

ACIM Volume VII: *Urtext* GIFTS OF GOD

(February 8, 1978)

1. The Dream of Fear

G 1 A 1. Fear is the emotion of the world.¹ It has but one.² Its forms are many -- call them what you will -- but it is one in content. Never far, even in form, from what its purpose is, never with power to escape its cause, and never but a counterfeit of peace,³ it rests uncertainly upon a bed of lies. Here it was born and sheltered by its seeming comfort. Here it remains where it was born, and where its end will come.⁴ For here is nothingness, where neither birth nor death is real, nor any form in the misshapen mind that spawned it has any meaning in the Mind of God.⁵

G 1 A 2. If you were certain - wholly sure and with consistent grasp of what the world can give - fear would be laid aside as easily as joy and peace unite on love's behalf. But first there must be certainty that there can be no love where fear exists, and that the world will never give a gift that⁶ is not made of fear, concealed perhaps, but which is⁷ surely present somewhere in the gift. Accept it not, and you will understand a gift far greater has been given you.

G 1 A 3. Let not the world deceive you. It was made to be deception. Yet its snares can be so easily escaped a little child can walk through safely, and without a care that would arrest its progress. Dreams are dreams, and every one is equally untrue. This is the only lesson to be learned. Yet will fear linger until every one is recognized as nothingness, and seen exactly as it is and nothing more. There is no person, thing, or circumstance that you can value as your own without the "gift" of fear arising in your heart. For you have seen them all as they are not, and love for them has fled as if from you. And you will think that God has ceased to care for you who have betrayed the Son He loves, and chosen fear and guilt to be their friends.⁸

G 1 A 4. Does God deceive or does the world? For it is sure that one must lie. There is no point at which their thoughts agree, their gifts unite in kind or purpose.⁹ What you take from one the other will obscure. There is no hope of compromise

¹ The *Urtext* manuscript has the word "one" handwritten in to make the sentence "Fear is the one emotion of the world."

² This sentence is crossed out.

³ The *Urtext* manuscript has "peace" crossed out and "joy" handwritten in.

⁴ Handwritten mark-up suggests "here it will remain" in place of "here it remains"

⁵ Handwritten mark-up suggests "spawned its seeming life" in place of "spawned it"

⁶ Handwritten mark-up suggests "which" in place of "that"

⁷ "which is" is handwritten in between the lines

⁸ It would appear that "their" in "their friends" is first crossed out and replaced with "your." Then the whole phrase is crossed out and "to be your friends" becomes "in place of him."

⁹ **Luke 16:13** "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."

in this. Nor can there be a shifting of the mind between the two without the fear that every dream must bring. How fearful it must be to see yourself as maker of reality and truth, the lord of destiny and time's domain, and arbiter appointed for the world.¹⁰

G 1 A 5. Dreams never change. Remember only this, but do not let it slip away at times and let yourself give way to fear again. Deny the dream but do not fail the truth, for¹¹ what is true alone¹² will never fail. All else deceives, all else will terrify, and even when it seems to please the most it brings with it a heavy cost of pain. Be free of suffering now. There is no cost for any gift that comes to you from God. His way is certain, for His gifts remain forever as He gave them. Do not think that fear can enter where His gifts abide. But do not think His gifts can be received where fear has entered and has touched your sight with gross distortions that the world thinks real.

G 1 A 6. There are no scraps of dreams. Each one contains the whole of fear, the opposite of love, (in all its ways),¹³ the hell that hides the memory of God, the crucifixion of His holy Son. Therefore, be vigilant against them all, for in their single purpose they are one, and hell is total. It can seem to be¹⁴ forever for this lesson to be learned, and yet it need not be. I came to speak in time of timelessness. Have you not learned the pain of dreaming yet? There is no need to hug it to your heart, and to forget the dreadful cost of salvaging despair and building up deceptions once again.

G 1 A 7. The tiniest of dreams, the smallest wish for values of the world is large enough to stand between you and the sweet release that God would offer you. He cannot choose to change His Son, nor make your mind accept the perfect freedom He has given you. Yet it is certain you will turn to Him and suddenly remember. But be sure of this and do not let it slip away:¹⁵

What God has joined is one. And one as well is everything that fear has made to be the great deceiver and the substitute for God's

¹⁰ the word "ruler" is typed in brackets between "lord" and "of" and then crossed out.

¹¹ Handwritten mark-up suggests "only" between the lines

¹² Handwritten mark-up crosses out "alone" apparently in conjunction with adding "only" as above.

¹³ the bracketed words "in all its ways" are crossed out.

¹⁴ the word "be" is crossed out and "take" is handwritten in between the lines.

¹⁵ Handwritten mark-up indicates "no indent" here and adjusts paragraph breaks in this segment

creation. You can choose but one, and which you choose is total. Everything the world can offer promises some joy that it will never give. And everything that God has promised you will never fail in anything. No need will be unmet, no hurt unhealed, no sorrow kept unchanged, no darkness undispeled. The smallest pain will vanish suddenly before His gifts.¹⁶

G 1 A 8. An unremembered world will leave no trace behind its going, when God's gifts have been accepted as the only thing you want.¹⁷ "Choose once again"¹⁸ is still your only hope. Darkness cannot conceal the gifts of God unless you want it so. In peace I come, and urge you now to make an end to time and step into eternity with me. There will not be a change that eyes can see, nor will you disappear from things of time. But you will hold my hand as you return because we come together. Now the hosts of Heaven come with us, to sweep away all vestiges of dreams and every thought that rests on nothingness. How dear are you to God, Who asks but that you walk with me and bring His light into a sickened world which fear has drained of love and life and hope.

G 1 A 9. Surely you will not fail to hear my call, for I have never failed to hear your cries of pain and grief,¹⁹ and I have come to save and to redeem the world at last from fear. It never was, nor is, nor yet will be what you imagine. Let me see for you, and judge for you what you would look upon. When you have seen with me but once, you would no longer value any fearful thing at cost of glory and the peace of God.

G 1 A 10. This is my offering: A quiet world, with gentle ordering and kindly thoughts, alive with hope and radiant in joy, without the smallest bitterness of fear upon its loveliness. Accept this now, for I have waited long to give this gift to you. I offer it in place of fear and all the "gifts" of fear.²⁰ Can you choose otherwise, when all the world is standing breathless, waiting on your choice? Come now to me and we will go to God. There is no way that we can go alone. But when we come together there can be no way in which the Word of God can fail. For His the Word that makes us one in Him, and mine the Voice that speaks this Word to you.

¹⁶ Handwritten mark-up indicates "no intent" and makes this all a continuous paragraph.

Isaiah 25:8 He hath swallowed up death for ever; and the Lord GOD will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the LORD hath spoken it.

¹⁷ Handwritten mark-up suggests paragraph break at this point.

¹⁸ **T 31 H 1** Temptation has ONE lesson it would teach, in ALL its forms, WHEREVER it occurs. It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. Would you BE this, if Christ appeared to you in all His glory, asking you but this, "Choose once again if you would take your place among the Saviors of the world, or would remain in hell, and hold your brothers there." For He HAS come, and He IS asking this. **T 31 H 6** You ARE as God created you, and so is every living thing you look upon, REGARDLESS of the images you see. What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive YOURSELF defenseless and in hell. Yield NOT to this, and you will see ALL pain in EVERY form WHEREVER it occurs but disappear as mists before the sun. A miracle has come to heal God's Son, and close the door upon his dreams of weakness, opening the way to his salvation and release. Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it, and believe it IS.

¹⁹ typed in brackets and then crossed out is "(agony)"

²⁰ Handwritten mark-up crosses out "of fear" and inserts "that fear has given you."

(2/9/78)

2. The Two Gifts

G 2 A 1. How can you be delivered from all gifts the world has offered you? How can you change these little, cruel offerings for those that Heaven gives and God would have you keep? Open your hands, and give all things to me that you have held against your holiness and kept as slander on the Son of God. Practice with every one you recognize as what it is. Give me these worthless things the instant that you see them through my eyes²¹ and understand their cost. Then give away these bitter dreams as you perceive them now to be but that, and nothing more than that.

G 2 A 2. I take them from you gladly, laying them beside the gifts of God that He has placed upon the altar to His Son. And these I give to you to take the place of those you gave away²² in mercy on yourself. These are the gifts I ask, and only these. For as you lay them by you reach to me, and I can come as savior then to you. The gifts of God are in my hands, to give to anyone who would exchange the world for Heaven.²³ You need only call my Name,²⁴ and ask me to accept the gift of pain from willing hands that would be laid in mine,²⁵ with thorns laid down and nails long thrown away as one by one the sorry gifts of earth are joyously relinquished. In my hands is everything you want and need and hoped to find among the shabby toys of earth. I take them all from you and they are gone. And shining in the place where once they stood there is a gateway to another world through which we enter in the Name of God.

G 2 A 3. Father we thank You for these gifts that we have found together. Here we are redeemed. For it is here we joined, and from this place of holy joining we will come to You because we recognize the gifts You gave and would have nothing else. Each hand that finds its way to mine will take²⁶ Your gifts from me, and as we look together on the place whereon I laid your worthless gifts for you, we will see nothing but the gifts of God reflected in the shining round our heads.²⁷ Holy are we who know our holiness, for it is You Who shine Your light on us, and we are thankful, in our Father's

²¹ typed in brackets and then crossed out is "(sight)"

²² the words "gave away" are crossed out and "give to me" is handwritten in

²³ **T 11 D 9.** Long ago we said that God so loved the world that He gave it to His only-begotten Son. (that whosoever believeth on him should never see death). God DOES love the real world, and those who perceive its reality cannot see the world of death. For death is not of the real world, in which everything is eternal. God gave you the real world in exchange for the one you made, out of your split mind, and which IS the symbol of death. For if you could REALLY separate yourselves from the Mind of God, you WOULD die. And the world you perceive IS a world of separation.

T 11 I 9. The real world was given you by God, in loving exchange for the world YOU made, and which you see. But take it from the hand of Christ, and look upon it. Its reality will make everything else invisible, for beholding it is TOTAL perception. And as you look upon it, you will remember that it was always so.

²⁴ typed with a capital "N" that is struck through indicating lower case

²⁵ The theme of holding hands is frequently used in the *Text* as a metaphor for loving relationship between humans, and between man and God. In particular Jesus and the Holy Spirit are characterized as leading us by the hand. Here are a few examples: **T 8 E 23, T 17 F 11, T 18 D 5, T 24 C 7, T 31 H 10**

²⁶ several illegible words typed and crossed out

²⁷ Handwritten mark-up suggests paragraph break here.

Acts 26:13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

Name,²⁸ that You have not forgotten. What we thought we made of You has merely disappeared, and with its going are the images we made of Your creation gone as well. And it is finished²⁹. Now into Your Hands we give again the spirit³⁰ of Your Son who seemed to lose his way a little while but never left the safety of Your love. The gifts of fear, the dream of death, are done.³¹ And we give thanks. And we give thanks, Amen.

²⁸ Handwritten mark-up crosses out "our Father's Name" and then is typed "Your ancient Name"

²⁹ **John 19:30** "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit."

³⁰ Handwritten mark-up revises this phrase to "For we now commend into Your Hands the spirit" after, apparently first changing "give again" to "offer up" then crossing that out.

Psalms 31:5 Into thine hand I commend my spirit: thou hast redeemed me, O LORD, thou God of truth.

Luke 23:46 "And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost."

³¹ This sentence is typed between the lines and handwritten mark-up points it to this location.

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3. The Ending of the Dream

G 3 A 1. Illusions are made as substitutes for truth, for which no substitutes are possible. Creator separate from creation was the first illusion, where all gifts of fear were born. For now creation could not be like its Creator, Who could never leave what He Himself created part of Him. Now must there be a substitute for love, which cannot have an opposite in truth and, being all, can have no substitute.³² So fear was made, and with it came the need for gifts to lend the substance to the³³ dream in which there is no substance. Now the dream seems to have value, for its offerings appear as hope and strength and even love, if only for an instant. They content the frightened dreamer for a little while, and let him not remember the first dream which gifts of fear but offer him again.³⁴

G 3 A 2. The seeming solace of illusions' gifts are now his armor, and the sword he holds to save himself from waking. For before he could awaken, he would first be forced to call to mind the first dream once again.³⁵ It is not God Who asks a price of him, but having drawn a veil across the truth, he now must let the veil be drawn away so that its lack of substance can be seen. No one would hesitate to leave³⁶ a dream of shock and terror, merciless decay and sickening contortions,³⁷ with despair always in sight and death not far behind, if he believed that it was³⁸ but a dream. Yet if he thinks that he must first go through a greater terror still, he must see hope in what will now appear the "better" dream.

G 3 A 3. And now he seeks within his dream to find what gifts it may contain. What can you get within its shadows? Who can save you now by giving you the love you threw away? What can you learn to do to make yourself a master over others? What is there that is your special gift within the dream? Find these and do not waken from the dream, for it can give you what you think you lack. And³⁹ if you waken all its gifts will go, your armor and your sword will disappear, and vultures, always circling overhead, will claim you as their lawful prey at last.

³² handwritten mark-up appears to change full stop to an em dash

³³ the word "the" is crossed out and "a" handwritten in

³⁴ Handwritten mark-up indicates removal of paragraph break.

³⁵ Handwritten mark-up suggests paragraph break here.

³⁶ the word "let" is crossed out and "leave" handwritten in. Since "let" makes little sense here, we're calling this a correction..

³⁷ typed and then crossed out is "(~~convulsions, corruptions~~)"

³⁸ Handwritten mark-up crosses out "was" and inserts "were"

³⁹ the word "And" is crossed out and "But" handwritten in.

G 3 A 4. Oh children of the Father you forgot, you have not put your idols in His place, nor made Him give the gifts of fear you made. Let me be Savior from illusions. Truth may be concealed from you by evil dreams, but it is only from the dreams that you have need of⁴⁰ saving. Truth is still untouched by your deceptions. But⁴¹ you cannot go past that first dream without a Savior's⁴² hand in yours. Each gift of fear would hold you back unless you let me lift it from your mind by showing you that it is but a dream within a larger dream of hopelessness in which there is no hope. Take not its gifts, for they condemn you to a lasting hell which will endure when all the seeming joy the gifts appeared to give has⁴³ passed away.

G 3 A 5. Do not be tempted. Do not fall away into the shadows, and a deeper sleep in which the waking seems to be the dream. Help me give you salvation. Let us share the strength of Christ, and look upon the dream in which illusions started, and which serves⁴⁴ to keep their birthplace secret and apart from the illumination of the truth. Come unto me. There is no need to dream of an escape from dreaming. It will fail. For if the dream were real, escape would be impossible, and there would be no hope except illusions. Do not yield to this. It is not so. For I am not a dream that comes in mockery. Salvation needs your help as well as mine. Do not forget you do not answer for yourself alone.

G 3 A 6. My call to you is that you offer help from all the dreams the holy Son of God imagines, from the time that first of dreams was given false reality until all dreaming ends forever. Could a gift be holier than this? And could the need within a world of dreams be more acute or more compelling? Give me help in this, and not one gift the world may seek to give, or⁴⁵ one illusion held against the truth, can bind you longer. Time can have no sway upon you, nor can any laws of earth have power over you. Your hands⁴⁶ will heal, and give the gifts that you accept of me.

G 3 A 7. How joyful and how holy is our way when death has no dominion, and the

⁴⁰ the manuscript has "from" but it appears to be a typo, since "of" is grammatically much better.

⁴¹ Handwritten mark-up replaces the period with a comma, and "But" with "yet".

⁴² initially typed with lower case, the capital "S" is handwritten in.

⁴³ the manuscript has "have" but this leads to an agreement in number problem. It must be "has" or the word "joy" must be "joys".

⁴⁴ the manuscript has "serve" but this leads to an agreement in number problem. It must be "serves" or the preceding instance of "dream" must be "dreams".

⁴⁵ Handwritten mark-up crosses out "or" and writes in "nor".

⁴⁶ **T 1 A 1** "You will see miracles through your hands through Me."

dream of separation, agony and loss has been dispelled forever. Do not think that anything the gifts of fear hold out is worth an instant's hesitation, when the gate of Heaven stands before you and the Christ of God is waiting your return. Be still and hear Him, for His call to you could not be more insistent nor more dear, for it is but the call of Love Itself, Which⁴⁷ will not cease to speak of God to you. You have forgot,⁴⁸ but⁴⁹ He is faithful still, because He is so like His Father He remembers Him forever in His Love. And He cannot forget creation is inseparable from Creator, so He understands that you are part of God and of the Son created like Himself.

G 3 A 8. How dear are you to Him, a part in which is every gift of God forever laid, without whom is Christ incomplete, Who⁵⁰ is completion of His Father. Can a dream destroy a truth so holy and so pure that it encompasses all truth, and leaves nothing beyond Itself?⁵¹ Can you betray a love so perfect that its gifts become Itself⁵² in oneness, and this single gift is all there is to give and to receive? Oh come and let creation be again all that it always was and still will be forever and forever.⁵³ Let the dream of time be given its appointed end,⁵⁴ and let God's Son have mercy on himself.

G 3 A 9. There is a silence covering the world that was an ancient dream so long ago no one remembers now. Its time is done, and in the little space it seemed to have⁵⁵ is nothingness. The dream has gone, and all its dreams of gifts have disappeared as well. The first dream has been seen and understood for merely an illusion of the fear on which the world was based. Behind⁵⁶ the dream, reaching to everything, embracing all, creation and Creator still remain in perfect harmony and perfect love.⁵⁷

G 3 A 10. This is beyond the gate at which we stand. And shall we stay to wait upon a dream? Your holiness is mine, and mine is His.⁵⁸ Here is His gift, complete and undefiled. It is Himself He gives, and it is this that is the truth in you.

⁴⁷ Handwritten mark-up strikes the capitals from two words making it "Love itself, which"

⁴⁸ probably this should be "forgotten"

⁴⁹ Handwritten mark-up replaces the comma with a period and starts a new sentence "But he is ..."

⁵⁰ This sentence is massively marked up with a footnote offering the following modified reading: "How dear are you, a part of Christ, in Whom is every gift of God forever laid, without which is He incomplete, Who"

⁵¹ Handwritten mark-up strikes the capital

⁵² Handwritten mark-up strikes the capital

⁵³ **Psalm 148:6** He hath also established them for ever and ever: he hath made a decree which shall not pass away.

Isaiah 30:8 Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever.

⁵⁴ **T 1 B 13.** A miracle is a beginning and an ending. It thus abolishes time. It is always an affirmation of re-birth, which seems to go back, but really goes forward. It undoes the past in the present, and thus releases the future.

T 1 B 15. Each day should be devoted to miracles. God created time so that man could use it creatively, and convince himself of his own ability to create. Time is a teaching device, and a means to an end. It will cease when it is no longer useful for facilitating learning.

⁵⁵ Handwritten mark-up crosses out "have" and the brackets around the originally typed "(own)"

⁵⁶ Handwritten mark-up crosses out "Behind" and the brackets around the originally typed "(Beyond)"

⁵⁷ Handwritten mark-up shifts paragraph break two sentences later.

⁵⁸ Handwritten mark-up crosses out "His" and replaces it with "God's"

How beautiful are you who stand beside me at the gate, and call with me that everyone may come and step aside from time. Put out your hand to touch eternity and disappear into its perfect rest. Here is the peace that God intended for the Child⁵⁹ He loves. Enter with me and let its quietness cover the earth forever. It is done. Father, your Voice has called us home at last: gone is the dream. Awake, My Child,⁶⁰ in love.

⁵⁹ Handwritten mark-up crosses out "Child" and the brackets around the originally typed "(Son)"

⁶⁰ Handwritten mark-up strikes the capital

(March 5(ca.) 1978)

4. Our Gift to God

G 4 A 1. There is no gift of faith that God does not accept with gratitude. He loves His Son. And as He gives His gifts to him, so is He grateful for the gifts His Son gives Him. Gratitude is the song of Heaven,⁶¹ the single harmony of⁶² all creation at one with its Creator. For gratitude is love expressed in joining; the necessary precondition for extension and the prerequisite for peace. And who can be in conflict and love God?

G 4 A 2. We have discussed the gifts of God to you. Now we must also speak of those that you can give to Him. For it is⁶³ these that render⁶⁴ His giving complete,⁶⁵ as it is His to you that make you whole. Giving is joy and holiness and healing. Here is your answer to the world, and God's as well. For here it is you join with Him, His likeness being yours in this alone.⁶⁶

G 4 A 3. How can you give to Him Who has no lack, no need, no emptiness,⁶⁷ no unlit place which needs a light that you can offer Him? He saves your gifts for you. He does not know of giving and receiving. What is love, or comes from love, or offers love a gift, is one to Him because it is of Him. To Him and from Him are not different to One Who has no opposite. For love is all there is and everything there is. A gift to love is given everyone, not lessening the giver, nor in truth adding to the receiver. More than love there cannot be. But this a gift becomes if it is truly given and received by both to both who know that they are one:

a key to silence and the peace of God,
a glad acknowledgement of love of Christ,
a greeting to the Holy Spirit's help,
an invitation that He enter in
and lift the Son of God unto Himself.⁶⁸

G 4 A 4. What more would God hold dearer,⁶⁹ than this? These are His gifts as

⁶¹ Handwritten mark-up strikes "Heaven" and writes in "Heaven's gift".

⁶² Handwritten mark-up strikes "of" and writes in "that is sung by"

⁶³ Handwritten mark-up strikes out "it is"

⁶⁴ Handwritten mark-up strikes out "that render" and writes in "complete"

⁶⁵ Handwritten mark-up strikes out "complete"

⁶⁶ (March 18 1978)

⁶⁷ handwritten markup suggests switching the phrases to make it "no emptiness, no need"

⁶⁸ Handwritten mark-up suggests (no indent) for this segment

⁶⁹ Handwritten mark-up suggests "then."

much as they are yours, for in them giver and receiver join. A gift is holy only when there is no sense of⁷⁰ all of who will gain thereby, and not a shadow of a thought of loss. It is not easy in the world to know what giving means, and how to give a gift that God and all creation will accept as shining outward from a thankful heart and inward to the altar of its God.

G 4 A 5. God gives the⁷¹ grace to give as He must give, for He must give the only way He knows, and what He knows is everything He is. Christ gives as He does, being like Himself. And nothing stands outside the gifts They give, for every gift is all-encompassing and lifts the universe into Their arms.⁷²

G 4 A 6. Yet what of you⁷³ who seem to be on earth, and do not understand what giving is because you have forgotten what love means? What gifts are there that you can give to God? My brother, there are many calls to you from those who lost their way and need your help in finding it again. It seems to you that you are helping them if you respond to what they ask and what you think they need. Yet it is always God Who calls to you, and he who⁷⁴ asks your help is but yourself. Who is the giver and the⁷⁵ receiver then? Who asks the gift and who is given it?

G 4 A 7. This is the only lesson that the world must teach in giving. It is not the one the world was made to teach. And yet it is the one the Holy Spirit sees in it, and so it is the only one it has. Forget the other devastating ways the gifts of earth are given and received. Forget the cost, the thoughts of loss and gain, the bargaining, the counting of the score, the world associates with every gift it gives in strict accordance with its laws. The money-changers of the market-place have been your teachers.⁷⁶ Now they need a gift they could not give. Be savior now to them because you have another Teacher now.⁷⁷

G 4 A 8. Count not the cost of giving. There is none. Your teachers have deceived.

⁷⁰ Handwritten mark-up strikes "of" and writes in "at"

⁷¹ The words "gift of" are struck out in the original manuscript.

⁷² Handwritten mark-up capitalizes "Arms"

⁷³ Originally "us" is typed in brackets here and then crossed out.

⁷⁴ The words "he who" were capitalized originally and then corrected to lower case in handwritten mark-up.

⁷⁵ Handwritten mark-up strikes out "the"

⁷⁶ **Matthew 21:12** And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

⁷⁷ **Matthew 23:8** "But be not ye called Rabbi: for one is your teacher, and all ye are brethren."

But do not think that their mistakes were not your own as well. To all who do not understand the gifts of God and Christ are one, be yours the voice that echoes what the Voice for God would say:

"Save Me, My brother, as you save yourself,
And let Me give to God your gifts for you
Because My⁷⁸ altar waits for them in love,
And God⁷⁹ is asking that We place them there."

There is no love but God's; no gifts but His. We but return his Own unto Himself. But as we do, He comes to call His Son from the far country where he threw away the memory⁸⁰ of all his Father's gifts, and ask him to return again to Him.

G 4 A 9. Child of Eternal Love, what gift is there your Father wants of you except yourself? And what is there that you would rather give, for what is there that you would rather have? You have forgotten Who you really are. What but that memory is dear to you? What trifling gifts made out of sickly fear⁸¹ and evil dreams of suffering and death can be the substitute you really want for the remembrance of Christ in you? In the far country you were lost indeed, but you were not forgotten. Hear the call of love to love, by love, in love to you, and rise with love beside you to return⁸² the gift of love that He⁸³ has given you, and you have given Him in gratitude.

G 4 A 10. Do not forget the Source of what you are, and do not think He has forgotten you. Love does not waver,⁸⁴ and does not forget the gifts⁸⁵ it gives that it would have you keep. Return them, then, for it is dark indeed in the far country, where God's memory has seemed to disappear. Yet Christ has come wherever you have gone. For you are His, and being His you are His Father's too. He brings with Him the gifts His Father gave, and giving them to you He teaches you how to return them in the way He gives. Light knows no limit; love no lessening. Return, My Child,⁸⁶ to Me. For Christ is He Who is My Son and you are one with Him. You are My gift, for you are one with Me.⁸⁷

⁷⁸ Handwritten mark-up crosses out "My" and strikes the brackets from the originally typed "His"

⁷⁹ Handwritten mark-up strikes out "God" and writes in "He"

⁸⁰ The words "the memory" are typed between the lines, apparently the correction of an inadvertent omission.

⁸¹ Handwritten mark-up crosses out originally typed "(sick despair)"

⁸² Handwritten mark-up crosses out originally typed "(to God)"

⁸³ Handwritten mark-up strikes "He" and writes in "God"

⁸⁴ **1 Corinthians 13:4-8** Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away.

⁸⁵ Handwritten mark-up strikes the capital on "gifts" which leads to an agreement in number problem since the word "them" in the next sentence appears to refer back to these "gifts".

⁸⁶ Handwritten mark-up strikes the capital

⁸⁷ **John 17:22** "And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;"

(April 11, 1978)

5. The Father's Love

G 5 A 1. There is a secret place in everyone in which God's gifts are laid, and his to Him. It is not secret to the eyes of Christ Who sees it plainly and unceasingly. Yet it is hidden to the body's eyes, and to those still invested in the world and caring for the petty gifts it gives, esteeming them and thinking they are real. Illusions' gifts will hide the secret place where God is clear as day, and Christ with Him. Oh let this not be secret to the world so full of sorrow and so racked with pain. You could relieve its grief and heal its pain, and let the peace of God envelop it as does a mother rock a tired child until it sighs and slips away to rest.

G 5 A 2. Rest could be yours because of what God is. He loves you as a mother loves her child; her only one, the only love she has, her all-in-all, extension of herself, as much a part of her as breath itself. He loves you as a brother loves his own, born of one father, still as one in him, and bonded with a seal that cannot break. He loves you as a lover loves his own; his chosen one, his joy, his very life, the one he seeks when she has gone away, and brings him peace again on her return. He loves you as a father loves his son, without whom would his self be incomplete, whose immortality completes his own, for in him is the chain of love complete - a golden circle that will never end, a song that will be sung throughout all time and afterwards, and always will remain the deathless sound of loving and of love.

G 5 A 3. Oh be at peace, beloved of the Lord! What is your life but gratitude to Him Who loves you with an everlasting Love? What is your purpose here but to recall into His loving arms⁸⁸ the son He loves, who has forgotten Who his Father is? What is your only goal, your only hope, your only need, the only thing you want, but to allow the secret place of peace to burst upon the world in all its joy, and let the voice within it speak of Him whose love shines out and in and in between, through all the darkened places to embrace all living things within its golden peace?

⁸⁸ Handwritten mark-up capitalizes "Arms"

(4/11/78)

G 5 A 4. You are My Son, and I do not forget the secret place in which I still abide, knowing you will remember. Come, My Son, open your heart and let Me shine on you, and on the world through you. You are My light and dwelling-place. You speak for Me to those who have forgotten. Call them now to Me, My Son, remember now for all the world. I call in love, as you will answer Me, for this the only language that we know. Remember love, so near you cannot fail to touch its heart because it beats in you. Do not forget. Do not forget, My Child. Open the door before the hidden place, and let Me blaze upon a world made glad in sudden ecstasy. I come, I come. Behold Me. I am here for I am you;⁸⁹ in Christ, for Christ, My Own beloved Son, the glory of the infinite, the joy of Heaven and the holy peace of earth, returned to Christ and from His hand to Me. Say now Amen, My Son, for it is done. The secret place is open now at last. Forget all things except My changeless Love. Forget all things except that I am here.

⁸⁹ Handwritten mark-up capitalizes "You"

Urtext Volume VII: Gifts of God

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Editor's Notes

The Urtext Manuscript Volume 7 Gifts of God

The [Release Notes](#) document included in the *Scholar's Toolbox* provides extensive documentation regarding this compilation, its history, and its provenance. Should you have additional questions concerning the material, they are likely answered there.

The original transcript of the *Notes* typed by Bill Thetford was retyped several times during the multi-year editing process. The *Urtext* manuscripts appear to consist of some portions which may be that original *Thetford Transcript* and some portions which show strong evidence of being later edited copies. Since we don't have access to all the copies, it is difficult to determine with certainty the precise place in the retyping history of any particular page. The notion that the *Urtext* is entirely or even mostly that first *Thetford Transcript* is not, however, supported by the evidence currently available. For a detailed examination of the issue please refer to the essay "[What is the Urtext?](#)"

In the case of the *Gifts of God* volume, the copying history is not known, nor do we have any information as to how many versions were created by the Scribes.

The *Gifts of God* volume

The *Gifts of God* was first published along with Schucman's original poetry in a book by the same name. Without wishing to take anything away from Helen Schucman's own poetry, this material differs markedly and many consider it canonical, which is to say a part of the "Course Proper" or genuine channelling of "the Voice," rather than a composition by Schucman herself.

It is for this reason we've included it as a seventh volume of ACIM. Unlike the *Special Messages* which are personal, mostly not intended for (or already incorporated in) the "Course Proper" and which have various other authenticity problems, the *Gifts of God* has the same high literary style and dominant Iambic Pentameter of the later scribing of the Course. Its claim to "canonical status" is therefore strong.

In doing this our point is not to make an argument that it *is* canonical, or even *should be* regarded as such. It is simply that because many people *do* regard it as such, its claim *is* strong, and our purpose is inclusivity, it would be inconsistent of us to exclude it.

The first chapter is dated February 8, 1978, the fifth and last is dated April 11, 1978. This makes it amongst the very last of Schucman's dated scribings.

In parts the "Voice" seems to shift from that of Jesus speaking in the first person to that of God Himself in a poetic grandeur reminiscent of the *Song of Solomon* in the *Old Testament*, complete with the "lover" metaphor.

The provenance of the copy reproduced here is unknown. Somewhere in the past few years someone sent me a PDF facsimile which contains a manuscript which I believe derives from Volume 22 of the USCO deposit labelled *Urtext of A Course in Miracles and Related Material*. I have not been able to compare this material with that deposit, so this is really just

a guess. The precise provenance is uncertain. I don't even recall who sent it, but whoever you are, thank you.

In the 16 typed manuscript pages, each segment is dated and one, that for January 14, 1978, which is page 15 of the 16, as the material arrived here, is chronologically out of order and separates the first and second pages of the last segment, *The Father's Love*. That segment is the one, which on its second page, shifts from speaking of God in the third person to a first person voice "You are My Son."

There are several mysteries regarding this particular page. It shows up, in its entirety in the *Special Messages* material associated with the *Urtext Text* volume. It's page 13 of that sequence and SM 24 in our chronological sequencing. It has the tone of personal reassurance to an anxious Schucman typical of many of the *Special Messages*. It has comments which could be construed as directly personal for Schucman such as "You still are needed in the world, to hear His Voice and share his messages of love with those who call in sorrow."

The *Special Messages* copy puts the last two lines on a second page while the *Gifts of God* copy squeezes these same lines onto the bottom of the one page, obviously with a different typewriter – and to my eye a more modern carbon ribbon typewriter at that, suggesting a later date for that modification. Otherwise we clearly have two copies of the same original sheet, as they contain the same typing mistakes and handwritten mark-up.

Wherever it belongs, it is almost certainly not in the middle of the final section, *The Father's Love* as its content is quite distinct and distinctly inappropriate to that physical location. That page bears the handwritten marking "17" and occurs between pages numbered "13" and "15." This suggests there was originally a page "14" and a page "16" but no such pages exist in the facsimile file available to us.

That the pages marked "13" and "15" belong in sequence is demonstrated in that the last line of page 13 is repeated and crossed out at the top of page 15. If there were any doubt that the one page is a continuation of the other without anything intended to go in between, this would seem to eliminate it.

Could what we read as "17" really be a truncated "14?" That is possible. There is a tiny tick at the top of the upper part of the character "7" which might indicate a part of the writing was cut off in copying.

But even if that numeral is "4" rather than "7" this doesn't indicate that it was *originally intended* to be in this location. That numbering could have been added very late in the reproduction process by someone simply counting and marking the sheets, and not carefully considering their proper sequence. That it doesn't belong where it appears is suggested by three elements: 1) it's date is January 14, three weeks earlier than the next earliest dated page in *The Gifts of God*, which is February 8 for *The Dream of Fear* and four months earlier than the pages between which it is inserted, and 2) it is quite literally inserted in the middle of a sentence in that April 11 section, *The Father's Love*, and 3) the content bears no relation to the other two pages.

On the basis of its content alone, it is markedly different than the rest of *the Gifts of God* and striking similar to the general topic and tenor of many of the *Special Messages*. I'd be inclined to regard it as properly belonging in the *Special Messages* section where it also ap-

pears and having ended up in *Gifts of God* entirely by accident. Given that the page *is* in the *Special Messages* and that it appears out of place here, that page is omitted from the e-text of this compilation. It is, however, appended to the facsimile copy for reference.

Basic Referencing and Cross-referencing

The *Urtext* e-text reproductions and the *Urtext* manuscript facsimiles are paginated identically for ease of cross-referencing. To locate a passage in the manuscript facsimile, search the e-text and simply go to the corresponding facsimile page.

In order to facilitate lookup and cross-referencing, the *Urtext* paragraph reference labels are added to the *Notes* facsimile files as searchable text. These are needed in the handwritten *Notes* due to the difficulty of reading some of the handwriting. The *Urtext* e-texts which are searchable text files, also contain this notation. The *Urtext* manuscript facsimiles are of much better legibility than the *Notes* therefore page numbers and PDF Bookmarks for each chapter and section break are the only cross-reference tools generally needed. The references used are those developed for the *Miracles Pathway Fellowship Seven Volume Urtext*. See the end of this document ([Referencing Specifics](#)) for a detailed description of the referencing system for this volume.

“Searchable text” is that which can be located using the Find and Search features of *Acrobat Reader*. In the facsimile copies (photocopies of original manuscripts) the actual words of the manuscript are rendered as pictures, not machine readable text, and so are *not* searchable text strings. The marginalia I’ve added are searchable text strings however. Thus if you know the chapter, section and/or paragraph number of the text you wish to find, you can almost instantly search and locate those references in the *Notes* facsimiles. For the *Urtext* facsimiles, use the chapter and section bookmarks and page numbers to locate the desired page.

Because the *Urtext* is mostly identical in content to the *Notes*, one can use the *Urtext* e-text editions or the Concordance to do a text search for a word or phrase. Having located the passage in the *Urtext* e-text, one need simply search the *Notes* facsimile for the corresponding paragraph reference, and in a matter of seconds you will be at the same relative point in the *Notes*. Similarly, if you wish to cross-reference the *Urtext* manuscript facsimile, simply go to the corresponding page number, and you should find it quickly.

Due to the fact that there are *some* differences between the *Notes* and the *Urtext*, you won’t always find *Notes* material in the *Urtext*, or vice versa. For the most part, however, the two versions are similar enough that the *Urtext* is a useful “lookup tool” for the *Notes* and until we have a complete machine-readable transcript, it’s the best that’s available.

For the first two chapters where the *Notes* and the *Urtext* are most different, I have provided a searchable transcript. While this transcript cannot be guaranteed to be 100% accurate due to uncertainties in the *Notes* reading, it is a far more accurate searchable representation of the *Notes* for those chapters than is the *Urtext*. In time a complete transcript of the *Notes* will be supplied.

“Bookmarks” have also been added for each chapter and section division in all copies so that one can instantly “open the document” to any one of those bookmarked points.

The *Gifts of God* Referencing Specifics

The *Gifts of God* consists of 5 segments. For referencing purposes each is treated as a top level division or chapter.

Each short chapter has a single section. Due to the fact that we have no handwritten *Notes* for this volume, the structure of referencing reflects the *Urtext* manuscript entirely. The main difference from the FIP referencing system is that FIP takes the first segments and labels them “in” rather than “1” and we just number each segment sequentially.

Cross-Referencing

There really isn't much to cross-reference here as the only primary source copy available is the *Urtext* manuscript. This volume has not been included in any previous editions of *A Course in Miracles*.

Caveat

As will be obvious to all, this preliminary release is some distance short of being a “finished” or “polished” package and there remains much yet to be done. Despite its shortcomings and imperfections, it is much easier to work with than the raw manuscript form due to the addition of cross-referencing marginalia.

While substantial effort has been made to achieve precise accuracy, this has largely been a one-man part time undertaking and the resources for thorough proofreading and double-checking have not been available. You will likely encounter some errors and I would very much appreciate your letting me know when you do so that they can be corrected for subsequent releases.

What I have done, and really all I have done, is organize and cross-reference the primary sources of the canonical ACIM material to at least the resolution of paragraph in such a way that “looking up” any passage or cross-referencing two or more versions is easier than with the raw source material for anyone with a modicum of computer literacy and a modicum of computing power available. For those using the raw source material, this low resolution index edition is fully cross-referenced to that and can serve as a handy “lookup tool” to supplement the original high resolution image files.

This package of basic “tools” is simply a beginning, a first step, but a first step I hope and believe will make the riches of the authentic ACIM much more accessible to those who are interested.

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For more information concerning this document and the rest of the *Shorthand Notes* distribution from **Miracles Pathway Fellowship** please see the [Release Notes](#) and [Quick Start Guide](#) accompanying this distribution.