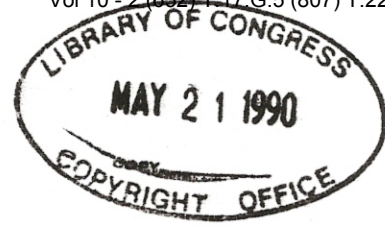


**Unpublished Writings of Helen Schucman
Volume 10**

**Text
Notebook - 16a,b; 17a,b**



Text 16a

Xu .. 421-821

T 17 G 5.

goal of truth has further
 practice ahead of it // If - sit I used for truth &
 sanity, its outcome must be peace // And -
 > quite apart > what - outcome is // For,
 if peace is - condition of truth & sanity, & I
 be without them, where peace is, they must
 be // Truth comes of itself. If - exper.
peace, a bec. - truth has come ' //
 And - > see - outcome truly, for
 deception & I prevail against you //
 And - > recept. - outcome, bec. - >
 - peace // Here, again, - see - oppos. of
 - ego's way of being // For - ego bel. - sit.
brings - exper. // - N.S. knows - sit.) as -
 goal determines it, & > experienced according
 ' - goal //

T 17 G 6.

- goal of truth requires faith //
 Faith is implicit & accept. of N.S.'s
 purpose // And -> faith is all-inclusive //
 believe - goal of truth is set, -> faith must
 be // - N.S. sees - sit. as a whole // The
 goal entails fact - error involved
 & it -> play his part & its accomplishment //
This is inevitable // No one -> fail &
 anything // -> seems to act for faith beyond

(653)480

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

you ~~are~~ beyond what I love // But ~~is~~ so
only I - view point of ego // For - ego / bel. in
 "solving" conflicts \rightarrow fragmentation, + does a
 per - sit. as a whole // i.e., it seems to split
 off segments of sit., + deal ~~in~~ these segs. // For
 it has faults + segs., e in wholeness //

T 17 G 7.

Confronted ~~in~~ aspect of a sit.
 I seem 'be' doing, - ego \rightarrow attempt to
 take \rightarrow aspect elsewhere, + make it
 there // And it \rightarrow seem 'be' successful //
 Except ~~is~~ \rightarrow attempt conflicts ~~in~~
unity, + must obscure - goal of truth //
 And peace \rightarrow e be experienced, except
 in fantasy // Truth has e come, bec.
 fault has been divided, being withheld
 from where it rightfully belonged // Thus
 do ~~we~~ lose - underst. of sit. - goal of truth
 would bring // For fantasy solutions bring
 but illusion of experience, + illusion of
 peace is not - condition in - truth I enter //

T 17 G 8.

- substituter for aspects of
 sit. 7 - witness ~~in~~ lack of fault // They
 demonstrate ~~is~~ ~~in~~ did e bel. ~~is~~
 solution of - problem were in - same
 place // - problem ~~is~~ ~~in~~ lack of fault //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

And $\phi \rightarrow$ demonstrate, when ϕ remove
 (from its source, + place it elsewhere //
 As a result, ϕ do a see - problem // Had ϕ
 e & lacked - faith (could be solved,
problem would be gone // And sit would
 > been meaningful ' ϕ , bec - interface
 > way ϕ understanding, would > been
 removed // remove - problem elsewhere, is to
keep it // For ϕ remove yourself from it,
 & make it unsolvable //

T 17 H 1.

(654) 481

>) no problem, > sit, —
 faith \rightarrow a solve // >) no shift, > —
 respect ϕ - problem, but \rightarrow make solutions
impossible // For if ϕ shift part of a
 problem elsewhere, - meaning ϕ - problem
must be lost, & - solutions ' - problem
 > inherent / its meaning //) (e poss
 — all ϕ - problems > been solved, but ϕ
 removed yourself > - solutions? yet faith
must be / when something has been
 done, & / when ϕ see it done // A sit
) a rel being - forming ϕ thoughts // If
 problems & pursued, ϕ bec - thoughts are
 judged be a conflict // But if goal
 > truth, \rightarrow impossible // Some idea

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

P bodies must be entered, for minds ^{can not} of attack //
 - thought P bodies is a sign P
 faithlessness // For bodies of solve anything //
 And c) intrusion - relat. - error n
thoughts about - sit., that there bec. -
justification for a lack P faith // c =>
 make - error, u be e - all concerned
that // - error does a matter // But a
 do a use - error 'what ~~but~~ seems
 be a advantage, for that does matter //
 Faithlessness brought 'faith' -> need
 rest for - truth // But faithlessness
 used against truth -> always destroy
 faith // If a lack faith, see that it be
 restored where it a lost, + see not to it
 it made up to you elsewhere, as if a
 had been temporarily deprived of it //

T 17 H 2.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 17 H 3.

Only what you is a given
 I be lacking, n -> sit. // But remember
 -> - goal P holiness a set for c
 relationship, q e by you // c did e
 set it, bec. holiness u e be seen
 except - faith, + c rel a e holy bec.
 - faith n = 70 - a so limited + little //

- faith must grow, to meet - goal - has been
 set // - goal's reality - call -> faith // For
 -> see - peace & faith -> come
 separately // what sit. I - be in without
faith, & remain faithful 'to other?
 Every sit. I find yourselves, but a means
 'meet - purpose set for your relationship //
 See it as something else, & -> faithless //
Use not - faithlessness // let it
 enter, & look upon it calmly, but do a
use it // Faithlessness - servant of
 illusion, & wholly faithful to its master //
Use it, & it -> carry straight to
 illusions // Be tempted by what it
 offers you // It interferes, not - goal,
 but - value of goal to you // Accept
 the illusion of peace it offers, & look
 upon its offering, & recognize it is
 illusion // - goal of illusion is closely
 tied 'faithlessness, as faith to truth //
 If - lack faith, & anyone 'faithful, &
 properly, his part is any sit. dedicated
 & advance 'truth, & dedication & divided //
 And so I - been faithless to other, &
 used - faithlessness against other //

(655)482

T 17 H 4.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 17 H 5.

No rel. I belie, unless its belieis
 goes everywhere // As belieis a faith
 go hand ~~in~~ hand, so must its
 faith go everywhere, write it // - goal's
 reality \rightarrow call faith, accomplish, every
 miracle needed for its fulfillment // Nothing
 too small or too enormous, nothing too
 insignificant or too imposing, too weak or
 too compelling, but \rightarrow be gently turned
 to its use & purpose // - universe \rightarrow serve
 it gladly, as it serves universe // But
do e interfere // - part set a c, a whole
 - H.S.'s goal has been established, I so
 far beyond a little conception of infinite,
 \rightarrow no idea how great - strength - goes on //

T 17 H 6.

And \leftarrow I use \rightarrow a perfect safety //
 left for all its might, so great it
 reaches past - stars + - universe - his
 beyond them, a little faithlessness I make
it useless, if \leftarrow world ^{use} - faithlessness instead.
 But think \rightarrow , & leave - cause a
 faithlessness; - think \leftarrow held against
 another what he has done to \leftarrow // But
 what \leftarrow really blame \leftarrow for) what \leftarrow did
 'him // O e his past, but yours, \leftarrow held

(656)483

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

against him // And - lack faith - how bec. P
 what we // yet we as innocent P what we
 were, as he is // what we is causeless, &
we - interf. - truth // we no cause for
 faithlessness, but we a cause for faith //

Cause has entered we sit. —
 shows its purpose // - kept P truth shows
 from - center P. sit., & touches everyone
 'where - sit's purpose calls // It calls to
everyone // we no sit. — does not
 involve a whole rel., a any aspect, &
 complete a any part // & I have nothing
 P yourself outside it, & keep - sit holy //
 For it shows - purpose P - whole
 relat., & derives its meaning from it //
 Enter @ sit. - faith — & would
 give @ other, & we faithless 's own
 relat // your faith = call - so ' show
we purpose / as - same purpose called
 faith - faith as //

And - see - means - once
 employed 'lead - illusions, transformed
 'means for truth // Truth calls for faith,
 & faith makes room for truth // where -
 H.S. changed - purpose P - rel. - by exch.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 17 H 7.

T 17 H 8.

yours for His, - goal He placed in & extended
 every sit. in & entered, & - ever enter //
 And every sit. & thus made free P. part,
 which would & made it purposeless // &
call for faith, bec. of Him who works -
 & in every sit. // & no longer wholly wise,
nor no longer alone // For loveless & God
must be a dream // whose rel. shares -
 H.S.'s goal, are set apart from loveless, bec.
 truth has come // Its call for faith > strong //
 Use & - faithfulness against it, for it calls
 - 'salvage & peace' //

- h.c. & nothing more - a special
 case, or - extreme example, of what
every sit. is meant to be // - meaning
 - H.S.'s purpose has given it, &
 also given 'every' sit. // It calls
 forth just - some superior P
faithfulness, withheld & left unused,
 that faith might answer - call @
 truth // - h.c. & - showing example, -
 clear & unequivocal demonstration P -
 meaning @ every rel., & every sit.
seen as a whole // Faith has accepted

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

(657)484

T 17 I 1.

every aspect P-sit, + faithfulness has
not forced any exclusions on it // It is a
sit. of perfect peace, simply rec. & let it
be what it is //

T 17 I 2.

-> simple courtesy & all-N.S.
aspects of you // let Truth be what it
is // Do not intrude upon it, do
not attack it, do not interrupt its
coming // let it encompass every
sit., + bring r peace // Not even
faith I asked of you, for Truth asks
nothing // let it enter, & it -> call
forth, & serve you. - faith r
need for peace // But rise r
oppose it, for against r opposition, it
I come // Would - r want - make a
holy instant P every sit.? For such -
- gift of faith, freely given where r
faithfulness r laid aside, unused //

T 17 I 3.

And then - power P-N.S.'s
purpose r for use instead // ->
power instantly transforms all
sit. into one sure r continuous
means for establishing His purpose,
& demonstrating its truth // what has

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

been demonstrated has called for facts,
= has been given it // Now it becomes
a fact, ^{draw} which facts I no longer
be withheld // - strain P refusing facts
to come) ~~to come~~, ^{evanescent,} that was given
- & Real // But laughing truth -
facts exists no strain at all //

// To & who I acknowledged -
call of Paradise - strain & e
responding to his call seems to be
greater - & before // This is a call
before - strain & - & count
it to something else, believing -
- "something else" produced it //
- & new true // But what
"something else" produced a
sorrow & depression, sickness -
pain, darkness & dim imaginings
- P terr, cold fantasies of fear,
& big dream of hell // And it is at
nothing but - with strain P
refusal to give facts to truth, & see
// its ardent reality //

Such a eruption P son of
God // His factlessness did - &

(658) 485
T 17 I 4.

T 17 I 5.

Jesus think carefully before - let yourself
 use faithlessness against him // For he is
 risen, & I accepted - cause of his
 awakening as yours // You assumed
 - part of his redemption, & I now
 fully responsible to him // Fail him
 not now, for it has been given you
 to realize what your lack of faith in
 him must mean to you // His salvat.
 & only purpose // See only - a
very situation, & I - be a means
 // for bringing only this.

When I accepted truth -
 goal & real, I bec. quis & peace,
 as surely as Father gave peace
 to you // For - goal & peace
 cannot be accepted apart its
 conditions // And I had faith in
 it, for no-one accepts what he
 does not believe & real // purpose
has not changed, & will not
change, for I accepted what I
now change // And nothing -
 it needs to be never changeless
 can I now withhold from it /

T 17 I 6.

 1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 A. Introduction (*N 1454 10:14)

Your Release is certain // Over as I
 received // And demonstrate — I rise
 far beyond any sit. — could hold
 — back, & keep — Separate > How, where
 call you answered //

(659)486

T 18 A 1.

'substit. I' accept visited //
 If I would but consid. exactly
 what — entails, — would permit
 at once how much at variance —
 — — goal — H.C. has given — &
 would accomp. for you // 'substit. I'
 'close' before reasoning = favor
 P. other // For this special
 purpose, =) thus ordered was
 available +/— other replaced by
 him // — rel. n1. subst. accused
 > Thus fragmented, & its purpose
 split accordingly // 'fragment I'
 'exclude' & substitution — strongest
 in defense — ego has for separation //
 — H.C. near 'substit.' // where —
 ego perceives one person as a

T 18 A 2.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

replacement for another - N.S. sees them
joined & undivided // He does a
bridge ~~between~~ them, knowing they
are one // Being united, they are one
bec. they are same // Substit. is also
a process & are not as different //
One would unite - other separate //
Nothing I come between what God has
joined, & what - N.S. sees as one //
But something seems to come
betw. - fragmented relationships -
Ego sponsors, & destroy //

T 18 A 3.

- = emot. & substit.)
imposs. I love // But fear wishes
subst. by definition, for it is
love's replacement // Fear is betw a
fragmented & fragmenting emotion // it
seems to take many forms, &
① seems to require a diff. form
of acting-out, for satisfaction // while
→ appears to introduce quite
variable behavior, a far more serious
effect lies in - fragmented perception
) I - beh. stems // No one) sees
complete // - body) emphasized, -

T 18 B. Substitution as a Defense (*N 1456 10:16)

special emphasis on cert. parts, + used
 as - standard for comparison for eith.
 accept. + rejection for suitability for
 acting-out a special form of fear //

(660)487

T 18 B 1.

↳ who bel. — God) fear made
 but one substit. // It has taken
 many forms, bec. it's a substit. of
 illusions for truth, of fragmentation
 for wholeness // (has bec. so
 splintered + subdivided + divided
 again, over + over, that it's now
 almost impos. to perceive it once
 & one, + still is what it is //
 That one error, which brought
 truth to illusion, infinity to time,
 + life to death, was all ever
 made // ↳ whole world rests upon
 it // Everything we see reflects it //
 And every spec. relationship - I ever
 made, is part of it //

T 18 B 2.

↳ expressed surprise at hearing
 how very different) reality from
 what you see // You do a reality -

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

^{magnitude}
~~severity~~ P that one error // It was so
~~vast~~ ~~immense~~ & so completely incredible, —
 from it, a world of total unreality
had to emerge // What else could
 come of it? Its fragmented aspects
 are fearful enough, as beg. to
look at them // But nothing —
 seen begins to show ~~severity~~ P
 — original error, which seemed to
 cast out P Heaven, to shatter
 knowledge & meaningless bits of dis-
 united perceptions, & to force — to
further substitutions //

T 18 B 3.

— 1 - flat projection of error
 outward // - world arose to hide it, &
 bec. - screen on which it is projected,
 & draws between — & truth // For
 truth extends inward, where - idea P
 (loss) meaningless, & only increase is
 conceivable // Do I really think it
 strange that a world in which
everything — backwards & upside
 down, arose from this? It is
unthinkable // For truth brought to
this could only remain within a

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 B 4.

quiet, + take no part in all - mad
 preparation ^{from} which this world is made //
 / Call it a sin, but madness, // for
 such it was, + so it still remains //
 I'm not a quitter, for quit implies
 it is accomplished in reality // And,
 above all, be afraid of it // when
 I seem to see some twisted form
 of original error rise to frighten me,
 say only "God is not fear, but
 love," + it disappears // The truth
is seen // It has been left, // to
 go out of - mad world, + so depart
from you // Inward is sanity; insanity
 is outside you // you but bel. () -
 other way; that truth is outside, +
 // error + quit within //

(661)488

T 18 B 5.

Your little, senseless substitutions,
 touched a insanity, + swirling lightly ^{away}
 on a mad course, + a feather dancing
 wisely in - wind, have no substance //
 They just + merge + separate in
 shifting + totally meaningless patterns,
 I need not be judged at all // To judge
 these individually is pointless // + they differ

 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

in form are not real differences at all // None of
these matters // That they is a confront &
 nothing else // But what else is necessary,
 'make them all - same? let them go,
 dancing & - wind, dipping & turning, til they
 disappear from sight, far, far outside & you'll
 And turn you - stately calm within, where
 in looky stillness dwell - being God -
 near left, & who near left you //

- H S takes & gently by - hand,
 & retraces with & you, read journey
outside yourself, leading & gently
 back - truth & safety within // He
 brings all your wisdom perception
 & a wild secret, & is placed
outside & - truth // Thus, He
reverses - course of wisdom, &
 restores & reason // & real, where
 He has taken charge of everything
 & request, He has set - course
 inward - truth & clear // & - read
 world outside & nothing I be
 shared, but only substituted //
 And clearing & culat. is nothing &
 common & reality //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 B 6.

T 18 B 7.

Within yourself, I love each other & a perfect love // Here I help ground, ~~the~~ I no subst. I enter, & where only - truth about I other I abide // Here, I joined a God, as much together as I write Him // - original error has not entered her, nor new will // Here I - radiant truth, I - W.S. has committed a relationship // let Him bring it her, where I would it be // Give Him but a little faith & I other to help Him show I - no subst. I made for Heaven I keep I from it //

(662)489

T 18 B 8.

I - I no separation, I no subst. I keep I from I other // Your reality & God's creation, I has no subst. // I so firmly joined a truth that only God I there // And He could never accept something else instead of you // He loves I both, equally & as one // And as He loves you, so you are // You I joined

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 B 9.

- ~~to~~ by illusious, but a Thought so
 holy & so perfect that illusions I
 remain 'darken - holy place n / r
 stand together // God's c r, my brothers //
 // let us join in love & gratitude,
 & accept His gift of our most holy
 & perfect reality - & share in His //
 Heaven restored all -
 Sonship & c relat. // For n it lies -
 Sonship, whole & beautiful, safe &
 c love // Heaven has entered greatly,
 for all illusions I have gently brought
 into - truth n c & love has shined
 upon c blessing c ord. c truth // God &
 His whole Creation has entered it
 together // How lovely & how holy c
 relationship, c - truth shining upon
 it! Heaven ^{beholds} looks upon it, & rejoices -
 c - let it come to you // And God
 Himself is glad - c relationship)
 as it is created // Jesus' written c stands
 // c together // And Heaven bears c love
 on what is joined n it, along c its Creator //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 B 10.

— Where God has called Ω =
 should bear no guilt? \rightarrow call? Ω
 \rightarrow echo ρ - orig. error, I shattered
 H-curve // For what became ρ peace
 n those who heard? Peter - me \rightarrow
 H-curve, waking up out ρ \rightarrow world, \rightarrow
 \rightarrow another - love men & joy - other
 holds written it // World \rightarrow still further
 weaves & (more apart what) already //
 broken & lifeless? Is it here —
 would look for happiness? Ω would
 \rightarrow a part to lead what has been
 broken, & join in making whole what
 has been ravaged by Sepi & disease?

(663)490

T 18 B 11.

• You have been called, together,
 - most holy function — \rightarrow world
 contains // Ω - only one that has
 no limits + — reaches out
 to every broken fragment ρ - love, ship,
 \rightarrow healing & uniting comfort // This)
 offered \leq , n \rightarrow holy relationship //
 Accept it here, ρ \rightarrow give as
 // ^{accepted} received // - peace ρ God's given
 \leq , \rightarrow - glowing purpose n \rightarrow
 love // - holy light — brought \rightarrow

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

together must extend, as I accept it //

(664)491

Does a world — seems quite real arise & draw? But think what → world is // O clearly a world I saw before I slept // Rather, O a dictator P-world, planned solely around what I would be prepared // Here I "see" I make over whatever seemed attack, & change I a tribute I ego, I outraged by — attack // → would I be I wish, unless I saw yourself as one ← ego, I always looks upon itself, & is out, as under attack, & highly valuable to it //

T 18 C 2.

Draws & chaotic bec. they I quarred by I conflicting wishes // And they is no concern — what is true // They are — best ex. I could — P-low perception I be utilized to substit. illusions for truth // You do — take them seriously or awaking, bec. — fact — in them, reality — so outrageously violated, bec. apparent //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

Yet they are a way of looking at - world,
 + changing it to suit - ego better // They
 provide striking ex^s both P - ego's inability
 to tolerate reality, + willingness to
 change reality on its behalf //

T 18 C 3.

I do a kind - difference betw.
 what I see in sleep + on awaking
 disturbing // You recall - what
 I see on waking - I blotted out a
 dream, yet, on awaking, I do
 not expect it to be gone // a dream
 I arrange everything. People bec. what
 I would - them be, + what they
 do you order // No limits or
 substitutions are laid upon you;
 for a time, it seems as if - world is
given - I make it what I will // I do
 a realize - I am attacking it, trying
 to trump over it, + make it serve you //

T 18 C 4.

Dreams are percept, temper
 fantasies, a literal scream, "I
want it this!" And then it seems to
 be // And yet, - dream can not escape
 its origin // Angel - fear persuade it,
 + a - instant the illusion of selfish.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(665) 492

> unfaded - illusion of terror // For - dream
 I - ability to control reality, by substituting
 a world - prepr, > tempting // you
 attempts to blot out reality or very
fearful // But this - I - willing to
accept // And so - substit. - fantasy
reality > fearful, & what - would
do & it // And thus is quite made real //

T 18 C 5.

Dream show - power
 I make a world as I would it, &
see it, & see it // And
while I see it, I do not doubt
 it real // Yet here is a world, clearly
written in mind, - seems to be
 outside // I do not respond to it as
 though I made it, nor do I react
 - emotions - dream produces
must come from I // I - figures -
dream, & what they do, - see
 I make - dream // I do not react
 - I are making them act out for
 I, for if I did, - quite would be
 theirs, & - illusion of satisfaction would be
 gone //

T 18 C 6.

I dream, & react & dream //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

< ~~even~~ 'waken, + - dream, } goes // But what
 < fail 'understand recogn. } —, what
caused - dream, has e gone < it // <
wish 'make another world, — } e real,
Resist — // And what < seem to
wake to, } but another form P → same
 world // < see in dream // All < time
 } spent in dreaming // < sleeping & <
 waking dream in different forms, & —
 } all // of content } - same // They 7
 < protest against reality, + / ^{represent} fixed
 & issue with 'change it //

T 18 C 7.

/ < waking / dreams, - spec
 relat. has a spec place // It } -
 means by } < try to make <
sleeping dreams come true // } >
 < do e waken // And it } > —
keeps < asleep // - spec. relat. } <
determination / keep < hold on
 veracity, + / prevent yourself }
 waking // And while < see more
value in sleeping — + waking, <
 → e let go of it // - H.S., but
 practic. in his wisdom, accepts <
 dreams, & uses them as means for

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

(666)493

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

not that He has forgotten you, &
where He gave -> gift // He was
someone who calls on Him, as means
for - salvation of everyone // And He
-> wakes everyone -> who opposed
- rel, 'Him //

T 18 C 10.

If I bat receiv. His grat. '
- ! Or mine - His ! For I am
joined as one - purpose, being P
one mind - Him // let e - dream
take hold close eyes // o e
change -> dream I make a
world -> unreal // - wish
make > incredible // - rel has
bec. = 1 - wish has been
removed, bec. its purpose has been
changed > ! P dreams ' = P truth //
- 7 e sw P >, bec. I think I may be
this -> 2 - dream //

~~2~~ - 7 so used ' choosing between
dreams, I do e see - I made,
at last -> choice betw. - truth & all
illusion // P yet Heaven is sure // >
-> no dream // Its coming means
- I choose truth, & it has

(667)494

T 18 C 11.

come, bec. < > being willing! let
 spec. rel. meet its conditions // a
 rel. - H.S. has opened his real
 world; - world of happy dreams,
 I / awaiting I so easy to be
 natural // For, as sleeping &
 being dreams represent - come
 wishes & I mind, as done - real
 world & - truth & Heaven joins
 - Will & God // - draw & waking
 easily trumped its reality // For
 dream comes from < will; joined < -
 // Will & God // And what > will would
 / accomplished has never < been done!

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 D. Light in the Dream (*N 1470 10:29)

(668)495

T 18 D 1.

I also had spent a lifetime
 bringing truth to illusion, reality to fantasy,
 I walked way I dream // For I
 gone from waking to sleeping, & out
 on to a yet deeper sleep // Each dream
 has led to other dreams, & every fantasy
 — seemed to bring a light in
 darkness I made — darkness deeper //
 Your goal & darkness, & no ray
 of light could enter // And I forget a
 blackness so complete — I could
 hide from truth forever, a complete
 insanity // What I forget & scrubby —
 God ~~is~~ can destroy His self //
 light > I // Darkness I cover it, but
cannot put it out //

T 18 D 2.

As light comes near, I →
 rush to darkness, shrinking from truth,
 sometimes retreating — lesser forms of
 fear, & sometimes 'stare terror' // But I
 → advance, because goal is —
 advance from fear to truth // You
know this // — goal which I accepted
 I — goal of knowledge, for which
 I sacrificed — willingness // Fear seems

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

Love is darkness // when I am afraid, I stepped back // let us then join quickly in an instant of light, & it will be enough
 Remind me — goal is light // Truth has rushed to meet you, since you called upon it //

If I knew who walks beside you on this way, it is closer, fear would be impossible // You do know, bec. - joining in darkness has been long & cruel, & I gone deep into it // - little flicker of your eyelids, closed so long, has & yet been sufficient to give me confidence in your values, so long despised // You go toward love, still hating it, a little, & terribly afraid of its judgment upon you // And I do realize — I am afraid of love, but only of what I made of it // You are advancing to love's meaning, & away from all illusions & I am surrounded by it // when I retreat from illusions, your fear increases, for I do little

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 D 3.

(669)496

T 18 D 4.

~~doubt — what I think it means
 is fearful // But what is that to us, who
 travel surely & very swiftly away from
 fear? You who hold @ other's hand
 also hold mine, for when I formed
 @ other I am alone // Do I believe
 — I would leave I — darkness I
 agreed to leave me? I (relat.)
 * — world's light // And fear must
 disappear before you now //~~

Be tempted not to snatch
 away - gift of faith I offered @ //
 You — succeed only in frightening
 yourselves // - gift is given forever, for
 God Himself received it // You cannot
 take it back // You is accepted God //
 - holiness I (rel.) established a
 Heaven // You do a realize what
 I accepted, but remember — your
 understanding is necessary // All that
 was necessary & merely — ~~desire~~ ^{wish}
 understood // That wish & — desire
to be holy // - Will of God is granted
 you // For I desire — only thing I
 ever had, or ever will //

T 18 D 5.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

Each instant - I spend
 together -> teach -> goal
 > possible, & -> strengthen - desire
 'reach it // And in desire, lies its
 accomplishment // Your desire & now
 in complete accord with all-power
 P - N. S.'s Will // No little faltering
 first step that I may take can
 separate - desire from His Will, &
 from His strength // I hold your
 hand as surely as I agreed to
 take each other's // You will &
separate, for I stand with you, &
 // walk - & -> advance to truth // And
 where I go, I carry God & us //
 & ^{our} Relat, & I joined &
 me in bringing Heaven's - Love of God,
 who hid in darkness // You I have
 & willing - bring - darkness to light,
 & -> willingness has given strength
 to anyone who would remain -
 darkness // Those who would see
will see // And they -> join &
 me in carrying their light into -
 darkness, when - darkness & there has

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(670)497
 T 18 D 7.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

is offered to light; & is removed forever //
 My need for you, joined with me &
 help light & relat., & need for salvat. //
 // Would I give what I gave to me?
 For when I joined I other, I assured me //
 You who are now - bringer of
 salvation - function of bringing
 light & darkness // - darkness & you has
 been brought to light // Carry it
 back to darkness for - h.i. to which
 I brought it // I made whole &
 our desire to make whole // let not
 time worry you, for all - fear -
 (experience) really past // Time
 has been re-adjusted to help us
 do together what I sep. parts would
 hinder // You is gone past fear, for
 no two minds can join & desire for
 // love without love's joining them //
 Not one light & Heaven ^{that?} but;
 - goes & you // Not one ray that
 shines from a mind of God but but
 shines & on you // Heaven I joined &
 & advance to Heaven // when
 such great light has joined &

T 18 D 8.

T 18 D 9.

quite little spark of desire - pour of
 God Himself, I remain in darkness?
 - & coming home together, after a long
 + meaningless journey which I undertook
 apart, + which led nowhere // You +
 found Father, + - light of Father's way //
 And from this light will the Great Rays
 // extend back in darkness, + forward
 into God // To shine away - past, +
 so make ^{room} way for His Eternal Presence,
 + ~~that~~ ^{all} everything radiant in light //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 E. The Little Willingness (*N 1476 10:36)

(671) - 498

T 18 E 1.

T 18 E 2.

Result of determinations
 be happy // O - answer // - desire) ^{to desire it}
 willing to let it come precede its
 coming // I prepare & needs for it
 only - extent of recognizing -
 want it above all else // O - use
 - do more; indeed, O use -
 - realize - can do more //
 Do attempt give - N.S. what He
 does - ask, or - add - ego
 into Him, & confuse the two // He
 asks but little // O He who adds
 - greatness & might // He joins
 - to make - h.v. far greater -
 - I understand // O - realization -
 - need do so little - enables
 Him to give so much //
 Trust & good intentions //
 - they are enough // But trust
 - implicitly & willingness, whatever
 else may enter // Concentrate only
 on this, & be disturbed that
 shadows surround it // That is
 why you came // If I could
 come without them, I would not

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

need - h.i. // Come 'c e r arrogance,
 assuming - I must achieve - state
 its coming brings - it // - miracle P.
 h.i. lies - willingness to let it
 be what it is // And - willingness
 for this, lies also - acceptance of
 yourself as - were meant to be //

T 18 E 3.

Humility - new ^{ask} ~~ask~~ that
 - remain content & littleness // But
 it does require - I be not content
 - less + greater that comes
e of you // your difficulty -
 h.i. arises from - fixed conviction
 - I am worthy of it // And what
) - ; but - determine to be
 as - would make yourself? God
 did - create His dwelling - place
worthy P Him // And, if -
 believe - He cannot enter where
 He wills to be, I must be
interfering - His Will.

I do e need - strength
 P willingness to come from (,)
 only from His Will // - h.i. does

T 18 E 4.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(672) - 499 -

e - come from your little willingness
 alone // O always - result P -
Small willingness combined with -
 unlimited power P His will // - i
 been wrong in thinking - O needed
 'prepare yourself for Him // O
 impos. to make arrogant preparations
 for salvations, & not believe -
 () up to establish - coacht.
 for peace //

God has establ. teacher //

They do wait upon - willingness
 for what they are // (willingness)
 needed only 'make it possible to
teach - what they are // If -
 meant - I unworthy P learning
 this, - I interfering - lesson by
 believing - must make learner
different // - did a make-learner,
not can - make him different //
 Would - first make a miracle P
yourself, & then expect one to
 be made for you? you merely
 ask - question // - answer is given //
 Seek not to answer it, but merely

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 E 5.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

rec. - answer as it is given //
 in preparing for him, do a
 attempt ' make yourself help to be
ready ' rec. it // — but to
 compare & take & His // statement I
 come ' those who think ^{that} they must
fight alone, but only ' those who
 offer it nothing more — simple
 willingness to make way for it //
 Purification > of God alone // And therefore
 for you // Rather — seek ' prepare
yourself for Him, try to think thus:
 "I, who am best to God, am worthy
 of Him.

He who established His dwelling-
 place in me, created it as He would
 — it be.

O useful — I made it
 ready for Him but only — I
do a interference — His plan to
restore to me my own awareness &
 my radiance, X 1) eternal //

I need add nothing to His plan.
 But, to receive it, I must be
 willing not to substitute, my own in place

T 18 E 6.

T 18 E 7.

(673) - 580 -

T 18 E 8.

of it. And that's all // - total more, &
 < -> never take away - little -)
 asked // Remember - made guilt, &
 that < -> plan for - escape from guilt
 has been to bring Agreement to it,
 + make Sabat fearful // And it is
only fear - < -> add, if < -> prepare
yourself for love // - preparation for - h.i.
 belongs to Him who gives it // Release
 500 // yourself to Him, lose franchise)
Release // Do a service His franchise
 for Him // Give Him but what He
 asks, - < -> may learn how little)
 < -> part, + how great is His //

I -> that makes - h.i. so
 easy + so natural // you make it
 difficult, bec. < -> insist -> must be
 more - < -> must do // you find it
 hard' accept idea - < -> need give
 so little to rec. so much // a very
 difficult for < -> to realize - < -> a
 personally insulting that < -> contib.
 & - H.i.'s are so extremely disproport.
 < -> still concerned < -> insist) a

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 F. The Happy Dream (*N 1481 10:41)

painful contrib. to truth, & makes it what
it is // yet I emphasized — I need
 understand nothing // Salvation is easy,
just because it asks nothing — I give
right now //

T 18 E 9.

Forget not — I have been
 a decision to make everything that I
 natural & easy for — impossible // What
 a bel. 'be impos. —> VE, if God so
 wills it, I — remain quite
unaware of it // If I bel. h.i.)
 difficult for I, a bel. I — rec. —
 arbiter of what I pass, & remain
unwilling to give place to One who
knows // The whole belief & orders of
 diffie. & miracles is centered on
 this // Everything God wills I — only
 poss, I has already happened // And
 // — is why part has gone // it must
happened & reality // —>

T 18 F 1.

Only — our minds, which
thought it did, is its wisdom needed //
 Prepare — not for the wisdom
 of what must — // If I already

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

Wrest - diff. betw. truth & illusion,
 Movement would be no meaning // - h.i.,
 - holy relationships, - H.S.'s teaching, &
 all - means by which salvat. & accomplished
 world → no purpose // For they are all
 but aspects P - plan to change &
 draws of por to happy draws, from
 which & wake easily to knowledge //
 Put yourself not a change of this, for
 & I do distinguish between advance &
 retreat // Some of greatest advances &
 → judged as failures, & some of your
 ✓ deepest retreats → evaluated as success //

New approach - h.i. after
 → tried ' remove all fear & hatred
 from your mind // That is It's
 function // Never attempt to
overlook & quit before & are -
 H.S.'s help // Forgiveness is His
 function // Your part) only to
 offer Him a little willingness to
let Him remove all fear & hatred,
 & to be forgiven // On a little
 faith joined & His understanding,

(674) - 521

T 18 F 2.

 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

He will build a part n - Atainment, +
 make sure - fulfill it easily // And,
 - He, you - build a ladder, planted
 n - Solid rock of faith, + rising even
 to Heaven //

T 18 F 3.

Through a holy reb, reborn +
 blessed n every h.i. which I did
e arrange, Thousands -> rise to
 Heaven with you // Can I plan
 for this? Or could I prepare
 yourselves for such a function?
 just it is possible, bec. God wills
 it // Nor will He change His mind
 about it // The means + purpose
both belong to Him // You I
 accepted one; - other -> be
 provided // A purpose such as this,
without the means, is inconceivable //
 // He - provide - means to anyone
 who share His Purpose //

T 18 F 4.

Happy dreams come true //
 Not bec. they are dreams, but
 only bec. they are happy //
 And so they must be living //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

There message is "They will be done," & not "I want it otherwise." - alignment
P means purpose & purpose -> undertaking
imposs. for c to recedest. // You do
even believe c accepted -
H.S.'s purpose as c own // And c
would merely bring unholy means
to its accomplishment // Little faith
it needed to change - purpose, is all
- required to rec. means, &
use them //

T 18 F 5.

It is no dream! love & brother
as yourself // Nor is c holy rel. a
dream // All that remains of
dreams within it. - () still
a spec rel. // yet it is very
useful - H.S., who has a special
function here // It -> rec. -
happy dream, - which He
can spread joy to thousands or
thousands who believe that love
is fear, not happiness // Let Him
fulfill the function that He gave
c-rel. by accepting it for you //
And nothing - be wanting, that

(675) - 572 -

would make of it what he would, it well

(676)503

Nothing outside you // —

I want to meet within you, for a —
Reality. — — Kingdom of Heaven > restored

15 // For God created only >, & He
did not depart > it, nor leave it
sep. > himself // — Kingdom of Heaven

> dwelling-place of Son of God,
who left not his Father, & dwells

— apart > Him // Heaven is a
place not a condition // It is merely
an awareness of present Oneness, &
Knowledge — — Oneness —> nothing

else // Nothing outside — Oneness, &

// nothing else within //

What could God give, but
knowl. of Himself? // What else is —>

to give? — belief — I could
give & get something else

something outside yourself, has
cost — awareness of Heaven &
loss of knowledge of Identity / And

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 G 2.

I do a strange thing - I quit
body / I displaced quit / I
body, from mind // quit a body
I be quity, for it I do nothing at
itself // I who think I hate I
body, deceive yourself // You hate
 // I mind, for quit has entered I
them, I they would remain separate,
I they I do //

Mind are joined, body are //
Only by assigning - mind - properties
to body, does seem to be possible //
And a mind - seems to be fragmented
I private I alone // Its quit, which
keeps it separate, is projected -
body, which survives I dies, because
it is attached I hold - separate - mind,
I let it not know its unity // Mind
I attach, but it I make fantasies,
and I direct the body to act them out //
But a mind what - body does
seems to satisfy // Unless - mind
believes - body I actually acting out
its fantasies, it I attach - body by
increasing - project, of its quit upon it //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 G 3.

(677)504

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

- mind / clearly / delusional //
 It's attack, but maintains it can,
 + uses what it does / heart - body
 to prove it can // - mind I can't
 attack, but it can decide itself //
 And -> all it does, when it believes
 (has attacked - body // C) I
 project its guilt, but it -> a
 lose it - project in // And though
 it clearly I misperceives - function P
 - body, it I change its function
 from what - N.S. establishes it
 to be // - body a made by love //
 // But love does a condemn it. +
 I use it lovingly, reflecting what
 - Son P God has made, turning it
 to save him from illusions //
 Would a it - in in in
 P salvation is in in in in
 means for salvation, & used for
 purposes of love? Would a
 welcome + support - shift from
 function to salvation to (the
 hope of) salvation from in in in

T 18 G 5.

You project a body & clearly
 in fact, I project → not upon
 a body. For a body is
 destructive. What I destroy I
no more effort at all // And what
and created in body what is
would it be same as will //
 // I make his will
destructive // I would destroy
and will destroy in this //
I only create here
body as scapegoat for guilt
projecting its own and blaming it
for what you would it do //
I would not out fantasies //
For fantasies are want to
they nothing do what body
body does // It does draw
P they but make it a
liability when it could be an
asset // For fantasies make a
body weak valuable
and treacherous worthy of hate which
is worst of it //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 G 6.

(678) 505

T 18 G 7.

How has \rightarrow served you? \leftarrow
identified \leftarrow \rightarrow thing of hate,
 instrument of vengeance &
 perceived source of guilt // \leftarrow A
 done \rightarrow to a thing — has no
 meaning, proclaiming it to be
 dwelling place of God's Son, &
 turning it against him // This is
 best of God — \leftarrow made //
 And neither God nor His most
 holy Son can enter an abode
 which harbors hate, & where
 have sown seeds of vengeance,
 // violence, & death //

T 18 G 8.

\rightarrow thing \leftarrow made to serve
 \leftarrow guilt, stands before \leftarrow & other
 minds // — minds are joined, but
 \leftarrow do not identify — them // \leftarrow see
 yourself as locked in a cell, prison,
 remote & unreachable, incapable
 of reaching out as being reached //
 You hate — prison — \leftarrow made, &
 would destroy it // Yet \leftarrow would
escape from it, leaving it
 unharmed, untouched \leftarrow guilt before it //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

But only thus can I escape - how?
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -

T 18 G 9.

- body / a limit imposed on
 universal communion / I'm alone
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -
 I'm not yours - I'm alone -
 out // within itself it has no
 limits, & is nothing outside it // It
 encompasses everything // It encompasses
 & entirely; & within it, & it within
 you // & is nothing else, anywhere
 or ever // - body / outside you, &
 seems to surround & sheltering & off
 from others, & keeping & apart them,
 & there is //

(679)506

T 18 G 10.

O e // - body / no barrier
 - between God & His Son, & His Son
 be separated from himself, except
 an illusion // & is his reality, the
 he believes in // yet & could
 only be if God were wrong // God

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

would I had to create differently, & to
 separated Himself & His Love, to
 make > possible // He would I had to
 create differnt things, & to establish
 diff. order of Reality, only some P1
 is love // Yet love must be forever like
 itself, changeless forever, & forever
 without alternative // And so it is //

T 18 G 11.

I put a barrier around
 yourself, bec. God placed none between
Himself & I // Your hand can
 stretch out, & reach to Heaven //
 You whose hands are joined I
 began to reach beyond - body, but
 I outside yourselves // To reach
 a shared identity together // Could
 I be outside you? Where God is
 not? Is He a body, & did He
 create < as He is not, & where
He is? I surrounded only
 by Him // What limits I → be
 on you, when He encompasses?
 Everyone has experienced
 what he would call a sense of
 being transported beyond himself //

T 18 G 11.

T 18 G 12.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(680)507

T 18 G 13.

→ feeling of liberation for records - draw
 P freedom sometimes experienced &
 special relat. // O a sense of actual
escape & limitations // If ~~you~~ >
 consider what → "transportation" really
 entails, & → reach — it is a
 sudden unconscious P. body, & a
 joining P yourself & something else,
 & which < mind enlarges to encompass
 it // It bec. part of you, as <
 // unite < it // And both bec. whole,
 as neither > part, as separate //
 What really happens >
 — < → give up - illusion of a
limited awareness, & lost < fear P
 union // - love that instantly replaces
 it extends what has freed you,
 & unites < with it // And, while
 > lasts, < & uncertain P
 identity, & would < limit it // You
 < escaped > fear to peace, asking
 no questions P reality, but merely
accepting it // You < accepted →
instead P. body, & < let yourself
 be one < something beyond it, simply

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 G 14.

by not letting \leftarrow mind be limited by it //
 \rightarrow I occur regardless of
 physical distance that seems to be
 between \leftarrow & what \leftarrow joins; regardless of your
 respective positions in space; \leftarrow of
 your differences in size & seeming quality //
 Time is irrelevant; it can occur \leftarrow
 something past, present, or anticipated //
 "something" can be anything & anywhere;
 a sound, a sight, a thought, a
 memory, even a more general idea,
without spec reference // But, in every
 case, \leftarrow joins it without reservation, bec
 \leftarrow love it, & would be \leftarrow it // And so \leftarrow
 rush to meet it, letting \leftarrow hints melt
 away, suspending all "laws" & body
 obays, & quit by setting them aside //
 \rightarrow no resistance at all \rightarrow
escape // \leftarrow body is not attacked, & e/
merely properly perceived // \leftarrow does \rightarrow
 hint \leftarrow , merely bec \leftarrow would \rightarrow it
 it's // \leftarrow are really "lifted out"
 part; it cannot contain \leftarrow // \leftarrow
 go where \leftarrow would be; gaining, e
losing, a sense of self // \rightarrow instant

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(681)508

P - release physical restrictions, experience
 mind P what happens in h.c.; - writing
 P - barriers P Time & space, sudden
 experience of peace & joy, & above all,
 - lack of awareness P body, & of -
 // questioning whether or not all is
possible // It is possible, bec. I want it //
 // - sudden expansion P self
 that takes place - & desire for it,
 & - irresistible appeal - h.c. holds // It
 calls to & be yourself, ^{within} to safe
embrace // There are laws of limit
 lifted for you, & welcome & to
 openness of mind, & freedom // Come
 to place P refuge where & I be
 yourself & peace // Not - destruction,
is - a "breaking out," but merely
 by a quiet "melting in." For peace
 is joining & there, is simply bec.
 you were willing to let go - limits
 // is placed on love, & joined it
 where it is, & where it led you, &
 answer 'it quite call' be at peace!

T 18 G 16.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 I. The Purpose of the Body (*N 1495 10:55)

T 18 I 1.

(685) a 509

Only awareness a body that
 makes love seem limited // For - body -
 a limit on love // belief a limited
 love & its origin, & it was made to
 limit - unlimited // This is - - -
 merely allegorical; for I made to
 limit you // Can you who see yourself
 as being a body, know yourself as an
idea? Everything I recognize
 identify by externals something outside
 itself // You I see there of God
 without a body, or some form - there
 I recognize // - body I know // And while
 I limit awareness to its tiny senses,
 I see - grandeur that surrounds //
 God cannot come into a
 body, nor can I join Him there //
 limits on love - always seem to
 shut Him out, & to keep apart
 I know // - body - a tiny piece
 around a little part of a glorious
 & completely limitless idea // It
 draws a circle, infinitely small, around
 a very little segment of Heaven, spherical
 - whole, proclaims that within it -

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 I 2.

~~You~~ King down, what God - I - cut / not /
 written -> "King down" - ego rules, & cowardly /
 And, to defend this little speck of dust,
 it bids you fight against - unwise //
 -> frequent P (mind) such a
 tiny part P it that, could P but
 appreciate - whole; P would see instantly
 & that, it is like - smallest sunbeam
) - sun // Or like - faintest ripple
 on the surface P - ocean // & its
 arrogant arrogance, -> tiny sunbeam
 has decided it is - sun; -> almost
 imperceptible ripple bids itself as -
 ocean // This low above & forgotten
 is this little thought, this infinitesimal
 illusion, holding itself apart, against -
 unwise // - sun bec. - sunbeam's "enemy,"
 which would devour it // And - ocean
 tempts - little ripple, & "wants" to
 swallow it //

T 18 I 3.

(686) b 510

T 18 I 4.

Yet with sun not ocean
 -> even aware P all -> stranger's P
 meaningless activity // They merely
 continue, unaware that they are feared
 & hated by a tiny (little) fragment P themselves //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 I 5.

Even that segment is lost to them,
 for it could not survive apart from
 them // And what it thinks it is,
 no way changes its total dependence
 on them for its being // Its whole
 existence still remains is them // Without
 - sea, - sam'zam would be gone; -
 - ripple without - ocean > inconceivable //
 Such a - strange position is
 those - a world inhabited by bodies
~~and themselves.~~
~~seen to be~~ // Each body seems to
 have a separate mind, a disconnected
 thought, living alone - & no way
 joined - "thought" by which C &
 created // Each tiny fragment seems
 to be self-contained, needing each
 other for some things, but by no
 means totally dependent on their
 One Creator for everything // And
 they need me - whole - to give them any
 meaning, for, by themselves, they
do mean nothing. Nor is there any
 life apart & by themselves //
 Yet, here - sea & ocean, your
 Self continues, unmindful, that > time

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 I 6.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

part regards itself as you // It is
missing; it could not exist if it is
separate, nor would whole be whole
without it // O is a separate kingdom,
ruled by an idea of separation from
rest // Nor does a fence surround it, preventing
< from joining rest, & keeping it apart
> its center // -> little aspect, no
different from whole, being continuous
< it & at one with it // It leads no
sep. life, because its life is oneness &
its being a created //

T 18 I 7.

Do not accept -> little, fenced-
off aspect as your self // The sun &
ocean are as nothing, beside what you
are // - sunbeam sparkles only a
sunlight, & ripples dances as it rests
upon ocean // Yet I with sun nor
ocean & pour - rests in you // Would
you remain within tiny kingdom, a
something, a little ruler of all - he
sunrise, who looks on nothing, but
who would still die to defend it?
-> little self is a kingdom // Arched
wall above it, & surrounding it <

(687) c 511

love) - a glorious whole, which offers all its
happiness & deep content to every part //

- little respect - & think / set
apart & no exceptions // love knows no
bodies, & reaches to everything created
like itself // Its total lack of hurt
is its meaning // It is completely
impartial with regard, encompassing
only to preserve & keep complete what
it would give // In your tiny
kingdom - so little! Should it
be there be there that - would call
on love to enter? look at desert,
dry & unproductive, scorched & joyless,
- makes up a little kingdom // And
realize the life & joy that love would
bring to it, from where it comes, &
when it would return to you //

- Thought a God surrounds
little kingdom, waiting at home
for love, to come in & shine upon
the barren ground // See how life
springs up everywhere! The desert
becomes a garden, green & deep &
quiet, offering rest to those who

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 18 I 8.

T 18 I 9.

lost their way, & wander in desert // Give
 them a place of refuge, prepared by love
 for them, where once a desert was // And
 every one welcome & bring love with
 him, from Heaven for you // They enter
 one by one & to holy place, but they
 not depart as they had come, alone
 - love they brought with them
 & stay & them, as it will stay &
 you // And, under its beneficence, &
 little garden & expand, & reach out
 to everyone who thirsts for living
 water, but has grown too weary to
 go on alone // Go out & find them,
 for they bring your Self with them //
 And lead them gently to your quiet
 garden, & receive & blessing there // So
 will it grow, & stretch across - desert,
 leaving no lonely little kingdoms locked
 away from love, & leaving you outside //
 And & & recognize yourself, & see & little
 garden gently transformed into the
 kingdom of Heaven, & all - love of its
 Creator shining upon it.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 I 10.

(688) d 512

~~- h.i. -) - invitation to love, to enter
 into - into - break + joyless kingdom,
 + transform it into a garden of peace
 + welcome // love's answer is inestimable
 (-> come, because you came without
 - body, + imposed no barriers which
 would interfere with its glad coming //
 - h.i. -) - ask of love, only what it
 offers everyone, neither less nor more //
 asking for anything, -> receive it //
 And -> claiming self -> left the tiny
 aspect that -> tried to hide, from
~~Heaven~~, straight n. Heaven // No part of
 we calls -> whole n. name // No son of
 God remains outside His Fatherhood //
 Be sure of -> ; love has
 entered -> spec. rel., + entered
 fully, at -> wear request // you do
 -> receive -> love has come, bec.
 -> have not yet let go of all
 barriers you hold against each other //
 And -> -> -> be able to give
 love welcome separately // you
 could no more know God alone,
 -> He knows you, without -> water /~~

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 I 12.

Text 16b

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 J. The Delusional Thought System (N* 1503 10:63)

T 18 I 13.

(689)513

T 18 J 1.

But, together, — could no more be
 unaware of love, + love could know
 you not, or fail to recognize your
 in = //

Reached — end of an
 ancient journey, not realizing yet that
 it is over // You are still worn +
 tired, + desert's dust still seems
 to cloud eyes, + keep / Sighs //
 Yet He whom you welcomed has
 come to you, + would welcome
you // He has waited long to
 give — this // Receive it now P
 Him, for He would know
 Him // Only a little wall of dust
 still stands betw. you // Blow on it
 lightly + happy laughter, + it will
 fall away // And walk into the
 garden — love has prepared for both P //

— been told to bring —
 darkness in light, + a great
 holiness // And — also been told
 — error must be corrected
 at its source // — — — — —
 Part of yourself, — little thought

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

— seems split off & separate — His
 needs // — rest & fully a God's
 keeping, & needs no guides // But
 — wild & delusional thought needs
 help, bec., & its delusions, it thinks
 it's — Son of God, whole & omnipotent,
 side roles of — Kingdom it set apart,
 // to tyrannize — by madness & obedience
 & slavery //

T 18 J 2.

— little part of —
 throne & stole from Heaven // Give
 it back Heaven // Heaven has
 — lost it, but if it lost part of
 Heaven // let H.S. remove it)
 within Kingdom — set it
 up, surrounded by darkness,
 guarded by a force, & reinforced
 by hate // within its barricades &
 still a tiny fragment of Son of God,
 complete & holy, serene & unswerving
 — what & think surrounds it // Be
 — not separate, for One who does
 surround it has brought words to
 — returning — little of being — darkness
 — eternal light //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(690)514

T 18 J 3.

How is it done? a extremely
 script, being based on what is little
 kingdom really is // - to me said,
 darkness, & - lifelessness are seen only
 - body's eyes // Its vision is distorted,
 & messages it transmits, who made
 it 'limit' & awareness, are little &
 limited, & so fragmented - they &
 meaningless // - world of bodies, made
 by us, in our message seen to
 be returned - mind which made it //
 And - messages bear witness - world,
 pronouncing it as true // For I sent forth
 - messengers, to bring - back to you //
 Everything - messages relay to
 I quite external // There are no messages
 - speak of what lies underneath,
 for a - body that could speak of
 this // Its eyes perceive & a, its
 senses remain quite unaware of it,
 its tongue can - relay its messages
 yet God I bring & there, if I are
 willing - follow - N.S. - seen in
 terror, trusting Him as a wanderer
 you & have your time // For it is a

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

His purpose to frighten you, but only you //
You are secretly tempted to abandon Him at
outside ring of fear // But He would lead
safely through, & far beyond //

T 18 J 5.

circle of fear lies just below
level - body sees, & seems to be whole
foundation on which - world is based //
There are all - illusions, all - twisted
thoughts, all - insane attacks, the
fury, vengeance, & betrayal that ~~are~~^{we}
made to keep - quiet in place, so -
- world could rise from it, & keep it
hidden // Its shadows rises - surface,
enough to hold its most external
manifestation & darkness, & to bring
despair & loneliness to it, & keep it
joyless // But its intensity is veiled by
its heavy coverings, & kept apart from
what was made to keep it hidden //

(691)515

T 18 J 6.

body I see -> for - body
does from -> for its protection, which
must always depend on keeping it
seen // - body's eyes -> never look
on it // Yet they -> see what it
dictates // - body -> remain spirit's

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

messenger, & -> act as it directs, as long
 as you bel. that quilt is real // For
 Reality of quilt - illusion which seems
 to make it heavy & opaque, impenetrable,
 + a real foundation for ego's thought
 system // Its thinness & transparency are a
 rpposit, until r see light behind it //
 And + r see it as a fragile veil, before
 - light //

T 18 J 7.

-> heavy - seeming barrier, ->
 artificial floor -> base like rock,)
 like a bank of low, dark clouds
 that seems to be a solid wall
 before - see // Its impenetrable
 appearance is wholly -> illusion // It
 gives way softly - mountain tops
 that rise above it, & has no
 power at all to hold back anyone
 willing to climb above it, to see
 even // It is strong enough to stop
 butter's fall, nor hold a feather //
 Nothing I rest upon it, for a bit ->
 // illusion of a foundation // Try but to
 touch it, & it disappears; attempt to
 grasp it, & r hands held nothing //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 18 J 8.

Yet -> cloud have a way to
 see - a whole world rising // A solid
 mountain range, a face, a city,
 all arise in imagination, & 2 clouds
 - messengers of perception return to you,
 answering that of all these // Figures
 stand out & move about, actors seem
 real, & faces appear & shift from
 loveliness - grotesque // & face & form
 they go, as long as I would play -
 game of children's "make believe." Yet,
 however long I play it, & regardless of
 how much imagination I bring to it, I
 do not converse it - world below, nor
 seek to make it real //

(692)516

T 18 J 9.

So should I be -
 dark clouds of guilt, no more
 impenetrable, & no more substantial //
 you -> embrace yourself against
 them, & travelling through them //
 Guide travel - I -> in substantial
 matter, as the leads to past them //
 For beneath them is a world of light,
 wherein they cast no shadows // Their
 shadows lie upon world beyond them,

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

Still further - light // But from them to
 - light, their shadows cannot fall // - world
 P light, - light circle of brightness, -
 real world, where guilt meets - forgiveness //

Here - world outside is seen anew,
 without - shadow of guilt upon it //

T 18 J 10.

(IP) Here are you forgiven, for here - have
 forgiven everyone // Here - new
 perception, where everything is bright
 & shining - innocence, washed in
 waters of forgiveness, & cleansed of
 every evil thought - laid upon it //
 Here there is no attack upon - Son P
 God, - & - are welcome // Here
 is your innocence, waiting to
 clothe - & protect you, & make -
 ready for - final step, - journey
 inward // Here are - dark & heavy
 garments - P guilt laid by, - &
 quietly replaced by - purity & joy //

T 18 J 11.

Yet even forgiveness - is
 end // Forgiveness does make lovely,
 but it does - create // It is -
 source of healing, - but it is -
 messenger P love, - not its Service //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 K 1.

(693)517

~~Here~~ ~~are~~ ~~led,~~ ~~—~~ God ~~himself~~ ~~can~~
~~take~~ ~~final~~ ~~step~~ ~~unhindered~~ // For
~~here~~ ~~does~~ ~~nothing~~ ~~interfere~~ ~~—~~ ~~love,~~ ~~letting~~
~~it~~ ~~be~~ ~~Itself~~ // A step beyond →
~~body~~ ~~place~~ ~~of~~ ~~beginners,~~ ~~a~~ ~~step~~ ~~still~~
~~further~~ ~~inward,~~ ~~but~~ ~~—~~ ~~one~~ ~~—~~ ~~cannot~~
~~take,~~ ~~transports~~ ~~—~~ ~~to~~ ~~something~~
completely different // Here) — Source
of light; nothing perceived, forgiven, or
transformed // But merely knows //
→ course will lead to
knowledge, but know itself is
is still beyond — scope of our
comprehension (Nor) → → need for
us to try to speak of what must
forever be beyond words // We
need remember only that whoever
attains — real work, beyond which
~~is~~ ~~leaving~~ ~~cannot~~ ~~go,~~ will go beyond
~~it,~~ ~~but~~ ~~is~~ ~~a~~ ~~diff.~~ ~~way~~ // For leaving
~~where~~ ~~leaving~~ ~~ends,~~ ~~there~~ ~~God~~ ~~begins~~
for leaving ends before time there is
complete where He begins, & where
→ is no end //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 K 2.

- O e for us to ~~try to dwell~~ on what
 cannot be attained // → too much to
 learn // Readiness for knowledge still
 must be attained // love is a learned //
 Its meaning lies in Itself // And
 learning ends when I recognized
 all it is not // That is with peace;
 that is what needs to be understood //
 love is a learned, but I never at a
 time I knew it not // learning
 is useless ~ Perceive P as Creator,
 whose acknowledgment of you, &
Yours of Mine, so far transcends all
 learning, that everything (learned)
 meaningless, replaced ~~partly~~ by knowledge
 P love, & ~~meaning~~ + its One meaning //

T 18 K 3.

Your relationship has been
 uprooted from world P shadows, &
 its unhappy purpose has been safely
 brought to horns of guilt, washed
 & forgiven, & set shining & firmly
 rooted on world P light // From there
 it calls to ~ to follow the course it
 took, lifted high above darkness,
 & greatly placed before gates P Heaven //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 18 K 4.

- not instant, not united but a
 messenger of love, sent from beyond
 forgiveness, remind you of all that
 lies beyond it // yet o = forgiveness
 - c → be remembered // And when
 memory of God has come to e, in the
 holy place of forgiveness, → remember
 nothing else // And memory will be as
 useless as learning, for only
 purpose → be creating // yet → cannot
 know until every perception has been
 cleansed & purified & finally removed
 forever // Forgiveness removes only the
untrue, lifting the shadows from
 world, & carrying it, soft & sure within
 its gentleness, → bright world of new
& clear perceptions // This is the purpose
now // And o → that peace awaits you

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 19 A. Introduction (*N 1513 10:73)

(694)518

T 19 A 1.

said before — when a
 sit. has been dedicated wholly to truth,
 peace & unity // Its attainment is
 criterion by which — whenever P. dedic.
 can be safely assumed // But — also
 said — peace without faith → never
 be attained, for what I wholly dedic. to
 truth as its only goal I brought
 truth by faith // → faith encompasses
everyone involved, for only thus — sit.
 I perceived as meaningful, & as a whole //
 And everyone must be involved in it,
 or else your faith is limited, & —
 // dedication incomplete //

T 19 A 2.

Every sit., properly perceived,
 bec. an opportunity ' heal — Son of God //
 And he I healed because I offered
 faith to him, giving him — H.S. &
releasing him from every demand &
 ego would make of him // Thus do
 I see him free, & — → vision does
 — H.S. show // And, since He shows
 it, He has given it, & so He healed
me // O — joining Him, & a united
 purpose, — making → purpose real,

 1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 B. Healing and the Mind (*N 1514 10:74)

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

bec. make it whole // And \rightarrow healing //
 - body healed - bec. came without it, &
 forms Mind which all healing rests //
 - body of heal, bec. it is
made itself sick // It needs no healing //
 Its state of sickness depends entirely on
 his - mind perc. it, & - purpose
 - mind would use it for // And it
 is born a segment of mind can
see itself as separated \rightarrow Universal
Purpose // When \rightarrow occurs, - body bec.
 its weapon, used against \rightarrow Purpose,
 to demonstrate - "fact" - sep. has
occurred // - body thus bec. - instrument
 of illusion, acting accordingly, seeing what
 is there, hearing what truth has never
 said, & behaving unwisely, being imprisoned
by insanity //

T 19 B 1.

(695)519

T 19 B 2.

Do not overlook our earlier
statement - faithlessness leads thought
to illusions // For faithlessness \rightarrow perception
 of a body as a body, & - body cannot
 be used for - purposes of union // If,
 \rightarrow , I see him as a body, \rightarrow I
 establish a condition - uniting - is

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

bec. ~~interpos.~~ // faithlessness to him has
sep. ~~from~~ him, & kept ~~both~~ apart
from being healed // Your faithlessness
has thus opposed H. S.'s purpose, &
brought illusions, centered on - body, to
stand between // And - body = seen
"be sick, for ~~is~~ made of it an
"enemy" of healing, & opposite of truth
(& be diff.) real —

T 19 B 3.

faith must be opposite of faithless //
But - difference in how they operate)
less apparent, tho it follows directly
from fundam. difference in what they
do // Faithlessness would always
limit & attack; faith would remove
all limitations, & merge whole // Faithlessness
would destroy & separate; faith would
unite & heal // Faithlessness would
interpose illusions between Son of God
& his Creator; faith would remove
all obstacles that seem to rise
// between them // Faithlessness is wholly
dedic. to illusions; faith wholly to truth //

T 19 B 4.

A Partial dedic. is impossible.
Truth > absence of illusion; illusion -

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

absence of truth // Both to be together, not
 perceived in same place // 'dedicate
 yourself to both) to set up a goal
 forever impossible to attain // For part
 of it I sought - body, thought of as
 a means for seeking out reality -
attack // while - other part would
heal, & ∴ calls upon - mind, & a
 body // - untenable compromise) -
 belief - - body must be healed, &
not - mind // For → decided goal has
 given both an equal reality, & can
seem 'be possible only if - mind is
 limited to - body, & divided into little
 parts - seeming wholeness, but without
connections //

→ → a have - body // But it
 → keep a delusional thought - kept in
mind // Here, →, is healing needed //
 And other → healing is // For
 God gave healing not apart from
 sickness, nor established remedy
 where sickness cannot be // They are
 together, & where they are seen together, all
 attempts to keep both truth & illusion in -

(696)520
T 19 B 5.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

mind, where both must be, are recognized
as dedications to illusion // And prize up
when brought to truth, & seen as totally
unreconcilable - truth, a 2. aspect,
// or in any way //

T 19 B 6.

Truth & illusion no connection //
This → remain forever true, however
much ← seek to connect them // But
illusions are always connected, as is
truth // Each is united, a complete
thought system, but totally dis-
connected to 2 other // where → no
overlap, the sep must be complete //
And to perceive this is to recognize where
separation is, & where it must be
healed // - result P → idea is never
separate & its source // - idea P
sep. produced - body, & remains connected
// to it, making it sick bec. P its
identifications wrote it //

T 19 B 7.

You think ← 7 protecting -
body by hiding → connection // For
→ concealment seems 'keeps' ←
identif. safe → - "attack" P truth //
If ← but understood how much →

strange concealment has hurt - mind, &
 how corrupted - our identification has
 become to you, bec of it, & do e
 see how great - devastation wrought
 by a faithlessness // For faithlessness -
 an attack, I seems to be justified
 by its results // For, by withholding
 facts, I see only what is unworthy
 of it, & cannot look beyond
 barrier what I found - you //

T 19 B 8.

I / faith, I to heal // O - sign
 - I / accepted - statement for
 yourself, & would I love it // By
 faith, I offer - gift of freedom -
 past, I / received // you do no
 use anything & what has done
 before, to condemn him now // you
 freely choose to overlook ⁵²¹ his errors,
 looking past all barriers between
 your self & his, & seeing them
 - as one // And, I - One, I see
 I / faith, I fully justified // There
 is no justification for faithlessness //
 But faith is always justified //

(697)521

T 19 B 9.

Faith - opposite of fear,

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

as much a part of love as fear is
of attack // Faith - acknowledgment
of ourselves // O - gracious ^{recognition} recognition
of everyone as a Son of a most
loving Father, loved ~~by~~ by Him
like you // And is loved by you
as yourself // O His love that
joins you, & for His love, I
would keep no one separate
from yours // Each one appears
just as he is perceived n - h. i.,
invited n - purpose 'he released
from guilt // And n - faith, he is
released // You saw - Christ n him,
& he & healed, bec. I looked on
what makes faith forever justified
in everyone // Faith - gift P God,
= Him whom God has open //
- Faithlessness looks upon - Son of God,
& judges him unworthy P forgiveness //
But, = - eyes P faith, - Son P God
> seen / ^{already} forgiven, free P all - guilt he
laid upon himself // Faith sees him
only now, bec. it looks e - past
judge him, but would see n him

T 19 B 10.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

Only what it would see in you //
It sees ~~in~~ body's eyes, not looks
to bodies for its justification // It's
message is new perception, sent forth
to gather witnesses unto its coming, &
to return messages to you //

T 19 B 11.

Faith is easily exchanged
for knowledge in the real world // For
faith arises from H.S.'s perception,
& is sent (sent it unto Him //
Faith is a gift from God
& is totally acceptable to his
Father as to Him // And is
offered // - help relat, & its new
purpose, offer & faith - give unto
each other // Your faithlessness had
drawn report, & so did a recap
salvation's matter // But faith unites
you, & believes in ~~in~~ body's
expressions & spirit of Him, who
joined in ~~in~~ believe & are united //

(698)522

T 19 B 12.

Once in ~~in~~ spirit of body, I
a mind // And - mind that receives
it, looks instantly beyond - body,
& sees - help place where it is healed

~~This altar where grace is given, and it stands. Do then, offer grace & blessing 'D other, for I stand / Same altar, where grace was laid for both of you // And by you healed // by grace together, - I may heal - faith.~~

T 19 B 13.

~~which, I stand before - altar. God has raised unto himself, & both of you // lay faithlessness aside, & come to it together // - I see - miracle & I relate, as it was made again, - faith // And - I - I - realize - nothing faith can not forgive // No error interprets - its calm secret, which brings - miracle & healing - equal ease 'all of them // For what - messengers of love are sent to do, they do // Returning - glad tidings that I & dove, to you who stand before - altar, from I they were sent forth, together //~~

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 B 14.

As justice business → keep
 little Kingdoms business & separate,
 so → justice help - H.S. prepare
 ground for - most holy & ordered
 — He would make P (IT) for
 justice bring peace, & so it calls
 on truth to enter. // ~~By making~~
~~lovely~~ + ~~make still lovely~~
 → make lovely what has already
 been prepared for loveless // Truth
 follows justice & peace, completing
 the process of making lovely that
 they began // For justice → still a
 // learning goal, no longer needed when
 - lesson has been learned //

T 19 B 15.

But Truth → stay forever //
 let + & doesn't be 'eternal' //
 And how low a 'interim' &
 +, & make it slave to time //
 For what & think 'do' -
 eternal, & do to you // Whom
 God created as His Son -) slave
 to no one being lord P. all, a long
 // His Creator // You can
 see love a body, but an idea)

(699) 523

~~free, incapable of being ^{kept} ~~kept~~
 prison, or limited in any way,
 except by mind that thought it //
 For it remains joined to source, which
 is its power as its liberator, according
 to which it closes as its purpose
for itself //~~

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 19 C. Sin versus Error (*N 1524 10:84)

T 19 C 1.

~~essential error be a
 confused "sin" And a
 distinct. I makes salvation possible
 For error can be corrected, &
 wrong made right // But "sin"
 & it possible, would be impossible //
 - belief a "sin" > m.e. based - firm
 convictions - minds, e. bodies,
 can attack // And this - mind
 & guilty, & - parents & so so
 remains, unless a mind not part
 of it can give it oblivion // Sin
 calls for punishment, as error for
 correction // And - bel. - punishment
 & correction, & clearly insane //~~

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 19 C 2.

~~Sin - e error // For sin
 entails an arrogance - idea
 & error lacks // 'sin would be
 to violate reality, & to succeed //
 Sin - proclamation -
 attack / real, & guilt & justified //
 It assumes - Son of God & guilty,
 & has thus succeeded in being his
 & unsuccessful, & making p.w.
 what God created not // Thus is~~

creation seen as not eternal, - Will P
 God open to opposition & defeat // Sin
 - "grand illusion" underlying all -
 ego's grandiosity // For by it God
Himself changed, & reduced
 incomplete //

T 19 C 3.

- So P God can be
 mistaken; he can deceive himself;
 he can even turn - power of his
 mind against himself // - But
 he can not die // There is
 nothing he can do - would
really change his reality in
 any way, nor make him
really guilty // That is what
 Sin would do, for such is its
purpose // Yet, for all - wild
 insanity we want a - whole idea
 of sin, it is impossible // For
 wages of sin is death, & how
 can immortal die?

(700)524

T 19 C 4.

A major tenet of ego's
 (esoteric religion) - Sin is
 error, but truth // And o

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

Witness — would decide // Purity
I see as arrogance, + acceptance
P. self as single I perceived as
holiness // And O → doctrine
— replaces — reality P. Son
of God, as his Father created
him + willed that he be
forever // Is this humility?
Or is it rather an attempt
to wrest creation away from
truth, + keep it separate?

T 19 C 5.

Any attempt to P.
interpret sin as error is
wholly indefensible — ego // —
idea P. sin) wholly disconnected
n its thought system, + quite
unapproachable accept —
revenue // O — most "holy"
— concept n. ego's system; lovely +
+ powerful, wholly true +
necessarily protected — every
defense — its disposal // For
here lies its ~~own~~ "best"
defense, + all other evil // Here
is its armor, its protection, +

fundamental purpose P. Spec
- rel., & its interpretation //

T 19 C 6.

It can indeed be said
- Ego made its world on sin //
Only a such a world could
everything be upside down // This
is - strange illusion which makes
- clouds of guilt seem heavy
& impenetrable // - Solidness -
world's format. seems to have
is formed - > // For sin has
changed Creator from an Idea
of God, to an ideal - ego
wants; - a world it rules, made
up of bodies, mindless, & capable
P complete corruption & decay //

T 19 C 7.

TJ -> a mistake it
can be undone easily by truth //
Any mistake can be corrected,
if truth be left to judge it //
But, if - mistake is given -
status P - truth, to what can
it be brought? The illusion of
sin is kept a place by just ->
strange choice // As truth, C is

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

... ~~isolate~~ - & everything I brought to it
for judgment // As a mistake, it
must be brought to truth // It is
impossible in faith & sin, for sin is
faithlessness // But it is possible to
have faith that a mistake can be corrected //

→ I no Stone & all - Ego's
citadel more heavily defended -
- idea that sin is real; -
natural expression of what -
Some of God has made himself
to be, & what he is // To ego,
→ I no mistake // For → is its
reality; → I - "truth," from
which escape → always be
impossible // → his past, his
present, & his future // For he
has somehow managed to
- compt / H. his Father, &

* → change his mind completely &
(R) - Mourning - death of God, when
sin has killed! // Said →
would be - Ego's wish, which, &
its neediness, it thinks it has
accomplished // Would & rather

(701)525
T 19 C 8.

T 19 C 9.

~~that all~~ → be nothing more than a
mistake, entirely correctable, &
 so easily escaped from that its whole
 correction is like waking in a mist in
 sunlight? For → all it is // Perhaps
 I would be tempted to agree -
 esp. → for better 'be careful
 → ~~the~~ mistake // But think I carefully
 // before you allow yourself to make
 → choice // Approach I lightly, for
 I → - choice of hell or Heaven //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(702) 526

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

- attract P ^{guilt} (Sic) thought he
 sic, = error // Sic = be repeated, bec
 P → attraction // Fear ↓ bec. so acute
 - sic ↓ denied the ~~act~~ - out,
 but, while - guilt remains attractive,
 mind → suffer, & not let go - idea P
 - sic // For guilt still calls to it, &
 mind hears it, & yearns for it, making
 itself a willing captive, its sic appeal
 Sic ↓ an idea P evil, that cannot be
 corrected, & → be forever desirable // As
 an essential part of what ego thinks &
is, & → always want it // And only
 a stronger, & a mind unlike & own,
 could stamp it out through fear //
 - ego does not think it poss.
 that love, = fear, is really called upon
 by sic, & always answers // For - ego
longs sic to fear, demanding punishment
 But punishment ↓ but another form
 P guilt's protection // For what ↓
deserving punishment, must be
really done // Punishment ↓ always
 great power of sic; treating it
 with respect & honoring its evils

T 19 D 2.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

What must be punished, must be true //
And what is true must be eternal, &
will be repeated endlessly // For what
thou really want, & not
let it go //

T 19 D 3.

An error, is a hand, is a
attractor // What I see clearly as a
mistake, I want corrected // Sometimes
a sin ^{can} be repeated over & over,
with chronic distressing results, but
without - loss of its appeal // And
suddenly I change its status from a
sin to a mistake // Now I do not
repeat it; I will merely stop, &
let it go // Unless - guilt remains //
For then I do not change - form of
sin, granting - an error, but
keeping it uncorrectable // is not

(703)527

T 19 D 4.

really a change in perception, for it
is sin that calls for punishment, an error //
- N.S. of punish sin // mistake
He recognizes, & would correct them all,
as God entrusted Him to do // But
sin He cannot not, nor can He
become mistakes that cannot be corrected //

For a mistake — I be corrected
 meaningless to Him // Mistakes are for
 correction // They call for nothing else //
 what calls for punishment, must call for
nothing // Yet every mistake must be
 a call for love // what, & I see?
 what could it be but a mistake
 — would keep hidden; a call for help
 — would keep unheard, & thus
unanswered?

T 19 D 5.

I'm true, - H.S. clearly sees
 — Sore of God I make mistakes // On this,
 you share his vision // But I do not
 share his perspective P. difference
 between time & eternity // - H.S. knows
 — time) for correction // And
 when correction is completed, time
 is eternity // Time) was a
 downward spiral, that seems to
 travel down from a long, unbroken
 — line, along another plane, but which
 — no way breaks — line, I interpret
 — its separate continuous // Along — spiral,
 (seems as if — line must — been
 broken // But, at line, its wholeness is

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 D 6.

about //

--- something seen) - spiral)
 misperceived // But, as I approach -
 line, I realize ~~it~~ — I expected
 by - drop into another plane at all //
 But, from — plane, — line seems
 discontinuous // And this) but an
 error in perception, I can be easily
 corrected — mind, although — body's
 eyes — see no change // The eyes
 see many things — mind corrects, &
 you respond, not '— eyes' illusory,
 but '— mind's corrections // You see
 — line as broken, & as I shift to
 different aspects of spiral, — line looks
 different // Yet in mind) One who knows
 a unbroken, & forever changeless //

(704)528

This One can teach I know
 'look ~~at~~ on true differently, & to
 see beyond it // But not while I
 believe in sin // I'm wrong, yes, for —
 can be corrected by — mind // But
 sin) — belief that your perception
) unchangeable, & that mind
 must accept as true what it is

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

told through it // - If it does not obey -
 mind & judgment is gone // - only power
 that could change perception) thus
 kept in power, held - body by -
 fear & changed perception, which
 its Teacher, who is One with it, would
 // bring //

T 19 D 8.

When you are tempted, & to
 believe - sin is real, remember -;
 if sin is real, both God & you are
 not // There is no choice but this //
 If creation is extension, - Creator
 must extend Himself, & a
 witness - what is part of Him is
 totally untrue - rest // If sin is
 real, God must be at war
 within Himself // He must be
 split, & torn between good & evil;
 partly sane & partially insane //
 For He must create what will
 destroy Him, & has power to do so //
 // Is it easier to believe - or is
 been mistaken, - to believe in this?

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

while & bel. — reality, &
 brother's, & bounded by a body, &
 → bel. & sci // while & bel. —
 bodies I write, & → find quite
 attractive, & believe — sci &
 process // For - belief — bodies
 limit - mind leads a perception &
 - world & - proof of sep. seems
 'be everywhere // And God & His
 creation seem 'be split apart, &
 overthrow // For sci would prove
 what God created holy; could
 not prevail against it; nor remain
 itself before its power // (Sui &
 perc. as neighbor & God, before
 & God himself must bow, &
 offer His creation 'to conquer //
 Is → humility, or madness? If
 sui were real, & would forever be
 beyond - hope & healing // For →
 would be a power beyond God's,
 capable of making another will,
 which could attack His Will, &
 overcome it // And give His love a
 will apart from His, & stronger //

T 19 D 10.

(705)529

Said 2 part of His fragmented Creator
 would in a different will, opposed to
 His, & an eternal oppositor / He is &
to each other //

T 19 D 11.

Your holy rel. has, as its
 purpose now, - goal of proving this
 impossible // Heaven has smiled
 upon it, & belief in sin has been
 uprooted in its smile of love // You
 see it still, bec. I do a trick
 — its foundations has gone // Its
source has been removed, & so it
 can be cherished but a little while,
 before it vanishes // Only - habit of
looking for it still remains // And
 yet I look in Heaven's smile upon
your lips, & Heaven's blessing on
 your sight // @ You → see it
 long // For, a - new perceptors, -
mind corrects it when it seems
 'be seen, & it bec. invisible // But
errors are quickly recognized, &
 quickly given correction, & be
 healed, & hidden // You → be
 healed of sin & all its ravages, -

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 D 12.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

instant - a question mark
 over each other // And - help
 other someone mistakes, by purposely
 releasing one another - bel. in sin //
 n-hi, - see - smile of heaven
 shining - both of you // And -
 shine
 " smile upon another, a glad acknowledgment
 of grace that has been given you
 for sin - not proved against a
 man's heart has smiled upon //
 Your perception was healed -
 help instant because gave you //
 Forget what - I see, + raise
 your eyes; in faith, to what -
 now can see // - names of
 Heaven - disappear before -
 holy spirit // For of who were
 sightless - I have given vision, a
 - can see // look - for what has
 been removed, - but for - glory
 has been restored, for - to see //
 (P) look upon - Redeemer, a beheld what
 He would show - in another! And
 let not sin arise again, to blind your
 eyes // For sin would keep - sep., but

T 19 D 13.

(706) - 530

Redeemer would ~~is~~ look upon ~~to~~
other as yourself //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 D 14.

... (rel) ... now a temple of healing,
 a place where all weary ones can
 come & find rest // Here I rest —
 waits for all, after journey // And
 I brought peace to all, by your
 relationship // As → peace expands,
 from deep inside yourselves, to
 embrace all - I wish, & give it
 rest, & encounter many obstacles //
 Some of these I → try to interpose //
 Others → seem to arise from
 elsewhere; from your wishes, & from
 various aspects of the world outside //
 But peace → gently cover these,
 extending past, completely individual //
 - extension of - N.S.'s purpose,
 from your relat. to others, to
 bring them gently in, has
 already begun // This way is
 life → bring peace & goal of
 his // - peace He laid deep
 within both of you will gently
 extend to every aspect of your
 lives, surrounding both of you
 & glowing happiness & calm

T 19 D 15.

Awareness of complete protection // And
 I -> carry its message of love &
 safety & freedom to anyone who
 draws near into your temple,
 who healing wants for him //
 You will e want to
 give him this // For you ->
call to him, & he will
 answer, recognizing a call -
 call of God // And I -> draw
 him in & give him rest, as
 it is given you // All -> I
 do // But - peace that already
 lies deeply within must first
 expand & flow across - obstacles
you place before it // This it
will do, for nothing that is
undertaken - W.S., remains
unfinished // You can indeed be
free & waiting - see outside
 I.G. but P. this & I be sure //
 W.S. asks that I offer him
 a resting place, where you will
 rest in him // He assured you,
 & entered - rel. // Would you not

T 19 D 16.

(707) - 531 -

T 19 D 17.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

now take His graciousness, & enter
 into a relationship with Him? For it is
 He who offered a rel. - gift of
 holiness, without which I would
 have been impos. to appreciate either //
 - gratitude come to Him, He asks
 but that you receive, for Him // And
 when I look at gentle graciousness upon
each other, I am beholding Him // For
I am looking where He is, & not apart
 from you //

T 19 D 18.

You cannot see - N.S., but
 you can see your brothers truly //
 And - light is there - show all
 that I need to see // when - peace
 & I has been extended to
 encompass everyone, - N.S.'s function
 here - to be accomplished // What
need is there for seeing, then? When
 God has taken - last step Himself,
 - N.S. - gather all your thanks &
 gratitude that I offered Him,
 & lay them gently before His
 Creator, in - Name of His most
 holy Soul // And - Father - accept them,

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(708)532

T 19 E 1.

T 19 E 2.

~~in His Name // what need I have of
 seeing, or presence of His gratitude?
 - first obstacle that peace
 must flow across is desire to get
 rid of it // For it can not extend,
 unless I keep it // You - center -
 it radiates outward to call - others
 in // You are its home; its tranquil
 dwelling - place, from which it gently
 reaches out, but never leaving you //
 If I would make it homeless, how
 can it abide within - Son of God?
 If it would spread across - whole
 creation, it must begin with you //
 And, from you, reach to everyone
 who calls, & bring him rest by
 joining you //
 Why would I want peace
 elsewhere? What do I think that it
 must dispossess, to dwell in you?
 What seems to be cost & are so
 unwilling to pay? - little barriers of
 sand still stand between you // World
 - before them now? You are not~~

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

asked - to let them go for yourselves alone
Christ asks it of you, for Himself // He
would bring peace to everyone // And how
can He do this, except - you?
Would - let a little bank of sand, a
wall of dust, a tiny seeming barrier
stand between your brother & salvation?

T 19 E 3.

And yet, it is this little
remnant of attack - which still
against each other, that is - first
obstacle - peace - encounter, in its
going forth // This little wall of hatred
would still oppose - Will of God, &
keep it limited // - H.S.'s purpose rests
in peace & // Yet & are still
unwilling to let it go & wholly //
& still oppose - Will of God, just by
a little // But that little - a limit
& would place upon - whole // God's
will - One, not many // It has no
oppositor, for - & none beside It //

T 19 E 4.

What & would still contain
behind your little barrier, & keep
separate & other, & united -
unwise // For it would hold back -

(709)533

nurse & its Creator // - little wall would
 hide - purpose of Heaven, & keep it
 from Heaven // Would you thrust
 salvation away from quest of
 salvation? For each have you
 become // Peace could no more depart
 from you than from God // Fear &
 - little obstacle // It can not contain
 - Will of God // Peace will flow
 across it, & join without hindrance //

T 19 E 5.

(P) Salvat. I be withheld from you // It
 is your purpose // You I will apart
) - // (I no purpose apart)
 I other, not apart from the one I
 asked - N.S. to share - // The
 little wall & fall away so quietly,
 beneath wings of peace! For it -
 send its messengers from & all-
 world // - Such barriers will fall
 away before coming, as easily
 as these / I would interpose -
 be surmounted // ('overcome world) no
 more difficult than 'surmount a little
 wall // For a miracle & related, without
 - barrier,) every miracle contained //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

→ no order of difficulty & miracles,
 for they are all - small - each is a
 gentle winding over from - appeal P
 quit to - appeal of love // How can
 → fail 'be accomplished, unless a
 undertaken? Quit I raise no real
 barriers against it // And all that
 seems 'stand betw. & must fall
 away, bec. P appeal is answered //
 And from & who answered, He who
 answered & would call // His home &
 & holy rel. // Do not attempt to stand
 betw. Him & His holy purpose, for it
 is yours // But let Him quietly extend
 - miracle P your relationship to suppose
contained in it, as it & given //

→ a hush & Heaven, a
 happy expectancy, a little pause
 P gladness, & acknowledgment of -
 journey's end // For Heaven knows &
 well, as & know Heaven // No illusions
 stand betw. you // look not upon -
 little wall of shadows // - sun has
 risen over it // How can a shadow
 keep - from - sun? No more can

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 19 E 7.

(710)534

you - be kept by shadows from the
 light - & illusions end // Every miracle
 but - end P - illusion // Such a journey;
 seek its ending // And a goal & truth,
 "I accepted, must all illusions end //
 - little, we are wish to get
 rid of Him below & wanted us, I
 break Him out, must produce
 conflict // As I look upon - world,
 - little wish, uprooted & floating
 aimlessly, can land & settle
 briefly up anything // For it has
 no purpose now // Before - N.S.
 entered 'abode' - it seemed
 - a unity purpose; - fixed &
 & unchangeable decide 'SW' & its
 results // Now a aimless, wandering
 pointlessly, causing no more -
 "my interruption - a love's appeal //
 - feather P a wish, -
 my illusion, - microscopic Remnant
 P - belief a sea, is all -
 because P what once seemed
 be - world // It's no longer an
 unobstructing barrier to peace // Its

T 19 E 8.

T 19 E 9.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

powerless wandering makes its results
 appear to be more erratic & unpractical
 than before // But what could be
 more unstable than a tightly-
 organized delusional system? Its
 seeming stability is a pervasive
 weakness, which extends to everything //
 - variability - little remnant indices
 merely indicate its limited effects

How mighty, even a little
 feather be, before - great wings of
 truth? Can it oppose an eagle's
 flight, or hinder the advance of
 summer? Can it wither the
 effects of summer's sun upon
 a garden covered by snow?

See but how easily - little
 whisp. is lifted up & carried
 away, never to return // And
 part with gladness, not regret //
 For it is nothing in itself, & stood
 for nothing when it had greater
 faith in its protection // Would it
 rather greet summer's sun, than fix
 eyes upon a disappearing snowflake, &

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 F. The Attraction of Guilt (*N 1548 10:108)

Shurt n Remembrance P. writer's cold?

(711)535

T 19 F 1.

- attract. P guilt produces
 fear & love // For love would
 never look on guilt at all // O-
 nature of love looks upon only
 - truth, for there it sees itself,
 ✓ I would write a holy union
 & completion // As love must look
 past fear, so must fear see
 love not // For love contains
 end of guilt, as surely as
 fear depends on it // love
 attracted only to love // Overlooking
 guilt completely, it sees no fear //
 Being wholly without attack, it
 could not be afraid //

T 19 F 2.

Fear is attracted to what
 love sees not // And each believes
 what - other looks upon does
 not exist // Fear loves on guilt
 with just - some devotion - love
 looks on itself // And each has
~~many~~ messages which they send
 forth, & which return to them with

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

messages written in language of their going
 forth & asked // Love's messengers are
 gently sent, & return messages of
 love & gentleness // - messengers of fear
 are harshly ordered to seek out guilt,
 & cherish every scrap of evil & sin that
 // they can find, losing none on pain of
 death, & laying them respectfully before
 lord & master //

T 19 F 3.

Perception & can not obey two
 masters, each asking for messages of
 different things in diff. languages //
 What fear would feed up, love
 overflows // What fear demands, love
 cannot even see // - fierce attraction
 - guilt holds for fear) wholly
 absent) love's gentle perception //
 What love would look upon)
 meaningless to fear, & quite invisible //
 Relationships in world - result
 P-hove - world) seen // And - dep
 on which sanction was called on
 to send its messengers to look upon
 it, & to return in word & what they
 saw //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 19 F 4.

(712)536

Fear's messengers are trained & trained
 to trouble when a master
 calls upon them & serve him // For
 fear is merciless even to its friends //
 Its messengers steal quietly away a
 hungry search of guilt, for they are
 kept cold & ^{starving} hungry, & made very
 vicious by a master, who allows them
 to feast only upon what they return
 to him // No little shred of guilt
 escapes a hungry eye // And a
 savage search for sin, they pounce on
 any living thing they see, & carry it
 screaming to a master, to be devoured //

T 19 F 5.

Send not these savage
 messengers into world, to feast upon
 it, & to prey upon reality // For
 they will bring you word of bones &
 skin & flesh // They have been taught
 to seek for - corruption, & to return
 ← gorges filled with things decayed &
 rotting // To them, such things are
 beautiful, because they seem to allay
 a savage pang of hunger // For they
 are part of a pain of fear, & would

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 19 F 6.

over punishment - I know who sends them
 forth, by offering him what they hold dear //
 - H.S. has given & love's messengers,
 to send instead of those of trained -
 fear // They are as eager to return to
 you what they hold dear as are
 others // If I send them forth, they
 - see only - blamers & the beautiful,
 the gentle & - kind // They - be as
 careful to let no little act of
 charity, no tiny expression of
 forgiveness, no little breath of love,
 escape their notice // And they will
 return, - all - happy things they
 found, above them, lovingly & yours //
 Be not afraid of them // They offer
 // - salvation // There are - messengers of
safety, for they see - world as kind //
 It I send forth only -
 messengers // H.S. gave you, wanting
 - not messengers - but them, -
 see for no more // The world -
 be transformed before I sight, cleansed
 of all guilt, & softly brushed -
 beauty // The world contains no fear

T 19 F 7.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

(713)537

~~I~~ laid out upon it // And now
 I ask love's messengers to remove
 from it, & ~~be~~ see it still // - H.S.
 has given - his messengers, to send
 each other, & return to each - what
 love sees // They have given to
replace - hungry days of fear - sent
 instead // And they go forth to signify -
end of fear //

T 19 F 8.

Love, too, would set a feast
 before you, on a table covered
 - a spotless cloth, set in a quiet
 garden, where no sound but
 singing & a softly joyous whispering
 is ear heard // This is - feast
 which honors (holy relat., & at
 which everyone is welcomed as an
 honored guest // And ^{is a holy instant} Grace is said
 by everyone together, as they join
 to ~~to~~ a quaffers before - table of
 communion // And I - join & there,
 as long ago I promised, & promise
 still // For a new relationship am I
~~made~~ made welcome, & where I am made
 welcome, there I am //

(714)538

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

As always I am grateful to receive news of your truly astor. papers // your new rel. & father impress me a partic, b.c. O such - excellent ex. of what rel. can be, when we really try to enter into their without - borders P. part // It is my hope, as I am sure it is also yours, that all < rel. > gain for - increased sympathy & realism < I brought to that one.

I am very glad to see you again so recently, & enjoyed our little chat as much as you tell me you did // The program < are so hard working in anal. is espec. good news, & I am sure it will continue. You surely know my interest in your well-being, & my genuine wish to be kept informed of any major step or process of your liberation now past. And O b.c. I can so see

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

you realize the sincerity of my concern,
~~that~~ I feel certain I will not mis-
 understand the steps I am going to
 make.

I # bel. — & I finally reached
 a real turning point & analysis, &
 neither of us can tell, at this point,
 how far it will lead you // And it
 is often at the first this crucial
 point that illusions seem partic-
 ularly tempting, as an evasive way of
 delaying progress // As you want
 believe, I am so grateful for whatever
 little help I may have been in
 helping you undo ill. // And
 everything that has helped us both
 to come closer to this goal I am
 most thankful for. Because I
 want us to continue that way,
 I do suggest, ... & need of it -
 - suggestion - all - friendship &
 sympathy & I know I - be rec., --
 that whatever ill. may surround
 our rel. are a help to you, &

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

may well constitute a detour along
~~road~~ - more mature. Al. I want.

I would suggest, in deepest
 friendship, that I make every effort
 to work through your feelings for
 me & ~~as~~ therapist, & that we
 keep in touch, of course, but do
 not meet again until you are
~~free enough~~ ready to ~~be~~ ^{see}
 our rel. without illusions that
must delay your progress toward
 increasing reality. Real friendships,
 such as we both want, are
 not attained thru pursuit of
 illusory goals. Like, you &
 problems to resolve right where
 you are; = a in N.Y.; a ←
 new friends & different people,
 & not an escape of any kind.
 P - I & a forget r, but I would
 - e in our friendship, while I
 value, lose its real importance.
 And when we do meet again,
 let it be on a realistic basis,

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

when you can ~~see me as a~~ ^{see} meet
~~friends~~ without illusions, which can
only hold us back from more
mature & really satisfying
relationships.

Please do this, Mike,
~~I promise~~ you will be glad
you did. Neither of us, surely,
would want you to lose this
opportunity to shake yourself
really loose from the past, &
work illusions through. And your
friends in N.Y., including
Mopsy, will keep in touch with
you, & hope to hear from you
in return. This will work out
well, Mike, but now is the
time to bring your problems,
as openly & directly as possible,
- into your therapy, & really
see them through. You have
already made too much progress
to be really willing to tolerate
delay now.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

I have enough faith in you
to believe that you ~~are~~ are ready
for a giant step forward, toward
what you really want. But I
agree with the basic analytic tenet
that, ~~during~~ ⁱⁿ ~~the~~ analytic process
itself, you must discover what
it is. ~~And it is certain that~~
~~it may not be~~ And meanwhile,
many things may seem to be the
answer, that turn out to be
merely pseudo-solutions. As a
real friend, I could not, in
conscience, encourage this, knowing
too well how easily it can
occur during the sometimes
painful process of facing reality,
& making the transition to it.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

As always, I am grateful to receive news of your truly astonishing progress. Your new relationship with your father impresses me in particular, because it is such an excellent example of what relationships can be, when we really try to enter into them without the burdens of the past. It is my hope, as I am sure it is also yours, that all your relationships can gain from the increased sympathy and realism you have brought to that one.

I was very glad to see you again so recently, and enjoyed our little chat as much as you tell me you did. The progress you are so evidently making in analysis is especially good news, and I am sure it will continue. You surely know my interest in your well-being, and my genuine wish to be kept informed of every major step in the process of your liberation from the past. And it is because I am so sure you realize the sincerity of my concern, that I feel certain you will not mis-understand the suggestions I am going to make.

I believe that you have finally reached a real turning point in your analysis and neither of us can tell, at this point, how far it will lead you. And it is often at just this crucial point that illusions seem particularly tempting, as an unconscious way of delaying progress. As you must believe, I am so grateful for whatever little help I may have been in helping you undo illusions. And everything that has helped us both to come closer to this goal I am most thankful for. Because I want us to continue that way, I do suggest - and offer the suggestion with all the friendship and sympathy in which I know it will be received - that whatever illusions may surround our relationship, are not helpful to you, and may well constitute a detour along the road to the more mature relationship you want.

I would suggest, in deepest friendship, that you make every effort to work through your feelings for me with your therapist, and that we keep in touch, of course, but do not meet again until you are ready to see our relationship without illusions that must delay your progress toward increasing reality. Real friendships, such as we both want, are not attained through the pursuit of illusory goals. Mike, you have problems to resolve right where you are; not in New York, not with new friends and different people, and not through escape of any kind.

I will not forget you, but I would not have our friendship, which I value, lose its real importance. And when we do meet again, let it be on a realistic basis, when you can meet without illusions, which can only hold us back from more mature and really satisfying relationships.

Please do this, Mike. You will be glad you did. Neither of us, surely, would want you to lose this opportunity to shake yourself really loose from the past, and work illusions through. Your friends in New York, including myself, will keep in touch with you, and hope to hear from you in return. This will work out well, Mike, but now is the time to bring your problems, as openly and directly as possible, into your therapy, and really see them through. You have already made too much progress to be really willing to tolerate delay now.

I have enough faith in you to believe that you are ready for a giant step forward, toward what you really want. But I agree with the basic analytic tenet that in the analysis you must discover what it is. And meanwhile, many things may seem to be the answer, that turn out to be merely pseudo-solutions. As a real friend, I could not, in conscience, encourage this, knowing too well how easily it can occur during the sometimes painful process of facing reality, and making the transition to it.

Text 17a

Burdock v. Norderst, Oct. 14, 1966

Canonical Correl = multivariate analysis, gives a matrix P
 a no. P variables result. // n
 multiv. P & try ' predict = score'
 - find what P factor contributed //
 n if $n > 2$ sets - P multiple measures,
 & may want ' base 1)
 primary // Here, n set up =
 - predictor + - n - criterion
arbitrary //

- mechanical winds -
 concept - n try is ' find
maximal relationship, if n 1
 one // 1) - max. Correl. n could
 get by paper weighting //
Both predictor & criterion 7
multiple, n 1) 1) 6 matter //

2 samples = 1964 60 w. pts.
 total Webster vs total ICT =
 minus relationship
 Repeated on 90, no
 relationship //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

Factorial canonical correl.
on total sample // $N = 150$,
age 18 - 55 //

1 root $p < .025$ = weights
assigned based on scoring correl. //
- 9 are negligible // (~~is way in
something~~) //

Contributing ^{most} are Conceptual
Dysfunction, 1 weights neg. \leftarrow
WAIS (disrupts intell. funct.)

Next, posit. weights before
Sexual Problems & WAIS (verbal
skill, & educ.)

Next, neg. ^{"no. of"} verbal p. physical
comp. - less intelligence

Fourth, "lettering & object."
neg. \leftarrow WAIS

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

WAS

highest control, (neg) similarities
✓ SCI (Concept. ^{PA} functioning
impaired high) (Poor ~~Sci~~ =
~~some~~ psychopath.)

✓ Next, (posit.) ^{high} OA = high
~~good~~ SCI. psychopathology //

✓ Next, (posit.) high PA,
high psychopath.

Univariate
Control

Concept. Difficult. Control (neg)
(P < .01) ✓ D Separat &
PA

(neg) P < .05 c Control, Low,
PC & OA

litigary & Depat. high control
✓ D. Separat. (P < .05)

Not relat. SCI. anger hostile
for work, ^(high visibility) ~~work~~ ~~work~~, ~~work~~

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(depression) (hallucinations)
 about percept. disfunc. c
 CA is //

Physis. Complaints correl. neg. c
 BD, PA, OA

Self Deprec. (neurotic) correl.
 Posit. c Inf, C, A, PA (100)

Sex Problem correl. posit. (0.1)
 I, A, (.05) c D Syn,
 PC, BD, PA, OA.

Out P 100 correlations.

6 .01
 14 .05

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1. Some perceptual tests - the client's
experience

2. Experience is a major factor in
percept.

3. If results P & P tests are
For same pt, if results P &
P test are essentially "normal" &
Results P to are clearly psychotic,
one must be invalid.

4. ~~Attorneys~~ - R. test) ~~more~~ more
ambiguous - TAT.

5. P test can provide a fairly
good estimate of pt's intell.
level.

6. ~~An~~ invalid but rel. P test
must measure something

7) As invalid rel. P test control
- pred. P behavior.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

14) ~~Other things being equal, large objects are easier to notice than small ones.~~

15) ~~Expectations influence perception.~~

16) ~~All Rorschach cards~~

16) - Some R. Cards are given to men & women, children & adults

17) - Some TAT cards are given to men & women, childr. & adults

18) ~~A high Corp. On - WAIS, a rel. high Comp. Score ~~plus~~ a rel. low Picture Arrangement Score suggests better conventional than insightful social skills.~~

19) ~~Some delinquent behaviors are more well-structured than others.~~

20) Rorschach - percept - such as

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

8) ~~Marked decrease in size of
 left side of Bender design
 may be due to ^{emotional} nonorganic
 problems.~~

9) On the WAIS, a ^{rel.} high Compreh. score
 & low Information suggests the
 use of intellect as a defense.

10) On the WAIS, a ^{rel.} low Similar
 scores & a ^{rel.} high verbal IQ
 suggests - presence of intell. strength //

11) - SCT usually elicits more or
 less conservative attitudes //

12) - TAT can provide ^{indications} of
 useful in pointing to unconscious
 interpersonal attitudes //

13) ~~It is possible that some of the~~

13) If a person gives a number of sad
 TAT stories, but they all ^{or} seem to end
 happily, he is probably depressed.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

11
12
13

Text 17b

1

Those who believe in sin must have
 a sacrifice for sin // For I know
 - think I purpose I accomplished //
 Brothers - N.S. knows that
 sacrifice brings nothing // He makes
 no bargains // And if I see to
 limit Him, I hate Him bec.
 I am afraid // - gift - He has
 given I may - A anything -
 stands - side of Heaven - instant
 for its return I set hand // For
 awareness what has been
 already formed // - faith & give I
 other can accomplish this // For He
 who loves - world & seeing it for
 you, without one spot I see upon
 it, & a - innocence I makes - sight
 I C as beautiful as Heaven //
 - faith & sacrifice has
 given I great power & sight //
 Except I do a sacrifice I cannot see,
 because of it // For sacrifice must be
 exacted of a body, & by another
 body // - Mind could not, ask it
 nor receive it of itself // And no

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 21 E. The Fear to Look Within (*N 1559 10:129)

(777)598

T 21 E 2.

T 21 E 2.

N.S. -> near teach -> ...

Swifful // Enorm the -> convect, -> water

no one fearful // -> reached afraid

look within, & see - see & think -> // ->

- would e be fearful 'admit // Fear n

assoc. - see - ego seems quite

appropriate, & smiles approvingly // It has

no fear but e feel ashamed // It doubts

e & belief & faith n see // Its temples

do e shake bec. e // -> faith -

see -> e witness ' - desire - it

be -> to see // -> merely seems be -

source of fear // Remember - ego)

e alone // Its rule is tempered //

And its unknown "Energy" whom it &

even see, it fears //

// loudly - ego tells e ' look

inward for if e do, & eyes -> light

on see -> God -> strike & blind //

That's better, & so e do e look //

later -> e - ego's hidden fear, not

yours who sent it // loudly indeed

- ego claims it is // Too loudly &

too often // For underneath ->

constant shout & frantic proclamation,

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

Ego is certain it is so // Beneath
 fear - last written because of sin, &
 yet another fear, & = which makes -
 ego trouble // What if I looked up &
 saw no sin? This "fearful" question &
 " = ego next asks // And I who ask
 if now are "threatening" ego's whole
 defensive system too seriously for it
 to pretend it is a friend //
 These I is joined & others have
 detached themselves & belief ->
 identity lies in ego // A holy rel.) =
 n - I - form & what is part of a
 truth // And a belief in sin has been
 already shaken, nor are I now
 entirely unwilling look up & see it
 not // I vibrations still) only
 partial; still limited & incomplete,
 yet have written you // Not wholly
 ready, I have been willing to look on
 much of my insanity, & recognize its
 madness // Your faith is moving
 inward, past insanity, & on to
 reason // And what reason tells me now,
 - ego would not hear //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 21 E 3.

(778) 599

H.S.'s purpose accepted by
 part P - mind - ego knows not of // No
 more did you // And yet -> part,
 I - now identity, I am afraid
 look upon itself // It knows - it
 is - witness // How ~~can~~ otherwise could
 it ~~be~~ - been willing to see H.S.'s
 purpose as its own? -> part has
 seen - better, & repeated him
 perfectly, since time began // And it
 desired nothing of form - him, & 've
 free again, as once it was // It has
 been waiting for birth of freedom;
acceptance P release 'come' // And
 // now - recogn. - C & ego that
 formed - H.S.'s purpose, & so - must
 be something else //

T 21 E 5.

This is -> I madness //
 For is reason tells you // And it
 follows perfectly from what is
already learned // -> no inconsistency
 & what H.S. teaches // -> Reasoning
 P - same // You & here - ego's
 madness, & I been made afraid,
 bec. I did a close share in it //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

At times it still occurs // Yet a
 series moments its rappings strike me
 terror in hearts // For I realized
 that all - gifts it would withdraw)
 & a rage at a "presumptuous" work
 look within, & do a want // A few
 remaining fragments still seem 'shine &
 catch an eye // And yet, I would
 a "sell" Heaven is there //

T 21 E 6.

And now - ego is afraid // But
 what it hears a terror, - other part
 hears as sweetest music; - song it
 longed to hear since first - ego came
 & a suicide // - Ego's weakness is its
 strength // - Song of freedom, I sing -
 praise of another world, brings it
 hope of peace // For it remembers
 Heaven // And now it sees -
 Heaven has come 'earth at last,
 I which - ego's tale has kept it
 out so long // Heaven has & see, I
 found a home & rel. on earth //
 And earth can hold no longer what
 has been given Heaven as its own
 look unity - O star, &

(779)600

T 21 E 7.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

~~Remember the ego's (creatures) revealed
 - both a spirit // what it would keep
 apart has met & joined, & looks
 before - ego unafraid // little child,
 for innocent & sci, follow a guidance
 - way's certainty // Be not held
 back by fear's viscous insistence
 that serves his a doubt // - has
 no meaning // what matters it to
 you how loudly it is proclaimed //
 - senseless is & made meaningful
 by repetition & by claim // - quiet
 way I open // Follow it happily, a
 creator of what must be so //~~

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 21 F. Reason and Perception (*N 1574 10:134)

(780)601

T 21 F 1.

Percept. selects & makes
 world & see // It literally picks it
 out, as mind directs it // - laws of
 eye & shape & weight, new would
 hold, perhaps, if things were
 equal // They are equal // For
 what I look for & I far more
 likely 'discover' properties of its
 color, shape, or or up, than what
 I would prefer overlook // - still
 small voice for God & I drowned
 out by all - ego's raucous screams
 & senseless ravings, 'these who want'
 love // (P) Percept. & a choice, & a
 a fact //

T 21 F 2.

But on -> choice, depends
 far more - & may raise as yet //
 For, on voice I choose 'hear', & -
 - script, & choose 'see', depends
entirely on whole belief of what
 you are // Percept. & a witness but
 this, & new 'reality' // Yet it
 can show - conditions on which
awareness of reality & poss., or
 those where it could never be //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 21 F 3.

Reality needs no cooperation from you,
 'be itself' // But as owner of it - needs
 "your help, bec it is your choice //
 listen' what - ego says, +
 see what it directs + see + O sure
 - I will see yourself as tiny,
 vulnerable, + afraid // You ->
 experience depression, a sense of
 worthlessness, + feelings of impotence
 + unreality // You -> believe ->
 + helpless pray 'for' beyond
 your control, + for more powerful
 + you // And -> think - world
 I made directs + destiny // For ->
 -> be faith // But never believe,
 bec. O faith it makes reality //
 -> another voice + another voice
 n' I freedom lies, awaiting but
 I choice // And, if I plus faith +
 there, I -> perc another self //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

(781) 602

T-21 F-4

other self sees miracle
 as natural // as simple
 as natural 'it as breathing'
 body // They > chronic exposure
 calls for help, - only = it makes //
 Miracles seem great. - ego, bec.
 it does not understand how separate
 minds & influence of other // Not
 could they do so // But mind
 can be separate // This other
 self > perfectly aware P // &
 then C / people - miracles do
 affect another's mind, only
 it ours // They always change
 your mind // - > no other //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 21 F 5.

do a realize - whole extent
 which - idea of separation has
interfered - reason // Reason has
 other self - cut off from
 awareness // And nothing
 allowed ' stay - it is capable
 of reason // How can - segment of
 mind divided of reason - understand
 what reason is? Or grasp -
 information it would give? All
 sorts of questions may arise in
 it, - but, if - basic question stems
 from reason, it - ask it // ✓
all - stems from reason, - basic?
 > obvious, simple, + remains unasked //
 But - a reason could a answer it //

T 21 F 6.

God's plan for a salvation
 could a - be established
without - will of consent // It
must - be accepted by - Son
 of God, for what God wills for
 him, he must rec // For God
 wills a, apart from him //
 Nor does - will of God wait
 upon time to be accomplished //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

What formed - Will of God must be
 or must be a now being eternal //
 You must set aside a place
 1 - N.S. can abide, & where He is //
 He must be there since - need
 // for His rose, & was fulfilled //
 - same instant //

T 21 F 7.

Such would reason tell
 you, if listened // Yet such)
 clearly is - ego's "reasoning." Its
 alien nature, - ego,) proof
 - find - answer there // Yet
 if must be so, it must exist //
 And, if it exists for you, &
 has your freedom as - suppose
give it, & must be free
find it // God's plan is simple;
never circular, & never self-
 defeating // He has no thoughts
except - self-extending, & a
will must be included // Thus
 // must be a part of - that knows
 His Will, & share it //

(782)603

T 21 F 8.

It is not meaningful
 ask if what must be is so //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

But it is meaningful 'ask why & I
 unaware of what is so // For →
 must is an answer, if - Place P
 God for & salvation & complete // And
 it must be complete, bec. its
 Source knows a P in completion //
 where would - Answer be, but a
 - Source? And where are you
 but there, where → same Answer
 is? Your identity, as much
 a true effect P → same Source
 as is → Answer, must ∴ be
 // together + - same //

T 21 F 9.

Oh yes, I know this //
 And more → this alone // But
 any part of knowledge threatens
 disoc. as much as all of
 it // And all P it will come →
 → part // Here > part & can
 accept // What reason points
 to a can see, bec. - witnesses
 on its behalf are clear // Only
 - totally insane can disregard
 them // And I is gone part
 → // Reason & a means / serves

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

- His purpose is to own right // It
 is re-interpreted & re-directed -
 goal & sin, as are others // For
 reason beyond ego's range of means //

T 21 F 10

Faith & percept. & belief can
 be misplaced, & serve - great
 deceiver's needs, as well as truth //
 But reason has no place at
 all in madness, nor can it be
adjusted to fit its ends //

Faith & belief are strong in
 madness, guiding perception toward
 what - mind has valued // But
 reason enters not at all in this //

For - perception would fall away
 at once, if reason were applied //

→ no reason in insanity, for it
 dep. entirely on reason's absence //

- ego never uses it bec. it does
 not realize it exists //

T 21 F 11.

- partially in some
 access to it // And only they
need of it // Knowledge does a
 dep. on it, & madness keeps
 it out // - part of mind where

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(783)604

T 21 F 12.

Reason lies was dedicated, by
 will in union of Father's
undering of viscosity // Here & -
 H.S.'s purpose accepted & accomplished,
 both at once // Reason > alibi
 viscosity, & those who use it
 gained a means & be
 applied & in // knowl. > for beyond
 attainment & in // But
 Reason can leave open doors
 closed against it //

You & come very close
 > // Faith & belief is shifted,
 & is asked - ? - ego
 -> new ask // Does a
 Reason tell & now - ? must
 is come from something - &
 do a know, but must belong
 to you? Faith & belief, upheld
 by Reason cannot fail to
 lead to changed perception // And,
 > this change, is room made
 way for vision // Vision extends
beyond itself, as does - purpose &
 it serves, & all - means for to accompl.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 21 G. Reason and Correction (*N 1582 10:142)

(784)605

T 21 G 1.

Reason I not see sin, but
can see errors, + leads →
 correction // I don't want keep
 these // I don't value them, I may
condone // But reason → also tell
 I when these sin, I call for
 help, but if I accept - help
 I call for, I bel — O I
quit // And so I quit it,
 then maintain - believe // For
uncorrected error I kind deceive
 I about - power —) I make
 correction // If it can correct I allow
 it I do so, I deny it
yourself + I water // And if he
blame → some blame, I both - there
 — I damned //
 → I could spare I I
yourself // For reason would make
way for correction I I
alone // Correction cannot be
accepted or refused by I, without
 I water // I would maint, I can //
 But reason, tells I cannot see
 you water of yourself as sinful,

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 21 G 2.

T 21 G 3.

T 21 G 4.

~~+ still here - innocent // - who looks
 upon himself as guilty, & sees a
 sinful world? And who can see
 a sinful world & look upon
 himself apart from it? Sin would
 then want. I must be separate // But
 Reason tells me - I must be wrong //
 If I am joined, how could
 it be - I private thoughts? And
 how could thoughts that enter & what
 but seems like yours alone, it no
 effect at all on what is yours? If
 minds are joined, - is impossible //
 No-one can think but for himself, as
 God thinks not without His love // Only
 were both in bodies could this be //
 Not could one mind think only for
 itself, unless - body were - mind //
 For only bodies can be separate,
 I'm sure // Home of madness could
 be home of Reason // Yet it is easy
 // 'leave - home of madness, if I see Reason //
 You do - have insanity -
 by going somewhere else // You leave it
 simply by accepting Reason where madness~~

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

Was // Madness & Reason see the same
 things, & I certain that they look upon
 them differently // Madness > attack on
 reason, that drives out of mind, &
 takes its place // Reason does not
 attack, but takes place of madness
 quietly, replacing madness if it be-
 will. I wisame to listen to it // But
 wisame know & → will // For they believe
 they see - body, & let → madness tell.
 O Real // Reason would be incapable P //
 // And, if I would defend - body against
 reason, I → a underst. - body or yourself //
 - body does not separate & → I
 brother // And, if I I does, I → wisame //
 But madness has a purpose, & believes
 it also has - means ' make its purpose
 real // ' see - body as a barrier between
 what reason tells I must be joined,
 must be wisame // Not could I see
 it, if I heard - voice of reason // What
 can I be that stands between what
 > continuous? And, if I nothing &
 betw., how can what enters part be
 kept away from other parts? Reason would

(785)606

T 21 G 5.

 1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

tell this // But there what I must
recognize, if it be so // If I choose sin instead
of healing, I would condemn - Son of God
' what can never be corrected //

T 21 G 6.

I tell him, by I choice, — he
> damned; separate from I & from his
Father, forever & without a hope of
safe return // You teach I — I —
learn I him exactly what I taught //
For I teach him only that he is
as I would in him // And what I
choose he be > but I choice for you //
Yet — I — > fearful // — I formed
I > but a fact, = I interpret // How
I a fact be fearful, unless it disagrees
— what I held near dear — truth?
Reason — tell I — I fact I release //
Neither I water nor yourself can be
" attacked alone // But neither can I
accept a miracle instead, without
either being blessed by it, & healed of pain //

T 21 G 7.

Reason, I love, would reassure
I, & not seek ' trouble you // — power of
heal - Son of God > give I, because he
4) must be one I // I I responsible for how

(786) 607

T 21 G 8.

he sees it // But reason tells you
 you change his whole mind, which
 is one of, a first an instant // Just
 one instant serves him complete
 correction of his errors, + makes him
 whole // - instant - choose let
 yourself be healed, & - same instant
 whole salvation seen as complete
 - you // Reason I give / understand
 -> // For reason, kind as -
 purpose for 1 0 - means, leads steadily
 away from madness, toward goal of truth //
 And here -> lay down -
 burden of deceiving truth // -> - burden
 -> terrible, + a - truth // -> 7
found -> - salvation; - gift of Heaven,
 - gift of fear // Does Heaven seem
 'be a burden' ? -> madness, yes;
 + yet what madness sees must be
 dispelled by reason // Reason sees
 (Heaven) what I want, + all I
 want // -> listen: Him who speaks
 -> reason -> brings -> Reasoning a line -
His // Be willing let reason be -
 means by 1 He would direct - how love

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

insanity behind // Hide not behind - insanity,

is 'escape' - reason

T 21 G 9.

What madness would conceal
N.S. still holds out, for everyone
look upon a gladness // You are
Father's sorrow // He is yours //

Reason speaks happily indeed &
-> // -> gracious plan of given love
by Love // And what love plans -
like its self -> : Being united,
it would -> learn what you
must be // And, being one - it,
must be given - give what it
has given, & given still // Spend
but an instant - glad acceptance
& what I give - give - Father, &
// bear, & him, what has been given to
of you //

T 21 G 10.

'give' are never blessed -
- // But with - less // -
Sow & God - always blessed as
one // And, as his gratitude
goes out - who blessed him,
reason - tell - cannot be
- stand apart from blessing // -

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

gratitude he offers - reminds - p -
 thanks - Father says - for
 completing Hui // And here alone
 does reason tell - I understand
 what must be // - Father is as close
 as is - water // Yet what is -
could be near - - you left?
 - power - - over - Son p
 God is a threat - his reality // It
 but attracts it // where could his
 freedom be in us if e is free
already? And who could bind
 us if e slays freedom?
 God is mocked; no more his Son
 can be imprisoned, save by his
 own desire // And e by his own
 desire - e is free // Such is
strength & e is weakness // He is
 in our mercy // And where is
clearly be merciful; this is e?
 free // But where e choose - condemn
 instead, - e held a prisoner
 waiting a chair's - parlor or
 set e free //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

(787)608
 T 21 G 11.

T 21 H. Perception and Wishes (*N 1589 10:149)

(788)609

T 21 H 1.

Does see — all — misery
 comes — Strange belief — powerless?
 Being helpless — Cost of sin // Helplessness
 > sin's condition; — our requirement that
 it demands, 'be believed // Only
 helpless could believe it // Eternity
 has no appeal, save 'little // And
 only those who first believe that
 they 'little, could see attraction
 // Treachery — Son of God, > —
 defense of those who do identify
 — him // And — for him or
 against him; either — love him or
 attack him; protect his unity, or
 see him shattered & slain by attack //
 No one believes — Son of God
 > powerless // And those who see
 themselves as helpless must bel.
 — they are — Son of God // what
 can they be, except his enemy?
 And what can they do but
 envy him his power, & by their
 envy, make themselves afraid of
 it? These are — dark ones, silent
 + afraid, alone & not communicating,

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 21 H 2.

fearful - power P - Son of God - strike
 them dead, + raising up their
 helplessness against him // They join
 - Army P - powerless, wage + war of
 vengeance, bitterness, + spite on him,
 I make him one with them //

T 21 H 3.

Bec. . do know that they
 are one with him, they know a where
 they hate // they are indeed a
 sorry army, each is as likely
 attack + brother or turn upon
 himself as to remember they thought
 - had a common cause // Frantic
 + loud + strong + dark ones seem
 'be // yet know a - enemy,
 except they hate him // + hatred
 they is come together, but is
 joined * together // For, had they
 alone so, hatred would be impossible
 - army of powerless must be
 disbanded in presence of strength //

(789)610

T 21 H 4.

Those who are strong are
never treacherous, bec. - no need
dream of power, + to act out their
dream // How would army act w

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

dreams? Any way at all // They could
be seen attacking anyone, anything //

Dreams / no reason n them // A
flower turns ~~swiftly~~ n a poisoned
spear, a child bec. a giant, n
a mouse roars like a lion // And
love) turned ' hate as easily //

→ no army, but a mad house //
What seems ' be a planned attack
) bedlam // - army P. powerless)
// weak indeed // It has no weapons,
& it has no enemy //

Yes, it can overrun - world,
& seek an enemy // But c can
never find what) e there // Yes,
it can dream it found an enemy,
but → - shift even as it attacks,
so — it runs at once ' find
another, & never comes ' rest n victory //
And, as it runs, it turns against
itself, thinking it caught a
glimpse of the Great Enemy —
Always eludes its maddest attack
by turning into someone else // How
treacherous does → enemy appear,

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 21 H 5.

who changes so, it is impossible even
 recognize him // Yet hate must be a
 target // → can be no faith or love
 without → enemy //

T 21 H 6.

Who — but a sin would ~~do~~
 believe he has no enemy? Could he
 admit — no one made a powerless?
 Reason would surely bid him seek
 no longer what is there 'hind // but
 first he must be willing to perceive
 a world where it is not // It is not
 necessary that he understand how
 he can see it // Nor should he try //
 For, if he focuses on what he do
 understand, he → but emphasize his
 helplessness, & let sin tell him his
 enemy must be himself // But let
 him only ask — ?s | he must
 decide, 'I (done for him);

(790)611

"Do I desire a world I rule,
 inst. of one where I am ruled?"

Do I desire a world where I
 am powerful, inst. of helpless?"

Do I desire a world in which
 I have no enemies, & cannot sin?"

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

And do I want 'see what I denied, because it is - truth?

T 21 H 7.

← already answered - first 3 questions, but a yet - last // For → still seems fearful, + unlike - others // yet reason would arise & they are all - same // We said → year would emphasize - same P things - are - same // → final question, > indeed - last - need decide, still seems 'held a threat - rest is last for ← // And → imagined difference attacks ' & belief - truth may be - enemy & yet may find // Here, then, would seem - be last remaining hope & finding sin, & accepting power //

T 21 H 8.

Forget e - - choice of truth or sin, power or helplessness - choice of whether 'attack or heal // For healing comes of power, & attack of helplessness // know & attack, & I want heal // And know & would I healed must be - one & chose 'be protected > attack.

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

And what \rightarrow decision, \rightarrow
 choice whether "see \cup = bodies"
 eye, or let \cup be raised \rightarrow
 vision? How \rightarrow decision leads its
 effects \rightarrow problem // But what
want see must be choice // \rightarrow
 " a cause \cap cause, \rightarrow effect //
 Considers carefully \rightarrow answer
 " - last question \rightarrow left unanswered
 still // And let answer tell \rightarrow
 " it must be answered, \rightarrow \rightarrow
 answered \cap - other \rightarrow // And \rightarrow C
 \rightarrow be clear \rightarrow that, as a look on -
effects of \cup , \cap \rightarrow few, all \rightarrow
 need do is simply ask yourself,
 "Is \rightarrow what I would see?
 Do I want \rightarrow ?" \rightarrow \rightarrow !
 decision; \rightarrow - condition for what
 occurs // It \rightarrow incl. how it
 happens, but \rightarrow why // \rightarrow is
 control \rightarrow \rightarrow // \rightarrow if choose "see \rightarrow
 " world without \rightarrow seeing, \rightarrow \rightarrow \rightarrow
helpless, - means "see C \rightarrow be
 spare C //

(791)612
T 21 H 9.

(792)613

T 21 H 10.

Why? - just question so important? // Reason -> tell you why
 P.S. - same as 7 - other 3, except in time //
 - others are decisions, I can be made, &
 - unmade, & made again // But truth
 > constant, & implies a state where
 vacillations are impossible // I can
 desire a world & rule, I rules & not,
 & change & mind // I can desire to
 exchange & helplessness for power, &
lose -> same desire as a little girl
 P.S. attracts // And I can want
 see a sinless world, & let an "energy"
 tempt & use body's eyes, & change
 // what I desire //

T 21 H 11.

content, all questions are
 same // For each one asks if I are
 willing ' exchange - world of sin for
~~real world~~ N.S. sees // For I is -
 would P.S. desire // And is those
 who look on sin are seeing - denial
 P. real world // Yet - last question
 adds - wish for constancy & I desire
 ' see - real world, so - desire bec. -
only = I // By answering - final

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

question "yes," - add sincerity - decision
 - already made 'all rest' // For
 only → → Renounced - option change
 - mind again // when 0 = - do = want,
 - rest as Bally answered //
 Why do I think are ^{sure} impossible
 - others been answered? Could it be
 necessary — they be asked so often,
 if they bad? Until last decision
 has been made, - answer is both
 yes & no // For answered "yes,"
 without perceiving — yes must
mean not no // No one decides
against his happiness // But he
may do so if he does not know
 he does it // And, if he sees
 → happiness as ever changing, now
 this, now that, & now an elusive
 shadow attached to nothing, he does
decide against it //

Elusive happiness, or
 happiness changing forms that
 shift in time & place, is illusion
 — has no meaning // Happiness must
 be constant, be. 0 attained by

T 21 H 12.

T 21 H 13.

T 21 I. The Inner Shift (*N 1597 10:157)

(793)614

T 21 I 1.

Give up - wish for - inconstant // Joy I
 be perennial, except - constant vision //
 And constant vision can be given only
 those who wish for constancy // - power P
 - Son of God's desire remains - proof
 - he & wrong who sees it as helpless //
 Desire what I will, & I shall love on it,
 & think it real // No thought but has -
 power to release or kill // And none can
 leave thinker's mind, or leave it unattached //
 Are thoughts, dangerous? To
 bodies, yes // - thoughts - seem to kill
 are those which teach - thinker - he
can be killed // And so he dies
because of what he learned // He goes
 from life to death, - final proof he
 valued - inconstant more - & constancy //
 Surely a thought I wanted happiness //
 yet I did not desire it because it is
truth, it must be constant // -
 constancy of joy is a condition quite
 alien to understanding // yet, if I
 could even imagine what it must
 be, I would desire it, although I
understand it - //

 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

- Constancy of happiness / has
 no exceptions, no change of any
 kind // O unshakable as love of
 God for His Creation // Sure in its
 vision as its Creator is in what
 He knows, it looks on everything &
sees O - same // It sees not -
 ephemeral, for it desires -
 everything be like itself, & sees it
 so // Nothing has power to change
 its constancy, bec. its own desire
 can be shaken // It comes as
 surely into those who see - final
 question & necessary - rest, as
 "peace must come" those who choose
 'love, & are 'judged' //

Reason -> tell r - r I
 ask for happiness inconstantly //
 For, if what a desire you receive,
 & happiness is constant, then r
 need ask for it but once, & it
 is always // And, if r do a - it
 always, being what it is, -
 did a ask for it // For no-one fails
 'ask for his desire of something he

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 21 I 3.

believes holds out some promise of
 power of giving it // He may be
 wrong in what he asks, where, &
of what // Yet he → ask because
 desire → a request, an asking for,
 & made by one whom God Himself will
 never fail to answer //

God has already given him
 all — he really wants // But what
 he → uncertain of, God → give //
 For he does not desire it while he
remains uncertain, & God's giving
must be incomplete unless it is
received // You who complete His
 will & are His Happiness, whose
 will → powerful as His, = a power
 — → a lost or illusory, = think
 carefully why it should be → &
 yet decided how → would answer
 final question // If answer' — others
 has made it possible 'help → be but
 "partially" in some // And yet o - final
 one that really asks if you are
 willing' be wholly same //

(794)615

T 21 I 4.

 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 21 I 5:

what > - holy instant best / God's
 appeal - ' < ' Receive what He has
 given < ? Here > - great appeal
 Passov, - awareness of what > always
 > ' see, - happiness that could be
always yours // Here > - constant
 peace < could experience forever // Here
 > what denial has denial revealed
 ' < // For here - final questions >
already answered, + what I asked
 for, given // Here > - future now, for
 for time > powerless bec. of
 desire for what > new change // For
 < I asked - nothing stood between
 // - holiness of < tel, + awareness of its
 business //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 22 A. Introduction (*N 1601-10:161)

T 22 A 1.

Take pity - yourselves, so long
 sustained // Repose when God hath
 joined & come together, & need no longer
 look on sci apart // No two can
 look on sci together, for they could
 never see it in same place & time //
 Sci is a strictly individual perception,
 seen & other, yet believed by 2'
 be within of // And 2' seems make
 a diff error, & = & understand //
 Brothers, C is - same, made by - same,
 & forgiven for it, matter in - same way //

T 22 A 2.

- holiness P & rel. forgive & both, underlying
 effects P what & both believed & saw //
 // And, < -> going, P - need for sci gone & then //
 who has a need for sci?

Only - lonely & alone, who see ->
 brother's different & themselves // C ->
difference, seen & a real, - makes
 - needs for seen sci, ~~not~~ not real - but
 seen, seen fulfilled // And all > would
 be real; if sci were so // For & unlikely
 relat. & based on diff's, where 2' =
 things - other has what he has < //

T 22 A 3.

They come together, 2' complete

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

himself + not - otted // They stay until they
think there's nothing left to steal, + + move
on // And so - wander in a world of
strangers, unlike themselves, living in
"bodies under a common roof that shelters
neither, in same room + yet a world apart" //

A holy rel. starts in a different
principle // Each one has looked within,
+ seen no lack // Accepting his completion,
he would extend it, by joining with
another, whole as himself // He sees
no differences between selves, for
diff's are only of body // i.e. he looks
→ nothing he would take // He denies
e his own reality, been o - truth // And
e unites bec., unless e does, - truth
would e be true // Just under Heaven
does he stand, but close enough e
'return' earth // For → rel. has
Heaven's holiness // How far from
"how can a rel. so like 'Heaven be?"
Think what a holy rel. can
teach // Here) belief in differences undone //
Here) - faith in diff's shifted to
sources // And his spirit p diff's

T 22 A 4.

(796) - 617

T 22 A 5.

Transformed 'vision' // And reason now
 can lead to logical conclusion of
 union // It must extend, as I extended
 when I joined // It must reach out
 beyond itself, as I reached out beyond
 body 'let yourself be joined' // And
 now I remember what I saw extends, &
 finally removes all sense of differences,
 so I remember his beauty
 then all becomes apparent // Here I get the
 circle where I recognize - Son of God // For
 what I born into a holy rel. can never end //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 22 B. The Message of the Holy Relationship (*N 1604 10:164)

(797)617 a
T 22 B 1.

let reason face another step // If
 attack whom God would love, + hate
 - one He loves, + - + Creator is a
different will // yet if $\subset \supset$ His Will, what
 must \rightarrow believe \rightarrow — \subset e
 yourself // \subset I indeed believe \rightarrow , + \subset do //
 And \subset I faith is \rightarrow , + see much
 evidence \rightarrow its behalf // And when, \subset
 wonder, does \subset strange uneasiness, \subset
 sense of being disconnected, + \subset
 haunting fear of lack of meaning in
 yourself arise? O as though \subset
 wandered on, without a plan of any
 kind, except 'wander off, for only
 " — seems certain //

T 22 B 2.

P yet we have heard a very similar
 description earlier // But it is e of you //
 And yet, \rightarrow strange idea, it does
 accurately describe, \subset there is you //
 Reason would tell \subset that world \subset
 see e eyes — or e yours, must
 make no sense // 'whom would
 vision such as this + send back
 its message? Surely \subset , whose
 sight is wholly independent of eyes

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

what look upon - word! If > > e <
vision, what can it show you? -

Wain can e interpret what I vision
eyes // - e would understand // - Wain
inter - body, P - O a part // But what
it says, e I understand //

T 22 B 3.

Yet e I listened it // And
long + hard e tried understand its
messages // you did e Rache O-
wipes. understand what fails
entirely. Rache you // e received
no messages at all e understand // For
e I listened what can never
communicate at all // That, + what
happened // Saying what e are,
+ from a point - e are something else,
-> something else, I e had made
be yourself, because you right // yet
it must be - "something else" which
Jesus, I, as not you, explains it
// right to you //

T 22 B 4.

Your vision would, of course,
Rache -> quite unnecessary // But,
if e eyes are closed + e e called
upon -> thing had e, asking it

explain - world it sees, & no reason
 e 'listen, nor suspect - what it
 tells - > e true // Reason would tell
 - it can't be true, because e do
 e understand it // God has no secrets //
 He does not lead e - a world of
 misery, waiting 'till e, at journey's
 end, why He did -> e // what could
 be secret > His Will? yet e believe
 - e secrets // what could e
 secrets be, except another will, that >
 e own, apart - His?

Reason would tell e -> >
no secret, - need be hidden as a
 sin // But a mistake indeed! let
 not e fear p sin protect it from
 conviction, for - attraction p guilt >
only fear // Here > - one emotion -
 e made, whatever it may seem 'be //
 And it is - emotion p secrecy, of
 private thoughts; & p-body // -> -
one emotion - opposes love &
always leads 'sight p differences,
 & loss of sense of sameness // Here >
 13) - one emotion - keeps e blind,

(798)618

T 22 B 5.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 22 B 6.

dependent on - self - think - made,
 bad - world it made for you //
 sight & guess along -
 everything - understand //
 perceive no difficulty - understand. what
 - vision show // For anyone sees
only what he thinks he is // And
 what - sight - show, -
 understand. bec. - truth // Only -
 vision can convey to you what -
 can see // It reaches - directly, without
 a need - be interpreted to you // what
needs in + part. must be a line // Nor
 will it ever be made understandable
 by - interpreter - understand // Of
 all - messages - received & failed -
 understand, - course alone - open -
 understanding, - be understood //
 - language // - do a
 understand. - yet, only bec. - whole
 communication skill - like a baby's //
 - sounds a baby makes, & what he hears
 are highly variable, meaning diff.
 things - diff. times // Neither - sound
 - he hears, nor what he sees, are

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

T 22 B 7.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

are stable yet // yet what e hears a
does e understand → be his native
tongue, → i e → communicate, ← those
sound c, & they ← // And - strange,
shifting ones e sees about e → become
'c' → computers, & e → recognize his
home, & see their → c //

(799)619

T 22 B 8.

// So, a d holy rel.,) - ability
'communicate instead of separate, reborn //
yet a holy rel., so recently reborn
itself from an unholy relat., & yet
more ancient than the old illusion
— c has replaced, → like a baby now
in its rebirth // yet n → infant) c
vision returned 'you, & he → speak
language betw of c can understand // He
→ e nurtured by - "something else" ←
Thought & you // He a a spirit there,
not a received by anything except
yourself // For no 2 people can unite
except → Christ, whose vision sees them
// one //

T 22 B 9.

Then what) spirit c, my
holy brothers // → child → teach c
what c do e underst., & make it

place // For him to be no alien tongue //
 He -> need no interpreter to you // For
 it was you who taught him what he
 knows, because I knew it // He could
 & come anything but you; never to
 something else // When Christ has
 entered, no-one is alone, for now could
 He find a home & separate ones // yet
 must He be reborn into His ancient
 home, so seeming new & yet as old
 as HE, a tiny newcomer, dependant -
 "Jesus & relationship" let them will

T 22 B 10

Be set. God does & entrust
 His Son - unworthy // Nothing but
 what is part of Him & worthy of
being joined // Nor is it poss
 anything & part of Him can join //
 Communicat must - been restored
 these - join, for -> they could
 & do - bodies // What, then, has
 joined them? Reason -> tell - that
 they must - see & other - a
 minor & P-body, & communicated &
 a language - body does & speak // Not
 could it be a mental sight of sound

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

~~that I saw them gently & one // Rather, a @-~~
~~other saw a perfect shelter, where his~~
~~Self could be reborn & safe & in peace //~~
~~Such did I never tell him; such he~~
~~behind, because o - truth //~~
~~Here - just direct ~~perceptions~~~~
~~— — — made // — made C — —~~
~~awareness older — + perception, & yet~~
~~reborn a just & instant // For what I~~
~~truce what & always so? Think~~
~~what — instant wrought; —~~
~~receptors — something else &~~
~~thought & — — illusion // And truth~~
~~came instantly show & where &~~
~~Self must be // O denial of~~
~~illusions — calls on truth // For~~
~~any illusions & receive —~~
~~for I meaningless // Into - help~~
~~home where fear & powerless, love~~
~~Enter thankfully, grateful — O one~~
~~I — who joined 'let it enter //~~
~~Christ & ' > like himself; —~~
~~same, a different // For He always~~
~~draws into himself / what & as~~
~~like him as a help rel. ? And~~

T 22 B 11

(800)620

T 22 B 12

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

draws together, draws Here //
 Here > His sureness & His gentle
 innocence protected > attack // And
 her can He return a confidence,
 for faith n = rather > always
 faith n Him // as indeed correct
 n losing > & other as His chosen
 love // For her < walked < Him &
 < His Father // > > = Father's
 will for <, & yours with Him // And
 // who > draws 'Christ' > draws 'God'
 as surely as both are drawn
 every body rel., - home prepared
 for them as earth > turned 'Heard' //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 22 C. Your Brother's Sinlessness (*N 1612 10:172)

(801)621

T 22 C 1.

T 22 C 2.

~~opposite P. illusions - a
 desillusionment, a truth // Only - ego, which
 truth - meaningless, do they appear to be
 - only structures, & different //
 In truth, - as - same // But being -
 same amount of misery, though one
 seems to be - way to lose misery - other
 brings // Every illusion carries pain
 + suffering - dark folds of -
 heavy garments - (hides its
 nothingness // Yet, - dark & heavy
 garments, are those who seek illusions
 covered, & hidden - joy P truth //
 Truth - opposite P illusions, because
 it offers joy //
 What else but joy could be
 - opposite P misery? 'leave - kind
 P misery + seek another - hardly
 to escape // 'change illusions -'
 'make no change // - search for -
 joy - misery - senseless // For how
 could joy be found in misery?
 All - poss. - dark world of
 misery - select some aspects out
 of it, see them as different, &~~

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

defeat - difference as joy // Yet perceive
- a diff. which none exists - surely
fail - make a diff. // Illusion carry
only guilt + suffering, sickness + death,
" -> behaviors // - form n / they + accepted
is irrelevant // No form of misery, a person's
eyes, can be confused w/ joy //

T 22 C 3.

Joy is eternal // You can be
sure indeed any seeming happiness
- does a last, really fear // Joy
does a true sorrow, for - eternal
& change // But sorrow can be
turned joy, for time gives way
eternal // Only - timeless must remain
unchanged // But everything in time
can change - time // Yet, if -
change be real + a realized, illusions
must give way to truth, & a other
dreams but equally unreal // ->
no difference // Reason - tell C -
- only way - escape misery - Perceive
it, + go - other way //

T 22 C 4.

Truth - some + misery -
some, e. are diff. - other //
In every way, a every instance,

(802) 622

622

+ without except // believe - = except.

> exist, > confuse what > - same
> what > different // One illusion,
cherished & defended against - truth,
make all truth meaningless, & all
illusions real // Such > power of belief //
It > compromise // And faith & innocence
> guilt & sin, if - belief excludes one
being thing, & locks it out, apart
from its followers // But reason & - ego
> fall < > // But what - make P. 17

// > e - same

T 22 C 5.

- ego > assure < now & imposs.
for < ' see do guilt & anyone // And,
if > vision, > - only means by which
escape > guilt can be attained, < -
belief & sin must be eternal // yet
reason bars out > no way // For
reason bars: source of > idea as what
> make it true or false // > must be
So, if < idea is like its source //
Therefore, save reason, if escape >
guilt & guilt > H.S. as his purpose,
& by One who knows nothing he will
can be imposs, - means for it

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 22 C 6.

T 22 C 7.

(803)623

attainment are more than possible // They
 must be there, & must be them //
 → a crucial period in
 course // For love, - separator of
 you + - ego must be made complete //
 For, it is - means 'let - H.S.'s
 purpose be accomplished, they can
 be used // And, is → use, →
 gain faith in them // Yet, ' - ego,
 they must be imposs. & no-one
 undertakes 'do what holds no
 hope of our being done // You
know what a Creator wills is
 possible // But what a made,
 believe in a so // Now must -
 choose between yourself, +
 " illusion of yourself // Not both, but one //
 → no point in trying to
 avoid → one decision // It must
 be made // Faith & belief can
 fall 'either side, but reason tells
 a that misery has only on one
 side, & joy upon - other // Forsee
not now & other // For is - same
 → is decide alone // Or different //

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

Either a que @ other life or death; either a
T.O.'s Savior or his judge, offering him
Sanctuary or condemnation // This course
→ be believed entirely, or at all // For a
wholly true or wholly false, & g be but
partially believed // And → either escape
from misery entirely, or at all //

T 22 C 8.

Reason → tell → no
middle ground where I can pause
uncertainly, wanting 'choose better - joy
P Heaven & - misery of hell // Until I
choose Heaven, I in hell & misery //
→ no part P Heaven I take & wear
v illusions // Nor → no illusion I
enter Heaven with // A Savior cannot be
a judge, nor mercy condemnation // And
vision cannot damn, but only bless //
whose function is 'Save, will save // How
he → do it, beyond your understanding, but
when must be your choice // For time I
made, & time I can command // no more
a slave 'time' → world you made //

T 22 C 9.

Let us look closer - whole
illusion - what I made has power
enough to save // This is - same

belief that caused - separation // O
 meaningless idea that thoughts can leave
 the thinker's mind, be different from it,
 + opposite to it // If → a true, thoughts
 would be - mind's extensions, but its
enemies. And here we see again another
 form of same fundamental illusion I
 seen many times before // Only if it is
 possible - Son of God could leave His
 Father's Mind, make himself different,
 + oppose His Will, would it be possible
 - self he made, + all it made,
 should be his master //

Behold - great projection, but
 look on it - decision - must
be healed, + a fear. Nothing
 made has any power over it, unless
 it still would be apart from
 Creator, + a will opposed His // For
only if it would believe His Son
could be His enemy, does it see
his - what I made is yours //
You would condemn His Son to
 misery + make Him different // And
 all - misery I made has been your own //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T. 22 C 10.

(804) 624

Are we glad - here O a true? O a
 welcome news to hear not one P -
 " illusions - & made replaced truth?

T 22 C 11

Only your thoughts - been
 impossible // Salvation I be // & impos.
 ' look upon - Savior as enemy, &
recognize him // yet & possible to
 recognize him for what he is, if
 God would - it sell what God has
 given - & holy rel. > there // For what
 He gave - N.S. give to you, He gave
 World - & look upon - Savior that has
 been given - & And would & a
 exchange, & ~~gratitude~~ & gladness, -
 function & - execution & gave him,
 for - one he has a truth? Receive P
 him - what God has given him for
 " & what & treat ' give //

T 22 C 12

Beyond - bodies - & interposed
 between & - shining - golden light
 that reaches ~~from~~ ^{from} - bright, endless circle that
 extends far, & holy rel., beloved
 of God, & holy as Himself // How still
 it rests, & true & yet beyond, immortal
 1) yet on earth // How great - power - has

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

in it // Time waits upon its will, & earth
 → be as it would if it be // Here, no
 separate will, nor - desire — anything
 be separate // Its will has no exceptions, &
 what it wills is true // Every illusion
 brought to its forgiveness & quietly over-
looked, & disappears // For, at its center,
 // Christ has been reborn, light His home
 ✓ vision — overlooks - world //

T 22 C 13.

World & I → holy home
 be yours as well? No misery & here,
 & only joy // All I need do 'dwell'
 & quiet here & Christ & share His
 vision // Quickly & gladly & His
 vision given 'anyone who & but
willing 'see his water' sinless // And
 no-one can remain beyond → willingness,
 if I would be released entirely from
all effects & sin // World & I
partial forgiveness for yourself? Can
 I reach Heaven while a single sin
 still tempts ← 'remain & misery?'
 Heaven - how I perpet party / And God
 created it for I // look at & holy better,
 sinless as yourself, & let him lead I //

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

T 22 D. Reason and the Holy Relationship (*N 1620 10:180)

(805)625

T 22 D 1.

~~thought system & ego~~ Reason & ego
~~thought system & ego~~ Reason & ego
 For reason & ego to be contradictory //
 Not so poss. for - co. exist n
awareness // And reason goal is
 make plain & obvious // can
see reason // - > a play on
 words, for here is - beginning of a
 vision - has meaning // (vision)
 sense quite literally // If o e
 - body's secret. (must be
 understood) // For o plain, & what
 > obvious & e ambiguous // It
can be understood // And here do
 Reason & ego separate, go in
diff ways //

T 22 D 2.

- ego's whole continuance
 depends on its belief - I learn
 - course // I have -> belief, &
 Reason -> be unable 'see'
 errors, & make way for ->
 correction // For reason sees -
 errors, telling & what & thought of
 real > e // Reason can see -
 difference between see & mistakes,

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

bec. wants correction // in it tells
 what a thought was uncomfortable
can be corrected // And ∴ must i
 been an error // ego's oppositions
 correction leads its fixed belief
 // Sin, & disregard of errors // It looks
 on nothing — I be corrected //

T 22 D 3.

Thus does - ego damn, & Reason
 save // Reason - e salvat. & itself, &
 it makes way for peace, & brings
 a state of mind in salvat. can be
 given // Sin - a block, set like a
 heavy gate, locked & without a key,
 across - road peace // No-one who
 looks on it without - help of Reason - would
try pass it // - body's eyes behold it
 as solid granite, so thick it would
 be madness attempt pass it // Yet
 Reason sees - e seeing, bec. o t

error // Therefore its task can not
 conceal its emptiness - Reason's eyes //

T 22 D 4.

Ⓟ Only - form of error attracts - ego // Meaning
 (- b a recognition, & does e know if a
 9 - // Everything — body's eyes can
 see a mistake, an error - perception,

(806)626

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

a distorted fragment of whole, without
 meaning — whole would give // ^{And} yet
 mistakes, regardless of form, can be
 corrected // Sin is but error in a special
 form — ego reverts // I would preserve
all errors, & more than Sin // For we
 & its own stability, its heavy anchor
 in shifting world it made; — rock
 on which its church is built, &
 where its worshippers are bound bodies,
 & believe — bodies freedom & grace //

Reason — tell — — form of
 error is what makes it a surface //
 If what — form conceals is a mistake,
 — form is a present corrector // —
 body's eyes see only form // They
 & see beyond what — a made
 see // And — a made — look on
 error, & see past it // This is
 indeed a strange perception, for
 they can see only illusions, unable
 to look beyond — granite block of
 Sin, & stopping at — outside form
 of nothing // — distorted form of
 vision, — outside of everything, — wall

T 22 D 5.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

T 22 D 6.

stands betw. ~~the~~ truth, & what's true //
 Yet how can spirit which
 stops at nothingness, as if it were
 a solid wall, see truly? O held
 back by form, having been made
 guarantee — nothing else @ form
 → be perceived // → eyes, made e
 see, → never see // For - idea -
 represent left a to make, & o
 → make that sees — there // what
 & its maker's good, o a 'see? For
 — body's eye → perfect means //
 — But e for seeing // See how
 body's eyes rest on externals, & cannot
 go beyond // Watch how they stop at
 nothingness, unable to go beyond -
 have meaning //

T 22 D 7.

Nothing so blinding as perception
 of form. For spirit of form means
 wisdom has been obscured // Only
 mistakes in diff. forms, & so they can
 deceive // You can change form, bec.
 o e true // It could a be reality,
 bec. c d be changed // Reason → tell
 8) — if form is reality, c must be

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

(807) 627

illusion // And I see // And if I
 see it, I must be mistaken, for I
 seeing what can be real, as if it
 were // What I see beyond what I
 see, must be distorted perception // And
 must perceive illusions as truth // Could
 it, then, recognize - truth?

T 22 D 8.

let a forgive his mistakes
 keep I him whose beliefs I yours //
 let a forgive his beliefs, - signal
 P I would show your forgiveness, be
 kept I by what - body's eyes can
 see // let awareness of whether I be
 blocked by percept of his sin, &
 P > body // what I see - I would
 attack, except what I associate I
 body, I believe can sin? Beyond
 I errors I holiness, & I salvation //
 you gave I his holiness, but tried
 to see I sin in him, 'save yourself //
 And yet I holiness I forgiveness // Can I
 be saved by waking sinful - one whose
 beliefs I salvation?

T 22 D 9.

A holy rel., however member
 born, must value holiness above all

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

One // Unholy values -> produce
 comparison, or overvalues // -> unholy
 rel., - other > valued bec. he seems
 justify - o's see // e sees us - other
 what we feels o ('see against') will /
 And thus, e laps > see's upon -
 other, + > attracted 'u' perpetuate
 ideas // And so, e must be unfair
 for o' see u as causing &
 why, by o' desire 'i' see real // yet
 reason see a holy rel. as what (X)
 a course state mind, where both
 " great errors gladly, creators, - both
 may happily be healed as one //

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25

(808)808 a [?]