

Commentary

ACIM® Text (CE)

T-2.VIII. The Sole Responsibility of the Miracle Worker

Explanation of underlining, italics and footnote formats can be found at the end of the commentary. See also the note there on the effects of switching from the FIP edition to the Complete and Annotated Edition. Please note that the FIP and CE versions may differ in where paragraph breaks occur.

T-2.VIII

Overview of T-2.VIII

Paragraph 1

We said in a previous section that the miracle is an expression of miracle-mindedness.¹ ²Miracle-mindedness merely means right-mindedness in the sense that we are now using it. ³Right-mindedness neither exalts nor depreciates the mind of the miracle worker or of the miracle receiver. ⁴However, as a creative act, the miracle need not await the right-mindedness of the receiver. ⁵In fact, its purpose is to restore him *to* his right mind. ⁶But it is essential that the miracle worker be in his right mind, or he will be unable to reestablish right-mindedness in someone else.

When our mind is in its right state (right-mindedness), miracles flow from us. We can say, then, that miracle-mindedness and right-mindedness are the same thing, at least in the sense given them in this Section (1:1–2).

When in our right mind, we properly value both our own mind and that of the recipient of our miracle; we “neither exalt nor depreciate [either] mind” (1:3). From what is said elsewhere, I think this means that we do not think the mind is helpless, yet neither do we think that it can do anything without God. *As a line in the Workbook puts it: “My thoughts are meaningless, but all creation lies in the thoughts I think with God” (W-51.4:8).*

¹ T-1.46.10:3: “The distinction has also been made here between ‘miracle-mindedness’ as a state and ‘miracle doing’ as its expression.”

It's wonderful to know that since a miracle is a *creative* act we don't have to wait for the receiver to be in his right mind (1:4). If that were a precondition, we would hardly ever perform any miracles. The whole point of a miracle is to *restore* a person to their right mind, so how could you expect them to be right-minded *first* (1:5)? It takes a miracle to get them there. However, the *miracle worker* has to be in his or her right mind, even if just for an instant (1:6).

When a person is in their right mind, they are capable of re-establishing right-mindedness in someone else. This is the essence of a miracle. It occurs when one person attains right-mindedness, which requires a miracle from God, the Holy Spirit, or another person, and then extends it to someone else, thereby restoring that person to their own right mind.

Paragraph 2

² The healer who relies on his own readiness is endangering his understanding. ²He is perfectly safe as long as he is completely unconcerned about *his* readiness, but maintains a consistent trust in *mine*. ³Errors of this kind produce some very erratic behavior, which usually points up an underlying unwillingness to cooperate. ⁴These errors inevitably introduce inefficiency into the miracle worker's behavior and temporarily disrupt his miracle-mindedness.²

Though the miracle worker must be in their right mind, nevertheless they do not need, in themselves, to be ready to perform miracles. Thinking that we must somehow be ready in ourselves endangers our understanding of how miracles occur (2:1). It is enough to set aside all concern about being ready and to simply *receive* the miracle from Jesus (2:2). We depend on *his* readiness. Actually, self-reliance in this respect is a major handicap; the recommended state of mind for a miracle worker is that she be “completely unconcerned” about personal readiness, and full of “consistent trust” in the readiness of Christ (2:2).

“You always choose between your weakness and the strength of Christ in you”
(T-31.VIII.2:3).

Now try to slip past all concerns related to your own sense of inadequacy. It is obvious that any situation that causes you concern is associated with feelings of inadequacy, for otherwise you would believe that you could deal with the situation

² Jesus gave an example here in which Bill, in typing up the Notes, inserted the carbon backwards, so that “two copies did not exist.” Since the second copy was intended for someone, this meant that a gift had now been withheld. This withholding, Jesus implied, was not truly unintentional, but rather was the conscious reflection of an “underlying unwillingness” on Bill's part. Jesus said, “This reflected two levels of confidence lack, one in My readiness to heal, and the other in his [Bill's] own willingness to give.” This is a perfect illustration of the point Jesus is making here. Bill was not fully trusting in and cooperating with Jesus' readiness to heal, and this produced erratic behavior—forgetting to put the carbon in right—which then resulted in inefficiency.

successfully. It is not by trusting yourself that you will gain confidence. But the strength of God in you is successful in all things. (W-47.5:1–4)

If we get this backwards, concerned about our own readiness (perhaps harboring an willingness to give) and not trusting in the readiness of Christ within us, it can result in “erratic behavior” (2:3). The footnote above gives one example of erratic behavior. It’s kind of an unconscious self-sabotage. We fail to extend a miracle because, underneath our apparent well-meaning, we really don’t want to do it. It weakens our performance as miracle-workers and temporarily disrupts our miracle-mindedness.

Paragraph 3

3 We have established that for all corrective processes, the first step is know that this is fear.³ ²Unless fear had entered, the corrective procedure would never have become necessary. ³If your miracle-working propensities are not working, it is always because fear has intruded on your right-mindedness and has literally upset it (i.e., turned it upside down).

If I am in fear, doubting my abilities, I can’t perform miracles (3:3), and such fear is *always* due to my refusal to accept the Atonement for myself—instead, as we have seen over and over, I must recognize that my miscreations are powerless and cannot harm me, and that the separation has never occurred. The first step is recognizing that my self-doubt is a form of *fear* (3:1), which is a sign that I need to accept Atonement for myself. My right-mindedness has been turned upside down and become wrong-mindedness.

One application of this, for me, is that I do not need to let my ego stop me from extending love. I sometimes doubt my own motives; I wonder if I am up to being as pure-minded as the situation seems to call for. That comes up for me even in writing these commentaries: “Who do you think you are to interpret Jesus’s words to other people? Maybe you are just looking for people to tell you how great you are. You are not ready for this.” And I’m not; my ego *does* intrude and try to take credit, but I should be “completely unconcerned” about that! Christ in me *is* ready, and that’s all that matters.

When I can accept forgiveness for myself, I *am* ready to view other people who need healing properly: not as lesser beings who are somehow beneath me, but brothers and sisters like myself who have not yet accepted their own forgiveness.

The unforgiven have no mercy to bestow upon another. That is why your sole responsibility must be to take forgiveness for yourself. (T-25.IX.9:5–6)

³ T-1.48.13:3: “*Know first* that this is an expression of fear.”

Paragraph 4

4 All forms of not-right-mindedness are the result of refusal to accept the Atonement *for yourself*. ²If the miracle worker does accept it, he places himself in the position to recognize that those who need to be healed are simply those who have not done so. ³When you feel the vast radiation range of your own inner illumination, it will be because you are aware that your right-mindedness *is* healing.⁴

When we are not in our right mind there is only one reason: We have refused to accept the Atonement for ourselves (4:1). At this point the only person we need be concerned with is ourselves. Nothing about anyone else is our concern. Only when we accept the Atonement are we “in the position to recognize that those who need to be healed are simply those who have *not* done so” (4:2), that is, who have not accepted the Atonement *for themselves*. When we experience the perfect peace that comes by standing in the light of God unafraid, we will know that our right-mindedness can and does radiate out even around the planet to bring healing to waiting minds (4:3).

Paragraph 5

5 The sole responsibility of the miracle worker is to accept Atonement himself. ²This means that he knows that mind is the only creative level, and that its errors *are* healed by the Atonement. ³Once he accepts this, his mind can only heal. ⁴By denying his mind any destructive potential and reinstating its purely constructive powers, he has placed himself in a position where he can undo the level confusion of others. ⁵The message which he then gives to others is the truth that *their minds* are really similarly constructive, and that their own miscreations cannot hurt them.

Recall the context of this section: its title is, “The Sole Responsibility of the Miracle Worker.” Back in Paragraph 11:1 of the preceding section we read the words, “Before miracle workers are ready to undertake their function...” (1:1), and says the key point is understanding “the fear of release.” It speaks about what qualifies us to be miracle workers who extend healing to others. It has pointed out that if we have fear in our minds we should not attempt to heal (T-2.VII.14:1–2). It has told us that while we are in fear, we are not in our right minds, and being right-minded is essential (1:6). And in the preceding

⁴ The reference to “the vast radiation range of your own inner illumination” was originally about an experience of Helen’s. It probably refers to the following experience, recorded in her autobiography (p. 39): “One [experience] took place when Bill, my husband and I were at the theater together [in the summer of 1965]. Sitting in the dark, I was aware of a strong inner light that began in the chest area and grew increasingly intense and encompassing until it seemed to radiate throughout the theater and include everyone there. My awareness of the light, which lasted for some ten minutes, was accompanied by a deep sense of peace and joy. I could hardly believe, for a time, that no one else was aware of it.”

two sentences (3:3-4:1) it has told us that fear, or anything *other* than right-mindedness, is “the result of refusal to accept the Atonement for yourself.” Given this context, the first line of paragraph 5 should come as no surprise, and its meaning should be obvious: “The sole responsibility of the miracle worker is to accept the Atonement for himself” (5:1). Jesus is not saying, “You need only take care of your own healing; you can ignore everyone else.” Quite the contrary! He is saying, “Before you can begin to extend miracles to others, you must heal the fear in your own mind by recognizing that your errors don’t really exist.”

Sentence 2 spells out exactly what accepting the Atonement means: Recognizing that only mind can create (the body cannot create, see T-2.IV.2:4–5,10 (FIP), T-2.VII.4:1–3 (CE); T-2.IV.3:1 (FIP), T-2.VII.6:1–3 (CE); T-2.V.1:7 (FIP), (T-2.VII.12:1–2 (CE)), and its errors or miscreations *have already been corrected and undone*; they do not exist (T-2.VII.11:5 (CE))). Forget about what you perceive as your imagined shortcomings, faults, sins, goofs, or areas of incompetence. God has already taken care of all that; the Atonement covers them all. This is why you do not need to be concerned about your readiness. Your mind cannot do harm! It can only heal! (5:2–4). Go forth, therefore, and bring healing to the world.

The message you bring to the world is exactly what you have learned: “Their minds are similarly constructive, and their miscreations cannot hurt them” (5:5). What a glorious message this is! Once we accept the Atonement for ourselves, we can offer the same message to others. “Your mind is a source of healing and *never* a source of harm. You are a holy child of God, the radiance of God’s Being, an offshoot of His Love. Forget all those dark thoughts you have been thinking about yourself; they are untrue. You have not damaged God’s creation; you have not sullied the perfection of your innocence. You are still exactly as God created you. You are the child of His Love.”

Paragraphs 6 & 7

6 By affirming this, the miracle worker releases the mind from overevaluating its own learning device (the body), and restores the mind to its true position as the learner. ²It should be re-emphasized that the body does not learn, any more than it creates.⁵ ³As a learning device, it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the learning it should facilitate.

7 Only the mind is capable of illumination. ²Spirit is already illuminated, and the body in itself is too dense. ³The mind, however, can bring its own illumination *to* the body by recognizing that density is the opposite of intelligence, and therefore unamenable to independent learning. ⁴It is, however, easily brought into alignment with a mind which has learned to look beyond density toward light.

⁵ T-2.VII.6:3, 7: “The body is a learning device for the mind....It does not have the power in itself to introduce actual learning errors.”

Affirming for ourselves and for others that the mind is only constructive and that our miscreations cannot hurt us frees us in two ways. It frees our minds from attributing to the mind powers it *does not* possess, such as powers to alter and destroy God's creations and it frees them from denying to the mind powers it *does* possess, such as its ability to learn and create (6:1). It frees them, too, from attributing powers to the body ("its own learning device") that the body does not have, such as being able to learn, to create, or to have real effects (6:2).

The body neither learns nor creates. It is a device used by the mind for learning; it facilitates the learning of the mind, but it does not learn itself. It "follows the learner" (6:3); that is, it does what the mind tells it to do. If we believe that the body has "self-initiative" (6:3), meaning it can do something (such as become sick or die, or throw off illness) without being directed by the mind to do it, the body can interfere with learning instead of helping it. Only the mind learns or becomes illuminated (7:1). The spirit does not need it; the body is "too dense" (7:1)). The body is set free when we stop trying to make it something it is not. Instead of looking *to* the body as the source, either of sickness or of healing, we must learn to "look beyond it toward the light" (7:4).

In 6:1 we were told to stop over-evaluating our learning devices (our bodies), and to restore our mind "to its true position as the learner." Paragraph 7 expands on that thought. When we believe that our bodies can hurt us, or that their sickness can adversely affect our minds, we are over-evaluating their powers. The body cannot act independently of the mind; the mind always comes first. Therefore, the mind is where learning, or correction, must take place. (6:3).

Paragraph 8

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

The corrective learning process begins with awakening our spiritual vision, directing our minds *away from* what our body's eyes are showing us (8:1). But, for some reason, most of us feel afraid when this perceptual shift confronts us. We are afraid of what our spiritual eye will see (8:2)! That's why we *shut* our spiritual eyes in the first place.

⁶ T-2.VI.9:1: "The spiritual eye literally cannot see error, and merely looks for Atonement."

Have you noticed? We're still talking about fear, and how it often arises in the beginning stages of our spiritual journey. This fact has come up over and over, going back to T-1.42.6. As spiritual sight awakens, we are often afraid of what it may show us. We don't like having the basement and attic of our mind exposed to the light; what we have stored there is rather embarrassing, if not incriminating. The good news is that the Holy Spirit "cannot see error"; He always applies "the defense of Atonement" (8:3), which means He looks past our errors to their correction. The Holy Spirit isn't about finding fault; His only purpose is healing.

Notice how all this is interwoven. "We said before" (8:3) refers to T-2.VI.9:1, talking about the inner altar and how spiritual vision cannot see error; in the latter half of the same sentence, the words "the defense of the Atonement" are another reference to Section V, "The Atonement as Defense." The whole chapter is concerned with getting us past our fears and reassuring us about the discomfort we feel when we begin to look within and find the ego intertwined with all our thinking. "No doubt" it produces discomfort, but that isn't the end of the story (8:4). When we look with the Holy Spirit, He channels everything towards correction; the discomfort is a temporary thing, necessary only to make us aware that we *need* correction. This notion—the temporary need to focus on the problem just long enough to trigger a request for correction—will come up again in two upcoming sections: T-2.VI.8:7–8 (FIP), T-2.IX.13 (CE), and T-2.VII.5:8–9 (FIP), T-2.XII.5:4–5 (CE).

Why would someone fear healing? The sequence of thought runs something like this:

Somehow, he must *see salvation in sickness*. Deep in his mind, the sick person believes that his mind's errors can hurt his mind. He believes he has sinned, and thus corrupted his very being—a belief that is extremely frightening. He tries to defend himself against just punishment by deflecting the guilt away from his mind, onto his own body. There, it takes the form of illness. He deceives himself into thinking his mind is safe; the harm is limited to the body.

What will happen now if his body is healed? His body was his defensive shield, and its sickness told him the problem was in the body, not the mind. Now, that is taken away. Nothing is left to shield him from his belief that he has hopelessly corrupted his mind's nature. He is left face-to-face with what he thinks he has done to ruin his soul.

The Course is saying we need to become aware of that deep but misplaced fear to help us realize that we need the Atonement, and to ask for it. When we experience discomfort, we should remind ourselves that seeing the discomfort we feel is only the first result of looking with spiritual vision on the defiled altar (heart); spiritual vision will immediately look *past* that to the Atonement (8:5–6). Using our spiritual eyes can never induce fear (8:7). The results of "accurate spiritual awareness" lead us only toward correction, never toward withdrawal in fear (8:8). Discomfort is necessary only to forcibly wake us up to the fact that something is wrong that needs correction (8:9).

Paragraph 9

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

While spiritual sight leads immediately to correction, physical sight does not. What your eyes see cannot be corrected by any physical means (9:1). As hard as it may seem, we have to stop believing in what our physical sight tells us. We think that “You have to see it to believe it,” but the reverse is true: “You have to believe it to see it.” Trusting in what our eyes see will only result in misdirecting all our efforts to correct it (9:2).

As Lesson 93 tells us:

"You think you are the home of evil, darkness and sin. You think if anyone could see the truth about you he would be repelled, recoiling from you as if from a poisonous snake. You think if what is true about you were revealed to you, you would be struck with horror so intense that you would rush to death by your own hand, living on after seeing this being impossible" (W-93.1:1-3).

This is why seeing with spiritual vision seems so difficult; we can't bear to see that “awful mess” inside of us (9:3). Yes, the inner altar *has been defiled*. We have to see that; we have to become aware of it. Unless we do, that defilement remains intact and becomes doubly dangerous, not only to ourselves but to others (9:4). Actually, perceiving that defiled altar isn't threatening at all *because of the Atonement* (9:5). It's all already forgiven! As another Workbook lesson says, “There is no sin; it has no consequence” (W-101.7:5).

“In the end,” he says (9:6), the cause of our fear is an unwillingness to see the need for healing as wholly within ourselves, and not outside in something physical (9:1–2). We don't want to see what we have done to ourselves (9:7). We are afraid that if the cause is within us and nowhere else, this will make us, somehow, bad people (we don't want to see our “own defiled altar” (9:3). We may include our own inner healing as something that is needed, but we want to at least share the “blame” with something external to our minds, something physical. That leads us to misdirect our attempts at correction (9:2); we try to change the world instead of changing our minds. The “doubly dangerous” part of this (9:4) is that unless we do see our inner defilement, we won't realize our need for correction and healing. Focusing on external causes keeps us from applying healing where it is needed.

Paragraph 10

10 Healing was an ability which was lent to human beings after the separation, before which it was completely unnecessary. ²Like all aspects of the space-time belief, healing ability is temporary. ³However, as long as time persists, healing remains among the stronger human protections. ⁴This is because healing always rests on charity, and charity is a way of perceiving the true perfection of another, even if he cannot perceive it himself. ⁵Most of the loftier concepts of which humanity is capable now are time-dependent. ⁶Charity is really a weaker reflection of a much more powerful love-encompassment which is far beyond any form of charity that humanity can conceive of as yet. ⁷Charity is essential to right-mindedness, in the limited sense in which right-mindedness can now be attained.

The next two paragraphs deal mainly with *charity*. We might wonder how charity is connected to healing, or correcting our fear; the key is in 9:4: “Healing always rests on charity.” That is, healing comes from, or grows out of, charity.

Paragraph 10 begins by pointing out that healing was completely unnecessary before the separation. It is an ability that “was lent to human beings” after the need for it arose (10:1). Healing is *temporary*, as is everything that exists within the space-time continuum, which is only a belief that arose to support the notion of separation (10:2). As long as time persists healing is one of “the stronger human protections” (10:3). What makes healing such a strong protection? The fact that its foundation rests on charity. Charity is always a way of perceiving the true perfection of another person, even when they cannot perceive it for themselves (10:4).

In a sense, these paragraphs answer the question, “How does a miracle worker bring healing to another person?” The answer is by offering charity. But charity is something much more potent than giving a few dollars to the United Way. In these paragraphs we see the following things about charity:

- Charity is a way of perceiving the perfection in another even if they cannot perceive it in themselves (10:4).
- Charity is a weaker reflection of Love’s full strength, something non-time-dependent that is far beyond any form of charity we can conceive of (10:5–6).
- Charity is essential to right-mindedness (10:7).
- Charity is a way of looking at another as if he were more spiritually advanced than he is in time (11:1).
- Charity acknowledges that the person is weak, and recognizes that he *could be* stronger (11:3).

The two central phrases that tell us what charity is are very similar: “a way of looking at,” “a way of perceiving.” Clearly, charity looks at someone’s errors (seeing he needs help) but also looks past them to see the person as better than his errors would indicate, susceptible to correction. It refuses to see the person as defined by his errors. As a later

passage puts it, charity sees them “as a mind in which illusions still persist, but as a mind which brother is to you” (T-28.IV.3:3).

When I extend charity to another, I am offering a miracle. This shortens suffering for both the giver and receiver, and the corrective effect extends backwards into the past as well as forwards into the future (10:7–8).

Paragraph 11

11 Charity is a way of looking at another as if he had already gone far beyond his actual accomplishment in time. ²Since his own thinking is faulty, he cannot see the Atonement himself, or he would have no need for charity at all. ³The charity which is accorded him is both an acknowledgment that he *is* weak and a recognition that he *could be* stronger. ⁴The way in which both of these beliefs are stated clearly implies their dependence on time, making it quite apparent that charity lies within the framework of human limitations, though toward the higher levels.

Reflect for a moment on the first sentence. Charity means I look on another person “*as if* he had *already gone far beyond* his actual accomplishment in time” (11:1). This is much more than just giving someone “the benefit of doubt.” The words “actual accomplishment” is what our physical eyes tell us about the person. We are not waiting for some future correction to occur; we see them *now* as if they were already there, *far beyond* what our eyes show us.

This kind of loving perception is what lifts people out of the muck. It *heals* them. They look into your eyes and see themselves reflected there as they never imagined they could be. In a workshop I once attended, we broke into small groups of eight or ten people. One after another, a person would sit in the center, circled by the others, who all began chanting together, “We look on you with eyes of love, you radiant being, you!” We did our very best to mean it. The circle would chant for perhaps five minutes, non-stop. Not one person who sat in the middle, including myself, failed to break down in tears of joy, flooded with the overwhelming love coming to us from the circle. Love heals. Seeing another as more than they believe themselves to be heals them.

If you have ever received this kind of uplifting perception, seen by someone as more than, better than, you ever imagined yourself to be, you know what the Course is talking about here. The true expression of charity is a miracle.

When someone thinks that if anyone knew the truth about them, they would be repelled, they are crippled by that faulty thinking. They cannot see the Atonement for themselves. That is why they need charity (11:2). Charity acknowledges the weakness but recognizes that they *could be* stronger (11:3).

They *are* weak but *could be* stronger. Those statements are clearly dependent on time. This demonstrates clearly “that charity lies within the framework of human limitations, though toward the higher levels” (11:4). Like healing, charity is only necessary for those still caught in the separation.

I have always loved this passage from Chapter 29:

Dream of your brother's kindnesses, instead of dwelling in your dreams on his mistakes. Select his thoughtfulness to dream about, instead of counting up the hurts he gave. Forgive him his illusions, and give thanks to him for all the helpfulness he gave. And do not brush aside his many gifts because he is not perfect in your dreams.
(T-27.IX.8:1-4)

That is a good and practical example of what it means to practice charity. When we look at the truth about someone instead of relying on what our body's eyes are showing us, it relieves our fears and enables us to extend this elevated perception to the other person. And that is a miracle; that brings healing.

Paragraph 12

12 We said before that only revelation transcends time.⁷ ²The miracle, as an expression of true human charity, can only shorten it at best. ³It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both. ⁴This introduces a correction into the record, which corrects retroactively as well as progressively.⁸

As was said back in Miracle Principle 48, “only revelation transcends time” (12:1). At best, miracles, charity, and healing can only shorten time (12:2). That’s a good thing for both the giver and the receiver; it shortens time for both (12:3). I notice that shortening *time* equates to shortening *suffering*. Interestingly enough, this happens not only in the sense of lightening the load and making the end of the journey nearer, it also reaches back in time, “into the record, which corrects retroactively as well as progressively” (12:4).

I love the notion that we can erase the past. We can expunge the record. Guilt is like a debt we owe to the world, and a miracle is the best kind of debt cancellation.

⁷ T-1.48.1:2: “Only revelation transcends it [time], having nothing to do with time at all.”

⁸ The record (see T-1.46.2:4) seems to be a nonphysical record of all of our thoughts, words, and deeds. This passage suggests that giving a miracle actually alters the record, erasing errors recorded for both the past and probable future.

Legend:

Light underscoring indicates emphasis that appears in the Urtext or shorthand notes.

The Text is taken from the Circle of Atonement's Complete and Annotated Edition (which I refer to as the "CE" for "Complete Edition" or "Circle Edition"). Please be aware that, even when the wording is identical to the FIP version, the division into paragraphs is often entirely different in the CE, which restores the paragraph breaks found in the original notes. This results in different reference numbering as well. I will indicate for each paragraph the corresponding sentences in the Foundation for Inner Peace (FIP) edition. You should be able to locate specific sentences in that edition if you need to, with a minimum of visual clutter in the commentary. References to quotations are from the CE unless another version is being quoted, in which case that version is indicated.

Footnotes by the commentary author are shown in this font and size. Other footnotes come from the Complete Edition itself.

Effects of Differing Editions of the Course

There were significant changes made in the CE, although for the most part there was no alteration in the meaning of the text, and the *Manual for Teachers* had far fewer changes. There are some changes in section and paragraph breaks and sentence structure that result in different numbering in references to the same text in the two editions. When there is a major difference I will indicate it with a footnote.

I have attempted for all references to add a separate FIP reference if it differs from the CE reference, but I may have missed some. If so, I apologize. Please let me know of any referencing problems you find.

I have also tried to edit my commentary so as to reflect any wording changes in the CE. For instance, the CE Text restored the plural use of "you" where the FIP had substituted the phrase "you and your brother." One such instance will illustrate the kind of change, significant in actual words but nearly identical in overall meaning:

FIP: Thus you and your brother but shared a qualified entente, in which a clause of separation was a point you both agreed to keep intact.

CE: You shared a qualified entente, in which a clause of separation was a point which you had both agreed to keep intact.