

**ACIM Notes E-Text Volume 6 Song of Prayer**

Preliminary rough draft of the *Shorthand Notes* corresponding to the  
*Song of Prayer* volume.

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The five *Song of Prayer* pages from the *Notes* are rather different from those of the other volumes. In the *Notes* collection of 2007 there are only two pages of the *Song*, in volume 3 of the 22 Volumes of Helen Schucman’s unpublished works. The other three pages come from Raphael Greene’s collection, and he is unwilling to disclose the provenance which illustrates an enduring and significant problem in Course scholarship. Scholarship cannot proceed in secret and when the provenance is undisclosed it can hardly be verified!

All I can say is I know where I located them, and I know that the source won’t reveal anything about where he located them, leaving yet one more mystery for scholarship to unscramble in the future.

The three pages of unknown provenance are rather interesting however, for several reasons. The first is that physically they look much different from the other *Notes* material which, when combined with the “secret provenance” must certainly alert us to the possibility of fraud or forgery. On the other hand, it certainly looks like Schucman’s writing and it is hard to imagine any motive for anyone to “fake” these three pages. Further, since we know nothing about how these copies were made or by whom, it is possible that much of the difference in appearance is a result of the copying process, rather than deriving from the original documents themselves. Without access to the originals, it is exceedingly difficult to check that. With access to the original documents, it will instantly be totally obvious.

I certainly have no explanation for the visible differences save that perhaps Schucman penned the *Song* on various scraps of paper, some of which have survived and have been passed along by parties who wish not to be identified for fear of lawsuits.

Save for the uncertainty regarding their provenance I have certainly not noticed any evidence to indicate that forgery is likely. The material appears genuine and given that it offers no variant readings of any significance, the issue is hardly a high priority one.

Like so many issues pertaining to provenance, when the day dawns that scholars can inspect the actual original documents, the answers are likely to be easy to find and until that day we simply have to operate with a measure of uncertainty which is impossible, in the absence of

the original documents, to dispel. We have to work on “probabilities.” The material is “probably genuine” and that’s as far as it is possible for us to go today.

**(unidentified source)(Ur 2)**

1   **S 1 A 4** Asking is holy, and it is holy because it is a way of  
 2   reaching God. He is the Answerer because you are in need of an  
 3   Answer. No one can<sup>1</sup> ask for another and receive the  
 4   answer for him. But you can, and indeed you  
 5   must, help him by offering your love and support  
 6   that his answer<sup>2</sup> be holy and his true need  
 7   recognized. That is prayer; it is the same for yourself  
 8   or for another. There is no difference; if you received  
 9   the answers for another, there would be a difference.

10   **S 1 A 5** This does not mean you cannot get  
 11   messages for another, if it is God Who  
 12   chooses this way of reaching him. This will  
 13   usually happen unexpectedly, generally in the form of  
 14   a sudden feeling that you have something to tell  
 15   him; a message to deliver. You have not been wrong in  
 16   the past about how you have asked, but you are ready for  
 17   a step ahead now. There are joint decisions  
 18   in which unanimity of response is a good  
 19   indication of authenticity; this should not be abandoned.  
 20   But asking is a lesson in trust, and no one can trust  
 21   for another. He can only strengthen another's  
 22   trust by offering it to him and having faith in

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<sup>1</sup> Handwriting suggests "You cannot"

<sup>2</sup> Handwriting suggests "asking"

**(unidentified source)(Ur 2)**

1 his ability to hear for himself.

2 **S 1 A 6** Asking is the way to God because it offers us<sup>3</sup>  
3 his will as he would have us<sup>4</sup> hear it.

4 We will have a series of lessons on asking  
5 because you have not understood it. But do not  
6 think because of that that you have been mistaken  
7 in your attempts; you have done well and will do  
8 better. **S(3)**

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<sup>3</sup> Typed in brackets (you)

<sup>4</sup> Typed in brackets (you)

**(N 3:90)(Ur 3)**

1 **S 1 A 7** Any specific question involves a large number of  
 2 assumptions which inevitably<sup>5</sup> limit the answer.  
 3 A specific question is actually a decision about  
 4 the kind of answer that is<sup>6</sup> acceptable. The  
 5 purpose of words is to limit, and by limiting  
 6 to make a vast area of experience<sup>7</sup> more  
 7 manageable. But that means manageable  
 8 by YOU. For many aspects of living  
 9 in this world that is necessary, but not for  
 10 asking. God does not use words and  
 11 does not answer in words. He can only  
 12 "speak"<sup>8</sup> to the Christ in you, who translates  
 13 His Answer<sup>9</sup> into whatever language you can  
 14 understand and accept. Sometimes words will  
 15 limit fear; sometimes not. That is  
 16 why some people hear words, some<sup>10</sup>  
 17 receive feelings of inner conviction, and some  
 18 do not become aware of anything.  
 19 Yet God has answered, and his answer  
 20 will reach you when you are ready.  
 21 **S 1 A 8** Answers are not up to you. Any limit  
 22 you place on<sup>11</sup> them interferes with hearing.  
 23 God's Voice is silent and speaks in silence.<sup>12</sup>  
 24 That means that you do not phrase the question  
 25 and you do not restrict the answer.

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<sup>5</sup> FIP changes this to invariably

<sup>6</sup> "G" replaces "the kind of answer that is" with "what kind of answer would be"

<sup>7</sup> "G" omits "of experience"

<sup>8</sup> FIP omits quotation marks

<sup>9</sup> "G" doesn't capitalize "His Answer"

<sup>10</sup> FIP adds "people"

<sup>11</sup> "G" has "upon" instead of "on"

<sup>12</sup> 1 Kings 19:12, Ps. 46:10

**(N 3:91)(Ur 3)**

1   **S 1 A 9** Asking is<sup>13</sup> prayer. It is not a demand.  
2   It is not questioning. It is not limitation. The only  
3   real request is for God's answer. It<sup>14</sup> needs  
4   the humility of trust, not the arrogance of false  
5   certainty. Trust cannot lie in idols, for that is  
6   merely faith in magic. Trust requires  
7   faith that God understands, knows, and will  
8   answer. It means a state of peace.  
9   For this you can<sup>15</sup> safely ask. In fact, if  
10  you do not feel that you<sup>16</sup> have it, asking  
11  is the only real request<sup>17</sup> you can make.

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<sup>13</sup> Handwriting suggests "a form of"

<sup>14</sup> Handwriting suggests "Thus it"

<sup>15</sup> FIP has "may"

<sup>16</sup> "G:" omits "feel that you"

<sup>17</sup> Handwriting suggests "that"

**(unidentified source)(Ur 12)**

1    **S 2 A 1.** Forgiveness offers wings to prayer, to make its rising easy and its  
 2    progress swift. Without its strong support it would  
 3    be vain to try to rise above the<sup>18</sup> bottom step, or even to  
 4    attempt to climb at all. Forgiveness is prayer's ally;  
 5    sister in the plan for your salvation. Both must come  
 6    to hold you up and keep your feet secure; your purpose  
 7    steadfast and unchangeable. Behold the greatest  
 8    help that God ordained to be with you until you reach to Him.  
 9    Illusion's end will come with this. Unlike the timeless  
 10   nature of its sister prayer, forgiveness has an end, for  
 11   it becomes unneeded when the rising up is done. Yet  
 12   now it has a purpose beyond which you cannot go, nor have you  
 13   need to go. Accomplish this and you have been redeemed.  
 14   Accomplish this and you have been transformed. Accomplish this and you  
 15   will save the world.

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**B. Forgiveness of Yourself**

17   **S 2 B 1.** No gift of Heaven has been more misunderstood  
 18   than has forgiveness. It has, in fact, become a scourge; a  
 19   curse where it was meant to bless, a cruel mockery of  
 20   grace, a parody upon the holy peace of God. Yet  
 21   those who have not yet elected<sup>19</sup> to begin the steps of prayer cannot  
 22   but use it thus. Forgiveness's<sup>20</sup> kindness is obscure at first, because  
 23   salvation is not understood, NOR TRULY SOUGHT FOR. What was  
 24   meant to heal is used to hurt because forgiveness is not wanted.  
 25   Guilt becomes salvation, and the remedy appears to be a terrible  
 26   alternative to life.

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<sup>18</sup> FIP replaces "the" with "Prayer's"

<sup>19</sup> FIP has "chosen"

<sup>20</sup> FIP and the typescript both have "Forgiveness", or "s apostrophe" which would be correct if "forgiveness" were a plural possessive case, but it is a singular possessive case, so it should be "apostrophe s" -- From "A Manual of Style" (12th ed., University of Chicago Press, 1969):