

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

Workbook for Students

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.

Note on the Introduction

The Workbook Introduction that Helen originally took down was geared toward the main style of practice in the early lessons—that of applying the idea for the day to specific objects in one's visual field. Since the Workbook moves on from this method of practice fairly early on, it was clear that something had to be done, since a proper introduction would obviously reflect the Workbook as a whole.

Therefore, Helen edited the Introduction sometime in between the Urtext and the Hugh Lynn Cayce version (Ken Wapnick, personal communication, July 11, 2013). In the process, she took down new material from Jesus, which emphasized the theme of “transfer of training.” She also removed material that seemed no longer necessary, reordered some of the sentences, and edited some of the wording, either to improve the language or to remove the focus on the early visually oriented practice of the Workbook.

Because of the obvious need for the editing she did, we have used most of it. We have included the new material on transfer of training that she took down from Jesus, and we have also included a number of smaller edits that she made.

However, we have also retained more of the original version than she did. This meant keeping some of its wording, and ordering some of the sentences differently than Helen did. It also meant retaining (in revised form) instructions that Helen removed. Here is Helen's original version (the first and last sentences of which she eventually removed):

It is recommended that each exercise be repeated several times each day, preferably in a different place each time, and if possible in every situation in which you spend any long period of time. The purpose is to train the mind to generalize the lessons, so that you will understand that each of them is as applicable to one situation as it is to another.

Unless specified to the contrary, the exercises should be practiced with the eyes open, since the aim is to learn how to see.

It seemed important to retain these instructions in some form. The instruction that we should practice in different places and situations in order to help us “generalize the lessons” provides unique insight into how to practice in order to maximize transfer of training. The statement that eyes-open practice is important because it reflects the aim of learning “how to see” also provides unique insight into why the Workbook begins with a visually oriented practice method, from which it then moves on.

In the left column of the table below, we have included the original dictation of the Introduction (“the Notes”), and have inserted changes and additions from both the Urtext and Helen’s later edit (labeled “FIP,” since that is the published edition which includes the results of this edit, even though the actual editing took place earlier). In the right column is the Complete and Annotated Edition’s Introduction. Any words we have changed from the Notes are highlighted in gray, though most of these changes are taken from later versions that are included in the left column.

The Notes (plus Urtext and FIP)	Circle Version
A theoretical foundation, such as the text [FIP: provides], is necessary as a background [FIP: framework] to make these exercises [FIP: the exercises in this workbook] meaningful. Yet it is the exercises that [Ur: which] will make the goal [FIP: of the course] possible. An untrained mind can accomplish nothing. It is the purpose of these exercises [FIP: this workbook] to train the [FIP: your] mind to think along the [Notes inserts “their”] lines which the course [FIP: the lines the text] sets forth. The exercises are very simple. They do not require more than a few minutes [FIP: a great deal of time]-, and it does not matter where [Ur: or when] you do them. They require [Ur: need] no preparation. They [FIP: The exercises] are numbered, running [FIP omits “running”] from 1 to 365. The training period is one year. Do not undertake [FIP: to do] more than one lesson exercise [FIP: set of exercises] a day. The purpose of the workbook [Ur: this workbook these exercises] is to train the [FIP: your] mind [FIP: in a systematic way] to a different perception of [FIP: everyone and] everything in the world. The first se [would have been “section”] workbook is divided into two [FIP: main] sections, the first dealing with the undoing of what [FIP: of the way] you see now, and the second with the restoration of sight [FIP: the acquisition of true perception]. It is recommended that each lesson exercise be repeated several times each [Ur: a] day, preferably in a different place each time, and if possible in every situation in which you spend any long period of time. The purpose is to train the mind to generalize the lessons [FIP: The exercises are planned to help you generalize the lessons], so that you will understand that each of them is as applicable to one situation as it is to another [FIP: is equally applicable to everyone and everything you see]. Unless specified to the contrary, the exercises [Ur: exercise] should be practiced with the eyes open-, since the aim is to learn how to see. The only rule that should be followed throughout is to practice the exercises [FIP: The only general rules to be observed throughout, then, are: First, that the exercises be practiced] with great specificity [FIP: as will be indicated]. Each one applies [FIP: This will help you to generalize the ideas involved] to every situation in which you are, find yourself, and to everything you see	A theoretical foundation such as the text is necessary as a background to make the exercises in this workbook meaningful. Yet it is the exercises that will make the goal of the course possible. An untrained mind can accomplish nothing. It is the purpose of these exercises to train the mind to think along the lines the course sets forth. The exercises are very simple. They do not require a great deal of time, and it does not matter where you do them. They need no preparation. They are numbered, running from 1 to 365. The training period is one year. Do not undertake more than one lesson a day. The purpose of the workbook is to train the mind in a systematic way to a different perception of everything in the world. The workbook is divided into two sections, the first dealing with the undoing of the way you see now, and the second with the restoration of sight. Each day’s exercises are planned around one central idea, which is stated first. This is followed by a description of the specific procedures by which the idea for the day is to be applied. Many of the earlier exercises should be practiced with eyes open, to emphasize that the aim is to learn how to see. Also, unless you are instructed otherwise, it is recommended that each exercise be repeated several or even many times a day, preferably in a different place each time, and if possible in every situation in which you spend any long period of time. The purpose is to train the mind to generalize the lessons, so that you will understand that each of them is as applicable to one situation as it is to another. The only rules that should be followed throughout are these: First, to practice the exercises with great specificity. Each one applies to every situation in which you find yourself, and to everything you see in it. Second, be sure that you do not decide that there are some things to which the idea for the day is inapplicable. The aim of the exercises will always be to increase the application of the idea to everything.

[FIP: to everyone and everything] in it. [FIP: With the exception of the review periods] Each day's exercises are planned around one central idea, [FIP: which is stated first] the exercises [Ur: themselves] consisting of applying that idea to as many specifics as possible. [FIP: This is followed by a description of the specific procedures by which the idea for the day is to be applied.] [FIP: Second,] Be sure that you do not decide [FIP: for yourself] that there are some things you see [FIP: some people, situations or things] to which the idea for the day is [FIP: the ideas are] inapplicable. [FIP: This will interfere with transfer of training. The very nature of true perception is that it has no limits. It is the opposite of the way you see now.] The [FIP: overall] aim of the exercises will always be [FIP: is] to increase the application of the idea to [FIP: increase your ability to extend the ideas you will be practicing to include] everything. This will not require effort [FIP: will require no effort on your part. The exercises themselves meet the conditions necessary for this kind of transfer.]. Only be sure that you make no exceptions in applying the idea.

[FIP: Transfer of training in true perception does not proceed as does transfer of the training of the world. If true perception has been achieved in connection with any person, situation or event, total transfer to everyone and everything is certain. On the other hand, one exception held apart from true perception makes its accomplishments anywhere impossible.]

Some of the ideas [FIP: the workbook presents] you ~~may~~ will find difficult [Ur: hard] to believe, and others will seem [FIP: may seem to be] quite startling. It [FIP: This] does not matter. You are merely asked to ~~a use them by applying~~ apply them to what you see [FIP: apply the ideas as you are directed to do]. You are not asked to judge them, or [Ur: nor] even to believe them [FIP: to judge them at all.]. You are merely asked [Ur: asked only] to use them. It is only [FIP omits "only"] their use that [Ur: which] will give them meaning to you, and [FIP: will] show you [FIP: that] they are true. Remember only this; you need not believe them [FIP: the ideas], you need not accept them, and you need not ~~even~~ [FIP: even] welcome them. Some of them you may actively resist. None of this will matter, nor [FIP: or] decrease their efficacy. But allow yourself to make no [FIP: But do not allow yourself to make] exceptions in applying the ideas the exercises contain [FIP: the workbook contains, and whatever]. Whatever your reaction [Ur: reactions] to the ideas may be, use them. Nothing more than this is required.

This will require no effort on your part. The exercises themselves meet the conditions necessary for this kind of transfer. Only be sure that you make no exceptions in applying the idea. This will interfere with transfer of training.

Transfer of training in true perception does not proceed as does transfer of the training of the world. If true perception has been achieved in connection with any person, situation, or event, total transfer to everyone and everything is certain. On the other hand, one exception held apart from true perception makes its accomplishment anywhere impossible. The very nature of true perception is that it has no limits. It is the opposite of the way you see now.

Some of the ideas you will find difficult to believe, and others will seem quite startling. It does not matter. You are merely asked to apply them as you are directed to do. You are not asked to judge them or even to believe them. You are merely asked to *use* them. It is their use that will give them meaning to you, and show you they are true.

Remember only this: You need not believe the ideas, you need not accept them, and you need not welcome them. Some of them you may actively resist. None of this will matter, or decrease their efficacy. But allow yourself to make no exceptions in applying the ideas the exercises contain. Whatever your reaction to the ideas may be, use them. Nothing more than this is required.

1.2:1: Paragraph break added.

1.3:1: Paragraph break added.

1.3:5: “to everything you see” was “to everything” (changed in Urtext).

1.4:1-3: The fourth paragraph has been added from the FIP version.

1.4:1: “Each of the first three lessons should not be done more than twice a day” was “Each of the first three lessons should not be done more than twice a day each.” The second occurrence of “each” is redundant.

2.1:1: “those for” was “those with” (changed in Urtext).

2.1:5: “turn around and apply the idea to what is behind you” was “turn around and apply the idea to what was behind you.”

2.1:6: “a given area” was “an area” (changed in FIP).

3.1:3: “for the application” was “for application” (changed in Urtext).

3.1:5: “if you see it” was “because you saw it” (changed in Urtext).

3.2:1: “you really understand” was “you know” (changed in Urtext).

4.3:2: “train you in” was “train you to in” (corrected in Urtext).

4.4:3: “on this street, and so on” was “or wherever you are” (changed in FIP).

4.5:2: “to be followed for the exercises” was “to be followed” (changed in Urtext).

5.3:1: “to be indiscriminate and to avoid” was “to be indiscriminate and avoid” (changed in Urtext).

5.4:5: “and try” was “try” (corrected in Urtext).

5.4:6: “source of the upset as you perceive it and of the” was “source as you perceive it, and the” (wording changed in Urtext).

5.4:7-9: These sentences have been added from the Urtext.

5.5:1: Paragraph break added.

6.2:2: “practice periods which are required” was “practice periods” (changed in Urtext).

6.2:2: “the application” was “application” (changed in Urtext).

6.3:1: Paragraph break added.

7.2:2: “new ideas about time” was “new ideas about it” (changed in Urtext).

7.3:2: Paragraph break deleted.

7.3:3: “past experiences of picking” was “past experiences with picking” (changed in Urtext).

7.4:10-11: These two sentences were added from the Urtext.

7.4:12: This sentence—which is necessary to specify the number and length of practice periods—was added from the FIP.

8.1:2: “really sees” was “sees” (changed in Urtext).

8.2:2: “is thus to think” was “is to think.”

8.5:1: Paragraph break added.

9: Written above the lesson title in small letters is the following: “My thoughts are unrelated to the present (change to “my”) of which I am aware.”

9.3:1: “whatever you see” was “what you see” (changed in Urtext).

9.3:2-9: These sentences are found only in the Urtext, not in Helen’s notes.

9.4:1-3: These three sentences have been moved to this location (following a handwritten note in the Urtext), from their original location after 3:1.

10.1:1: “of which you are aware, or of which you become aware” was “of which you are aware, or become aware.”

10.1:2: “that they are not” was “that they are not that they are not” (corrected in Urtext).

10.1:5: “no doubt that” was “no doubt” (changed in Urtext).

10.4:5: “classification of any kind” was “any classification” (changed in Urtext).

11.1:3: “the concept” was “the idea (concept)” (changed in Urtext).

11.2:2: “slowly to yourself” was “slowly” (changed in Urtext).

11.3:3: “The idea should be practiced as casually as possible” was “The introduction to this idea should be practiced as casually as possible.” Actually, what we are practicing here is the idea itself; there is no *introduction* to the idea that we are asked to practice. Two paragraphs earlier, the idea is called an introduction to “the concept that your thoughts determine the world you see.” Therefore, the sentence in question could mean “The idea—which is an introduction to the idea that your thoughts determine the world you see—should be practiced as casually as possible.” But trying to word the sentence in a way that reflects this meaning seemed unnecessary and bulky.

12.2:7: Helen apparently wrote several versions of this sentence. Her first version seems to have been “This is a beginning step in giving them equal value.” She then changed the end to read “in learning to give them equal value.” She then changed it again to read “in learning to give everything external equal value.” She then crossed out “everything external” and read into the Urtext “in learning to give them all equal value.” We thought the phrase “everything external” made the point more strongly and sounded more like a final goal that this “beginning step” would lead to, so we chose that version.

12.3:2: “a dangerous world” was “a a dangerous world” (corrected in Urtext).

12.3:2: “happen to occur to you” was “occur to you” (changed in Urtext).

12.4:3: Helen originally wrote “they should be ~~included~~ used at the point in the practice period at which they occur.” However, she then replaced this phrase in the Urtext with “use them along with the rest.” We have included the new version because it is the beginning of what appears to be several sentences of new dictation in the Urtext: “You may not yet understand why these ‘nice’ adjectives belong in these exercises, but remember that a ‘good world’ implies a ‘bad’ one, and a ‘satisfying world’ implies an ‘unsatisfying’ one. All terms which cross your mind are suitable subjects for today’s exercises. Their seeming quality does not matter.”

12.4:7: “applying today’s idea” was “the ~~applying~~ application of the idea.”

12.4:8-10: These sentences were added in the Urtext.

12.5:3: “accept the world as meaningless” was “accept it as meaningless” (changed in Urtext).

12.5:8: “His” was “the Word of God” (changed in Urtext).

12.5:9: This sentence was added in the Urtext.

13.3:2: “attributes that it” was “attributes which it.”

13.6:2: “try not even to think” was “try not think” (changed in Urtext).

14.2:1: “eyes closed throughout” was “eyes closed” (changed in Urtext).

14.3:2: “even quite painful” was “painful.”

14.5:1: “application of today’s idea also include” was “~~application of today’s idea~~ practice periods for today include also” (changed in Urtext).

14.5:4: “create illness” was “create that illness” (corrected in Urtext).

14.6:1: “you are looking” was “you look” (changed in Urtext).

14.6:7: “the practice periods” was “the practice periods of mind searching” (changed in Urtext).

14.7:1: “; aside from the practice periods” was added in the Urtext.

14.7:4: “*the situation which is disturbing you*” was “the situation.”

15.Heading: “that” was “which.”

15.2:4: The word that is now “vision” was originally written as “vision,” but this was then crossed out and replaced with “sig” (would have been “sight”), which was then replaced with “seeing.” But then “vision” was read into the Urtext.

15.3:6: “knowledge to you” was “truth” (changed in Urtext).

15.4:2-3: In both sentences, “*image that*” was “*image which*.”

15.4:5: “to continue to look” was “to look” (changed in Urtext).

15.5:3: This sentence was added in the Urtext.

16.4:1: “actively seek” was “seek actively” (changed in Urtext).

16.6:1: Paragraph break added.

17.2:1: “In applying today’s idea, say to yourself, with eyes open” was “With eyes open, say to yourself” (changed in Urtext).

18.2:1: Paragraph break added (changed in Urtext).

18.2:3: Paragraph break deleted (changed in Urtext).

18.3:5: This sentence was added in the Urtext.

19.2:1: “Today we are again” was “Again today we are” (changed in Urtext).

19.2:3: “Yet it” was “It” (changed in Urtext).

19.3:1: “is to be undertaken” was “are to be undertaken” (changed to agree with the singular “minute or so” earlier in sentence).

19.3:2: “thoughts” was “ideas” (changed in Urtext).

19.5:1: “as possible in selecting subjects for the practice period” was “as possible” (changed in Urtext).

19.6:1: “time involved” was “the practice period” (changed in Urtext).

20.1:4: “the reversal” was “reversal” (changed in Urtext).

20.2:4: “You want happiness” was “You want to be happy.” Changed to agree with “You do not have them [salvation, happiness, peace] now.”

20.2:6: “mind is” was “minds are.”

20.3:8: “is vision given you” was “does vision lie” (changed in Urtext).

21.5:1: Paragraph break added.

22.3:4: This sentence was crossed out in Helen’s notebooks but was restored in a handwritten addition to the Urtext.

23.1:1: “ever succeed” was “~~ever~~ succeed” (“ever” restored in Urtext).

23.4:1: “that you” was “which you.”

23.4:3: “world you see” was “world” (changed in Urtext).

23.6:4: “*I can escape from the world I see by giving up attack thoughts*” was “I can escape from the world by giving up attack thoughts.” “I see” added to agree with the idea for the day.

23.6:5: “attack thought” was “one” (changed in Urtext).

23.7:2: “they are exactly the same” was “they are the same” (changed in Urtext).

24.1:5: “Yet they” was “They” (changed in Urtext).

24.2:3: “a beginning step in opening” was “a ~~beginning~~ step in toward opening.” Helen often restored original but struck-out versions of her dictation, and even though she didn’t do that in this case, the original here is slightly more specific and therefore seems preferable to us.

24.4:1: “periods begin” was “period begins” (changed in Urtext).

24.5:4: “even to be” was “even not to be” (corrected in Urtext).

24.6:2: “disappointment in connection with” was “disappointment of” (changed in Urtext).

24.6:3: “each unresolved situation” was “each situation” (changed in Urtext).

25.1:7: “your goals become” was “your goals with [probably meant to be ‘will’] become” (corrected in Urtext).

25.4:1: “one more thought is necessary: At the most superficial levels you do recognize purpose, yet purpose” was “one more thought is necessary. At the most superficial levels you do recognize purpose. Yet purpose.”

25.5:4: “two minutes” was “two minute” (changed in Urtext).

25.6:1: “nonhuman” was “unhuman.”

26.1:3: “can really attack, and what” was “can really attack. And what.”

26.1:4: “ultimately save you, but you” was “ultimately save you. But you.”

26.1:5: “your own best interests” was “your best interests” (changed in Urtext).

26.2:3: “which is where” was “where” (changed in Urtext).

26.5:2: “discomfort is too great” was “discomfort is great” (changed in Urtext).

26.6:2: Helen originally began this sentence with “The concern may.” She then changed that to “This may.” But then she read her original (“The concern may”) into the Urtext.

26.6:4: “very many for any one practice period” was “very many at a time” (changed in Urtext).

26.6:5: Paragraph break deleted.

26.7:3: “saying” was “~~in~~ and saying” (changed in Urtext).

26.8:1: Paragraph break added.

26.8:1: “and there may be many more.” Helen first wrote “and there may be many more,” but then she changed this to “and even more.” She then read into the Urtext, “and quite possibly more.” We feel that her first version, given that it makes a stronger and more specific statement, is probably the best.

26.9:1: Helen originally wrote “As the number of anticipated outcomes increases,” then modified this to read “As the list of anticipated outcomes for each situation continues.” We believe the first version, with its talk of a “number” that “increases,” is more in keeping with a recent sentence that also speaks about an increasing number (“you should have some five or six distressing possibilities...and there may be many more”). However, we have included the phrase “for each situation” from Helen’s second version.

26.9:1: “occur to you toward the end” was “occur to you last” (changed in Urtext).

26.10:3: “each practice period” was “the practice period” (changed in Urtext).

27.1:2: “desires” was “wishes” (changed in Urtext).

27.2:2: “uneasy about” was “uneasy by.”

27.3:4: “It is recommended that you set” was “Try to set.”

27.4:3: “these questions” was “these two questions.”

28.1:3: Helen originally wrote “not our concern here,” but then crossed out “here” and substituted “now.” However, she restored the original “here” in the Urtext.

28.1:4: “If you are willing at least to make them now” was “If you are willing to make them” (changed in Urtext).

28.2:1, 3:1, 4:3: “Above all else” was “Above all.” Apparently after these sentences were dictated, Helen added “else” to the lesson title in the Notes. Then, in the Urtext, she added “else” to each of these sentences so that it would fit the final form of the lesson title in the Notes.

28.2:8: “you will see” was “which you will see” (changed in Urtext).

28.3:1: “your own preconceived ideas” was “your own preconceived own ideas” (second “own” removed in Urtext).

28.3:4: “your own tiny experience of tables” was “your own tiny experiences of tables.”

28.6:3: “a commitment to each of them to let its purpose be revealed to you, instead of placing your own judgment upon it” was “a commitment to each of them to let their purpose be revealed to you, instead of placing your own judgment upon them.”

28.8:1 “name of the subject” was “name of subject” (changed in Urtext).

28.8:2: “*see this ____ differently*” was “see this ____.” We added “differently” to match the lesson title and, more importantly, to match the example that is stated three times in the body of the lesson: “Above all else I want to see this table differently.”

29.2:1: Helen originally wrote “probably” (“probably find this idea very difficult to grasp”), then crossed it out, then restored it in the Urtext.

29.2:3: “in a table, for example,” was “in a table.”

29.6:1: Helen originally wrote “say” (“say the words unhurriedly”), then crossed it out and replaced it with “repeat,” then restored “say” in the Urtext.

30.2:4: “apart from us” was “apart from it” (corrected in Urtext).

30.3:1: “applied as often as possible” was “applied as possible” (changed in Urtext).

30.3:3: Paragraph break deleted.

30.3:3: Helen originally wrote “Real vision is not limited to ‘near’ and ‘far.’” In the Urtext she then added “concepts such as”: “Real vision is not limited to concepts such as ‘near’ and ‘far.’” We have modified this slightly, changing “to” to “by,” which accords with “unlimited by space and distance” in the following paragraph.

30.3:4: “To help yourself begin to get used to this idea, try to think” was “To help you begin to get used to this idea, try to think.”

30.4:3: “To aid in helping yourself to become more accustomed to this idea as well” was “To aid in helping you to become more accustomed to this idea too” (“too” replaced with “as well” in Urtext).

31.4:1: Helen originally wrote “repeat the idea for today to yourself,” then modified this to read “repeat today’s idea to yourself,” and then read into the Urtext the original “repeat the idea for today,” minus the phrase “to yourself.” This was presumably to avoid repeating “to yourself,” as that phrase was part of the previous sentence. We have chosen the version from the Urtext.

31.5:1: This paragraph break was added into the notes, then crossed out, then read into the Urtext.

32.3:1: “practice periods for the morning and evening” was “practice periods morning and evening” (changed in Urtext).

32.4:1: “not fewer than three” was “not less than three.”

33.2:1: Paragraph break added.

33.2:2: Paragraph break deleted.

33.4:1: Paragraph break added.

34.4:1: “repeating the idea for today slowly” was “repeating the idea for today” (changed in Urtext).

34.5:4: “*I now see*” was “I see” (changed in Urtext).

34.6:1: “change your mind in any specific context” was “change your mind.”

34.6:2: “tell yourself specifically” was “tell yourself” (changed in Urtext).

35.2:2: “environment you want, and you want” was “environment you want. And you want.”

35.2:3: “part of this environment” was “part of it” (changed in Urtext).

35.2:5: “This is not” was “It is not” (changed in Urtext).

35.4:1: “the three five-minute” was “the five minute” (changed in Urtext).

35.5:1: “earlier part of the mind-searching period” was “earlier parts of the mind searching periods” (wording changed in Urtext).

37.3:2: “merely by your quiet recognition” was “merely your quiet recognition” (changed in Urtext).

37.5:1: This phrase was added in the Urtext: “You may continue the practice period with your eyes closed.”

37.5:1: “and to those” was “and those” (changed in Urtext).

37.6:2: “silently to anyone you meet” was “silently anyone you meet” (corrected in Urtext).

38.3:1: Helen began writing “anyone” (writing just “an”), then crossed this out and changed it to “someone,” then read the original “anyone” into the Urtext.

38.4:2: Paragraph break removed.

38.4:2: “a situation that is difficult for you” was “a difficult situation for you” (changed in Urtext).

38.4:5: “*nothing my holiness cannot do*” was “nothing that my holiness cannot do” (removed “that” for consistency with how this phrase is rendered throughout the lesson).

38.5:2: “You might like, for example,” was “You might like” (changed in Urtext).

38.5:3: “my holiness” was “your holiness” (corrected in Urtext).

39.2:6: “needs” was “need” (changed in Urtext).

39.3:4-5: Helen first wrote “A savior must ~~first~~ be saved. How else can he teach salvation?” She then modified this in her notes, joining the two sentences with “for” (“...saved, for how else...”). However, she then read her original version (minus “first”) into the Urtext.

39.5:1: “today, and longer” was “today. Longer” (changed in Urtext).

39.10:2: “idea itself in varying the method” was “idea itself varying the method” (corrected in Urtext).

39.10:4: Paragraph break deleted (changed in Urtext).

39.11: Paragraph break added (changed in Urtext).

40.3:2: “and then add” was “and add” (changed in Urtext).

40.3:3: Paragraph break deleted (changed in Urtext).

40.3:6: This sentence was originally written as “Another might be something as follows:” This admittedly awkward sentence was circled in the Urtext, presumably as a way of flagging it for rewording. We have chosen Helen’s rewording from the FIP version: “Another might take this form.”

40.4:1: Paragraph break added.

41.5:6: Helen originally wrote “Try to enter very deeply into your own self, keeping your mind clear of any thoughts which might distract your attention.” However, she then changed this in her notebook in this way: “Try to enter very deeply into your own ~~self~~ mind, keeping ~~your mind~~ it clear of any thoughts which might distract your attention.” We have chosen her first version (replacing “which” with “that,” as Helen did in the Urtext), for several reasons. First, she herself often restored a version she had struck out and replaced in her notebooks. Second, we think entering “deeply into your own self” captures better the intended meaning, which is to try to enter into the center of your being. Third, we think it is unlikely that Helen heard two different entities (“self” and “mind”) when Jesus in fact said only one (“mind”), as her second version has it. Fourth, we think it much more likely that what is at work here is Helen’s observable bias against Jesus’ use of the word “self” (lower-case) to refer to an individual Son of God.

41.7:5: “it is attempted, and sooner” was “it is attempted. And sooner.”

41.8:3: “on the holiness that they imply about you, on the unfailing companionship that is yours, on the complete protection that surrounds you” was “on the holiness which they imply about you, on the unfailing companionship which is yours, on the complete protection that surrounds you.”

42.1:5: “And it is His gift, rather than your own, which offers vision to you” was “And it is His gift to you, rather than your own, which offers vision to you.”

42.5:3-5: “and you have let obviously irrelevant thoughts intrude. You may also reach a point where no thoughts at all seem to come to mind. If such interferences occur, open your eyes and repeat the thought” was “and you have let irrelevant thoughts intrude. If this occurs, open your eyes, repeat the thought” (changed in Urtext).

42.6:1: “active searching for relevant thoughts” was “active searching” (changed in Urtext).

42.6:3: “alternating between slow repetitions” was “alternating a slow repetition” (changed in Urtext).

43.2:5: Paragraph break deleted (changed in Urtext).

43.3:1: Paragraph break added (changed in Urtext).

43.5:2: “for a short time” was “for a short” (corrected in Urtext).

43.6:1: “longer phase of the exercise period” was “longer phase” (changed in Urtext).

43.8:2: “someone else, for example, try to” was “someone else, try to” (changed in Urtext).

44.2:2: “outside yourself, nor is” was “outside yourself. Nor is.”

44.5:4: Paragraph break deleted (changed in Urtext).

44.6:1: Paragraph break added (changed in Urtext).

44.6:2: “reach the light” was “reach ~~the~~ light.”

44.7:1: “and then close them” was “and ~~then~~ close them.”

44.7:2: “letting go every kind of interference and intrusion by quietly sinking past it” was “letting go every kind of interference and intrusion by quietly sinking past them.”

44.7:5: Paragraph break deleted (changed in Urtext).

44.8:1: Paragraph break added (changed in Urtext).

44.10:2: “pass by the thoughts” was “pass the thoughts” (changed in Urtext).

44.11:1: “with eyes open” was “eyes open” (changed in Urtext).

45.1:4: “Nothing that you think represents your thoughts resembles your real thoughts” was “Nothing that you think are your thoughts resemble your real thoughts.”

45.7:4: Paragraph break deleted.

45.8:1: “thing is necessary: Approach it” was “thing is necessary. Approach it.”

45.8:2: “the place you are trying” was “the place which you are trying” (changed in Urtext).

45.9:3: “host you are, and thank Him” was “host you are. And thank Him.”

46.3:2: “the longer practice periods” was “the practice periods” (changed in Urtext).

46.4:3: “Mention each one by name, saying” was “Mention each one by name, and say.”

46.5:4: “adding related ideas” was “offering related ideas” (changed in Urtext).

46.7:1-2: “The shorter applications may consist of a repetition of the idea either in the original or in a related form, as you prefer. Be sure, however, to make more specific applications if they are needed” was “The shorter applications may consist either of a repetition of the idea in the original or in a related form, or in more specific applications, if needed.” This change took place in the Urtext, aside from the word “either,” which we moved for grammatical reasons.

47.2:2: “that you can” was “that you have” (changed in Urtext).

47.3:3: “makes no exceptions, and the Voice” was “makes no exceptions. And the Voice.”

47.6:1: “correction of your errors, but it” was “correction of your errors. But it.”

47.6:1: “it could hardly be” was “it is hardly” (changed in Urtext).

47.6:2: “confidence” was “your confidence” (changed in Urtext).

48.1:5: “But it is very difficult to recognize it” was “But it is very difficult to recognize” (corrected in Urtext).

48.2:4: “repeat the idea” was “repeat it” (changed in Urtext).

49.2:1: “The part that” was “The part which” (changed in Urtext).

50.2:5: Here is the sentence as it appears in the Notes: “It will transport you into a state of mind ~~in~~ which nothing can threaten, nothing can disturb, and nothing can intrude upon the eternal calm of the Son of God.” By striking out the word “in,” Helen now made the sentence about two different things: a “state of mind” that nothing can threaten or disturb, and an “eternal calm” that nothing can intrude on. This also required her to add “where” (“where nothing can intrude upon”) in the Urtext (in a handwritten change) in order to make the sentence grammatically correct. We have restored that “in,” which means that the sentence is now once again about *one* thing: an “eternal calm” that nothing can threaten, disturb, or intrude on.

50.4:1: “For ten minutes twice today” was “Twice today” (“For ten minutes” drawn from FIP).

Re.1.In.1:3: “a few short comments” was “a short comment” (changed in Urtext).

Re.1.In.4:1: Paragraph break added.

Re.1.In.4:1: “practice periods” was “reviews.”

Re.1.In.4:3: “than in those” was “than those” (changed in Urtext).

Re.1.In.6:1: “original form” was “original form of statement” (“of statement” crossed out in Urtext).

52.4:4: “present; it is whether” was “present. It is merely whether” (changed in Urtext).

53.1:4: “insane ones” was “~~insane thoughts~~ meaningless ones” (changed in Urtext).

53.5:1: “that I have made” was “which I have made.”

54.1:3: “to the real one, but thoughts” was “to the real one. But thoughts.”

54.2:4: Helen originally wrote “being is thought,” then crossed out “being” and wrote “life” above it. We have retained the original “being” because the sentence rests on the connection between thought and existence, and

“being” (also a Course term) is a closer synonym for existence than “life” and is also more appropriate in a reference to philosophy (the sentence begins with a reference to Descartes’ famous *cogito*).

54.2:5: “the world I see” was “the world” (changed in Urtext).

54.2:6: “that my state of mind can change” was “that state can change” (changed in Urtext).

54.2:6: “can change, and so I also” was “can change. And so I also.”

55.3:4: “love to return” was “love return” (corrected in Urtext).

55.3:5: “this I choose to see, in place of what I look on now” was “this that I choose to see, in place of what I now look on now” (changed in Urtext).

55.4:3: “my best interests” was “my own best interests” (changed in Urtext).

56.1:6: “the world I see, but God” was “the world I see. But God.”

57.2:8: “hold him prisoner” was “~~hold~~ keep him prisoner” (changed back to the original “hold” in Urtext).

57.4:4: “peace also abides in the hearts” was “peace abides in it, and in the hearts” (changed in Urtext).

58.4:2: Helen first wrote “My holiness saves me from all guilt, and to recognize my holiness is to recognize my salvation.” She then altered this by hand to read “My holiness saves me from all guilt. Recognizing my holiness is recognizing my salvation.” She then read into the Urtext “Since my holiness saves me from all guilt, recognizing my holiness is recognizing my salvation.” We have combined her original version with her final one: “Since my holiness saves me from all guilt, to recognize my holiness is to recognize my salvation.”

58.4:3: “to recognize” was “recognizing.”

59.1:2: Helen originally wrote “God always goes with me.” She then changed this by hand to read “God goes with me everywhere.” However, she then read her original version into the Urtext: “God always goes with me.”

59.2:1-2: “God is my strength. Vision is His gift” was “God is my strength, and Vision is His gift” (corrected in Urtext).

59.3:6-7: The phrase “these I choose” in both of these sentences was originally “these that I choose,” and was shortened to “these I choose” in the Urtext.

61.3:4: “acknowledgment” was “acknowledging” (changed in Urtext).

62.4:2: “make the day as happy for you as God wants it to be” was “make the day as happy for you as God wants you to be.”

62.4:3: “around you” was “about you” (changed in Urtext).

63.4:3: “for reinforcing” was “in reinforcing” (changed in Urtext).

63.4:5: “who but” was “who by” (corrected in Urtext).

64.1:2: “justification for forgetting it” was “justification for doing so” (changed in Urtext).

64.1:3: “abandon God and His Son by taking on a physical appearance” was “abandon God and His Son, taking on a physical appearance.”

64.3:2: “that leads...the fear...that induces” was “which leads...fear...which induces” (changed in Urtext).

64.7:1: Paragraph break added.

64.7:1: “to reflecting” was “reflecting” (corrected in Urtext).

64.9:1: “shorter” was “the shorter” (changed in Urtext).

64.9:2: “closed, trying to concentrate on the thoughts you are applying” was “closed” (changed in Urtext).

64.9:3: “keep your eyes open after reviewing the thoughts” was “keep your your eyes open after reviewing the idea” (changed in Urtext).

65.1:3: “obviously” was crossed out in the Notes, but then restored in the Urtext.

65.2:4: “only way in which” was “only way” (changed in Urtext).

65.3:1: “number of days” was “number which are” (changed in Urtext).

65.4:2: “today in advance” was “in advance for today” (changed in Urtext).

65.4:3: Paragraph break deleted.

65.5:3: Paragraph break deleted.

65.5:5: “dismissing each one” was “dismissing them” (changed in Urtext).

65.6:2: “Try, however, to” was “Try to” (changed in Urtext).

66.2:3: “not a” was “not the” (corrected in Urtext).

66.4:2: “God gives” was “God gave” (changed in Urtext).

66.5:2: “gives me” was “gives my” (corrected in Urtext).

66.5:5: “not yet accept” was “not accept” (changed in Urtext).

66.7:3: “ruled by the ego” was “the ego’s” (changed in Urtext).

66.12:2: “*My happiness and my function*” was “My happiness and function” (changed because “my function” is the standard wording in this lesson).

67.1:3: “This is why God appointed you as the savior of the world.” Helen wrote the latter part of this sentence in several ways. First, she wrote “God appointed you as the bringer of,” then crossed out “bringer of.” In its place, she wrote “source of the” and finished with “world’s salvation.” Then she crossed out “source of the” and wrote “savior.” Then she crossed out “savior” and wrote “savior of the.” Then she crossed out “salvation,” which left “God appointed you as the savior of the world’s.” We have corrected “world’s” to read “world.”

67.2:3: Paragraph break deleted.

67.4:2: “may also find” was “may find” (changed in Urtext).

67.4:4: “whether you feel you have succeeded or not” was “whether you succeed or not today” (changed in Urtext).

67.6:1: “in the shorter practice periods” was “as you do so” (changed in Urtext).

68.3:1: “Which remains aware of Its likeness to Its Creator” was “~~who which~~ who remains aware of likeness to His Creator” (changed in Urtext).

68.3:1: “in its sleep” was “in ~~its~~ sleep” (“its” restored in Urtext).

68.4:4: “if you believed” was “if you ~~believed~~ thought” (“believed” restored in Urtext).

68.6:5: Paragraph break deleted.

68.7:1: Paragraph break added.

W-68.7:2: “Say to them all” was “Say to them all collectively.” This was changed to fit the change made in the Urtext (which we have followed) to the singular “*friend*” in the next sentence.

68.7:3: “*friend*” was “friends” (changed in Urtext).

68.8:3: “Try to believe” was “Try to ~~believe~~ feel” (“believe” restored in Urtext).

69.2:2: “to thinking about what we are” was “to think about what we will be” (changed in Urtext to “in thinking about what we are”).

69.2:5: “disappear in the sunlight” was “vanish in the sunlight” (changed in Urtext).

69.3:1: “with the full” was “with full” (changed in Urtext).

69.4:1: “let go of all the content which generally occupies your consciousness” was “let all the content which generally occupies your consciousness go” (changed in Urtext).

69.4:2: “round area” was “~~round~~ round circular area” (changed to “round area” in Urtext, and then changed by hand to “circle”).

69.6:1: “for yourself and the world, try to settle down” was “to yourself and to the world, settle” (changed in Urtext).

69.6:3-5: “your mind. Brush them aside with your hand. Feel them” was “your mind; brush them aside with your hand; feel them.”

69.8:1: “Father today, and be” was “Father today. And be” (changed in Urtext).

69.8:6: “be done” was “may be done” (changed in Urtext).

69.9:1: “your grievances are hiding” was “your grievances are are hiding” (corrected in Urtext).

69.9:7: Paragraph break deleted.

70.3:2: “can be partially accepted, and you” was “can be partially accepted. And you.”

70.6:2: “still let” was “~~still~~ let” (“still” restored in Urtext).

70.6:3: “a number of lessons” was “several lessons now” (changed in Urtext).

70.7:5: “to reviewing” was “reviewing” (corrected in Urtext).

70.8:5-6: “the light. But remember” was “the light, but remember” (changed in Urtext).

70.9:4: “assure you this will” was “assure you that this will” (changed in Urtext).

70.10:8: “my own” was “me own” (corrected in Urtext).

71.2:3: “outside yourself” was “outside” (changed in Urtext).

71.2:4: Paragraph break deleted.

71.2:4: “that says” was “which says” (changed in Urtext).

71.3:3: We moved “persists” from the very end of the sentence (“in other things persists”) to after “the illusion” (“the illusion persists”).

71.3:3: “there are still grounds” was “there is still grounds.”

71.4:3: “than to channel all your efforts into searching” was “than channelizing your efforts to searching” (changed in Urtext to “than to channelize all your efforts in searching”).

71.5:1: “seek for salvation” was “seek ~~for it~~ salvation” (“for” restored in Urtext).

71.8:3: Paragraph break deleted.

71.8:3: “inherent in the first, and in the first” was “inherent in the first. And in the first.”

71.9:2: “Ask Him very specifically” was “Ask of Him” (changed in Urtext).

71.10:2: “form of today’s idea” was “form of the ~~id~~ today’s idea” (corrected in Urtext).

72.14:1: “will be somewhat” was “will be a ~~trifle~~ somewhat” (corrected in Urtext).

73.4:5: Paragraph break deleted.

73.4:7: “found without” was “found with~~in~~?” (corrected in Urtext).

73.7:6: Paragraph break deleted.

73.7:9: “nor” was “or” (changed in Urtext).

74.1:5: “are torn” was “were torn” (changed in Urtext).

74.4:1: Paragraph break added.

74.5:2: “very specifically” was “very specific” (corrected in Urtext).

74.5:5: “conflicts” was “conflicts” (changed in Urtext).

74.7:5: “experience the peace” was “succeed in experiencing the peace” (changed in Urtext).

75.1:5: “with you wherever you go” was “with you” (changed in Urtext).

75.2:6: “has” was “~~has~~” (“has” restored in Urtext).

75.4:6: “shadow on the world today” was “shadow today” (changed in Urtext).

75.7:2: “And tell” was “~~And~~ tell” (“And” restored in Urtext).

75.8:5: “on this day” was “~~on~~ in this day” (changed in Urtext).

75.10:1: Paragraph break added.

76.2:2: “where salvation is not” was “where it is not.”

76.2:3: “tells you once again” was “tells once again” (corrected in Urtext).

76.3:1: “set up to save you” was “set to save you” (changed in Urtext).

76.3:3: “pushed into” was “pushed in” (changed in Urtext).

76.8:2: “the body’s protection” was “the body protection” (corrected in Urtext).

76.8:4: Paragraph break deleted.

76.11:4: “We will repeat” was “We will not repeat” (corrected in Urtext).

76.11:6: “but God’s” was “but God” (corrected in Urtext).

76.12:1: “at least four or five” was “4 or 5” (changed in Urtext).

76.12:3: “and that His Son” was “and His Son” (changed in Urtext).

77.7:5-6: These two sentences were originally written this way: “You will recognize these situations; you are not relying on yourself to find them, and you are therefore fully entitled to receive them whenever you ask.” The Urtext has them this way: “You will recognize these situations. And since you are not relying on yourself to find the miracle, you are therefore fully entitled to receive it whenever you ask.” We have included the Urtext version of the sentence, except we have used the plural “miracles” from the Notes (to fit the plural “them” and “they” in the preceding sentence), rather than the singular “miracle.”

77.8:1: Paragraph break added.

78.Heading: Helen originally wrote this as “Let me replace all grievances with miracles,” but then changed it to “Let miracles replace all grievances,” which fits the iambic pentameter and also fits the form of the idea as written at the very end of the lesson.

78.1:4: “Yet” was “And” (changed in Urtext).

78.11:3: The beginning of this sentence is ambiguous in the Notes. The first part of what Helen wrote was “To everyone you meet today, and to.” She then followed this with “the ones” and “those,” with “those” being written over “the ones” and with no words crossed out. Which of these, then, did she intend? In this lesson, she was tracking the iambic pentameter, and she marked off this line (up to and including “the ones/those”) as a line of iambic pentameter, which means it can contain only ten syllables. We don’t know, then, exactly how she understood it: perhaps she understood it to read “To everyone you meet, and to the ones,” or “To everyone you meet today, and those,” or perhaps another ten-syllable option. We have chosen its wording based on the way she read it into the Urtext: “To everyone you meet, and to the ones.” We have, however, changed “the ones” to “each one” to reflect the fact that the subject of the sentence (along with the sentence before it and the one after it) is singular.

79.3:1: “yourself” was “yourselves.”

79.3:3: “seems” was “seem” (corrected in Urtext).

79.7:4: “recognize” was “recognized” (corrected in Urtext).

80.1:1: “your problems” was “your problem” (changed in Urtext).

80.5:1: Paragraph break added.

80.5:3: Paragraph break deleted.

80.6:1: “yourself” was “yourselves.”

Re.2.In.5:1: “the original form of the idea” was “the original form” (changed in Urtext).

82.4:4: Helen originally wrote “may threaten,” but changed this to “may be a threat to.” However, in the Urtext, she restored it to the original, which we have used as well.

88.4:4: This sentence was originally written as “Let me allow God’s laws to work in this and not my own.” Helen then changed it by hand to read “Let me allow God’s laws and not my own to work in this.” She then dictated the original version into the Urtext, then changed that by hand to the second version from the Notes, and then crossed that change out, restoring the first Notes version in the Urtext. We decided to keep the second version from the Notes.

89.1:4: “I would accept the miracles in place of the grievances, which are but illusions that hide the miracles beyond them” was “I would accept the miracles in place of the grievances, which were but illusions that hid the miracles beyond them.”

91.2:9: “darkness makes” was “darkness make” (corrected in Urtext).

91.4:2: “it is impossible, but you are not” was “it is impossible. But you are not” (changed in Urtext).

91.7:1: Paragraph break added.

91.12:3: “this special purpose” was “these special purposes” (changed in Urtext).

92.1:4: Paragraph break deleted.

92.2:1: Paragraph break added.

92.2:4: “than to believe” was “than to think” (changed in Urtext).

92.7:5: “leaving its dreams” was “leaving it dreams” (corrected in Urtext).

92.8:3: “shift” was “change” (changed in Urtext).

93.7:7: “joy and peace” was “peace and joy.” Helen wrote these words in the wrong order six times. Four times she caught it and indicated with an arrow to reverse the order. Twice she didn’t.

93.9:8: “joy and peace” was “peace and joy” (changed in Urtext).

93.11:2: “to bring yourself closer” was “to bring you closer.”

94.1:1: “all forms” was “all form” (changed in Urtext).

94.6:1: Paragraph break added.

95.Heading: “united with my Creator.” Helen first wrote “united,” then crossed it out and wrote “at one” above it, then crossed that out, and then read “united” into the Urtext.

95.5:1: “Frequent and shorter” was “Frequent shorter.”

95.5:3: “using the idea” was “using it” (changed in Urtext).

95.7:4: Paragraph break deleted.

95.8:1: Paragraph break added.

95.8:3: Paragraph break deleted.

95.8:4: “rather than” was “and not” (changed in Urtext).

95.12:1: Paragraph break added.

96.10:2: Paragraph break deleted.

96.10:6: “your own real thoughts you have denied, letting your mind” was “your own real thoughts you have denied, and let your mind” (changed for grammatical correctness).

96.13:1: “treasure in your growing store” was “treasure ~~in~~ to your growing store” (“in” restored in Urtext).

96.13:3: “given unto you” was “given you” (“unto” added in Urtext, presumably to preserve the meter).

97.4:4: Paragraph break deleted.

97.4:4: “that abides in Him, and that calls” was “that abides in Him, and which sings” (with “calls?” written above “sings”).

97.5:2: “that will accept” was “that can accept” (changed in Urtext).

97.6:2: “the tiny gleam a firefly makes an uncertain moment, which then goes out” was “the tiny gleam a firefly makes an uncertain moment, and then goes out.”

97.6:3-4: “lead you out of darkness. Nor will you be able” was “lead you out of darkness, nor will you be able.”

97.8:1: Paragraph break added (this was the original paragraph break in the Notes, which was then changed).

97.8:3: Paragraph break deleted.

97.8:4: “its sorry consequences” was “~~its~~ the ~~its~~ the sorry consequences” (Urtext restores original “its”).

98.2:4: “stands in our way, for we have been” was “stands in our way. For we have been.”

98.3:5: “we may” was “we will” (changed in Urtext).

98.4:2-3: “stronger still. While those” was “stronger still; while those.”

98.5:3: “Is not five minutes but a small request to make in terms of gaining” was “Is not five minutes of the hour but a small request in terms of.” This is the wording from the FIP version.

98.6:4: Paragraph break deleted.

98.6:4: “Here is a bargain where you cannot lose” was “Here is a bargain which you cannot lose.”

98.8:1 “all the words” was “every word” (changed in Urtext).

98.9:5: “Him Who knows the function” was “Him Who knows ~~your special~~ the function.”

98.11:1: “And when the hour goes” was “And when the hour’s gone” (changed in Urtext).

99.1:2: “something to be saved from, forgiven for” was “something you need be saved from or forgiven for.” This was changed in FIP, presumably to preserve the meter.

99.1:3: “resulting in a state of conflict now” was “resulting in a state of conflict” (“now” added in Urtext, presumably to preserve the meter).

99.2:2: The phrase “salvation from” creates a problem with the meter in this paragraph. Presumably to correct for this, Helen in the Urtext changed three words and added several in the rest of the paragraph, so as to add six extra syllables and thus smooth out the meter. Even though these changes do not affect the meaning, for our purposes this felt like too many changes just to keep the meter intact, so we have left the paragraph as originally dictated.

99.6:4: Paragraph break deleted.

99.8:5: Paragraph break deleted.

99.9:4: “shares your function here” was “shares your function with you” (changed by hand in Urtext, presumably to preserve the meter).

99.9:5: Paragraph break deleted.

100.1:3: “each one of them” was “each one” (“of them” added in FIP, presumably to preserve the meter).

100.2:4: “This part” was “Your part” (changed in Urtext).

100.3:4: “is dim and lusterless, and no one laughs” was “is dim and lusterless. And no one laughs.”

100.5:4: “He wills for you, and so you” was “He wills for you. And so you.”

100.6:3: “and wills no sorrow rise up to abate his joy; no fear beset him” was “and wills no sorrow rises to abate his joy; no fear besets him” (changed for grammatical correctness).

100.6:4: Paragraph break deleted.

100.7:1: Paragraph break added.

100.7:2: Paragraph break deleted.

100.7:4: “among God’s messengers” was “among the messengers of God” (changed in Urtext, presumably to preserve the meter).

100.7:6: “sacrifice is asked” was “sacrifice was asked” (changed for grammatical correctness).

100.9:3: “in place” was “instead” (changed in Urtext).

101.7:2: “sin has wrought” was “sin has brought wrought” (corrected in Urtext).

102.2:1: “still further, and to realize” was “still further. And to realize” (changed in Urtext).

102.3:6: “practice periods” was “practice periods today” (changed in Urtext, presumably to preserve the meter).

102.3:8: Paragraph break deleted.

102.4:1: Paragraph break added.

102.4:3: Paragraph break deleted.

103.1:3: “being everywhere, and therefore joy” was “being everywhere. And therefore joy.”

103.3:1: “teaching ourselves” was “and teach ourselves” (changed for grammatical correctness).

103.4:1: “mind” was “minds.”

104.1:5: “which has instead received” was “which has placed” (changed in Urtext, presumably to preserve the meter).

104.4:4: “as we request” was “as we ask” (presumably changed to preserve the meter).

106.2:1: “shows.” Helen initially wrote “shows,” then crossed that out and wrote “tells,” then crossed that out and settled on “speaks.” Then she initially read “speaks” into the Urtext, but that was struck out and replaced with a typewritten “shows.” We agree with the original and final “shows,” since it fits “those who cannot see” at the end of the sentence.

106.2:3: “to you for your” was “to you with for your” (corrected in Urtext).

106.4:4: “dreamed” was “dreamt” (changed in Urtext).

106.10:2: “this reminder” was “your reminder” (changed in Urtext).

107.2:5: Paragraph break deleted.

107.8:2: “footsteps of illusion are not” was “footsteps of illusion is not.”

107.8:4: “this day” was “today” (changed in Urtext, presumably to avoid repeating “today” from earlier in the sentence).

107.12:2: “all the world” was “all the word” (corrected in Urtext).

108.1:3: “wholly true?” was “wholly true.” (corrected in Urtext).

108.9:1: “Say each line slowly” was “Say each one slowly.”

108.9:2: “will find you have” was “will have” (changed in Urtext, presumably to preserve the meter).

109.9:3: Paragraph break deleted.

109.10:1: Paragraph break added.

109.10:3: Paragraph break deleted.

110.1:3: “which have reality” was “which had reality” (corrected in Urtext).

110.1:4: Paragraph break deleted.

110.2:3: Paragraph break deleted.

110.3:2: Paragraph break deleted.

110.6:4: “And I *am* His Son” was “And I am His Son.” We added the emphasis on “am” from the Text passage of which this sentence is a quotation.

110.9:6: “that opens up the gate of Heaven, and that lets” was “that opens up the gate of Heaven, and which lets.”

Re.3.In: Parts of this section were not dictated in iambic pentameter. We have let this stand, rather than making the changes that would be required to have it all fit into iambic pentameter. Helen extensively edited by hand the typewritten version in the Urtext, mostly, it seems, to clean up the iambic pentameter. Aside from using a few words and phrases from these changes, we have elected to stick with the original.

Re.3.In.1:3: “follow just as closely” was “follow as closely” (changed in Urtext).

Re.3.In.2:1: Paragraph break added.

Re.3.In.2:1: “that it may be” was “it may be” (changed in Urtext).

Re.3.In.2:2: Paragraph break deleted.

Re.3.In.5:2: “which are written down for each day’s exercises” was “which are written first in each day’s exercises” (changed in Urtext).

Re.3.In.8:1: “to your reviews, and also give the last five minutes of your waking day to them” was “to your review, and also give the last five minutes of your waking day to it” (changed in Urtext).

Re.3.In.9:2: “do your exercises only at appointed times” was “do your exercises” (“only at appointed times” added from Urtext).

Re.3.In.9:3: “and you have not given it a fair chance to prove how great are its potential gifts to you” was “and you have not given it the opportunity to prove its worth to you” (adapted from Urtext, which has “and have not given your learning a fair chance to prove how great are its potential gifts to you”).

Re.3.In.10:6: Paragraph break deleted.

Re.3.In.10:6: “allow your mind” was “allow your ~~self~~ mind” (“mind” restored in Urtext).

Re.3.In.11:1: Paragraph break added.

Re.3.In.11:3: Paragraph break deleted.

Re.3.In.11:3: “repeat the thought” was “repeat it” (changed in Urtext).

Re.3.In.12:3: “, with firmer footsteps and with stronger faith” added from FIP.

115.1:2: “for all the errors” was “from all the errors” (changed in Urtext).

121.7:3-4: “become its hope. And as its hope.” Helen originally wrote this as two sentences, then she changed the period to a comma, making it one sentence. Then she changed it back to two sentences in the Urtext.

121.9:2: “practicing forgiveness” was “practicing forgiving.”

122.8:4: “could never” was “~~can could~~ never.”

122.11:2: “holds out” was “~~holds out~~ presents” (“holds out” restored in Urtext).

122.13:3: Paragraph break deleted.

122.13:3: “into forgetfulness, but hold them” was “into forgetfulness. But hold them” (changed in Urtext).

122.13:7: Helen initially concluded the “reminder” statement with an additional line: “And they belong to me eternally.” She then placed this in parentheses, indicating a question about including it. Then she did not read it into the Urtext. We have chosen to leave it out as well, as it seems to water down the main thrust of the other three lines.

123.5:5: “the messenger who brings His Voice with you, and lets” was “the messengers who bring His Voice with you, and let.”

123.6:2: “since He” was “for He” (changed in Urtext because of “For He” at the beginning of the sentence).

123.6:2: “hundred thousand times more than they were given” was “hundred thousand more than they were given.”

124.1:5: Paragraph break deleted.

124.2:1: “minds” was “mind” (corrected in Urtext).

124.2:4: Paragraph break deleted.

124.3:5-6: “His thoughts. Our eyes” was “His Thoughts, our eyes.”

124.5:2: “gone by” was “gone” (“by” added in Urtext, presumably to preserve the meter).

124.6:5-6: “freed; as we” was “freed as we” (changed in Urtext).

125.2:2: “God’s” was “~~God~~ His” (changed to “God’s” in Urtext).

125.7:2-4: These three sentences were all one sentence in the Notes, with commas where the periods are now. They were separated into three sentences in the Urtext.

125.7:4: “His love is everything you are and that He is” was “His love is everything you are and what He is” (changed in Urtext).

126.1:3: “use it” was “use them” (changed in Urtext to reflect the fact that the “means” referred to is actually singular: giving).

126.2:4: “can sin” was “~~can could~~ sin” (Helen read “can sin” into the Urtext).

126.4:5: “the gift” was “your gift” (changed in Urtext).

126.11:6-7: “ and His love. And what you” was “and His love, and what you” (sentence punctuation changed in Urtext).

127.9:1: “disappears” was “disappear” (corrected in Urtext).

127.11:5: Helen originally wrote “joyous,” then wrote “happy” above it, and then read “joyous” into the Urtext.

128.4:1: “nothing that relates” was “nothing that which relates.”

130.4:1: “you think you see: all separation” was “you think you see. All separation.”

130.8:2: “do not want illusions, and you come” was “do not want illusions. And you come.”

130.10:3: “hell or Heaven comes to you as one” was “hell and Heaven come to you as one” (“and” correctly changed to “or” in Urtext).

131.3:1-2: “search for nothingness. And while you seek” was “search for nothingness, and while you seek.”

131.5:2: “you search” was “you seek” (changed in Urtext).

131.5:5: “he finds” was “he find” (corrected in Urtext).

131.9:1: “does not suffer conflict, nor is His” was “does not suffer conflict. Nor is His.”

131.9:4: “Let us try no longer to impose” was “Let us not try longer to impose.”

131.12:3: “a different kind of thought” was “a different kind of thoughts” (changed in Urtext).

132.1:7: “raised to question” was “~~raised to~~ questioned” (changed in Urtext).

132.2:4: Paragraph break deleted.

132.3:1: Paragraph break added.

132.3:4: Paragraph break deleted.

132.4:1: Paragraph break added.

132.8:2: “does not exist, and if it is” was “does not exist. And if it is.”

132.9:1: “foundation for today’s idea: You are” was “foundation for today’s idea. You are.”

133.2:5: Paragraph break deleted.

133.3:1: Paragraph break added.

133.3:3: Paragraph break deleted.

133.4:1: Paragraph break added.

133.4:2: Paragraph break deleted.

133.6:1: “what you choose” was “what you chose.”

133.8:1: “the others rest: Why is the choice” was “the others rest. Why is the choice.”

133.8:5: “to protect its goals” was “to conceal protect its goals” (changed in Urtext).

133.8:6: Paragraph break deleted.

133.9:1: Paragraph break added.

133.9:4: Paragraph break deleted.

133.9:6: “if this were so” was “if there were so” (corrected in Urtext).

133.10:1: “levels of obscurity: If you feel” was “levels of obscurity. If you feel.”

134.3:3: “as you regard yourself” was “~~as~~ when you regard yourself” (changed in Urtext).

134.6:2-3: “feet of truth. And there” was “feet of truth, and there” (changed in Urtext).

134.8:4: Paragraph break deleted.

134.9:1: Paragraph break added.

134.13:2: “any understanding of the laws it follows or the thought” was “any understanding of the laws it follows, nor the Thought” (“nor” changed for grammatical correctness).

134.19:1: Paragraph break added.

135.1:1: “he was attacked, that the attack was real, and that his own defense could” was “he was attacked, that the attack is real, and that his own defense can.”

135.4:3: “it offers safety, yet it speaks” was “it offers safety. Yet it speaks.”

135.5:4: “constant care and watchful, deep concern are” was “constant care and watchful, deep concern is” (corrected in Urtext).

135.13:1: “cannot know the outcome that is best...or how to recognize” was “cannot know the outcome that is best...nor how to recognize.”

135.16:3: “emphasis” was “emphasize” (corrected in Urtext).

135.16:4: “This overlooks” was “It overlooks” (“This” suggested by handwritten addition in Urtext).

135.18:2: “what you consider.” Helen originally wrote “what you believe is,” then changed it to “what you regard as,” perhaps because of the word “belief” later in the sentence. She then read “what you consider” into the Urtext, perhaps due to the occurrence of “disregard” just a few words before this.

135.18:2: “beliefs of your reality” was “belief of your reality” (changed in Urtext).

135.19:2-3: “misunderstood His plan. For He would never offer pain to you, but your” was “misunderstood His plan, for He would never offer pain to you. But your.”

135.21:1: “Without defenses” was “Without defense” (changed in Urtext, presumably to preserve the meter).

135.26:3: “Eastertime in your salvation, and you rise again” was “Eastertime in your salvation. And you rise again.”

135.27:1: “benefit you most, for you cannot” was “benefit you most. For you cannot.”

136.2:3: “and reduce it to a little pile” was “or reduce it to a little pile.” If “or” is used, the sentence then says that reducing the whole to a pile of disassembled parts is one possible way that defenses work (but not always the way defenses work). The next two sentences, however, contradict this, saying that *the* aim of *all* defenses is to keep truth from being whole by breaking it up into parts.

136.12:2-3: “govern it. And Heaven.” Helen originally wrote these as two sentences, then joined them together into one, replacing the period with a comma, then separated them into two again in the Urtext.

136.13:5: “when you throw” was “when throw” (corrected in Urtext).

136.14:1: “time is an illusion, for it lets” was “time is an illusion. For it lets.”

136.15:1: “where it has” was “where ~~it~~ truth has” (changed in Urtext).

136.15:1: “been allowed to enter, and it comes” was “been allowed to enter. And it comes.”

136.17:1: Helen started two different versions of this sentence before writing it in the form you see now. First, she wrote, “Truth will come quickly to your open mind and.” She then crossed this out and wrote, “Truth will arise within your open mind, to bless its home with healing and with thanks.” Then she crossed this out and wrote the sentence as it now appears.

136.17:3: “your dreams” was “your dream” (changed in Urtext).

136.18:2: “the body should” was “the body ~~should~~ does” (changed in Urtext).

136.21:3: “myself” was “my Self” (changed in Urtext).

136.21:4-5: “*defense against the truth. But I am not a body*” was “defense against the truth, but I am not a body.” The clause “but I am not a body” is the first premise of a syllogism and therefore should stand alone.

137.Heading: Helen originally wrote all three versions of this—in the title and in the two longer versions at the end of the lesson—as “As I am healed...” However, she then changed only the title version to “When I am healed...” In all three cases, she then dictated “When I am healed...” into the Urtext. The lesson includes this approximation of the lesson title: “And as you let yourself be healed, you see all those around you...healed along with you.” Given that there were originally four occurrences of “as,” it seems probable to us that “as” was Jesus’ intended wording.

137.2:2: “prison” was “prisons” (corrected in Urtext).

137.7:2: “questions have been answered, and the laws” was “questions have been answered. And the laws.”

137.11:3: “does not exist, and who” was “does not exist. And who” (changed in Urtext).

138.1:4: “knows no opposite, but here is” was “knows no opposite. But here is.”

138.3:4: “nothing in return, and time goes by” was “nothing in return. And time goes by” (changed in Urtext).

138.5:2: “And the truth” was “But the truth” (changed in Urtext, presumably to avoid repetition of “but” from later in sentence).

138.8:2: “threatened to be safe” was “threatened to be save” (corrected in Urtext).

138.11:5: “recognized” was “seen” (changed in Urtext, presumably to preserve the meter).

138.12:3: “As every hour passed by we declared” was “As every hour passed we have declared” (changed for grammatical correctness).

139.1:5: “reflects” was “reflect” (corrected in Urtext).

139.4:2: “as if he does not know” was “as if he did not know” (changed for grammatical correctness).

139.8:7: “along with us” was “along with you” (corrected in Urtext).

139.10:1: “we will devote to dedicating our minds” was “we will devote to dedicate our minds.”

139.11:2-3: “as one. And in” was “as one, and in” (changed in Urtext).

140.10:1: “So do we lay aside our amulets...in whatever form they take” was “So do we lay aside our amulets...in whatever form they took.”

Re.4.In.2:3: “This is a fact, and represents” was “This is a fact. And represents” (changed in Urtext).

Re.4.In.2:5: “salvation to the Son, for in his mind” was “salvation to the Son. For in his mind.”

Re.4.In.4:2: “place of truth, no more than can” was “place of truth. No more than can.”

Re.4.In.4:2: “the coming and the going of the tides” was “the coming in and going out of tides.” (changed in Urtext, presumably to fit the form of the phrases that follow).

Re.4.In.4:2: “the moon on it by night” was “the moon on it ~~by~~ at night” (“by” restored in Urtext).

Re.4.In.4:3: “minds” was “mind” (corrected in Urtext).

Re.4.In.7:5: “that day” was “today” (corrected in Urtext).

Re.4.In.10:2: “and which you are learning” was “and you are learning” (changed for grammatical correctness).

149: “As I am healed” was “When I am healed.”

151.2:4: This sentence ends with an exclamation mark in the Notes (“faulty witnesses indeed!”). It is, however, a long sentence and does not strike us as an exclamation.

151.3:2: “offer you, yet witness” was “offer you. Yet witness” (changed in Urtext).

151.5:4-6: “that it condemns. It is within itself it sees the guilt. It is” was “that it condemns; it is within itself it sees the guilt; it is.”

151.7:1: “your fingers’ touch reports” was “your fingers’ touch report” (corrected in Urtext).

151.8:4: “Christ’s holy” was “His holy” (“Christ’s” suggested in Urtext).

151.9:2: “His word for what you are” was “His word of what you are.”

151.13:3: “truth in each of them” was “truth ~~in each~~ of them.”

151.13:4: “all thoughts that come to mind” was “each thought that comes to mind.” We changed this to agree with the plural language later in the sentence.

151.14:2: “the Mind Which sees the truth in it, and fails to be deceived” was “the Mind Which saw the truth in it, and failed to be deceived.” We changed this to agree with the present tense at the beginning of the sentence.

151.15:4: “when you hear” was “when you when you hear” (corrected in Urtext).

152.7:2-3: Helen first wrote these as two sentences, as we have them here. Then in the Notes, she changed the period to a comma. However, in the Urtext, she changed things back to her original version.

152.8:1: “Let us today be truly humble, and accept what we have made as what it is” was “~~Let us~~ today be truly humble, and accept what we have made as simply what it is” (changed in Urtext).

152.10:1: “ashamed of what we are, and lift our hearts” was “ashamed of what we are. And lift our hearts.”

153.1:3: “rooted in attack, and all its gifts” was “rooted in attack. And all its gifts.”

153.2:4: Paragraph break deleted (changed in Urtext).

153.3:1: Paragraph break added (changed in Urtext).

153.3:2: Paragraph break deleted (changed in Urtext).

153.4:1: Paragraph break added (changed in Urtext).

153.4:3: Paragraph break deleted (changed in Urtext).

153.6:3: “your own weakness, seen apart from Him” was “your own weakness as apart from Him” (changed in Urtext, presumably to accord with the Text passage being referenced).

153.15:4: Paragraph break deleted.

153.16:1: Paragraph break added.

153.16:3: Paragraph break deleted.

153.17:1: “into quiet paths” was “into quiet paths ways.”

154.4:3: “union with itself” was “union with ~~itself its Self~~” (changed in Urtext).

154.5:1: “write the message” was “make the message.”

154.5:3: “to the ones” was “to ones” (changed in Urtext).

154.6:1: “those the world appoints: The messages” was “those the world appoints. The messages.”

154.8:2: “messenger” was “messengers.”

154.9:1: “messenger” was “messengers.”

154.10:2: “We will not seek” was “But we will not seek” (changed in Urtext, presumably to preserve the meter).

154.12:2: “You have heard this said a hundred ways, a hundred times” was “You heard this said a hundred ways” (changed in Urtext, presumably to preserve the meter).

155.4:3: “have not understood” was “did not understand” (changed for grammatical correctness).

155.8:3: “a ransom” was “~~a~~ ransom” (“a” restored in Urtext).

155.9:1: “new to you, and you will find” was “new to you. And you will find.”

155.9:1: “and you will find” was “And you ~~will~~ may find.” We believe the stronger “will” works better here, and that its softening with “may” is consistent with other places where Helen softens stronger, more critical language.

155.10:4: “where you go, but One Who knows” was “where you go. But One Who knows.”

155.11:3: “toward” was “towards” (changed in Urtext).

155.13:1: “the road” was “the ~~way~~ path” (changed in Urtext, presumably to avoid repetition of “way” or “path” from previous sentence).

156.1:3: “It follows surely from the basic thought so often mentioned in the text: ideas leave not their source.” Helen originally wrote this as follows: “It follows certainly from the idea so often mentioned in the text: that thoughts leave not their source.” In the Notes she then changed “thoughts” to “ideas,” presumably to conform the Text reference to the original Text wording, and changed “idea” to “basic thought,” presumably to avoid a repetition of “ideas”: “It follows certainly from the ~~idea~~ basic thought so often mentioned in the text: ~~that thoughts~~ ideas leave not their source.” She then read this wording into the Urtext, but changed “certainly” to “surely,” presumably to preserve the meter. That Urtext version is what we have used.

156.1:4: “how could you be apart” was “how can you be apart” (changed to agree with “could” in following sentence).

156.6:4: “is sin gone” was “is it gone” (changed in Urtext).

156.6:5: “but who” was “~~But~~ yet but who” (changed in Urtext).

157.1:3: “cast” was “casts” (corrected in Urtext).

157.3:2: “Now you have come far enough along the way” was “Yet you have come far enough along the way.” The original wording, when combined with the sentence before it, did not make sense. It read “Today it will be given you to feel a touch of Heaven.... Yet you have come far enough along the way to alter time sufficiently to rise above its laws and walk into eternity a while [i.e., feel a touch of Heaven].” Changing “Yet” to “Now” corrects the problem.

157.3:3: “this holy door” was “this door” (changed in Urtext to “this holy place,” presumably to preserve the meter).

158.2:6: “theme found early in the text: Experience cannot” was “theme found early in the text. Experience cannot.”

158.3:2: “to be quite arbitrary, yet there is” was “to be quite arbitrary. Yet there is.”

158.3:2: “that anyone takes but by chance” was “which anyone but takes by chance” (changed in Urtext).

158.3:5: “journey that is over, yet it seems” was “journey that is over. Yet it seems.”

158.3:5: “future still unknown” was “future yet unknown” (changed in Urtext, presumably to avoid repetition of “yet”).

158.5:5: “joined in knowledge, yet there is” was “joined in knowledge. Yet there is.”

158.6:1: Paragraph break added.

158.6:2: Paragraph break deleted.

159.1:6: “teaches otherwise: To give is how” was “teaches otherwise. To give is how.”

159.4:3: “the bond by which the giver” was “the bond by the giver” (corrected in Urtext).

159.9:4: “the one they came from” was “the one they from” (corrected in Urtext).

160.2: Originally, the stranger was referred to as an “it”: “There is a stranger in our midst, which comes from an idea so foreign to the truth it speaks a different language, looks upon a world truth does not know, and understands

what truth regards as senseless. Stranger yet, it does not recognize to whom it comes, and yet maintains his home belongs to it, while he is alien now who is at home.” This, however, was changed to “him” in the Urtext, presumably since the Notes themselves later refer to the stranger as “him.”

160.3:1: “how easy it would be” was “how easy would it be” (changed in Urtext).

160.5:3: “and give him all I thought belonged to me” was “and so I leave to him all that is mine” (changed in Urtext, presumably to avoid repetition of “and so I leave” from earlier in sentence).

160.6:5: “miracle will come, for in his home” was “miracle will come. For in his home.”

160.10:3: “has not forgotten you, but you will not” was “has not forgotten you. But you will not.”

161.4:6: “seem to be but empty sounds” is unclear in the Notes due to the fact that “empty sounds” was written above “to be but vague and,” without indication of exactly where “empty sounds” should be inserted. The version in the Notes is either “seem to be but vague and empty sounds” or “seem to be but empty sounds, vague and.” We have used the Urtext version, which fits the meter.

161.4:8: “to see a little, that we learn a lot” was “to see a little, so that we learn a lot” (“so” removed in Urtext, presumably to fit the meter).

161.12:3: “and feet” was “~~and~~ his feet” (“and” restored in Urtext).

161.13:6: “whom you have seen” was “whom you had seen” (changed for grammatical correctness).

162.5:4: “all sense of loss” was “for all sense of loss” (changed in Urtext, presumably to fit the meter).

164.2:4: “recognize them both, for they are but” was “recognize them both. For they are but.”

164.2:5: “Christ answers” was “He answers” (changed in Urtext, presumably to clarify who answers).

164.3:4: “are clear to you” was “made clear to you” (corrected in Urtext).

164.5:2: “shadows which appear to hide” was “shadows which appeared to hide.”

164.5:2: “merely sink away” was “sinks to obscurity” (changed in Urtext, presumably to fit the tense and meter).

164.6:1: “Brother” was “Brothers.”

164.7:6: Paragraph break deleted.

164.9:3: “gives the world, but this you surely” was “gives the world. But this you surely.”

165.2:3: “It is yours eternally.” Helen originally wrote, “It is yours eternally.” Then she changed this in the Notes to “It belongs to you.” We have decided to restore her original version, as it is stronger and follows better from the previous sentence (“It left you not, nor have you ever been apart from it an instant”). Also, Helen’s second version throws off the iambic pentameter for the rest of the paragraph.

165.2:5: “It is your source” was “It is ~~your~~ the Source” (“your” restored in Urtext).

165.7:3: “God is certain, and the thought “ was “God is certain. And the thought.”

166.3:2: Helen originally wrote “is being pressed” and dictated this into the Urtext. She then explored changing this to “is to be pressed,” but eventually decided to retain the original. We, however, have gone with her alternate version, since “to be pressed” agrees with “to accept” from earlier in the sentence.

166.11:4: “gifts” was “gift” (corrected in Urtext).

166.14:5-6: “Christ’s touch. Your change of mind becomes the proof that” was “Christ’s touch, ~~the proof that~~ your change of mind becomes the proof that.”

167.2:6: “the merest frown” was “the ~~merest~~ smallest frown” (“merest” restored in Urtext).

168.2:5: “And memory of Him” was “And the memory of Him” (“the” removed in Urtext, presumably to preserve the meter).

168.6:7: “*to me who ask*” was “*to me who asks.*”

169.6:6-7: “The world has never been at all. Eternity remains a constant state” was “The world has never been. Eternity is in the constant state it never lost” (changed in Urtext, presumably to preserve the meter and presumably because of greater elegance).

169.10:3: “does not matter, for your part” was “does not matter. For your part.”

170.2:4: “save you more delay” was “save more delay” (changed in Urtext, presumably to preserve the meter).

170.3:2: “splitting” was “slitting” (changed in Urtext).

170.4:3: “conceived of it, yet you attack” was “conceived of it. Yet you attack.”

170.5:4: “defense as merely foolish, and your arms indeed would crumble into dust, for such” was “defense as merely foolish. And your arms indeed would crumble into dust. For such.”

170.9:2: “the obstacles to peace: The final one” was “the obstacles to peace. The final one.”

170.9:3: Paragraph break deleted.

170.9:4: “invested now with cruelty” was “invested now in cruelty” (corrected in Urtext).

Re.5.In.4:4: “knows” was “know” (corrected in Urtext).

Re.5.In.5:3: “and that as we practice it is This Which we are approaching” was ““and as we practice it is This to which we are approaching.” We removed the “to” (“to which we are approaching”) because it is not correct to speak of approaching *to* something.

Re.5.6:5: “For a savior” was “Yet a savior.” The original “Yet,” when combined with the sentence preceding it, did not make sense. It read “I must understand uncertainty and pain....Yet a savior must remain with those he teaches...” Changing “Yet” to “For” corrects the problem.

181.2:7: “sins in you, and you will not” was “sins in you. And you will not.”

181.5:1: Paragraph break added.

181.5:5: Paragraph break deleted.

181.6:1: Paragraph break added.

181.7:1: Paragraph break added.

181.6:3: Paragraph break deleted.

181.8:1: “ask for fantasies, for what we” was “ask for fantasies. For what we.”

182.1:4: “Still do you feel” was “Yet still you feel.” The original “Yet” did not work grammatically with “although” from the previous sentence.

183.5:4: Paragraph break deleted.

183.6:1: Paragraph break added.

183.6:2: “oblivious to” was “oblivious of” (changed in Urtext).

183.6:3: Paragraph break deleted.

183.8:3: “idea that holds your mind” was “idea which holds your mind.”

183.9:1: “Today you can achieve” was “You can achieve today” (changed in Urtext).

184.2:2: “a space between all things, and between all things and you” was “a space between all things, between all things and you” (changed for grammatical correctness).

184.3:3: “were given names, and thus reality was” was “were given names. And thus reality was.”

184.4:4: “and vision which sees” was “or vision which sees” (changed for grammatical correctness).

184.5:3: “you believe” was “we believe” (changed in Urtext).

184.5:3: “concepts” was “concept” (changed in Urtext).

184.11:4: “yet do not forget” was “but do not forget” (changed in Urtext, presumably to avoid repetition of “but” from earlier in sentence).

184.13:5: Paragraph break deleted.

184.14:1: Paragraph break added.

185.2:6: “Many have said these words, but few indeed have meant them” was “Many have said these words. But few indeed have meant them.”

185.2:7: “you see around you” was “you see around” (changed in Urtext).

185.6:1: “other minds” was “other mind” (corrected in Urtext).

185.6:4: “But” was “And” (changed in Urtext).

185.8:5: “But be you not dismayed” was “Be not dismayed” (changed in Urtext, presumably to preserve the meter).

185.8:8: Paragraph break deleted.

185.9:1: Paragraph break added.

185.11:6: Paragraph break deleted.

185.12:1: Paragraph break added (changed in Urtext).

185.12:4: Paragraph break deleted.

186.2:7: “the part” was “~~the~~ our part” (changed in Urtext).

186.3:2: “who are His Son” was “who is His Son” (corrected in Urtext).

186.4:3: “strengths” was “strength” (changed in Urtext).

186.4:3: “and our holiness, and if He deems” was “and our holiness. And if He deems.”

186.5:1: “has brought to you: Accept the plan” was “has brought to you. Accept the plan.”

186.7:6: “Why need he be concerned” was “What need ~~has~~ he be concerned” (changed in Urtext).

186.8:4: “laugh or weep” was “laugh and weep” (corrected in Urtext).

186.14:1: “because they come from Formlessness Itself” was “although they come from Formlessness Itself” (changed in Urtext, presumably to avoid the implication that Formlessness is deceptive).

186.14:4: “has been restored to you” was “has been restored” (“to you” added in Urtext, presumably to preserve the meter).

187.9:3: “diminishes to nothingness” was “diminishes ~~to~~ into nothingness” (“to” restored in Urtext, presumably to preserve the meter).

187.10:1: “one in thought, for fear” was “one in thought. For fear” (changed in Urtext).

187.10:2: “one Son of God” was “~~One~~ the Son of God” (“one” restored in Urtext).

188.2:6: “the shadow of that seen through inward vision” was “the shadow of the seen through inward vision” (changed for grammatical correctness).

188.4:1: “The shining in your mind reminds” was “The shining in your mind remind” (corrected in Urtext).

188.5:4: “he recognizes the truth” was “he recognized the truth” (changed for grammatical correctness).

188.7:1: “God’s peace is shining on them, but they must remain” was “God’s peace is shining on them, but must remain” (corrected in Urtext).

188.7:1: “born within your mind, as it was born in God’s” was “born within your mind, as yours was born in God’s.”

189.7:4: “one thought the past has taught” was “one thought the past has thought” (corrected in Urtext).

189.9:2: “let Him come, and with this choice” was “let Him come. And with this choice” (changed in Urtext).

190.6:1: “brother” was “brothers.”

191.2:1: This is where Helen originally began the second paragraph in the Notes. However, she then changed that beginning to 1:5 (still in the Notes). We have retained the original paragraphing.

191.3:3: “sin and death, and watch” was “sin and death. And watch” (changed in Urtext).

191.5:3: “is truly saved, and his salvation” was “is truly saved. And his salvation.”

191.7:4-5: “cannot be in pain. I cannot lose” was “cannot be in pain; I cannot lose.”

191.10:3: “reflection of his holiness, and we will” was “reflection of his holiness. And we will.”

192.2:1: “in its own terms, for who can” was “in its own terms. For who can.”

192.3:3: “can come to earth, for being Heaven-born” was “can come to earth. For being Heaven-born.”

192.3:5: “already shines in them, and eyes” was “already shines in them. And eyes.”

192.9:3: “way is simple: Every time” was “way is simple. Every time.”

192.10:7: “God created him, and you are” was “God created him. And you are.”

193.3:4: “could not see or understand” was “could not see nor understand” (changed for grammatical correctness).

193.7:4: “rid” was “rids” (corrected in Urtext).

193.8:4: Paragraph break deleted. Helen originally had no paragraph break here, but she then inserted one in the Notes, crossed it out, put it back in, but then finally did not read it into the Urtext.

193.9:1: Paragraph break added. Helen originally had a paragraph break here, but she then omitted it in the Notes, but then added it back into the Urtext.

193.14:4: Paragraph break deleted.

193.15:1: Paragraph break added (changed in Urtext).

193.15:2: Paragraph break deleted.

194.1:2: “that” was “which” (changed in Urtext).

194.4:3: “progression still seems real, and so” was “progression still seems real. And so.”

194.5:2: “escapes” was “escape” (corrected in Urtext).

194.9:6: “friend” was “friends” (changed in Urtext).

195.1:4: We added the exclamation mark to the end of this sentence, as it appears to be an exclamatory statement.

195.4:4: “loosed” was “loose” (corrected in Urtext).

195.7:3: “opening at last” was “opening [a symbol crossed out here, probably the symbol for ‘at’] last” (corrected in Urtext).

195.8:3: “What more remain” was “What more remains” (changed for grammatical correctness).

195.9:3: “self-perception which sees us as in a place” was “self-perception which regards us in a place” (changed for grammatical correctness).

196.3:1: “not an ego, for the ways” was “not an ego. For the ways.”

196.5:2: “seems to be” and “merely stands” were “seemed to be” and “merely stood” (changed for grammatical correctness).

196.5:2: “to be salvation, yet it merely” was “to be salvation. Yet it merely.”

196.11:3: “God has disappeared, and you can call” was “God has disappeared. And you can call.”

196.12:1: “go beyond it quickly” was “go beyond quickly” (corrected in Urtext).

197.1:2: “kindness and forgiveness, yet you turn” was “kindness and forgiveness. Yet you turn.”

197.5:3: Paragraph break deleted.

197.6:1: Paragraph break added.

197.6:3: Paragraph break deleted.

197.8:2: “ God created you, nor can you dim” was “God created you. Nor can you dim.”

198.2:1: “made a prisoner; forgive and you” was “made a prisoner. Forgive and you.”

198.3:2: “multiply a thousandfold, but this is” was “multiply a thousandfold. But this is.”

198.6:5: “the words in which all merge as one” was “the words which all will merge as one” (corrected in Urtext). In the original, an unspecified “all” will merge His words into one, which makes no sense. In the Urtext version, all words will merge as one in His words.

198.9:5: “an unforgiving thought, nor can there be” was “an unforgiving thought. Nor can there be.”

198.13:2: “forsake us now, for He would” was “forsake us now. For He would.”

199.1:5: “the mind would be vulnerable” was “the mind were vulnerable” (changed for grammatical correctness).

199.2:2: “the Source of love, and fear can never” was “the Source of Love. And fear can never.”

199.5:3: “to help the world, and none which will” was “to help the world. And none which will.”

199.6:3: “now is unambiguous, and it becomes” was “now is unambiguous. And it becomes.”

200.2:1: “each one” was “all men” (changed in Urtext, perhaps for the sake of gender inclusivity).

200.4:2: “and” was “~~and~~ or” (“and” restored in Urtext).

200.8:2: “and will lead from” was “and leading from” (changed for grammatical correctness).

Re.6.In.1:3: “if it were” was “if it is” (corrected in Urtext).

Re.6.In.2:4: “But to that one” was “But for that one” (changed for grammatical correctness).

Re.6.In.3:1: “are centered” was “is centered” (corrected in Urtext).

Re.6.In.3:8: “the mind” was “your mind” (changed in Urtext, perhaps to avoid potential disagreement with “we” from earlier in sentence).

Re.6.In.5:1: “lack of structuring: Permit no idle” was “lack of structuring. Permit no idle.”

Re.6.In.5:2: “notice one” was “notice it” (changed in Urtext).

Re.6.In.7:1: Paragraph break added.

211.1:2: “to behold it in” was “to behold in it.” This change comes from the Urtext, and we agree with it, as it seems more in keeping with the rest of the Course to behold God’s glory in the Son than to behold the Son in God’s glory. See, for instance, T-24.VI.9:5: “And both shall see God’s glory in His Son.”

PtII.In.1:3: “we leave” was “you leave” (changed in Urtext).

PtII.In.2:3: “final step Himself, and we” was “final step Himself. And we.”

PtII.In.2:4: “along the road, and now we wait” was “along the road. And now we wait.”

PtII.In.3:4: “Nor will we forget our hourly remembrances, calling to God in between when we have need of Him as we are tempted to forget our goal” was “Nor will we forget our hourly remembrance, in between calling to God when we have need of Him as we are tempted to forget our goal.” Assuming the comma after the original “remembrance” (in both the Notes and the Urtext) is correct, the sentence means “Nor will we forget our hourly remembrance, calling to God in between our hourly remembrances when we have need of Him as we are tempted to forget our goal.” The problem is that “in between” needs more than one thing to be in between and “remembrance” is singular. Another problem is that “in between” could be taken to mean that we do our hourly remembrance “in between” times of calling to God, which is incorrect. For these reasons we have made “remembrance” plural and have moved “in between” to after “calling to God.” This does throw off the meter, but it is the only way we can see to preserve the intended meaning.

PtII.In.5:1: “minds and hearts, and wait” was “minds and hearts. And wait” (changed in Urtext).

PtII.In.6:7: “unless you saw” was “unless you realized (saw?)” (changed in Urtext).

PtII.In.8:3: “but You” was “by You” (corrected in Urtext).

PtII.In.8:8: “the Son” was “~~the~~ Your Son” (“the” restored in Urtext).

PtII.In.12:2: “be interspersed with” was “intersperse” (changed for grammatical correctness).

WI.1.4:2: “appearances it likes” was “appearance that it likes” (changed in Urtext).

WI.1.5:1: “Protector” was “Defender” (changed in Urtext).

221.2:6: “and to let Him reveal Himself” was “and to reveal Himself” (changed for grammatical correctness).

223.2:1: “instead of our mistakes, for we who are” was “instead of our mistakes. For we who are.”

223.2:2: “that we are not Your Son, and we would not” was “that we are not Your Son. And we would not.”

228.1:4: “shall” was “should” (changed in Urtext).

230.1:1: “I was created, and in peace” was “I was created. And in peace.”

WI.2.1:2: “cannot but” was “cannot not” (changed in Urtext).

WI.2.2:4: “the thought that” was “the Thought which” (“which” changed by hand to “that” in Urtext).

232.1:1-2: “the day today. Let every minute” was “the day today, let every minute” (changed in Urtext).

232.1:4-5: “and of Your love. And let me” was “and of Your Love, and let me.”

233.Heading: Helen originally wrote “run” (“I give my life to God to run today”), but then wrote “guide” over it, without crossing out “run.” She then read “run” into the Urtext, though later crossed it out by hand and wrote

“guide” over it instead. We have chosen “run,” because it was the original and because there is no compelling reason to change it.

234.1:1: Helen originally wrote “reached the holy peace we never left,” but then modified this in her notebooks to read “reached again the peace we never left.” She read this new version into the Urtext, but then later modified it by hand to restore the original, which we have used as well.

WI.3.1:4: “one that leads” was “one which leads” (changed in Urtext).

241.1:6-7: “them all. For I will be” was “them all, for I will be” (changed in Urtext).

242.1:2: “the world, and so” was “the world. And so.”

242.1:3: “best for me, and He is glad” was “best for me. And He is glad.”

242.1:4: “way to God.” Helen originally wrote “way to Him,” then crossed out “Him” and wrote “God?” but then crossed out that too. She then placed check marks near the word “God,” perhaps indicating that “God” should be restored, but it’s not entirely clear which word she wanted restored. She read “Him” into the Urtext.

242.2:6: “all things that we want and that will help us find the way to You” was originally “everything we want, and that will help us find the way to You.” We believe that there should be a “that” in front of “we want” to make it parallel with “that will help us” (“that we want and that will help us”). However, since inserting “that” meant adding a syllable, in order to preserve the iambic pentameter we removed a syllable by replacing the three-syllable “everything” with the two-syllable “all things.”

245.1:7-8: “peace with me. For I would save” was “peace with me, for I would save” (changed in Urtext).

246.1:3: “Let me not fail” was “Let me fail” (corrected in Urtext).

WI.4.3:1: “for things imagined, issuing from thoughts” was “for things imaged, issuing for thoughts” (corrected in Urtext).

254.2:3: “bring with them, and so we do not” was “bring with them. And so we do not.”

257.1:4: “have us do this day” was “have us do today” (changed in Urtext, presumably to avoid repetition of “today” from earlier in sentence).

257.2:2: “Let us not forget today that we can have no will but Yours” was “Let us not forget that we can have no will but Yours today” (changed in Urtext).

WI.5.2:2: “double safety, for the Son” was “double safety. For the Son.”

269.1:3: “gave to me, and through His lessons” was “gave to me. And through His lessons.”

271.1:4: “from death, for nothing” was “from death. For nothing” (changed in Urtext).

273.1:3: “dismiss it and return” was “dismiss, and return” (corrected in Urtext).

275.2:1: “all things today, and so I leave” was “all things today. And so I leave.”

276.1:6: Helen seems to have originally written “we are are.” Then above “are are” she wrote “have come.” She put a question mark next to it all and then read “we have come” into the Urtext.

277.1:6: “He is as You created him” was “He is as You created” (corrected in Urtext).

277.2:3: “what he is, is far beyond” was “what he is far beyond” (corrected in Urtext).

277.2:4: “could” was “can” (changed for grammatical correctness).

WI.7.2:2: “those of love, and when this” was “those of love. And when this.”

281.2:1: “hurt myself today, for I am far” was “hurt myself today. For I am far.”

283.1:5: “My holiness” was “His holiness” (changed because the holiness here is that of “he my Father loves”—myself).

284.1:5: “with many reservations; then to be” was “with many reservations. Then to be.”

284.2:1: “so grief” was “and grief” (changed in Urtext).

285.2:4: “My holiness is part of me” was “My holiness a part of me” (changed in Urtext).

286.1:9: “Your love is Heaven, and Your love is mine” was “Your Love is Heaven. And Your Love is mine” (punctuation changed in Urtext).

287.2:7: “What way but this.” Helen originally seems to have written “How else,” but then crossed out “else.” She then wrote above that both “way” and “else” and crossed out “else.” She then read into the Urtext, “What way but this,” then crossed that out and wrote in her original “How else but this,” and crossed that out, too. She seems to have settled on “What way but this,” as that is what appears in the FIP. We have chosen to use that version as well.

289.1:2: “For I am” was “For you I are” (corrected in Urtext).

290.1:3: “I perceive” was “I behold” (changed in Urtext, presumably to avoid repetition of “behold,” which appears later in sentence).

291.2:3: “the way to You, but You” was “the way to You. But You.”

292.1:5: “is the ending certain, for God’s will” was “is the ending certain. For God’s Will.”

292.2:2: “we still must meet” was “we still meet” (changed in Urtext).

293.2:2: “let my ears” was “let me ears” (corrected in Urtext).

295.1:5: “saved with me, for all of us” was “saved with me. For all of us.”

297.2:1: “their final outcome” was “their outcome” (changed in Urtext, presumably to preserve the iambic pentameter).

298.1:1: “accepted without fear, and thus” was “accepted without fear. And thus.”

300.1:1: “a thought” was “the thought” (changed by hand in Urtext).

300.1:2: “an idea” was “the idea” (changed for grammatical correctness).

WI.9.1:3: “exception” was “exceptions” (changed in Urtext).

WI.9.2:3: “it shines on everyone as one, and thus is oneness recognized at last” was “it shines one everyone as well” (changed in Urtext).

WI.9.3:1: “that will extend beyond itself, and reaches up” was “which will extend beyond itself, and reaching up” (changed in Urtext).

WI.9.4:3: “the Sons of God” was “all Sons of God” (changed in Urtext, presumably to avoid repetition of “all” from later in the sentence).

WI.9.4:4: “smiles upon” was “smiled upon” (corrected in Urtext).

WI.9.5:3-4: “your voice. And most of all” was “your voice, and most of all” (changed in Urtext).

301.1:1: “I cannot weep, nor can” was “I cannot weep. Nor can.”

301.1:4: “instead of mine, and all the tears” was “instead of mine. And all the tears.”

307.2:1: Helen originally ended this sentence with “in recognition that they are the s”—apparently intending to write “same.” However, she crossed out “the s” and wrote “but one.” Then over that she wrote “the same?” She read “but one” into the Urtext, but then changed that by hand to “the same,” which appears to have been the first thing she heard, and which we have used as well.

308.1:4: “from time is now, for in this” was “from time is now. For in this.”

308.1:6-7: “timelessness and love. And love” was “timelessness and love, and love” (changed in Urtext).

309.1:1: “eternal innocence, because it is” was “eternal innocence. Because it is” (changed in Urtext).

WI.10.2:1: “contains no condemnation, for it sees” was “contains no condemnation. For it sees.”

WI.10.3:1: ““believe that God’s Last Judgment will” was “believed that God’s Last Judgment would” (changed for grammatical correctness).

WI.10.4:4: Paragraph break deleted.

WI.10.5:1: Paragraph break added.

311.2:1: “minds” was “mind” (changed for grammatical correctness).

313.2:1: “in the sight” was “~~in~~ through the sight” (“in” restored in Urtext).

314.2:1: “and choose” was “~~and~~ but choose” (“and” restored in Urtext).

319.1:2: “arrogance opposes truth, but where” was “arrogance opposes truth. But where.”

WI.11.2:1: “their own Creator has, for He would” was “their own Creator has. For He would.”

WI.11.3:1: Helen originally made this the beginning of the new paragraph. She then indicated in the Notes that the paragraph should begin at 3:2. Then she restored the original break in the Urtext.

WI.11.3:1: “all illusions, for creation” was “all illusions. For creation” (changed in Urtext).

WI.11.4:1: Helen originally began the new paragraph here. She then indicated in the Notes that the paragraph should begin at 4:3. However, in the Urtext she restored the original break.

321.1:1: “what makes me free” was “what made me free” (changed for grammatical correctness).

321.1:5: “lost to me” was “lost to You” (corrected in Urtext).

321.1:6: “Your Voice directs me, and the way” was “Your Voice directs me. And the way.”

324.2:4: “makes” was “make” (corrected in Urtext).

325.1:3: “seeks” was “seek” (corrected in Urtext).

325.2:1: “mine [my ideas]...but make up dreams” was “mine...but makes up dreams.”

326.1:5: “And all Your attributes.” Helen originally wrote this as the beginning of a new sentence; then in the Notes she changed it to a continuation of the previous sentence; then in the Urtext she made it a new sentence again.

326.1:6-8: “Let me know that I am an effect of You, and so I have the power to create like You. And as it is in Heaven, so on earth. Your plan I follow here, and at the end I know that You will gather Your effects into the tranquil Heaven of Your love” was “Let me know that I am an Effect of God, and so I have the power to create like Him. And as it is in Heaven, so on earth. His plan I follow here, and at the end I know that He will gather His Effects into the tranquil Heaven of His Love” (all references to “Him,” “His,” and “He” changed to second person in Urtext).

328.1:2: “obtained” was “~~obta~~ attained” (changed in Urtext).

328.2:3: “*that I be wholly safe, eternally at peace*” was “that I be holy, safe, eternally at peace” (changed in Urtext).

329.1:1: “Father, I thought I wandered from Your will, defied it, broke Its laws, and interposed a second will more powerful than Yours” was “Father, I thought I wander from Your Will, defy It, break Its laws, and interpose a second will more powerful than Yours” (verbs following “thought” changed to past tense in Urtext).

329.1:3: “This am I” was “This I am” (changed in Urtext).

329.2:2: “shared by all of us” was “shared by ~~all~~ each of us” (original wording restored in Urtext).

330.2:2: “our one identity” was “~~our~~ the one identity” (original wording restored in Urtext).

332.Heading: “Fear binds” was “Fear bind” (corrected in Urtext).

332.1:3: “never makes attack; it merely is” was “never makes attack. It merely is.”

332.2:5: “it is given us, and we would not” was “it is given us. And we would not.”

334.2:3: “can be his solace but what” was “can be his solace by what” (corrected in Urtext).

338.1:5: “He crucified himself, yet God” was “He crucified himself. Yet God.”

339.1:1: “desires pain, but he can think” was “desires pain. But he can think.”

339.1:2: “avoid his happiness, but he can think” was “avoid his happiness, but he can think.”

WI.13.2:5: Helen originally wrote “And now forgiveness can be justified.” She then changed this in her notebooks to “Now is forgiveness fully justified.” And she changed it again in the Urtext to “Now is forgiveness seen as justified.” We have chosen to use this final version.

WI.13.3:2: “eyes of Christ deliver” was “eyes of Christ delivers.”

WI.13.5:1: “come” was “came” (changed for grammatical correctness).

WI.13.5:2: “Now they have water” was “Now have they water” (changed in Urtext).

343.1:5: “to be like You, so sacrifice” was “to be like You. So sacrifice” (changed in Urtext).

343.2:1: “The mercy and the peace of God are free” was “The mercy and the peace of God is free” (changed in Urtext).

347.Heading: Helen originally wrote “keep the miracle away,” then changed this in her notebooks to “keep all miracles away.” She then dictated this second version into the Urtext, but later changed it by hand back to her original version (“keep the miracle”), which we have used as well.

WI.14.2:3: “you joined with me, so what I am.” Helen went back and forth on punctuation with this. She seems to have initially used a period, then crossed that out and put a comma in, then crossed that out too. She then dictated it into the Urtext with a period, but then replaced that by hand with a comma. We feel that using a comma, so that it’s all one sentence, captures the meaning best.

WI.14.4:2: “the ears that hear” was “the ears which hear” (changed in Urtext).

355.1:3: “my hand” was “me hand” (corrected in Urtext).

357.1:4: “be you saved” was “be you ~~saved~~ healed.”

357.1:5: “be you healed” was “be [undecipherable symbol] healed.”

358.1:1: “alone remember” was “alone remembers” (corrected in Urtext).

358.1:2-3: “speak for me. And what” was “speak for me., And what.”

358.1:6: “But let me not forget...keeping Your promise” was “But let me not forget...but keep Your promise” (changed in Urtext).

359.Heading: “All pain is healed; all misery replaced” was “All pain is healed. All misery replaced” (changed in Urtext).

359.1:2: “misunderstood all things, but we” was “misunderstood all things. But we.”

FL.6:1: “to God and say” was “to Him and say” (changed in Urtext).

361-365.Heading: “brings me peace” was “gives brings me peace.”

Ep.4:5-6: “He will continue. Now you walk” was “He will continue; now you walk.”

Ep.5:5: “sure direction” was “~~sure~~ right direction” (changed in Urtext).

Ep.6:3: “we ask His will for everything we do” was “we ask His will ~~for~~ in everything we do.”

Dates in Urtext

Introduction: May 26, 1969.

2: May 27, 1969.

3: May 28, 1969.

4: May 29, 1969.

5: May 31, 1969.

6: June 1, 1969.

7: June 2, 1969.

8: June 2, 1969.

9: June 3, 1969.

10: June 4, 1969.

11: June 5, 1969.

13: June 7, 1969.

14: June 8, 1969.

15: June 9, 1969.

16: June 10, 1969.

17: June 11, 1969.

18: June 12, 1969.

19: June 13, 1969.

20: June 14, 1969.

21: June 15, 1969.
22: June 16, 1969.
23: June 17, 1969.
24: June 18, 1969.
25: June 19, 1969.
26: June 20, 1969.
27: June 21, 1969.
28: June 22, 1969.
29: June 23, 1969.
30: June 24, 1969.
31: June 25, 1969.
32: June 26, 1969.
33: June 27, 1969.
34: June 28, 1969.
35: June 29, 1969.
36: June 30, 1969.
37: July 1, 1969.
38: July 2, 1969.
39: July 3, 1969.
40: July 4, 1969.
41: July 5, 1969.
42: July 6, 1969.
43: July 7, 1969.
44: July 8, 1969.
45: July 10, 1969.
46: July 11, 1969.
47: July 12, 1969.
48: July 13, 1969.
49: July 14, 1969.
50: July 15, 1969.
Re.1.In: August 5, 1969.
52: August 7, 1969.
53: August 8, 1969.
55: August 10, 1969.
56: August 11, 1969.
57: August 12, 1969.
58: August 12, 1969.
59: August 13, 1969.
60: August 14, 1969.
61: August 15, 1969.
62: August 16, 1969.
63: August 17, 1969.

64: August 19, 1969.
65: August 20, 1969.
66: August 21, 1969.
67: August 22, 1969.
68: August 23, 1969.
69: August 24, 1969.
70: August 25, 1969.
71: August 26, 1969.
72: August 27, 1969.
73: August 28, 1969.
74: August 29, 1969.
75: September 2, 1969.
76: September 4, 1969.
77: September 5, 1969.
78: September 6, 1969.
79: September 8, 1969.
80: September 9, 1969.
Re.2.In: September 10, 1969.
81: September 10, 1969.
82: September 11, 1969.
83: September 12, 1969.
84: September 13, 1969.
85: September 14, 1969.
86: September 15, 1969.
87: September 16, 1969.
88: September 17, 1969.
89: September 18, 1969.
90: September 19, 1969.
91: September 20, 1969.
91.5: September 21, 1969.
93: September 23, 1969.
94: September 24, 1969.
95: September 25, 1969.
96: September 26, 1969.
97: September 27, 1969.
98: October 2, 1969.
99: October 4, 1969.
100: October 7, 1969.
101: October 8, 1969.
102: October 9, 1969.
103: October 10, 1969.
104: October 11, 1969.

105: October 14, 1969.
106: October 15, 1969.
107: October 16, 1969.
108: October 17, 1969.
109: October 18, 1969.
110: October 21, 1969.
Re.3.In: October 22, 1969.
112: October 18, 1969.
113: October 19, 1969.
114: October 20, 1969.
115: October 21, 1969.
116: October 22, 1969.
117: October 28, 1969.
118: October 29, 1969.
119: October 30, 1969.
120: October 31, 1969.
121: November 1, 1969.
122: November 2, 1969.
123: November 4, 1969.
124: November 5, 1969.
125: November 6, 1969.
126: November 7, 1969.
127: December 8, 1969.
128: December 22, 1969.
129: December 23, 1969.
130: December 29, 1969.
131: January 19, 1970.
132: January 20, 1970.
133: January 22, 1970.
134: January 30, 1970.
135: February 2, 1970.
136: February 9, 1970.
137: February 17, 1970.
138: February 27, 1970.
139: March 2, 1970.
140: March 9, 1970.
Re.4.In: March 20, 1970.
151: March 26, 1970.
152: April 1, 1970.
153: April 7, 1970.
154: April 8, 1970.
155: April 15, 1970.

156: April 17, 1970.
157: April 20, 1970.
158: April 20, 1970.
159: April 21, 1970.
160: April 21, 1970.
161: April 23, 1970.
162: April 23, 1970.
163: April 24, 1970.
164: April 28, 1970.
165: April 28, 1970.
166: April 29, 1970.
167: May 4, 1970.
168: May 4, 1970.
169: May 5, 1970.
170: May 6, 1970.
Re.5.In: May 11, 1970.
181to200.In: May 14, 1970.
181: May 14, 1970.
182: May 18, 1970.
183: May 15, 1970.
184: May 22, 1970.
185: May 26, 1970.
186: May 28, 1970.
187: June 1, 1970.
188: June 3, 1970.
189: July 9, 1970.
190: July 15, 1970.
191: July 17, 1970.
192: July 21, 1970.
193: July 20, 1970.
194: August 3, 1970.
195: August 4, 1970.
196: August 11, 1970.
197: August 12, 1970.
198: August 18, 1970.
199: August 20, 1970.
200: August 26, 1970.
Re.6.In: September 1, 1970.
205: September 3, 1970.
PtII.In: September 16, 1970.
PtII.In.12: September 21, 1970.
WI.1: September 21, 1970.

222: September 22, 1970.
223: September 23, 1970.
224: September 24, 1970.
225: September 25, 1970.
228: September 28, 1970.
229: September 29, 1970.
W1.2: October 1, 1970.
232: September 2, 1970 (this must be a typo that should read "October 2")
233: October 5, 1970.
235: October 7, 1970.
236: October 9, 1970.
237: October 10, 1970.
238: October 13, 1970.
240: October 16, 1970.
241: October 17, 1970.
242: October 19, 1970.
247: October 23, 1970.
249: October 26, 1970.
250: October 27, 1970.
W1.3: October 28, 1970.
252: October 29, 1970.
253: October 30, 1970.
256: November 2, 1970.
257: November 3, 1970.
258: November 4, 1970.
260: November 6, 1970.
261: November 9, 1970.
263: November 13, 1970.
267: November 16, 1970.
268: November 17, 1970.
269: November 18, 1970.
270: November 21, 1970.
273: November 22, 1970.
275: November 23, 1970.
277: November 27, 1970.
280: November 30, 1970.
281: December 1, 1970.
283: December 2, 1970.
284: December 4, 1970.
287: December 8, 1970.
291: December 9, 1970.
293: December 11, 1970.

294: December 14, 1970.
295: December 15, 1970.
297: December 18, 1970.
301: December 22, 1970.
304: December 24, 1970.
307: December 28, 1970.
309: December 29, 1970.
310: December 30, 1970.
311: December 30, 1970.
313: January 4, 1971.
314: January 5, 1971.
315: January 6, 1971.
WI.12: January 12, 1971.
327: February 19, 1971 (must really mean “January”).
328: February 20, 1971 (must also mean “January”).
335: January 25, 1971.
337: January 27, 1971.
338: January 28, 1971.
341: February 1, 1971.
342: February 2, 1971.
344: February 3, 1971.
346: February 5, 1971.
348: February 8, 1971.
349: February 9, 1971.
WI.14: February 10, 1971.
351: February 11, 1971.
355: February 12, 1971.
357: February 16, 1971.
359: February 18, 1971.