

Commentary

ACIM® Manual for Teachers

13. *What Is the Real Meaning of Sacrifice?*

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.

Overview

This section shows us that we have misunderstood sacrifice. We may think that to be a teacher of God we are called to sacrifice the things of the world. In this section we will learn that the true meaning of sacrifice is something quite different. The section takes a close look at just what we must learn in order to be God's teachers. It speaks to us as people who have heard and answered God's call for teachers, but have not clearly understood what is required of us. It explains just what is required of a teacher of God.

Paragraph 1

Although in truth the term sacrifice is altogether meaningless, it does have meaning in the world. ²Like all things in the world, its meaning is temporary and will ultimately fade into the nothingness from which it came when there is no more use for it. ³Now its real meaning is a lesson. ⁴Like all lessons, it is an illusion, for in reality there is nothing to learn. ⁵This illusion is a corrective device, another illusion that replaces a first illusion, so both can finally disappear.¹ ⁶The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world. ⁷What could this be but an illusion, since this world itself is nothing more than that?

¹ There is a significant change in the wording of this sentence from earlier editions. In FIP, it reads: "Yet this illusion must be replaced by a corrective device; another illusion that replaces the first, so both can finally disappear." In CE, it reads: "This illusion is a corrective device, another illusion that replaces a first illusion, so both can finally disappear." The earlier version seemed to be saying that "this lesson" that was mentioned in the preceding sentences, the real meaning of sacrifice, "must be replaced." It confuses the two lessons. The CE version makes the desired meaning clear.

The section begins by setting out three different understandings of the word “sacrifice,” depending on the state of mind that is looking at it. You may recall that, early in the Text, the Course identified three different states of mind: wrong-mindedness (the mind of the world), right-mindedness (the awakened mind of a person still living in the world), and one-mindedness (mind identified with God). It states that the goal of the Course is to bring us to right-mindedness. One-mindedness is left to the final step taken only by God. This paragraph in M-13 speaks of sacrifice as seen from each of these states:

1. One-minded: the word is meaningless.
2. Wrong-minded: Loss of things of the world, which is an illusion
3. Right-minded: the loss of awareness of Heaven (a corrective illusion)

In ultimate reality there is no such thing as sacrifice. In that eternal realm (“in truth,” the only Reality), “sacrifice is altogether meaningless” (1:1). Yet the term has meaning in the world, the illusion we believe in and believe we live in. As it so often does, the Course adapts its teaching to our level of consciousness. We are not in the world, but we believe we are, so we need to hear the truth adapted to our limited belief system. Here, there is such a thing as sacrifice, although we have a mistaken idea of what it is, as with most things.

Even the “correct” meaning of sacrifice is a temporary thing. The concept of sacrifice will disappear along with everything else in the world. It sprang out of nothingness and will return there when it is no longer useful (1:2).

For now, however, the “real meaning” of sacrifice is a lesson for us, something adapted to our level of understanding (1:3). Its nature is temporary, as are all lessons. In the truth of our being we already have perfect knowledge, and need no lessons. But we’ve forgotten that knowledge, blocked it from our awareness, so learning is needed, a kind of illusion of learning to overcome the illusion of ignorance (1:4–5). Sometimes I think of the illusions of error and correction like matter and anti-matter. They cancel out each another and leave nothing in their wake.

So, what is the illusion that has to be displaced? This: “...it is a sacrifice to give up the things of this world” (1:6). That statement could not be anything but an illusion because *the world* is an illusion. You can’t “give up” nothing! You can only allow your illusion of the world to be displaced by truth.

Jesus has already told us that it is necessary for us to give up the world and all it contains (see M-5.II.3:1–4). Now, he asks us to realize that giving up the world is not a sacrifice. To think that giving up the world is a sacrifice is an illusion. Of course it is! The world we are giving up is an illusion, so giving it up must be an illusion of giving up (1:7; see also M-10.2:5). We are giving up nothing; how can that be a sacrifice?

So there are three levels of meaning for the word “sacrifice.” First, in the world, it means giving up things of the world. Second, in the real world, it has another meaning, the other illusion, the corrective device yet to be clearly defined. Third, in Heaven or One-Mindedness, the world “sacrifice” has no meaning at all. ↩

Paragraph 2

2 It takes great learning both to realize and to accept the fact that the world has nothing to give. 2What can the sacrifice of nothing mean? 3It cannot mean that you have less because of it. 4There is no sacrifice in the world's terms that does not involve the body. 5Think a while about what the world calls sacrifice: power, fame, money, physical pleasure.² 6Who is the hero to whom all these things belong? 7Could they mean anything except to a body? 8Yet a body cannot evaluate. 9By seeking after such things the mind associates itself with the body, obscuring its identity and losing sight of what it really is.

Accepting the nothingness of the world is not an elementary lesson (2:1). It seems here to be a two-stage process: realization, followed by acceptance. In the realization stage, it begins to dawn on us that the world is a projection of our minds and nothing more; it has nothing to give us. Yet, even though we realize the truth of it, it is not much more than a hypothesis, and idea that may or may not be true. In my experience at least, I still want to cling to the world, and feel as if something valuable is being taken away from me³. Jesus says that both to realize and to accept that the world has nothing to give “takes great learning.” It's not easy to grasp. Our resistance is high. I believe we need to be patient with ourselves and with one another in this regard. The rest of this paragraph tries to reason with us, to persuade us that we are not being asked to sacrifice anything of value. To give up nothing cannot be called a sacrifice! (2:2) When you give up nothing, you have no less after than before (2:3).

In the lines that follow, it's interesting to see how our seeking after the things of the world contributes to blinding ourselves to our divine identity. When you consider the world's definition of sacrifice, sacrifice always entails the body (2:4). Think about it a bit. Suppose you are called upon to give up power, fame, money, or physical pleasure. Who possesses these things? They could not mean anything except to a physical being, a body (2:5–7). But “a body cannot evaluate” (2:8). It isn't the body that declares that these things have value and clings to them. It is the mind that does so (2:8–9). By valuing these things, the mind is associating itself with the body, identifying itself with it, even seeing itself as a body. In this way, the mind obscures its true identity. It loses sight of “what it really is,” the holy Son of God Himself (2:9).

² That the world calls these things (“power, fame, money, physical pleasure”) a sacrifice means that the world considers it a sacrifice to *give them up*. This is what the first paragraph calls the “first illusion”: “that it is a sacrifice to give up the things of this world” (1:6).

³ Our stubborn valuing of the world of illusion is dealt with at length in Workbook Lessons 128 to 133.

Paragraph 3

3 Once this confusion has occurred, it becomes impossible for the mind to understand that all the “pleasures” of the world are nothing. ²But what a sacrifice—and it is sacrifice indeed—all this entails! ³Now has the mind condemned itself to seek without finding;⁴ to be forever dissatisfied and discontented; to know not what it really wants to find. ⁴Who can escape this self-condemnation? ⁵Only through God’s Word could this be possible. ⁶For self-condemnation is a decision about identity, and no one doubts what he believes he is. ⁷He can doubt all things, but never this.

So, because we have sought after the things of the world, we've become confused about who or what we are. We think we are bodies. Once that has happened, seeing the nothingness of the world ”becomes impossible“ for our minds (3:1). If we are bodies then the loss of these things is real. It is a sacrifice. If we are not bodies then the loss of these things is not real, but the loss of our identity is. This is the ”real“ meaning of sacrifice in the real world, to a right-minded person. Our loss of identity, collapsing our infinite being into a limited, frail, impermanent body, condemning ourselves to be ”forever dissatisfied and discontented, to know not what [we] really want to find“ (3:2–3 — that is the sacrifice! That is indeed a huge sacrifice! Here we have truly given up something of unimaginable value. A part of us knows it and believes we are guilty for it, God is angry and will punish us, so whatever trials we endure in the world seem justified.

The only path to escape from this kind of self-condemnation is ”through God's Word“ (3:4–5). Something has to enter our minds that comes from outside of our thought system. We have identified with our bodies, and ”no one doubts what he believes he is“ (3:6). We can doubt anything but our concept of our self. The answer to our dilemma has to come from a different plane, a mind devoid of illusion.

Paragraph 4

4 God’s teachers can have no regret on giving up the pleasures of the world. ²Is it a sacrifice to give up pain? ³Does an adult resent the giving up of children’s toys? ⁴Does one whose vision has already glimpsed the face of Christ look back with longing on a slaughterhouse? ⁵No one who has escaped the world and all its ills looks back on it with condemnation. ⁶Yet he must rejoice that he is free of all the sacrifices which its values would demand of him. ⁷To them he sacrifices all his freedom. ⁸To them he sacrifices all his peace. ⁹And to possess them must he sacrifice his hope of Heaven and remembrance of his Father’s love. ¹⁰Who in his sane mind chooses nothing as a substitute for everything?

Sentences 4 & 5 speak of ”one whose vision has already glimpsed the face of Christ“ and ”who has escaped the world.“ This clearly refers to what the Manual

⁴ Matthew 7:7 (RSV): “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.”

elsewhere calls an "advanced teacher of God." It signals that the paragraph as a whole is describing how such an advanced teacher views the world and the concept of sacrifice. For one thing, an advanced teacher has no regret when called on to give up the pleasures of the world (4:1). According to the Bible, Moses was such a person:

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward." (Hebrews 11:24–26 [ESV])

By choosing not to value the things of the world, an advanced teacher knows he is giving up nothing but pain (4:2). Remember "the period of undoing" in Section IV, "The Development of Trust"? It said there, "It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized" (M-IV.I.3:3). At the start, we have not accepted the lack of value of the world; the advanced teacher has accepted it. If you think you've let go of the world, take the advice I quoted when discussing that earlier passage: Let go of something, and see if it sticks!

In general, grown-ups feel no regret in leaving behind the toys of childhood (4:3). Perhaps you find it fun to play with Hot Wheels with a visiting grandson, but you don't feel the loss of the toys when the child leaves. Advanced teachers have glimpsed the face of Christ; they don't "look back with longing on a slaughterhouse" (4:4). What a way to characterize the world! A slaughterhouse. Referring to the world that way isn't far-fetched. After all, what is a slaughterhouse? A place where animals come to die. What is this world? A place where we have come to die ("Here the deathless come to die" (T-29.VIII.6:4 (FIP), (T-29.IX.6:3 (CE))). Glimpsing the face of Christ means seeing the innocence, holiness, and oneness of all things, even if just for an instant. Such a sight spoils you for the world of separation. It's what Thomas Chalmers, one of the most prominent Scottish clergymen of the 19th Century, referred to as "the expulsive power of a new affection." He was commenting on the text of I John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."⁵ His main point is that you can't dislodge your attachment to the world by pointing out the emptiness of the world. Instead, you must find something you want even more — a glimpse of the face of Christ.

We might think that when we escape this world, so filled with pain, hate, suffering, and loss, that we will look back at it and judge it harshly, shedding many tears over the terrible things that happened there. Fundamental Christians adhere to a notion of apocalyptic punishment, a time when Jesus will return "in power and great glory" to punish all the evil-doers and condemn them to eternal agony in hell. Some teachers of this absurdity seem to take great delight in describing all the punishments in great detail. The advanced teacher of God isn't like that. He does not condemn and sheds no tears (4:5), because "God Himself shall wipe away all tears" (W-301). It was merely a bad dream. It never happened. No, he looks back with joy because "he is free of all the

⁵ You can read Chalmers's message here: <https://www.monergism.com/thethreshold/sdg/Chalmers,%20Thomas%20-%20The%20Expulsive%20Power%20of%20a%20New%20Af.pdf>

sacrifices which its value would demand of him“ (4:6). Note that an advanced teacher of God is still ”in the world.“ He still appears as a separate individual in a body. But in his mind he has left the world behind, and rejoices in his freedom from it. As Pierre Teilhard de Chardin wrote, ”Joy is the infallible sign of the presence of God.“

Duped by the illusion of the world and its seeming attractions, we lose our awareness of God's gifts. A teacher of God no longer has to sacrifice his divine inheritance: freedom, peace, anticipation of Heaven, and certainty of his Father's love,(4:7–9). The empty values of the world cost us all of them. We have made the choice between everything and nothing, and we have chosen the nothing! No one in their sane mind would ever make such a choice (4:10).

Paragraph 5

5 What is the real meaning of sacrifice?⁶ ²It is the cost of believing in illusions. ³It is the price that must be paid for the denial of truth. ⁴There is no pleasure of the world that does not demand this, for otherwise the pleasure would be seen as pain, and no one asks for pain if he recognizes it. ⁵It is the idea of sacrifice that makes him blind. ⁶He does not see what he is asking for. ⁷And so he seeks it in a thousand ways and in a thousand places, each time believing it is there and each time disappointed in the end. ⁸“Seek but do not find” remains this world’s stern decree,⁷ and no one who pursues the world’s goals can do otherwise.

This cost of believing in illusions is the real meaning of sacrifice (5:1–2). In the real world, the real meaning is the inevitable experience of loss we suffer when we choose to deny the truth of our being (5:3). When we see with the vision of Christ, all pleasures of the world are seen as pain (5:4)! Because we know that believing any the world's offerings have actual value costs us our true identity in God, we never ask for the world's gifts. But the false idea of sacrifice, the idea that losing the gifts of the world is a real loss, blinds us to the truth (5:5).

When we seek pleasure and satisfaction from the world we don't know that we are asking for pain (5:6)! And so we seek pain, thinking it is happiness, ”in a thousand ways and in a thousand places, each time believing it is there and each time disappointed in the end“ (5:7). We think we are seeking happiness, but what our egos are seeking is pain. So pain is what we find, over and over.

⁶ This is the second of the two illusions referred to in the first paragraph (see 1:5). “The first illusion...is that it is a sacrifice to give up the things of this world” (1:6). The second illusion (the “real meaning of sacrifice”) is that it is a sacrifice to *pursue* the things of this world, for it means giving up what is *truly* valuable. Once this is understood, both illusions can disappear, to be replaced by the eternal truth that “sacrifice is altogether meaningless” (1:1), since the eternally whole cannot suffer loss.

⁷ T-12.VII.1:4: “Its dictates, then, can be summed up simply as ‘Seek and do *not* find.’”

Paragraph 6

6 You may believe this course requires sacrifice of all you really hold dear. ²In one sense that is true, for you hold dear the things that crucify God's Son, and it is the course's aim to set him free. ³But do not be mistaken about what sacrifice means. ⁴It always means the giving up of what you want. ⁵And what, O teacher of God, is it that you want? ⁶You have been called by God, and you have answered. ⁷Would you now sacrifice that Call? ⁸Few have heard It as yet, and they can but turn to you. ⁹There is no other hope in all the world that they can trust. ¹⁰There is no other voice in all the world that echoes God's. ¹¹If you would sacrifice the truth, they stay in hell. ¹²And if they stay, you will remain with them.

In 6:1 the Course begins speaking directly to you, a teacher of God. Remember, the Manual is written to people who have absorbed the Text and done the practices of the Workbook. It isn't speaking to a novice. The fear of sacrifice is a long-standing issue for most teachers of God, one hard to displace from our thinking, even after years of studying the Course. Reflect for a moment. Do you feel sometimes that the Course is asking you to sacrifice all the things you hold dear? Is this, perhaps, an issue that is slowing your spiritual growth?

In one sense, it's true that the Course asks us to give up the whole world. The things of the world we cling to are causing pain, not just to us but to others in the Sonship. The aim of the Course is to free us from these sources of pain (6:2). This relinquishment comprises the third stage of the development of trust (M-4.5), and it is necessary.

Back in Chapter 30, there was a passage that is worth re-considering now, when confronted with this challenge:

Look back no longer, for what lies ahead is all you ever wanted in your heart.

Give up the world! But not to sacrifice. You never wanted it. What happiness have you sought here that did not bring you pain? What moment of content has not been bought at fearful price in coins of suffering? Joy has no cost; it is your sacred right. And what you pay for is not happiness. Be speeded on your way by honesty, and let not your experiences here deceive in retrospect. They were not free from bitter cost and joyless consequence. Do not look back except in honesty. And when an idol tempts you, think of this: There never was a time an idol brought you anything except the "gift" of guilt. Not one was bought except at cost of pain, nor was it ever paid by you alone. (T-30.VI.7:1-8:12 (CE), T-30.V.9:3-10:4 (FIP))

So, yes, we are being asked to sacrifice, but not in the way you may think. Don't confuse the meaning of sacrifice (6:3). In every case it means giving up what you want, but what is it that you truly want (6:4-5)? God has called you to be His teacher. There are people who have not yet heard the voice of God. You are the only hope that some of them have to hear It. That's what you really want. The ego is asking you to sacrifice that, by clinging to the world. Do you want to sacrifice the Call of God? Do you want to sacrifice

the truth? If you do, those who need to hear your voice speaking the truth will remain in hell, and so will you. Is that what you want? (6:6–12)

The description if a sobering one, isn't it? Have you ever thought that there may be people in the world who are depending on you to share the truth of their Being with them? That, just as in Star Wars, Obi-Wan Kenobi was Princess Leia's only hope, you are their only hope?

Ultimately, of course, everyone will wake up. No one is condemned to hell eternally. But the Sonship is One, one mind. Just as we, who have begun to awaken, owe many debts of gratitude to other parts of our corporate mind that have awakened before us, and shared with us, there are other parts of our shared Oneness that are waiting for us to trigger their awakening. And while we remain stuck, so do they. What would our state be if Buddha and Jesus had clung to the world instead of heeding the Call of God? You can probably think of people in your own life whose absence would have left you wandering in the dark a while longer. I know I can. It would be a good exercise, I think, to spend a while making a list of everyone you can think of who has contributed to your current state of awareness.

Paragraph 7

7 Do not forget that sacrifice is total. ²There are no half sacrifices. ³You cannot give up Heaven partially. ⁴You cannot be a little bit in hell. ⁵The Word of God has no exceptions. ⁶It is this that makes It holy and beyond the world. ⁷It is Its holiness that points to God. ⁸It is Its holiness that makes you safe. ⁹It is denied if you attack any brother for anything. ¹⁰For it is here the split with God occurs. ¹¹A split that is impossible. ¹²A split that cannot happen. ¹³Yet a split in which you surely will believe, because you have set up a situation that is impossible, and in this situation the impossible can seem to happen. ¹⁴It seems to happen at the “sacrifice” of truth.

The opening four lines present a stark dichotomy. If you sacrifice Heaven you are in hell; ”there are no half-sacrifices“ (7:2). ”Sacrifice is total“ (7:1). You cannot give up either Heaven or hell partially. Recall that Heaven is a state of mind:

“Heaven is not a place or a condition. It is merely an awareness of perfect oneness, and the knowledge that there is nothing else; nothing outside this oneness and nothing else within.” (T-18.VI.1:1–6 (CE))

”Thus it must be that time is not involved, and every problem can be answered now. Yet it must also be that in your state of mind, solution is impossible. Therefore, God must have given you a way of reaching to another state of mind in which the answer is already there.” (T-27.V.2:1–3 (CE))

“Be in my mind, my Father, when I wake, and shine on me throughout the day today. Let every minute be a time in which I dwell with You” (W-p11.232.2:1-1:2 (FIP)).

What these first four sentences are talking about is the either-or nature of our state of mind. We are either giving up the world and choosing heavenly-mindedness, or we are

giving up our divinity and choosing the world instead. You are always choosing one and, seemingly, giving up the other. But in giving up the world, we give up nothing.

“Heaven is the decision I must make.”

“In this world Heaven is a choice, because here we believe there are alternatives to choose between. We think that all things have an opposite, and what we want we choose. If Heaven exists there must be hell as well, for contradiction is the way we make what we perceive, and what we think is real.”

“Creation knows no opposite. But here is opposition part of being ‘real.’ It is this strange perception of the truth that makes the choice of Heaven seem to be the same as the relinquishment of hell. It is not really thus” (W-pl. 138.15:1-2:4 (FIP)).

In calling us to give up the world, God is only asking for us to give up nothingness. Perhaps without realizing it, we tend to make allowance for exceptions. The “Word of God,” the Truth that is forever calling to us, “makes no exceptions” (7:5). The unbending nature of it is what makes it holy (7:6), and that holiness is what “points to God and makes us safe” (7:7–8). I think what he is getting at here is to encourage us to make no exceptions in our refusal to sacrifice Heaven.

What kind of exceptions do we make? We may think that sometimes attack is necessary or even merited. We think we must attack to right a wrong. No. In giving up the values of the world, what we are really giving up is attack. Valuing the things of the world leads to attacking others to get what we want. When we attack another, we do it to get something. It may be tangible or intangible. For instance, we may think attack is OK if someone tries to besmirch your reputation, or to take credit that you believe is due to you.

When we attack a brother or sister for any reason, we deny the holiness of Heaven (7:9). How so? God does not attack, and when we attack, we have split ourselves off from God (7:10). When we attack we seem to find God absent from our awareness. Consciously or unconsciously, when we attack we begin to feel we don't deserve God's love.

Separating from God, however, is impossible (7:11-12). God is All, and in All. Splitting off cannot happen. However, in any attack, you have “set up a situation that is impossible.” You have perceived a brother or sister as separate from yourself. That's impossible. But in that situation, the impossible seems possible (7:13). When you believe in separation from others, you inevitably believe in separation from God. You have “sacrificed” the Truth of Oneness, and anything now seems possible, even the wrath of God (7:14).

Paragraph 8

8 Teacher of God, do not forget the meaning of sacrifice, and remember what each decision you make must mean in terms of cost. ²Decide for God, and everything is given you at no cost at all. ³Decide against Him, and you choose nothing at the expense of the awareness of everything. ⁴What would you teach? ⁵Remember only what you would learn, for it is here that your concern should be. ⁶Atonement is for you. ⁷Your learning claims it, and your learning gives it. ⁸The world contains it not, but learn this course and it is yours. ⁹God holds out His Word to you, for He has need of teachers. ¹⁰What other way is there to save His Son?

In 7:1, Jesus admonished us not to forget sacrifice is total. In 8:1, he again urges us not to forget something, “the meaning of sacrifice.” What is he referring to? It is the notion that sacrifice is not the cost of giving up the world, but the cost of having the world. It costs you the awareness of Heaven. In every moment, deciding for God costs nothing and gives you everything (8:2). But, also in every moment, deciding against God, you are choosing nothing, and it costs you the awareness of everything (8:3)! (Notice: It does not actually cost you everything; instead, it costs the awareness of everything. You can never lose God or Heaven.)

So, as a teacher of God, you may think your choice here is which of the two options do you want to teach? You don't need to concern yourself with that. The real question is, which choice do you want to learn (8:5). A teacher of God teaches by what they learn. Focus on what you learn, and what you teach will take care of itself. Recall that maxim from early in the Text: “The sole responsibility of the miracle worker is to accept Atonement himself” (T-2.VIII.5:1 (CE), T-2.V.5:1 (FIP)). Focusing on what you want to learn rather than what you ought to teach is another way of saying the same thing. “Atonement is for you” (8:6), so don't concern yourself with what someone else needs to learn. When you learn, you are claiming that Atonement (at-one-ment), and your learning also gives it (8:7)!

You will never find Atonement (or peace) in this world, but if you learn what this course is teaching, Atonement is yours (8:8). God's Word of Atonement is being offered to you by God because “He has need of teachers” (8:9). As the Course says so clearly, our part is essential in God's plan of salvation, which is the plan of the teachers. “What other way is there to save His Son?” (8:10).

“For this alone I need: that you will hear the words I speak and give them to the world. You are my voice, my eyes, my feet, my hands, through which I save the world. The Self from Which I call to you is but your own. To Him we go together. Take your brother's hand, for this is not a way we walk alone. In him I walk with you and you with me. Our Father wills His Son be one with Him. What lives but must not then be one with you?” (W-Review 5.9:2–9 (CE))`

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.