

ACIM Notes E-Text Volume 4 Use of Terms

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Preliminary rough draft of the *Shorthand Notes* corresponding to the *Use of Terms* volume.

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1) Introduction U(1)

(N 3:28)(Ur 1)

1 U1A1. This is not a course in ~~theoretical~~¹
 2 philosophy, nor is it concerned
 3 with precise terminology in connection with origins.
 4 It is concerned only with Atonement, or the
 5 correction of perception. The means of the Atonement
 6 is forgiveness. The structure of "Self" "~~individual~~
 7 ~~consciousness~~" is essentially irrelevant, because it is a
 8 concept representing the "original error" or
 9 the "original sin." To study the error itself
 10 does not lead to correction, if you are
 11 indeed to succeed in overlooking the
 12 error. And it is just this process of
 13 overlooking at which the course aims.

14 U1A2. All terms are potentially
 15 controversial, and those who seek controversy
 16 will find it *here*. Yet those who seek
 17 clarification will find it ~~as well~~².
 18 They must, however, be willing to overlook
 19 controversy, recognizing that it is a
 20 defense against truth. ~~In the form of~~
 21 ~~a delaying maneuver tactic~~³. Theological
 22 ~~considerations ????? as such concepts~~ are necessarily
 23 controversial, since they depend on belief and can therefore be
 24 accepted or rejected. A universal
 25 theology is impossible, but a universal

¹ Although crossed out here, the *Urtext* includes this word.

² Although crossed out here, the *Urtext* includes this word.

³ Although crossed out here, the *Urtext* includes this phrase, using "maneuver" instead of "tactic."

(N 3:29) (Ur 1)

1 experience is not only possible but necessary.

2 It is this experience toward which the course is directed.

3 Here alone consistency becomes

4 possible because here alone uncertainty

5 ends.

6 **U1A3.** This course remains within the ego

7 framework, where it is needed. It is not

8 concerned with what is beyond all

9 error because it is planned only to set

10 the direction towards it. Therefore it uses

11 words, which are symbolic, and cannot express

12 what lies beyond symbols. (~~It is not~~) It is

13 always the ego that questions because

14 it is only the ego that doubts. The

15 course merely gives another

16 Answer, once a question has

17 been raised. However, this Answer

18 does not attempt to resort to inventiveness

19 or ingenuity. These are attributes of the

20 ego. **THE COURSE IS SIMPLE.** It has

21 one function and one goal. Only in

22 that does it remain wholly consistent

23 because only that can be

24 consistent.

25 **U1A4.** The ego will demand many

(N 3:30) (Ur 1 - 2)

2) Mind-Spirit (this Ur heading occurs at line 17)

1 answers this course does not give.
 2 It does not recognize as questions
 3 the mere form of a question to which an answer
 4 is impossible. The ego may ask, "How
 5 did the impossible occur?", "~~To what did~~
 6 ~~the impossible happen?~~", and may ask it
 7 in many forms.
 8 Yet there is no answer; only
 9 an experience. Seek only this, and
 10 do not let theology delay you. **U(2) U 1 A 5.** ~~You will~~
 11 ~~notice that~~ the emphasis on structural
 12 issues in the course is brief and early.
 13 Afterwards, and soon, it drops away
 14 to make way for the central teaching.
 15 Since you have asked for clarification, however,
 16 these are⁴ the terms that are used in the beginning.
 17 **U 2 A 1.** The⁵ "mind" is used to represent the
 18 activating agent (~~or energy~~) of (?) Spirit,
 19 supplying the⁶ creative energy. The term ~~is~~
 20 ~~also used~~ is capitalized when⁷ it refers to
 21 God or Christ⁸.
 22 Spirit is the Thought of God which
 23 He created like Himself. The unified
 24 Spirit is God's one Son, or Christ.
 25 **U 2 A 2.** In this world, because the mind is split,

⁴ *Urtext* and *FIP* add "some of"

⁵ *Urtext* and *FIP* add "term"

⁶ *Urtext* and *FIP* change "the" to "its"

⁷ *Urtext* and *FIP* change this line to "When the term is capitalized."

⁸ *Urtext* and *FIP* add "(i.e., the Mind of God or the Mind of Christ)"

(N 3:31)(Ur 2)

1 the Sons of God appear to be separate.
 2 Nor do their minds seem to be joined.
 3 In this illusory state, the concept of an
 4 "individual mind" seems to be meaningful.
 5 ~~?Input and to be?~~
 6 It is therefore described⁹ AS IF ~~it~~ *mind* has two parts;
 7 spirit and ego. **U 2 A 3.** Spirit is the part that
 8 is still in contact with God through the Holy Spirit,
 9 Who abides in this part¹⁰ as
 10 well. **U 2 A 4.** The other part¹¹ is entirely illusory and
 11 makes only illusions. Spirit retains
 12 the potential for creating, but its Will which
 13 is God's, ~~is~~ *seems to be* imprisoned while the mind
 14 is not unified. The term "soul" is not
 15 used except in direct Biblical quotations
 16 because of its highly controversial nature.
 17 It would, however, be an equivalent
 18 of "spirit," with the understanding that, being
 19 of God, it is eternal and was never born.¹²
 20 ~~Even in this world the mind has~~
 21 Creation continues unabated because
 22 that is the Will of God. This Will is
 23 always unified, and therefore has no
 24 meaning in this world. It has no
 25 opposite and no degrees. **U 2 A 5.** The mind can be

⁹ *Urtext* and *FIP* insert "in the course"

¹⁰ *Urtext* and *FIP* insert "but sees the other part"

¹¹ *Urtext* and *FIP* insert "of the mind"

¹² These last two sentences are moved up to the previous paragraph in *Urtext*, *FIP* and in editor's mark-up in the *Notes*.

(N 3:32) (Ur 2 - 3)

1 right or wrong, depending on the voice it listens
 2 to¹³. Right-Mindedness listens to the Holy Spirit, forgives
 3 the world, and through Christ's vision sees the real
 4 world in its place. This is the final vision,
 5 the last perception, the condition in which God can take¹⁴
 6 the last¹⁵ step *Himself*. Here time and illusions end
 7 together. Wrong-mindedness listens to the ego,
 8 and makes illusions, perceiving sin and
 9 justifying anger, and seeing guilt, disease
 10 and death as real. Both the real⁽²⁾ world and
 11 this world⁽¹⁾¹⁶ are illusions because right-mindedness
 12 merely overlooks, or forgives, what never
 13 happened. U(3) Therefore it is not the One-Mindedness of the
 14 Christ Mind, Whose Will is one with God's.
 15 **U 2 A 6.** In this world the only remaining freedom
 16 is¹⁷ freedom of choice; always¹⁸ between only
 17 two choices or two voices. Will is not
 18 involved in perception at any level, and has
 19 nothing to do with choice. Consciousness
 20 is the receptive mechanism, receiving messages
 21 from above or below; from the Holy Spirit or the ego.
 22 Consciousness¹⁹ has levels, and awareness *can* shifts²⁰
 23 quite dramatically, but it cannot transcend the
 24 perceptual realm. At its highest
 25 it becomes aware of the real world, and can be

¹³ *Urtext* and *FIP* change "listen to" to "to which it listens"

¹⁴ *Urtext* and *FIP* change "can take" to "takes"

¹⁵ *Urtext* and *FIP* change "last" to "final"

¹⁶ *Urtext* and *FIP* substitute "this world and the real world" and the handwritten superscript editing marks, shown here as (1) and (2) instruct that change.

¹⁷ *Urtext* and *FIP* insert "the"

¹⁸ *Urtext* and *FIP* insert "this choice is always"

¹⁹ Between lines 18 and 19, with an arrow pointing to line 22, the following words are written "*In this world, there are only wishes, desires and hopes.*"

²⁰ First written "awareness shifts" the glyph for "can" is written above the line, with the apparent intent to change it to "can shift."

(N 3:33)(Ur 6)

4) Forgiveness – The Face of Christ (this Ur heading occurs at line 4)

1 trained to do so increasingly. Yet the very
2 fact that it has levels and can be trained
3 demonstrates that consciousness cannot reach knowledge.
4 **U4A1.U(6)** Forgiveness is for God and toward God but
5 not of Him. It is impossible to think of anything He
6 created that could need forgiveness.
7 Forgiveness then is an illusion, but because of its
8 purpose, which is the Holy Spirit's, it has one
9 difference. Unlike all other illusions
10 it leads away from error and not towards
11 it. **U4A2.** Forgiveness might be called a
12 kind of happy fiction; a way in which
13 the unknowing can bridge the gap
14 between their perception and the truth. They cannot
15 go directly from perception to knowledge because
16 they do not think it is their will to do so. This
17 makes God appear to be an enemy
18 instead of what He really is. And
19 it is just this insane perception that
20 makes them unwilling merely to rise up and
21 to return to Him in peace.
22 **U4A3.** And so they need an illusion
23 of Help, because they are helpless; a
24 Thought of peace because they are in conflict.

(N 3:34) (Ur 6)

1 God knows what His Son needs before
 2 he asks. He ~~could not be~~²¹ at all
 3 concerned with form, but having given
 4 the content it is His Will that it be
 5 understood. And that suffices.
 6 The form adapts itself to need; the
 7 content is unchanging, as eternal
 8 as its Creator.

9 **U4A4.** The face of Christ has to be seen before
 10 the memory of God can return. The reason is obvious.
 11 Seeing the Face of Christ is perceptual²². No-one
 12 can look on knowledge. But the Face of Christ is the
 13 great Symbol of forgiveness. It is
 14 salvation. It is the symbol of the real world.
 15 Whoever looks on this no longer sees the
 16 world. He is as near to Heaven as
 17 is possible outside the gate. Yet from this
 18 gate it is no more than just a step
 19 inside. It is the final one.²³ And this
 20 we leave to God. **U4A5.** It is a symbol, too,
 21 but as the symbol of His Will
 22 alone it cannot be divided. And so
 23 the Unity that it reflects becomes
 24 His Will. It is the only thing still in the
 25 world in part, and yet the bridge to

²¹ *Urtext* and *FIP* have "is not" in place of the words which are crossed out and appear to be "could not be." .

²² *Urtext* has "involves perception" while *FIP* has "involves perception."

²³ *Urtext* and *FIP* have "step".

(N 3:35) (Ur 7)

1 Heaven. U(7)
2 **U4A6.** God's Will is all there is. We can but go
3 from nothingness to everything; from hell
4 to Heaven. Is this a journey? No, not
5 in truth, for truth goes nowhere. But
6 illusions shift from place to place; from time
7 to time. The final step is also but
8 a shift. As a perception it is
9 part unreal. And yet this part
10 will vanish. What remains is peace
11 eternal and the Will of God. **U4A7.** There are no
12 wishes now for wishes change. Even
13 the wished-for can become unwelcome. That
14 must be²⁴ because the ego cannot be at peace.
15 But Will is constant, as the gift of
16 God. And what He gives is always like Himself.
17 This is the purpose of the Face of Christ.
18 It is the gift of God to save His Son.
19 But look on this and you have been forgiven.
20 **U4A8.** How lovely does the world become in just
21 that single instant when you see the
22 truth about yourself reflected there.
23 Now you are sinless and behold your
24 sinlessness. Now you are holy and

²⁴ *Urtext* and *FIP* insert "so"

(N 3:36) (Ur 7)

5) Perception – Knowledge (this Ur heading occurs at line 8)

1 perceive it so. And now the mind
 2 returns to its Creator; the joining of the
 3 Father and the Son, the Unity of unities that stands
 4 behind all joining and²⁵ still beyond them
 5 all. God is not seen but only
 6 understood. His Son is not
 7 attacked but recognized.

8 **U5A1.** The world ~~we~~ you see is an illusion of a
 9 world. God did not create it, for what
 10 He creates must be eternal as
 11 Himself. Yet there is nothing in the world
 12 you see that will endure forever. Some
 13 things will last in time a little while
 14 longer than others. But the time will come
 15 when all things visible will have an end.

16 **U5A2.** The body's eyes are therefore not the means by which the
 17 real world can be seen, for the illusions
 18 that they look upon must lead to more
 19 illusions of reality. And so they do.
 20 For everything they see not only
 21 will not last, but lends itself to
 22 thoughts of sin and guilt. While
 23 everything that God created is
 24 forever without sin and therefore is forever
 25 without guilt.

²⁵ *Urtext* and *FIP* substitute “but” for “and”

(N 3:37) (Ur 7 - 8)

1 **U5A3.** Knowledge is not the remedy for
2 false perception since, being another
3 level, they can never meet. The one
4 correction possible for false perception
5 must be true perception.
6 **U(8)** It will not endure. But for the time it lasts it
7 comes to heal. For true perception is a
8 remedy with many names. Forgiveness,
9 salvation, Atonement, true perception, all
10 are one. They are a²⁶ one beginning with the
11 end to lead to Oneness far beyond themselves.
12 True perception is the means by which the world
13 is saved from sin, for sin does not exist. And
14 it is this that true perception sees. **U5A4.** The world
15 stands like a block before Christ's face.
16 But true perception looks on it as nothing
17 more than just a fragile veil, so easily
18 dispelled that it can last no longer than
19 an instant. It is seen at last for only what
20 it is. And now it cannot fail to disappear,
21 for now there is an empty place made clean and
22 ready. Where destruction was perceived the
23 face of Christ appears, and in that instant is the
24 world forgot, with time forever ended as the
25 world spins into nothingness from where it came.

²⁶ *Urtext* has "a" crossed out and "the" written in. *FIP* has "the."

(N 3:38) (Ur 8)

1 **U5A5.** A world forgiven cannot last. It was the home
 2 of bodies. But forgiveness looks past bodies.
 3 This is its holiness; this is how it heals. The
 4 world of bodies is the world of sin, for
 5 only if there is a body is sin possible.
 6 From sin comes guilt as surely as
 7 forgiveness takes all guilt away.
 8 And once all guilt is gone what
 9 more remains to keep a separated world
 10 in place? For place has gone
 11 as well, along with time. Only the body
 12 ~~seems to~~ makes the world seem real,
 13 for being separate, it could not
 14 remain where separation is impossible. Forgiveness
 15 ~~proves~~ shows it is impossible because it sees it
 16 not. And what you then will overlook will
 17 ~~not~~ be understandable to you, just as its
 18 ~~opposite presence was~~ once had been your certainty²⁷.
 19 **U5A6.** This is the shift that true perception
 20 brings: What was ~~perceived as?~~ projected
 21 out is seen within, and only²⁸ there²⁹
 22 their forgiveness lets it disappear. For
 23 there the altar to the Son is set, and there his
 24 Father will be is³⁰ remembered. Here are all
 25 illusions brought to truth and laid upon the

²⁷ *Urtext* has the following: "The *Urtext* has "just as its opposite was once your certainty" which, since "its" refers to "sin" appears to be an error. Immediately after this is typed "presence once had been your certainty" which appears to make more sense." *FIP* uses the edited form here: "And what you then will overlook will not be understandable to you, just as its presence once had been your certainty."

²⁸ *Urtext* and *FIP* omit "only."

²⁹ The glyph for "there/their" appears twice, which appears to mean "there their forgiveness." The *Urtext* and *FIP* both omit "their."

³⁰ *Urtext* and *FIP* have "is" instead of "will be."

(N 3:39) (Ur 8 - 9)

1 altar. What is seen outside must lie
2 beyond forgiveness, for it seems to be
3 forever sinful. Where is hope while
4 sin is seen as outside? What remedy
5 can guilt expect? But seen
6 within your mind, guilt and forgiveness for an
7 instant lie together, side by side,
8 upon one altar. There at last ~~is~~ are
9 sickness and its single remedy joined
10 in one healing brightness. God has
11 come to claim His Own. Forgiveness is
12 complete. U(9)

13 **U5A7.** And now God's knowledge,
14 changeless, certain, pure and wholly
15 understandable, enters its
16 Kingdom. Gone is perception, false
17 and true alike. Gone is forgiveness, for
18 its task is done. And gone are
19 bodies in the blazing light upon the
20 altar to the Son of God. God knows it is
21 His Own, as it is his. And here They
22 join, for here the face of Christ has
23 shone away time's final instant, and
24 now is the last perception of the world
25 without a purpose and without a cause.

(N 3:40)(Ur 8 - 9)

6) Jesus – Christ (this Ur heading occurs at line 15)

1 For where God's memory has come at last
 2 there is no journey, no belief in sin, no
 3 walls, no bodies, and the grim appeal of
 4 guilt and death *is there* snuffed out forever. **U 5 A 8.** Oh
 5 my brothers, if you only knew the peace
 6 that will envelop you and hold you safe and
 7 pure and lovely in the Mind of God, you could
 8 but rush to meet Him where His altar
 9 is. Hallowed your Name and His, for
 10 they are joined here in this holy place.
 11 Here He leans down to lift you
 12 back to Him, out of illusions into holiness;
 13 out of the world and into timelessness; out
 14 of all fear and given back to Love.
 15 **U 6 A 1.** There is no need for help to enter
 16 Heaven for you never left. But there is
 17 need for help beyond yourself as you're³¹
 18 circumscribed by false beliefs of your
 19 Identity, Which God alone established
 20 in reality. Helpers are given you in many
 21 forms, although upon the altar They are
 22 One³². Behind³³ each one there is a Thought of
 23 God, and this will never change. But
 24 they have names which differ for a time, for
 25 time needs symbols, being itself unreal.

³¹ *Urtext* and *FIP* have "you are." The glyph here could be "you" or "your" or "you're" and the latter seems likely.

³² *Urtext* and *FIP* omit the capital.

³³ *Urtext* and *FIP* substitute "Beyond" for "Behind."

(N 3:41)(Ur 9 - 10)

1

2 Their names are legion, but we will not go beyond

3 the names the course itself employs. God

4 does not help because He knows no

5 need. But He creates all Helpers

6 of His Son while he believes his

7 fantasies are true. Thank God for

8 them for they will lead you home.

9 **U(10) U 6 A 2.** The Name of Jesus is the Name of

10 one who was a man but saw the face of

11 Christ in all his brothers and remembered

12 God. So he became identified with

13 Christ, a man no longer, but at

14 one with God. The man was an illusion,

15 for he seemed to be a separate being,

16 walking by himself, within a body that appeared

17 to hold his self from Self, as all illusions

18 do. Yet who can save unless he

19 sees illusions and then identifies them as

20 what they are? Jesus remains a

21 Savior because he saw the false

22 without accepting it as true. And

23 Christ needed his form that He might

24 appear to men and save them from their own illusions.

25 **U 6 A 3.** In his complete identification with the Christ -

26 the perfect Son of God, His one creation and

(N 3:42)(Ur 10)

1 His happiness, forever like Himself and One with Him -
2 Jesus became what all of us must be.
3 He led the way for us to follow him. He
4 leads us back to God because he saw the
5 road before him, and he followed it. He
6 made a clear distinction, still obscure
7 to us, between the false and true. He offered
8 us all a final demonstration³⁴ it is impossible
9 to kill God's Son, nor can his life in any way
10 be changed by sin and evil, malice,
11 fear or death. **U6A4.** And therefore all your sins have been
12 forgiven you because they carried no effects at all.
13 And so they were but dreams. Arise with him
14 who showed you this because you owe him
15 this who shared your dreams that they might
16 be dispelled. And shares them still
17 to be at one with you.
18 **U6A5.** Is he the Christ? Oh yes, along
19 with you. His little life on earth was not
20 enough to teach the mighty lesson that he
21 learned for all of us. He will remain with you
22 to lead you from the hell you made to God.
23 And when you join your will with his, your sight will
24 be his vision, for the eyes of Christ are
25 shared. Walking with him is just as natural

³⁴ *Urtext* has "that" handwritten in, and *FIP* keeps it.

(N 3:43)(Ur 10 - 11)

1 as walking with a brother whom you knew since you were
2 born, for such indeed he is. Some bitter idols
3 have been made of him who would be only brother to the
4 world. Forgive him your illusions, and behold how
5 dear a brother he would be to you. For he will
6 set your mind at rest at last and carry it
7 with you unto your God.

8 **U(11)U 6 A 6.** Is he God's only Helper? No, indeed.
9 For Christ takes many forms with different
10 names until their oneness can be recognized. But
11 Jesus is for you the bearer of Christ's single
12 message of the Love of God. You need no other.
13 It is possible to read his words and benefit from them
14 without accepting him into your life. Yet he
15 would help you yet a little more if you
16 will share your pains and joys with him, and ~~leave~~
17 leave them both to find the peace of God. Yet still
18 it is his lesson most of all that he would have you
19 learn, and it is this:

20 "There is no death because the Son of God is like his
21 Father. Nothing you can do can change Eternal
22 Love. Forget your dreams of sin and guilt, and come with
23 me instead to share the resurrection of God's Son. And
24 bring with ~~these~~ you all those whom He has sent

(N 3:44)

1 ~~to care for~~ to you to care for as I care for you."

2 **7) The Holy Spirit**

3 **U7A 1.** Jesus is the manifestation of the Holy Spirit, Whom
4 he called down upon the earth after he

5 "ascended into Heaven," or became

6 completely identified with the Christ, the Son of

7 God as He created Him. The Holy Spirit,

8 being a creation of the one Creator,

9 creating with Him and in His likeness

10 or Spirit, is eternal and has never

11 changed. He was "called down upon

12 the earth" in the sense that it was now

13 possible to accept Him and to hear His Voice.

14 His is the Voice for God, and is therefore taking³⁵

15 form³⁶. This form is not His reality, which God alone knows along with Christ,

16 His real Son, Who is part of Him.

17 **U7A 2.** The Holy Spirit is described throughout the course as giving us the

18 answer to the separation and bringing the plan of the Atonement to us,

19 establishing our particular part in it and showing us exactly what it is. He

20 has established Jesus as the leader in carrying

21

³⁵ *Urtext* has written modifications which *FIP* preserves, putting this into the past tense, "has therefore taken" instead of "is therefore taking".

³⁶ From this point to end of page is missing ... half the *Notes* page is torn off. The bold, italic type is drawn from the *Urtext* manuscript.

(N 3:45)(Ur 11 - 12)

1 out this plan since ~~??~~ he was the first to
2 complete his own part perfectly. All
3 power in Heaven and earth is therefore given him,
4 and he will share it with you when you have completed
5 yours. The Atonement principle was given
6 to the Holy Spirit long before Jesus set it in
7 motion.

8 **U7A3.** The Holy Spirit is described as the remaining
9 communication link between God and His
10 separated sons. In order to fulfill this special
11 ~~function~~ *assignment* the Holy Spirit has assumed a
12 dual function. He knows because He is
13 part of God; He perceives because He U(12)
14 was sent to save humanity. He is
15 the great correction principle; the bringer
16 of true perception, the inherent power of the
17 vision of Christ. He is the light in which the
18 forgiven world is perceived; in which the face of
19 Christ alone is seen. He never forgets
20 the Creator or His Creation. He never
21 forgets the Son of God. He never forgets
22 you. And He brings the Love of your Father to
23 you in an eternal shining that will never be
24 obliterated because God has put it there.

25 **U7A4.** The Holy Spirit abides in the part of your mind

(N 3:46)(Ur 12)

1 which³⁷ is part of the Christ Mind. He represents
 2 your Self and your Creator, Who are One. He
 3 speaks for God and also for you, being joined with
 4 both. And therefore He is³⁸ He Who proves them One. He
 5 seems to be a Voice, for in that form He
 6 speaks God's Word to you. He seems to be a
 7 Guide through a far country, for you need
 8 that form of help. He seems to be whatever
 9 meets the needs you think you have. But He is not
 10 deceived when you perceive yourself³⁹
 11 entrapped in needs you do not have. It is from
 12 these He would deliver you. It is from these that
 13 He would make you safe.

14 **U 7 A 5.** You are His manifestation in this world.
 15 Your brother calls to you to be His Voice along
 16 with him. Alone he cannot be the Helper of God's
 17 Son for he alone is functionless. But
 18 joined with you he is the shining Savior of the
 19 world, Whose part in its redemption
 20 you have made complete. He offers thanks to you
 21 as well as him for you arose with him when
 22 he began to save the world. And you will be
 23 with him when time is over, and no trace
 24 remains of *spiteful* dreams ~~of spite~~ in which you
 25 dance to death's thin melody. For in its place the

³⁷ *Urtext* and *FIP* change "which" to "that"

³⁸ The glyph here appears certainly to be that for "he is" and not "it is." *Urtext* and *FIP* both change this to "it is." In the original "And therefore He is He Who proves them one" would be the most consistent capitalization. Capitalization of glyphs is generally impossible to determine.

³⁹ *Urtext* and *FIP* have "your self" although the *Notes* seems clearly to have this as a single word "yourself."

(N 3:47) (Ur 12)

1 hymn to God is heard a little while. And then the
2 Voice is gone, no longer to take form but to
3 return to the eternal Formlessness of God.
4

3) The Ego- The Miracle

(N 3:48)(Ur 4)

1 U3A1. Illusions will not last. Their death is sure,
2 and this alone is certain in their world. It is the
3 ego's world because of this. What is the ego?
4 But a dream of what you *really* are. A thought
5 you are apart from your Creator and a wish to
6 be what He created not. It is a
7 thing of madness, not reality at all.
8 A name for namelessness is all it is.
9 A symbol of impossibility; a choice for
10 options that do not exist. We call it
11 that to help us understand that it is nothing
12 but an ancient thought that what
13 is made has immortality. But what
14 could come of this except a dream which,
15 like all dreams, could only die?

16 U3A2. What is the ego? Nothingness, but in
17 a form that seems like something. In a
18 world of form the ego cannot be denied for
19 it alone seems real. How could
20 God's Son as He created him abide
21 in form or in a world of form? Who asks
22 you to define the ego and explain how
23 it arose can be but he who thinks it
24 real, and seeks by definition to ensure
25 that its illusive nature is concealed

(N 3:49)(Ur 4)

1 behind the words that seem to make it so
2 ~~real~~. **U3A3.** There is no definition for a lie
3 that serves to make it true. Nor can there
4 be a truth that lies conceal effectively.

5 The ego's unreality is *not* denied by
6 words nor is its meaning ~~clear~~
7 clarified because its nature seems
8 to have a form. Who can define the indefinable?
9 And yet there is an answer even here.

10 **U3A4.** We cannot really make a definition for what
11 the ego is, but we CAN say what it is not. And
12 this is shown to us with perfect clarity.
13 It is from this that we deduce all that the
14 ego is. Look at its opposite and you
15 can see the only answer that is meaningful.

16 **U3A5.** The ego's opposite in every way, -- in
17 origin, effect and consequence -- we
18 call a miracle. And here we find
19 all that is not the ego in the world. Here
20 is the ego's opposite and here alone we look
21 on what the ego was. For here we see
22 all that it seemed to do, and cause and
23 its effects ~~???~~ must still be one.

24 **U3A6.** Where there was darkness now we see the light.
25 What was the ego? What the darkness was.

(N 3:50)(Ur 4 - 5)

1 Where was the ego? Where the darkness was.
2 What is it now and where can it be found?
3 Nothing and nowhere. Now the light has come:
4 Its opposite has gone without a trace.
5 Where evil was there U(5) now is holiness.
6 What is the ego? What the evil was.
7 Where is the ego? In an evil dream
8 that but seemed real while you were dreaming it.
9 Where there was crucifixion stands God's Son.
10 What is the ego? Who has need to ask?
11 Where is the ego? Who has need to seek
12 for an illusion now that dreams are gone?
13 **U3A7.** What is a miracle? A dream
14 as well. But look at all the
15 aspects of This dream, and you will never
16 question any more. Look at the kindly
17 world you see stretched forth before you
18 as you walk in gentleness. Look at
19 the helpers all along the way you travel,
20 happy in the hope of Heaven and the certainty
21 of peace. And look an instant, too, on
22 what you left behind at last and
23 finally past by. **U3A8.** This was the ego -- all
24 the cruel hate, the need for vengeance and the
25 cries of pain, the fear of dying and the

(N 3:51)(Ur 5)

1 urge to kill, the brotherless illusion and the
2 self that seemed alone in all the
3 universe.

4 This terrible mistake about
5 yourself the miracle corrects as
6 gently as a loving mother sings her
7 son *child* to rest. Is not a song
8 like this what you would hear? Would
9 it not answer all you thought to ask,
10 and even make the question meaningless?

11 **U3A9.** Your questions have no answer, being
12 made to still God's Voice, which
13 asks of everyone one question only:

14 "Are you ready yet to help Me save
15 the world?" Ask this instead of what
16 the ego is, and you will see ~~an endless~~
17 ~~lighting up of all the world~~ a sudden
18 brightness cover up the world the ego
19 made. No miracle is now withheld from
20 anyone. The world is saved from what
21 you thought it was. And what it is
22 is wholly uncondemned and wholly pure.

23 **U3A10.** The miracle forgives; the ego damns. Neither
24 need be defined except by this.

25 Yet could a definition be more sure,

(N 3:52)(Ur 5 & 13)

1 or more in line with what salvation asks?
2 Problem and answer lie together here, and having
3 met at last the choice is clear. Who
4 chooses hell when it is recognized? And who
5 would not go on a little while when
6 it is given him to understand the way is short and
7 Heaven is his goal? U(13)

8) Epilogue

9 **U 8 A 1.** Forget not once this journey is begun
10 the end is certain. Doubts along the way
11 will come and go and go to come again.
12 Yet is the ending sure. No one can fail
13 to do what God appointed him to do.
14 When you forget, remember that you walk
15 with Him and with His Word upon your heart.
16 Who could despair when hope like this is his?
17 Illusions of despair may seem to come,
18 but learn how not to be deceived by them.
19 Behind each one there is reality
20 and there is God. Why would you wait for this
21 and trade it for illusions, when His Love
22 is but an instant farther on the road
23 where all illusions end? The end IS sure

(N 3:100)(Ur 13)

1 and guaranteed by God. Who stands before
2 a lifeless image when a step away
3 the Holy of the Holies opens up
4 an ancient door that leads beyond the world?
5 **U8A2.** You ARE a stranger here, but you belong
6 to Him Who loves you as He loves Himself.
7 Ask but my help to ~~push~~ roll the stone away,
8 and it is done according to His Will.
9 **U8A3.** We have begun the journey. Long ago
10 the end was written in the stars and set
11 into the Heavens with a shining ray
12 that ~~holds~~ held it safe within eternity
13 and through all time as well. And holds it still;
14 unchanged, unchanging and unchangeable.
15 **U8A4.** Be not afraid. We only start again
16 an ancient journey long ago begun
17 that but seems new. We have begun again
18 upon a road we traveled on before
19 and lost our way a little while. And now
20 we try again. Our new beginning has
21 the certainty the journey lacked 'til now.
22 Look up and see His Word among the stars,
23 where He has set your Name along with His.

(N 3:99)(Ur 13 - 14)

1 Look up and see *find* your certain destiny
2 the world would hide but God would have you see.
3 **U8A 5.** Let us wait here in silence, and kneel down
4 an instant in our gratitude to Him
5 Who called to us and helped us hear His Call.
6 And then let us arise and go in faith
7 Along the way to Him. Now we are sure
8 we do not walk alone. For God is here,
9 and with Him all our brothers. Now we know
10 that we will never lose the way again.
11 The song begins again which had been stilled
12 only an instant, though it seems to be
13 unsung forever. What is here begun
14 will grow in life and strength and hope, until
15 the world is still **U(14)** an instant and forgets
16 all that the dream of sin had made of it.
17 **U8A 6.** Let us go out to⁴⁰ meet the newborn world,
18 knowing that Christ has been reborn in it,
19 and that the holiness of this rebirth
20 will last forever. We had lost our Way,
21 but He has found it for us. Let us come
22 and bid Him welcome Who returns to us
23 to celebrate salvation and the end
24 of all we thought we made. The morning star

⁴⁰ *FIP* replaces "to" with "and"

(N 3:96)(Ur 14)

1 of this new day looks on a different world
2 where God is welcome⁴¹ and His Son with Him.
3 We who complete Him offer thanks to Him,
4 as He gives thanks to us. The Son is still,
5 and in the ~~peace~~ quiet that God has given him
6 enters his home and is at peace at last.
7 there is still at last.
8 Enters the stillness of his home at last.⁴²

⁴¹ *Urtext* and *FIP* replace “welcome” with “welcomed”

⁴² Note the three variants Schucman offers for the final sentence; she ended up using the first one.

Editor's Notes

It is wholly impossible to represent all the subtle nuances of handwriting in type. No typed copy or transcript of the *Notes* can really be viewed as more than an “indexing tool” to provide a machine-readable text which can be easily searched. Having found the reference in the searchable e-text, one can then easily locate the exact spot in the *Notes* themselves for closer inspection.

The purpose of this document *is not* to be a replacement or substitute for the *Notes*, because it simply cannot be that, but rather it is intended to be a kind of index reference to help those unfamiliar with Schucman's handwriting work through it more easily and to provide a searchable file for reference.

There are two common features to Schucman's *Notes* which we do attempt to indicate with typographical cues. When a word is crossed out in the manuscript, we indicate that with a ~~strike~~through font and when a word or glyph is inserted as a superscript between the lines, or there is otherwise an apparently later handwritten edit, we indicate that fact with *italic* type to notify the reader that something is different and bears closer scrutiny of the handwritten page.

Round bracketed numbers at the beginning of the page are *Notes* folio numbers from the MPF facsimile distribution and the (Ur ##) indicates the corresponding *Urtext* manuscript page number at the point of the page break, for cross-referencing purposes.

The first *Notes* page of section 7 is half torn away. We present in bold type the *Urtext* reading for the segment which is missing, since we have no other source to indicate what *might* have been there.

CAVEAT!

In a number of instances the handwriting is uncertain and we use the *Urtext* reading unless we're sure the *Notes* reading really *is* different. When we have no idea what the handwriting says, we use ????. With better quality facsimiles of the *Notes* or with greater skill in reading Helen's hand, there may be significant alterations to what you see here. To a large extent this material represents a “best guess” and is a first draft and almost certainly contains errors. Should you notice any, do let us know!

This material is sized for “side-by-each” comparison with the MPF *Notes* material. If you print the *Notes* from Acrobat reader using the “Tile all pages” setting, using two sheets for each page, you end up with one *Notes* page per sheet, and it will line up almost exactly with straight printing of this document. With a three punch and a binder, you can then have the two pages, the *Notes* manuscript on one side, and the *Notes E-Text* on the other, almost perfectly aligned horizontally. You can also print to a file with Acrobat and then display the two pages on a computer monitor, side by side as well.