

PREFACE

How It Came

N:3:85 A COURSE IN MIRACLES began with the sudden decision of two people to join in a common goal. Their names were Helen Schucman and William Thetford, Professors of Medical Psychology at Columbia University's College of Physicians and Surgeons in New York City. They were anything but spiritual. Their relationship with each other was difficult and often strained, and they were concerned with personal and professional acceptance and status. In general, **N:3:86** they had considerable investment in the values of the world. Their lives were hardly in accord with anything that the Course advocates. Helen, the one who received the material, describes herself:

"Psychologist, educator, conservative in theory and atheistic in belief, I was working in a prestigious and highly academic setting. And then something happened that triggered a chain of events I could never have predicted... **N:3:66:19** The head of my department... unexpectedly announced that he was tired of the angry and aggressive feelings our attitudes reflected, and concluded that, 'there must be another way.' As if on cue I agreed to help him find it. Apparently this Course is the other way."

Although their intention was serious, they had great difficulty in starting out on their joint venture. But they had given the Holy Spirit the "little willingness" that, as the Course itself was to emphasize again and again, is sufficient to enable Him to use any situation for His purposes and provide it with His power.

To continue Helen's first-person account:

"Three startling months preceded the actual writing, during which time Bill suggested that I write down the highly symbolic dreams and descriptions of the strange images that were coming to me. Although I had grown more accustomed to the unexpected by that time, I was still very surprised when I wrote, 'This is a course in miracles...' That was my introduction to the Voice. It made no sound, but seemed to be giving me a kind of rapid, inner dictation which I took down in a shorthand notebook. The writing was never automatic. It could be interrupted at any time and later picked up again. It made me very uncomfortable, but it never seriously occurred to me to stop. It seemed to be a special assignment I had somehow, somewhere agreed to complete. It

represented a truly collaborative venture between Bill and myself, and much of its significance, I am sure, lies in that. I would take down what the Voice 'said' and read it to him the next day, and he typed it from my dictation. I expect he had his special assignment, too. Without his encouragement and support I would never have been able to fulfill mine. The whole process took about seven years. The Text came first, then the Workbook for Students, and finally the Manual for Teachers. Only a few minor changes have been made. Chapter titles and subheadings have been inserted in the Text, and some of the more personal references that occurred at the beginning have been omitted. Otherwise the material is substantially unchanged."

The names of the collaborators in the recording of the Course do not appear on the cover because the Course can and should stand on its own. It is not intended to become the basis for another cult. Its only purpose is to provide a way in which some people will be able to find their own Internal Teacher.

What It Is

As its title implies, the Course is arranged throughout as a teaching device. It consists of three books: a 622-page Text, a 478-page Workbook for Students, and an 88-page Manual for Teachers. The order in which students choose to use the books, and the ways in which they study them, depend on their particular needs and preferences.**N:3:87**

The curriculum the Course proposes is carefully conceived and is explained, step by step, at both the theoretical and practical levels. It emphasizes application rather than theory, and experience rather than theology. It specifically states that "a universal theology is impossible, but a universal experience is not only possible but necessary" (Manual, p. 73). Although Christian in statement, the Course deals with universal spiritual themes. It emphasizes that it is but one version of the universal curriculum. There are many others, this one differing from them only in form. They all lead to God in the end.

N:3:88:11 The text is largely theoretical, and sets forth the concepts on which the Course's thought system is based. Its ideas contain the foundation for the Workbook's lessons. Without the practical application the Workbook provides, the Text would remain largely a series of abstractions which would hardly suffice to bring about the thought-reversal at which the Course aims.

The Workbook includes 365 lessons, one for each day of the year. It is not necessary, however, to do the lessons at that tempo, and one might want to remain with a particularly appealing lesson for more

than one day. The instructions urge only that not more than one lesson a day should be attempted. The practical nature of the Workbook is underscored by the introduction to its lessons, which emphasizes experience through application rather than a prior commitment to *a* spiritual goal:

"Some of the ideas the Workbook presents you will find hard to believe, and others may seem to be quite startling. This does not matter. You are merely asked to apply the ideas as you are directed to do. You are not asked to judge them at all. You are asked only to use them. It is their use that will give them meaning to you, and will show you that they are true.

Remember only this; you need not believe the ideas, you need not accept them, and you need not even welcome them. Some of them you may actively resist. None of this will matter, or decrease their efficacy. But do not allow yourself to make exceptions in applying the ideas the Workbook contains, and whatever your reactions to the ideas may be, use them. Nothing more than that is required." (Workbook, p. 2).

Finally, the Manual for Teachers, which is written in question and answer form, provides answers to some of the more likely questions a student might ask. It also includes a clarification of a number of the terms the Course uses, explaining them within the theoretical framework of the Text.

The Course makes no claim to finality, nor are the Workbook lessons intended to bring the student's learning to completion. At the end, the reader is left in the hands of his or her own Internal Teacher, Who will direct all subsequent learning as He sees fit. While the Course is comprehensive in scope, truth cannot be limited to any finite form, as is clearly recognized in the statement with which the Workbook ends:

"This Course is a beginning, not an end... No more specific lessons are assigned, for there is no more need of them. Henceforth, hear but the Voice for God... He will direct your efforts, telling you exactly what to do, how to direct your mind, and when to come to Him in silence, asking for His sure direction and His certain Word" (Workbook, p. 477).

What It Says

"Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of Cod."

This is how A COURSE IN MIRACLES begins. **N:3:79** It makes a fundamental distinction between the real and the unreal; between knowledge and perception. Knowledge is truth, under one law, the law of love or God. Truth is unalterable, eternal and unambiguous. It can be unrecognized, but it cannot be changed. It applies to everything that God created, and only what He created is real. It is beyond learning because it is beyond time and process. It has no opposite; no beginning and no end. It merely is.

The world of perception, on the other hand, is the world of time, of change, of beginnings and endings. It is based on interpretation, not on facts. It is the world of birth and death, founded on the belief in scarcity, loss, separation and death. It is learned rather than given, selective in its perceptual emphases, unstable in its functioning, and inaccurate in its interpretations.

N:3:80 From knowledge and perception respectively, two distinct thought systems arise which are opposite in every respect. In the realm of knowledge no thoughts exist apart from God, because God and His Creation share one Will. The world of perception, however, is made by the belief in opposites and separate wills, in perpetual conflict with each other and with God. What perception sees and hears appears to be real because it permits into awareness only what conforms to the wishes of the perceiver. This leads to a world of illusions, a world which needs constant defense precisely *because* it is not real.

When you have been caught in the world of perception you are caught in a dream. You cannot escape without help, because everything your senses show merely witnesses to the reality of the dream. God has provided the Answer, the only Way out, the true Helper. It is the function of His Voice, His Holy Spirit, to mediate between the two worlds. He can do this because, while on the one hand He knows the truth, on the other He also recognizes our illusions, but without believing in them. It is the Holy Spirit's goal to help us escape from the dream world by teaching us how to reverse our thinking and **N:3:81** unlearn our mistakes. Forgiveness is the Holy Spirit's great learning aid in bringing this thought reversal about. However, the Course has its own definition of what forgiveness really is just as it defines the world in its own way.

The world we see merely reflects our own internal frame of reference—the dominant ideas, wishes and emotions in our minds. "Projection makes perception." We look inside first, decide the kind of world we want to see and then project that world outside, making it the truth *as we see it*. We make it true by our interpretations of what it is we are seeing. If we are using perception to justify our own mistakes—our anger, our impulses to attack, our lack of love in whatever form it may take—we will see a world of evil, destruction,

malice, envy and despair. All this we must learn to forgive, not because we are being "good" and "charitable," but because what we are seeing is not true. We have distorted the world by our twisted defenses, and are therefore seeing what is not there. As we learn to recognize our perceptual errors, **N:3:82** we also learn to look past them or "forgive" them. At the same time we are forgiving ourselves, looking past our distorted self concepts to the Self that God created in us and as us.

Sin is defined as "lack of love." Since love is all there is, sin in the sight of the Holy Spirit is a mistake to be corrected, rather than an evil to be punished. Our sense of inadequacy, weakness and incompleteness comes from the strong investment in the "scarcity principle" that governs the whole world of illusions. From that point of view, we seek in others what we feel is wanting in ourselves. We "love" another in order to get something ourselves. That, in fact, is what passes for love in the dream world. There can be no greater mistake than that, for love is incapable of asking for anything.

Only minds can really join, and whom God has joined no man *can* put asunder. It is, however, only at the level of Christ Mind that true union is possible, and has, in fact, never been lost. The "little I" seeks to enhance itself by external approval, external possessions and external "love." The Self that God created needs nothing. It is forever complete, safe, loved and loving. It seeks to share rather than to get; to extend rather than project. It has no needs and wants to join with others out of their mutual awareness of abundance.

The special relationships of the world are destructive, selfish and childishly egocentric. Yet, if given to the Holy Spirit, these relationships can become the holiest things on earth—the miracles that point the way to the return to Heaven. The world uses its special relationships as a final weapon of exclusion and a demonstration of separateness. The Holy Spirit transforms them into perfect lessons in forgiveness and in awakening from the dream. Each one is an opportunity to let perceptions be healed and errors corrected. Each one is another chance to forgive oneself by forgiving the other. And each one becomes still another invitation to the Holy Spirit and to the remembrance of God.

N:3:82:6 Perception is a function of the body, and therefore represents a limit on awareness. Perception sees through the body's eyes and hears through the body's ears. It evokes the limited responses which the body makes. The body appears to be largely self-motivated and independent, yet it actually responds only to the intentions of the mind. If the mind wants to use it for attack in any form, it becomes prey to sickness, age and decay. If the mind accepts the Holy Spirit's purpose for it instead, it becomes a useful way of communicating with others, invulnerable as long as it is needed, and to be gently laid

by when its use is over. Of itself it is neutral, as is everything in the world of perception. Whether it is used for the goals of the ego or the Holy Spirit depends entirely on what the mind wants.

The opposite of seeing through the body's eyes is the vision of Christ, which reflects strength rather than weakness, unity rather than separation, and love rather than fear. The opposite of hearing through the body's ears is communication through the Voice for God, the Holy Spirit, which abides in each of us. His Voice seems distant and difficult to hear because the ego, which speaks for the little, separated self, seems to be much louder. This is actually reversed. The Holy Spirit speaks with unmistakable clarity and overwhelming appeal. No one who does not choose to identify with the body could possibly be deaf to His messages of release and hope, <END> nor could he fail to accept joyously the vision of Christ in glad exchange for his miserable picture of himself.

N:3:83 Christ's vision is the Holy Spirit's gift, God's alternative to the illusion of separation and to the belief in the reality of sin, guilt and death. It is the one correction for all errors of perception; the reconciliation of the seeming opposites on which this world is based. Its kindly light shows all things from another point of view, reflecting the thought system that arises from knowledge and making return to God not only possible but inevitable. What was regarded as injustices done to one by someone else now becomes a call for help and for union. Sin, sickness and attack are seen as misperceptions calling for remedy through gentleness and love. Defenses are laid down because where there is no attack there is no need for them. Our brothers' needs become our own, because they are taking the journey with us as we go to God. Without us they would lose their way. Without them we could never find our own.

Forgiveness is unknown in Heaven, where the need for it would be inconceivable. However, in this world forgiveness is a necessary **N:3:84** correction for all the mistakes that we have made. To offer forgiveness is the only way for us to have it, for it reflects the law of Heaven that giving and receiving are the same. Heaven is the natural state of all the Sons of God as He created them. Such is their reality forever. It has not changed because it has been forgotten.

Forgiveness is the means by which we will remember. Through forgiveness the thinking of the world is reversed. The forgiven world becomes the gate of Heaven, because by its mercy we can at last forgive ourselves. Holding no one prisoner to guilt, we become free. Acknowledging Christ in all our brothers, we recognize His Presence in ourselves. Forgetting all our misperceptions, and with nothing from the past to hold us back, we can remember God. Beyond this learning cannot go. When we are ready, God Himself will take the final step in our return to Him.

The *Preface* Editor's Notes

The [Release Notes](#) accompanying this distribution provides extensive documentation and really can be considered required reading for anyone wishing to understand this material.

The *Preface* appears in the USCO filing of the *Shorthand Notes* scattered in Volume 3. This material has not been closely studied. It would appear that the material as it appears in the FIP editions has been massively edited from what Schucman first wrote.

For this material we have no scribal typescript or "Urtext" manuscript. We only have the FIP rendition and the original *Notes*. In the portions of the *Notes* we've not yet classified there are some additional pages which appear to have been composed as a preface also, though we've been able to identify no direct quotes in the later FIP *Preface*.

We may have multiple drafts of Schucman's own composition here.

Nor do we have any complete transcription of the *Notes* pages listed as *Preface*. We've just found some direct quotes

present in the FIP material, which is why those pages are designated "*Preface*."

Opinions vary as to whether this is Schucman's own composition or "channelled" material or a bit of both.

Clearly there is substantial additional work that needs doing on this material.

For more information and the complete chart for all volumes, see [Release Notes](#).

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