

Commentary

ACIM® Text (CE)

T-3.VI, The Divided Mind

The underlining, italics, and footnote formats are explained at the end of the commentary. Also see 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 includes a lot of material that was not in the FIP edition. The first sentence is nearly the same in FIP: “The abilities you now possess are only shadows of your real strength.” but everything after that is different. From that point on this section in the CE is not in the FIP. What confused me further, in trying to compare the two versions, is that the first sentence of CE Section VI is repeated almost verbatim as the first sentence of Section VII.

Paragraph 1

Most of the abilities you now possess are only shadows of your real strengths. ²Your spirit knows, loves, and creates. ³These are its unequivocal functions. ⁴All of your present functions are equivocal, or open to question or doubt. ⁵This arises because you can no longer be certain how you will use them. ⁶You are therefore incapable of knowledge, because you are uncertain. ⁷You are also incapable of true loving, because you can perceive lovelessly. ⁸And you cannot create surely, because perception deceives and illusions are not sure.

What are some of “the abilities you now possess”? I can think of quite a few: mental abilities (e.g., logic, writing, mathematics), relationship abilities (patience, compassion, listening), physical abilities (strength, flexibility, sports), and so on. There are learned abilities like languages, technology, driving, or flying a plane. These, he says, are only shadows of our real abilities, those of spirit: to know, to love, and to create (1:1–3). Spirit’s abilities or functions are all *unequivocal*, whereas the abilities we have now are *equivocal*; they are open to question or doubt (1:3–4). Equivocal means “open to more than one interpretation; ambiguous,” while unequivocal means “leaving no doubt; unambiguous.”

In the next sentences he begins mentioning being certain or uncertain, which are virtual synonyms of unequivocal and equivocal. We can think of them as speaking with

only one voice or speaking with more than one voice. It makes me think of political polls. They always include a “margin of error.” We are all used to this in regard to our understanding of acquaintances, friends, and even close family. Everyone surprises us from time to time because our abilities are fraught with uncertainty and, on top of that, we can't be certain of how we will *use* our own abilities (1:5). Sometimes we forget to use them; sometimes we miscalculate; sometimes we ignore our common sense. “You are therefore incapable of knowledge...incapable of true loving...and you cannot create surely” (1:6–8). Our understandings and our perceptions are too unsure to allow it. (The previous section showed us how uncertain perception is.)

To return to sentences 2 & 3 for a moment, consider what it might mean to know, love, and create *unequivocally*—to know everything with absolute certainty, to love without any doubt, and to create without any hesitation or restraint. That is what living as pure spirit is like. As we seem to be, scrunched into a frail body among billions of others, perceptions limited to a very small radius, unable to know what anyone else is thinking, and walking about on the surface of a planet spinning through empty space but surrounded by unimaginably vast galaxies of suns, moons, and planets, no wonder knowledge, love, and creation are impossible for us. Or at least, seems to be impossible.

Paragraph 2

² Perception did not exist until the separation had introduced degrees, aspects, and intervals. ²The spirit has no levels, and all conflict arises from the concept of levels. ³Wars arise when some regard others as if they were on a different level. ⁴All interpersonal conflicts arise from this fallacy. ⁵Only the levels of the Trinity are capable of unity. ⁶The levels produced by the separation are disastrous. ⁷They cannot *but* conflict. ⁸This is because one is essentially meaningless to another. ⁹Freud realized this perfectly, and that is why he conceived as forever irreconcilable the different levels of his psyche. ¹⁰They were conflict-prone by definition, because they wanted different things and obeyed different principles.¹

Where did perception originate? It had to stem from the separation, which “introduced degrees, aspects, and intervals” (2:1). In a state of utter oneness there would be no perception, nothing “other” to observe, misunderstand, or be apart from. Separateness or levels are the source of *all* conflict, but spirit has no levels (2:2),

Consider that concept: “*All* conflict arises from the concept of levels...All interpersonal conflicts arise from this fallacy” (2:2,4). Call to mind some recent interpersonal conflict you have had. Can you see how it arose from the concept of levels? One or both “sides” see the other as less worthy, less deserving of love, less intelligent, less...you fill in a word or two. Even *wars* come about because “some regard others as if they were on

¹ In Freud's topography of the mind, the id pursues immediate satisfaction of needs (the “pleasure principle”), the ego seeks to be realistic and socially appropriate (the “reality principle”), and the superego pursues what is morally right and even perfect. These very different goals result in a state of constant, unavoidable conflict.

a different level” (2:3). The world has seen this in slavery, in the Holocaust, in gender and sexual discrimination, in class consciousness, in ageism...the list goes on almost without end. “The levels produced by the separation are disastrous,” indeed! (2:6) The only place levels can work in unity is in “the levels of the Trinity.” Apart from that, conflict is inevitable (2:5–7).

Many mystics have taught that the world of duality came about as a deliberate choice of the One, a choice made for a good reason: in order for us to experience something other than aloneness. Yet, as the Course puts it here, “The levels produced by the separation...cannot *but* conflict” (2:6–7). The notion of God choosing to create duality cannot be right. The many, having forgotten they are the One, inevitably clash. The result of the choice to be many is always pain as well as pleasure. Is pain thus part of God’s Will?

The Course teaches that, although the separation was a choice, it was a *mistake* made by *us*, not a choice made by God. It also says that, once we have explored our reason for manifesting the world, we will find it was without reason, and the world will simply disappear into nothingness (T-17.II.5:2–3).

Mystics and the Course agree we have chosen separation for some reason, but they disagree on the validity of the reason. In both systems of thought, the present is the result of our choice. In both, the technique for relieving our suffering is the same: remembering Who we are, and becoming aware of our choice.

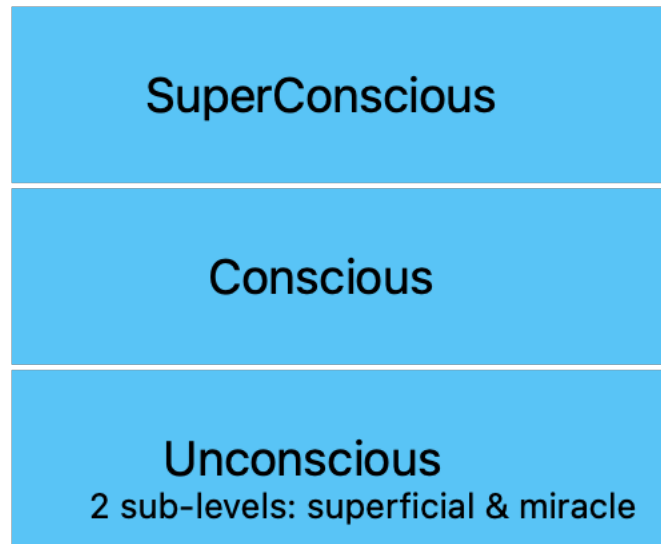
Why is conflict between levels inevitable? It’s because one level “is essentially meaningless to another” (2:8). The levels of consciousness conceived by Freud “were conflict-prone by definition, because they wanted different things and obeyed different principles” (2:10). The Text has already discussed the behavior-will conflict, the situation in which we are torn between what we want to do what we think we *should* do; this is a conflict between the id, the ego, and the super-ego in Freudian terms. (Robert has an excellent footnote on this in the CE.)

Paragraph 3

3 In our picture of the psyche, there is an unconscious level, which properly consists only of the miracle ability and should be under my direction; and a conscious level, which perceives or is aware of impulses from both the unconscious and the superconscious. ²These are the sources of the impulses the conscious level receives. ³Consciousness is thus the level of perception, but not of knowledge. ⁴Again, to perceive is not to know. ⁵(In this connection, Cayce is more accurate than Freud.)²

Jesus again brings up his (“our”) “picture of the psyche;”

² The Edgar Cayce readings teach that the highest level of the mind is the superconscious (the same term used by Jesus). The superconscious, which is the level of the spirit, is all-knowing and at one with God.



He points out that “properly” the unconscious consists *only* of the miracle ability, as directed by him. We stuff all kinds of junk we don’t want cluttering our conscious minds into the unconscious “on top of” that miracle level, to the point where we hide it from ourselves entirely. The conscious level “is aware of impulses from both the unconscious and the superconscious” (3:1). The superconscious is the realm of spirit. Ultimately, this is where we were meant to live. Meanwhile, our conscious mind receives impulses from both the unconscious and the superconscious (3:1–2). If there is a difference between impulses from the two levels, I have not noticed the Course spelling it out. My supposition is that those from “above” come from Christ, while those from “below” come from our True Self. From what has been said earlier, one difference seems to be that miracle impulses from the subconscious can sometimes be mis-timed; we need to listen to Christ’s direction before we proceed to act on them.

I’ve just been reading Ken Wilber’s *Finding Radical Wholeness*, and, like Jesus in the Course, he credits Freud and his followers with a real revolution in how we view the mind.³ As I read, I was struck by how many ways Wilber’s explanation fits with what the Course is saying about the unconscious, conscious, and superconscious. His explanation of how we populate our unconscious deepened my understanding, and the importance of what Wilber calls “Cleaning Up,” by which we restore our “reduced, fragmented, and repressed mind to its normal, larger, and more healthy state.” I was fascinated by his discussion of Freud’s original words for “id” and “ego”: “it” and “I.”⁴

³. See the Appendix for a long quotation from Wilber on this topic.

⁴. For more on this, here is a quotation from Wilber:

“Freud is credited with introducing (although there were several forerunners) the fundamental idea that the human mind, because of its evolutionary past, has an extensive area that itself is quite primitive but still active. We humans (as a conscious “ego”) can seal off and repress various conscious elements and hence push them into this primitive unconscious region (the “id”—which is Latin for “it,” or 3rd-person realities or “its” in general). These “shadow” elements can then create various disturbing emotional and mental illnesses (neuroses and psychoses), and psychoanalysis aims to bring these unconscious “id” elements back into a healed state of oneness with “ego” consciousness. When Freud was asked to

I think the Course has a little different take on what consciousness is, not quite equivalent to “I.” Equivalent to ego, perhaps, but not to “I.” The Course says that consciousness is “the level of perception, but *not* of knowledge” (3:3) and adds, “to *perceive* is *not* to know” (3:4). This calls to mind the earlier teaching that perception always involves interpretation. It is our mind’s *opinion* about what is being seen. It is saying that our conscious mind, constantly confronted with conflicting impulses from above and below, never has a direct *experience* of anything. Our conscious mind has its *explanation* of things (an explanation that is always imperfect and incomplete), but our mind does not have a direct experience of Reality. That knowledge is a function of spirit.

summarize what his new technique of psychoanalysis did, he famously said, “Where id was, there ego shall be.” That’s a perfect summary.

“However, Freud never actually said that. Most people don’t know that Freud never once used the words ego or id. His official translator, James Strachey, added those words, which are Latin, because he thought they made Freud sound more scientific. The “ego” was the mostly conscious sense of self that we have (or our “I”), and the “id” was this mostly unconscious primitive material that was causing all the problems (an “it”). But Freud really never used those Latin terms. He used the German pronouns that are more accurately translated into English as “the I” and “the it.” So Freud would not say, “Derivatives of the id can negatively impact the ego,” although that is how Strachey would have translated it. A more accurate translation of something he said would be “Derivatives of the it can negatively impact the I.” He wrote and spoke just like that (in German).”

Wilber, Ken. Finding Radical Wholeness: The Integral Path to Unity, Growth, and Delight (p. 226).
Shambhala. Kindle Edition.

Paragraph 4

⁴ Consciousness was the first split that you introduced into yourself. ²You became a perceiver rather than a creator in the true sense. ³Consciousness is correctly identified as the domain of the ego. ⁵ Jung was right indeed in insisting that the ego is not the self, and that the self should be regarded as an achievement. ⁶ He did not recognize (a term we now understand) that the achievement was God's. ⁹In a sense, the ego was a self-made attempt to perceive yourself as you wished, rather than as you *are*. ⁷This is an example of the created/Creator confusion we spoke of before. ⁸You can only know yourself as you are, because that is all you can be sure of. ⁹Everything else is open to question.

Consciousness is a split we introduced from our True Self (4:1). If you think about it this is obvious, because consciousness is individual, not shared. It was the *first* such split, providing the context for the additional splits, such as the unconscious. The effect of this split-off of consciousness was that “You became a perceiver rather than a creator in the true sense” (4:2). As perceivers, we make illusions; we create nothing real.

The Course seldom uses the term “consciousness.” Here, the author depicts consciousness as the restricted form of awareness that we now experience through our physical senses: thinking as separated minds, understanding things through perception from the perspective of duality, with us as subject and other things as objects. The *Clarification of Terms* says that consciousness cannot transcend the perceptual realm (see C-Int.7:3–6).

What we now know and think of as “consciousness” is not our natural state. Our natural state is One-mindedness. Consciousness involves perception and therefore separation (not-oneness). Our entire state of mind—our being and consciousness as we

⁵ This is the Course's first reference to the ego, which is here still somewhat within Freudian bounds. Later on, the Course will see the ego as having its foundation sunk deeply in the unconscious, as opposed to residing in the conscious mind. For instance, it speaks of “the darkest and deepest cornerstone in the ego's foundation,” and says “it guards this one secret with its life, for its existence *does* depend on keeping this secret” (T-13.II.4:4).

⁶ Jung contrasted the ego and the self in this way: “I therefore distinguish between the ego and the *self*, since the ego is only the subject of my consciousness, while the self is the subject of my total psyche, which also includes the unconscious” (C. G. Jung [1921], *Psychological Types, or, The Psychology of Individuation* [Collected Works, Vol. VI], [London: Routledge & Kegan Paul], 425). In terms of the self being an achievement, Jung taught that the unification of our many voices into a cohesive self is a hard-won attainment that happens in one's mature years.

⁷ T-2.II.5:3: “We have commented before on the fundamental error involved in confusing what has been created with what is being made.” T-2.XI.22:1: “One of the chief ways in which you can correct your own magic-miracle confusion is to remember that you did not create yourself.”

know it—is all part of the illusion of separation—as hard as that may be to accept. Therefore, we must give up consciousness (as we know it) if we want to attain knowledge. Dimly aware of this, the ego fears God, because knowing God means its annihilation. Knowledge does end consciousness as we know it, but the good news is that dualistic consciousness is not all there is.

When God takes that “last step,” we will leave perception and consciousness behind entirely, but we will not cease to exist. On the contrary, only then will we truly and fully exist. Our minds will be in a state which is beyond our current ability to understand: a state of perfect knowledge without any translation or interpretation; knowledge which is an intrinsic part of us, rather than coming to us from outside ourselves. As Wilber puts it, it will be an experience and not just an explanation.

“Perception is a choice and not a fact” (T-21.I.5:7 (FIP), T-21.I.2:1 (CE)). Knowledge is truth. Knowledge, therefore, knows our true Self, and can only know our true Self (4:8–9). The separated ego cannot be “known” because it is not real; therefore, the mind had to make perception to replace knowledge. Perception became a kind of pseudo-knowing, in order to make it possible for us to seem to fulfill our wish to be something other than our true Self.

Sentence 3, as Robert points out in his footnote, is the first time the Course mentions the word “ego.” Ego is brought up in connection to the discussion about consciousness, and says that consciousness is the domain of the ego. Again, this makes sense to me. “Ego” is “I.” in regard to which everything else is “it” or “them.” Those become the objects of our perception.

Jesus then declares that Jung was right to insist “that the ego is *not* the self” (4:4). Perhaps the academic discussion is clear, but for each of us to *realize* and accept the notion that what we know as “I” and “myself” is emphatically *not* the true self—that isn’t easy! The reference to the self “as an achievement” cannot mean that our True Self must be constructed *by us*, since the True Self is our original self as created by God. However, it is an achievement for us to fully recognize our True Self. As Jesus adds, Jung “did not *recognize*...that the achievement was God’s” (4:5). The “I” we typically identify with, namely our ego, is a thing we made up. It is “yourself as you wished, rather than as you *are*” (4:7).

Despite the fact that perception is so tied to separation, our healing begins by correcting perception; the Course does not just throw perception out in the trash. In fact, the entire focus of the Course is on correcting our perception, helping us to give up illusions. Our deepest illusion seems to be identification with our ego and our body. Yet, it is only an illusion, for how can we lose our true identity? Our True Self is the only thing we can be sure of (4:8–9). Several other times (W-pI.139.2:3, for example) the Course states that the *only* thing you can be sure of is who you are. We spend much of our lives trying to “find ourselves,” yet, “that is all you can be sure of” (4:8). Many spiritual masters say the same thing. Ramana Maharshi, for instance, said:

We talk loosely of Self-realization, for lack of a better term. But how can one realize or make real that which alone *is* real? All we need to do is to give up our habit of regarding as real that which is unreal. All religious practices are meant

solely to help us do this. When we stop regarding the unreal as real, then reality alone will remain, and we will be that (quoted in *The Enlightened Mind*, edited by Stephen Mitchell).

Paragraph 5

⁵ The ego is the questioning compartment in the post-separation psyche which you made for yourself. ²It is capable of asking questions but not of perceiving wholly valid answers, because these are of knowledge and cannot be perceived. ³The endless speculation about the meaning of mind has led to considerable confusion because the mind *is* confused. ⁴Only one-mindedness is without confusion. ⁵A separated, or divided, mind *must* be confused. ⁶A divided mind is uncertain by definition. ⁷It has to be in conflict because it is out of accord with itself.

There are more clear indications here that the “ego” in this discussion is the Freudian ego, not the Course’s version as seen later on. Here, the ego can ask “valid questions,” but the Course later states, “The ego does not know what a real question is” (T-8.IX.1:3, see also T-9.VII.7:1). The ego here is simply the conscious mind, asking questions and making decisions, managing impulses from above and below, a part of mind shut off from unlimited super-consciousness.

This ego is the part of our “self” that asks questions (5:1), but which cannot perceive “meaningful answers” (5:2). Notice that Jesus points out that this “post-separation psyche” was something “you made for yourself”; it was not created (5:1). He will be expanding on what that means in T-3.VII.2. From earlier references we already know enough to realize that if the little self is made rather than created, then although it may seem real to us, it is not real in God’s Mind (T-2.VIII.1:5 (FIP), T-2.XI.22:5 (CE)). Thus the various “parts” of mind are just describing how we *experience* ourselves, and do not reflect anything true about us.

In our separated state of mind, confusion, questioning and uncertainty are inevitable (5:3–5). The separated self is incapable of knowledge, being restricted to perception (5:2). The separated mind is “uncertain by definition” (3:6) and “out of accord with itself” (3:7). Please bear in mind that this is talking about *what we think of as our normal condition*. The next paragraph points out some of the effects of this split condition.

Paragraph 6

6 Intrapersonal conflict arises from the same basis as interpersonal. ²One part of the psyche perceives another part as on a different level and does not understand it. ³This makes the parts strangers to each other, without recognition. ⁴This is the essence of the fear-prone condition, in which attack is always possible. ⁵You have every reason to feel anxious as you perceive yourself. ⁶This is why you cannot escape from fear until you *know* that you did not and cannot create yourself. ⁷You can never make this misperception valid, and when you at last perceive clearly, you will be glad you can't. ⁸Your creation is beyond variance by your own errors, and this is why you must eventually choose to heal the separation.⁸

We experience conflict within ourselves (“intrapersonal”) because of our split minds, and interpersonal conflicts come from the same source (6:1). In the case of internal conflict, one part of the mind “perceives another part as on a different *level* and does not understand it” (6:2). We’ve all experienced one part of ourselves wanting to do something and another part wanting to refrain from doing it. The different parts of mind seem to be strangers to one another.

Because of its split condition, the mind is prone to fear (6:4) because its aspects are “strangers to each other” (6:3). Most of us have probably felt, at times, as though one part of our mind simply couldn’t understand another part of our mind, as if we had some kind of multiple personality disorder. The conscious part of mind (“the questioning compartment” (5:1)) is a stranger to the “real” part, and vice versa. We sometimes find ourselves afraid of what is lurking in some other part of our mind, seemingly beyond our control.

We have fear because we perceive our Self as fragmented into conflicting parts and also because we perceive ourselves as deformed by our own efforts to create ourselves. In this confused, fear-prone inner condition, we inevitably end up attacking someone or something external to ourselves (6:4).

Realizing that we cannot have created ourselves (6:5–6) is therefore the antidote to fear. We cannot make misperceptions true (6:7). We cannot foul up our own creation (6:8). Therefore, since we cannot change what God created us to be, we *must* eventually choose to heal the separation (6:8) by recognizing that separation never happened.

⁸. “Error variance” (the original wording here was “Your creation is beyond your own error variance”) is a term from psychological testing that refers to all the variability in the data that does not come from the factor the test is trying to measure. Error variance, in other words, refers to all the things influencing the data that we *aren't* interested in. In Jesus’ application of the term, “error variance” seems to mean our own errors causing variance in the “data” of our reality, something he says is impossible.

Paragraph 7

⁷ Right-mindedness is not to be confused with the knowing mind, because it is applicable only to right perception. ²You can be right-minded or wrong-minded, and this is subject to degrees, a fact which clearly demonstrates a lack of association with knowledge. ³The term “right-mindedness” is properly used as the correction for wrong-mindedness, and applies to the state of mind which induces accurate perception. ⁴It is miraculous because it heals misperception, and healing is indeed a miracle in view of how you perceive yourself. ⁵Only the sick need healing. ⁶The spirit does not need healing, but the mind does.

The author takes pains to distinguish the three kinds of “mindedness” here (*wrong-mindedness*, *right-mindedness*, and—from Paragraph 5:4—*One-mindedness*). The term right-minded (or right-mindedness) occurs mostly early in the Course, and after Chapter 4 it drops from sight until the end of the Manual for Teachers. The first sentence really seems to be the main thought of the paragraph: Right-mindedness is not knowledge, and we need to avoid confusing them (7:1).

To me this is a caution well worth heeding. Many people who gain a taste of right perception mistakenly imagine they have attained knowledge. This is like someone with a Learner’s Permit claiming to know how to drive. The permit just qualifies you to train and apply for a Driver’s License. The disparity between perception and knowledge is even greater, since knowledge refers to a kind of knowing that transcends the perceptive senses entirely. To mistake right perception for knowledge is more like imagining we know what sex is like because we’ve read about it!

I remember a Christian mystic once who wrote that he did not want a teacher who had written the definitive Guidebook to Heaven; he wanted a teacher who had been there. A guidebook is objective “knowing,” which is really only a kind of perception; the teacher with firsthand experience *knows*. Yet, the knowledge the Course is talking about is even more intimate than firsthand experience; it arises only through identification and union.

Summarizing, then: Wrong-mindedness is the ego mind, the misperceiving mind. Right-mindedness is the correction for that (7:3), the mind that perceives truth (this can have degrees (7:2) or be partial). One-mindedness is knowledge. The eventual goal is knowledge. The focus of the Course is correcting wrong-mindedness and bringing us to right-mindedness. Attaining right-mindedness is the *necessary preparation* for receiving the gift of knowledge from God.

Right-mindedness is miraculous “because it heals misperception” (7:4). It heals the mind, which is sick: “Only the sick need healing” (7:5). Our spirit, created by God, does not need healing, but our mind, made by us, does (7:6).

Paragraph 8

8 Freud gave a very graphic but upside-down account of how the divisions of the mind arose from the bottom up.⁹ ²Actually, this is impossible, because the unconscious cannot generate the conscious. ³You cannot create something you can't know. ⁴The ego, therefore, did not arise out of the unconscious. ⁵A lower-order perception cannot produce a higher-order one, because it doesn't understand it. ⁶But a higher-order perception *can* produce a lower-order one by "understanding" it in terms of misperception.

On Sentence 1, read Robert's footnote. Freud agrees with Jesus that the mind began on one level and subdivided into the two other main levels (subconscious, conscious, and superconscious). They disagree, however, in which came first. Freud says that our minds began with the subconscious and expended upward through the conscious, culminating in the superconscious, which is an evolutionary view. Jesus says that Freud's view is "impossible, because the unconscious cannot generate the conscious" (8:2). In Jesus's understanding, the superconscious came first. It devolved into the conscious mind, and by repressing various aspects produced the unconscious mind—at least the top layer of the unconscious. The deepest part is the home of miracle impulses. It is our memory of God that we have pushed almost completely out of awareness.

For the unconscious to have generated the conscious, it would have to bring something into existence that cannot be *known*; that's impossible (8:3), and it did not happen that way (8:4). A lower-order perception can't produce a higher-order one that it (the lower order) cannot possibly understand (8:5). If you do not understand completely how a computer works and how it goes together, there is no way you could ever build one. It's the same idea that says a million monkeys pounding on a million typewriters for a million years would never produce Shakespeare's plays.

"A higher-order perception *can* produce a lower-order one by 'understanding' it in terms of *misperception*" (8:6). For instance, the conscious mind can *misperceive* something, part of itself, as undesirable, and stuff it into the subconscious.

Paragraph 9

9 Perception always involves some misuse of will, because it involves the mind in areas of uncertainty. ²The mind is very active, because it has willpower. ³When it willed the separation, it willed to perceive. ⁴Until it chose to do this, it willed only to know. ⁵Afterwards, it had to will ambiguously, and the only way out of ambiguity is clear perception.

⁹ Freud said that the ego developed like a skin over the unconscious. He believed that the ego developed from the id, which is in the unconscious. And then the superego developed from the ego. So for him the structure of the psyche grew upward out of the unconscious. Jesus says (later in this paragraph) that it happened the other way around: A choice to separate, made in the superconscious, gave birth to the conscious mind, and then the conscious mind's act of pushing material outside of it gave birth to the unconscious.

The mind as God created it is meant to function in the realm of knowledge, where there is complete certainty. Perception involves a *misuse* of the mind because perception is notoriously *uncertain* (9:1). We think we perceive an object, for instance, but even in physical terms that isn't true. Some light strikes an object and is reflected. It reaches the lens of our eye and is focused into an upside-down image on the back of the eyeball. Nerve endings there translate the light into electrical impulses that travel to the brain, which then somehow compares and matches those impulses to similar sets of impulses received in the past. When a match is found, triggers a recognition pattern: "Ah! I see a cup." No, you do not perceive the cup; you perceive light reflected from the cup. But not even that, you are reacting to those electrical impulses; no, wait a minute, you're really reacting to that neural pattern in your brain!

The mind gets involved in sorting things out and trying to assign meaning to them, and that, I believe, is the "misuse" of the will being referred to in 9:1. The mind was not designed to judge, which is what interpretation *must* do.

It was misused willpower that caused the separation, and *that* is the origin of perception. The choice to be separate is the choice to perceive (5:3). Knowledge is a direct apprehension, something inward. Perception is a choice to see something as outside of us, something we must perceive.

Perception is a substitute for knowledge made necessary by the separation. Before the separation we willed only to *know* (9:4). Knowledge is direct apprehension through union; we know something by *being* that something. If that something is separate from us, we need perception to carry some kind of transmission of information across the gap. Our eyes detect reflected light; our ears detect vibrating air (or other media such as water). The same thing is true with touch, taste and smell. All of these are interpretive, indirect means of gaining information. All perception takes part in a context of separateness.

Once the mind has chosen to be separated, "it can only choose ambiguously" (9:5). Notice that this phrase is in contrast to the previous sentence's words: "Until then it wills only to know." We either know, or we choose ambiguity, using our perception. The only way back, the only way out of the ambiguity of perception, is "clear perception" (9:5). Again: Perception must be cleared up before we can know anything (T-3.III.1:2 (FIP), T-3.V.1:4 (CE)).

Paragraph 10

10 The ego is as frail as Freud perceived it.¹⁰ ²The later theorists have tried to introduce a less pessimistic view, but they have looked in the wrong direction for their hope. ³Any attempt to endow the ego with the attributes of the spirit is merely confused thinking.¹¹ ⁴Freud was more clear-sighted about this, because he knew a bad thing when he perceived it. ⁵But he failed to recognize that a bad thing cannot exist. ⁶It is therefore wholly unnecessary to try to get out of it. ⁷As I have said before, the thing to do with a desert is to leave.¹²

Freud saw the ego (our conscious self) as being helplessly driven by base instincts arising from the unconscious (10:1). In that, he was close to the truth. The “later theorists” who attempted to see the ego in a more positive light, were moving in the wrong direction (10:2–3). “Freud was more clear-sighted about this” (10:4). Jesus shows a sense of humor, I think, when he says that Freud “knew a *bad* thing when he perceived it” (10:4). Where he was wrong was in attributing reality to the ego at all (10:5).

Because you and I are *not egos*, it is “wholly unnecessary to try to get out of it” (10:6). That isn’t our goal. The ego does not have us trapped. We simply *leave* it (10:7). We make a choice to not identify with the ego, and, as the next paragraph explains, we will to know, to return to our true function in God.

¹⁰ Freud described the ego as often a helpless rider on the horse of the id: “From a dynamic point of view [the ego] is weak....The ego’s relation to the id might be compared with that of a rider to his horse....But only too often there arises between the ego and the id the not precisely ideal situation of the rider being obliged to guide the horse along the path by which it itself wants to go” (Sigmund Freud [1933], *New Introductory Lectures on Psycho-Analysis* [New York: W.W. Norton], 96).

¹¹ “The later theorists” seems to be a reference to the Neo-Freudians, such as Erik Erikson, Karen Horney, and Erich Fromm, who tried to correct for Freud’s negative view of human nature. Erikson, for instance, saw the ego as a positive driving force in development. Jesus’ point here is that Freud’s negative view was actually more correct.

¹² T-1.43.12:5: “The thing to do with a desert is to leave.”

Paragraph 11

11 The mind returns itself to its proper function only when it wills to know. ²This places it in the spirit's service, where perception is meaningless. ³The superconscious is the level of the mind which wills to do this. ⁴Freud was particularly distorted on this point, because he was getting too far up for comfort according to his own perception.¹³ ⁵But he was right in maintaining that the "parts" of the psyche cannot be correctly perceived either as things or as entirely separate. ⁶(He would have thought better if he had said "entirely separated.")¹⁴

The way back is the result of the choice to know (11:1), which will eventually bring us back to our proper function of operating from knowledge and certainty. The choice, the will to know, places the mind in the service of spirit, and in that service, perception is changed. This opens the way to regain knowledge. When the mind is *totally* given over to spirit and to knowledge, perception becomes "meaningless" (11:2). The will that makes this choice to *know* is that of the superconscious (11:3). Freud's concept of superego, which he believed was generated from the conscious mind, was incapable of such an elevated choice. He did not see the superconscious as a realm of the direct knowledge of God, as Jesus does (11:4); the idea was too uncomfortable for him. Freud correctly saw that the three "parts" of the mind were really not separate things, and if he had used the word "separated" instead of "separate," he might have realized that the mind was originally unified as one (11:5–6), which he did not see.

Paragraph 12

12 The mind *did* divide itself when it willed to make its own levels and the ability to perceive them. ²But it could not entirely separate itself from the spirit, because it is from the spirit that it derives its whole power to create. ³Even in miscreating, will is affirming its source, or it would merely cease to be. ⁴This is impossible, because it is part of the spirit, which God created and which is therefore eternal.

Mind seems to have divided itself into levels, but the separation between mind and spirit is only apparent; they cannot be entirely separated (12:1–2). The mind proves its union with spirit even in the very act of miscreation, because what it makes in its madness is made *using the power given it by spirit* (12:3). Placing the mind in service of spirit is really just a reaffirmation of the unbroken, eternal union of mind with spirit

¹³ Freud's superego, the internal voice of moral conscience and perfectionist ideals, is a far cry from Jesus' superconscious, an unlimited realm of direct knowledge of God. Jesus says that Freud got it so wrong here because he was uncomfortable with the lofty nature of the superconscious—the fact that it is so "far up."

¹⁴ Saying "entirely separated" would have correctly implied that the mind had originally been one, before separating into different parts—parts whose remaining intimate connection reflects their original unity.

(12:4). That is how God created mind and spirit; therefore, that is how they are. Our minds can *think* they can separate from God; they can *think* they have done so; but they *cannot* in reality do it. If the mind were to separate from God in reality, it would simply “cease to be” (12:3), and that is, in a word, “impossible” (12:4).

Paragraph 13

13 The ability to perceive made the body possible, because you must perceive something, and *with* something. ²This is why perception involves an exchange, or a translation, which knowledge does not need. ³The interpretive function of perception (actually a distorted form of creation) then permitted you to interpret the body as yourself, which, although depressing, was a way out of the conflict you induced. ⁴(This has already been covered in some detail.)¹⁵

How did our bodies come about? I believe that first, the separation of mind from spirit introduced conflict in the mind. That conflict led to our invention of perception. We desired to escape the mind's conflict, and that led to our need to see ourselves as bodies instead of as minds (13:3).

Knowledge exists in a unified mind. Separation produced perception out of a need to replace knowledge with the ability to perceive, since perception is based on separate subjects and objects. Perception requires a perceiver and something to perceive. The perceiver always perceives something *other than itself*. The body gave us that ability.

Perception always involves two: perceiver and perceived. This element of separateness means perception involves “an exchange or translation” (13:2), or an “interpretative function” (13:3). As I pointed out above with vision, an object reflects light, the light is translated into electrical impulses, then the impulses are interpreted into neural patterns which the brain can recognize.

The observer is always at least one step removed from what is being observed; interpretation is how information crosses that gap. As I pointed out before, you never perceive *directly*; your mind must always *interpret* the signals it receives. That subtle step is what allows the ego to slip in all its illusions! This is what “permits you to interpret the body as yourself” (13:3). Thus, perception is what makes it possible for us to think we are bodies.

¹⁵ There have been many references to interpreting the body as ourselves. For instance, here is T-1.28.3:1-2: “If the identification is with the body, consciousness may distort superconscious impulses by denying their source and seeking their impact in the orgasm. This is the result of ‘mistaken identity.’”

Paragraph 14

14 The superconscious, which knows, could not be reconciled with this loss of power, because it was incapable of darkness. ²This is why it became almost inaccessible to the mind and entirely inaccessible to the body. ³It was perceived as a threat, because light does abolish darkness by establishing the clear fact that it isn't there. ⁴The truth will always destroy error in this sense. ⁵This is not an active process of destruction at all. ⁶We have already emphasized the fact that knowing does not do anything.¹⁶ ⁷It can be perceived as an attacker, but it cannot attack. ⁸What you perceive as its attack is your own recognition of the fact that it can always be remembered, because it has never been destroyed. ⁹This is not a literal remembering as much as a real “re-membering.”¹⁷

If we were operating from knowledge, in which the superconscious exists, we could not possibly confuse ourselves with our bodies (14:1). The superconscious, therefore, seems to be “almost inaccessible to the mind and entirely inaccessible to the body” (14:2). The mind cannot relate to the knowledge of spirit. The word “almost” here hints that the mind is almost—but *not quite*—out of reach of spirit. With the help of the Holy Spirit, the mind can be trained, once again, to correspond to knowledge and to accept it.

The superconscious actually is inaccessible to the *body* 14:2). This, I think, has some interesting implications for all kinds of consciousness therapies that attempt to reach the superconscious or spirit *through the body*, such as yoga, breathing techniques, or even psychedelic drugs. Such therapies are very useful in uncovering hidden emotions, repressed thoughts, and altered states *in the mind*, and they often can be very effective in *opening* the mind to the spirit. Still, based on what the Course says here, I question whether any kind of bodywork can actually, *in and of itself*, bring us into contact with the spirit.

The ego needs the body. The ego is incompatible with the spirit, and although it knows something is there, it can't access the spirit to determine what it is. This explains why we are afraid of our true selves (T-4.II.8:8 (FIP), (T-4.IV.6:4 (CE)). Spirit threatens the ego because its light would make the darkness vanish (14:3). The ego would disappear if the mind connected with the spirit again, and the ego fears that dissolution. When we identify with ego, we must protect this “I” from spirit—or so it seems.

In a sense, truth always destroys error (14:4). What is intriguing is that the effect the spirit has on ego “is not an *active* process of destruction” (14:5). Spirit is not actually *doing anything* because “knowledge does not do anything” (14:6). Thus, the spirit isn't pursuing us; it is not threatening the ego; it does not “abolish” the ego. Not really. Spirit

¹⁶ T-3.V.8:9: “Knowledge brings mental strength for creative thinking but not for right doing.”

¹⁷ In other words, remembering knowledge is not really like remembering something from long ago. Instead, it is more like reattaching a detached member, such as a limb—something that is present and is really part of you. Thus, rather than remembering knowledge, you “re-member” it.

just *is*; spirit is just being itself. *To the ego*, spirit appears as an attacker, but the spirit “cannot attack” (14:7). What we perceive as attack is just our mind’s own “recognition” that knowledge is still there, waiting to be remembered and never having been destroyed (14:8).

Heaven is not in an uproar over the terrible crimes of the ego. To spirit, which knows, the crimes never happened. “Not one note in Heaven’s song was missed” (T-26.V.5:4 (FIP), T-26.V.5:3 (CE)). The divine Police Force is not out to track us down and bring us to justice. There is no divine Police Force; it isn’t needed. There is no threat from the side of spirit, only a gentle reminder, a soft calling drawing us back to home, back to Heaven, and back to peace.

As Jesus puts it in his pun addressed to Bill, we are “re-mem-bering” ourselves—re-uniting the various levels of self we have imagined to be separate (14:9).

Paragraph 15

15 The unconscious should never have been reduced to a “container” for the waste products of conflict. ²Even as you perceive your psyche, every level has a creative potential, because nothing you make can wholly lose this.

Freud more or less turned the unconscious mind into a waste basket “for the waste products of a conflict” (15:1). Jesus is saying that Freud was mistaken; the unconscious is much more than that. We are creative beings. *Everything* we make, including the unconscious, has a creative potential (15:2)

This paragraph was actually a kind of aside addressed to Bill. The word “re-mem-bering” was a kind of pun for him, and 15:2 originally began, “Even as *he* perceives his psyche.” But it has application to us all.

Paragraph 16

16 God and the Sons He created remain in surety, and therefore know that no miscreation exists. ²Truth cannot deal with error that you are unwilling to have blotted out. ³I was a man who remembered the spirit and its knowledge. ⁴And as a man, I did not attempt to counteract error with knowledge so much as to *correct* error from the bottom up. ⁵Thus, whenever you refuse to misperceive you are indeed behaving as I behaved. ⁶I demonstrated both the powerlessness of the body and the power of the mind. ⁷By uniting my will with that of my Creator, I brought His light back into my mind, which naturally remembered the spirit and its own real purpose.

This paragraph contrasts the absolute certainty of divine reality and the confusion in which we habitually exist. God, and that which is created by God, *cannot doubt*; they “remain in surety, and therefore know that no miscreation exists” (16:1). If miscreations

did exist in that realm of knowledge, they would be real, and therefore not “*miscreations*” at all, but creations.

There is no communication between reality and illusion. Truth, or reality, cannot deal *directly* with errors that we are holding on to (16:2). This is why the Course takes an indirect approach, correcting errors “from the bottom up” (16:4). It does not attempt to restore knowledge directly; it erases our misperceptions (16:7–17:2), which allows us to once again choose knowledge.

How did Jesus “wake up” from the dream? He tells us that he did *not* “attempt to counteract error with knowledge” (16:4). He refused to misperceive (16:5). Knowledge can’t counteract error; it can’t *do* anything. So Jesus did not fight for the truth; he demonstrated it (16:6). By his life, as well as by his death and resurrection, he showed that the body is powerless (his body and the bodies of others), and the mind is all-powerful. What he did was to unite his will with God’s (16:7). He *chose* to align himself with the will of God, and *that* is what enabled him to remember spirit and the real purpose of spirit (16:6).

What strikes me about this paragraph is the humanity of Jesus. He wasn’t born totally aware of his union with God. He had to do what we all must do; he brought God’s light *back* into his mind (16:7). He was truly a man just like us, with a mind that harbored misperceptions. . He tells us here that we can do the same thing he did, we can behave as he behaved (16:5). We, too, can wake up as he did.

Paragraph 17

17 I cannot unite your will with God’s for you. ²But I can erase all misperceptions from your mind if you will bring it under my guidance. ³I am in a position to correct perception from the bottom up. ⁴This refers to the earlier analogy of the miracle’s power to turn time from the horizontal to the vertical axis.¹⁸

If we want to hold on to our errors, there is nothing that God can do about it directly. As Jesus says in 17:1, he cannot unite our will with God’s *for us*. Salvation cannot be imposed on anyone. As long as we choose error, we will have error. Each of us must make the choice for truth. Each of us must remember spirit and its knowledge, as Jesus did (16:5). Jesus can *assist* and *nourish* the process of choosing, but he cannot make the choice; that is up to you and to me. It’s all a matter of choice.

That is what he asks *us* to do. He asks us to bring our minds under his guidance, which is the same thing as aligning ourselves with the will of God. If we do that, we will remember spirit. We will remember what spirit is for, and what spirit knows (16:3; 16:7), and we will remember “naturally” (16:7), without any strain. If we align our will with God’s, Jesus will assist us by erasing our misperceptions, which are the only things that stand in our way (17:2; 18:1).

¹⁸ T-1.47.2:3: “The sudden shift from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been.”

For sentence 4, compare with T-1.47.2:3 in the footnote.

Paragraph 18

18 Only your misperceptions stand in your way. ²Without them, your own choice is certain. ³Sane perception induces sane choosing. ⁴The Atonement was an act based on true perception.¹⁹ ⁵I cannot choose for you, but I can help you make your own right choice. ⁶“Many are called but few are chosen” should read, “*All* are called, but few choose to listen.”²⁰ ⁷Therefore, they do not choose right. ⁸The “chosen ones” are merely those who choose right sooner. ⁹That is the real meaning of the celestial speed-up.²¹ ¹⁰Strong wills can do this now, and they will find rest for their souls.²² ¹¹God knows you only in peace, and this *is* your reality.

As soon as we perceive sanely, it is certain that we will choose sanely (18:1–3). This is why Jesus works so hard at getting us to clear up our perceptions. Although Jesus cannot choose *for* us, he can *help* us make the right choice (18:5). In Lesson 221, Jesus assures us that our minds are joined with his, and that his confidence is ours!

“Accept my confidence, for it is yours. Our minds are joined. We wait with one intent: to hear our Father’s answer to our call, to let our thoughts be still and find His peace, to hear Him speak to us of what we are, and to let Him reveal Himself unto His Son. (CE W-221.2:4-6)

He is with us as we do this. The message of the remaining sentences (18:5–11) is that being called by God is not a matter of being a “chosen one” in any way; we become chosen when *we* choose rightly. God calls everyone, and His gifts are received by all who choose to receive them. It’s just a matter of time who chooses now and who chooses later (18:8). That’s the only difference. Those who choose now “find rest unto their souls” (18:10). The use of the archaic word “unto” serves as a clue to help us realize that Jesus is quoting his own words from the Gospels here:

Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matthew 11:28–29, KJV).

¹⁹ The Atonement as an “act” refers to the resurrection.

²⁰ Matthew 22:14 (KJV): “For many are called, but few are chosen.”

²¹ In other words, the “chosen ones” who have been called back to help with the celestial speed-up are merely those who have chosen right sooner. For earlier references to the speed-up, see T-1.48.6:1-2 and T-2.XIII.3:2.

²² Matthew 11:29 (RSV): “Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls.” Taking his yoke upon us seems to be equated here with bringing our minds under his guidance, so that he can erase our misperceptions. As a result, we will “choose right” now.

Jesus is asking us to come to him, take his yoke and learn of him; that is, to place our minds under his guidance. The image is of a yoke that joins two oxen, pulling side by side in the same purpose. Here in the Course he is giving the same call he issued back in Galilee. As we give ourselves over to his guidance, our souls will find their rest. Why? Because, as we follow his guidance, we will be freed from illusions, and we will remember our reality in spirit, where we exist “only in peace” in the perfect knowledge of God (18 :11).

Appendix

Ken Wilber on Freud's Contribution

Start by taking one of the most historically profound and significant discoveries about human nature that has been made during the modern era—during just the past few hundred years: the nature of the psychodynamic unconscious, the nature of repression, the nature of the shadow, and the various therapies to address, and even heal, those dysfunctions (the sum total of which we call “Cleaning Up”). This healing itself genuinely helps us to discover a new type of Wholeness—the wholeness that results when the reduced, fragmented, and repressed mind is returned to its normal, larger, and more healthy state.

It's generally acknowledged that Sigmund Freud and his colleagues dramatically and profoundly changed the way that we look at human nature itself. It's said that along with Darwin's notion of evolution and Copernicus's idea of the heliocentric view, Freud's ideas are one of the three most profound changes that have ever occurred in how we view human nature.

Freud's ideas refer to a process that we call neither Waking Up nor Growing Up but Cleaning Up. Freud's view of psychoanalysis (his version of Cleaning Up) is based on the idea that when individuals repress or seal off various emotions and mental impulses, this repression causes various types of mental illness. Psychoanalysis aims to reunite the mind with this repressed shadow material and produce a Whole and healthy psyche.

We're not talking just about negative or defiled emotions. Almost all of the Great Religions have teachings on defiled emotions—that is, emotions that are harmful to human beings and that contribute to suffering and fragmentation—and ways to replace those defiled emotions with healthier, more wholesome, more joyous emotional states. But with Cleaning Up, we are talking about emotions that are actually repressed, emotions (or any mental qualities) that are deliberately denied, pathologically dissociated, disowned, and defensively sealed off and split off from the rest of the psyche (which fragments the true wholeness of the mind, a wholeness that the process of Cleaning Up was created in order to help restore). The active repression of emotions—which then creates, in their unconscious forms, painful neuroses and even psychoses—was, indeed, a relatively recent discovery, associated particularly, of course, with Sigmund Freud and his original inner circle, all of whom were truly geniuses—Carl Jung, Alfred Adler, Otto Rank, and Sándor Ferenczi. This discovery subsequently exploded into the work of thousands of researchers around the world, a discovery that would change, as we said, the most basic way that we view human nature itself.

Freud is credited with introducing (although there were several forerunners) the fundamental idea that the human mind, because of its evolutionary past, has an extensive area that itself is quite primitive but still active. We humans (as a conscious “ego”) can seal off and repress various conscious elements and hence push them into this primitive unconscious region (the “id”—which is Latin for “it,” or 3rd-person realities or “its” in

general). These “shadow” elements can then create various disturbing emotional and mental illnesses (neuroses and psychoses), and psychoanalysis aims to bring these unconscious “id” elements back into a healed state of oneness with “ego” consciousness. When Freud was asked to summarize what his new technique of psychoanalysis did, he famously said, “Where id was, there ego shall be.” That’s a perfect summary.

However, Freud never actually said that. Most people don’t know that Freud never once used the words ego or id. His official translator, James Strachey, added those words, which are Latin, because he thought they made Freud sound more scientific. The “ego” was the mostly conscious sense of self that we have (or our “I”), and the “id” was this mostly unconscious primitive material that was causing all the problems (an “it”). But Freud really never used those Latin terms. He used the German pronouns that are more accurately translated into English as “the I” and “the it.” So Freud would not say, “Derivatives of the id can negatively impact the ego,” although that is how Strachey would have translated it. A more accurate translation of something he said would be “Derivatives of the it can negatively impact the I.” He wrote and spoke just like that (in German).

And that’s what he was actually doing. He was looking at how we take material that belongs to the self or the “I”—some feeling or emotion, some thought or impulse, some trait or quality—and we deny that it’s ours; we push it out of our awareness, we disavow and disown it. When we do that, we convert it from a quality that is part of the “I,” part of my conscious self, and instead make it appear like it is not mine, like it is other, like it is an “it.” So instead of being responsible for my own anger, my greed, or my jealousy, I disown it and say, “The anger, ‘it’ just overcame me,” or “This greed, I don’t know where ‘it’ came from,” or “I don’t know how to control ‘it,’ this jealousy.” To fix this, we have to take that “it” back and make it part of the “I,” part of the self. So what Freud actually said was not “Where id was, there ego shall be.” He said, “Where it was, there I shall become.” That was truly brilliant; that really summarized psychoanalysis.

Freud gave a really wonderful analysis of disowning or repressing some traits. The “ego” and the “id” are just some weird Latin names and are really abstract, but the “I” and the “it” are immediate and very real realities—we all have some sense of an “I” as well as many areas of the mind that are uncontrollable and just appear as an “it.” We create shadow material by taking some “I” elements and disowning them as an alien “it.” We deny it, we disavow it, we disown it, we split it off from our conscious self, and then it appears as if it belongs not to my own 1st person or “I” but to some 3rd person—him, her, or it. But it’s actually mine.

A perfect example of this, which I often use, is a real research project, where zealous anti-homosexual crusaders—men who had spent much of their lives actively fighting against laws that protect gay people—were shown images of homosexual pornography (that is, actual gay sexual erotica), and these antigay crusaders demonstrated much more sexual arousal than the average straight male did. In other words, these crusaders themselves had homosexual desires, but they repressed those desires as shadow elements, projected that shadow material onto gay men, and then they tried to get rid of their own

shadows by getting rid of gay men. This is classic shadow projection—and the shadow-boxing that results.

In order to cure the problem, we have to take that “it” back and re-own it, reintegrate it, return it to the self, to the “I,” and thus restore the psychological wholeness that we lost when we repressed this shadow material. “Where it was, there I shall become.” And every time we do this, we are creating a greater mental Wholeness, which expands our self-sense from a narrow persona that is split from our shadows to a more complete, accurate, and whole psyche. Welcome to the Wholeness of Cleaning Up!

You can see why this is important, even from the research with antihomosexuals. Most homophobia is generated by shadow projections. Men who have not come to some sort of peace and acceptance about their own homosexual impulses will often project those impulses as shadow material and then hate gay men the way they originally hated their own shadows. If the Great Religions had been aware of the existence of repressed shadow material and the enormous amount of hatred, anger, and jealousy that it created, they would have had much more love and compassion than they did. In general, simply having ways to recognize and heal our own shadows gives us a profoundly important tool for increasing our own understanding, growth, and Wholeness.

Wilber, Ken. *Finding Radical Wholeness: The Integral Path to Unity, Growth, and Delight* (pp. 224-228). Shambhala. Kindle Edition.

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.