

1                      *The Shorthand Notes*                      Pre-Canonical                      1  
Three cover pages Notes 4:1 through Notes 4:3 pages contain  
the following words:

Unpublished Writings of Helen Schucman Volume 4

Text, Notebook - 1a,b; 2; 3

TXu ... 421-821

Text 1a

The "Pre-Canonical" material consists of some 25 pages of Helen Schucman's *Shorthand Notebooks* which predate the first page of the *Text* volume of *A Course in Miracles*.

The earliest page is dated 10/19/65. The first Miracle Principle begins on N 4:28 and bears the date 10/21/65

Please see the end of the document for further *Editor's Notes*.

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(N 4:4)

1 10/19/65

~~Check Ruth Cutler~~

2 Super? ~~Ann Gardner??~~ ~~C.D.P.~~ ~~Dave J????~~

3 ~~Bill T????<sup>±</sup>~~

4

5

6 I think there is an error about this not noticing and  
 7 not remembering names, etc. I don't think it's only or even  
 8 primarily projection. It may be more a fear of  
 9 involvement or interaction due to an interpretation of  
 10 interaction as one dominating and the other subservient or one  
 11 getting and the other losing. You avoid this if you  
 12 don't meet. Or even see.

13 About the idea of "who even bothers  
 14 about me" syndrome seems to be  
 15 more than a way of denying error.  
 16 While it does serve as a rationalization  
 17 for exploiting one another (ex: I called  
 18 Harold before Elkin who wouldn't know  
 19 me) It may also be a denial of  
 20 my own strength which, I fear, has  
 21 been misused.

22 I may even have suffered  
 23 a lot for misusing it. (you too Bill)

24 The fallacy now is if I don't  
 25 use anything of mine I won't

---

<sup>1</sup> The reader will note a great number of question marks in these pages which indicate we are very unsure of our transcription. While a question mark indicates we are particularly unsure of a reading, the legibility issues in this section are such that we are unsure of a great deal more than we've marked. This is at least as much of a "guess" as anything else.

(N4:5)

1 hurt anybody so I won't be  
2 hurt myself. The obvious answer is that  
3 paralysis won't get you anywhere  
4 literally as well as figuratively.  
5 (P.M.) ??? ? real depression is very rare now  
6 distantiation is the right word,  
7 but the distantiation is between the soul and the  
8 body. It represents a remaining  
9 inability.

10 I think under the projection and all that  
11 stuff is a hidden nostalgia for the  
12 soul. We want it back so we like  
13 to identify with it because that is what we  
14 are really and somewhere we know it.

15

16 Dream - Host for the soul - the body is a temple  
17 and we know ours are unworthy - the crucifixion  
18 was a total rejection of the body by ourselves  
19 (projection) and its "destruction" which was really  
20 a purification. As a result, the soul  
21 could enter entirely into the temple,  
22 heal it, and use it only constructively.

23

24 But I still think that we have to place the

(N4:6)

1 soul outside until the temple is  
2 ready. Maybe that's what the "Sword  
3 for God" cleansing meant but I  
4 do not think it should really be so literal.

5

6 Dream: I was telling Bill in  
7 front of some sort of Board that  
8 I knew some people very well  
9 whom they needed to help them with  
10 something. Bill told me  
11 very gently, that perhaps I  
12 should be careful about  
13 contacting them because they did not like me.  
14 I had been their teacher but he  
15 knew that there was a ?general????  
16 feeling of dissatisfaction about me as  
17 a teacher among my students,  
18 but these two in particular? *Both? Men?* They felt very  
19 strongly about ~~is~~ it. All I  
20 remember is that I was concerned  
21 about their major, as a means  
22 of identification ((later, or perhaps  
23 ???? Psychology evaluate their threat value.  
24 If they were not Psychology majors, chances are

(N 4:7)

1 it did not matter too much)

2       Apparently one was majoring in  
3 Egyptology which was a passionate  
4 interest of his. ((I think now he was  
5 preparing himself to ~~do~~ go to Egypt on  
6 an archaeological mission)) I dismissed  
7 him as a threat because his interests were  
8 obviously not related to psychology. ((as  
9 now constituted anyway)). So I was  
10 safe. ((Bill thought this was a mistake.))

11       The other one I did not know about but  
12 I think I was much more afraid of  
13 him. But you said I shouldn't  
14 give in to fear.

15

16 Tell Bill (urgent) - it's odd  
17 that I couldn't remember the  
18 correct quotation "in as much as you  
19 do it to the least of these my  
20 children/brother ..." I first  
21 decided the quote probably stopped with  
22 "the least of these" and I was merely  
23 confused about an addition I  
24 was sticking in but which was not really  
25 there. Then I couldn't decide

(N 4:8)

1 whether it was children ?or? brothers, and I  
2 was told to ask you.

3 It is odd that you apparently  
4 couldn't decide between the same two  
5 terms.

6 The Order is to be sure you  
7 know this is important for  
8 both of us.

9

10 Note: I am afraid of  
11 Cornell today. ?any very serious???  
12 consultations there Re: date  
13 handling. If I can  
14 get my soul in place  
15 it will be all right though.

16

17 I was really quite depressed this A.M, which is  
18 now very unusual (I used ??? to all  
19 the time) But he says "Be of good  
20 cheer - I have overcome the world."

(N 4:9)

1 10/20/65 C.D.P. Heather Rose Cutler

2 Dave John William's Paper

3

4

5 I was very glad you called, because even

6 though my I don't think I was upset

7 beyond a brief moment. I went

8 briefly and very inappropriately into shock when

9 you said "Dotty is waiting and you can get into

10 a cab alone, can't you?" There is no

11 competition at all between Dotty and me, and I

12 thought chances were she did need you

13 more at the time. I know you'll never

14 abandon me.

15 So the cab was waiting at the corner.

16

17 A rather surprising thing happened while I

18 was meditating after your call. I said

19 just what you suggested: "I am quite

20 distressed about something which is probably

21 an error in perception of some sort, and

22 would you please straighten me out."

23

24 So he said "in dying I live."

(N 4:10)

1 But be sure you understand what it means.”

2 I got terribly frightened because  
3 I thought I must be dying, and then  
4 I figured it's not a bad way to  
5 go - just relax and enjoy it. So I  
6 just got resigned and very calm.

7

8 And then it happened. I suddenly  
9 realized that this was terribly selfish, and  
10 I decided that I really loved you very  
11 much and if I just died off you  
12 would be terribly shocked and your  
13 progress might even be arrested,  
14 and after you had gone so far too<sup>2</sup>.  
15 And Jonathan would never get  
16 over it, because he is not ready yet,  
17 either, and neither is Chip. (not the small  
18 “c” and also Chip's remark on the  
19 train “the chips have to go” - his name  
20 is Charles.

21

22 So I prayed that I could  
23 stay as long as I could help,  
24 and wouldn't it be wonderful!

---

<sup>2</sup> In between the lines is “Please let me stay and help him a while longer.”

(N 4:11)

1

2 I can only be alright then.

3

4 I was very happy about this for a

5 while, and then got frightened,

6 but ~~Chip~~ I thought Chip was

7 there so I got up.

8

9 In the session we got onto Chip's

10 father. He spoke of a whole

11 series of episodes he never mentioned

12 before which occurred after his mother

13 went, and which clearly emphasized that his

14 ??? father was a bastard. He

15 recounted these (and things were really awful)

16 with no emotion at all, and was

17 surprised to hear that he had never

18 told me about any of these, even though he

19 was not lying or *hiding* any more to the best of his

20 knowledge.

21

22 I said a prayer for him which

23 he was sort of stumbling around

24 verbally, and then asked him why he

(N 4:12)

1 obviously wanted to hang on to what  
2 was obviously real and very intense  
3 hatred and insisted on hiding  
4 it for reasons of his own which is  
5 undoubtedly bad."

6

7 I was quite surprised with  
8 how quickly he got the idea  
9 that he was doing his part,  
10 aside from whatever his father had  
11 to answer for, which was a very different  
12 issue.

13

14 Chip said he wanted to  
15 get rid of this and meant it,  
16 too, after I said "why  
17 don't you just release him from this,  
18 because you don't need it." And  
19 Chip said he wants to  
20 let his father rest in peace and  
21 also find salvation of himself, but that  
22 this was interfering.

23

24 Maybe I made a mistake  
25 by taking the "mental health"

(N 4:13)

1 role here, especially in view of my  
2 own dream, but I don't think  
3 so. The mistake may have been  
4 for me rather than for Chip.

5

6 Dream: being very scared and  
7 tired and upset, I doped  
8 myself up and went to sleep early,  
9 but I did ask Him to pray while  
10 I knocked myself out for a  
11 short pause.

12

13 This morning it occurred to me that  
14 I had no right to waste  
15 anything - money, clothes, or  
16 my own life, because ~~these~~ everything  
17 has to be used right. It all  
18 has a place in the Plan. And you  
19 must not throw gifts away.

20

21 Life is a gift you receive to help you  
22 gain eternal life. It is the major  
23 way He can help you now.

24

25 Life insurance = and really what you should

(N 4:14)

1 say it is that you want to live as  
2 long as you are any use to Him,  
3 and then you will do just that.  
4 And only good will come of it  
5 to everybody - Amen.

6

7 So I decided to die soon, which I  
8 would have done. This was not a  
9 decision I should make, because it  
10 may be a terrible waste which  
11 I would have to answer for. But  
12 you can change prophecies if you  
13 change your mind, so maybe  
14 I should say I'd rather  
15 leave it up to Him.

16

17 (Bill - I'm upset about this,  
18 but I know it's right)

19

20 P.S. I keep forgetting the dream.  
21 You and Jonathan came with me to  
22 evaluate my own therapy with Dr. K.  
23 After the session, you and Jonathan agreed that  
24 the work was going well and K. was  
25 good enough, not ?pedestr,? limited

(N 4:15)

1 10/21/65 Armstrong Vol. 1

2 C.D.P. John. W's paper

3

4 Ask what is interfering with Bill's ???

5 and how to overcome this.

6 Bill's list

7

8 =====

9 The cab driver asked if I minded

10 music and I thought maybe it

11 would help me pray for Dave,

12 so we started with a march and

13 I thought "come on Dave, join

14 us - we are all marching together."

15 And then it was a ballet, and I

16 thought "come on Dave, God

17 has room for lighter moments

18 too."

19 Dave, don't give in = you have

20 a real mission = don't lose your

21 chance = miracles are the natural

22 law.

23 Then I asked Christ to help

24 Dave know He was there and to

25 see Him and know the truth so he

26

(N 4:16)

1

2 could be free."

3 "If any two come together in my

4 name = Dave, you must be the

5 other = we need you = life heals,

6 not death..."

7 Maybe while Dave is sleeping

8 our unconscious minds can

9 reach Christ and He will unite

10 us in prayer = we can do it,

11 Dave.

12

13 ((Dave once stood in

14 Arnie Gold's way and somehow

15 interfered with his progress. Gold

16 knows he must forgive him and

17 do everything he can to release

18 him. That's why Gold loved

19 Dave on sight and has been

20 pathetically devoted to him. Gold is

21 afraid to "let Dave die" because

22 he knows this is his karmic debt.

23 Dave is in this position now

24 because of what he did to Arnie.

25 And they are both in prison.

26

(N 4:17)

1

2 Dave - listen to me now and

3 let Christ help you - leave

4 it to him and rest=

5 Don't hurt Arnie again

6 by walking out on him.

7 Arnie needs a miracle to

8 teach him that the brain is not the

9 seat of life but God is. He

10 can learn this if you are willing to

11 stay and teach him.

12 Help save us all, Dave.

13 Please cooperate.

14

15 You once denied the truth

16 to Arnie Gold = please release

17 him and yourself now.

18 You taught him wrong

19 Dave, but remember how good

20 you always were in teaching the

21 emotionally disturbed and

22 teach him right now.

23 Dear Dave, show Arnie

24 that the spirit does not live in the

25 brain. Turn this statement the

26

(N 4:18)

1 right way, and know that the  
2 Spirit can heal the brain which it  
3 made. It is not the other way.

4

5 Release the children this time,  
6 Dave - please, for Christ's  
7 sake, Amen.

8

9 Dave = remember your little girl =  
10 she is unmarked even though  
11 she was conceived by accident in  
12 a uterus that was supposed to  
13 be sterile because it was so  
14 damaged by fibroid tumors they  
15 said it had to be removed.

16 But it was still a temporary  
17 home for a perfect child,  
18 against all odds according to  
19 human medicine.

20

21 Please, Dave, don't identify  
22 with your brain. Know your own  
23 immortality, and break the  
24 prison for Arnie Gold. Listen,  
25 please, Dave - you can destroy

(N 4:19)

1 your enemies by making them your  
2 friends.

3

4 You hurt Arnie, but he  
5 loves you. Thank God you can  
6 help him now = I am awed  
7 by your mission, and I pray I  
8 can help Christ to help  
9 you =

10

11 Dave = sooner or later  
12 you will have to settle this, and you can  
13 save thousands of years right  
14 know<sup>3</sup>.

15

16 We must call the children  
17 back =

18 Christ will give you the most  
19 now, if you will take it, because  
20 you have reduced yourself to the  
21 least. Take it for Him, who  
22 wants to give you all power in  
23 Heaven and Earth.

24

25 Dave, help Christ to

26

---

<sup>3</sup> That's really what's there in the *Notes*, "know" rather than "now" Not that on the next page, 4:20:24 the same error is made but noticed and corrected in-line.

(N 4:20)

1

2 reach your Spirit and don't  
3 depend on your brain. Help  
4 us Dave, and hear Him ...

5

6 Dave, change your  
7 identification from Diamond to Pearl  
8 of Great Price, and claim your  
9 right to forgiveness now.

10

11 Your Spirit and mine can  
12 unite and then two of us have  
13 come together in Christ's name.  
14 Jesus promised to be there,  
15 Dave. Your brain does  
16 not matter if you will  
17 understand life as Jesus  
18 did.

19 When He said "Father  
20 into Thy Hands I commend My  
21 Spirit He was referring to his Resurrection  
22 not His death. Remember  
23 and understand that because it can save  
24 you know (now)<sup>4</sup> The anoxia of

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<sup>4</sup> see footnote for 4:19:14

(N 4:21)

1 His death did not hurt his  
2 brain. Please, Dave = hear  
3 him say "I am the resurrection and the life, and  
4 whosoever believes in me shall not  
5 perish.

6

7 Dave, it means something  
8 that your names are Diamond and  
9 Gold. Remember where your  
10 real treasures are. Gold  
11 has the whole N.I. watching  
12 you. But they all think  
13 life is brain. Help them  
14 Dave = you are a teacher.

15

16

17 Renee - Abraham = patriarch.

18

19 Dave, you can still hear the call  
20 "Come forth" = Lazarus was  
21 already dead; you're  
22 not.

23

24

(N 4:22)

1 Nov. 1 Lucy Mond. Opera: Oct. 24( Sun)  
 2 Nov. 22 Oct 29 (Fr) Nov. 13 (Sat?)  
 3 Oct 30 Blatts

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4 157 W. 123<sup>rd</sup> R. L. Sherriffe  
 5 Apt. 7E

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6  
 7 10/20/65 C.D.P. - Joh W's Paper  
 8 ~~Gary's cares?~~

---

9  
 10 ~~If you do not get any answer it is always~~  
 11 ~~because you ask amiss.~~

12 I said He promised to  
 13 come when He was called on and  
 14 Bill ?? asks and does not receive and has  
 15 really tried to ask and it has not  
 16 been granted? to him. I think the door is  
 17 ajar a bit, but I really wouldn't  
 18 call it very open. Is it all  
 19 right if I ask for him since he  
 20 wants me to.

21  
 22 I can't answer when  
 23 he asks amiss. When he asks  
 24 right I have answered.

25

(N 4:23)

1 He has a tendency to get  
2 part of an answer and decide  
3 himself when to disconnect.  
4 He should ask if that's  
5 all.

6 Since I don't know when  
7 he's going to ring off I have to  
8 be very short and even cryptic.  
9 It chops messages up too  
10 much.

11 There is also interference from three  
12 major areas:

13 1) He doesn't have much real  
14 confidence that I will get through.  
15 He never *just* claims his rights. He  
16 should begin with much more  
17 confidence. I'll keep my  
18 promises, but you do not act as if you really  
19 expect him to.

20

21 2) There is another kind of *related* error which is illustrated  
22 by ~~???~~ his question about "when are you  
23 going to call the hospital?" It's  
24 not right to interfere just to check.  
25 It's selfish, but more than that

(N 4:24)

1 it makes things too personal,  
2 which always implies doubt.

3

4 3) He has to learn better concentration.

5 His mind flits about too much  
6 for good communication. Suggest

7 a very short phrase, like

8 "here I am, Lord," and don't

9 think of anything else. Just

10 pull in your mind slowly

11 from everywhere else and

12 center it on those ~~very~~ words.

13 This will also give

14 him the realization that he really

15 is here. He's not too sure.

16

17 4) Tell him to be sure not

18 to mistake your role. If he

19 overreacts to or overevaluates

20 you as a person, both of you

21 will be in danger.

22

23 5 He should try to get

24 his own list. (Armstrong) may

25 just mean his own arm is strong!

(N 4:25)

1

2 He thinks it's time for some  
3 explanations which we are probably ready for.  
4 There are always risks in speed-ups. The whole  
5 thing was undertaken because things were getting  
6 behind schedule because so many people  
7 persistently lost more than they gained.

8

9 Stop

10

11 I'll tear it up if you want.

12 No - maybe tomorrow. Now

13 just write this:

14

15 Remember you're slip about the  
16 effect on N. I. And his asking  
17 when you were going to call up.

18

19 Be Careful

20

21 Also, tell Bill about Jonathan's  
22 remark "I did not like you all sweetness  
23 and light .. I like you a little sharp  
24 if you get what I mean." And again  
25 be very careful.

(N 4:26)

1 A .M. - It crossed my mind last night  
2 that something very wrong had  
3 happened. I got mad because I  
4 thought I shouldn't be asked to  
5 ask for you and it was a form of  
6 exploitation which was very dangerous for me  
7 and represented an avoidance technique of you ???

8 I thought the whole thing  
9 was so dangerous that I had to tell  
10 you not to do it again. Briefly  
11 it crossed my mind (but with no  
12 emotional impact at all which is always  
13 suspicious) that I might just resent  
14 asking for someone else because  
15 I prefer the "exclusive" idea.

16

17 Pills?

18

19 Christ says I can tell something is  
20 wrong whenever I get a  
21 "snappy" answer. He wouldn't  
22 say "tell him to get his own list"  
23 that way. The tone is wrong.

24

(N 4:27)

1 This morning it was very clear to me  
2 that in connecting with you I have not been  
3 right since I asked you who you  
4 wanted so I could really be  
5 asking for you. This was essential  
6 and except for the list, where I slipped,  
7 the answer should be respected.

8

9 You have every right, in fact, you  
10 should ask me to ask for you.  
11 This is not a selfish gift, and it is a  
12 real one (this upsets me too).  
13 It has to be used for others,  
14 and particularly you.

15

16 Ask Bill please to help you get  
17 over being mean about it fast.

18

19 (Note: at the moment I have serious  
20 doubts about everything. This is holding  
21 everything up).

22

23 List - Joe Armstrong

24

25

In this e-text we attempt to provide a precise line-by line, page by page transcription of Helen Schucman's *Shorthand Notes for A Course in Miracles*.

This material is offered not as a substitute or replacement for the actual original handwritten pages, but as a searchable index which may at times prove helpful to scholars probing the *Notes* more deeply. It may facilitate the student's actual reading of the *Notes* to have a transcript, however imperfect, alongside especially when first tackling her handwriting.

The reader must bear in mind that reading handwriting can be more of an art than a science, and precise accuracy is not always attainable. This is especially so with shorthand, and even more so with shorthand in partly illegible nth-generation photocopies. There are numerous instances where our confidence in our ability to discern the original reading accurately is not high.

Many of those uncertainties will, in time, be resolved with further research and hopefully with access to better quality copies.

It is likely, nay, it is certain, that there will be mistakes in these e-text transcriptions beyond the question marks indicating what we cannot make out at all. One must therefore be careful to recognize that what we have guessed is written may not actually be what was written.

It is equally likely that over time any errors will be detected and corrected and to that end, should you notice anything amiss, we encourage you to let us know so that we can take appropriate action.

Among the "*Shorthand Notes*" material are many pages for which no typed copy or transcript has ever been published. Some of this material is quite easy to read and what it says is fairly obvious, while in other cases the legibility is poor and what it says is at best uncertain, and at worst indecipherable.

There are two schools of thought on how to deal with this. One says "wait until we are certain" and the other is "publish a 'best guess' and hope that as others examine the material, any errors or blank spots will ultimately get filled in."

There does seem no good reason to withhold that which we can read with some degree of certainty. I am very aware that others have been working on transcribing the *Notes*, but have done so quietly and have not made their work public or even available to me. Had they done so I'd include it and almost certainly we'd end up with a more accurate rendering of some of the "uncertain" passages.

The transcripts offered here are tentative and preliminary, well endowed with uncertain sections, and are offered in the spirit of collegiality in the hopes that they will prove helpful to others and spur further research on this material.

The only referencing available for this material is that which derives from the original *Shorthand Notebooks* themselves. This material was never included in any edition of any version of ACIM. The page numbering is based

*Editor's Notes*

primary volume and page number in the *Notes*. The same page identifiers appear in the MPF facsimile edition of the pre-canonical material, to facilitate direct side-by side comparison, which is encouraged.