “Mind is His. And so.”
I.4:4: “at one with Him, and *you*” was “at one with Him. And you.”
I.4:5: “unto Himself; nor are any” was “unto Himself. Nor any.”
I.5:6: “are one, and you” was “are one. And you.”
I.7:1: “for God; not separate” was “for God. Not separate.”
I.8:1: “you as separate too—not that” was “you as separate, too. Not that.”
II.5:6: “the frame instead of this, and see” was “the frame instead of this. And see.”
II.6:1: Paragraph break before this line added.
II.6:2: Paragraph break before this line deleted.
II.10:4: “be alone, and neither” was “be alone. And neither.”
II.10:7: “as one and thank” was “as one. And thank.”
II.10:9: “to you, and give” was “to you. And give.” We changed this because we believe that “And give the Holy Spirit what He offers” is not an injunction but a natural consequence of what comes before: “and giving it, you learn to understand His gift to you, and [you also] give the Holy Spirit what He offers...”
II.10:9: Paragraph break before this line deleted (changed in Urtext).
II.11:1: Paragraph break before this line added (changed in Urtext).
III.4:1: “laws of God; not as” was “laws of God. Not as.”
III.4:1: “God created it, but in some” was “God created it. But in some.”
III.8:8: “forgiving eyes, and therefore” was “forgiving eyes. And therefore.”
III.9:6: “encroach, for sin” was “encroach. For sin.”
III.9:7: “not a sin, for what” was “not a sin. For what.”
III.10:6: “or damned, forgetting not” was “or damned? Forgetting not.”
IV.1:3: “they see, and thus they” was “they see. And thus they.”
IV.2:4: “effect on you, because you” was “effect on you. Because you.”
IV.2:5: “this law obtain: The Son” was “this law obtain. The Son.”
IV.3:7: Paragraph break before this line deleted.
IV.4:1: Paragraph break before this line added.
IV.5:3: “cannot destroy, for it is” was “can not destroy. For it is.”
IV.5:4-5: “all of Heaven. Every leaf” was “all of Heaven; every leaf.”
IV.6:1: “for whom it was created as his *only* home—nothing before and nothing after it, no other place, no other state or time, nothing beyond or nearer, nothing else in any form?” was “for whom it was created as his only home? Nothing before and nothing after it. No other place, no other state nor time. Nothing beyond nor nearer. Nothing else. In any form.”
V.3:5: “look upon—and hate” was “look upon. And hate.”
V.6:4: “for you; through your attack” was “for you. Through your attack.”

VI.4:1: “instead of harm: To each” was “instead of harm. To each.”

VI.5:6: “much to do, and each” was “much to do. And each.”

VI.6:1: “are not yours, and nothing” was “are not yours. And nothing.”

VII.1:3: “is immutable, and on” was ““is immutable. And on.”

VII.3:2: “do not believe, yet there” was “do not believe. Yet there.”

VII.3:3: “more carefully: It must be” was “more carefully. It must be.”

VII.4:1: “meaning is insanity, and what” was “meaning is insanity. And what.”

VII.5:2: “think differently, and it is” was “think differently. And it is.”

VII.6:4: “another world perceived; and one” was “another world perceived. And one.”

VII.7:1: “requirement, and understand” was “requirement. And understand.”

VII.10:2: “less and less, until he comes” was “less and less. Until he comes.”

VII.11:5: “the same, but that in” was “the same. But that in.”

VII.13:1: “for anyone to gain, and everyone” was “for anyone to gain. And everyone.”

VIII.1:2: “what you withhold, for He” was “what you withhold. For He.”

VIII.5:3: “knows it well, for He” was “knows it well. For He.”

VIII.7:1: “a curse, and flee” was “a curse. And flee.”

VIII.8:1: “to sinners, because they” was “to sinners. Because they.”

VIII.8:3: “save from punishment, but vengeance” was “save from punishment. But vengeance.”

VIII.9:1: “trust Him far; no further” was “trust Him far. No further.”

IX.1:5: “are not separate, and both” was “are not separate. And both.”

IX.1:7: “justice is impossible, for love” was “justice is impossible. For love.”

IX.3:8: “thinks he is deprived, and so” was “thinks he is deprived. And so.”

IX.4:3: “prevail for you, and you” was “prevail for you. And you.”

X.2:1: “the gift, because you are” was “the gift. Because you are.”

X.5:5: “on justice; not as it is” was “on justice. Not as it is.”

X.8:2: “forgiveness offers miracles, and pardon” was “forgiveness offers miracles. And pardon.”

X.9:9: “is universal, and it teaches” was “is universal. And it teaches.”

Plural to singular

IV.3:1: “maker” was “makers.”

Dates in Urtext; breaks in Notes

I.8: October 2, 1967; break in Notes.

II: October 5, 1967.

II.4: October 8, 1967.

III: October 12, 1967; break in Notes.

IV: October 17, 1967; break in Notes.

IV.3: Oct. 23, 1967.

V: October 29, 1967; break in Notes.

VI: November 3, 1967; break in Notes.

VII: November 9, 1967; break in Notes.

VIII: November 13, 1967; break in Notes.

IX: November 14, 1967.

X: November 21, 1967; break in Notes.

Chapter 26

Wording issues

III.1:11: “choosing be a necessary” was “choosing a necessary” (corrected in Urtext).

V.10:2: “Sometimes the past” was “Sometimes past” (changed in Urtext).

VII.13:8: “Nor ever” was “Nor never.”

VIII.3:4: “makes the interval” was “makes interval” (corrected in Urtext).

VIII.6:4: “is there really” was “is really” (corrected in Urtext).

Sentencing and Paragraphing changes

I.3:5: “that you see, for you” was “that you see. For you.”

I.4:1: “without his Father, and his” was “without his Father. And his.”

I.4:5: “such a world, nor can” was “such a world. Nor can.”

I.6:1: “sings to you, and let” was “sings to you. And let.”

I.7:4: “the same forever; born again” was “the same forever. Born again.”

II.2:7: “has one correction: There is” was “has one correction. There is.”

II.5:5: “your special function: One is” was “your special function. One is.”

III.2:1: “of this curriculum, nor is” was “of this curriculum. Nor is.”

III.4:1: “can be destroyed, but what” was “can be destroyed. But what.”

III.4:7: “the worlds: In this” was “the worlds. In this.”

III.4:7: “made impossible; in the real” was “made impossible. In the real.”

III.5:7: “and overcomplicated world, for no” was “and overcomplicated world. For no.”

III.6:4: “are but one, and in” was “are but one. And in.”

IV.2:7: “sin has left, and here” was “sin has left. And here.”

IV.4:4: “as the rest, and each” was “as the rest. And each.”

IV.5:1: Paragraph break before this line added.

IV.5:2: Paragraph break before this line deleted.

IV.5:8-9: Both of these sentences originally ended with a period. We placed the exclamation points on them because they are such exuberant exclamations.

VI.1:1: “will do so—not because” was “will do so. Not because.”

VI.1:5: “come to you, for no one” was “come to you. For no one.”

VI.3:1: “is alone indeed, and loneliness” was “is alone indeed. And loneliness.”

VII.2:1: Paragraph break before this line added.

VII.3:1: “is granted; not in truth” was “is granted. Not in truth.”

VII.4:1: Paragraph break before this line added.

VII.4:2: Paragraph break before this line deleted.

VII.6:5: “is one, and any wish” was “is one. And any wish.”

VII.7:4: “no meaning is, and truth” was “no meaning is. And truth.”

VII.10:1: “be true, a *little* willingness to overlook what is not there, a *little* sigh” was “be true. A little willingness to overlook what is not there. A little sigh.”

VII.13:3-4: “has been true: that He created you as part of Him. And this must” was “has been true. That He created you as part of Him, and this must.”

VII.14:2: “to other forms, and this” was “to other forms. And this.”

VII.15:1: “to serve, and *from* their” was “to serve. And from their.”

VII.17:8: “sin and death, for what” was “sin and death. For what.”

VII.18:1: “no specialness, and everything belongs” was “no specialness. And everything belongs.”

VII.18:8: “at all, but it” was “at all. But it.”

VIII.1:6: “from one another, and this” was “from one another. And this.”

VIII.8:2: “your just reward, for you” was “your just reward. For you.”

IX.4:5: “made complete again, and Heaven’s joy” was “made complete again. And Heaven’s joy.”

X.2:4: “perceived as sensible, and only” was “perceived as sensible. And only.”

X.2:7: “God limits not, and what” was “God limits not. And what.”

X.5:2: “your whole relationship, and this” was “your whole relationship. And this.”

Plural to singular

VI.2:1: “life” was “lives.”

Dates in Urtext; breaks in Notes

I: November 27, 1967; break in Notes.

II: November 28, 1967; break in Notes.

III: December 1, 1967; break in Notes.

IV: December 4, 1967; break in Notes.

V: December 10, 1967; break in Notes.

VI: December 14, 1967; break in Notes.

VII: December 21, 1967; break in Notes.

VII.11: December 25, 1967; break in Notes.

VIII: December 29, 1967; break in Notes.

IX: January 2, 1968; break in Notes.

X: January 8, 1968; break in Notes.

Chapter 27

Wording changes

I.11:1: “Within this empty” was “Into this empty.” “Into this empty space...is Heaven free to be remembered” does not really make sense. Activities (like remembering Heaven) can happen *within* a particular space, but they can’t happen *into* a space.

I.12:7: “both be” was “be be.” The Urtext has “be both” in one location, but what the Urtext eventually settled on is not clear, as the sentence in which it occurs was crossed out (because two lines had inadvertently been typed on top of each other) and was then retyped at the bottom of the page and is not visible on our copy (except for the first word). The words “be both” may have been changed in this retyping, though this seems unlikely.

II.5:3: “it has never” was “it never” (“has” added in Urtext, presumably to preserve the iambic pentameter).

III.5:6: “it *is*” was “it it” (corrected in Urtext).

III.7:5: “its Giver” was “~~Its~~ the Giver” (changed in Urtext to “~~the~~ Its Giver”).

VI.1:6: “bestow” was “(~~prof~~ profer bestow)” (corrected in Urtext).

VII.1:5: “common purpose” was “common function” (changed in Urtext).

VII.3:4: “It tells” was “It tell” (corrected in Urtext).

VII.5:3: “its own effects” was “it own effect” (corrected in Urtext).

VII.6:2: “different witnesses” was “different witness” (corrected in Urtext).

VII.7:1: “and not.” Helen underlined “and” and then inserted “not” above it. It is not clear whether she intended “not” to be underlined as well, even though it is more logical to emphasize “not.” The Urtext emphasizes “not” but not “and.”

VIII.3:5: “it does not follow” was “to does not follow” (corrected in Urtext).

VIII.3:6: “as if the world *is* hurting you” was “as if the world were hurting you.”

VIII.6:4: “its witnesses” was “its witness” (corrected in Urtext).

IX.3:5-6: In between these two sentences, the FIP edition includes these lines: “There is a risk of thinking death is peace, because the world equates the body with the Self which God created. Yet a thing can never be its opposite. And death is opposite to peace, because it is the opposite of life. And life is peace. Awaken and forget all thoughts of death, and you will find you have the peace of God.” Ken Wapnick told the story of this in *Absence from Felicity* (390). According to him, Helen had taken down “a fragment of a poem” in June of 1971. Sometime after meeting Helen in November of 1972, Ken tried for “many, many months” to get Helen to complete this “fragment,” but somehow she never could. Finally, Helen said to him “that this fragment was not a poem at all, but belonged in the Course itself.” She then told him, “Find a place for it.” And so he did, in between the aforementioned sentences.

However, we believe that, on balance, it should probably not be included in the Course, for a number of reasons. First, it was taken down on June 15, 1971, months after the completion of the Workbook and years after the completion of the Text. This would make it the only case of dictation intended for the Course being taken down years after the completion of the volume in which it was included. Second, in our view, it does not fit seamlessly into this spot in Chapter 27; it breaks the flow of thought there. Indeed, its thought is unique and therefore would not fit seamlessly anywhere in the Course, at least anywhere that we can find. Third, it appears most likely to us to be a poem. It was taken down “shortly before the period when she took down a bevy of the ‘little’ poems.” Many of these “little” poems, in fact, are as short or even shorter than this one. And it looks to us like it is not a fragment, but is complete. We say this because it begins with a problem (the “risk of thinking death is peace”), then moves toward a solution (“forget all thoughts of death”), and ends with the benefits of that solution (“you will find you have the peace of God”). For all these reasons, we think the most likely scenario is that this is simply one of Helen’s “little” poems, which is what she represented to Ken for “many, many months,” before she changed her story and put the problem in his lap (“Find a place for it”).

IX.4:2: “up to him” was “up to you.”

IX.8:6: “yet what you see as gifts your brother offers represents” was “and what you see as gifts your brother offers represent.”

X.3:1: “are the theme” was “is the theme.”

X.8:5: “its effects seem” was “its effect seem” (corrected in Urtext).

Sentencing and paragraphing changes

I.1:5: “crucify yourself alone, and if” was “crucify yourself alone. And if.”

I.1:6: “sacrifice yourself alone, for sacrifice” was “sacrifice yourself alone. For sacrifice.”

I.5:3: Paragraph break before this line deleted. This break was essentially replaced by a paragraph symbol inserted before what is now 5:1.

I.6:3: “of any kind; that no” was “of any kind. That no.”

I.6:5: “and his health, because it” was “and his health. Because it.”

I.9:6: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature (“How futile...”).

II.2:1: “unhealed *cannot* pardon, for they” was “unhealed cannot pardon. For they.”

II.3:4: “themselves as well, for no” was “themselves as well. For no.”

II.5:2: “from your belief, and everything” was “from your belief. And everything.”

II.5:5: “a thousand tongues, for here” was “a thousand tongues. For here.”

II.7:3: “well as you, and *you*” was “well as you. And you.”

II.7:8: Paragraph break before this line deleted (changed in Urtext).

II.8:1: Paragraph break before this line added (changed in Urtext).

II.8:7: “to suffer, for his innocence” was “to suffer. For his innocence.”

III.3:2: “yours are one, and so” was “yours are one. And so.”

III.6:5: “and recognize as His, for only” was “and recognize as His. For only.”

IV.1:3: “strength is meaningless, and power” was “strength is meaningless. And power.”

IV.2:3: “the remaining half, yet even” was “the remaining half. Yet even.”

IV.6:2: “*overwhelming* preference, nor delay” was “overwhelming preference. Nor delay.”

V.1:2: “and no resolution, for its” was “and no resolution. For its.”

V.1:3: “in different ways, and what” was “in different ways. And what.”

V.4:6: “preference: ‘Which sin...’” was “preference. ‘Which sin...’”

V.7:4: “has been barred, but bring” was “has been barred. But bring.”

VI.1:2: “your help, but you *are*” was “your help. But you are.”

VI.1:4: “it is born, and it is born” was “it is born. And it is born.”

VI.1:5: “to be healed, but he” was “to be healed. But he.”

VI.2:10: “from your mind, for if” was “from your mind. For if.”

VI.5:6: “the dying world, and suffering” was “the dying world. And suffering.”

VI.7:8: “seen as one, for only” was “seen as one. For only.”

VI.8:1: “made by you, but that” was “made by you. But that.”

VI.9:6: “are solved *together*, and their” was “are solved together. And their.”

VII.4:4: “it holds within, nor could it” was “it holds within. Nor could it.”

VII.6:2: “with different strengths, and they” was “with different strengths. And they.”

VII.7:5-6: “effects with you. And no one” was “effects with you, and no one.”

VIII.4:3: “their common need, for each” was “their common need. For each.”

VIII.6:3: “upon yourself begun, and it” was “upon yourself begun. And it.”

IX.1:5: “as making them, and their” was “as making them. And their” (changed in Urtext).

IX.6:6: “and with joy, and gave” was “and with joy. And gave.”

X.3:4: “and not effect, and you are” was “and not effect. And you are.”

X.4:1: “does is true, for it” was “does is true. For it.”

X.8:3: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature (“How childish...”).

X.9:4: “judged their cause, and by” was “judged their cause. And by.”

X.9:5-6: “come in tears. But hear Him” was “come in tears, but hear Him.”

XI.3:6: “heed at all, for they” was “heed at all. For they.”

Plural to singular

VII.7:1: “Be witness, then,” was “Be witnesses” (we added “then” to preserve the iambic pentameter).

X.3:4: “*its* effect” was “its effects.”

Dates in Urtext; breaks in Notes

I: January 19, 1968 (the Urtext reads “1967,” but this is clearly a typo); break in Notes.

II: January 22, 1968; break in Notes.

III: January 24, 1968; break in Notes.

IV: January 26, 1968; break in Notes.

V: January 30, 1968; break in Notes.

VI: February 1, 1968.

VII: February 4, 1968; break in Notes.

VIII: February 9, 1968; break in Notes.

IX: February 12, 1968; break in Notes.

X: February 14, 1968; break in Notes.

XI: February 15, 1968; break in Notes.

Chapter 28

Wording issues

I.2:5: “still were” was “still is” (corrected in Urtext).

I.3:2: “that mean” was “which mean.”

I.10:2: “deny Him His effects” was “deny His His effects” (corrected in Urtext).

I.12:2: “God’s memory” was “His memory.” “His memory” refers to the memory of God (mentioned in the previous paragraph). However, grammatically “His memory,” would refer to the Holy Spirit’s memory, since the most recent “He” is the Holy Spirit. We therefore changed “His” to “God’s,” to clarify the reference.

II.1:8: “without beginning and without an end” was “without beginning or without an end.”

III.8: This paragraph is found only in the Urtext, not in the Notes.

IV.8:5: “forms” was “form” (changed in Urtext).

V.3:6: “or an an illusion” was “or an illusion” (corrected in Urtext).

VI.4:5: “losing by attack” was “lost by the attack” (changed in Urtext).

VII.3:6: “your home” was “you home” (corrected in Urtext).

Sentencing and paragraph changes

I.2:1: “here no more, for guilt” was “here no more. For guilt.”

I.4:1: Paragraph break before this line added.

I.4:3: Paragraph break before this line deleted.

I.7:3: “cause is gone, and so” was “cause is gone. And so.”

I.9:4: “time and interference, never changed” was “time and interference. Never changed.”

I.13:1: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature (“How instantly...”).

I.15:6: “what He wills, nor that” was “what He wills. Nor that.”

II.2:5: “of the body, nor can” was “of the body. Nor can.”

II.5:1: Paragraph break before this line added.

II.5:2: Paragraph break before this line deleted.

II.5:8: “you make another; only that” was “you make another. Only that.”

II.8:7: “as their own, and hate” was “as their own. And hate.”

II.11:2: “is to have effects, and where” was “is to have effects. And where.”

III.1:1: “not our concern, for you” was “not our concern. For you.”

III.2:1: Paragraph break before this line added.

III.2:3: Paragraph break before this line deleted.

III.4:4: “that sickness has, for it” was “that sickness has. For it.”

III.7:2: “your brother there, and sickness” was “your brother there. And sickness.”

III.8:3: “supply with Them, and no one” was “supply with Them. And no one.”

IV.1:4: “Thus have they no effects, and you” was “Thus have they no effects. And you.”

IV.2:1; “here and now: Refuse to” was “here and now. Refuse to.”

IV.2:6: “in the mind, and with” was “in the mind. And with.”

IV.2:8: “but a dream, and what” was “but a dream. And what.”

IV.3:2: “illusion of himself, for your identity” was “illusion of himself. For your identity.”

IV.8:4: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature (“How holy...”).

IV.8:6: “in each one, and every” was “in each one. And every.”

IV.9:1: Paragraph break before this line added.

IV.9:2: Paragraph break before this line deleted.

V.1:7: “share in Him, but who” was “share in Him. But who.”

V.6:6: “time or place, for it fills” was “time or place. For it fills.”

VI.1:7: “what it is, and so” was “what it is. And so.”

VII.1:1-2: “God asks for nothing. And His Son, like Him, need ask for nothing, for there is no lack in him” was “God asks for nothing, and His Son, like Him, need ask for nothing. For there is no lack in him.”

VII.2:4: “apart from it, for healing” was “apart from it. For healing.”

VII.2:8: “must be joined, and what” was “must be joined. And what.”

VII.4:2: “separation and disease, nor is” was “separation and disease. Nor is.”

VII.5:4: “must be apart, yet all” was “must be apart. Yet all.”

VII.5:7: “substantial in itself, but its” was “substantial in itself. But its.”

VII.7:1: Paragraph break before this line added.

VII.7:3: Paragraph break before this line deleted.

Plural to singular

I.9:5: “And you are Its effect” was “And you are Its effects.”

Dates in Urtext; breaks in Notes

I: February 19, 1968; break in Notes.

II: February 26, 1968; break in Notes.

IV: March 3, 1968; break in Notes.

V: March 5, 1968; break in Notes.

V.4: March 12, 1968.

VI: March 23, 1968; break in Notes.

VII: March 26, 1968; break in Notes.

Chapter 29

Wording issues

- I.2:6: “their hope” was originally “their ~~hope~~ peace” (changed back to “hope” in Urtext).
- I.3:6: “a point which you had both agreed to keep intact” was “a point on which you both agreed to keep intact.”
- I.5:3: “each other’s minds” was “each other’s mind.”
- III.1:1: “every living thing be part of him, and nothing else have life” was “every living thing is part of him, and nothing else has life.”
- III.5:4: “is not dead” was “is not death” (changed in Urtext).
- III.5:7: “what is yours” was “what yours” (corrected in Urtext).
- IV.3:1: “God still shines” was “God shines still.”
- VI.1:1: “lingers still” was “linger still.”
- VI.3:1: “in you can but be found in him” was “in you you can but find in him” (changed in Urtext).
- VI.4:4: “dwells” was “dwell” (corrected in Urtext).
- VI.6:2: “in which you have forgiven” was “in which have forgiven” (corrected in Urtext).
- VI.7:6: “And they lead” was “And leading.”
- VII.2:1: “thou holy” was “~~thou~~ you holy” (changed back to “thou” in Urtext).
- VII.5:7: “such a happy place” was “such happy place” (corrected in Urtext).
- VIII.3:1: “believing that he is what he is not” was “believing him to be what he is not.”
- VIII.3:5: “assigned to it” was “assigned to him” (corrected in Urtext).
- IX.2:6: “in quiet and in peace” was “in quiet and in and in peace” (corrected in Urtext).
- IX.4:5: Helen originally wrote “whose voice could order Him to enter not?” However, she then crossed out “order Him to” and inserted “make demand He,” which yielded “whose voice could make demand He enter not?” We believe the original version is more effective.
- X.4:3: “the light is there” was “It is there.”
- X.4:8: “nor recognize” was “and recognize.”
- X.5:2: “The toys” was “Their toys.”
- X.5:6: “because they seem” was “because they they seem” (corrected in Urtext).
- X.7:3: “the mind conceives and what it sees” was “the mind conceives and what he sees” (corrected in Urtext).
- X.7:5: “because that is the purpose that it has” was “because is the purpose here” (changed in Urtext).
- X.7:6: “enter here” was “enter ~~here~~ now” (changed back to “here” in Urtext).
- X.9:1: “a calm assurance” was “and calm assurance” (changed in Urtext).

Sentencing and paragraphing changes

- I.5:3: “power over you, for now” was “power over you. For now.”
- II.5:6: “the gifts He brought, and when” was “the gifts He brought. And when.”
- III.1:6: “confused is meaningless, and shift” was “confused is meaningless. And shift.”
- III.2:5: “teach opposing things, and they” was “teach opposing things. And they.”
- III.3:3: “idea of sickness, for it asks” was “idea of sickness. For it asks.”
- III.4:1: “not been recognized, and so” was “not been recognized. And so.”
- III.5:3: “not exist, and His” was “not exist. And His.”
- IV.1:1: “is a body, for beyond” was “is a body. For beyond.”
- IV.1:4: “his happiness, for who” was “his happiness. For who.”
- IV.3:1: Paragraph break before this line added.
- IV.3:1: “theme of truth—no more” was “theme of truth. No more.”

IV.3:2: Paragraph break before this line deleted.

V.1:7: “wake from some, for you” was “wake from some. For you.”

V.1:7: “sleeping or awake, and dreaming” was “sleeping or awake. And dreaming.”

V.2:5: “from the dream, for fear” was “from the dream. For fear.”

V.3:2: “or someone else, but where” was “or someone else. But where.”

V.4:4: “more or less; they are” was “more or less. They are.”

VI.1:1: “been forgotten; where no memory” was “been forgotten. Where no memory.”

VI.2:3-4: “and be glad. He is” was “and be glad: He is.”

VII.2:1: Paragraph break before this line added.

VII.2:7: Paragraph break before this line deleted.

VII.3:5: “do not have, but you” was “do not have. But you.”

VII.5:7: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature and because the previous two sentences are also exclamatory sentences that end with exclamation points.

VIII.1:12: Paragraph break before this line deleted.

VIII.2:1: Paragraph break before this line added.

VIII.3:2: Paragraph break before this line deleted. This was the original dividing line between paragraphs 2 and 3. However, Helen then inserted a new paragraph break before the previous sentence and in the Urtext followed this new break, ignoring the old one. We have done the same.

VIII.3:4: “to be outside himself, yet does” was “to be outside himself. Yet does.”

VIII.8:2: “of your reality, but you” was “of your reality. But you.”

VIII.8:10: “for your hope, for hope” was “for your hope. For hope.”

IX.4:1: “brother from yourself—a dark” was “brother from yourself. A dark.”

IX.4:4-5: “God’s way? Whose voice” was “God’s way; whose voice.”

IX.6:4: “give way to chaos; and the Son” was “give way to chaos. And the Son.”

IX.9:4: “no purpose here, for more than” was “no purpose here, for more than.”

IX.9:6: “all there is, and to” was “all there is. And to.”

X.2:1: Paragraph break before this line added.

X.2:3: Paragraph break before this line deleted.

X.3:6: “and are condemned, and wish” was “and are condemned. And wish.”

X.6:8: “thinks is real, nor have” was “thinks is real. Nor have.”

X.7:1: “but a dream, except the figures” was “but a dream. Except the figures.”

X.10:1: Paragraph break before this line added.

X.10:2: Paragraph break before this line deleted.

X.10:4: “figures in the dream, and so” was “figures in the dream. And so.”

Plural to singular

VIII.7:6: “my brother” was “my brothers.”

VIII.7:9: “Your holy mind is altar” was “Your holy minds are altars.”

X.4:3: “Little child” was “Little children.”

Dates in Urtext; breaks in Notes

I: March 28, 1968; break in Notes.

II: April 1, 1968; break in Notes.

III: April 5, 1968; break in Notes.
IV: April 8, 1968; break in Notes.
V: April 12, 1968; break in Notes.
VI: April 25, 1968; break in Notes.
VII: May 6, 1968; break in Notes.
VIII: May 8, 1968; break in Notes.
IX: May 13, 1968; break in Notes.
X: May 20, 1968; break in Notes.

Chapter 30

Wording issues

I.Title: This section is titled “Rules for Decision” in the Notes themselves, making this one of only two Text sections that have a title dictated by Jesus (T-3.II, “Special Principles for Miracle Workers,” is the other). The title, however, was originally placed before paragraph 2 rather than this one. There is a break in the Notes—like the breaks we have regarded as the equivalent of section breaks throughout the Text—here at the beginning of the chapter, and rather than have a one-paragraph introduction to the chapter (we have chosen not to have such introductions), we have chosen to move the title.

I.1:3: “depending on only this: your” was “depending on your” (changed in Urtext).

I.3:4: “upon to make response” was “upon make response” (corrected in Urtext).

I.10:3: “the next easy step” was “the next easy step, which follows next.”

I.11:4: “the few more” was “a few more.”

I.13:6: “you want it for the goal” was “you want to for the goal” (corrected in Urtext).

III.5:8: “asked” was “asked” (corrected in Urtext).

IV.2:4: “God holds” was “God God holds” (corrected in Urtext).

IV.5:4: “the Mind of Father and of Son join in creation” was “the Mind of Father and of Son joined in creation.”

V.6:4: “What can the power of illusions do?” The symbol that corresponds to the word “can” is unclear in the Notes. We have taken “can” from the Urtext.

V.7:4: “asked to let your will” was “asked ~~that~~ you let your will” (changed in Urtext).

VI.4:5: “falls short” was “is short” (changed in Urtext).

VI.5:1: “how easily do idols go” was “how easily ~~do~~ all idols go” (“do” restored and “all” deleted in Urtext).

VI.5:5: “your image of yourself and what you are” was “his image of himself and what he is” (changed in Urtext per a note in the margin of Helen’s notebook to change “he” to “you”).

VII.1:4: “dreams of terror” was “dream of terror” (corrected in Urtext).

VII.1:8: “Thus is pardon made inappropriate” was “And thus is pardon inappropriate.”

VII.2:8: “being sacrificed” was “being lost to you” (taken from Hugh Lynn Cayce Version).

VII.4:4: “as guilty” was “a guilty” (corrected in Urtext).

IX.1:10: “all appearances” was “all appearance” (changed in Urtext).

Sentencing and paragraphing changes

I.3:5: “react to them, and then” was “react to them. And then.”

I.4:1: Paragraph break before this line added.

I.4:4: “you feel attacked—and therefore” was “you feel attacked. And therefore.”

I.4:5: “will not happen, but it” was “will not happen. But it.”

I.6:1: Paragraph break before this line added.

I.7:1: Paragraph break before this line added.

I.9:1: Paragraph break before this line added.

I.13:1: Paragraph break before this line added.

II.1:5: “do your will; He joins” was “do your will. He joins.”

II.5:2: “your will to you, for it” was “your will to you. For it.”

III.2:9: “of its purpose, so you see” was “of its purpose. So you see.”

III.3:3: “is missing, and by finding” was “is missing. And by finding.”

III.3:5: “could this be so, for sin” was “could this be so. For sin.”

III.5:3: “what he is, for more” was “what he is. For more.”

III.5:9: “will is granted—not in” was “will is granted. Not in.”

IV.2:1: “come and go, but all” was “come and go. But all.”

IV.2:2: “to your awareness, yet it did” was “to your awareness. Yet it did.”

IV.3:9: “invisible to earth, but those” was “invisible to earth. But those.”

V.2:2: “opened suddenly, or when” was “opened suddenly. Or when.”

V.3:1: “in countless forms, and each” was “in countless forms. And each.”

V.4:4: “set for them, but then” was “set for them. But then.”

V.4:5: “my child, so do not” was “my children. Do not” (“so” was added to preserve the iambic pentameter).

V.4:6-7: “brought you joy. But neither” was “brought you joy, but neither.”

V.5:3: “obscure reality, and they bring” was “obscure reality. And they bring.”

V.5:4: “be deceived, for thus” was “be deceived. For thus.”

V.7:1: “Salvation is a paradox indeed!” The exclamation mark is unclear in the Notes. We have taken it from the Urtext.

V.8:3: “*nothing* in reality, and even” was “nothing in reality. And even.”

V.8:6: “for nothing, and the Son” was “for nothing. And the Son.”

VI.1:5: “as they really are, and it” was “as they really are. And it.”

VI.2:1: “is fully recognized, and idols” was “is fully recognized. And idols.”

VI.4:3: “creation and eternity, but fear” was “creation and eternity. But fear.”

VI.5:7: “was never there, and what” was “was never there. And what.”

VI.6:7: “Christ accepted first, and then” was “Christ accepted first. And then.”

VI.7:1: “from fear forever, and to go” was “from fear forever. And to go.”

VI.8:6: “no cost; it is” was “no cost. It is.”

VI.8:12: “cost of pain, nor was” was “cost of pain. Nor was.”

VI.9:6: “was their enemy, but when” was “was their enemy. But when.”

VII.1:4: “dreams of terror, for it” was “dreams of terror. For it.”

VII.3:2: “attack is justified, and if” was “attack is justified. And if.”

VII.3:6: “that they have sinned, and so” was “that they have sinned. And so.”

VII.4:8: “does not merit, for it” was “does not merit. For it.”

VII.6:5: “must be limited, and you” was “must be limited. And you.”

VII.7:5: “God’s Son *entirely*, or you” or “God’s Son entirely. Or you.”

VII.7:6: “you cannot forgive, and so” was “you cannot forgive. And so.”

VII.8:3: “make whole, and what” was “make whole. And what.”

VII.9:5: “will not pardon, for he” was “will not pardon. For he.”
 VIII.6:2: “*have* no meaning, for there” was “have no meaning. For there.”
 VIII.6:3: “no purpose, and what” was “no purpose. And what.”
 VIII.7:3: “lacking in stability, and they” was “lacking in stability. And they.”
 IX.1:3: “deceive at all, and if” was “deceive at all. And if.”
 IX.2:5: “from his reality, for that” was “from his reality. For that.”
 IX.4:5: “desire healing, but there is” was “desire healing. But there is.”
 IX.4:7: “he denies reality, and he” was “he denies reality. And he.”
 IX.5:3: “in some respects, for this” was “in some respects. For this.”
 IX.5:6: “to seeing this, and you” was “to seeing this. And you.”

Plural to singular

I.1:5: “together will these steps lead you” was “together they will lead you both.”
 I.4:2: “mind” was “minds.”
 V.4:5: “my child” was “my children.”
 VI.7:7: “heart” was “hearts.”
 VIII.7:5: “brother” was “brothers.”

Dates in Urtext; breaks in Notes

I: May 22, 1968; break in Notes.
 I.2: Break in Notes.
 II: May 23, 1968; break in Notes.
 III: May 24, 1968; break in Notes.
 IV: May 27, 1968; break in Notes.
 V: May 31, 1968; break in Notes.
 VI: June 3, 1968; break in Notes.
 VII: June 7, 1968; break in Notes.
 VII.5: June 10, 1968; break in Notes.
 VIII: June 13, 1968; break in Notes.
 IX: June 17, 1968.

Chapter 31

Wording issues

I.1:8: “differences” was “difference” (changed in Urtext, perhaps to preserve the iambic pentameter).
 I.2:4: “which lead you gently from one to another” was “which ~~follow happily from one~~ lead you gently from one to another.”
 I.7:8: “can produce” was “must produce” (changed in Urtext).
 I.8:3: “the tongue in which the call itself was made” was “the language which the call itself was made.”
 I.8:4: “it is *this* call” was “it was this call.”
 I.9:2: “universal will” was “universal ~~will~~ wish” (changed back to “will” in Urtext).

I.11:4-5: “that appeals for joy and peace. And all the world will *give* you joy and peace.” With the first occurrence of “joy and peace” in the Notes Helen wrote a “2” over joy and a “1” over peace, indicating that their order should be reversed, which it was in the Urtext. We have retained the original order.

II.1:4: “and swept away” was “and slip away” (changed in Urtext).

II.2:1: “by the opposing of” was “by opposing of” (“the” added in Urtext).

II.2:3: “There is...no plan” was “There is...no plans.”

II.10:5: “leads or follows” was “leads nor follows.”

III.1:5: “believe them” was “believe it” (the pronoun refers to “his sins” earlier in the sentence).

III.5:1: “wherein it holds itself” was “and holds itself.” Without this change, the end of the sentence would speak of the prison the mind holds itself at bay, which doesn’t make any sense.

IV.9:3: “be one” was “is one.”

V.6:8: “all of them are made” was “all of them were? are made” (Urtext has “are”).

VI.1:5: “determines” was “determine” (corrected in Urtext).

VII.4:4: “you think” was “you see” (changed in Urtext).

VII.5:7: “one that brings.” Helen originally wrote “one which brings.” Then she crossed “which” out and wrote “that” above it. Then, without crossing out “that,” she wrote “which” before both, so that the phrase read “one which ~~which~~ that brings.” We chose to use “that.”

VIII.2:4: “And this he learns” was “And this ~~does he learn~~ this he learns” (corrected in Urtext).

VIII.5:5: “that he see *his* innocence...and see his own salvation” was “that he see his innocence...and sees his own salvation.”

IX.3:1: “escape all pain that what” was “escape all pain which what.”

Sentencing and paragraphing changes

I.6:3: “forget Him, and the power” was “forget Him. And the power.”

I.7:5: “and despair, nor is there” was “and despair. Nor *is* there.”

I.8:4: “has always made, but you had” was “has always made. But you had.”

I.9:7: “remembers his creation, but in” was “remembers his creation. But in.”

I.11:5-7: “And all the world will *give* you joy and peace, for as you hear you answer. And behold! Your answer is the proof of what you learned” was “And all the world will give you joy and peace. For as you hear you answer, and behold!—your answer is the proof of what you learned.”

II.2:8: “what you are, for there” was “what you are. For there.”

II.3:3: “Neither is true, nor are they different” was “Neither is true. Nor are they different.”

II.4:5: “would have it, and you” was “would have it. And you.”

II.7:1: Paragraph break before this line added.

II.7:3: Paragraph break before this line deleted.

II.7:4: “you count your own, and we” was “you count your own. And we.”

II.8:1: Paragraph break before this line added.

II.11:5: “a brother’s love, and as a brother” was “a brother’s love. And as a brother.”

III.1:4: “you cannot realize: You never” was “you cannot realize. You never.”

III.3:4: “minds do not, and therefore” was “minds do not. And therefore.”

IV.1:3: “the only choice, and you are” was “the only choice. And you are.”

IV.2:12: “the bleakness enters, and on some” was “the bleakness enters. And on some.”

IV.3:4: “by the world, and learning” was “by the world. And, learning.”

IV.3:7: “within the world, but this” was “within the world. But this.”

IV.6:1: Paragraph break before this line added.

IV.6:4: Paragraph break before this line deleted.

IV.7:1: Paragraph break before this line added.

IV.10:8: “what you are, for God” was “what you are. For God.”

V.1:2: “fits it well, for this” was “fits it well. For this.”

V.3:6: “set its sights, for it” was “set its sights. For it.”

V.5:1: “is condemned eternally, for what” was “is condemned eternally. For what.”

V.6:1: “Concepts are learned; they are not natural” was “Concepts are learned. They are not natural.”

V.7:5: “loss of self, and greater terror” was “loss of self. And greater terror.”

V.9:1: Paragraph break added.

V.11:3: “concept of the self, and both” was “concept of the self. And both.”

V.12:1: Paragraph break before this line added.

V.12:3: Paragraph break before this line deleted.

V.13:1: “a basic question: Something must have gone *before* these concepts of the self, and something” was “a basic question. Something must have gone before these concepts of the self. And something.”

V.15:8: “your secret wishes—nothing more” was “your secret wishes. Nothing more.”

V.17:1: Paragraph break before this line added.

V.17:2: Paragraph break before this line deleted.

VI.2:5: “an instant previous, nor will” was “an instant previous. Nor will.”

VI.3:6: “to meet your sight, for if” was “to meet your sight. For if.”

VI.5:2: “would be impossible, but concepts” was “would be impossible. But concepts.”

VI.6:1: Paragraph break before this line added.

VI.6:4: “it its trespasses, and so” was “it its trespasses. And so.”

VI.6:5: Paragraph break before this line deleted.

VI.7:1: Paragraph break before this line added.

VII.2:2: “the ‘bad’ in you, nor could” was “the ‘bad’ in you. Nor could.”

VII.4:2: “has given you, and in” was “has given you. And in.”

IX.2:5: “no power, and the light” was “no power. And the light.”

IX.3:1: Paragraph break before this line added.

IX.3:2: Paragraph break before this line deleted.

IX.8:1: “everyone you see, for otherwise” was “everyone you see. For otherwise.”

IX.8:4: We replaced the period with which this sentence originally ended with an exclamation point, because of its exclamatory nature (“Let us be glad...”).

IX.9:2: “call in vain, and in” was “call in vain. And in.”

IX.10:1: Paragraph break before this line added.

IX.10:5-6: “will they choose. And I” was “will they choose; And I” (original punctuation restored in Urtext).

Plural to singular

I.2:7: “yourself” was “yourselves.”

I.3:4: “yourself” was “yourselves.”

I.4:6: “yourself” was “yourselves.”

I.5:1: “yourself” was “yourselves.”

IX.3:4: “altar unto joy” was “altars unto joy.”

IX.3:5: “mind” was “minds.”

Dates in Urtext; breaks in Notes

I: June 24, 1968; break in Notes.

II: July 1, 1968 (June 26 in Notes); break in Notes.

III: July 5, 1968; break in Notes.

IV: July 16, 1968; break in Notes.

V: July 18, 1968; break in Notes.

VI: August 23, 1968; break in Notes.

VII: August 26, 1968; break in Notes.

VIII: September 30, 1968; break in Notes.

VIII.8: Break in Notes.

IX.2: October 10, 1968; break in Notes.