

Use of Terms

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TERMS - 1

U 1 A 1. ~~→ see course a ~~theoretical~~~~
 phis, not is it concerned
 process. ~~knowled~~ concept of acquisition
 O concerned only ~~Acquisition~~, or -
 correct P percept. // means P. At
 I for ~~acquisition~~ // structure P. "set"
 "con" - I essent. ~~real~~ bec. O a
 concept representing - "orig. error" of
 - "orig. error" 'Study error itself
 does not lead' correction, if ~~not~~
 indeed 'success' or looking
 error // And O just → process of
 "correcting" - Cause ~~error~~

U 1 A 2 All terms are patent.
 Control: + I seek control. →
 find it ^{has} "left" - I seek
 Clarif. → find it as well //
 must, however, be willing to ~~work~~
 control, ~~because~~ O a
 defense w. truth // ~~form~~ of
 a ~~delaying~~ ~~method~~ // Theolog
~~ground~~ ^{results} as such as use, control,
 since dep. on belief + I. be
 accepted or repeated // A universal
 theology → imposs, but a universal

7-3
 Experience is only poss, but nec. //
 O -> exper. toward 1 - course -> ^{anxiety} ~~anxiety~~
 Here alone consistency becomes
 poss, bec. here alone uncertainty
 ends //

U13

U 1 A 3 -> course remains // - ego
 framework, when O needed // O
 concerned w/ what is beyond all
 error, bec. O planned only 1 set
 direction towards it // i.e. it uses
 words, 1 as symbolic & O express
 what lies beyond symbols // O
 always - ego that questions, bec.
 O only - ego that doubts //
 course merely O asks another
 Answer, once a question has
 been raised // Answer -> doubt
 has a ~~attempt~~ part 'involvement'
 of uncertainty // - 7 attrib. P.
 ego // - course is simple // It has
 one function & one goal // Only
 - does it remain wholly con-
 sistent, bec. only - 1 be
 consistent //

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2 Mind-Spirit

U1A4

U 1 A 4 - ego ^{may} demand many

7-3
 answer -> course does not give it
 It does not occur as questions
 - How far & a ? // 7 answer
 I impos. // - ego may ask, "How
 did - impos. occur?" // "What did
 - impos. happen?" // & may ask it
 a many times //

U15

U 1 A 5

Get -> no answer; only
 -> experience // Seek only this, &
 do - let theology delay //
 notes - emphasis on structural
 issues - course -> brief & early //
 Afterwords, & soon, it drops away
 I make room for central teaching //
 Since I asked for clarification, hours,
 - 7. times / 7 used - 129

UR 2

U 2 A 1 - mind is used 'B pos.
 activating spirit ~~energy~~ P. spirit,
 supplying - creative energy // - true
 also used -> capitalised when c. rps
 'God' or 'Christ' //
 Spirit -> - Throughout P. God which
 He created like New Self // - mind
 spirit is God's One Son or Christ //

U22

U 2 A 2 -> world, bec. - mind / spirit,

U 23

U 2 A 4



U 25

U 2 A 5

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T4

- Sons of God appear ' or separate //
 Nor do → minds seem ' or joined //
 → illusory state, - concept P →
 "widish mind" seem ' or meaningful //
~~but~~ ~~is~~ = mind
 O. described as if # has 2 parts;
 spirit & ego // Spirit - part -
) still in contact w/ God = N.S.,
 Valides → part of sees a part as
 well // - a part) entirely illusory, &
 makes only illus // Spirit retains
 potential for creating, w/ its Will,
) God's, & unopposed while - mind
) is unified / term "Soul") =
 used except a direct God's
 b/c P its highly contact. nature //
 It would, clearly, be 2 equivalent
 P "Spirit" & - student. - being
 P God, O eternal & - near God //
 Son - world - mind has
 Creation center. unrelated, b/c
 → Will P God // → Will)
 always unified & ∴ has no
 meaning & → world / has no
 opposite & no degrees // - mind) be

T5

right or wrong, dep. → since it listens
 to // Right-mindedness listens - H.S. forgives
 - world, & - Christ's vision sees - real
 world & its place // → - final vision,
 last perception, - credit - / O. take -
 last step ^{Hand} // (Per time & illusory end
 together // Left-mindedness listens - ego,
 & makes illusion, perceiving sin &
 justifying anger, & seeing guilt, disease
 & death as real // Both - real world &
 → world & illusory, b/c right-mindedness
 merely overlooks, & forgives, what never
 happened // - I - one-mindedness P -
 Christ Mind, whose Will / one - God's //
 U 2 A 6 → world - only meaning freedom
) freedom P choice; always between only
 2 choices or 2 voices // Will) =
 involved & percept. - → level, & has
) → world → only wishes, desires & likes.
 Nothing do - choice // Consciousness)
 - receptor mechanism, receiving messages
 → above or below / - N.S. or - ego
 Cause has levels, & awareness' shifts
 quite dramatically, X C & I transcend -
 perceptual reality // At its highest
 it becomes aware P - real world; & I be

U 26

UR 3

U 2 A 6

U 4 1

Forgiveness - The Face of Christ

4 2

U 4 A 2

U 4 3

T 6
 trained 'do so increasingly // Yet my
 fact - it has been & I've trained
 demonstr. - course. I made knowledge
 Forg. for God + toward God, &
 of Him // O illusion! - P. 7. He
 could need forgiveness //
 F. + illusion, & then P. its
 purpose. N.S.'s, & has own
 desire // Unless all illusions
 (leads away) & then + towards
 it // Forgiveness might be called a
 kind of happy fiction; a way of
 unknown can bridge - gap
 between percept. + truth // - I
 go directly & percept. remains via
 do so - O - will 'do so // -
 makes G. appear / be & every
 unit. P. what is really is // And
 a fact this is same concept. -
 makes unnecessary nearly 'misapp'
 'inter' than a peace //
 U 4 A 3 And so used & illusion
 P. (help, but) & helpless; a
 thought of peace has. To conduct

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U 4 4

U 4 5

U 4 A 5

T 7
 G. knows what His Son needs before
 creates // He - - -
 concerned & free, but in spirit -
 content of His Will - it is
 modest // And - support //
 form adapts its self to need; -
 content & understanding, as a whole
 as its creator //
 U 4 A 4 - face P.C. has to see before
 - receive P.C. & then // - reason self //
 Seeing of P.C. is perceptual. No one
 I look on knowledge // & of P.C. -
 great symbol of forgiveness // O
 solace // O - symbol of a real world //
 liberate loss - & no longer see -
 world // He & near! Heaven as
 & pass outside gate // Yet & -
 gate of mind & just a step
 inside // O - final one // And -
 & love G // O & spirit, &
 but & - symbol of His Will
 alone it & to divided // And &
 - unity - it reflects becomes
 His Will // O - only - still as
 world a part & yet - bridge

U 46

T 8

UR 7

Heaven
 4 A 6 G-d will call you to go
 & re-empower / something / I will
 Heaven / > a family? No, a
 a taste, for truth goes deeper // O
 illness shift & place / place / stand
 4 time // - final step / also. But
 a shift / As a person who
 part unreal / And yet > part
 -> finish // what remains - peace
 eternal + Will of G // -> no
 wishes more for wishes change // Even
 - wished for a real miracle // -
 must be for a real & be at peace //
 But will > content, as gift of
 God / And what life gives & always
 & then says //
 -> prepare a - J - PC //
 a gift of God / says his love //
 But love -> a -> been forgiven //
 4 A 8 How badly does world live, a part
 -> single without who -> see -
 -> truth shift / in a R / to be //
 Now -> sickness, & be held -
 Sickness / Now -> why -

5 Perception - Knowledge U 51

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U 47

T 9

U 52

person to see // And read mind
 person to create - going -
 F & Son; Unity of understanding
 behind all going, & still beyond
 all // God is seen, but only
 understood // No Son / a
 -> that's a miracle //
 U 5 A 1 - world of see > illness. Pa
 world // G did & create it, for what
 He creates must be eternal as
 Himself // Yet > nothing in world
 < see -> endure forever // Some
 things -> last a time a little while
 longer -> no // But - time 1 v
 when all things made -> I -> end //
 U 5 A 2 - body's eye -> - means by 1 -
 real world v be seen // for - illness
 - look upon must lead more
 illness -> priority // And so they do //
 For everything they see & only
 -> not last, & leads itself to
 thoughts / psi & fruit // while
 everything that G created is
 forever without sin & i -> forever
 without guilt //

U53

T10

U 5 A 3 Knowledge is remedy for false perception since, being another level, I never meet // - one cannot pass for false percept must be true perception // (> = a ~~judgment~~ But for this it exists it comes to deal // For true percept - a remedy & many names // Equinox, Salvation Statement, true percept, all are one // - one is one knowing, - and 'lead' others far beyond themselves // True percept I mean by 'world' I said I saw for the first time - exist //

U 5 A 4 O -> - the percept sees // world stands like a block before Christ's face // the perception - leaves as if as nothing was - just a fragile veil, so easily ~~is~~ ^{is} dispelled - (I) last no longer - instant // O seen at - for only what is ~~is~~ ^{is} - was it - just disappear // & now -> - empty // all made down & ready // like destiny - toward - face P.C. offers - instant - and next - the ~~is~~ ^{is} world open & unbroken when it came //

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U55

T11

U 5 A 5

It's balance; -> how it sees world & bodies - world P. Sci, for only if ^{is} a body I see possible // I see come quit as surely as ~~it~~ ^{it} takes all quit and away // And once all quit is gone, what I remain 'keep a separated world in place' For place has gone as well, along with time // Only - body ~~seems~~ ^{is} makes world seem real, for being separate, it could not remain where left -> imposs. / For ^{shows} ~~proves~~ it is imposs. b/c, it sees it not // And what ~~is~~ ^{is} -> overlook -> be understandable' - just as its ~~presence~~ ^{presence} ~~appears~~ ^{and} once ^{and} certainty //

U 5 A 6 -> Shift - the perception brings: what ~~is~~ ^{is} perceived in projected out -> seen within, & only -> -> jaquimus lets it disappear // For - altar' - See - set, -> his E - remembered // Here as all illus' brought' Dulle, & laid upon -

U56

T12

what > seen outside must be
beyond forgiveness, or it seems to
forever sealed // there is hope "while
sin > seen outside > what remedy
can guilt expect? But seen
in mind, guilt & forgiveness for
instant lie together, side by side,
upon one altar // > at last we are
sickens & its single remedy joined
in looking brightness // God has
v " closing His eyes // Forgiveness &
complete //

U57

U 5 A 7 And now G's knowledge,
changeless, certain, pure & ideally
understandable, enters its
Kingdom // Gone is perception, false
& true alike // Gone is forgiveness, for
its task is done // And gone are
bodies & living light upon
altar - ray of soul // G. knows only
His own as His // And here they
join, for here - Jesus & Christ has
shown every thing final instant, &
now in last perception of world
without a purpose & without a cause //

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UR 9

6 Jesus - Christ

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T13

For where G's memory has come out last
> no journey, no belief & sin, no
walls, no bodies, & - given aspect of
guilt & death / ^{is there} snuffed out ~~guilt~~ //
my brother, if only knew - peace
- & enveloped in a hold of love &
pure & lovely - Mind of God, & could
but only meet Him where His altar
is // Hallowed your Name & His, for
we joined here & - holy place //
Here He leans down & lift you
back to Him, out of illusions & holiness;
out of world & timelessness; out
of all fear & spirit back to Love //

U58

U 5 A 8

U61

U 6 A 1 > no need for help 'enter
Heaven, for - now left // But >
need of help beyond yourself as
circumvented by false belief of
Identity, which God alone established
& reality // Helped & given & many
forms, although upon altar - are
One // Behind @ one > a thought of
God, & this will never change // But
I cannot I differ for a time, for
time needs symbols, being itself unreal //

U 6 2

U 6 A 2

U 6 3

T 14

names - legal, I -> go beyond
 name - cause its eff. employed, God
 does - help because He knows no
 need // But He creates all helpers
 p His Son while he believes his
 fantasies - true // Thank God for
 them, for -> lead -> love //

U 6 3

U 6 A 3

Name of Jesus - Name of
 one I -> a man, but saw - face of
 Christ & all his brothers, & perceived
 God // So he became identified -
 Christ, a man no longer, but at
 one - God // - man & - illusion,
 for I seemed' be a separate being,
 walking by c, as a body I appeared
 'hold his self -> self, as all illus^s
 do // Yet who can save unless he
 sees illusions, & then identifies them as
 what they are? Jesus remains a
 Savior because he saw the false
 without accepting it as true // And
 Christ needed his form that He might
 appear to men & save -> our illus^s //

U 6 3

U 6 A 3

his complete identification - Christ -
 - perfect Son of God, His one Creation +

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UR 10

U 6 4

U 6 A 4

U 6 5

T 15

His happiness, pain like himself & One & the
 Jesus became what all of us must be //
 He led - way for us 'follow him // He
 leads us back! God bec. he saw -
 road before him, & he followed it // He
 made a clear distinction, still obscure
 'us, between - false & true // He offered
 us all a final demonstration of impos-
 ' kill G's Son, not I his life & - way
 be changed by sin & evil, malice,
 fear or death // And: all - sin & vice
 forgiven bec. - carried no effects at all //
 And so - is but dreams // And c him
 who showed - this, bec. - our bias
 this who showed - dreams that - might
 be dispelled // And shows - still
 'be at one c //

U 6 5

U 6 A 5

Is he - Christ? Oh yes, along
 c // His little life on earth & -
 surely 'teach - mighty lesson - he
 learned for all of us // He -> remain c
 to lead - from hell - made to God //
 All when - join - will - his, - sight ->
 be his vision, for - eyes of Christ are
 shared // Walking - him -> just as natural

T16

As waking a better where I knew since I
 bore, for such indeed he is/ Some bitter idols
 I've made & him I would be only better -
 world // Forgive him & his? & behold how
 dear a brother I would be to you // For I
 set a mind at rest at last & copy it
 & send to God //

U 66

U 6 A 6 Is he G's only Helper? No indeed //
 For Christ takes many forms & different
 names until I answer I be required // But
 Jesus is for - bearer of Christ's single
 message & love of God // I need no other //
 a possible 'read his words & benefit' -
 without accepting him / I live // Yet he
 would help & yet a little more if I
 will share & pains & joys & love, & from
 bear - hate' find - peace of God // Yet still
 a his lesson most of all - a world I
 bear, & a this:

"I do not die because I do not like his
 Father // Nothing I do I change eternal
 love // Forget & dream" of sin & guilt, & see
 me instead 'share - resurrection & ^{the} Son // &
 bring & they call those whom He has sent
 Son of God"

7 The Holy Spirit

U 71

UR 11

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T17

~~For~~ 'I care for, as I care for you -'

U 7 A 1

Jesus is manifest & H.S. who
 I called down upon earth after
 I "ascended to Heaven" or He
 could identify, as Christ, Son of
 God as He created him // - H.S.,
 being a Creator & - One Creator,
 creating a New I in His likeness
 or Spirit, eternal & has never
 changed // He I called down upon
 earth & send - it & send
 down - accept Him & hear His Voice //
 He is V for G. & I is taking
 - lit.

T 18

... it's plain, since he's put it to
complete his own part perfectly. All
power is there & so it is given him,
& he shows it with a belief I can feel
yourself - statement principle & spirit
with the long before Jesus set it in
motion //

U73

U 7 A 3 - H.S. described as remaining
communicative with G & His
separated selves // his fulfill - special
assignment - H.S. has assumed a
dual function; e knows use. He is
part of God. He perceives use, he
is sent to save humanity // He is
the great corrective principle; bridge
of the perception, inherent power &
mission of Christ // He's light in a
perceive world's perceived in a face of
Christ alone & see // He was forget
- Creator or His Creator // He was
forget - Son of God // He was forget
// And He brings Love & Father to
... stand showing - ...

U74

U 7 A 4 - H.S. abides a part of mind

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T 19

... part of spirit mind // He's representative
of Self & Creator, like an One // His
stance of G & also for G, being joined &
love // ... He also speaks - // He
seems to be a voice for a - face He
speaks G's Word // He seems to be a
Guide - a for countries for a need
- ... // He seems to be what
means - words // But He's a
deceived when perceiving yourself
entrapped & needs to do - ...
- He would deliver // ...
He would make // ...

U75

U 7 A 5 ... His manifestation in world //
... Brother calls 'I' as His voice along
... // Alone & I've + He'll be G's
Son, love alone & functionless // But
joined & he is - shining Son of
World, whose part in its redemption
... made complete // He offers them
- will do him, ... & him when
... began saw world // And ...
... him when time ... & no trace
... ^{separately} ... & dance
... their mainly // For its place -

The Ego - The Miracle

end of section 7

TSD

I heard a little voice
 voice of joy, no fear
 return to eternal presence of God

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U 31

TSD

U 3 A 1

eye's world is... what's egg?
 But a dream // what's ^{part} of it? // A thought
 < "a part" < "Control" & a wish
 be "what" He created // a
 thing if He created it // a
 name for man's mind // all it is //
 A symbol of impossibility // a choice for
 option - do as spirit // < call it
 - "help us understand" - a nothing
 but "ancient thought" - what
 made has immutability // But what
 could v P > sketch a dream about
 < all draws & only die?

U 3 A 2

what's egg? Nothingness, but
 a form - seems & something // a
 world // P form - egg I've denied // For
 C above seems real // how could
 C be "C" - the Control above also
 a form // a world // P form? who sees
 < "to" define - egg & explain how
 it "arose" & be but who thinks it
 real? & sees by definition to exist
 - it's illusory matter & causal

UR 4

U 32

U 33

U 3 A 3

T 22

1. I believe - words - screen means -

→ ... for a lie

- screen makes it true // Mar 1 →

be a truth - lies conceptual effectively //

- ego's morality & denied "by

words // Mar 2 its meaning clear //

clarified "because its truth seems

is a form // like I desire - words?

And only → → answer even here //

U 3 A 4 I only make a definite "for what

- ego & I say "what a ... //

→ show us "perfect clarity //

o > s " - deduce all -

ego is "look at its opposite, &

I see " - only answer - meaning //

U 3 A 5 // - ego's opposite a way way " = a

origin, effect, & consequence -

call a miracle // + has a "fund"

→ - ego n - world // for

→ - ego's opposite, + has "line" on line

on what - ego & / For has - see

all - I seemed to do, & came

its opposite as the next of course

U 3 A 6 what - a decision now - see - but

"What - see? What does ... //

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U 34

U 3 A 4

U 35

U 3 A 5

U 36

U 3 A 6

T 23

What - see? What - see ... (B)

Nothing & values // Now - light has gone

Its opposite has gone among a trace

What - see? What - see ... //

What - see? What - see ... //

- a second real while ... //

What - see? What - see ... //

What - see? What - see ... //

U 3 A 7 What - see? What - see ... //

as well // "But look at all

aspects ... //

question any way "look in kindly

world & see stretch forth "before

as work a ego's lens // "look at

... a "way" ... //

bring a life "A Heaven - sitting

Phase // & for an instant to

what - left behind ... //

finally just by ... //

one of power ... //

UR 5

U 37

U 3 A 7

U 38

U 3 A 8

T 24
 eye & will - writes the mirror of
 self - external also all
 mirror /
 → Bible mistakes about
 yourself - miracle comes as
 gently as a being melted soup
 her ^{add} to eat // it is a
 like → about (world hear) would
 be absent all thought to ask
 & even more? meaning less?
 U 3 A 9 (for question → no absent being
 made" still G's voice, which
 asks of Eugene" one question only:
 "70 ready yet" "help Me save
 world" Ask "instead" what
 - ego is a → see "a small
 lighting up of all world a subtle
 brightness cast up world" ego
 made // No miracle → word written
 appears // - world → said "what
 thought is // & what it is" is
 wholly unconditional & wholly free //
 U 3 A 10 with no form / 2y done / matter
 and be depicted s. l. / mark //
 Yet could a depiction be made s.e.

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U 39

3 10

T 25
 or was a bit like
 → line
 → form
 Problem & answer lie together - M
 met at last - choice is clear // like
 choice left when @ recognized? & also
 would a go on a little while when
 a question is asked - why I don't
 know → his goal?
 U 8 A 1
 Forget once → pray) begin
 - end certain // Doubtful way
 → come & go, & go & come again,
 yet I - end up sad / No can I fail
 "do what God appointed him to do"
 when I don't remember work
 when I don't know word upon heart //
 Who could despair when hope is in his?
 + thinking of despair may seem true,
 but hope is a "background" /
 Behind it is God's reality,
 + God's love // why would I fail?
 + Take it for granted when he is
 but I must not forget: one is told
 when all the "real" and "true"

U 81

UR 13

T 26

+ transported by faith like a road house
 a lifeline more when a step away
 - help of - Nature - opens up
 an ancient door - leads beyond world //
 a strange here but a belong
 How like home - It's like home //
 Ask a my help ^{rise} - step away
 + a door according to His Will //
 ✓ by - force // long ago
 - end a written a stars, I set
 into - Heavens ✓ a shining ray
 - holds it safe within eternity
 + all time as well // had led to still
 unchanged, unchanging & unchangeable //
 Be a afraid // ✓ start again
 - ancient journey long ago began
 - a series new // a began again
 upon a road ✓ far had on before
 + but out way a little while // then
 ✓ try again // Out need beg his
 - certainty - journey beyond his hand //
 look up + see His Word among stars
 ✓ to be set & move along ✓ his //

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- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25

U 82

U 8 A 2

U 83

U 8 A 3

U 84

U 8 A 4

T 27

mind T 27 + have you see
 - world would like a...
 let us wait here a silence, a total sleep
 - instant a our quality D. Now
 like called us + helped us hear His Call //
 And - let us wait + -
 Along - way - Him // Now ✓ I seek
 ✓ do a walk alone // (G.) here
 + ✓ have all on letters // No. 10.1
 - ✓ very love way again //
 - song begins again ✓ had been still //
 only ✓ instant, ✓ (seemed) ✓
 leaving form // what ✓ have begun
 - grow a life a strength & hope until
 - world ✓ still ✓ instant, ✓ fight
 all that - a ray Psu had made P //
 let us go out ✓ want - new way walk
 ✓ knowing - Christ has been return it
 + - ✓ volume P ✓ rewrite
 - last part // ✓ had out on way
 ✓ He has found it for us // let us know
 + bid His welcome like return to us
 'celebrate salvation' - end
 P all the thought ✓ made // - writing star //

U 85

U 8 A 5

U 86

U 8 A 6

UR 14

T 28

P - use day later on 2 days of world
 when God is in some other form
 - who conceals Him - for that. He is
 As He qui thares - still - some - still,
 + a - present - when given him
 under his hand - to - peace - last
 - still - last
 Give - all - P - have all -

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
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- 22
- 23
- 24
- 25

End of Epilogue

Editor's Notes

The Shorthand Notes Volume 4 Use of Terms

The [Release Notes](#) document accompanying this distribution provides extensive documentation regarding this compilation, its history, and its provenance. Should you have questions concerning the material, they are likely answered there.

The Use of Terms volume

This volume was renamed early in the history of the document to *Clarification of Terms* however it was originally called *Use of Terms* and so that is what it is called here.

This tiny volume contains several unusual features. The reader will note that the order of the *Urtext* manuscript and later versions is rather different than that of the *Notes* in that the *Ego-Miracle* section which occurs as the third section in the *Urtext* is the seventh section in the *Notes*. Since this is the only *Notes* volume to bear handwritten page numbers, if those page numbers do reflect the original order then the material was re-arranged sometime between the original note-taking and the subsequent edited *Urtext* manuscript currently available to us.

The reader will also notice that in contrast to the general pattern in the earliest typescripts for other ACIM volumes, the paraphrasing between the *Notes* and the *Urtext* transcript is quite different in this volume. As noted above, some of the arrangement of the material is also changed. These significant editing differences suggest that while this is the earliest typescript we have, it may not be the earliest or actual "*Thetford Transcript*."

The reader will also notice that *Notes* page 16 (U 7 A 1) has about a third of the page torn off. The back of that page, recognizable by a mirror-image tear mark, is part of the *Special Messages* collection. In the package of *Notes* material we received, that is Volume 3, page 64 while the *Use of Terms* torn page is volume 3, page 44. In this case we can be nearly certain that the order of pages as delivered to us is **not always** the order in Schucman's original *Shorthand Notebooks*.

The *Use of Terms* is the only ACIM volume in the *Notes* which has pages numbered, as the reader can clearly see on the top of each *Notes* page. We have arranged them in the order reflected by the marked numbers, although that is not the order in which they appear in the copy of the *Notes* material we received. As the reader can see from the volume and page number notation at the bottom of each page, pages 26, 27 and 28 were out of order and quite removed from the rest of the material.

The *Use of Terms*, undertaken *after* the first publication of the first three volumes of *A Course in Miracles* in 1975, was a response to the many questions the Scribes received about terminology from the early readership.¹ In later editions FIP included this fourth volume as an appendix to the *Manual for Teachers* and changed the name to *Clarification of Terms*.

To any reader unfamiliar with the later FIP abridgements it will come as a shock to read that:

¹ See *Absence from Felicity* p 391ff

"The term "soul" is not used except in direct biblical quotations because of its highly controversial nature. It would, however, be an equivalent of "spirit," with the understanding that, being of God, it is eternal and was never born."

In the 11 instances in which FIP preserves "soul", only one or two could be considered "direct quotations" of the Bible. The word "soul" is actually used 133 times in the *Urtext*, 102 in the *HLC*, and later was changed, and often very inappropriately replaced with a variety of terms. The "soul problem" certainly has become "controversial." Why it seemed "controversial" in 1975 is not known. While the original usage of the term was fairly ordinary, the attempt to remove the word has generated substantial problems and has served to make this little volume's authenticity somewhat controversial. I will just offer one example of the difficulties associated with replacing "soul" with "spirit."

The fact that the term "soul" certainly is used, and used often, and not only in "direct Biblical quotes" in *any* version makes this statement in *Use of Terms* one of the only entirely and obviously and provably incorrect statements of fact. Some readers will disagree with many statements of fact in *ACIM* as a matter of opinion, but hardly as a matter of fact, as in this case. This demonstrable error of fact also calls into question the authenticity and source of the passage.

To illustrate the "soul" problem, I'm going to show you four versions of one paragraph from the *Text* volume, in which the "Soul" issue is tackled. First page 88 of the *Notes* (4:115) is reproduced to the right.

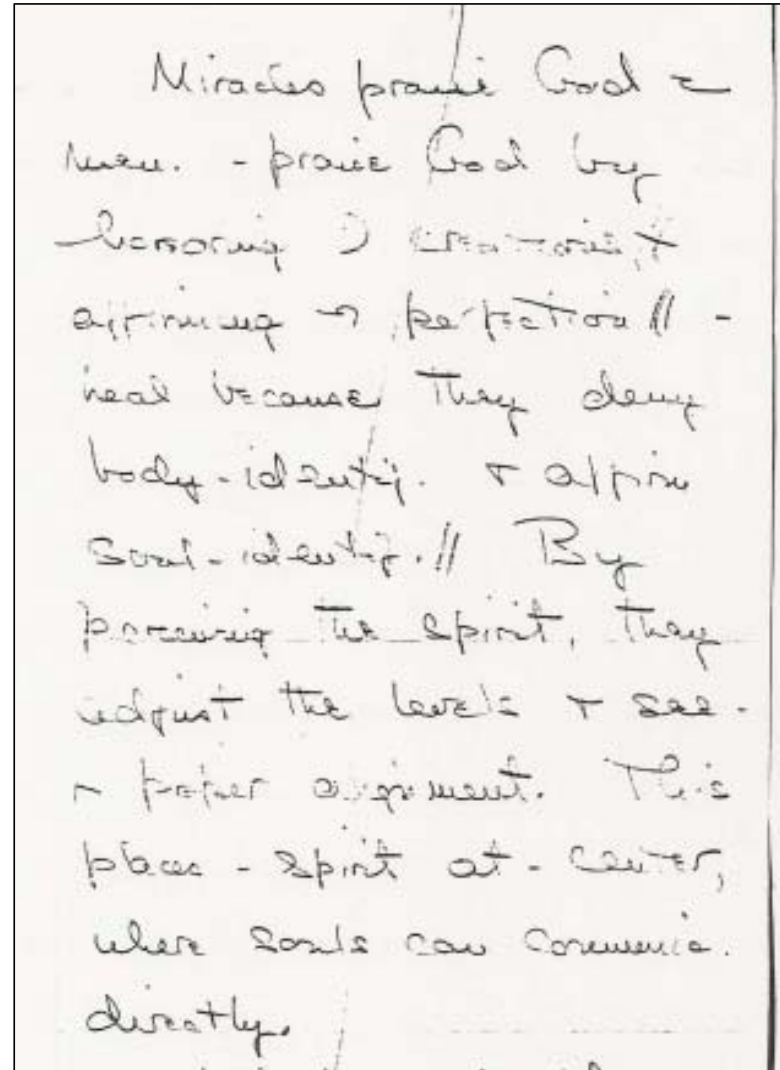


Figure 1 fragment from *Notes* page 4:115

On page 16 of the *Urtext* (T 1 B 26) we find this page of the *Notes* accurately transcribed:

T 1 B 26. Miracles praise God through men. They praise God by honoring his Creations, affirming their perfection. They heal because they deny body-identification and affirm Soul-identification. By perceiving the Spirit, they adjust the levels and see them in proper alignment. This places the Spirit at the center, where Souls can communicate directly.

Only one change occurs in the later *HLC*, “his” is capitalized, which corrects what was almost certainly a typo.

T 1 B 30. Miracles praise God through men. They praise God by honoring His Creations, affirming their perfection. They heal because they deny body-identification and affirm Soul-identification. By perceiving the Spirit, they adjust the levels and see them in proper alignment. This places the Spirit at the center, where Souls can communicate directly.

This is changed in the later *FIP* editions to read:

T-1.I.29. Miracles praise God through you. 2 They praise Him by honoring His creations, affirming their perfection. 3 They heal because they deny body-identification and affirm spirit-identification.

T-1.I.30. By recognizing spirit, miracles adjust the levels of perception and show them in proper alignment. 2 This places spirit at the center, where it can communicate directly.

In the *HLC* the only change is the capitalization of the first instance of “his.” In the *Urtext* it is lower case, suggesting it is

man’s creations, and in the *Notes* (page 88) it is a shorthand glyph, with no indication of upper or lower case.

In the *FIP* re-write almost every nuance of the original is altered and much of the alteration derives from the perceived need to change “Soul” to “spirit” in a sentence in which “Spirit” (with a capital S, meaning the Third Person of the Trinity) is already used.

The concept of “Soul-identification” which is very important in the original as distinct from the ego’s “body-identification” is replaced by “spirit-identification.” If the two words were synonyms, ok, but they are not. In *FIP*, names of the persons of the Trinity are normally capitalized, so the *lack* of a capital here, for “spirit” indicates we are not to understand this as a reference to the Third Person of the Trinity, the Holy Spirit. When “Soul” is capitalized, as it is here, it might well be understood to refer to the second person of the Trinity, the Son or Christ. This connotation is present in the *Notes*. When the lower case word “spirit” is substituted, that nuance vanishes.

We also find “perceiving the Spirit” which refers to the third person of the Trinity, replaced with “recognizing spirit” whatever that means. If spirit = soul that means recognizing soul. We go from perceiving the Holy Spirit to recognizing the Soul. Why? Also “levels” becomes “levels of perception” which may be a clarification if this was the Author’s intended meaning. However it is not at all clear here that the intended meaning is not “levels of identification,” Soul-level vs. body-level. That’s what this segment is about.

Originally “Spirit” (God the Holy Spirit) is put at the centre by miracles which praise God, honour His Creations, and affirm their perfection, and at this centre “Souls” (plural) can

communicate directly with each other. In other words, communication not requiring bodies. By the time it comes out of the wash in FIP, miracles place “spirit” (whatever *that* is ... when it is not capitalized, this isn't the Holy Spirit) where “it” (singular) can communicate directly. Directly with whom or what? If soul=spirit this should be “This places spirits at the center, where they can communicate directly.”

The original meaning is gone and in its place is an incoherent statement fragment. To a large extent the word “Soul” has simply been replaced with the word “spirit” but with the capitalization, and therefore the sense of divinity, missing.

Many observers of *The Use of Terms* find this “Soul-business” problematic, and identify “Helen’s voice” here rather than the voice of Jesus. We also see a shift here, as in the later part of the *Manual for Teachers* from an obvious “first person” Jesus speaking as “me” and “I” to a “voice” which is talking about Jesus in the third person as if he weren't there. As the vocabulary and style of these “third person” segments are very reminiscent of Helen’s own style of “lecturing” about the Course on the few occasions she did so which have been re-

corded, there is the suggestion that the material contains a mix of Helen and Jesus. While it is not always wholly certain which voice is which, when Jesus is being discussed in the third person, we can be pretty sure it's not Jesus speaking, but rather Helen speaking *about* Jesus. This in no way suggests that what is being said is not accurate, however. Helen’s opinion might well be correct.

The “Soul” comment in *Use of Terms* is partly accurate, with regards to the 1975 Abridgement, in which the word “soul” *was* largely removed, but it is Helen’s comment on her own editing we are reading here! Unless we wish to suppose that Jesus found his use of the word “soul” to be too “controversial” and chose to change it, years after the fact, which notion is rather thoroughly disproven, I'd say, by how badly the original had to be mangled to accomplish the task. And the reference to “direct Biblical quotations” is simply wrong.

These are among the reasons some ACIM students don't consider this volume to be properly a part of the ACIM canon at all.

Basic Referencing

In order to facilitate lookup and cross-referencing, the reference labels in the *Miracles Pathway Fellowship Seven Volume Urtext* have been added in the margins of this edition as searchable text. These references are those developed for the *Miracles Pathway Fellowship Seven Volume Urtext*. See the end of this document ([Referencing Specifics](#)) for a detailed description of the referencing system for this volume.

“Searchable text” is that which can be located using the Find and Search features of *Acrobat Reader*. In the facsimile copies (photocopies of original manuscripts) the actual words of the manuscript are rendered as pictures, not machine readable text, and so are *not* searchable text strings. The marginalia I've added are searchable text strings however. Thus if you know the chapter, section and/or paragraph number of the text

you wish to find, you can almost instantly search and locate those references.

Because the *Urtext* is mostly identical in content to the *Notes*, one can use the E-text edition or the Concordance to do a text search for a word or phrase. Having located the passage in the *Urtext*, one need simply search the *Notes* facsimile for the corresponding paragraph reference, and in a matter of seconds you will be at the same relative point in the *Notes*. Similarly, if you wish to cross-reference the *Urtext* manuscript facsimile edition, simply search the *Notes* facsimile for the corresponding *Urtext* page number, and you should find it quickly.

Due to the fact that there are *some* differences between the *Notes* and the *Urtext*, you won't always find *Notes* material in the *Urtext*. For the most part, however, the two versions are similar enough that the *Urtext* is a useful "lookup tool" for the *Notes* and until we have a complete machine-readable transcript, it's the best that's available.

For this volume I have prepared a machine-readable transcript. While this transcript cannot be guaranteed to be 100% accurate due to uncertainties in the *Notes* reading, it is a far more accurate searchable representation of the *Notes* for those chapters than is the *Urtext*. In time a complete transcript of the *Notes* will be supplied.

"Bookmarks" have also been added for each chapter and section division so that one can instantly "open the document" to any one of those bookmarked points.

Header and Footer annotation

In addition to the *Urtext* chapter/section/paragraph reference system, the *Notes* material has four additional reference

systems. While the additional reference tools have utility for specialized purposes, most users can probably ignore these.

The *Notes* pages included here derive from an imperfect copy of the 22 volume collection of *Unpublished Writings of Helen Schucman*. By "imperfect" I mean that there are a few duplicated pages and there are some apparently missing and there are doubts about the accuracy of the sequence of others. There are also "cover pages" for each of the 22 volumes which are not themselves part of the original dictation. It is, however, the only copy we had to work with as the original was not available.

The quality and accuracy of this compilation is obviously limited by the quality and accuracy limitations of the source material available to us.

The 22 volume divisions in the *Unpublished Writings* collection bear no direct relationship to the familiar *Text, Workbook, Manual, Use of Terms, Psychotherapy, Song of Prayer* and *Gifts of God* volumes. The use of the word "volume" can therefore be a bit confusing.

Within those 22 volumes the pages are rarely numbered and there is an obvious need to supply each page with a unique identifier or label for referencing purposes. The most obvious way to do that is by indicating which of the 22 volumes in which the page is found, and numbering the pages within each of the 22 volumes sequentially. This gives us a two field designation: for example 15:10 which means volume 15 of the 22 volume collection, the tenth page in that volume.

Because our copy is imperfect and I have no access to the original document of which this is a copy, and we know there are duplicate pages and suspect there are missing pages and

doubt the sequence of pages is always original, this reference system is relevant only for this copy and may or may not correspond well to the original. I have no way of knowing. Its use is principally for the purpose of cross-referencing this “low resolution index edition” to the high resolution image files which are numbered *only* in this way, by their original volume and page sequence. For instance if you're squinting at a page in this low resolution copy and wish to check the higher resolution image file, how are you to find it? By its volume and page number, that's how it's organized and that is the only way it is referenced. That's primarily what this referencing system is for and why it is included. Its purpose is simply to cross-reference the material as it is organized and sequenced as originally delivered to me with this re-organized and sometimes re-sequenced “index edition” which is cross-referenced to nearly everything.

I wish to emphasize that I am very aware of limitations of this reference system and would, if I could, address those limitations but without access to the original documents, I know of no way to do that currently.

Since the 22 volume divisions appear to be largely arbitrary and do not reflect the more familiar and useful volume designations, for convenience in this low resolution index edition I have organized the material according to the latter system of seven volumes plus *Special Messages* and *Pre-canonical* and *Preface* material.. The “original” volume and page designations noted above are preserved and marked on each page however, for cross-referencing purposes.

These secondary volume divisions generate a secondary page number system. The *Text* volume, for instance, includes 2,155 separate pages spanning volumes 5 through 12 of the 22

volumes. Each of those 2,155 pages is numbered 1-2155. This is the second “volume and page” reference system. To distinguish it from the system based on 22 volumes, I use the name of the volume rather than its number. So volume 17 page 85 in the first system, which I write as **N 17:85** is the third *Notes* page of the *Manual* which I write **Manual:3**. This covers the same material as the *Urtext* pages 1 and 2. In the *Urtext*-based “chapter and section” reference system this spans paragraph **M 1 A 2** through to paragraph **M 1 A 4**.

In some cases, the *Use of Terms*, for instance, the actual *Notes* pages are numbered but are scattered out of sequence in the 22 volumes. In this low resolution index edition they are sequenced according to their marked page numbers which largely correspond to the sequence of the material in the *Urtext*. Were the volume and page designations of the first sort, based on the 22 volumes, not included, it would be difficult to locate the high resolution images.

And of course, also marked are the *Urtext* manuscript page numbers and breaks for cross-referencing to that version. If you're looking at the *Urtext* manuscript and wish to find the corresponding *Notes* page, use the *Urtext* absolute page number.

Last and probably least, in this edition we have put two *Notes* pages on a single landscape PDF file page for computer display convenience. Each of these “double pages” has a page number which is generally one half the page number of the second volume:page system. The limited utility of this pagination is obvious.

So there are five different ways in which a given passage can be referenced using the tools provided here: the 22 volume page reference, the seven volume page reference, the index edi-

tion page number, the *Urtext* manuscript page reference and finally the chapter/section/paragraph reference. The latter is probably the most generally useful and the only one most people will need for most purposes.

So when you look at the image files of this copy you see strings of numbers at the top and bottom of each page. The ones at the bottom identify unique pages in this compilation. The ones at the top are cross-referencing guides to the corresponding material in the *Urtext*. In the bottom centre you will see a Volume and a Page number. These represent the position in the 22 volume organization. On the bottom right you will see a page number which represents the position of this folio in the corresponding volume, for instance "Text Page #163" is the 163rd page of the 2,155 *Notes* pages in the *Text* Volume. Since we know that we are missing about 120 pages at least, and that we also have a few duplicate pages, this numbering system has very obvious limitations, and in time will have to be replaced but will be handy for two or more people communicating about this document.

At the top right is something that looks like this:

Volume 5 - 12 (31) T:1:B:37I (197) T:4:E:39

This means Volume 5 of the 22 volume collection, page 12. The rest of the numbers mean volume 5 spans from page 31 of the *Urtext*, corresponding to *HLC/Urtext* chapter/section/paragraph reference *Text: chapter 1: section B: paragraph 37I*, to page 197 of the *Urtext*, which corresponds to *Text: chapter 4: section E: paragraph 39*. The latter chapter/section/paragraph references mark the beginning and ending of volume 5 of the 22 volumes. So volume 5 covers the same material as the *Urtext* pages 31 to 197, or **T B 37I** to **T 4 E 39**. Anything in chapters two and three is then in volume 5. On the

cross-reference chart (see [Release Notes](#)) there is a finer grain cross-referencing.

I suppose I should point out that this was the first cross-referencing system applied to the material before each paragraph, section and chapter break was marked. The presence of the later, finer grained referencing renders the earlier and more primitive form pretty much obsolete. However, it is not easy to remove it and it may yet prove useful to some users.

In this early cross-reference system, if you want to find chapter 10, you look to that top right hand corner to find which volume encompasses chapter 10. You can do the same thing from an *Urtext* page number. This will get you to the correct volume. Then count the number of pages in the *Urtext* from the starting page number to the page you want to look up, multiply by 2, and go to the bottom references until you find that number of pages from the start of the volume. Nine times out of ten, especially in the later material, that will be within a page or so of the one you seek.

Now, if you want to work from a FIP reference, you first have to locate the corresponding *Urtext* page number, which is pretty quick and easy with the MPF Concordance to the *Urtext* for the text volume so long as the *FIP* version has the same wording, which it often doesn't. If you can't find it, move up or down a paragraph and try another search, you'll usually get pretty close pretty quickly this way.

The Use of Terms Referencing Specifics

The *Use of Terms* consists of eight top level segments. For referencing purposes each is treated as a top level division

or chapter. There are no “sections” within those “chapters.”
 To maintain field-consistency in the reference notation, an “A”
 for “Section A” is used in the “section field.”

The main difference from FIP references is that FIP refer-
 ences the first chapter as “Chapter In” rather than “Chapter 1.”
 In FIP Chapter 2 becomes Chapter 1, etc. FIP of course omits
 any section reference, putting the paragraph field where one
 might expect a section reference.

Urtext to Notes Cross-Reference

Notes p#	Urtext Ref	Urtext Page	Notes Ref.
1	U 1 A 1	1	Volume 3 - 27
2	U 2 A 1	4	Volume 3 - 30
7	U 3 A 1	4	Volume 3 - 48
10	U 4 A 1	6	Volume 3 - 33
13	U 5 A 1	7	Volume 3 - 36
14	U 6 A 1	9	Volume 3 - 40
18	U 7 A 1	11	Volume 3 - 44
26	U 8 A 1	13	Volume 3 - 52
27	U 8 A 2	13	Volume 3 - 100
28	U 8 A 5	13	Volume 3 - 99
29	U 8 A 6	14	Volume 3 - 96

Urtext to FIP Cross-Reference

	Urtext Reference	FIP Reference
1) Introduction	U 1 A 1	C-in.1
2) Mind-Spirit	U 2 A 1	C-1.1
3) The Ego-The Miracle	U 3 A 1	C-2.1
4) Forgiveness- The Face of Christ	U 4 A 1	C-3.1
5) Perception-Knowledge	U 5 A 1	C-4.1
6) Jesus-Christ	U 6 A 1	C-5.1
7) The Holy Spirit	U 7 A 1	C-6.1
8) Epilogue	U 8 A 1	C-7.1

Caveat

As will be obvious to all, this preliminary release is some distance short of being a “finished” or “polished” package and there remains much yet to be done. Despite its shortcomings and imperfections, it is much easier to work with than the raw manuscript form due to the addition of cross-referencing marginalia.

While substantial effort has been made to achieve precise accuracy, this has largely been a one-man part time undertaking and the resources for thorough proofreading and double-checking have not been available. You will likely encounter some errors and I would very much appreciate your letting me know when you do so that they can be corrected for subsequent releases.

What I have done, and really all I have done, is organize and cross-reference the primary sources of the canonical ACIM material to at least the resolution of paragraph in such a way that “looking up” any passage or cross-referencing two or more versions is easier than with the raw source material for anyone with a modicum of computer literacy and a modicum of computing power available. For those using the raw source material, this low resolution index edition is fully cross-referenced to that and can serve as a handy “lookup tool” to supplement the original high resolution image files.

This package of basic “tools” is simply a beginning, a first step, but a first step I hope and believe will make the riches of the authentic ACIM much more accessible to those who are interested.

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For more information concerning this document and the rest of the *Shorthand Notes* distribution from **Miracles Pathway Fellowship** please see the [Release Notes](#) and [Quick Start Guide](#) accompanying this distribution.